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APOSTASY AND REFORM.

“So he drove out the man,” closes the recital of the first apostasy. When man made himself an apostate, God made him an outcast. When man departs from God, he never wishes to return until compelled by pain. Mercy was mingled with the judgment when man was first driven from the presence of the Lord: for nothing but experience could teach him what he had done in breaking communion with the fountain of his own life. When cut off from “the fountain of living waters,” his consolation soon dried up. But, alas! the thirst for these waters abates as he recedes from them, and finally he loses all taste for them. Man, indeed, made in the image of God, and fitted for the enjoyment of his friendship and favor, when separated from his presence, so far falls beneath himself as to worship and serve the creature rather than the Creator, and seeks for happiness in forgetting God rather than in knowing and adoring him.

To quicken man, to impart new life to him, is only possible to him who created him. This power is now in the word of God; not that word spoke in Eden, nor that spoke on Siani; but that which was spoken on Calvary and first published in all languages in Jerusalem: a revelation of God not imputing men's trespasses to them, but a revelation of God in Christ reconciling a word to himself, making him who did no sin a sin-offering for men, that they might be made righteous through him.

Man has been treated by his heavenly Father in all respects as a son. Adam the Son of God was placed in full possession of an estate every way becoming his rank in the creation. He became a bankrupt. He was then placed under a pension or annuity of a certain amount, but held nothing in fee simple. This, too, his family squandered; and as they became poorer and more wretched by every new delinquency, God, the Father of the whole degenerate family, gave a new estate, but placed the inheritance in his own Son, and vested man's right of enjoyment in him. so that all his rights, immunities, and honors are *in the Son*, by virtue of an everlasting institution, called, “the sure mercies of David.” The life which Christianity proposes is *in the Son of God*.