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APPEARANCE AND REALITY, AS RESPECTS PUBLIC WORSHIP.

[From the Millennial Harbinger.]

Much depends upon the countenance and general appearance of a stranger in order to his favorable reception with the public. A favorable or an unfavorable impression is formed almost simultaneously with his introduction to our acquaintance. So it is with a worshipping assembly. Soon as we enter the house of worship and look round upon those who have assembled to invoke the ear of the Eternal, and to offer at the footstool of his mercy the sacrifices of a broken and a contrite spirit, we are favorably or unfavorably disposed towards the assembly, and even to the profession of the religion under whose banners it has convened, as it happens to fill, or not to fill, the measures of our expectations.

It so happens, and it happens favorably, that all mankind are prepossessed in favor of decency, gravity, and good order in every part of religious worship. Every person of reflection and good sense expects that if there be piety in the heart—if there be genuine devotion of soul, it will appear on the Lord's day, in the Lord's house, and amongst the Lord's people. Now it is not only right in itself, but relatively right, as respects the good opinion of spectators, that the christian assembly always appear to be delighted with the worship of God, and as devoted to the Lord as it really is: for if auditors and spectators are not prepossessed in our favor, we can seldom do them any good.—A person who would be religiously useful, must not only be religious, but he must appear religious to all those whom he desires to influence. He that would do good must appear to be good, else his real goodness will give him no power over the heart; for every one feels that it is much more easy to elude an argument that comes from the head, than to resist an appeal that flows from the heart. Even a hypocrite, who acts the christian

well, will be more useful to society than the real christian, when, at any time, in the presence of the Lord, he acts as though he believed not his own acknowledgments.

When we survey the countenance of a religious assembly on the Lord's day, if we discover an evident vacuity of devotional thought, of sentiment, of feeling, (to say nothing of the positive appearance of levity, of vanity, of pride, of carnality,) the forms of worship, were they as pure and uncorrupt as those of the virgin church of Jerusalem, would neither illumine the understanding nor propitiate the heart of the intelligent and reflecting spectators. The world must behold our sincerity, our deep-felt interest in the things we profess to believe, our unfeigned love to the Lord, his cause, and people, else it will be hardened rather than softened, and alienated from the path of life, rather than reconciled to God through his anointed Saviour.

If, then, it be as above represented, and if the weightiest of all obligations which lie upon the church are her influence in furthering the conversion of the world, then it cannot be a small matter how she appear in the time of her solemnities, while she appears in the presence of her Lord, at his throne of mercy, at his table, on the day of his resurrection; it cannot be a matter of indifference what opinion the world forms of her, if that opinion is to retard or to hasten—to prevent or to further the conversion of the world.

If, as David was accustomed to sing in reference to the religious meetings amongst his contemporaries, "God is greatly to be feared in the assembly of his saints, and to be had in reverence by all them that are about him," ought it to be otherwise in the meetings of christians? And if such religious awe, such profound reverence actually exist, ought it not to appear in all our movements in his worship, and thus demonstrate that we regard our God, no less than the God of the Jews, as worthy of all adoration; and, in truth, as much "a consuming fire," and the God of peace and love now, as in the days of Moses and his institution?

But the church in Alpina have conceived such an aversion to pharisaism, and that austere sanctity of muscle which elongates the visage, that her members think it more creditable to assume an appearance diametrically opposite to that severe sanctimoniousness, and to appear on the first day of the week, even in the solemn assembly, as if they had met to spend an evening in the house of a friend. They talk to each other as on the most common themes, and while addressing the Lord in a hymn of thanksgiving, will sometimes turn round, shake hands with a brother or a neighbor, and speak to him of his health or worldly condition, and then resume their worship of the Lord as a matter

that may be interrupted at pleasure, or in courtesy to a friend or brother!

Even at the Lord's table the brethren sit, as at a common levee, dispersed over the whole house, and separated as aliens, as though they were determined to obliterate every appearance of brotherhood or solemnity while partaking of the memorials of a Saviour's broken body and shed blood! Is this respectful to their Lord? Is it pleasing to the holy brethren? Is it comely in the sight of men? Is this doing the great things "decently and in order"? I have seen the deacons of Alpina wading through a crowd of aliens and spectators to carry the loaf to a brother, who in the morning had placed himself behind the door, as if determined to give all trouble to the servants of the congregation and to show how little he cared for his brethren. But still more incongruous, it is said by the deacons, that while eating the loaf some of the communicants throw their eyes round the assembly as seemingly vacant and without reflection as at a common meal!

Now it is not believed that these brethren are as undevout as they appear: very far from it: they are hypocrites of a new species. They wish to appear like other men, while they both believe and feel like christians! In avoiding the appearance of the Pharisee, they imperceptibly to themselves assume that of the Sadducee, and run into an error still more unbecoming, as far as appearance is concerned, than that which they wish to abjure. To appear otherwise than one is, whether it be better or worse, is downright hypocrisy. And of hypocrites it is not for me, but for those more deeply versed in casuistry, to say which is the more culpable as far as example and influence are regarded—whether he who appears better, or he who appears worse than he is. One thing is certain—the gospel awards no praise to the one or to the other.

If, then, the christian's face and the christian's conduct should always correspond with his heart; and if his heart is pure, warm, and full of devout affections, his outward man should always display the purity, the ardor, the devotion, the feeling of his soul; and by so doing he will exert an influence on the hearts of his acquaintance of more value than any intellectual illuminations or convictions within the power of mere ratiocination.

There are, in truth, two sorts of moral sympathy—that of the head and that of the heart. There is a communion which two understandings enjoy; but it is not so fascinating, so delightful as the communion of the affections of two kindred souls. Now to institute the means of this two-fold communion we have only to offer light and love, in all their legitimate displays, to the head and to the heart of our acquaintance.

The communion of the head is experienced in every depart-

ment of science. The mathematicians, the grammarians, the geographers, the astronomers, the linguists, have as much of it as any class of speculative christians. But the communion of the heart, the sympathy of souls in all the pure, and delicate, and tender affections of Christ, is the fellowship in Christ—

“That fellowship of kindred souls so like to that above.”—

to which the christian alone can, and to which he ought always superlatively to aspire.

Now should it appear that the open, but unostentatious display, of all the christian affections, feelings, sympathies, joys, and delights, in our meetings—in our songs, prayers, and christian feasts, are parts of God's appointed means of quickening and exalting our piety, and of producing it in others, might it not in that case be made evident to all, that they are all more or less culpable who conceal their joys in the Lord, or who refuse to appear as spiritually and heavenly minded as they are?

So I would infer; and if my reader should come to the same conclusion, he will not need many arguments to assure him that every christian church that does not show all the piety and spirituality which it possesses in all its meetings for worship, fails to use the most efficacious means ordained by God to increase its own joys and its own fruitfulness; and, therefore, the prosperity of every congregation is suspended upon its own honesty and faithfulness to its professions and to its feelings.

In cold times let every one give out all his latent caloric, and if there be life in the church there will be warmth: for life without warmth is as inconceivable as death without cold. Instances are not wanting where two or three, nay, one person, in the warmth of christian zeal and affection has roused the sleeping embers of a whole community and blown into a flame that enlightened and heated the whole vicinage a single spark almost extinguished in the ashes; for in spirituals as in temporals, it may often be said, “Behold how large a pile of wood a little fire kindles.”

MOTHERS' INFLUENCE.

Authority may belong to men, but *influence* belongs to women. The first command, the second secure submission: the first have office, the second have power: and were we to select the dearest, and most influential, and most responsible, of all relations in this fallen world, it would be that of a *MOTHER*. Monarchs may command armies, and, humanly speaking, wield the destinies of empires, but nations and armies must alike mingle with the dust. The influence of mothers will be lasting as eternity. It is reserved for them alone to touch the first springs of existence, to seize

the immortal spirit ere yet the dew of youth has received the impress of this world; consecrate it to the Saviour, lay it in his arms by faith, and train it up for him. It is a work angels might envy; and yet how little do Christian mothers appreciate their privilege and responsibility. An immortal spirit, in keeping for an hour, might give a trembling solicitude to angels, with all their fidelity and all their prevailing disposition to serve the cause of heaven; but immortal spirits, put into our charge for months or years, that we may inform and fix the character of the mind, involves us far deeper in responsibility than we can readily realize.

How inadequately do we estimate the price put into our hands and our almost unbounded influence over the young immortal, the candidate for glory. Dear sisters, the world needs good mothers, *Christian* mothers, who shall be living books to their children, epistles of Christ, known and read by all around. Mothers who shall so entwine His love with their maternal affection, and wreath it round their infants, that these bonds shall grow with their growth, and strengthen with their strength, in such a manner that they can never break the bands asunder, nor cast away such cords from them.

Did the fact ever rest on your mind that man is educated by woman? It really is so. It may be optional with the mother, whether she will give right and true education to the young; but we have no power, nor has any one, to prevent the child from learning.

Unless we can close up the avenues of communication between mothers and teachers, and things without, the child *will* learn and form habits. Our very countenances teach them, our every-day actions teach them, our words teach them, our example teaches them, long before we hear them lisp our name. If we refuse to sow the good seed, weeds will spring up; the child will soon become habituated to thoughts and actions which will constitute the character of the mature man. The question, therefore, is not whether the next or any generation shall be educated, for that question has already been decided by the laws of nature and human intercourse; but the question is, whether the child shall be educated in truth and godliness. As this depends upon the qualifications, mental and moral, of mothers and teachers. These are the persons who impart the first and most lasting ideas, and produce the first impressions. If we give the curious and wondering faculties of childhood a wrong direction, if we pervert its generous susceptibilities, no subsequent labours can counteract the evil; the child has been trained in the way he should *not* go, and when he is old he will not depart from it. If these are truths—really truths—dear sisters, how very important that we should take all the mothers by the hand within our reach, and learn together the best mode of teaching these young ones, who are to

be the future fathers and mothers of the next generation—How very important that they should go into the world with right feelings, right principles, right views of their duty to God and man.

Where are now the future kings?—where are now the future senators of our land?—where the future missionaries of the Cross?—where the future pastors and deacons of our churches?—where the future tutors of youth—where are all the future ambassadors of the King of kings?—where? Why, at this moment on a mother's knee, and receiving their first impressions from their countenance, or playing at the feet of *woman*, and storing up her words of wisdom to aid them in future years of difficulty and responsibility. And is it really so? Do we indeed believe it?—Can we then sit down and fold our hands happily? But some mothers may say, perhaps, "I have no *time* to give lessons to my children." No time! why *all* your time is God's time, and he can easily command one of his servants, in the form of *fever* or *consumption*, or some of the thousand ills at *his* command, to lay that overbusy mother on a bed of languishing and death. She *must* find "time" to lie *there*. No time to serve God and train your precious charge for *him*? Then eternity will find you repenting of your folly. No time! Are not your little ones always with you? When you place the frugal meal before them, cannot you tell them who first poured these blessings into your lap, that you may give to them? When you undress them, can you not tell them who made the little active limbs, and who draws the curtains of darkness around them that they may rest in quiet? When they hear the wind and the hail, and anxiously ask what it is, can you not tell them of *Him* who rides upon the wings of the wind, and has the treasure of snow and of hail? Do you say your little ones could not understand it? We know from experience they *can*; and if you say they cannot, you have never *tried*. As soon as the bright eyes of your little one open wider at the words, "Shall mother tell a story?" have ready for this little flower of mind a dew-drop from Heaven's treasury; from the broad range of sacred story, select and make simple for it things that will make it wise unto salvation. Speak of the dove that winged its way back to the ark, and of the good man who pulled her in, and how he came there. Tell of the little weeping babe found in a basket by the river, pitied by a king's daughter; of the little boy who lived in the temple with old Eli, and whose mother brought him a little coat every year; of young Timothy, who might have been seen sitting by his mother and grandmother, learning from them the way to heaven. And tell your young charge, above all, of *Him* who became a babe in Bethlehem, with hay for his pillow when born, and a cross for his bed when dying.

How pure is a mother's love! The *Patriot*, for his spent energies, expects to reap his reward in the voice of *fame*. The *friend*, as the reward of warm friendship, expects, and justly, in return, sympathy and love. And even Religion, while she waters her faith with tears, looks forward to the rest of her labors and her love. But *maternal* affection springs from the breast uninvoked by the wand of Hope, unadulterated by the touch of interest. Its objects are, the weak and the woeful; its haunts the cradle of infantine pain; it hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune; and its gentlest tones rise amid the sight of suffering and of sorrow. It is a limpid and lovely flow of feeling, which gushes from the fountain-head of purity, and courses the heart through selfish designs and sordid passions, *unmingled* and *unsullied*. And what is so *firm* as a mother's love? Time and misfortune, penury and persecution, hatred and infamy, may roll their dark waves successively over it, and still it smiles *unchanged*.

Or the more potent allurements of fortune, opulence, and pride, power, and splendour, may woo her, and yet she is *unmoved*.—A mother loves, and loves for ever! Dear sisters, let us not be content to live *for ourselves*, and *to ourselves*, but may we be anxious that our sons and our daughters, aye, and our *neighbour's* sons and daughters, may go forth into the world, feeling the influence of a mother's *prayers* and a mother's *bright example*—blessed in themselves, and a blessing to all around them; and thus carry forward the ark of the Lord when we are numbered among the dead. Oh, who can tell the deep longings of a pious mother's heart, that *her children may live to God, and for God?* None but those who feel the flame within of a *CHRISTIAN mother's love*.

Who can tell the value of the soul of the babe whose life is nourished by our own? Every trace that we grave upon it will stand forth at the judgement-day when the books are opened.—Every waste place which we leave through neglect will frown upon us like an abyss, when the mountains fall and the skies shrivel like a scroll. Great need have mothers to repeat the question of the father of Samson, "How shall we order the child?" If it really be true that the influence of mothers will be felt as long as time endures, and be heard of among the ranks of the blessed, when the angel has proclaimed that "time shall be no longer," surely we have no time to lose in ascertaining how we can *best* train our dear ones for God, and aid in every way we can those who wish to learn *with us*. Soon we shall be called, one by one, to render up our account, and to leave our work *done or not done*. Time is flying! Death is certain! Let us leave *character* and

example to speak to our children when we rest in the grave; and when our children are united to the people of God, may the minister be enabled to say of us, if we are gone, "Their mothers are in heaven!" While you are planning and deliberating—yea, while we are reading, mothers and children *are* passing into eternity! Stretch out your hand to help them into the narrow way, and whatsoever our hands find to do, let us do it with our might, for the grave will soon receive us, where sorrow for neglected duties will be in vain.—*Extract.*

RELIGION OF PRESENT SOCIETY.

To the Conductor of the Witness,

I desire to know, sir, how you read the bible. Certainly it is one of the wonders if not among the seven wonders of the world that there are so many opinions about the meaning of the holy scriptures, when all agree that they are simple of themselves, and easily explained and understood. For my own part I am honest in my searches for truth, always willing to learn, and lose no opportunity of doing so. I have within the last twelve months of my life taken to reading the bible only as a book of religious instruction, except occasionally Doctor Clarke's commentary, which I think has been serviceable, and sometimes I have read the best London tracts, and consulted the most learned ministers to help me in the interpretation of passages; and I am totally unable to account for the present divided state of religious society, and particularly how you, sir, can speak with such boldness and show so little charity. I have read over the most of the "Witness," and although I find in it some good things, it strikes my mind that you make heathens of almost all classes of professors but yourself and your own party. It appears to me most evident that the bible is a book of charity, and that all who are the Lord's people of all denominations are charitable, and he who is deficient of this grace, is deficient of christian character, for Paul says, "And now abide faith, hope, charity; these three, but the greatest of these is charity."

Hoping that you may not conceal this because of its plainness, and having the wish that you may yet perceive your own danger,

I am

Yours,

JACOBUS.

REPLY.

SIR,

Had your communication been much plainer in speaking of myself, or in opposing the views I advocate and the cause I love, it would not have for these reasons been withheld from the

public. Two things only are necessary to recommend any letter from the camp of the opposition to acceptable attention. The one is, that the language employed is not so rank and putrid as to offend the ear of civil society; and the second, that the contents are of such a nature as will be generally useful to the community, either in convicting us of error, or in giving an opportunity of exposing the errors of others for the benefit of the great cause of truth. Your letter therefore having come with these recommendations, it was handed to the compositor without hesitation.

It is not easy to determine whether you are serious or in jest when you express a desire to ascertain the manner in which I read the bible, and therefore with regard to yourself I am at liberty either to speak or to remain silent, for I could not be certain what symbol represents the person before whom I might cast my pearls. Besides, it would seem useless and superfluous on my part to offer any explanation, since it appears that you and I do not read the same bible, for the book from which you have learned contains doctrines not found in the sacred volume that I have studied.

No wonder, sir, that you cannot solve the perplexities of religious divisions, while the shades of Adam Clarke and the pure darkness of Westminster tractists eclipse the radiancy of divine light. You have chosen the surest method to encompass yourself with perpetual obscurity. Your horizon can never brighten. I mean while you rely for your instruction upon commentaries, ministers, and tracts. One who was meek and lowly, and also a greater than Solomon, has said "*Come unto me*". This is no mean voice, no vain call. *It is the divine call*. A simpler, a more amiable, a better, and a more competent teacher cannot be found. The best instruction, the purest manners, the highest virtue, the wisest precepts may be learned here. And it is all simple; for he preached to the poor, suited his addresses to the people, and gave his instruction to the unlearned.

The voice of Jesus cannot be heard amidst the clamour of theological Doctors, the voluminous notes of commentators, and the interpretations and contradictions of textuaries. Lord and Master he is sometimes called, but these titles are only breath in the lips; for his authority as Lord and his claims as Master are monopolized and misrepresented by human rivals. Assuredly these aspiring men "stand between the living and the dead", and so effectually do they obstruct the way, that they prevent the dead from obtaining life through the great living Head.

Yet, sir, you wonder at my boldness in speaking in defence of the Great Teacher. Because I say that he is superior to Adam Clarke, you, like the Pharisees, watch me to find matter

of accusation. Because I endeavour to turn men from every other teacher but Christ, and say that the scriptures are plainer and purer than the writings of philosophical Rabbis, and because I intimate that sectaries, parties, and schisms have originated in traditionary devices intended to supply the deficiency of the book of God, therefore am I accounted a transgressor. The person who wonders long at whether you or I should wonder most, is not to be envied for his acuteness.

Were I of the temperament, and were I accustomed to permit myself to be surprised, your communication would furnish an excellent opportunity, as well as a favourable pretext, for exercising all my powers in this manner. Yet, sir, I am free to say that you have not by any thing you have said, produced within me a single spark of surprise, only that you could write so much without thinking twice, or without having in your mind more than one thought. For had your reflections extended to half the size of the moon in its first quarter, your judgement would not have suffered you to address me in the style you have done, for three very plain reasons, and one or two more almost as plain. For in the first place you write a letter in which you insert language which if reversed, would not sound exceedingly musical in your own ear, at the same time putting it in your power to slander and misrepresent me if I withheld its publication. The charity, sir, that tramples the divine law of treating others as we desire to be treated, may be a kind of charity that is much in fashion among those who affect to be religiously polite, but assuredly it cannot in justice claim any near connexion with the charity of the bible. Myself and our gracious sovereign the Queen are nearer relatives than this sort of charity and the charity that is of God.

Again, were I or any of my brethren to address your brother editors one after another throughout all Canada upon topics of less difference, and in a style to say the least not more offensive, you well know that we would not be heard, and that the seal of unlimited silence would be put upon our communications. Should not this cowardice have made you modest? It would, had you reflected.

In the third place, with all your charity, and even while you boast of it, you display a severity and a spirit of exclusiveness seldom surpassed. For, in my present position, according to your spy-glass, I am far out of the circle of grace and of mercy. You make short work of my condemnation. A single assertion, and two theretofore, deliver me up to the adversary without ceremony. Charity, with you, is the chief doctrine of the bible, therefore no one can be a Christian without charity, and therefore, since I have no charity I am not a Christian. Now, sir, on your own principle, how much more of the pure frankin-

cense of charity have you than myself? Can I not call you brother as soon as you call me brother! If your charity does not prevent you from seeing my danger, by what law of logic do you prove that I have no charity at all because I see your danger? Look, sir, in the glass yourself, before you tell my complexion. Taking for granted that I am what you represent, why should an African despise a negro?

In any other person, friend Jacobus, you could not recommend your own kind of charity. The reason that the Saviour gives why the world loves its own, and sinners love those that love them, enters fully into the philosophy of all your religious philanthropy. For every one who receives your views, and subscribes to your creed, and joins your church, and loves your brethren, and supports your system, and praises your ministers, and assists in denouncing all others, sometimes politely and sometimes impolitely, is well qualified to be your brother and a suitable object of your charity. You need not reply that you believe many will be saved who are not members of your church; for if you consent to their salvation it is because they believe something which you approve!

But now let me prove to you, sir, that your charity with regard to me is either a false pretension or a mere party feeling. You say I am in danger. Admit, for the sake of argument, you are correct. If, then, your charity was like that of Paul's, you would stand up in the strength of a strong man, and make a vigorous effort to alarm, rebuke, and correct me, since I am willing to be alarmed, rebuked, and corrected according to the teaching of the Divine Word. Thus, you are either deceiving yourself in thinking you have the charity of the bible, or, if you have any of that love which fails not to rebuke sin and powerfully seeks to save amid the contests of all opposition, it is restricted, cramped, and adulterated by the admonitions of party teachers who persuade you that it is contrary to the spirit of the gospel to reason with men and deliver them from error!

That you may not be under the influence of the "deceivableness of unrighteousness," and a disciple of those who "prefer the praise of men to the praise of God,"

I am, sir,

Yours in faithfulness,

D. OLIPHANT.

LETTER FROM QUARTUS.

Feb. 23rd, 1846.

Dear Bro. Oliphant,

Notwithstanding few believe it is more blessed to give than to receive, I think the sentence had better remain as it is! Nevertheless,

as we ought in honour to prefer one another, should I not be satisfied with the lesser blessing, and allow another the opportunity of enjoying the greater?

From your remarks on my address to the brethren, it appears that "it is generally supposed the *Disciples* depend more upon clear views and correct principles, than upon a devout humility and a holy heart;" and also that "too much reason has been given to favor this impression." Is it possible! Has any one "called a brother," favoured the idea that clear views are preferable to a holy life? If so, what singular views of reform such a one must possess!—might we not apply to him the words of Peter—"Thou hast neither part nor lot in this matter; for thy *heart* is not right in the sight of God." How slow do some men learn that "the Lord seeth not as man seeth."

It further appears from your remarks, that the *Disciples* are charged with a disbelief in prayer. What! a *Disciple* of Christ renounce prayer? 'Tis impossible. A disbeliever in prayer may indeed be a *disciple*—and probably is—of some distinguished Leader; but a *disciple* of *Christ* he cannot be, for the obvious reason, that the Great Teacher had a thorough conviction of the use of prayer. "Men", said he, "ought always to pray and and not faint." And being a consistent teacher, he exemplified his own precepts, and sometimes continued *whole nights in prayer*.

Is it not, dear brother, as unaccountable as lamentable, that notwithstanding the plain teaching of the Saviour on this subject and his own most striking example—some should reason themselves into the soul-destroying sentiment that *prayer is useless*. Exhort the brethren to beware lest any man spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, for there are still unruly and vain talkers and deceivers in the world.

"Let no man despise thy youth, but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." "The grace of our Lord Jesus Christ be with your spirit."

Affectionately,

QUARTUS.

RELIGIOUS REVIVALS.

A few days since in looking over the *CHRISTIAN GUARDIAN*, a paper devoted to the Wesleyan Methodist cause, we were somewhat pleased with part of an article on the subject of religious revivals. From this time forth our charity may take a wider circle, and some of our views may be declared with a more pleasing freedom, being under less apprehension of giving offence while frankly speaking of the operations of protracted

meetings, since we can appeal to an authority so high as the Editor of the Guardian, at least as a partially plausible pretext.

It would seem that for some time past the general subject of revivals has been freely discussed in the columns of the Guardian by opposing correspondents, a number of whom, probably accustomed to the feelings and familiar with the spirit of protracted meeting scenes, appear to have become warmly engaged, not to say a little excited and somewhat alarmed in entering fully upon a theme so prolific of internal as well as external struggle.—Meantime, the Editor, according to his will, maintains a profound silence. Letter after letter is received, some on one side of the controversy, some on the other; some ranking the revivals among the 'essentials', and some denouncing them as human and injurious expedients; some placing them far up in the comparative scale of blessings, and some opposing them as the common degeneracies of popular evils. Brotherly love at last induces the Editor to express himself upon the subject. He does so in a lengthy article, from which we make a few extracts:—

"Mr. Wesley instituted some "prudential means" for the promotion of religion, which are included in the term Methodism—a name signifying not only a system of doctrine, but a certain ecclesiastical economy or regulations devised and appointed by Mr. Wesley. These "regulations" are termed by some "essentials of Methodism," just as the lineaments are termed the essentials of the countenance. Among the "regulations" or "essentials" of Methodism, is no mention of the means of which we are now speaking. The work of God flourished under Mr. Wesley and the first Methodist preachers without the use of this means, and has flourished since without its use. No one opposing the lately adopted means is thereby opposing the institutions of Methodism, much less the institutions of the Gospel."

Passing over the expediency and prudence of Mr. Wesley's 'prudential means', we claim the privilege of asking a single question upon the above text. If Methodism flourished under the ministry of Mr. Wesley and those who assisted him *without revivals or revival meetings*, and if the Editor of the Christian Guardian believes that opposition to 'prudential means' to convert, of a later stamp than those of Mr. Wesley's, *affects not the standing of any Methodist minister or member*, why should our opposition to these kind of 'means' be the cause of so much inveteracy?—But another extract is better still:—

"Next, we would correct a view of the subject which has been inconsiderately taken. "Are we to have revivals of Religion?" some have said, "then we must have Protracted Meetings." Before we proceed to correct this mode of presenting the subject, we have something to say on Revivals themselves. The term "Revival" has become a very popular word in the religious world. We must therefore be cautious neither to speak against the word or the thing; and we have no intention to do either. What does a revival of religion imply? To revive is to *re-live*. It supposes first living,

next dying, and then comes re-living. Thus Lazarus lived, died, and revived. The resurrection of the great day is a revival of the dead. A "Revival of Religion" implies, first, religion living in the soul of a believer, or in the body of believers, *i. e.* the church; secondly, religion declined partly or wholly, in an individual or the church; and next, religion re-living in the soul or the church. Revivals always suppose the second or medium state of spiritual life,—something to be revived from,—religion not continuing at the highest point it gained, but languishing, dying, or dead. If this second state never occurred, then the third state could never take place. To say this is only mentioning the truism, that if Lazarus had not died, he could not have been revived; or if Peter had not fallen, he could never have been raised up; or if a believer did not backslide from God, he could never return to the Lord."

May we not say here that light is increasing? This is more than twilight. Let no one henceforth say that nothing good can come out of Nazareth. This, too, is high authority, coming as it does from the organ of the Wesleyan Conference. We are almost tempted to imitate the style of one of their ministers, and say that this is "good, sound, methodistic, apostolic doctrine."—The article should be heard still further:—

"Many speak against revivals. We wish revivals were not necessary. Were there no declensions there could be no revivals of religion. But as declensions are unhappily of common occurrence, both in the spiritual life of individuals and the church, revivals are necessary to check and remedy the disease which promotes decline and saps the religious health and vigor of the soul. It would be best not to expect declension in the classes and societies; but when there is declension, revivals ought to be sought from God, and means used for promoting them among men. * * * * *

When the Spirit of the Lord has convinced a number of persons of sin, and they are longing for and earnestly seeking the spiritual appearance of the Saviour, we would then have some special prayer meetings held for their benefit. Two or three additional meetings would be sufficient to begin with. If the number of converted sinners increase, and a neighborhood appears under deep solemnity and concern, let the people of God meet together every night, and, if they please, every morning too. Let local preachers, exhorters, class-leaders, and other zealous and intelligent brethren conduct the services."

These last are unfortunate words. How have the sweet waters become bitter! The cup is now mingled, adulterated, and no longer pure. If we had as much pleasure in censuring as in praising, or was it within the circle of duty, we should say some very hard things against these and other extracts. O for a heavenly rather than an earthly revival that would lead every professor to make the great inquiry. "What saith the scripture?" Especially do our religious scribes require to be taught "the way of the Lord more perfectly."

CONDUCTOR.

REMEDY AGAINST BIBLE DOCTRINE.

When any proclaimer of the ancient gospel designs visiting a certain neighborhood, or gives out an appointment, let the Ministers and Reverends with one accord, assemble, throughout all that community, by special decree, their spiritual flocks—and

1st. Declare unto them how essential it is to hear the instructions and admonitions of their 'pastors' or 'spiritual guides'—how safe it is for the flock, and how satisfactory for the shepherd.

2d. Explain the awful consequences of a sheep straying away from a fold so venerable, so popular, and honorable; and in the most sympathetic and sanctified style demonstrate that there is but one step between 'our church' and eternal damnation.

3d. Warn them of the imposture, hypocrisy, and heresy of the invading proclaimer—that he is an unlearned, unorthodox, unregenerated novice, fit only for a Protestant penitentiary or a Catholic purgatory.

4th. Tell them also of the subtle persuasive power and deceitful influence of the proclaimer, and warn them of the danger of hearing him even once or receiving his dreadful doctrine.

5th. Show that it is an offence both against God and his Ministers to attend such meetings, and that if persisted in must be upon pain of excommunication.

6th. After these timely instructions, expostulations, and warnings, let the Ministers lock fast all their synagogues; and if a town or city where there is walls and gates, let the walls be watched and the gates barred.

7th. Let the Ministers also give full proof of their authority to dictate all these things by showing their special election and ordination of God, saying 'He that despises us despises him that sent us.'

These things faithfully arranged and fully performed will be if not an effectual at least will be a very general remedy against the doctrine and authority of the bible. CONDUCTOR.

CHAPTER OF EXTRACTS.

Suffer not your thoughts to dwell on the injuries you have received, or the provoking words that have been spoken to you. Not only learn the art of neglecting injuries at the time you receive them, but let them grow less and less every moment till they die out of your mind.

The bible is to the intellectual and moral world of man, what the sun is to the planets of our system—the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race that is not drawn from the bible.

The current of the universe all runs on the side of benevolence. "Abundant in goodness and truth", all God's designs are for the diffusion of bliss on the largest possible scale. Evil there is; but, under the benevolent administration of the Father of mercies, there will be as much good, with as little evil, as almighty power, guided by infinite wisdom, can achieve.

Men may talk about religion, about sound doctrine, about ordinances, about every thing present and future; but without communion with God, habitual devotion of mind, constant aspirations, ejaculations, and soarings to the throne of mercy and favor, man is unfit for heaven, and unworthy of the christian profession.

A vain garb is a certain indication of a vain mind. A christian ought to be a christian in everything. The primitive christians were far from condemning that distinction in apparel which is suited to different ranks and employment. The two things which they avoided were *singularity* and *excess*.

To love the public, to study universal good, and to promote the best possible interests for the whole world as far as lies within our power, is the height of goodness, and makes that temper which we call divine.

The greatest man is he who chooses the right with invincible resolution, and who resists the greatest temptations from within and from without; who bears the heaviest burdens cheerfully; who is calm in storms, and most fearless under menaces and frowns; and whose reliance on truth, on virtue, on God, is unflinching.

If there is joy in the presence of the angels of God over one sinner that repenteth, then that kind of preaching which is adapted to convince men of sin and produce repentance, is the preaching which angels approve.

How readily should we forgive those who offend us if we considered how much there is in ourselves that requires to be forgiven.

We ought to ask those who are well how we ought to die; and those who are dying how we ought to live.

Virtue is the soul of the soul, the life of the life, and the crown of all perfections.

WHO ARE HERETICS?

[Continued from page 112.]

We have not yet spoken of the meaning of heresy. This is the time, and this the place, to give this term a clear and intelligible definition.

Heresy, fairly interpreted, signifies, *offensive doctrine contrary to established faith*, or if the phraseology be preferred, *unpopular error which cannot be endured*. A heretic, then, who is only the living form of heresy, may be easily defined. **HE IS AN ERRORIST WHO ENTERTAINS SENTIMENTS THAT CANNOT BE TOLERATED.**

To illustrate: A heretic in a Mahometan court is one who denies the Mahometan faith and the divinity of Mahomet; a heretic in a Jewish court is one who does not subscribe to all the ceremonies and rites of the law of Moses; and a heretic in the court of Rome is one who rejects the Pope's infallibility and remission of sins by sacerdotal traffic. It is not necessary that a man should be imprisoned, burned, or banished, to constitute him a heretic; but he is a heretic because he dissents fundamentally from his country's faith or the popular religion. Hence Moses was charged with heresy among the Egyptians, the Hebrew children among the Chaldeans, John the Baptist among the Jews, and Hooper among the Catholics,—because the faith, teaching, and manners of these persons were contrary to authorised rule.

A question of some importance naturally follows these views and premises. If heresy be something contrary to established faith, and this faith requires authority to establish it, what kind of authority shall this be, or from where should it come? For if the authority enforcing law be unjust and irreligious, the person who rejects it is only a heretic in the eye of unjust and irreligious law, and in the meantime may be a son of favor according to just and righteous authority. For we have only to look with both eyes to see that a person may stand acquitted and condemned at the same moment, if we have before us the idea of two tribunals. If a gentleman be summoned to appear in a court-room where there are two Judges and two Juries, always and invariably acting in opposition to each other, it requires no labour to show that he stands accused and acquitted immediately on his trial. This indeed is so clear that we might darken it by attempting to add more light.

Unquestionably every law is made and confirmed by authority; every kind of authority has its source; and this source must be either good or evil, just or unjust, earthly or heavenly, human or divine. Now it is law and its authority which constitute heresy and heretics, and therefore we must invariably know the nature of the law and the source of the authority before we can lawfully determine the character of the heresy. Some good

things have been called by a bad name; and some bad things have been called by a good name; and since we desire to call things by their proper names, we require to be acquainted with the law and the authority whence it proceeded before we say whether *that which is called heresy* be good or evil. This caution is proved to be wisdom from the examples we have given. If the whole world should agree with the Egyptians in believing that Moses was a heretic, we could not believe it, because we have the law of God and the authority of the bible to prove that he was not a heretic in the heavenly acceptation of the term. If Nero and all the citizens that lived with him in the city of Rome were to rise from the dead and declare that the Apostle Paul, in the scriptural sense of the word, was a heretic, we could not and would not receive their testimony, because of the superior evidence on our side of the question.

If we have not already approached, we are at least fast approaching the citadel of the subject. It has been intimated that there are two kinds of law, two kinds of authority, two sources of authority, two kinds of judging, and consequently two kinds of heresy. In these, too, there is a perfect contrast. God and man, heaven and earth, holiness and sin, are the symbols of their difference. In view of these facts we are not careful to become alarmed when we make the broad assertion that a man may be in favor with men and be a heretic with God, or be a heretic with men and in favor with God.

To confirm this position we need only refer to the noble and notable persons who formerly claimed our attention, and who drew so largely upon our liberality in the form of notes, to describe their character and treatment. We perceive without any great effort of study, that they are condemned in earthly courts while approved in the courts of heaven. Man frowns and God smiles upon the same persons. Virtue and acceptance made up the verdict when given by juries of angels and the divine Judge, but the verdict of mortals was transgression, condemnation, and wrath to the utmost.

From these and former reasonings we are willing to presume that two things are now proved. 1st. That there is a possibility of persons being favorites with God, although heretics with men. 2nd. That this possibility has been developed in fact, or has been made certain by things actually occurring which it supposes. We have, then, the possibility of the fact, and the fact itself.

A number of very important conclusions are implied in these documentary and logical statements, one or two only of which it is our plan now to consider.

We live in the same world that has served as the theatre upon which has been acted all that we have described—the same world in which the Baptist was beheaded, Christ crucified, Paul

martyred, and Hooper burned. The same divine authority, so lamentably transgressed, while professedly obeyed, in these instances of depravity, has been given to us, and requires as much study, intelligent attention, and prayerful examination now as at any prior period. The people of this age are almost, if not altogether, as ignorant of the laws and teachings of God, and of all that pertains to moral excellence, as at any period to which we have alluded. Now if this be admitted, and if what has been may be again—if men can think, say, and do what they have thought, said, and done—it amounts to more than a probability that people in this day may be called heretics who are the best samples of society in all that belongs to virtuous and ennobled character. It is to the past we must look in order to become acquainted with the frailties of man, know the aspects of the present, or anticipate the future. We look backward to see what now is and what shall be. This is altogether wise. Since the world's history has furnished us with so many examples of misapprehension, perversion, and misjudgement in relation to the motives, principles, and characters of men, it is every way prudent and expedient for all who would form a correct estimate of these in this age, to be cautious in their decisions, and examine all the evidences before passing sentence. Capital mistakes have been made; and therefore who can say that capital mistakes may not be made again?

To speak of these things in the abstract, not having particular reference to present religious principles or parties, and not making mention of doctrines and actions of a modern category, gives no offence to Jew or Gentile. All our remarks, every fact, incident, and point of history, with all our commentaries, are received as veritable and valid; but should our candour and love of truth prompt us to mention names, draw comparisons, or make applications, doubtless we might hear the ancient but not very polite objection, "Who made thee a ruler and a judge?"

Happily we are not left destitute here. Our means of judging, and judging correctly, have not been placed among the records of conjecture, or registered with the uncertainties of simple probability. Testimony multiplies testimony, evidence rises with evidence, and witness stands up with witness to assist us in these investigations, and direct our deliberations with unerring certainty. Nor are these evidences human. Man has not been honoured with such authority. Heaven, ever ready to bestow, and always liberal, has encompassed the truth with facts, records, and proofs sufficient to defy the power of error, provided we are not blindfoldly determined to impose upon ourselves by the deceptions of crafty theology that 'despises authorities' and 'speaks great swelling words of vanity.'

Does any one here say that our prejudices are rising? our

party views fomenting and developing? We answer, No.—These kind of evil spirits, if not altogether expelled, are exceedingly weak within us, and make no effort here. If we have demons at all they are of the ‘deaf and dumb’ kind, with a full share of inhabitiveness, and therefore never speak and seldom go abroad. We are ‘clothed and in our right mind.’ Not a word has been uttered from a feeling of rancour or of rivalry. We encourage and cultivate the spirit of the gospel, peace and good will towards all men, and despise the antipathies of partyists. We “speak the words of truth and soberness” under the most solemn conviction that the present posture of religious affairs calls for the most strict examination, fearless exposure, and righteous reproof. The best way we can show our love to all men is frankly to speak of their perilous situation, and as far as ability serves, give them truth for error, the commandments of God for the teachings of men, and the peace of heaven for the peace of false prophets. Elijah, were he again to visit the earth, and Peter the Apostle, were he to rise and speak, would show love, rebuke sin, and establish truth in this manner.

The most benevolent teacher that ever appeared on earth, whose patience, gentleness and meekness prevented every unhallowed expression, never lifted his voice in unqualified severity except when speaking against religious corrupters and presumptuous dignitaries whose virtues were summed up in official pretension and affected sanctity. Against whom did Jesus utter the keenest rebuke that human language could express? Was it not against the great and the learned of Judea—against the chief rulers and most honourable among the people—against the polite Pharisee, the venerable Scribe, and the sanctified Priest—against those to whom the nation looked up for counsel, law, and virtue? The deep channel of his charity gushed as the swell of a torrent against those who were only righteous in pretension. Burning words of indignation fell from the lips of him whose meekness and innocence were symbolized by the lamb, and whose righteousness gave him the power to endure the “contradiction of sinners against himself.” The smooth, sweet-flowing, all-curing stream of charity, so extolled and sought after in this age of religious counterfeit and traditionary fiction, was then unknown—its power and saving efficacy undiscovered. Christ’s love could only be fully developed by fully declaring the truth, and since perfection cannot commit error, we are certain that this love and truth were combined in denouncing the sins of a people who had reduced Divine law to a ceremony.

But as we desire all that we say upon this subject to be read at least twice by all our readers, with more or less reflection at each reading, we shall reserve something for another month.

CONDUCTOR.

SPIRIT OF GOD.

No. 1.

[THE INTENDED ESSAYS ON THE OFFICE AND INFLUENCE OF THE HOLY SPIRIT WILL NOT BE ORIGINAL, BUT A COLLECTION OF EXTRACTS, TAKEN FROM THE MOST APPROVED ARTICLES IN VARIOUS WORKS. WE SHALL ENDEAVOUR TO PRESENT THE BEST EFFORTS OF THE BEST AUTHORS. THE ARRANGEMENT FREQUENTLY MAY BE ORIGINAL.]

To the Spirit of God we are immediately indebted for all that is known, or knowable of God, of the invisible world, and of the ultimate destinies of man. It being granted that the bible was dictated from heaven, it follows that it is revealed truth, that there is one God and father of all, one only begotten Son of God who is Lord of all, and one Spirit of God, who alone reveals to men the secrets of God. Leaving out of view all the metaphysical divinity of ancient councils or modern theological schools on the philosophical doctrine of the Trinity, we may safely assert, upon the plainest evidence, that these THREE must occupy the attention of every reader of the holy oracles. Scarcely have we time to exhaust one breath in reading the history of the creation, as written by Moses, until the Spirit of God is introduced to our view as operating in this marvellous demonstration of almighty power. And scarcely do we read a page in any one of the four Evangelists, until this Divine One appears to our view as a mighty agent in some work connected with the redemption of man. Even the New Testament closes with a gracious discovery of his benevolence, and the last welcome of heaven to the sons of misery and wretchedness is echoed by this self-same Spirit, who says, "COME and drink of the water of life FREELY."

Without presuming to roam in the regions of conjecture, or to indulge in the flights of imagination; or even to run at random through all that is recorded concerning this sacred name, into which we have been baptized, we shall confine our inquiries, and if possible, the attention of our readers, to that office which the Spirit of God evidently occupies in the salvation revealed in the New Testament.

That the christian religion was to be established and consummated by the ministration of this Spirit, is one of the plainest truths in revelation. It was a subject of ancient prophecy, and the facts recorded in the New Testament concerning the gifts and operations of this Spirit, are but the accomplishment of what was long foretold and anxiously expected.

The christian religion was established by the personal labours of its founder, who appeared to be no more than a Jewish peasant, and the labours of a few illiterate fishermen. It is the most singular fact on the page of history, sacred or profane, the best established, and most universally admitted, by friends and foes, that a Jewish peasant (as his enemies called him) and a dozen of individuals, without learning, without money, without family, without name, without any kind of human influence, revolutionized, in a few years, the whole world, as the Roman empire was then called; and that, too, at a crisis the most forbidding in its aspect, the most unfavourable that ever existed.

In the contemplation of this wonderful revolution, the Holy Spirit is the

most striking object presented to our view, and to it are to be ascribed all these marvellous results. And here we open the New Testament and commence our inquiries into the character of its operations.

That faith is necessary to salvation, is a proposition the truth of which we need not now attempt to prove, as all professors of christianity admit it; and that testimony is necessary to faith, is a proposition equally true, evident, and universally admitted. He that believes, believes something, and that which he believes is testified to him by others. A man, every body who thinks knows, cannot see without light, hear without sound, nor believe without testimony. Some people, we know, say they believe what they see; but this is an abuse of language. I know what I see, and I believe what I hear—upon the evidence adduced in the first case to my eye, and in the second to my ear. It is as natural for a child to believe as it is to hear, when its capacity expands: and were it not for lying and deceit, it would continue to believe every thing testified to its understanding. Children become incredulous merely from experience. Being deceived by lies and deceit, they become incredulous. Having experienced that some things reported to their ears are false, they afterwards refuse to believe every thing which they hear. They more frequently they have been deceived, the more incredulous they become. Hence the examination of testimony becomes as natural, in a little time, as it is necessary. The first lie that was told on earth was believed to be a truth. Fatal experience has rendered the examination of testimony necessary.

These positions being adopted as indisputable truth, we proceed to observe that Matthew, Mark, Luke, and John testify that there was a woman named Mary who brought forth a son supernaturally, who was called Jesus; that the child was announced by John the Baptist as the Redeemer, or Lamb of God, that was to take away the sin of the world, who had been foretold and expected for many generations; that he was distinguished above all that were born of woman, in the circumstances of his nativity, childhood, baptism, and in every personal accomplishment; that he spoke and taught truths, and performed actions peculiar to himself; that he was maliciously put to death in Judea in the reign of Tiberius Cæsar, under the procuratorship of Pontius Pilate, by the Jewish sanhedrim; that he rose from the dead the third day, and after appearing alive for forty days on the earth, he afterwards ascended into heaven, and was placed upon the throne of the universe, and appointed Judge of the living and the dead; and that until his second coming to Judge the world, he is exalted to bestow repentance and remission of sins to all that call upon him. These things and many others of the same character the Evangelists and Apostles, *una voce*, declare. Now their testimony is either true or false. If false, then all christians are deceived, and all the religion in christendom and in the world is delusion; for if christianity is not true, it will be readily admitted by my readers that neither is Mahometanism, Judaism, nor Paganism. If true, then all the christian religion depends upon their testimony. Their testimony, on either hypothesis, is worthy of the most impartial and patient investigation. But such a testimony required supernatural attestations. For although there is nothing in this astonishing narrative impossible in the nature of things, nor indeed improbable on the acknowledged principles of human reason itself; yet the marvellous character of the facts testified, the

frequent impositions practised, and, above all, the momentous stress laid upon them, required that they should be authenticated from heaven. In the attestation of this testimony, and in the proof of these facts, the office of the Holy Spirit first presents itself to our notice.

It was not enough that the Apostles were qualified by the Spirit to deliver a correct, intelligible, and consistent testimony, but for the reasons above specified, that this testimony be attested by such accompaniments as would render the rejector of it damnably criminal, as well as afford the fullest ground of certainty and joy to all that received their testimony. Nor are we in this inquiry so much called to consider the import of their testimony or their qualifications to deliver it, as we are to exhibit the attestations afforded by the Holy Spirit.

Miracles were wrought by the influence of the Holy Spirit in confirmation of their testimony—that is, signs or proofs of a supernatural character followed their testimony. The very circumstance of miracles being added, proved their necessity; for all declare that God does *nothing in vain*. If miracles were wrought by the Saviour and his apostles, those miracles were necessary appendages to their testimony. For if faith, which we have agreed, is necessary to salvation, and if testimony is necessary to faith, as also admitted, then, in the case before us, miracles were necessary in order to the confirmation of this testimony, or to its credibility; for this is apparent from the fact that they were exhibited, and from the acknowledged principle that God does nothing in vain.

Two conclusions are fairly deducible from the preceding observations. The first is that the truth to be believed could never have been known but by the revelation of the Spirit; and secondly, that though it had been pronounced in the most explicit language, yet it could not have been believed with certainty, but by the miracles which were offered in attestation of it.

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#### COMMUNICATION.

Whitby, 20th March, 1846.

Bro. Oliphant,

—O how happy we will be when we get done fighting so many hard spiritual battles. My head is full almost every night and day with studying on the greatness and goodness of God, and how I can best assist in propagating his blessed cause. \* The scheme of salvation through

\* This brother's thoughts are well occupied. Would that all our brethren were equally studious. Not one in a hundred can in conscience give this testimony of himself. The most of us are asleep, or at least only half awake. The times call for all our energies. Every day I live I am more fully persuaded that we could accomplish more in a single year than at the present rate we could accomplish in an age, *if our wills were only equal to our ability*. We live in a day of inquiry. The minds of men are turned in every direction for truth. We shall be guilty if we are not forward in assisting their researches. Many are running to and fro—knowledge is increasing—men's views are changing—the mysteries of former years fail to conceal the operations of deceivers—established customs and religious devices cannot long be preserved in the ointment of sacred unction—the edifice of error is growing old, and its foundation trembles and threatens ruin. Strong and mighty is the truth of God. It will—it must conquer. Awake, then, all you who are on the Lord's side: "awake, awake, put on strength." "Awake to righteousness."—Conductor.

a crucified Redeemer looks so beautiful to me that I am overwhelmed with gratitude to its author. Who! yes, who, having a mind and tongue, and knowing what salvation in Christ our Lord is, can hold his peace. If these should hold their peace, said our Saviour, the stones would cry out. The goodness, mercy, longsuffering, kindness, riches, glory, and honor of our blessed Redeemer must be proclaimed; and if man, the authorized instrument to proclaim his glories and his glorious cause, should neglect or refuse to proclaim, the stones indeed must do it.

Brethren, you chosen generation, peculiar people, and royal priesthood,—be about your master's business. Let every opportunity of doing good be sought out and improved. There is a medium now through which we can communicate much information and comfort to mankind if we improve the opportunity. I mean the Witness of Truth. The Editor wants a very great variety of communications, out of which to select such as are most fitting. He wants all the news from the churches that are good and cheering. He wants a large list of paying and reading subscribers. He wants the prayers of all the faithful and good. O what a powerful influence the united effectual fervent prayers of all the righteous would prove. Let this be continually done. And now, brethren, if we fill up the measure of our days here in usefulness and obedience in all things, with what peace and composure we can lay our heads upon our dying pillows, leaning on Jesus' breast, and breathing our lives out sweetly there. "So an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Your brother in great anxiety for the advancement of virtue, and  
In hope of a blessed immortality. J. ———

#### HOW TO RUIN A SON.

1. Let him have his own way.
2. Allow him free use of money.
3. Suffer him to rove where he pleases on Sunday.
4. Give him free access to wicked companions.
5. Call him to no account for his evenings.
6. Furnish him with no stated employment.

Pursue any of these ways and you will experience a marvellous deliverance, or will have to mourn over a debased and ruined child!—Thousands have realised the sad result, and have gone mourning to the grave.—*Phil. Observer.*

☞ We are in expectation of a history of the travels and labors of brethren Black and Menzie. Has there not been some indifferency in this matter? All such information is useful, not only to us, but also to the public, to the brethren, and to the cause. We desire to know where these brethren have visited—how they were received—what they effected—their own impressions and the impression made on the public by their labors—together with strictures and suggestions relative to the customs, doctrines, operations, aspects and prospects of our times. Will brother W. Oliphant, so far as he can, furnish this account?