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# THE CHRISTIAN LUMINARY.

FABEZ CHADWICK, Editor.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

J. McMILLAN, Printer.

VOL. I.

Oshawa, Canada West, December 15, 1845.

NO. 21.

## THE ONE THING NEEDFUL.

ORIGINAL.

There are many things needful; but there is one thing which is needful above all others, or needful in a peculiar and emphatic sense. Some things which are needful can, nevertheless, be dispensed with. We can make some shift to do without them. But there is one thing which we cannot do without. It is indispensable to our happiness. Without it we cannot enjoy substantial good in this world, and cannot enter into peace when we die. Hence, our Lord said to Martha who was careful and troubled about many things—who was inordinately concerned about making a splendid entertainment for him of temporal good, "one thing is needful;" and from his commendation of Mary who had "chosen that good part which should not be taken away from her," we learn that this "one thing" is true religion; which consists in knowing, believing, and practising the truth as it is in Jesus. The Apostle James says that "pure and undefiled religion before God and the Father is this, 'to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" "Visiting the fatherless and widows in their affliction," to console with them; to aid them according to their necessities; and to afford them protection from the oppressions of the covetous, and from other evils, is particularly specified, because it is a prominent part of that disinterested good will and active benevolence required in the Divine law; and not because it is the only way to do good. Religion teaches us to "do good to all men, as we have opportunity, especially unto them who are of the household of faith." Our Lord enjoined that we should "do good, and lend, hoping for nothing again." And "the work of faith and labor of love" are spoken of as inseparably connected. And the Master says of all, according to the means possessed, "occupy till I come."

"Pure religion" also teaches us "to keep ourselves unspotted from the world;" i. e. from its errors, vices, carnal pursuits, vain recreations, filthy communications, unbalanced customs, contentions, proud and lofty carriage, worldly lusts, passions, envyings, and inordinate indulgences; and to be holy to the Lord in body and spirit.

Religion is a comprehensive term, embracing the whole system of faith in God, Jesus Christ, the truth of the Christian system, and the recompences of eternity, together with the entire subject of obedience to the precepts of the Gospel—"whatsoever Christ hath commanded us."

This is the one thing needful, in the sense above stated, because it is the very thing which corresponds with our moral obligations. It is what we are caparitated to believe and practise as rational and accountable beings. It prescribes the proper scope for our moral and intellectual faculties.

It is that, also, which makes us like God, the copy of all perfection. Hence, those who have become truly religious are said to "put on the new man which after God is erected in righteousness and true holiness."

It is, moreover, necessary to our present happiness. For "the wicked are like the troubled sea, whose waters cast up mire and dirt." "There is no peace," saith my God, "to the wicked." But the inspired Psalmist affirms, "Great peace have they that love thy law, and nothing shall offend them." Likewise, the Apostle says, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." And the Lord Jesus addressed his Disciples thus, "These things I have said unto you that in me ye might have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world."

else fails; and it is the only thing which can be transported across the Jordan of death. It is the only sure passport to a world of bliss. Our all for eternity depends upon our having it.

How, then, should our minds be affected with the solemn reality! Instead of inquiring first, "what shall we eat? and what shall we drink? and wherewith shall we be clothed?" we should inquire, how shall we possess and maintain true religion? We should "seek first the kingdom of God and his righteousness. Let the impression of deep and lasting upon every mind, that religion is the one thing which we all need—that every other thing, however needful in some certain respects, is comparatively worthless—that riches, honors and pleasures—yea, all our earthly treasures will perish with the using—that every course which is not subservient to the true interests of religion, is not worthy of man—a course of folly—and that it is only by hearkening to the dictates of religion that the gloom of death can be dispelled, and the cheering prospect of immortal blessedness be enjoyed. O then, search for this pure gem—this incorruptible treasure. Resign, promptly and cheerfully, whatever may be wrested from you in the course of Providence; but hold fast the one thing above described. "Let it not go, keep it; for it is thy life."

and are continually enjoying the bestowment of his mercies. This is a plain subject. That we are dependent on an overruling Power, no reasonable man can, for a moment, question. Then we ought, surely, to be subject to this Power—to obey that "God in whom we live, and move, and have our being." Especially, when he is continually doing us good, giving us both temporal and spiritual mercies in abundance. The benevolence and grace of God are strikingly manifested in his common providence; but more especially in the gift of his Son, the provisions of the Gospel, the day of grace, and the hope of eternal life. Hereby we are laid under high and indispensable obligations to be obedient.

4. Our happiness is inseparably connected with the obedience required. This is a prominent fact taught in the Holy Scriptures, and realized by every true Christian. It is that any sacrifice for the honor of such a Father and Benefactor is too great to be made; especially when a rich recompense awaits the self-denying and persecuted saint. "If we suffer with him, we shall also reign with him. If we deny him, he also will deny us."

love are overlooked or forgotten. No sense of obligation is felt. No disposition to appreciate our kindness is manifested. But, on the contrary, those who have been laid under the strongest obligations to gratitude and friendship, become our strongest opposers—yea, most bitter enemies. This is true of the minister, the parent, and the friend. And this requital of the labors of love by ingratitude often produces an appalling effect—it sickens, tries, and afflicts those that do so, and sadly disheartens and wears their minds, and causes many utterly to faint. To persevere in doing well, under such circumstances, strong efforts, a firm purpose, and a full reliance on the grace and covenant faithfulness of God are indispensable. A man must have much of the spirit of his Lord and Master to continue to render "good for evil," and "blessing for cursing," and to pray for those who trample our favors under their feet.

5. Another cause, or occasion of weariness in well doing is direct and open persecution. It is a Scripture motto, that they "that will live Godly in Christ Jesus shall suffer persecution." It is the will of God that man should "suffer for well doing." "He persecuted for righteousness sake." He persecuted his people "in the furnace." "If hereby they are tried as by fire, and many fail to do well, they do not cease to do well, they become weary, their minds to a greater or less extent, can doubt that persecution, in various causes which frequently present themselves in well doing.

Hence, in view of these several causes, whereby we are so liable to be turned aside from the path of duty; how important it is that we should be exhorted to consistency and unremitting vigilance! How important that the motives to continued faithfulness should be rightly stated and solemnly pressed! "Let us not be weary in well doing," said the Apostle Paul; "for in doing so, we shall reap, if we faint not." "We shall not reap, as we expect, but we shall surely reap." "Our labor will not be in vain in the Lord."

And, moreover, we shall reap "in due season"—at the most appropriate time, all things considered. "The Lord is not slack concerning his promise," though he may be "long-suffering to us-ward." He will remember our "work of faith, and labor of love" in the most proper season; and he knows, infinitely well, when that will come.

It requires time for seed to germinate, and grow, and ripen into fruit; and the husbandman must have "long patience until he receive the early and the later rain; but, at length, the harvest comes, and his labor is required." So there is a season of preparation for the spiritual harvest, and we have need of patience—of "patient continuance in well doing." But when the proper season for harvesting comes, we shall reap. The harvest, in that case, will not fail: though we may "have sown in tears," we shall "bring forth our sheaves with rejoicing." Having "sown in righteousness, we shall reap in mercy"—reap abundantly—"some thirty, some sixty, and some an hundred fold"—yea, we shall reap "eternal life."

God forbid, then, that we should be weary in well doing. Let none of the before-mentioned causes dishearten us; but, let us "gird up the loins of our minds;" "be strong;" and "quit ourselves like men." Let the goodness of the cause, the faithfulness of the Rewarder, and the sure prospect of a rich and everlasting harvest, urge us forward with increased ardor and resolution, till we obtain a full and final victory over every discouragement, temptation and adversary, and realize, by joyful experience, that he is faithful who hath promised.

## LIVING TO GOD A REASONABLE SERVICE.

ORIGINAL.

When we say a thing is reasonable, we mean that it is in accordance with the principles of reason, justice and equity, and what the understanding of man, whereby he is distinguished from the lower orders of creation, approves. The obedience, then, of the Gospel, is of this character—reasonable, right, just, consistent, every way answerable to the dictates of an enlightened conscience, and a correct moral principle.

Accordingly, Paul thus exhorted, "If ye love, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." Rom. xii: 1. God's claim to our entire persons, our active service, the yielding of our members as instruments of righteousness, the employment of our heads, hearts, eyes, ears, tongues, hands and feet—yea, every member and every faculty, with all our time and means, for his glory, is unquestionably reasonable. It accords with the purest principles of rectitude. He neither stretches beyond, nor comes short of the exact measure of duty which is prescribed and sanctioned by the nature and fitness of things. The inspired Psalmist emphatically observes, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." Ps. xix: 7, 8, 9.

## BE NOT WEARY IN WELL DOING.

ORIGINAL.

A course of well doing is so reasonable, excellent and heavenly, that it would seem that no one could become weary in it. Yet it is found that this is not unfrequently the case. The following are some of the causes which produce this weariness.

1. The delay with which the anticipated effect is attended. Men like to see the fruits of their labor immediately, or in a short time. But it often happens that the effect looked for is not immediate. The mature of the benevolent enterprise may be such, or there may be such obstacles and engagements in the way of accomplishing it, that considerable time must elapse before the result, to any considerable extent, can be realized. This is the case in spiritual, as well as in temporal enterprises. Hence, many become discouraged and weary. They lack that patient and firm resolution which the nature of the case requires.

2. The self-denial which well doing implies is one of the principal causes of becoming weary therein. "Deny thyself and take thy cross," is one of the first laws of the kingdom of Heaven. But it is so contrary to our natural principles, that it requires a mind deeply imbued with grace to practise it. Very imperfect views are, at first, often entertained respecting the nature and degree of self-denial required of the true followers of Christ. Hence, when sacrifices of ease, reputation, privilege, property, honor and protection, become necessary in yielding unreserved obedience to Christ; and these sacrifices are to be made, not merely once or twice, but continually; and often become more and more severe—yea, when it is found that a man "must forsake all that he hath" to be acknowledged a genuine disciple; there is great danger of giving back and of becoming weary and discouraged.

3. The arduousness of the labor is another cause of weariness. Religion puts in requisition all the powers of man. Every talent is to be improved. God claims that we should "love him with all the heart, soul, strength and mind, and our neighbour as ourselves." And while his requirements measure, *arbitrarily*, with our capacities, there are many callings, relations and circumstances, which *eminently* call for effort. Powerful efforts of the mind, hard study, painful watchings and deep concern, attended with vigorous bodily labor, fatigue and exposure, become necessary to fill, with acceptance and success, the stations allotted us. And as in temporal concerns, hard and unremitting labor is wont to produce weariness, so in spiritual there is a liability, through the weakness and inconstancy of human nature, to the same result.

4. The ingratitude, with which our best labors are often attended, is another of the causes of weariness in well doing. It often turns out that those for whom we feel the most disinterested regard, and for whom we have endured the greatest privations, and performed the most generous services, utterly fail to requite us with their thankful feelings and acknowledgments. Our labors of

## BE NOT WEARY IN WELL DOING.

curious discovery of an ancient Bible.—A copy of the first complete edition of the English Bible, printed by Miles Coverdale, bearing the date of 1535, was accidentally discovered a few weeks since in the bottom of an old oak chest, at Holkham Hall, Norfolk, the seat of the Earl of Leicester. There are numerous imperfect copies of this edition of the Holy Scriptures in existence, two being deposited in the library of the British Museum and one in the Bodleian Library, Oxford, one in the Cambridge University Library, and in fact most of our great libraries and public institutions, as well as many private individuals possess the volume. The copy now

The reasonable of the service required appears from the following considerations. 1. God is the good and rightful law-giver of the universe. The foundation of all moral obligation consists in the great primary truth, that "he is the Lord." Every question of duty made known to creatures is determined by this solemn fact. And when we connect with his self-existence and absolute supremacy, his infinite wisdom and goodness, the reasonableness of the service enjoined is abundantly evident.

2. The requirements of God measure with the faculties given. We are not required to love and serve God with faculties above what we possess; but simply in proportion to what is given. "Thou shalt love the Lord thy God with all thy heart, soul, strength and mind, and thy neighbor as thyself." This is the sum of the law. If our work capacity were required to love and serve God with angelic powers, it would not appear to be reasonable; or if the uneducated heathen were required to render the same amount of enlightened and expansive service, as one brought up under the merciful light of the Gospel, the reasonableness of the requirement could not be seen. But as it is not. The demand for service measured exactly with the capacities and means enjoyed, and that is obviously reasonable.

3. We are absolutely dependent on God,



...for the future. The Seminary have... time and extracted a vast... business, for which they have... charges. They are still willing to... for the good of that institu-... to be measured by busy bodies, to... of collecting subscriptions now... their increasing their embarrassments... not only ungenerous but... They are all men of high... and moral character. All of... which is respectfully submitted.

DAVID MILLARD,  
JAMES M. WESTCOT.  
Starkey, N. Y., Oct. 1845.

Extract from an article in the "Supplement to the Banner of Ulster, Oct. 31, 1845," on the Religious movement in Germany, taken from "the Watchman."

After noticing several distinguished characters engaged in this Reformation, the writer remarks as follows, viz:—

Dr. John Anton Theiner, late parish priest of Handsfield, is the son of a master shoemaker, and was born in Breslau, December 15th, 1799. Passing over his early years, we find that he was appointed amanuensis to the Breslau University, during his continuance there; and that, in 1823, he obtained the degree of Doctor of Theology. Having labored for a short time in one or two parishes, he was, in the autumn of 1821, appointed Extraordinary Professor of the Catholic Theological Faculty in the University; and in December, 1826, he obtained the dignity of a Doctor of Canon Law. In that year—a memorable one in his history—there appeared the celebrated work, "The Catholic Church in Alesia," in which prevailing abuses were announced with... Though the work was... it was generally ascribed to Theiner, and the Chapter insisted on his removal from the professorship in the University of Breslau. His views, however, had reached the minds of many of the Silesian clergy, and they petitioned their Prince-Bishop to sanction a reform of the Church... at least, of anti-... but they were repelled with a severe reproof. The issue, however, was that, although some clergymen were... and others forced to declare that... they would regulate their... by the decisions of the Council of Trent, yet principles and feelings preparatory to ecclesiastical reform made... progress. In 1839, Theiner, in connection with his brother, Dr. Agostus Theiner, published his work on "The Institution of Confessory Celibacy among the Clergy." In 1837, he entered on the charge of the parish of Handsfield, where he continued to officiate until, on the 17th of June, 1845, he broke off his connexion, not only with his parish, but with Rome. On announcing his determination to the Vicar-General Latussek, he was, according to that functionary's usual procedure, immediately suspended and excommunicated, unless he should, within a given period, return to the bosom of the Church. "In Theiner," says the *Continental Echo*, "the German Catholic movement has gained the first theologian, who, to all the warmth and freedom of a... conviction, adds a thorough knowledge of the Roman Catholic Church... and a complete mastery of... and traditional lore. The character of Theiner, whether as a... scholar, thorough-trained theologian, eloquent writer, long-experienced... and expert controversialist, joined to a blameless life and orthodox creed, makes him the very man needed by the Catholic Reformers at the present crisis. It is said by the *Bozener Neus*, that he is determined to meet the attacks which the Romish party may make upon him, by a fearless exposure of the ecclesiastical abuses with which he has become acquainted, and that the Prince-bishop de Dienerbrock himself has reason to be not a little uneasy at the disclosures which it is in Dr. Theiner's power to make. He has directed his attention already to the reform of errors in the old Liturgies, and the preparations of forms of worship for the separatist congregations. Altogether, so far as we can judge from the information before us, Theiner seems likely to prove an instrument in advancing their movement, little inferior in power to even Ronge or Czeraki themselves.

While the "New Reformation" was receiving the adhesions of distinguished individuals from the ranks of the Romish priesthood, considerable masses of the people were, in a still more remarkable and gratifying manner, rallying around its banner. Every effort, indeed, was made to bring discredit upon the Reformers and their doctrines. Ronge was described as "the wicked, wicked priest;" and his teaching as "the infernal stew of a witch's cauldron." From the most solemn ecclesiastical anathemas, and the most earnest pulpit denunciations, down to the petty order that any child stopping to look at a picture of Ronge in a window should be beaten with a cane, and rejected at confirmation, all means were adopted to interfere with the movement. From the vituperative assaults of the Chapter of Breslau, who, in an address to Bishop Arnoldi, denounced Ronge as "a blasphemer who had laid sacrilegious hands upon the sacred robe, which even the executioners at the cross, with pious reverence, left undivided and entire."—down to the poor though vicious witicism of some unknown Romanist at Annaberg, who wrote on the walls of the place of meeting, "This is the sty for heretics, where swine go in and out," all forms of invective and sarcasm were directed against them. But the movement progressed, notwithstanding, with a rapidity which, all things considered, must be regarded as at once very extraordinary and very encouraging. In Breslau, a congregation was speedily formed under Ronge's own pastorage. Leipsic, Berlin, Magdeburg, Elberfeld, Dresden, Worms, Crenzuaeh, Weisbaden, Dantzie, Kongsburg, Offenbach, Hildesheim, and scores of other places, speedily followed. In many of these places, however, the separatist from Rome deemed it expedient to prepare Confessions of Faith for themselves, which more or less fully accorded with the Confession of Breslau, under Ronge's supervision, or that of Scheidebuch, under Czeraki's. The different congregations had no time to communicate with each other, so as to agree upon a common confession; and it would seem that, while all were ready to repudiate Rome to some extent, there were many differences as to the actual extent to which Romish doctrine and discipline should be renounced. All the Confessions, moreover, partook of a negative rather than a positive character; they rather declared what errors should be protested against, than what truths should be maintained. Under such circumstances, the assembling of a general conference or council of the representatives of the seceding churches, seemed a judicious—indeed a necessary step; and accordingly such a meeting was called, and held at Leipsic in March.

The proceedings and conclusions of that Assembly will furnish ample material for our next article; and we feel it the more important to devote adequate space to this part of our subject, as those who derive their views of the Leipsic Conference merely from the daily papers, will, we apprehend, be inadequately informed as to its real character.

#### From the Bible Christian.

### CHRIST NOT OF THE WORLD.

Jesus was not of the world; but see how he treated the world. There was one of his great ones came to him by night; and he rebuked that "ruler of the Jews," and censured his tynidity, and disregarded his patronage, and admonished him to learn, and demanded of him manliness and consistency, if he would see the kingdom of heaven. See how he treated the world: there was one of its outcasts, who sought him not, but whose path he crossed, and whose sentence he marked, and whose soul he saved; and when she blessed him he did not frown; and when her gratitude, with trembling boldness, followed him to the rich man's table, and she anointed his feet with ointment and wiped them with her hair, amid a throng of scandalized and sneering hypocrites, he rolled back the tide of reproach and contempt with which the Pharisees thought to overwhelm him, his convert, and his cause, upon their own heads, leaving them prostrate and confounded before the insulted dignity of his pure and beneficent character.

The people sought to take him by force and make him a king. He fed their hunger, healed their sick, and retired from their solicitations to hold communion with his God in the mountain solitude. The Pharisees possessed public veneration, guided public opinion, wielded public fury. He arraigned them on their spiritual thrones, where they judged the tribes of Israel, that awful tribunal: he denounced their ostentatious levitations: he spoke at once of the long prayers they made, and the widows' houses they plundered: he laid bare their hidden iniquity, and he prophesied their coming destruction. He stood, defenceless and alone, before the corrupt and time-serving Pilate, the wantonly tyrannical Herod, the malignant and vindictive Caiaphas: amid a relentless priesthood, an insolent soldiery, and an infuriated multitude: alone and defenceless, but neither raging nor cringing; calm in the uncompromising majesty of innocence; and when they led him away like a lamb to the slaughter, it was evident that they were shedding the blood of "the Lamb of God."

We may take another view of this contrast between the spirit of the world and the spirit of Christ, and turn our attention from the particular facts of his history which have been cited, to the dispositions which accom-

panied in those and other facts of the gospel narrative. Thus the more worldly is selfish, essentially and grossly selfish, seeking only personal enjoyment or personal aggrandizement. Christ gave his life for the world, not only in the act of parting with that life, but in its previous and entire devotion to the universal good of mankind. His existence in the world was one great act of disinterested sacrifice for the world's salvation. The worldling contracts a certain callousness of heart; his feelings lose their native quickness, purity, and delicacy. In Christ there was all the tenderness and sympathy of the unsophisticated child. He evinced the acute susceptibility of all that acts upon humanity.

The worldling has an external smoothness and polish of manners, which is but external, and but manner; too often a mask.

In the manners of Christ we trace nothing conventional, nothing artificial; but that "grace was on his lips," and in his looks, of which art never produced more than a feeble imitation, and which is the soul of benevolence within, manifesting itself by the bodily organs; beaming or melting in the eye; softening the voice to music; giving expression to the features; and regulating every gesture by its pervading and harmonizing influence. The worldling makes men his tools. He plays upon them, and he works with them. He thinks basely of them, and basely does he use them. With Christ every human being was a holy thing, not to be profaned, not to be sported with. If they were lost, he would recover them; if polluted, he would cleanse them; if desecrated, he would sanctify them afresh to their God; but still, in all its forms, he loved and venerated humanity. The worldling partakes of the world's impurities. If he have not wallowed in wickedness, nor shown himself in the loathsomeness of iniquity; yet its stains are on him; the gold of his nature is become dim; he has not escaped the leprosy of vice. Christ was the friend of publicans and sinners; nor did he shun the intercourse of Scribes and Pharisees; he moved among them all; but the foul atmosphere of profligacy and hypocrisy became pure when he breathed it, purified by his presence; and when he penetrated earth's foulest mists, there was a light and glory around him which they could neither defile nor obscure. The worldling is absorbed in the things of time and sense. The invisible to him is the non-existent. His morality is, "Let us eat and drink, for tomorrow we die." He walks by sight and not by faith. All his desires and hopes crawl upon the earth; none mount upwards towards heaven, none fly onwards towards futurity. But while Christ trod the earth, he lived in heaven. By devout communion and spiritual perception, he was even then in the bosom of his Father. He had meat to eat which his disciples knew not of, living not by bread alone, but on the word of God. Invisible realities were not the less realities to him; they were ever present in his mind. God, and Providence, and immortality, and heaven, rose as distinctly on his soul, as the towers of Jerusalem and the hills of Judea on his bodily sight. They entered into all his thoughts, feelings, motives, and anticipations. The visible and the unseen were to him but parts of one whole; and death and resurrection but a slumbering and an awaking, to pursue the same objects, and go on in the same course. This world was ever in his view; but how small a portion of the whole that he contemplated! God and man, time and eternity, made up the moral universe in which he lived, moved, and had his being.

#### From the Christian Palladium.

### LIVING SPRINGS.

BY ELDER D. MILLARD.

There are some springs which flow full and discharge well in a rainy season, but in the time of a parching drouth they utterly fail and dry up. The springs that flow full only in a wet time, never afford the purest and best of water. But a spring that never dries, generally affords pure water, and is even the purest and best in a dry season. Of how much value is such a spring, and without such fountains what a thirsty world we should be living in. As no person can overvalue the blessing of pure water so no one will be likely to over estimate the worth of a pure never failing spring.

In the holy scriptures, God's people are frequently spoken of as wells or springs. Of the true believer, our Saviour said "the water that I shall give him, shall be in him a well of water springing up into everlasting life." With such a fountain within him, the Christian may be regarded as a well or living spring. Thus it was said anciently "with joy shall ye draw water out of the wells of salvation." The testimony of such poured forth is like receiving or drawing water from a pure well or spring. False professors and dead formalists are compared to "wells without water" and "clouds without rain." There is nothing refreshing in

either their testimony or example.

My subject finally leads me to notice two classes of professors. One certain "class" talk much on the subject of religion in a wet time—a season of spiritual rain—a time of revival. At a time like this they are full and their testimony is often heard. But in seasons of drouth, or spiritual drouth, some of these professors are comparatively as dry as an ash-bell. Their fountain has wholly dried up. They feel but little for the interests of the church, and when their testimonies and prayers are most needed, they are as mute as so many persons fast asleep. Such fountains are neither pure nor lasting. Now if all professors were of this cast what would become of the church in seasons of spiritual drouth? But thank God, there are always living springs in the church which never dry up.—There are those who will always be found at their post, and whose test monies never fail. In a low season with the church, they are always like living fountains. If the whole spiritual labor falls upon a few, they put forth the more strength, and labor with increased fervor. At the prayer meeting, church meeting, or communion, their place is promptly filled. They wrestle in prayer, struggle in testimony, and when Zion seems to languish, their feelings are the more ardent. Such are living springs in a dry season; and such are the choicest members of the Zion of God.

West Bloomfield, N. Y.

#### From the Toronto Globe.

### Postscript!

### ARRIVAL OF THE CAMBRIA.

FIFTEEN DAYS LATER FROM EUROPE.

The Steamship Cambria arrived at Boston, on Friday morning last.

The Ports are NOT to be opened—disappointment of every body. The Corn market continues to rise. It was understood that the Duke of Wellington took ground against the Premier, and overruled Sir Robert Peel in his wish to open the ports.

The railway speculations in England having wholly exploded, the consequences are now severely felt. Disasters of all kinds, and frauds, are following the folly of these adventurers.

#### SHOCKING DEATH.—DECAPITATION.

Monday afternoon, about one o'clock, a man were employed in chopping the ice from the water-wheel, attached to the machinery in the Axe Factory of Mr. Jacob Noble, in this town, and as one of them was attempting to get or look inside the wheel, it moved, almost entirely separating the head from the body, between one of the arms or spokes and an upright post fixed close beside the wheel, operating exactly like a pair of shears. The wheel was forced back, and the corpse extricated—the head attached only by a piece of skin, and the ice on the post and arm stained with his blood. One side of his face, and one of his arms were somewhat bruised. The greater weight of ice on one side of the wheel than on the opposite, was the probable cause of its starting—the precautions necessary to prevent which having been overlooked. An Inquest was held on the body by Dr. Raymond, and a verdict to the above effect returned. The unfortunate deceased was a blacksmith by trade, named Daniel Cress, and about 24 years of age. He had been in this neighbourhood some time, but his home is not precisely known. It is believed that his friends reside in Whitby or the neighbourhood.—*St. Catherine's Journal*.

### APPOINTMENTS.

Meetings by the Subscriber and the Editor of the Luminary may be expected at the following places viz:

- On Friday evening January 2, in Hope, at the school house near Br. Beebe's;
- On Saturday evening, January 3, and Sunday morning at 11 o'clock, January 4, in Haldimand, Bradley-Hollow school house, near Br. Wm. Nobles;
- And, on Sunday evening do. in Cramah, at the meeting house near Br. Hinman's;
- On Monday evening, January 5, 1846, in Clark, at the school house, near Br. Gamsby's.

N. B. It is expected, according to an arrangement entered into at the Conference in Newmarket, that a collection will be taken on Sunday to be applied towards the Editor's salary.

Moreover, it is requested that arrangements for the present volume of the Luminary, in the above-named sections, be promptly paid; and that additional subscriptions be offered for the second volume.

It is also urgently requested that our subscribers generally will remember the wants of the Luminary, and that all remaining dues will be collected and forwarded as soon as practicable. THOS. HENRY.

Osburn Dec. 19, 1845.

POETRY.

From the Christian Palladium. JOSEPH'S TEMPTATION.

BY ELDER D. MILLARD.

Joseph, thou wast made to shine, When thou spurned seductive power; Sure thy father's God was thine, In temptation's fiery hour.

Potiphar has raised my state— Can I basely wrong my Lord? Act the teach'rous part I hate? Forfeit honour, name and word?

No:—the God that reigns above, Gave me favor, led me here; He protects the path I love, While to sin I greatly fear.

Grace is given—the tempting lure, With the threats that pow'r could join, Could not bend that purpose pure, Which, fair Hebrew youth, was thine.

Clouds, 'tis true, spread darkness, gloom, While the storm broke on thy head! Sad thy fate—a felon's doom! But that doom to glory led!

Ye who know the adverse hour, Scorn and scandal may be yours; True ye may, the God of pow'r, Vile ye's triumph he secures.

Darkness now may gird your path, Adverse clouds your sky deform; Unseen mercies nuzzle wrath, Brightest skies succeed the storm.

Think of Joseph, once disgrac'd, Crush'd by falsehood, spurn'd to shame; See him next in grandeur plac'd, Cloth'd with pow'r, and rais'd to fame.

REMARKABLE INCIDENT

IN THE LIFE OF REV. WILLIAM TENNANT, Late Pastor of the Presbyterian Church in Freehold, New Jersey.

Mr. William Tennant was born in Ireland, June 3rd, 1705, and was thirteen years old, when, with his father, he came to America. He hopefully experienced religion in early life, and soon determined to devote his life to the work of the ministry. He studied Divinity with his elder brother, the famous Gilbert Tennant, who then settled at New Brunswick in New Jersey.

After a regular course of study in Theology, Mr. William Tennant was preparing for his examination by the Presbytery as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common custom of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body, though he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water, to make it as sensitive as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this, the brother objected, as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the Doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived and no hopes were entertained of success but by the doctor, who never left him night or day. The people were invited, and assembled to attend the funeral. The Dr. still objected, and at last confined his request for delay to one hour, then to half an hour, and finally, to

a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavouring to soften it by some emollient ointment put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone said, "It is shameful to be feeding a lifeless corpse," and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again used in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennant continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period, he recovered much faster; but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sabbath afternoon, his sister, who had stayed from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hands. She answered that she was reading the Bible. He replied "what is the Bible? I know not what you mean."

This affected the sister so much that she burst into tears and informed him that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennant was found, upon examination, to be totally ignorant of every transaction of life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Kapos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asked him what was the matter, he said that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred.

This event, at the time, made a considerable noise, and afforded matter for serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

The writer of these Memoirs was greatly interested by these uncommon events; and on a favorable occasion, earnestly pressed Mr. Tennant for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered a great reluctance to enter into any explanation of his perceptions and feelings at this time; but being importunately urged to do so, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "in the state of suspended animation, and the fears I had entertained for my future welfare, I found myself in an instant in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly waded along, I know not how, beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my former

change, and thought,—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, "You must return to the earth." This seemed like a sword through my heart. In an instant I recollected to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twelve minutes. The idea of returning to this world of sorrow and trouble, gave me such a shock that I fainted repeatedly." He then said, "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards, I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it, could command my serious attention."

The author of this Memoir, anxious to obtain the best information he could on this extraordinary occurrence, wrote—among others—to Mr. Tennant's successor in the pastoral office, from whom he received the following answer:

MONROE, N. J., Dec. 10, 1815. DEAR SIR—Agreeable to your request, I now send you a writing the remarkable accident which I some time since gave you some account respecting your good friend, my worthy predecessor, the late Rev. Wm. Tennant, of his place. In a very free and flowing conversation on religion, and on the nature and blessedness of the promise of God, while traveling together from New-moath to Princeton, I mentioned to Mr. Tennant, that I should be highly gratified in hearing from his mouth, an account of the trance which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying that he had been sick with a fever, &c., as it has been already related.

I said to him, "It may seem to be one indeed raised from the dead, and may tell us what it is to me, and what you were sensible of while in that state." He replied in the following words: "I was to die—I found my time near, and I became weaker and weaker, and at last once, I found myself as before, as I thought. I saw myself in the Party, but glory all around me. I felt no sorrow, as though I were to die, and I expressed my views, let his hand be raised, and I flung up his hands, proceeded, "I can say as St. Paul did, I heard and saw things all unutterable! I saw a great multitude before this glory, apparently on the height of bliss, singing in sweet melodious voices. I was transported with my own situation, viewing all my troubles ended, and my rest and glory began, and was about to join the great and happy multitude, when I came to me, and looking me full in the face, he laid his hand upon my shoulder, and said, "You must go back."—These words went through me; nothing could have so affected me more. I cried out, Lord, send me back! With this shock I awoke, and was in this world. When I saw I was in the world, I forgot, then came to me, and I forgot for several times, as one could be so completely have done in a waking trance."

Mr. Tennant died, March 30th, 1777, aged nearly 72 years. It seems that the Memoir of his life, which was written about 28 years after his death, and the author was personally acquainted with him.—Memoirs, &c. of the Rev. Wm. Tennant, vol. 1, page 342.—see also the Introduction.

Let Christians adhere to the plan proposed in the Prospectus, to all subscribers.

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THE II VOL. OF THE CHRISTIAN LUMINARY.

THE II VOLUME of the CHRISTIAN LUMINARY will contain one additional column on each page, and the pages will be made longer than at present, so that the size of the Paper will be considerably enlarged. It will remain a RELIGIOUS PERIODICAL, admitting some general items of news, advertisements &c.

It will continue to be published in Oshawa, C. W., semi-monthly, by a select Committee, at 5 shillings (one dollar) per annum, payable in advance, or if not convenient, in three, or six months.

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