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WITNESS OF TRUTH.

Vol. IV.

OSHAWA, APRIL, 1849.

No. 4.

LIGHT OF RIGHTEOUSNESS.

Written for the "Proclamation."

[In fulfilment of a promise of long standing, the subjoined article is designed for the pages of the *Gospel Proclamation*, Ohio. Instead of sending it in manuscript, we have thought good to forward it in print.]

“Let your light so shine before men, that they may see——.” Matt. v. 16.

We are on the popular side in choosing a few words for a text. Short texts and long gowns, when sermonizing is on hand, are equally fashionable. In this, then, we may proceed without preface or apology.

The passage doubtless has a meaning, and this meaning is—what? Shall we put the text to the proof by theological scourging, and see if we cannot extract its import by the force of some of the racks and wheels usually employed in times of religious revolution and martyrdom!

‘Let your experience be so brilliant, that all may see that you are saved by faith alone’—will the passage bear this rendering? Could this meaning be justly extracted from the original, it would to many be acceptable in the first degree. Nevertheless, only one class of the religionists of Christendom would be grateful for this rendering. Shall we therefore make another attempt, and hence say it should read—

‘Let your knowledge be so orthodox, that others may see that your views are correct’—is this what the Saviour means by teaching us to let our light shine? If so, we find a number of devoted professors who are yielding strict obedience to the injunction. But the apostle Paul rebukes this interpretation, and says, “though I have all knowledge----- I am nothing.” “Knowledge puffs up.” We must then, have a new reading and rendering. Perhaps thus—

‘Let your zeal for doctrines and ordinances appear so conspicuous, that many shall see your religious superiority’—may we not say that here we have fallen upon the true meaning? Although the apostle exhorts to “instruct in meekness those who oppose themselves,” and advises to “be not high minded, but fear,” yet, on the whole, it is so pleasing to the spirit that witnesseth within us, in the absence of a better spirit, that the passage would suit admirably if it allowed the privilege of esteeming ourselves and despising others. To boast is not always profitable; but why not sometimes both lawful and profitable? Fearing, however, that all the learned may not concur in this view of the text, we try again as follows—

‘Let your ability to dispute be so well exhibited, that all may perceive your logical tact and argumentative strength’—this surely, at last, is the signification. Some dull pupils in the school of argument may object: but so long as our Lord himself says, “I came not to bring peace but a sword,” we are encouraged to adhere to this last and best interpretation! The Great Teacher doubtless intended to establish an institution famous for making and exhibiting good logicians and expert critics; and hence, as we speak of shining talents, may we not say with much propriety that our talents as disciples are so to shine, that all may see what proficiency can be made in the Saviour’s debating society!!

But for our own part we endorse none of these renderings of the passage in question. They are too partial and partizan. It is not the light of religious excitement, or of great personal knowledge, or of zeal for sound doctrine, or of critical or logical ability, that the Great Teacher has before him while speaking to his saints. It is rather the light of truth, and all the virtues which truth produces, harmoniously and practically reflected in the lives of truth’s adherents and advocates, that occupies the mind of Jesus in giving utterance to the words, “Let your light so shine before men, that they may see your good works, and glorify your Father in heaven.” As though he had said—‘Let your behaviour, as my disciples, appear so blameless, consistent, and commendable before the world, that, by your righteous conduct, all shall be constrained to perceive you are a peculiar and divine people, and therefore be desirous of imitating and joining you, and thus glorifying God.’ It was by what the Saviour calls good works that they were to give evidence to others that they were themselves enlightened, and had the light of life. Their good works were to be their light. The **Philippians** were to shine as lights in the world by living blameless

and harmless—the sons of God,—by living unrebukable in the midst of a perverse race,—and by holding forth the word of life. To this interpretation we subscribe.

Now if the Saviour alludes to our whole religious demeanor as the light we hold up to the world's eye, there is something for the disciple to study more than the accumulation of knowledge, the devices of controversy, or the pugilistic shiftings of propositions for victorious criticism. A little of the leaven of holy sympathy is necessary to leaven the whole lump. Whether we call it sympathy, or affection, or piety, or good-will, or love, or grace in the heart, we all know what it means; and we know also that without it there is just as much of the spirit of Christ in the professor as there is spirit and life in an Egyptian mummy. "The grace that is in Christ Jesus," and of which every Christian is a partaker, is certainly a gentler, a purer, a lovelier article than is to be found in many who have the Christian name. And who, let us ask, is the Christian? The man who is like Christ? or he who is unlike him? "The fruit of the spirit is in all goodness and righteousness and truth."

Brother professor! how does the language of the Saviour find you? Is your light shining, and how does it shine—in logical battle?—in dogmatism for doctrines?—in wordy defences of religious externals or internals?—in observances which only or chiefly serve to maintain the land-marks of profession? Or has your lamp gone out for want of oil? "Awake thou that sleepest, and arise from the dead, and Christ will give thee light." But remember, *the light that Christ gives, is such as shines in good works*. It shows itself in the "new man, which, after God, is created in righteousness and true holiness."

Do we despise knowledge? Do we disparage talent? Do we distrust the force of reason? Not at all. These have their place. So have the branches and leaves of a tree. But if it be a fruit-tree, and there is found no fruit, the branches and leaves are far from yielding satisfaction to the husbandman.

Our light, then, requires to be the "light of the gospel"—not a part of the light of a part of the gospel, but the whole light of the whole gospel;—not exhibited in good words, but in good works—not in splendid attainments, but in "all manner of godly behaviour." We have christianity in doctrine, christianity in ordinances, christianity in argument, and now the great lack is christianity in daily life. "Let

your light so shine before men, that they may see your good works, and glorify your Father in heaven."

D. OLIPHANT, Oshawa, C. W.

Ira, N. Y. 19th March.

FIRST PRINCIPLES.

No. II.

NOT THE OLD, BUT THE NEW TESTAMENT.

Several important conclusions are to be deduced from the main fact developed in our last essay: for if it be true, as we then attempted to show, that we have a new lawgiver, it follows self-evidently that we have a new code of laws, a new order of things, and a new place of record where these new laws and this new order of things may be found. Our chief inquiry, therefore, at present, will be, Where does the new lawgiver speak to us?

Now, the admission that Moses is deposed, and, in his legislative authority, superseded, not only makes null and void, as books of law, the writings usually called "The five books of Moses," but silence, in the legal sense, is imposed upon every teacher, wise man, and scribe in all that dispensation where Moses legislated. All the teachers and scribes of the first church were subject to the first lawgiver, and hence their ministry was as truly the Mosaic ministry as though Moses lived and legislated personally from the giving of the law on Sinai to the death of Christ on Calvary. While the Jewish church stood, every thing said and done in it, as a divine institution, was essentially Jewish; and therefore every law, ordinance, or ceremony of that first institution, must, of necessity, refer to that institution itself and not to another: for should we speak of the same laws for a first and second institution, or old laws for a new lawgiver, the inconsistency would be too apparent for general credence or acceptance.

The whole sacred writings are divided into two principal parts, commonly called testaments, the old and the new. Two lawgivers, two testamentary documents, two institutions or churches. First the lawgiver; then the covenant or constitutional document; then the institution or church founded upon said document. Moses was the Jewish lawgiver—gave a Jewish constitution—on which was erected the Jewish church; Jesus is the Christian lawgiver—has given a Christian constitution—on which is built the Christian church. As, therefore, the Jews consulted the writings of him who spoke from Mount Sinai, so we should make our appeals to the writings of him who speaks from Mount Zion. The old institution is learned from the Old Testament;

the new institution from the New Testament. The first testament was for Jews, we therefore say, and the second testament for Christians, as respects law-giving authority. Hence, in taking up the inspired volume, to study the will of Jesus, we are duly authorized to pass over all the books, chapters, and verses from Genesis to Malachi, modestly saying to Moses, we "will hear thee again at a more convenient season."

With what pertinacity and pious resolution and reverence do some of our "clergy" and "laity" press to their religious bosoms the whole scriptures of ancient Israel, zealously intent on showing that the old oracles are equal to the new! In their optics, it is of the essence of heresy to affirm that the former testament, as a book of law, is abrogated and superseded by a better. The Bible, with them, is all law, and all gospel, and all grace,—all inspired alike, and therefore all of the same moral and religious obligation, in all its parts, to all classes of people, throughout all time, from Adam to the Millennium. No error, within the last two centuries, we presume to say, has carried with it such a flood of evils: for it has been the prolific source of almost all our jarring disputes and godless dissensions. Still, as we are speaking to the candid enquirer after truth, rather than to the theological disputant, it is foreign to our present purpose to employ the grappling iron of controversy, and hence our desire is to persue the subject in a more easy and less perplexed style.

It has in substance been said that the entire inspired record is composed of two testaments—a first and a second, a new and an old, a Jewish and a Christian. God is the author of both; and therefore they are both divine. But, as the last will and testament, in human affairs, nullifies and renders useless a previous will and testament, so, in the divine economy, the last will and testament, by Jesus Christ, has made the former by Moses of no effect, in point of law obligation, although abundantly useful in some other respects, as may hereafter be shown. Now in the whole catalogue of earthly incongruities we never have two documents, from the same source, each possessing authority as a last will and testament; neither, in the inspired arrangement, can we have two last wills and testaments, both claiming, at the same time, like authority.

Shall we then say that the following items are either implied or elicited in the preceding observations:—

1st. Jesus is a new lawgiver.

2nd. A new lawgiver brings new laws.

3d. New laws require a new place of record.

4th. This new record, in the divine economy, is what we call the New Testament.

5th. Hence, in the New Testament, Jesus, the new lawgiver, speaks to us.

Our religious friends, then, and those desirous of religious teaching, who look into Genesis, or Deuteronomy, or the book of Job, or David's Psalms, or the Chronicles, or the wise man's Proverbs, or any of the sections of the Jewish oracles, for the purpose of finding the teaching of "the Lord from heaven," may continue to look, and will look in vain. As well reckon the length, breadth, and height of Noah's ark, to determine the size and splendour of Solomon's temple—as well count the dead hosts of Pharaoh at the bottom of the Red Sea, to compute the strength of the saved hosts of Israel.

True, in certain points of view, the scriptures of the former covenant are invaluable. The history of the creation—the origin of man—the introduction of sin—the destruction of the old world—the salvation of one righteous family—the promises to Abraham—the commencement, structure, and design of the Mosaic institution—the inheritance of Canaan—the first temple—the prophecies—God's dealings with his people—the facts, types, precepts, threatenings, promises, rewards, punishments—the sins committed and the laws obeyed,—found in these ancient writings,—are of such importance that he who is ignorant of them will have a very imperfect knowledge of the new and superior covenant by Christ Jesus. While, then, the Old Testament, as a law document, is dead, it still speaks to us with great power of God's character, of man's character, of the character of sin, and gives us types, symbols, and spiritual images by which we are prepared to receive and appreciate the gospel of God's Son. Indeed, "by the law is the knowledge of sin." "Nay, I had not known sin, but by the law." So Paul testifies and confesses to the Jews in Rome. "The law was our schoolmaster;" ----- "but after faith, [or the gospel, which calls for faith,] is come, we are no longer under a schoolmaster" such as the law. The apostle thus teaches the converts in Galatia.

Jesus, then, is the "light of the world." He is the new and the true light. "The darkness is past"—for the smoke of Sinai, the ten commands, the veils, the types, the mysteries of the old dispensation, are done away; "and the true light now shines"—for our Redeemer is the "Sun of Righteousness," and sheds from his own face "the light of the knowledge of the glory of God."

Open the New Testament, then, for the new light of the new law-giver. It is the last will of the Lord of glory. It testifies of Jesus. It contains the gospel. It develops the new institution. It declares the words and shows the deeds of the Spirit. It is the only record that reveals eternal life. It is the document which alone can be depended on for the knowledge of salvation, divine honor, and happiness immortal.

But how shall we read this document of favor? This enquiry, with some others, will yet receive attention.

CONDUCTOR.

Tully, N. Y., 25th March.

CHRISTIAN SUNDAY SCHOOL LIBRARY.

[AN ADDRESS TO THE CONGREGATIONS, BY THE COMMITTEE.]

The following comes from the Brethren in Ohio.

BELoved BRETHREN:—We venture to appeal again to you with regard to a subject dear to parents, and important, doubtless, in the estimation of all the brotherhood. We mean the training of youth for the Kingdom of Glory. You have already been informed that an effort has been made by the brethren in North Eastern Ohio, in behalf of Sunday Schools, as an important measure for the accomplishment of this work; and as a very necessary, if not an essential, means of success in the Sunday School, many brethren of age and much experience conclude that books of a Scriptural and entertaining character, must be provided for the children.

The object is to instruct them in useful knowledge; to train them up under instructions of the right kind. No parent or teacher puts the Holy Scriptures, the Lord's own book of knowledge, into the hands of the child, without a few words of instruction and illustration, intended to open it to his capacity and to direct his mind to the facts and portions of history most adapted to his entertainment and instruction. Some can address themselves to the apprehension of children with much greater ease than others. How many fail in the work of teaching children for the want of this rare and pleasing faculty! In such (numerous) cases, why not borrow the gifts of persons by nature and grace so well qualified for the task? With regard to the lawfulness of the undertaking to provide suitable books of instruction, there can be, it is supposed, no reasonable doubt. If parents are to "teach these things diligently to their children, and to talk of them when they sit in their houses, when they walk by the way, when they lie down and when they rise up," may not, rather ought not, that parent, if circumstances require it, to communicate to his children in writing *what* he cannot, or *when* he cannot do it verbally? If we object to *books*, because they are not inspired, it seems to us we ought, on the same grounds and for the very same reason, to object to the utterance of one

single word having the same object, because that word is also uninspired. Children will read, must read, ought to read. The only question left to our own option is truly an important one, to choose and direct the character of their reading. We may neglect this matter, but our children will not. And if we do not supply them with wholesome and nourishing food for the mind, they will pick up and swallow down the Arabian Nights, Roderick Random, and Tristram Shandy. If we are awake to our responsibilities on this point, we can not be indifferent to a matter of so much importance.

If all persons could do what God said Abraham would do, Gen. 18; 19, "For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham, that which he hath spoken of him" — unaided and unassisted, then indeed, we should not need the combined influence of the church, in Sunday Schools, Bible Classes, or any thing else, to help us bring up our children in the nurture and admonition of the Lord. Eph. 6: 4

But the fact that so many of our children do not go in the right way when they grow up, is proof positive that they were not rightly trained; for Solomon made no mistake when he said, Proverbs 22: 6. "Train up a child in the way he should go, and when he is old he will not depart from it." It is very doubtful whether any one can, in the present state of society, and with the associations our children are thrown into in our common schools and else where, fully and perfectly do as God said Abraham would,—as Solomon recommends, and as Christ, by Paul, commanded. What Christian parents are there, that have any thing of a realizing sense of the responsibilities and obligations resting upon them, in view of the eternal destiny of their own dearly beloved children, that do not most sensibly feel their weakness and inability, and that they need *all* the aid from all the brethren that they possibly can obtain? And how can we help each other and discharge the obligations we are under to each other in the church, in reference to the work of training our children, for heaven better than in Sunday School? At least, can we not do something in this way?

If all Christian parents would exercise authority, and have the right kind of family government, and there were no children to save but our own, then we should need no books to induce our children to go to Sunday School. But it is far otherwise; and unless the children of many of our brethren are made willing, they will not go. Besides, we want, and ought to call in, the children of our neighbors; and this we cannot do without books, so long as there are Schools where they have them. If we have Sunday Schools, we must have books. If we have books, we should have the right kind; and these we can not get in suitable form for a Library, unless we get up one of our own.

With all these considerations before them, the brethren did at Newton Falls, last May, enter into serious deliberations in regard to our duty under this fearful and interesting responsibility. With one accord, and with perfect harmony of judgment, the brethren resolved

to make an effort to awaken a general and permanent interest in the churches for the instruction of the youthful in the knowledge of the Lord. After much earnest, fraternal, and prayerful consultation, it was judged important to originate, by selections, revisions, and from original compositions, a suitable number and quality of books, adapted to the instruction of children and youth, to compose a library of reading matter free from the false philosophy and the injurious religious errors so extensively interwoven through most of similar publications now in existence. There was on that occasion, on the start, enough opposition raised to this measure, to call forth many substantial reasons in its favor. Accordingly we have in good faith, put our hands to this work, believing it to be essential in the great work of giving proper training and direction to the rising generation. At our meeting in Hanover, Columbiana County, in Nov. last, the brethren were much encouraged in the work, by expressions in its favor from the churches, and donations and subscriptions for libraries already made by many of the congregations. In this meeting at Hanover there were 18 preaching brethren present; and after six months' reflection and consultation, they were prepared to appreciate more fully the importance of this movement; and they entered still more ardently than before into the work. They agreed to act as agents in its behalf in their respective districts. They appointed also one general agent, the approved brother James G. Mitchell, to travel one year among the churches, to lay the subject before them, and to obtain donations and subscriptions for the books. A library of about fifty volumes, averaging about 150 pages per vol. will, it is supposed, afford a pretty copious variety and range of subjects and sizes, and furnish a complement of reading matter suited to the wants of ordinary Sunday Schools. The character of the library recommended will be seen from the following list of subjects which, it was thought, should compose it.

History of the Bible, 2 Vols., Scripture Biography, 10 Vols., Outlines of Bible History, 2 Vols., The writers of the Bible, 2 Vols., Peculiarities of the Bible, 1 Vol., Poetry, Morality, &c. of the Bible, 2 Vols., Tendency of the Bible, 1 Vol., Evidences of the Bible, 3 Vols., Origin of the Bible, 1 Vol., Chronolog^y of the Bible, 1 Vol., Geography of the Bible, 2 Vols., Natural History of the Bible, 1 Vol., The Great Teacher, 1 Vol., The Great Model, 1 Vol., The Great Sufferer, 1 Vol., The Great King, 1 Vol., The Happy Family, 2 Vols., Church History, 2 Vols., Biography of Eminent Christians, 3 Vols., Biblical Antiquities, 2 Vols., Instruction to Teachers, 1 Vol., Principles of Interpretation, 1 Vol., Religious Anecdotes, 2 Vols., Divine Providence, 1 Vol.

It was estimated that the cost of a library of fifty such volumes, would be about \$10. The condition necessary to success in this enterprise, appear to be the following.

- 1st. The expressed concurrence of the brethren generally in its favor.
- 2nd. The furnishing of suitable books. In this work a number of judicious and competent brethren are now engaged, both of the Sunday School Committee, and others.

3rd. Funds to put these books to press.

These, as has been suggested, are to be obtained by donation and subscription. The range of subjects contemplated in this series of books, will make not only a valuable S. S. library, but should be placed upon the shelf of every private family, who have children to rear for the responsible stations of life. Our liberality will thus exert a salutary influence at home and abroad. It is natural, as well as in accordance with Christianity, for our benevolence to begin at home, but it should never be allowed to stay there. We should feel for the children of our neighbors, who may be induced to come under the influence of this library in Sunday Schools, but whose private advantages are not such as they should be, nor such as the benevolent Christian desires. Under these impressions, we have it to record, to the honor of two of our *unmarried* sisters, whose Christian liberality and sympathy for their neighbors' children induced them to donate \$10 each, to help forward this benevolent enterprize. How much more should those feel for the general welfare of the rising generation, who have children of their own who are destined to some extent to share the moral elevation or degradation of those with whom they associate. Why not then, brethren in the Lord, arouse to this work, and as the Lord has blessed us with all we possess of this world's goods, is it more than our reasonable service, to return a small pittance of the same, in aiding this glorious work of saving and elevating the rising generation? We are glad to see from the last Millennial Harbinger that our worthy Bro. Campbell is with us heart and hand in carrying out this enterprize. It leads us to thank God and take courage, in view of the almost certain success that awaits the faithful prosecution of this work.

The meeting of the preaching brethren and the Sunday School Committee both adjourned from Hanover, to meet in Wooster, Ohio, on the 1st Tuesday in May next, at 1 o'clock P. M. At that meeting, the books that may have been selected or written, are to be presented to the Committee for examination. It is expected also that funds, raised either by donation or advance pay on subscription for libraries, will be paid in then and there to Bro. Isaac Errett, Treasurer, that the books which may be prepared may go immediately to press.

A. S. HAYDEN.

ISAAC ERRETT.

ALEX. HALL.

} Committee on
Address.

THREE SALVATIONS.

BROTHER OLIPHANT:—That the gospel proffers salvation to all men, will be freely admitted by all who believe the sacred oracles. That it is a system of infinite love, and unbounded philanthropy, fully adapted to all the varied wants and necessities of man, in his compound relation to matter and to spirit, to time and eternity, is clearly indicated and expressed in every page of the divine record. And being introduced into the world for the purpose of raising man from his degraded position

to a higher standing in intellectual and moral being, and to make him an heir to a better and purer world, it promises to him here a peace which the allurements of this world cannot bestow; and after death an endless existence in beatitude and glory in God's own presence, and amid the splendors of the temple of the Lamb.

But we are not to suppose that all these honors are to be bestowed on all, irrespective of character and moral worth. That they are promised to those only who comply with the conditions of the gospel is susceptible of the clearest proof; and the grand reason why some profess to believe that all will eventually be saved, whether holy or unholy, is, that they do not dream that there *can* be more than one salvation alluded to in the scriptures. And yet that the scriptures teach *three* separate and distinct salvations, is a fact which cannot be successfully controverted. And that this may be more evident to all I will present these three in their proper order.

1st. Paul affirms (1 Tim. 4 :) that God "is the Saviour of *all men*." Notice, now, that the passage declares that God is *now* "the Saviour of all men"—not that he *will* be in eternity; but that in this present world he is the Saviour of every man. That this salvation is not a salvation from sin, is proven from the admitted fact that "*all men*" are not saved from their sins here, but on the contrary, thousands annually go down to their graves with their sins thick upon them. And no man will say that they are here saved from the dominion of the grave in a state of glorious immortality; and therefore it must be a *temporal*, and not an "*eternal* salvation." This salvation is enjoyed in the preservation of our lives from day to day, and in the proper use of all the temporal blessings received from our bountiful heavenly Father.

2nd. Paul further says in the same passage, that God is "*especially* the Saviour of *those that believe*." Here, then, is a "special" salvation which the unbeliever does not enjoy, and which is also enjoyed here. And as the temporal blessings of life were all included in the first salvation, this must include some one of the spiritual blessings conferred upon believers. Paul says to the Christians at Ephesus—"By grace are you saved *through faith*." "Not of works, lest any man should boast." This salvation is "from our sins that are past," or as Peter expresses it—from our "*old sins*;" with which agrees the saying of the Messiah recorded in Mark xvi. ; 16—"He that believeth and is baptised shall be saved." Man, by his faith and obedience, has done no works or work by which he merits this salvation, and as God has promised it on these conditions, Paul says as above quoted that it is "*of grace, and not of works*." We wish the reader to keep this fact in his mind, for if we can now show that these same believers were to *work* out their final salvation, we shall then have shown that there is a third one. To do this we now proceed:

3rd. In the epistle to the Philippians, Paul exhorts the brethren to "*work* out your own salvation with fear and trembling." Now this cannot be the first salvation, for that was enjoyed by all without being

"careful to maintain good works;" neither can it be the second, for the very persons to whom this command was addressed, were already, and had been for some time, in the enjoyment of it. And that was "not of works," while they having received the benefits of both the others, here commanded to "work out" this "with fear and trembling." We therefore call this the third. This is the one into which the saints "are kept by the power of God through faith," and is "ready to be revealed in the last time." It is a salvation from the power and dominion of the grave, an "eternal salvation" in the "everlasting kingdom of our Lord Jesus Christ." It ushers us into heaven, cloths us with celestial glory, and places upon our brows the diadem of life, while our hearts overflow with gratitude for the divine goodness, and our lyers are tuned to the seraphic harmonies of heaven.

But before we close this article we wish to show that those who enjoy both the first and second of these salvations are not sure of receiving the benefits of the last, unless they "run with patience the race that is set before them." For proof of this read Heb vi. : 4—10 : 26. and xii. : 16. From these we learn that those who have embraced Christianity may apostatize, and that "if we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a *certain* fearful looking for of judgment, and fiery indignation which shall *devour* the adversaries"—that we may dispose of our birth-right, and consequently our title to the vast inheritance of heaven will become invalid.

Let us then be "careful to maintain good works," that we may look forward, in blessed hope of a joyful resurrection from the grave, to an inheritance of fadeless glory in the realms of endless felicity and love; to the ecstatic enjoyment of the pure society of the redeemed and sanctified spirits of all time and all worlds; to the companionship of our God and our Saviour; and to a participation in his unwasting fullness. Heaven is the Christian's home. Manfully should he strive to attain it. And though clouds may gather round him, still should he persevere, knowing that though

• • "Their nether face is frowns and darkness all, yet
On their billowy backs the gleaming sunbeams play,"

and that the strife, though turbulent for a season, will issue in eternal life.

Yours in Christian Love,

J. M. SHEPARD.

Pompey, N. Y., March, 1849.

SACRIFICES FOR THE TRUTH'S SAKE.

"I SEEK not mine own glory." "The Son of man came not to be ministered unto, but to minister." "As Christ has suffered for us in the flesh, arm yourselves likewise with the same mind." "Though he was rich, yet for our sakes he became poor." So spake Jesus and his apostles. Reader, let me ask you a few plain questions upon the above

sections of scripture. First of all, are you disposed to think, from the preceding words, that Jesus, while dwelling with men in the flesh, lived a life of denial? Is there any doubt in your mind that the apostolic teachers held the example of Jesus before the primitive elect for their imitation? Is the lesson of practical use to you, or was this part of the first teaching only for the first believers? Do you in theory allow it to be applicable to all who are brought under the influence of Christianity? Does your practice correspond? What are you doing for the truth—for the cause of Jesus—for the prosperity of Heaven's favorite people—for the rescue of sinners, the return of wanderers, and the raising again of those who are fallen down?

Or are you attempting to live the life of the Christian without self-denial? Has the example of Jesus no power over you? Have you persuaded yourself that you can be a Christian—Christ-like—a disciple—and still be free from Christ's cross? Are the Saviour's words of little meaning when he says that unless a man take up his cross that he cannot be of his company? Or are such expressions of Jesus and his apostles designed for religious amusement or cursory reading, like a species of moral literature, without active or practical power? Wherein are you denying yourself? What do you sacrifice? Is there any desire you have checked, any passion subdued, any trait of character you have cultivated, for the gospel's sake? What have you done, in any respect, yesterday, to-day, the last seven days, the days of the past month, or the whole year, for the advancement of truth, of righteousness, of moral goodness, either in yourself or others? Can you live a day, a week, a month, a year, making no sacrifice for Jesus or his cause, and still convince yourself that you are among the Lord's chosen ones in whom he delights—that you are still a true follower of the Lord Jesus who came to be a servant, to lay down his life, to do not his own will, to finish a work for other's good and not for himself, to become poor that many might be made rich?—

Or do you never examine yourself to see whether you are in the faith? Do you never ask yourself,—in the solemn reckoning of the heart, Why have I done this—why have I not done that—why have I thus thought, felt, spoken, acted? Have you communed with your own soul, and enquired, Am I active for myself or for others?—for myself alone or for others and myself conjointly?—is my life employed selfishly or benevolently?—what have I done hitherto?—can I say that anything I do is for the cause of truth, and for the truth's sake?—how often have I sacrificed my own inclination for the love of Jesus?

am I daily obtaining greater control of myself, more fully yielding to the will of my Lord, obeying him from the heart, doing what he asks me to do however averse to the desires of my natural will?—have I my Saviour in view? and am I, in all respects, becoming more Saviour-like?

Alas, shall we have to say, that, in this age, self-examination and self-denial are wholly unknown?

Have you forgotten, kind reader, that the Lord, having led his chosen people from the bondage of Egypt, afterwards destroyed in the wilderness those of them who did not obey him? And have you no reason to fear, lest, a promise being left you of entering into rest, you should seem to come short of it?

CONDUCTOR.

Cicero, N. Y., April 1st.

INFLUENCE OF EXAMPLE.

DEAR BROTHER:—You correctly named the communication from brother Royce—*An Encouraging Omen*. It is not only interesting in itself, but calculated “to bring into exercise the talents of the brotherhood, in the promotion of the best of causes.” Any thing having this design, should be responded to, and I therefore beg leave to second brother Royce’s motion—verily believing that if it is carried, and fully acted upon,—that is, if the writing talents of the brotherhood are brought “into extensive exercise”—a mighty impulse will thus be given to the “best of causes.”

We all feel the power of association. Our adorable Creator has made us social beings and placed us in society for this very purpose—that we might be influenced by each other. This influence may be either good or evil. When iniquity abounds, the love of many waxes cold; and on the other hand, we may provoke unto love and good works, and, the zeal of one, may stir up very many. This is the reason why letters from brethren are encouraging. Frequently have I been almost persuaded to write through you to the brethren; but no sooner had I read the communication from brother Royce than I concluded to follow his example. And who knows, but this may induce brother R. to write again shortly, or bring out some other brother, who, otherwise, might have remained silent?

In the address of brothers Kilgour and Parkinson, published some months ago, there is an idea which I desire to bring back to notice. It is something like this,—as a single congregation is built up by the

exercise of the various talents it contains; so the whole brotherhood might and should be benefitted by the total amount of talent possessed by the entire body.

I trust the esteemed authors of the address referred to will not view it as intruding on their particular province, if the matter is presented in the form following:—In order to bring out the whole writing talent of the brethren, it will be necessary to divide the brotherhood into three classes, and to assign to each its appropriate duties.

The first class will comprize those whose communications may at once be handed to the printer.

The second,—those who can communicate valuable matter, but not in a printable form—whose essays will require “trimming up.”

The third,—those who cannot put their thoughts on paper, but who can suggest proper subjects to those who can.

Every one can decide for himself, to which class he belongs, and act accordingly. Nothing is expected from any one but simply—*what he can do*. And if the brethren resolve to *do what they can*, their present monthly will soon be unable to contain the rich treasures of wisdom and knowledge which will be poured into it from all directions. One will attend to generals, another to particulars—one to principles, another to practice—one to precepts, another to promises—one to teaching, another to exhortation—one to the duty of ruling in the church, another to the duty of submission—one to the interpretation of scripture, another to its application. In short, we should not only help each other, to the extent of our ability, to *discover* our whole duty, but to *perform* it.

I feel pleased to see an increased correspondence to the “Witness” this year. To the brethren who labor thus to promote the good cause, I would say “be not weary in well-doing.” And lest I should now be occupying the space which might be filled by another, I will for the present conclude.

Affectionately,

O.

April 7th, 1859.

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From the *Primitiv Christian*.

FAITH—PRAYER—SPIRIT.

Apart from the interest that *persons* give to the subjoined, the writers of which being favourably known to our readers, there are *things* not unworthy of special regard:—

D. O.

Jamestown, O. Jun. 26th, 1836.

BRO. SHEPARD.—Although I have never seen your face, nor heard



your voice, still I am apprized of your existence, and of your residence, and that you edit a periodical called the 'PRIMITIVE CHRISTIAN.' This information I obtained from the *written word* of other men, whom I never saw. But so strong is my belief in their testimony, that *by faith* I write this epistle to you, not doubting that it will reach you, provided you remain alive a sufficient length of time.

If then I can believe the *word of men* so as to be moved to write to one whom I never saw, nor heard, surely I can believe the *word of God* and be moved by it, to do the things which God has directed, and having the testimony of God, confirmed by miracles and divers gifts of the Holy Spirit, that Jesus Christ resides in Heaven, and that he advocates the cause of men there, and that he is well acquainted with men and all their weakness, and that he also knows God, and all his perfections, having this testimony of God, I can with boldness spread out my case, and express all my wants to God through my advocate, knowing that he is faithful, and that he knows better how to advocate my cause than I do. I write to you by the mail carrier or messenger appointed by the government of these United States to carry intelligence from one place to another. But I send my communications to Heaven by the swift winged messengers appointed by the government of God, to minister to the heirs of salvation. Glory to God that we have such a speedy conveyance, and such an Ambassador as Jesus Christ in the Courts of Heaven; having all these facilities we should communicate often.

I know not whether you are an old man, or a young one, but whether old or young, let me say to you, that it requires much prudence to edit a religious periodical in this age of *Phantoms or Ghosts*. The cause which you plead has been caricatured and thrown as much out of shape by the editorial corps of this age, as the human form has, by the artisan who made the pictures in the "Comic Almanac."

Yours in the government of Jesus Christ.

M. WINANS.

#### REPLY TO BROTHER WINANS.

DEAR BROTHER.—Through the influence of the evidence conveyed to me in the "*Millennial Harbinger*," I long since became convinced that there was such a man in the "West" as M. Winans; and that he was an advocate of the apostolic "form of doctrine." I did not, however, opine, believe, nor know your precise place of residence until I read the above letter. And even now, it is not my *opinion* that you reside at Jamestown, Ohio; neither do I *know* that to be your place of residence. But I *believe* it. And so strong is my faith in that fact, that I have determined to forward to that place, the 1st volume of the Primitive Christian, desiring you to accept it as a small token of the respect which I have for you; but which I never should have had, but for the *belief* that such a man existed. You wrote me "by faith." And in all this there is, to me nothing mysterious. Please inform me in your next, (and do not be long in replying) whether

your "spirit accompanied the word." If so, did it immediately return, or have you been destitute of it ever since the letter left your office?

I am also persuaded from your epistle that you are a praying man. Such should every disciple of the Lord Jesus be. How numerous are the exhortations to this duty, in the apostolic letters! The question has often occurred to my mind—is it enough that we commence and close our meetings on the Lord's day by prayer? Nothing is so admirably calculated to inspire devotion and elevate the spirit of a child of God, as this pious and honorable exercise.

Some people, however, make too much of prayer. They put it in the place of almost everything else, and seem to think if they pray frequently and neglect almost every thing besides they, are sufficiently pious. A very pertinent reproof was given not long since to one of this kind of religionists in our village. Owing to the severity of our winter there were several poor families in the place which were likely to suffer for want of fuel. Some of the benevolent citizens called a meeting to adopt measures for the relief of such as were not able to provide for themselves. They appointed men to call on their neighbors to collect money for that object. One of these gentlemen, who was not a professed Christian, called on a wealthy one who was, but who refused to communicate any thing. "Well," said the non-professor, "you *pray* for them and we will *provide fuel to warm them.*" The reproof was no less deserved than it was sarcastic. I rejoice heartily that this praying man prefers being designated by another name than "disciple." If his *prayers* ascended to God for the poor sufferers, his *alms* did not.

You say that you are not informed whether I am an old or a young man, but in either case you remind me that it requires much prudence to edit a religious periodical "in this age of phantoms or ghosts." A man only thirty-five years of age is neither too old to learn, nor too prudent to need advice, especially in such an age as the present.

You very justly regard this age as an age of phantoms. How few there are who are satisfied with the religion of Christ! It is not sufficiently mysterious to suit the modern love of the marvelous. Wo to the mystemagogues who have produced this state of things. How many thousands are now waiting, through erroneous teaching, for some ghost to convert them, instead of obeying the gospel of salvation.

You are right. Christianity has been caricatured. Not once only, but many times. There are as many religions as there are sects. And each of these religions is a caricature of christianity. So distorted have been the features of the heaven-born institution in each of the caricatures, that most of the modern religionists, when the apostolic form of sound words is presented to them, honestly regard that form as a most terrible *ism*. Yes, it is so different from their unexplained, and inexplicable religions, that they esteem it "the worst kind of infidelity."

But, my brother, truth is destined to triumph over all opposition, and it will prevail. Then will the modern speculations, called systems of divinity, but which, in truth, are nothing but excrescences upon the

gospel of Christ, vanish like the fog before the splendors of an unclouded sun. Then will the comic gospels be disregarded, and the glad tidings of the Son of God pour salvation upon our sinful race; while the myriads, in impassioned and grateful accents, will reiterate the angelic chorus, "Glory to God in the highest, in earth peace, and good will towards men!" In view of such prospects, dear brother, let us fearlessly proceed. If the half be not accomplished in our day, the *whole* will be before Jesus Christ shall have delivered up the kingdom to God. For he must reign till all his enemies shall have been put under his feet. Please write often, and if practicable become a regular and constant contributor to our pages, either as an essayist or letter writer, as may suit your convenience.

I am, Sir, with desire for your success in the glorious enterprise, your fellow-laborer in the kingdom of Jesus Christ.

S. E. SHEPARD.

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### RETURN FROM RECENT EXCURSIONS.

To increase our knowledge of men and things—to extend our acquaintance with the churches of the reformation—to enlarge the circulation of the "Witness"—to enlist a fuller quorum of correspondents and essayists—and, above and beyond all, to publish the regenerating news of the divine salvation, and confirm the faith of the faithful, we are at times obligated to bid adieu to the precincts and pleasures of home, and yield for an indefinite period to the welcome and unwelcome varieties of the excursionist.

The rambling inhabitants of Arabia, if they have cultivated the habit of pilgrimage to a perfection that makes it an invariable source of delight, are, in some points of view, to be envied; and the sooner their happy art of wandering be imported to this region, for the veritable benefit of those who are 'servants of all,' the sooner will these public servants be delivered from a few of the lesser and some of the major afflictions incident to their calling. To him who seeks retirement, whose nature and natural habits unceasingly demand the company of a library to converse with the dead rather than the living, and whose soul is attuned to the quiet joys and steady influences of home,—to such an one, we say, there are few attractions of sufficient moving power to induce a protracted departure from that most precious spot called "home, sweet home." Self-denial, however, has long been reckoned among the duties imposed by the Leader of the hosts of the saved upon every one without exception who has determined to trace his steps to the regions of eternal bless; and hence, in the kingdom of grace, where grace reigns for all, we have no favoured class—none who

can legally claim exemption from that species of military duty instituted by king Jesus.

We have resolved, and re-resolved, and resolved again, to travel less and labor more within our own borders. Importunities from abroad have hitherto been successful in keeping us almost a stranger to the place we have chosen for a residence, and still the wonder grows, in many places, among brethren who solicit assistance, why brother Oliphant cannot come and make them a visit. Sincerely as we desire to be in a number of localities at the same time, and sympathizingly as we feel toward many who anxiously call for help, and who really require it, we must endeavour, more than in times past, to resist the appeals which have so often taken us from the place where the *Witness* is issued. If any brother, or any number of brethren, doubting the wisdom or the benevolence of this purpose, ask a reason or solicit an explanation, we shall be forthcoming with more than half a score of whys and wherefores.

Almost three months have transpired since leaving Oshawa. After making some two or three brief calls at various places, subsequent to the Jordan debate, and spending nearly a week in Rainham, we crossed over to Erie county, New York state, and renewed our acquaintance with some of the brethren in that section. Brother A. P. Jones, having removed from Bennington, is now in Lancaster, and as an evangelist "esteemed very highly in love for his work's sake." He is growing rich: not in goods, chattles, dollars and cents; but in the good things of the kingdom. While laboring to add to the number of the saved, his teaching and influence, we doubt not, will greatly assist the brethren in attaining a correct knowledge of the gospel in all its parts, and in leading them to add to their faith all the virtues which a scheme so perfect implies.

The disciples in Lancaster are entitled to much credit for their zeal in erecting a neat and commodious Meeting House toward the close of last year. Indeed the brethren composing the churches in all these parts have more faith in Houses for their meetings than is to be found among some of our Christian Israel. The brethren in Williamsville have a Meeting House, and also the brethren in Clarence, which, with the one in Lancaster, make three places of meeting within a few miles.

We spent little time in this vicinity, but hasted forward to Cayuga and Onondaga counties. South Butler, Troopsville, Clarksville, Cato Corners, Ira, Syracuse, Tully, Pompey, Dewitt, Brewerton, and Cicero were severally and rapidly visited—where acquaintances were

formed which peradventure memory and Christian sympathy will always retain. Brother Bartlett, who labored during the past season between Tully and Brewerton, is shortly to locate in Clarksville, a village adjoining the suburbs of Auburn. J. M. Shepard, who sometimes remembers us in brotherly correspondence, formerly labouring in Ira, labors this year among and for the brethren in Pompey. The churches in these regions, with scarcely an exception, are calling for more labourers to occupy the field.

The brethren have a House of their own in Tully, in Pompey, in Cicero, and now, recently, in Cato Corners. This last was finished only a few weeks ago, and is a spacious building, in which, may we not hope, the brethren who frequent it will become as rich in grace as it is gracefully furnished. True, to the eye of some, it presents, in its internals and externals, a little extra ornament; but if the brethren increase in piety, purity, and spiritual power, equal to the ratio of its adorning, the congregation there, and the cause in general, will lose nothing but gain much by the additional finish. Still, if the apostle Paul were to give the plan of a Meeting House, or if the modest John were to give his advice, it is very certain that great simplicity would be displayed in the construction. But "let every one be fully persuaded in his own mind." "If any one resolve to be contentious, we have no such custom." Happily our bond of union is not in the order, materials, color, form, or fashion of Meeting Houses; for, as it respects the worship of God, we are allowed to say that in every order of House, as well as in every nation, "he that feareth him and worketh righteousness, is accepted with him."

It is a little singular that the brethren in the state of New York, apart from the eastern cities, have, so far as our knowledge extends, the same number of Houses for worship that we have in Canada. The churches, too, number nearly the same, not including New York city, but some of them larger than in this country. But removal has almost depopulated some congregations. The disciples, however, taking the whole state, from all the information we could gather, may be reckoned more numerous than with us, many being found distributed in different parts of the state, not immediately connected with churches. Indeed both in the east and west, in the north and south, both among the subjects of the Queen and the President, there seems to be a cardinal lack of calculation in the matter of removal. Our arithmetic, in some instances, has neither figures nor rules for the reckoning of things spiritual. A brother finds a locality where he supposes his interests in the world

will be either better or easier secured, and forthwith he weighs anchor and departs to the new Canaan, never thinking whether he will carry his soul with him, or how it may fare when settled in his newly chosen home. What a fearful hold the world has upon us, when bank notes, acres of land, or any species of worldly interests, will separate us from the people of God, and from all the blessings of the Lord's house!

Our stay in New York exceeded a month, arriving at home April 13th, having crossed the river Niagara the morning of the 8th of March. In the process of visiting the churches, and making known the fact of a paper having an existence among the brethren here, as well as asking for it a more extensive reading, we were several times asked the question, 'Why not come and publish your paper among us?' With some, at least, this was not a cursory enquiry. We know not what may be the end of it—nor are we anxious to know what the future may reveal. One thing is certain. Nothing will be done on our part after the fashion of secret diplomacy, but all things must be open, generous, and aboveboard. "Whatsoever things are honest," and whatsoever things will result most favorably to the cause of the Lord, according to our best judgment with the counsel of wise brethren, are the things of our choice.

CONDUCTOR.

*Oshawa, 17th April.*

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## NATURE AND GRACE.

### No. III.

In order to be prepared for celestial happiness, man "must be born again" or regenerated. Old things must pass away—all things must become new. This is the benevolent design of Heaven. Thus to be born is the highest happiness of man. Without this change he is "earthly, sensual, devilish,"—a child of darkness, and an heir to woe. By it he is transformed—"renewed in the spirit of his mind,"—becomes a child of God and an heir of endless felicity. To introduce a plan for the production of physical beings, and to provide means for their growth and enjoyment, was the work of creation. To institute a plan for the production of spiritual children, and to provide means for their growth and enjoyment, was the work of redemption. Now, mark it well, there is a plan in both, which is the fixed, unchangeable, determinate plan of Jehovah, "with whom there is no variableness, neither shadow of turning;" who hath said, "I am the Lord, I change not." And there is but *one plan* for each.

We referred in our last article to the impossibility of deviating from the plan of generation, and that it is proved to us that God will bless no plan but his own. And so it is with regeneration. "Verily, verily, I say unto you, except a man be born of the *water* and of the

*spirit*, he cannot enter into the kingdom of God." "He that believeth and is baptized shall be saved." That is to say, the spirit through the word begets faith in the heart, which brings forth by obedience. For proof of which see James i: 18. "Of his (God's) own will begat he us *by the word of truth*."—1st Peter i: 23; Titus iii: 5; Romans x: 17. This is the plan of God. Who can alter it?

God cannot contradict himself. He will not work against his own "determinate counsel." *He will bless no plan of regeneration but his own*. Yet the very fact that different plans do exist amongst the "orthodox," demonstrates that those plans cannot all be of God. Some are born of the spirit without the water, and others are born of water without the spirit! Some are regenerated before they have faith, and others are regenerated by faith without obedience! Some are so privileged that they are "born again" in unconscious infancy by the invocation of the priest and the sprinkling of a few drops of water! while others are so unfortunate as not to be regenerated until the hour of their death! Hence some are born without a father and others without a mother! What a Babylon! What a discord!

I thank God that these bewildered and bewildering religionists who have contributed by their deliriums to render the pure and rational system of faith, bequeathed to the world by our Saviour, repugnant to reason, shall, ere long, be silenced for ever. The spirit of investigation is abroad. The sun has arisen, and is now throwing a flood of light upon the world, which must dispel the fogs of superstition and the clouds of ignorance, which have darkened the intellect of man for ages. The teachings of science cannot be discarded. The voice of nature cannot be hushed. The reason of man will not always be abused, nor his credulity imposed upon. Science and religion must agree. Nature and the word of God must harmonize. That is, as they have both a divine origin, they cannot clash. And though the teaching of the one is inferior to the other, yet they cannot contradict each other, for this would be God contradicting himself. Hence, nature in all its beauty—in all its changes—emphatically declares that God is good. The gospel, in language still more emphatic, and by the most glorious and stupendous exhibitions, declares the same delightful truth. Nature in all her wonderful and scientific workings develops the consummate wisdom of her author. Jesus Christ is "the wisdom of God;" and the gospel system is a prominent exponent of the divine intelligence. So it is with the *unity* of his plans. *Unity* of plan in nature, *unity* of plan in grace. *One way* of working in both departments.

So it is with his blessings. He blesses his own plan in nature, and he blesses his own plan in grace. Should I cast an acorn into the ground, and pray that God would cause it to bring forth a maple tree, I should waste my breath. Should I pray that God would regenerate a man by my shouting, praying, or sprinkling, I should likewise be disappointed. In the one case the failure would be visible and tangible, while in the other it would be invisible and intangible. Hence because

the intellect is not employed, many are deluded. Instead of consulting the word of God, they consult the feelings of their own hearts.

EDMUND SHEPPARD.

*South Dorchester.*

### SPECIAL NEWS.

*Oshawa, 20th April, 1849.*

BROTHER OLIPHANT.—I am glad you have returned safe to Oshawa. It is but seldom I write for the *Witness*, perhaps too seldom, perhaps too often. It is hard for one to write for a public print unless he have something to write about. Perhaps you may say there is enough in the Bible, and that the subject of man's redemption is long enough, broad enough, and deep enough to give matter for any one to write upon.

Leaving essays, and other strong writing, I content myself at the present time with stating a few facts in the shape of news, and I am sure it will be good news to most of your readers. Your readers I apprehend are mostly religious; persons fearing God. To such, then, it is always good news to hear of the conversion of their fellow beings. Our meetings for some time past have had quite an unusual interest. The brethren and sisters have manifested much zeal and earnestness. Our congregations increased, and last Lord's day we had the great satisfaction and joy to bury three persons, one male and two females, with their Lord in baptism. All these are in the morning of life, one of them a daughter of brother Stone of this place. The whole day's exercises were very interesting. At our first meeting, 11 A. M., brother Robt. Berrie of Pickering addressed the congregation—which was large. He is a brother strong in the Lord. Sometime last winter he receded from the old Christian Connexion, and united with the church of Christ in the Township where he resides. Our evening meeting was well attended, when several gave exhortations &c. &c., and at the conclusion the right hand of fellowship was extended to the converts. I may say prospects for more additions are very flattering. Praise the Lord for his goodness.

JOSEPH ASH.

### BROODING OVER INJURIES.

SOME person has said:—'A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up that wound, I am showing it to every body; and after it has been bound up, I am taking off the bandage continually and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected; is there a person in the world that would not call me a fool?'

Just such a simpleton is he who continually exposes the injuries either fancied or real that he suffers.—*Christian Magazine.*



### JUNE MEETING.

The brethren and friends are reminded that the meeting this year will be held in Oshawa village, commencing Friday, 8th June. Brother A. P. Jones, of Lancaster, N. Y., nothing unusual preventing, will be in attendance. It is expected that brethren from all the churches in the province will assemble on the occasion. From Picton to Norwich, from Wainfleet to St. Vincent, may we not anticipate a full specimen of brethren present? Brethren and friends, let us have a good meeting.

D. O.

### ITEMS.

CORRESPONDENTS, who, during our absence, have been unavoidably neglected, will yet be respected.

THE MONTREAL REGISTER is thankfully acknowledged as an Exchange.

BIBLE ADVOCATE, St. Louis; one copy—the January Number—received.

THE BRITISH MILLENNIAL HARBINGER, Nottingham, England, by J. Wallis, has arrived in safety, and it will afford us much pleasure to exchange. The January, February, and March Numbers have come to hand. A letter to the Editor is in contemplation.

☞ Poetry forwarded by A. F., Harmony, although long omitted, may still be expected to appear.

☞ On what terms can J. Buchanan, Esq., Niagara Falls, furnish a Sunday School in Oshawa with Bibles?

### OBITUARY.

DIED. at her residence on Friday morning, February 16th, aged 34 years, sister Mary Stewart, consort of brother John Stewart, Eramosa. The wife, the mother, the daughter, the sister, and the friend are all perished by a single stroke of death. A month ago our dear sister's cheeks wore her native England's rosiest hue—they suddenly assumed a fatal fever's deeper glow, and now are cold and pale in death.

“Health and vigor soon must flee,  
 Blooming beauty loose its charms;  
 All that's mortal soon must be,  
 Enclosed in Death's cold arms.”

D. F. S.

We sincerely sympathize with our brother J. Stewart in this severe trial. His loss, in this life, is irreparable. Youth, beauty, health, and vigor have no power to stay the ravages of death; and O may we who are yet with the living, remember, each for himself, that the words are still true, “Dust thou art, and unto dust thou shalt return.” May Israel's God, who does not willingly afflict, sanctify to our brother this most poignant stroke.

D. O.