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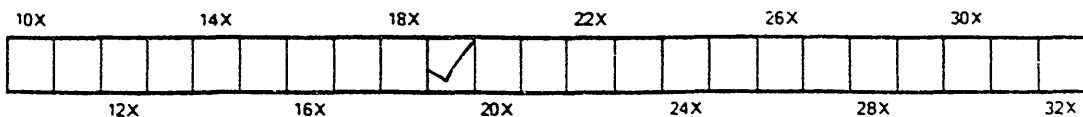
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THE
WITNESS OF TRUTH.

Vol. I.]

PICTON, MARCH 1, 1846.

[No. 5.]

PAST, PRESENT, AND FUTURE.

[*Selected.*]

Mankind are certainly moving in the horizon of some great and eventful change into the centre of which all society must inevitably and speedily be carried. The world is in a strange commotion; expectation is all aroused—anticipation of something good, splendid, and unknown, is become undoubting and impatient, even to painfulness; and the time is at hand when a plentiful harvest of toil and talent must be reaped from all orders of society that may run to and fro, and knowledge be increased.

The time is certainly arrived, when the great political establishments, the powers and principalities of the world, which have created and fostered those warlike feelings and mercantile and rival interests, so hostile to the spirit of the gospel, and which have led men so far away from nature, must speedily be dissolved; and when the economy of God which shall be more in unison with the religion of his Son and with nature, shall suddenly make its appearance.

The object of this paper is to show that God has designs of high favor towards man, and will vouchsafe him an age of happiness, in which the entire sum of physical, moral and intellectual good, which can be enjoyed on earth, will be granted.

The subject is one of immense depth and extent. It involves the whole series of scripture history, and prophecy, and is as protracted as the duration of the world itself. Accordingly the reader will not expect the author of this paper to go into a detail of the subordinate parts of a subject of such plenitude and sublimity; but if the two extremes of the providential chain, with a few of the more illustrious links by which they are connected, shall be clearly pointed out, so as to furnish christians with an elementary clue to this grand topic, it is presumed the reader will be sufficiently remunerated for his trouble in reading this essay.

All men exist under a threefold order of relations; first to the natural world; second to one another; and thirdly, to God: and the history of the world demonstrates, that to mankind in the aggregate, as to each individual, the knowledge of these relations is slow and progressive; that it is not incident to the infant child alone, but also to the infant family of mankind, to stop at these immediate and more obvious relations which subsist between us and matter; that mankind in the aggregate, as well as each individual have their physical pursuits; and that, therefore, the antediluvian period, characterized by the absence of all governmental arrangements, may with propriety, be called the physical age of the species.

Secondly, the middle period of the world's history is pre-eminently distinguished for high regard to that more remote order of relations, which subsists in great and populous empires, as the Babylonian, Persian, Grecian and Roman; during which long epochs personal liberty and personal security have been better established; and happiness which is the end of our existence, less fluctuating and certain than it was during the merely physical age, which passed before the flood. This may be styled the secular age of our species, concerning which the prophet says, "I beheld until the thrones" i. e. of those empires "were cast down." But,

Thirdly, Mankind have nearly exhausted the limits allotted to them for pursuits purely physical and political, and having, by dint of long experience, learnt the inefficiency of commerce and war to secure happiness, are now deeply inspired with a premonition of some great and incomprehensible change, the present nature of which time alone can fully clear up. This is the millennial or evangelical age of the world; during which the human race will enjoy great happiness, and that third order of relations which have been revealed as subsisting between men and their Creator and Redeemer, shall be fully investigated, developed, and enjoyed.

Let it not be supposed, however, that these observations are made merely to arrive at the trite conclusion that man is a physical, moral, and intellectual being; but for the important purposes of showing the chain of high and holy providences, by which the God of all mercy and grace, has long been conducting the human family to an age of virtue and happiness; also that he has done it by a course of physical and politico-moral experience, perfectly adapted to human nature, without which mankind would never, for any length of time, have remained either virtuous or happy; and this division of the world into physical, secular, and evangelical ages, is neither arbitrary nor fanciful, but is founded in matter of fact, and abundantly supported by divine

declaration. The first age being marked by a judgment not less notable than the flood; the second issuing in the judgment and total overthrow of the anti-christian governments; and the evangelical age terminating in the final judgment itself. And let no one say that in order to induct the human family into the evangelical age, God has too much protracted the physical and secular ages. Such language would be improper, even if we had made all of past experience which we ought to have made of it.—But what improvements have we made of past experience? Do not facts the most numerous, obvious and striking, demonstrate that we have not advanced one step in the art of applying the liberty and security so richly enjoyed in America to the promotion of our happiness, which is the grand and glorious end of all the present, past, and future dispensations of providence in regard to us. For of what value is personal liberty, and personal security, so long as they are prostrated to ambition, speculation, and war; for granting, that the intervention of science, and the milder influence of the gospel has quenched the spirit of war in these states, yet mark the rival interests and intense passions excited by the commercial-spirit that is abroad. If the spirit of war is hushed, the fact resembles the case where one unclean spirit makes room for seven others still more abominable than himself; for, at this moment, the United States, the noblest nation in the world, is on the verge of becoming a race of speculators; while their boundless territories, the nation's real estate, lies comparatively unappropriated to their real happiness.

Meanwhile, let the reader bear in mind that history, and especially the holy scriptures, show us that the march of man towards virtue and happiness has been slow and progressive; they show us also that God is exceedingly opposed to, and displeased with, aristocratic and oppressive governments; while, at the same time, the fatal destruction of the antediluvians, clearly evinces the impracticability of existing in any way but under some general government, to secure us at once against foreign force and domestic broils. That, in the approaching age, political authority will be confined to the regulation of its proper concerns, and while all enjoy the sum of physical, moral, and intellectual good,—the word of the Lord will have free course and be glorified in the salvation of thousands. So much, at present, for the physical, secular, and evangelical ages, by which the scripture, history, and age of prophecy, are seen to harmonize so admirably with the course of human improvement.

PREVALENCY OF FALSEHOOD.

Dr. Brother Oliphant,

In my letter of the 18th Nov., I remarked respecting the paraphrase of Paul on that which he represents as "the truth as it is in Jesus," that he directed his Ephesian brethren to that which is evil and had formerly been indulged in by them, and was now to be put off, as well as to those things which are lovely and were to be the objects of acquirement; and it appears to me that the Spirit of God is much more plain and specific, than teachers generally are, in pointing out the evils to be avoided by Christians and the virtues they are to practice—man's familiar intercourse with man—the retired as well as the open relationships he entertains, are entered into; and the impure, unholy, or unbecoming dispositions or behaviour he may there exhibit, are animadverted upon and unqualifiedly condemned, and the opposite ones recommended and enforced by the most potent motives.

In the enumeration of evils made by the Apostle, certain practices are mentioned and condemned, which, at first thought, one is inclined to think are not at all likely to occur amongst those who have tasted of the divine favor; but we have only to glance over what is recorded in our own memories, relative to what we have witnessed or experienced, respecting the power which temptation has exerted over those of whom we felt and do feel assured that the root of the matter was in them; and who, through not resisting evil, but giving way to it, have been guilty of behaviour utterly repugnant to Christian principle and dishonouring to the name they bore. I say we have only to glance at this mental record in order to put to flight the foolish idea, that such exhortations only met the circumstances of those to whom they were first addressed, as persons who had been previously sunk to the lowest stage of moral debasement, and be taught to admire and adore the wisdom and kindness of our heavenly Father, manifested in the preserving and handing down to us, warnings and instructions so perfectly suited to us who partake of the same passions and are subject to similar temptations with those to whom they were first presented.

The first evil the Ephesians were exhorted to put away, was that of lying; it is perhaps not requisite to say that a lie, is the affirming that to be true which is known to be false, or the opposite. Lying is one of the most hateful and debasing sins, and has produced a fearful amount of evil in the church as well as in the world. It is repeatedly and severely denounced by the spirit of God. A lying tongue and lying lips are amongst those things which are enumerated by wisdom as being an abomination to the Lord [Prov. vi. 17, xii. 22;] and the same authority declares that the righteous man hateth lying [xiii. 5.] Our Lord particularly refers to this sin as evidencing on the part of those who indulge in it, their near relationship to the father of lies and enemy of all that is pure and good; and at the very thresh-

old of the christian dispensation, the divine abhorrence of this crime was most awfully demonstrated in the case of Ananias and Sapphira.

Lying is a sin which no one who has received the purifying message of peace can *INDULGE IN* without forfeiting the christian character—without becoming unfit for continuing a member of the christian congregation, and standing in danger of exclusion from the future kingdom. . But that some amongst the Ephesians had committed, or were in danger of committing this sin, seems apparent from the fact of this admonition having been tendered to them, and that a christian now may from the force of circumstances be *overtaken* by this abominable crime appears undeniable; yet we may safely say, that no christian who has been so ensnared will fail to humble himself before God on account of it, and will in future have his watchful and prayerful attention directed so as to guard against again being overcome.

While there is in the minds of all christians, I should conceive, a sincere detestation of this crime, yet there is on the part of some, ignorantly I would hope, frequently a near approach to it if not altogether a commission of it. Thus not unfrequently are statements made, which so far as words go, are perfectly true, but these statements are accompanied with gestures or intonations of voice apparently designed and calculated to impart a very different meaning from what *the naked words* would give: in such a case the person who is guilty of it seems to stand chargeable with a violation of that command which says "lie not to one another"—is chargeable with putting aside the teaching of the Spirit of God contained in the exhortation in question. It may be said by some that statement the description mentioned are frequently made in jest. It will be well for such christians to bear in mind that jesting is condemned by the Spirit of God; and that they are exhorted to avoid the very "appearance of evil." Others are chargeable with making promises that a certain thing will be performed or attended to at a certain time and very frequently it turns out that the engagement is not attended to. Now I do not intend to deny that such a thing might occur and the person not fulfilling the engagement be unblameable. By no means, but I refer to those cases when such promises are made without the promiser reflecting whether he is likely to be able to meet the engagement, and who when obstacles come in the way makes no attempt to remove or overcome them, gives no intimation, however easily this might be done, to those to whom the promise has been made, of the hinderance which has occurred to prevent its fulfilment; in such a case there is a lamentable expression, of the lack of a recognition of that importance which should ever be attached to truthfulness and punctuality by the disciples of Him, who could say to his enemies, "who among you convinceth me of falsehood"?

I would just shortly advert to another way in which some Christians make an approach to this sin; those who do so are persons who to a considerable extent are creatures of impulse, more guided or prompted to action by feeling, than by principle; thus such persons come in contact with a brother or sister in circumstances of suffering either in body or state—or it may be they visit a locality which appears to them extremely destitute in a spiritual point of view, their feelings of sympathy and Christian benevolence are moved; they resolve and give expression to the resolution to do something to remove or mitigate the suffering, or to meet the destitution, as the

case may be—they depart; thus the circumstances exciting their feelings of tenderness and benevolence are absent from their view, and too frequently the feelings they produced pass away too, and the good resolution, kind words, and fair promises, though made with honest intention at the time it may be, are forgot and unfulfilled, and thus disappointment and distrust necessarily produced in the minds of those in whose hearing they were uttered.

Thus in a great variety of ways which will readily occur to the minds of your readers, do some Christians exhibit a mournful want of respect to the importance and duty of evincing the most scrupulous regard to veracity in all their behaviour, and inflict a most deadly wound upon that cause with which they are identified. Were the disciples of the Lord more deeply and constantly impressed with the fearfully great and destructive influence which such a course of conduct exerts—preventing the truth from producing its benign and hallowing effects upon Christians, as well as upon the world, and instead of these, producing in the former coldness, suspicion, and distrust; in the latter, an impression that there is no sincerity in Christian profession, and that it is much better to make no religious profession than to act so much in discordance with what Christianity inculcates; were we, I say, who bear the worthy name of Christ, more profoundly impressed with this, we should feel and act as feeling the tremendous responsibility which rests upon us for the bearing that our behaviour has upon others; our watchful attention would be directed, not only in order to avoid the evils to which I have been referring, but also to connect every other trait in our characters discordant with that character which the christian should sustain, and thus we would pursue a course most eminently fitted to bring honor to our Master, happiness to ourselves, and advantage to others.

Your affectionate Brother,

C.

REMARKS.

The preceding epistle is from a brother "whose praise is in all the churches" for a conscientious observance of the laws of the heavenly king and for the graces of christian morality. Our readers should know that the instructions and admonitions of this communication is not from an intellectual formalist, but from one who is become as famous for good character as for acceptable teaching. This adds weight, authority, and moral power to that which he communicates. The precepts and counsels of one who practises what he enforces are always more readily received than from any one who is not careful to perform what he enjoins upon others. "Practice makes perfect," not only in the common business of life, but as a christian teacher.

There is something in the remarks of brother "C." worthy of the strictest attention of the most scrupulous moralist. Perhaps none are so perfect as not to learn something from his critical and valuable hints. Has not our brother spoken truth? Will any one accuse him of speaking falsely in describing the prevalency of falsehood? Or is any one prepared to affirm that he has not entered into the merits of this subject scripturally? If then, our brother, in his letter, is not censurable with the sin

that he observes and describes in others, nor guilty of treating the subject improperly, and moreover is reputable for good behavior in the house or family of God, we are under more than human obligation to receive his instructions, and observe them with all the scrupulosity of brethren who are united in the bonds of christian love.

The subject is by no means exhausted. Falsehood is a vice much more common than is generally acknowledged or supposed. How often do we observe persons who falsify in their looks!—falsify in their manners!—falsify in their general religious duties!—and even falsify in their prayers!! A hundred eyes are not required to perceive all these delinquencies among the professed members of the christian church. Professors are not wanting, who, with all the externals of devout humility, kneel at their morning altar and pray for divine assistance to withstand temptation and live to the honor of their Lord; and before the day is closed their heads are as full of sordid plans for the gain of this world, their tongues as busy in speaking evil of a neighbor or defaming the name of some good man, or allowing their hatred to obtain the mastery and burst out in passionate words and actions against some unfortunate object of vengeance, as though there was no power in virtue or as if christianity itself were a novelty. So true is all this, that he who in these things sustains a character of sterling honesty, personal restriction, and self-control, appears to stand before us as a moral wonder.

“Lying is the vice of slaves.” It is a slavery too of the most degrading character. The spirit of selfishness which induces to deception, whether this selfishness seeks after silver and gold, or the more honorary treasures of praise and fame, or the glory of party, has never attained a very high rank even among genteel sins. And indeed when fairly analyzed, the last species of deception—the deception to sustain and aggrandize party—is not the least among the vices of lying in the year of grace eighteen hundred and forty six. How low the intrigues, how abundant the frauds, and how rich and varied the falsehoods to uphold party interests and destroy everything anti-orthodox. No later than last week a cargo of charges were brought against “Mr. Oliphant,” one of which was, that he denied the endless punishment of the wicked, when the fact is that this same Mr. Oliphant debated a proposition before the whole public on the sixth of January that contained this very doctrine—the doctrine he is said to deny! Verily in this age we have need of a Witness of Truth.

Some of our great classifiers have divided falsehood or lying into various chapters or classes. Accordingly there is the commercial lie; the national or political lie; the boasting or self-praising lie; the novel or wonder-loving lie; and then we have

another very prolific sort coming under the title of the religious lie, (pardon the contradiction,) or to speak more properly, the sectarian lie, which seems to possess the convenient power of changing into an angel of light or an angel of darkness according to the amount of confusion or the nature of the rule required. The changeableness of this kind of falsehood is past all praise or censure. Sometimes it is so piously credulous that the native tones of the æolian harp are believed to be the songs which chant the proclamation of some irreligious doctrine; while at other times its infidelity and want of faith is so complete that the loud-est voice of the trumpet of evidence has no power of conviction.

But knowing how easy it is and how natural to magnify the errors of others, and throw a concealing veil over our own, we leave these outer-court transgressions, and again join our brother "C." In the first place he has our thanks for introducing a subject so practical, so important, and so well adapted to the wants of this faithless and promise-breaking generation. It is these nice lines of religious veracity, these unnoticed nerves of morality, these spiritual essences of all goodness and virtue, which demand our especial attention both for our own sakes and for the sake of the great cause we have covenanted to prosper. The number of murderers, robbers, swearers, and gamblers who profess christian membership in any protestant community are not very many, and therefore the sins of murder, robbery, swearing, gambling, call not for our reproof as directly belonging to the church; but those sins and delinquencies which are observable in the intercourse of every day and which appear in almost every transaction, call louder than the blood of Abel for righteous rebuke. Is it not shameful that any professor should have the finger of the infidel pointed at him, saying, 'You are a hypocrite.' And is it not still more disgraceful that one professed brother cannot trust the word of another, but is obliged to say, 'You are not a man of veracity.' These things have happened! and do happen!! Alas, Is it the same Christianity now that was when Peter and John stood before the council at Jerusalem?—!

"All liars shall have their portion"—where?—in heaven?—among the blessed?—with God and the holy angels? It does not read so. Their portion is an eternal fire—a fire that shall never be quenched. And now let me ask a very serious question—*Who, what characters, or what class of deceivers, in the scriptural sense of the word, are liars?* To this we shall not immediately reply, but patiently wait to ascertain if our brother, who is ably qualified, will present us with a second chapter embracing an answer to this important query. And if any other wise scribe has a word to say, it may also find room.

CONDUCTOR.

SPIRITUAL INFLUENCE.

Dear Brother Oliphant— In your first No. you give certain extracts from “a Christian Herald,” “for the purpose of exciting interest and awakening reflection on the momentous subject of the influence of the Holy Spirit.” You also intimate, that “an examination of the positions and premises of the popular advocates of spiritual influence is in contemplation.” Believing with you that the “christian world has been convulsed with high school philosophy on this subject,” I write to caution you as to the manner in which you treat this very important matter. “Beware lest any man spoil you through philosophy and vain deceit—after the rudiments of the world—and not after Christ.” There is a disposition in man to reduce every subject to the level of his own comprehension, which greatly hinders him from being “strong in faith.” Hence some christians will embrace such views only as are consistent with *philosophy*, not considering that the wisdom of this world is foolishness with God.

Much as I approve of the general tenor of the “reply” in the *Herald* referred to, I think the author has hardly kept himself *pure* in this matter. In summing up, for instance, what he believes to be satisfactorily shown in the “reply,” after mentioning the second item, he says, “and we know of no conceivable mode of spiritual communication to man, other than positive inspiration or the belief of the revealed will of God.” And what if we do not—does it follow that there are no other? What then does the apostle Paul mean by stating that God is “able to do exceedingly abundantly, more than we can ask or think?” Did he not, like a confiding child of God, simply *believe* that his Heavenly Father could bless him in a way of which he did not conceive? Does our author understand the *manner* in which his prayers will be answered? If he does, I must conclude he has got beyond the apostle. I am inclined to think however, that he has got beyond *himself* in this matter; for, in showing the *reasonableness of prayer* he very appropriately refers to the vast and inconceivable resources of the infinite mind. “Our Redeemer” says he, “sits at the helm of dominion and power—all intelligences, good and evil—besides men, are under his government.” “He is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject to him.”! Is not this perfectly sufficient? Why then perplex ourselves as to the *mode* in which those angels, and authorities, and powers are employed for our benefit? But I am occupying too much space. I only designed a hint, and behold a letter. May the Lord give you understanding in all things. That all preachers and writers of the gospel would “declare the testimony of God” and cease from theories and speculations, is the desire of

A DISCIPLE.

REMARKS.

The caution which this Disciple intends is received in the spirit of brotherly love. The ancients had a maxim, the substance of which I am not willing to forget. "Prudence," said they, "is the best part of wisdom." And an apostle has enjoined, "Be slow to speak." These and our brother agree, and I agree with all.

We also agree in general terms regarding the propensity of man to measure everything with his own line, or as our brother expresses it, "reducc every subject to the level of his own comprehension." This disposition has induced more novelties into the church than there are fashions in the largest Tayloring Establishment in western Canada. I have as little fellowship for religious philosophers and their discoveries as I have for vagrants and lunatics—who, while they claim my sympathy, are viewed as universal disturbers of society. In all this I fully concur.

But in relation to the extracts from the Christian Herald, to which allusion has been made, we are not so fortunate. Either I or "a Disciple" misunderstand the author of the Reply. It is the power and spirit of God in the conversion of sinners, if I apprehend him, that is before his mind, and not what the Divine Father can, will, or may do for christians, who are favorites with all the celestial hosts in the courts of glory—"angels, authorities, powers," and heavenly influences, having been appointed in the divine government as ministers to their necessities. I know not indeed how the author of the Reply would explain Ephesians iii : 20, or how "a Disciple" would receive such explanation : yet, in my view, he has said nothing contradicting the meaning of the apostle in the passage cited. "More than we can ask," says the apostle. This language is addressed to believers, not to unbelievers—to saints, and not to sinners—to christians, not to aliens. It fairly implies that we *do ask*, (we christians,) and that we ask 'according to the will of God.' Now we ask nothing acceptably without faith. A sinner has not faith, and therefore he is not scripturally to expect that he shall receive "more abundantly than he can ask or think."

But I hope this cautious Disciple may not suppose that I retaliate when his attention is called to his own want of caution in speaking of the language of the Reply. "We know of no conceivable mode of spiritual communication to man," says the layman, "other than positive inspiration or the revealed will of God." Now I am aware that the construction or phraseology of this sentence is unguarded, or at least not so perfect as might be desirable : for it would seem to imply that *because no other mode of communication is comprehensible to us, therefore there is no other, and can be no other.* Still, I ask, What is the meaning of this

word *communication*? In the connexion in which it stands in the sentence, and in general use, does it not mean something to instruct or teach? And will any one who is not a prophet nor a prophet's son affirm that he is instructed or taught without language or something revealed? And is not the gospel—which regenerates or converts—a message or scheme of salvation which requires to be learned? *and has "a Disciple" discovered a mode of learning without instruction or teaching, or is there anything of this nature expressed or intimated in reference to receiving the gospel in the sacred Book?*

I may be in company with a beloved friend who strengthens, consoles, and delights me by his looks, amiability of manner, and the fact of his presence; but if this friend teaches me anything, he must express himself—he must utter words—or communicate his thoughts by signs which I understand. God, also, in tens of thousands of ways, incomprehensible to the human family, may comfort and assist his people by his presence and by the agency of angels and ministering spirits; but that he converts a sinner without the gospel, or by anything super-added to the gospel, I am not prepared to admit.

Nor is this human philosophy: for the idea of God not converting men without the instrumentality of the gospel is not rejected because inconsistent with my understanding, but because it is contrary to the express declaration of God's own word.

Upon this subject I am exceedingly jealous. I am a firm believer in the existence, gracious presence, and sanctifying influence of the Holy Spirit, which gives to the christian an assurance of heaven and a foretaste of the pleasures of the divine inheritance. Without the presence and power of the spirit of God, and without a disposition to enjoy this presence and power, I have no faith in any man's pretensions to salvation. Plato's philosophy, or Combe's phrenology, or Sir Walter Scott's novels, are as useful to instruct, prepare, or qualify for eternal life, as any scheme or theory which has not within it the spirit of the living God. If men had confined themselves within the common bounds of extravagance in commenting upon the holy spirit, and not have given themselves wholly up to the delusions of theories intended to explain the nature and operation of this spirit, I for one would never use my tongue or lift my pen in controversy upon the subject; but when we have fresh evidences every day that certain views are made the centre of a popular Divinity which saves and sanctifies sinners independently of the word of life or the gospel of God, I feel myself justifiable in unsheathing my sword, and putting on breast-plate, helmet, and shield. I have already intimated a crusade against the 'Doctors of the law' who have read their bibles with green spectacles turned

up-side-down, and if "a Disciple" or any other well disposed person will be instrumental in augmenting my caution or teaching me the art of self-protection for the purpose of victory while contending for the truth, he shall have my cordial thanks and be ranked amongst my choicest friends. CONDUCTOR.

WHO ARE HERETICS?

The cause of heresy, the sin of heresy, and the character of heretics, are subjects which demand careful, critical, and impartial investigation. Few subjects have occupied a greater place, or have received greater attention in the sayings and doings of the world. Heretical character has always been reprobated as the highest order of iniquity ever since Satan was discovered to be a heretic among the angels of God. He it was who became chief among the rebels who first produced disaffection in the ranks of the heavenly host, and consequently the first heretic in the universe. Any sin therefore is better than heresy: for it would seem to argue, that he who is guilty of this sin must necessarily be a near relation to the great Apostate, and must have received his motives and a very full share of his manners immediately from the great Evil Spirit.

In promising to consider this subject further, it was our intention to continue the illustrations of heresy from the records of sacred history, and to add a few examples from records of a later date, embracing characters most resembling the holy heretics of which we have spoken. This design we now prosecute, commencing where we discontinued.

The last place where we were describing heresy was at the fiery furnace of Nebuchadnezzar; and we propose to find the next example in the great Reformer who immediately preceded the Savior. We mean John the Baptist. Meanwhile the reader will be surprised when he reflects how frequently kings detect heresy. Three notable instances are already before us where the courts of kings have been courts to ascertain and adjudge heresy and heretics, and now a fourth example of the same kind presses upon our attention. Not only therefore in king's palaces do we find those who wear "soft raiment" or fine clothing, but the keenest vigilance to perceive as well as the most salutary authority to restrain whatever is heretical. Our comments upon these facts, however, must be well guarded, and the sharp edge of irony prudently tempered, else heresy or disloyalty or some other unchristian thing may be charged upon us if we should 'launch out into the deep' on this subject. One thing is certain. There must be a grand difference between the morality which obtains in king's courts, and the morality approved by such men as Mo-

ses and John the Baptist; for upon the principle they approved and practised the same morality, no such heresy could have found either name nor place.

But to return: John the Baptist, soon as he is manifest to Israel, or is made known to the people of Judea as a messenger of the Lord, becomes eminent both as a preacher and as a reformer.—His sermons indeed are principally designed to correct and reform. The children of faithful Abraham—the chosen tribes and the beloved people—had, as a nation, become as the degenerate stock from a strange vine. The law of Moses, although regarded as divine, was acknowledged only in ceremony, and human teachings and human expedients were as popular and as authoritative as the most worldly priest could devise or desire. Among this people, John, the promised Elijah, is sent; and his work is to prepare them for the coming of the Lord. His mission—his preaching—his dress—his exhortations—his manners—are all new. The people flock to him in crowds, and to all who come, he boldly says, ‘Repent—forsake your sins—renew your lives. Call yourselves no longer the children of Abraham to conceal your iniquity—the Lord is at hand, and his judgments also are near—repent of your sins—believe these things—and reform.’

These things are tolerated until King Herod himself is reprov- ed by the bold preacher. The Scribes, Elders, and Pharisees, had long been convinced of the heresy of the Baptist, but Herod and other members of the royal family have the honor of imprisoning and putting him to death. The details are unnecessary. His virtue and courage cost him his life. He is beheaded, and his head made the pleasing present of Herod’s adulterous wife! Such was the doom of this heretic!

And what shall we say of him who was “despised and rejected of men:” “the Lord of glory,” yet “a man of sorrows;” “the son of the living God,” yet “bearing our griefs;” “the Savior of sinners,” yet called “Beelzebub the prince of devils;” “Immanuel, God with us,” yet “stricken, smitten, and afflicted;” “God’s beloved son,” yet “hated,” “persecuted,” “condemned,” “crucified.” Yes, this Divine One, full of grace and full of truth, in whom Jehovah delighted, was by the Jewish people rejected as a heretic, and suffered every indignity that hatred and persecuting authority could inflict. Here is heresy that is not, cannot be, ought not to be, described! We pass it by. The picture is too awfully grand. A bleeding savior, whose benevolence had been reviled, whose miracles of goodness were misrepresented and slandered, whose labors of love defamed and calumniated, and whose purity and matchless character were virtually the reasons of his condemnation and death; there is some something so sublimely paradoxical, so many inexpressible contradictions, and so

many novel realities in all this, that we have no power to attempt a description. But let the fact be remembered, let it never be forgotten, that Jesus Christ the son of God was accounted and treated by the nation of the Jews as an impostor, usurper, and heretic.

Not intending and therefore not attempting to enumerate the many hundreds of christian heretics that arose shortly after the crucifixion of their great Leader, we shall specify only one—a notable one—the apostle Paul. But who is Paul? and what is his history? A character so conspicuous should have a suitable introduction, and therefore we shall bring the apostle into notice somewhat in accordance with his rank.

The apostle Paul was by birth a Jew. His fathers were the sons of Abraham. Nor was he Jew simply by natural descent; for not only was he a son of Abraham in having a nature and feelings common to his brethren, but his disposition, early education, and general interests induced views and motives which were peculiarly adapted to qualify him to advocate and propagate the religion of his fathers. If he was an Israelite by birth, he was doubly so by reason of his training and religious prejudices.

While yet a youth he studied in the school of Doctor Gamaliel, who was a distinguished literary Professor, and an honorable member of the Jewish Council. Possessed of talents, and great natural activity, he made unusual proficiency under his instructor, being more profoundly versed in all the questions and customs of the Jews, together with a deep knowledge of how they should be enforced, than any of his age.

About this time his talents, energy, and national prejudices were in great demand. A new order of heretics arising among the Jews, this people, so zealous for everything they had received from Abraham and Moses, determined to quench the spirit of this new heresy, and stop the mouths of all its adherents.—Paul therefore in this emergency was an able instrument, and the more so because of his sincere attachment to the law, and his spontaneous desire to engage in its support. Very soon he is found with more than a missionary spirit and with ample authority from the heads of the nation searching for christian heretics, forcing them to Jewish justice, or securing them in prison for a day of trial; and even sometimes dispensing with the appearance of justice, and inflicting the penalty of the law himself.

But the persecuting Jew becomes the christian apostle, and is ranked among those that he formerly hated. Behold the change! from being a persecutor he is now persecuted; for he is also a heretic! But still his constancy, his zeal, his firmness of character, his fearless spirit, his extensive plans, his conscientious energy and activity are unaltered and unalterable. His energies are

directed in a different channel, but there is the same development of native character. The zealous, persevering, and bold Jew, is the zealous, persevering, and bold christian. But then his sufferings—they were tremendous. Could we bring up to our view, as in one grand picture, the scenes and sufferings through which he passed; could we as through a telescope see the Roman governors with their scourges,—the Jewish rulers in their vindictive conspiracies,—the Jewish multitudes with their rods and stones,—the Gentiles with their bonds and chains,—together with the deceptions of false brethren, and the actual labours and anxiety connected with his ministry,—we might be partially impressed with the afflictions, persecutions, and distressing necessities of this Apostle. Can you not weep, reader, when you seriously think of such a man as Paul with the best motives and the best efforts to advance the best cause in the best possible manner, as virtuous, as courageous, as zealous, as noble, as divine as man's nature permitted, yet, while so engaged, treated as a pest to the world—buffeted—insulted—reviled—imprisoned—summoned before councils and beaten with rods—dragged out of cities and stoned?

But we forbear. Paul becomes a martyr—a witness who seals his testimony with his blood. A King also, it is said, had the honor of despatching the apostle, and thus preventing his further advocacy of heresy. Well did the wise man say, "The wrath of a King is as messengers of death"

Heretics have been so numerous, and the circumstances of their life and death so varied and multiplied, since Paul's day, that we cannot be sufficiently copious in our notes to give the faintest outline. We have only reserved two paragraphs to notice two very conspicuous characters, Cyprian and Hooper, who were also classed with those wicked spirits that were considered too vile to live in society until the end of their natural lives.

Cyprian lived in the third century. Before his conversion he was a man both of learning and fame, being a teacher in some of the higher branches of literature in the city of Carthage. He embraced the gospel, became a christian teacher, and was eminent for talent, zeal, learning, and christian character. Enemies watched him, and he was accused. Through the rigor of the emperor of Rome, he was banished his country, and he lived for many years in exile. At the death of this emperor, he returned to the place of his nativity, and again enjoyed the society of his brethren, and renewed his labors in the work of the Lord. He again soon found that he had enemies; but he persevered amidst all dangers, and nobly sustained the character of a christian minister amongst all the privations and persecutions to which he was subject. But his accusers rested not until they procured

authority for putting a final end to his works of faith and labours in the gospel. They obtained this power most effectually by securing an act to separate his head from his body. Cyprian was beheaded. Afterwards he filled the grave and had the reputation of a heretic.

But Dr. Hooper demands greater attention: for he lived in the *sixteenth century*. Yes, reader, three hundred years have not been completed since heresy was tried by fire, and that too by the most enlightened nation on the globe. An awful spectacle is before us. Dr. Hooper, than whom few men have been more exemplary, was, in his early days, a student in Oxford. While a youth he gave clear indications of piety, and devoted himself more than was usual to the reading and study of the scriptures. His confidence in the supremacy of the Pope having been shaken, so soon as he commenced preaching he avowed a powerful aversion to the whole scheme of salvation by priest-craft. On account of his unpopular views, and his honesty and boldness in avowing and promulgating them, he was compelled to leave Oxford, discontinue preaching, and retire as one of the common people. A searching persecution arising, it was the only method of saving himself to abandon his country and seek an asylum among foreigners. He did so. After living a number of years in France, Germany, and Switzerland, he returned in a day of peace to England. This day of peace was soon ended, and persecution again awaited the christian man Hooper. For a period of nearly two years, from 1553 to 1555, he was kept closely imprisoned, and treated with the utmost rigor, cruelty, and tyranny. During this long confinement, injustice, insult, neglect, vermin, disease, hunger, and the chagrin of mock trials, were his only comforters, excepting the consolations of the better world. At length the fagot and fire were prepared. He hailed the event as a judgment of mercy; for he had suffered and was suffering a thousand deaths. Thousands of spectators—multitudes in tears—sheriffs and flint-hearted officers—the iron stake—the chains—the martyr's pile—the torch—and the heretic's prayers—make up the scene. O! heresy, terrible is thy cure!—We shall endeavor to apply these facts and statements, and offer a few important reflections upon them in another essay. CONDUCTOR.

INFIDELITY, AND THE EVIDENCES OF CHRISTIANITY.

No. 5.

[We have only room in this Number for a few words, and these shall be spoken by one who was himself formerly an infidel.—Dr. J. D. Godman, a man of literary distinction who died

some years since in Germantown, Pennsylvania, United States, has left an essay of testimony in favor of the truth of the bible and the gospel. We give an extract.—Convictor.]

“Is proof wanting that these gospels are true? It is only necessary for an honest mind to read them candidly to be convinced. Every occurrence is stated clearly, simply, and unostentatiously. The narrations are not supported by asseverations of their truth, nor by parade of witnesses. The circumstances described took place in presence of vast multitudes, and are told in that downright unpretending manner, which would have called forth innumerable positive contradictions had they not been true. Mysteries are stated without attempt at explanation, because *explanation* is not necessary to establish the existence of facts however mysterious. Miracles, also, attested by the presence of vast numbers, are stated in the plainest language of narration, in which the slightest working of imagination can be traced. This very simplicity, this unaffected sincerity, and quiet affirmation, have more force than a thousand witnesses—more efficacy than volumes of ambitious effort to support truth by dint of argumentation.

What motive could the evangelists have to falsify? The Christian kingdom is not of *this world*, nor *in it*. Christianity teaches disregard of its vanities; deprecates its honors and enjoyments; and sternly declares that none can be christians but those who escape its vices and allurements. There is no call directed to ambition—no gratification proposed to vanity: the sacrifice of self—the denial of all the propensities which relate to the gratification of passion or pride—with the most humble dependence upon God—are invariably taught, and most solemnly enjoined.

What is the mode in which this most extraordinary doctrine is to be diffused? By force, temporal power, temporal rewards, earthly triumphs? None of these. By earnest persuasion, gentle entreaty, brotherly monition, paternal remonstrance. The dread resort of threatened punishment comes last—exhibited in sorrow, not in anger; told as a fearful truth, not denounced with vindictive exultation; while, to the last moment, the beamy shield of mercy is ready to be interposed for the saving of the endangered.

Human doctrines are wavering and mutable; the doctrines of the blessed and adorable Jesus, our Saviour, are fixed and immutable. The traditions of men are dissimilar and inconsistent; the declarations of the gospel are harmonious, not only with each other, but also with the acknowledged attributes of the Deity, and the well known condition of human nature.

What do sceptics propose giving us in exchange for this system of christianity, with its ‘hidden mysteries,’ ‘miracles,’ ‘signs and wonders!’ Doubt, confusion, obscurity, annihilation! Life, without higher motive than selfishness; death—without hope! Is it for this that their zeal is so warmly displayed in proselyting? Is such the gain to accrue for the

relinquishment of our souls? In very deed this is the utmost they have to propose; and we can only account for their rancorous efforts to render others like themselves by reflecting *that misery loves company.*"

FAMILIAR CONVERSATIONS

BETWEEN FATHER OMEGA AND HIS SON ALPHA.

No. 3.

CHARITY.

ALPHA.—A third prominent point, but one that occupied less room and seemingly managed with more ease than ordinary, was the subject of charitableness. This, according to the preacher, embraced the jewelry of every virtue. At first, hearing him upon this subject, I imagined he was displaying himself in religious jest—afterwards I suspected that he was teaching in the style of irony, or that he was saying unintentionally what was not his meaning—then I began to believe I had discovered the truth when I supposed he was imitating the phraseology of Lorenzo Dow in giving the views of some eccentric theorist for the purpose of proving the contrary the more forcibly—and finally I was compelled into the conviction that he was delivering the real sentiments of his heart.

OMEGA.—Charity, my son, is a most pleasing theme for a licentious age and a degenerate people. Scores of sermons have been delivered in my own hearing which did not convey one appropriate saying either for saint or sinner, containing not a single precept of the doctrine of Christ, nor a single intimation of the Divine scheme of Redemption, but most eloquent with the trappings of human beauty, and rich with all the superfluities of the latest edition of modern refined charity and religious forbearance, sweetened and suited to the taste of the popular assembly. Intellectual visions have burst upon me, and moral trances have wrought within my soul and struggled for utterance, while I have sorrowfully seen talent exerted, learning lost, time wasted, and men deceived with this subject. At times I could have coveted the courage of a Peter, the eloquence of an Apollos, and the zeal of such an one as Paul, to sound as with the voice of a trumpet in the people's ears the fearful and fatal delusions of these human-made tests of christian goodness, which, as a whirlpool, engulf thousands of simple souls and consign them to spiritual and eternal ruin.

ALPHA.—What is charity, father? In a word so materially different in the lips of different persons, there must be some mystery.

OMEGA.—Since you have last heard this term expounded, I was about asking you for the definition of it by the preacher. It

will be the most orderly first to hear Mr. Orthodox's view, and then my explanation will be offered by way of contrast.

ALPHA.—A charitable man, according to Mr. Orthodox, is one who forms a favorable opinion of other professors not having the same religious views, kindly and graciously believing that there are as good people as himself, although their views of the laws of Christ and their understanding of what is obedience to them in many respects differ. One of this liberal sentiment, he said, had the true charity, and was a christian indeed. It was, he affirmed, a certain sign of heterodoxy and bigotry to find a professor of religion judging others, and denouncing them as apostates and followers of false teachers, because not entertaining views exactly of the length and breadth of his own.

OMEGA.—Did he quote any texts?

ALPHA.—Yes, father, a great number. His proofs I believe were satisfactory to the whole audience, myself and a few others excepted. He quoted most liberally from the fourteenth chapter of Romans. "Who art thou that judgeth another man's servant? to his own master he stands or falls." "Why dost thou judge thy brother? or why dost thou set at naught thy brother?" "God hath received him." "Let every man be fully persuaded in his own mind." And the greatest emphasis was put upon these words, "*Let us follow after the things which make for peace.*" Then he referred to the thirteenth chapter of first Corinthians. "Though I have the gift of prophesy, and know all mysteries, and have all knowledge, and though I have faith to remove mountains, if I have not charity, I am nothing." And the last quotation, if I rightly remember, was from the apostle Peter's first epistle, fourth chapter. "Above all things have fervent charity among yourselves, for charity will cover a multitude of sins."

OMEGA.—Previously to making any remarks upon these important and instructive sayings of the divine word, I desire, my son Alpha, to ask you a few questions. On more occasions than one I have called your attention to the proper division and reading of the scriptures. What I mean by a proper reading of the scriptures, is a reading that takes notice of the particular subject before the writer's mind, the character of the persons to whom he writes, the occasion or reason of his writing, and the bearing and design of the arguments and illustrations he introduces.—Speaking of the subject of Epistles one morning, I remember it was illustrated and impressed by an allusion to the correspondence connected with our debating school. If, said I, there should be a letter in the Post Office addressed to the President and members of the Picton* Debating Society, the Post Master could

* The name Picton is here used as being more familiar than the name of the town in the ancient vale.

not either according to law or according to reason give it to any of our merchants, doctors, or editors, nor to any of the other schools or associations in town; nor would the rules, directions, or general contents of the letter be applicable to any but the officers and members of the debating society. I am here, then, brought to the very point. In the New Testament we have narratives or histories, which tell us of certain facts and events; we have prophecies or revelations, which speak of things that shall be in future; and we have letters or epistles, which were addressed to particular individuals and societies to instruct or edify them; and I will first ask, Under which of these classes or different kinds of writing do we place that of the New Testament called Romans?

ALPHA.—Under the head of epistles, you taught me, father. Many years ago, when I had just began to read and reason, you explained to me that the apostle Paul was the writer of the Romans, and that he sent it as a letter or epistle to the city of Rome for the instruction and edification of his brethren that lived there, and who had been converted to the faith by some of the primitive preachers; and being interested in this matter, after I could search into these things better, I one day in thinking upon what you taught me was confirmed in it by reading the first of the Epistle—"Paul, a servant of Jesus Christ, also an apostle . . . to all who are in Rome, beloved of God, called saints." There was an impression made upon my mind by these words that I shall never forget. The New Testament was a new book to me from that period.

OMEGA.—Another question. What were these saints? what constituted them?

ALPHA.—The term *saint* you explained to be another name for *christian*, and therefore whatever makes christians will make saints. If I remember rightly, you said that the name saint was given to those who had received the gospel because they were made *pure*, and the name christian was given to the same people because made *like Christ*, or were disciples of Christ. The Romans, it appears, had been made saints "by obeying that form of doctrine delivered to them."

OMEGA.—You have answered correctly, my son. Do you recollect any of my illustrations showing the distinction between the charity of beloved brethren who are united to Christ, and that kind of charity which throws its arms around all religious professors who may only have attained the rank of sincere sinners?

ALPHA.—I remember one illustration especially. At the hour of worship one morning, after reading the fourth chapter of the first epistle of Peter, you spoke of the general subject of love among Christian brethren, and explained how necessary it was

for them to cherish such feelings and affections as would rather conceal than disclose each other's faults. The church of Christ you compared to a family—the relationship of its members as dear, tender, and lovely as that of natural brothers and sisters. You then alluded to your own children and household, and showed what was necessary to constitute a member of the Omega family. There were different dispositions, ages, sex, and degrees of knowledge among the Omegas, but they were *one family*, and every child was a member of this family *because Father and Mother Omega were its parents*. Your words were, 'Every child that can call Mrs. Omega, Mother, and me, Father, is a member of the Omega family, and no one else.' Goodness of disposition, virtue, knowledge, country, birth-place, age, or sex, did not, you observed, constitute any one your son or daughter, but this relation was constituted by the fact of parentage. To make this still more clear, and simplify it to simplicity, you referred to our servant Philip, who had been hired a few months previously. Philip, you said, was a fine young man, respectful, intelligent, and virtuous; but he never could be an Omega, because not of Omega birth and parentage. Kindness of temper and family affection among brothers and sisters were then compared to charity and its kindred graces among the members of the church of Christ; and you closed with these words, 'As goodness of disposition or family charity cannot convert a stranger into a member of the family, so it is impossible that charity among church members can constitute a Christian of an alien.'

OMEGA.—I perceive you have understood and retained my instructions; and no wonder that on hearing Mr. Orthodox, you suspected he was in jest or spoke in irony, when you were so much better acquainted with these things than he was. Paul, in his epistles, and more particularly in such passages as we have been considering, *speaks to Christians, as a Christian, to produce Christian feeling or affection*; and the idea of a disposition or a doctrine that would christianize the whole world without knowledge, without law, and without submission to the authority of heaven, was as distant from the Apostle's mind as the discovery of America.

ALPHA.—But then, father, the charity of the preacher was not so extensively brotherly after all. For it only requires two thoughts to see that he made a hypocrite of every one who was not as charitable as himself! He condemned persons for condemning, and immediately condemned all who did not condemn as he condemned!! I have been studying this universal charity—this unbounded love that brothers every one that heaves a sigh or sheds one serious tear—and I find, by a very simple mode of reasoning, that it is a mere sound, a swelling name without a reality.

OMEGA.—I am happy to find you so much given to study. I have many things to say upon this subject. More anxious to give your reflections a proper direction than to bring forth all my treasures at once, I am desirous that you speak your mind freely.

MRS. OMEGA.—I have a question to ask, husband, which has occurred to me while you have been conversing, and although not exactly connected with the present topic, I wish to propose it before it escapes my memory.

OMEGA.—My son, we shall give attention to Mrs. Omega's question, and recur to this subject again.

CONDUCTOR.

A SINGLE HINT TO THE DISCIPLES.

“I WOULD THOU WERT COLD OR HOT.”

We are a temporizing, vacillating, lukewarm race of Christians which are now upon the earth. In theory, fashionable Christianity is a compound of Judaism, Paganism, and Christianity. In practice, it is a compromise between Christ and Belial, the world and heaven. The policy of the first Christians was to secure heaven—that of the moderns, to secure heaven and earth. The philosophy of the ancient leaders was to keep up the fence around the plantation of grace, and to make the landmarks plain. The philosophy of our leaders is to throw down the fence, deface the landmarks, and to place the world in the church—to embrace in the bosom of Christian charity, every sincere Turk, Jew, Pagan, Infidel, Catholic, and Protestant, in one charitable communion in the bonds of *honest endeavouring sincerity*. The difference between a good Deist and a sincere Christian is only an opinion; and where the kingdom of Satan ends and the kingdom of Christ begins, is as difficult of discovery, as Captain Symmes' opening into the nether spheres.

We brethren of the restoration want more decision of character—more of the spirit of the approved ancients. A new costume, like that of Fox or Wesley, will soon wear out. I have seen but two Methodistic bonnets in a meeting of a hundred sisters, such as would have been regarded as orthodox forty years ago. Even the Quaker's hat throws a less shade over the shoulders of the Friends than it did in my own remembrance. It is also discovered that a few changes in the Grammar of Murray will not cast out the evil passions which are found lurking behind *thee* and *thou*.

Many are the substitutes for *godliness*. But it never was, nor is, nor evermore shall be, substituted. No forms of dress, of speech, or modes of worship—no creeds, nor doctrines, nor formularies, nor rites will pass in

heaven for *godliness*. Godliness is the heavenly science which the doctrine according to godliness teaches. The knowledge of God, and of his will, and of ourselves, are perquisites, absolute and unconditional, in order to godliness. Faith, courage, knowledge, temperance, patience, are imperfect without godliness.

Brethren, a more untiring zeal and a more unequivocal determination to stand perfect and complete in the knowledge and practice of the Master's will, are much wanting to our happiness and to our usefulness. Let us, then, be more decided, zealous, and diligent in the service of our Master in heaven, who, for the joy set before him, endured, and suffered, and practised the whole will of God. This is the way to honor—to happiness—to glory eternal at last. May the spirit of the ancient disciples animate the whole multitude who now profess their faith, and have resolved to follow their example!—*Millennial Harbinger*.

IMPORTANT INQUIRY AND ANSWER.

If you believed yourself specially called by God to preach the gospel to the Birmanians, what would you do?

Answer.—I would not ask the leave of any Board of Missions, nor their support; but, confiding in the power and faithfulness of him that called me, I would, without conferring with flesh and blood, depart, and look to Heaven for every provision, protection, and support, by land and sea, necessary for success, and for success when I arrived. If I could not thus act, I could not believe myself called, nor expect success in the undertaking. This, reason requires. But enthusiasm, superstition, or covetousness would prompt one to apply to flesh and blood for patronage and support, and at the same time to profess to be called by God and to rely upon him for protection and success.—*Christian Baptist*.

When we speak of innovation in the church of Christ, we are not to enquire what was done by our Fathers, but what was the order of the church from the beginning? How did Christ ordain? How did his Apostles conduct? In what state did they leave the churches? Now, it is notorious, that during the first three centuries of the Christian era, communions were held with a frequency, of which, among us, we have neither example nor resemblance. It is also notorious that the original frequency of communion declined as carnality and corruption gained ground: and it is no less notorious that it has been urged as a weighty duty by the best of men and the best of churches in the best of times.—*EXTRACT—Com.*

TRUE PIETY.

My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. O taste and see that the Lord is good. I will bless the Lord at all times; his praise shall be continually in my mouth. My heart is fixed, O God, my heart is fixed; I will sing and give praise. As for me, I will call upon God; and the Lord shall save me. Evening and morning, and at noon, will I pray and cry aloud; and he shall hear my voice.*

DAVID.

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We give place to four poetical verses which form the motto and adorn the heading of the Counting-House Calendar, Examiner Office, Toronto, from which they are taken. They are beyond praise, and perhaps the best compliment or tribute of respect in their favor will be to write them, every one for himself, in some convenient every-day place of his memory.

## HOW OLD ART THOU?

Count not the days that have idly flown,  
The years that were vainly spent,  
Nor speak of the hours thou must blush to own  
When thy spirit stands before the throne,  
To account for the talents lent.

But remember the hours redeemed from sin;  
The moments employed for heaven:  
O, few and evil thy days have been,  
Thy life a toilsome, worthless scene,  
For a nobler purpose given.

Will the shade go back on thy dial-plate?  
Will thy sun stand still on his way?  
Both hasten on; and thy spirit's fate  
Rests on the point of life's little date;  
Then live while 'tis called to-day.

Life's waning hours, like the Sybil's page,  
As they lessen, in value rise:  
O rouse thee and live! nor deem that man's age  
Stands in the length of his pilgrimage,  
But in the days that are truly wise.

\* Psalms, 49: 3. 34: 1, 8. 57: 7. 55: 16, 17.