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*L. Thompson*

THE  
WITNESS OF TRUTH,  
A  
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RELIGIOUS PERIODICAL,

CONDUCTED  
BY D. OLIPHANT.

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UTILITY OF KNOWLEDGE IN RELATION TO A FUTURE WORLD

The following chapter is taken from a work entitled "The Improvement of Society," written by Thomas Dick, now living in Broughty-Ferry, near Dundee, Scotland, one of the greatest Christian philosophers and authors of the present day. His works on "Mental Illumination," "Celestial Scenery," "Philosophy of Religion," "Philosophy of a Future State," and a variety of other subjects, have given him a name and a fame that will not soon perish. The subject of this chapter is of capital importance, as embracing views and reasons highly calculated to enlist our whole energies to promote virtue and destroy vice both in ourselves and society generally, since the character we form in this *primary or preparatory state* shall not be lost forever. We solicit a careful examination of his premises and conclusions.

"Man is a being destined for eternity. The present world through which he is travelling is only a transitory scene, introductory to an immortal existence. When his corporeal frame sinks into the grave and is resolved into its primitive elements, the intellectual principle by which he was animated shall pass into another region, and be happy or miserable, according to the governing principles by which it was actuated in the present life. The world in which we now reside may be considered as the great nursery of our future and eternal existence, as a state of probation in which we are educating for an immortal life, and as preparatory to our entering on higher scenes of contemplation and enjoyment. In this point of view, it is of importance to consider, that our present views and recollections will be carried along with us into that future world, that our virtues or vices will be as *immortal* as ourselves, and influence our *future* as well as our present happiness, and consequently, that every study in which we engage, every disposition we now cultivate, and every action we perform is to be regarded

as pointing beyond the present to an unseen and eternal existence.

"If, then, we admit that the present state is connected with the future, and that the hour of death is not the termination of our existence, it must be a matter of the utmost importance that the mind of every candidate for immortality be tutored in those departments of knowledge which have a relation to the future world, and which will tend to qualify him for engaging in the employments, and for relishing the pleasures and enjoyments of that state. The following remarks are intended to illustrate this position :

"We may remark, in the first place, in general, that *the knowledge acquired in the present state*, whatever be its nature, *will be carried along with us when we wing our flight to the eternal world*. In passing into that world we shall not lose any of the mental faculties we now possess, nor shall we lose our *identity*, or consciousness of being the same persons we now feel ourselves to be ; otherwise, we behoved to be a different order of creatures, and consequently could not be the subjects either of reward or of punishment for any thing done in the present state. A destruction of our faculties, or a total change of them, or the loss of consciousness, would be equivalent to an annihilation of our existence.

"We have an exemplification of this in the parable of our Saviour respecting the rich man and Lazarus, where Abraham is represented as addressing the former in these words—"Son, remember, that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ;" evidently implying, that the rich man retained the power of *memory*, that he possessed a consciousness that he was the same thinking being that existed in a former state, and that he had a perfect recollection of the conduct he pursued, and the scenes in which he was placed in this sublunary world. If, then, it be admitted, that we shall be, substantially, the same intellectual beings as at present, though placed in different circumstances, and that the ideas and moral principles we now acquire will pass along with us into futurity, and influence our conduct and happiness in that state,—it cannot be a matter of indifference whether the mind of an immortal being be left to grope amid the mists of ignorance, and to sink into immortality, or be trained up in the knowledge of every thing that has a bearing on its eternal destination. On the contrary, nothing can be of higher value and importance to every human being, considered as immortal, than to be trained to habits of reasoning and reflection, and to acquire that knowledge of his Creator, of himself, of his duty, and of the relations in which he stands to this world and to the next, which will qualify him for the society in which he is hereafter to mingle, and the part he has to act in a higher scene of action and enjoyment. For, as gross ignor-

ance is the source of immoral action, and as immoral principles and habits *unfit the soul* for the pleasures and employments of an immortal state, the man who is allowed to remain amid the natural darkness of his understanding can have little hope of happiness in the future world, since he is destitute of those qualifications which are requisite in order to his relishing its enjoyments.

"In the second place, that *the acquisition of general knowledge, and habits of mental activity, would induce persons to serious inquiries into the evidences of a future state.* Although there are few persons, in a Christian country, who deny the existence of a future world, yet we have too much reason to believe that the great majority of the population in every country are *not thoroughly convinced* of this important truth, and that they pass their lives just as if the present were the ultimate scene of their destination. Notwithstanding all the "church-going" which is so common among us, both among the higher and the lower classes, and the numerous sermons which are preached in relation to this subject, it does not appear that one-half of our population have any fixed and impressive belief of the reality of an eternal world. If it were otherwise, it would be more frequently manifested in their general temper, conversation, and conduct. But we find the great mass of society as keenly engaged in the all-engrossing pursuit of wealth and honors as if the enjoyments of this world were to last for ever. In general conversation in the social circle, the topic of a future world, and our relation to it, is studiously avoided.

"While a person may talk with the utmost ease about a projected voyage to America, the East Indies, or Van Dieman's Land, and the geographical peculiarities of these regions, and be listened to with pleasure,—were he to talk, in certain respectable companies; of his departure to another world, and of the important realities to which he will be introduced in that state,—were he even to suggest a hint that the scene of our eternal destination ought occasionally to form the subject of conversation,—either a sarcastic sneer or a solemn gloom would appear on every face, and he would be regarded as a wild enthusiast or a sanctimonious hypocrite. But why should men manifest such a degree of apathy in regard to this topic, and even an aversion to the very idea of it, if they live under solemn impressions of their connexion with an immortal existence? Every one who admits the idea of a future world must also admit that it is one of the most interesting and momentous subjects that can occupy his attention, and that it as far exceeds in importance the concerns of this life, as the ages of eternity exceed the fleeting periods of time. And if so, why should we not appear as eager and interested in conversation on this subject, as we sometimes are in relation to a voyage to some distant land? Yet, among the ma-

majority of our fellow-men, there is scarcely any thing to which their attention is less directed, and the very idea of it is almost lost amid the bustle of business, the acquisition of wealth, the dissipations of society, and the vain pageantry of fashionable life.

“Among many other causes of the indifference which prevails on this subject, *ignorance* and mental inactivity are none of the least. Immersed in sensual gratifications and pursuits, unacquainted with the pleasures of intellect, and unaccustomed to rational trains of reflection, multitudes pass through life without any serious consideration of the future scene of another world, resolved, at the hour of dissolution, to take their chance with the generations that have gone before them. But were men once aroused to mental activity, and to the exercise of their reasoning powers on important objects, they would be qualified for investigating the evidences which demonstrate the immortality of man, which could not fail to impress their minds with a strong conviction of the dignity of their intellectual natures, and of their high destination.

“In the next place, *the acquisition of knowledge, in connexion with the cultivation of moral principles and Christian affections, would tend to prepare the mind for the intercourses and employments of the future world.* From divine revelation we are assured, that in the future state of happiness the righteous shall not only join the company of “the spirits of just men made perfect,” but shall also be admitted into “the general assembly of angels.” With these pure and superior intelligences, and, doubtless too, with the inhabitants of other worlds, shall the redeemed inhabitants of our globe hold delightful intercourse, and join in their sublime conversation on the most exalted subjects. One of the employments in which they will be incessantly engaged will be, to contemplate the Divine works and administration, and to investigate the wonders of creating power, wisdom, and goodness, as displayed throughout the universe. For such are the representations given in Scripture of the exercises of the heavenly world. Its inhabitants are represented as raising the following song of praise to their Creator,—“Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints;” which evidently implies that both the wonders of his creation and the plan of his moral government are the subjects of their intense study and investigation. And in another scene exhibited in the book of Revelation, they are represented in the sublime adorations they offer to “Him who liveth for ever and ever,” as exclaiming, “Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created;” plainly indicating that the scenes of the material universe, and the Divine

perfections as displayed in them, are the objects of their incessant contemplation.

“Now in order to our being prepared for such intercourses and employments, two grand qualifications are indispensably requisite. In the first place, the cultivation of moral principle and conduct, or, in other words, the attainment of that *holiness* which the Scriptures enjoin, “without which,” we are assured, “no man can see the Lord;” that is, can hold no delightful intercourse with him through the medium of his works and providential dispensations. Without this qualification we are altogether unfit for being introduced into the assembly of angels and other pure intelligences, and for joining with them in their holy services and sublime adorations—as unfit as an ignorant Hotentot, a wild Bosheman, or the lowest dregs of society would be to take a part in an assembly of learned divines, statesmen, or philosophers. In order to a delightful association with any rank of intelligences there must exist a certain congeniality of disposition and sentiment, without which an intimate intercourse would be productive of happiness to neither party. Persons of proud and revengeful dispositions, and addicted to vicious indulgence, could find no enjoyment in a society where all is humility and affection, harmony and love; nor could pure and holy beings delight in associating with them, without supposing the moral laws of the Creator and the constitution of the intelligent universe entirely subverted. Such characters are as opposite to each other as light and darkness; and, therefore, we may as soon expect to make the east and west points to meet together, or to stop the planets in their career, as to form an harmonious union between the ignorant and vicious, and the enlightened and virtuous inhabitants of the celestial world. In the next place, a knowledge of the character of God, of his moral dispensations, and of his works of creation must form a preparation for the exercises of the heavenly state; since these are some of the subjects which occupy the attention of “the innumerable company of angels and the spirits of just men made perfect.” But how could we be supposed to engage in such studies, and to relish such employments, if we remain altogether unacquainted with them till our spirits take their flight from these tabernacles of clay? How could a man whose mind is continually groveling among the meanest and the most trivial objects, whose soul never rises above the level of his daily labours, which necessarily compels him to perform, whose highest gratification is to carouse with his fellows, to rattle a set of dice, or to shuffle a pack of cards, and who is incapable of prosecuting a train of rational thought—how could such a one be supposed qualified for entering, with intelligence and delight, into the sublime investigations and lofty contemplations which arrest the attention, and form the chief exercises “of the saints in light?”

“ But it is easy to conceive what transporting pleasures will be felt by an enlightened and virtuous individual, when he is ushered into a scene where his prospects will be enlarged, his faculties expanded, and the causes which now obstruct their energies for ever removed. He will feel himself in his native element, will resume his former investigations on a more enlarged scale, and with more vigour and activity, and enjoy the prospect of perpetually advancing throughout an interminable succession of existence. Having studied the moral character of God as displayed in his Word and the dispensations of his providence; having acquired, after all his researches, only a faint and imperfect glimpse of his moral attributes; having met with many difficulties and labyrinths in the movements of the Divine government which he was altogether unable to unravel, which produced an ardent longing after a more enlarged sphere of vision—how gratifying to such a mind must it be to contemplate the Divine character in the fullness of its glory, to behold the apparent inconsistencies of the Divine government reconciled, its intricate mazes unravelled, its wisdom and rectitude displayed, and the veil which concealed from mortals the reasons of its procedure for ever withdrawn! Having taken a cursory survey of the displays of Divine wisdom and goodness in the arrangement of our sublunary system, and in the construction of the animal and vegetable tribes with which it is furnished; having directed his views by the light of science to the celestial regions; having caught a glimpse of the astonishing operations of Almighty power in the distant spaces of the firmament; having been overwhelmed with wonder and amazement at the extent and grandeur of the Divine empire: having cast many a longing look towards distant worlds, mingled with many anxious inquiries into their nature and destination which he was unable to resolve, and having felt an ardent desire to learn the history of their population, and to behold the scene of the universe a little more unfolded—what transporting joys must be felt by such an individual, when he shall enter into a world where “he shall know even as also he is known;” where the veil which intercepted his view of the wonders of creating power shall be removed; where the cherubim and the seraphim, who have winged their flight through regions of immensity impassable by mortals, shall rehearse the history of other worlds; where the sphere of vision will be enlarged, the faculties invigorated, and the glories of Divine goodness, wisdom, and omnipotence displayed in all their effulgence! Having familiarized such objects to his mind during this first stage of his existence, he will enter on the prosecution of new discoveries of Divine perfection with a renovated holy ardour, of which rude and grovelling minds are incapable, which will fill his soul with ecstatic rapture—even “with joy unspeakable and full of glory.”



"Let us suppose, for the sake of illustration, two individuals of opposite characters, entering the future world at the same time—the one rude, ignorant, and vicious; and the other "renewed in the spirit of his mind," and enlightened with all the knowledge, which science and revelation can furnish—it is evident that, although they were both ushered into the same locality, their state and enjoyments would be altogether different.

The one would sink, as it were, to his natural level, following the principles, propensities, and passions which he previously indulged; and, although he were admitted into the society of pure and enlightened spirits, he would remain as a cheerless, insulated wretch, without intellectual activity, and destitute of enjoyment. Finding no pleasures suited to his benighted mind and his grovelling affections, he would be fain to flee to other regions and to more congenial associates, as the owl flies from the vocal grove and the society of the feathered choir, and prefers the shades of night to the beams of day. Like this gloomy bird, which delights in obscure retreats and rugged ruins, and has no relish for blooming gardens and flowery meads—the unenlightened and unsanctified soul would feel itself unhappy and *imprisoned*, as it were, even amid triumphant spirits and the splendours of immortal day. Whereas the other, having ardently longed for such a state, and having previously undergone the requisite preparation for its enjoyments, feels himself in a region suited to his taste, mingles with associates congenial to his disposition, engages in exercises to which he was formerly accustomed, and in which he delighted, beholds a prospect, boundless as the universe, rising before him, on which his faculties may be exercised with everlasting improvement and everlasting delight, and, consequently, experiences a "fulness of joy" which can never be interrupted, but will be always increasing "world without end."

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#### CALL TO THE MINISTRY.

The following essay was written by a brother and handed me for publication. As it is somewhat lengthy, I have taken the liberty of dividing it into sections, giving a part now, with a promise of the remaining portion next month:—

In entering upon the following subject, it is not without a due sense of its importance. I am well aware that I shall come in contact with long established customs and doctrines. I shall therefore treat it with all candor, carefulness, and prayerfulness. I would entreat the reader to hear me patiently and candidly until I shall have finished. I will endeavour to present the matter in the light of divine wisdom. My proofs shall in most cases be drawn from the fountain of religious light, the Holy Scriptures.—To them an appeal should be made on all matters of Christian doctrine and practice.

Allow me, then, to ask and answer a question, the proper solution of which would relieve Christianity of many an infidel scoff. *The call to the Ministry—what is it?* One has wisely said, "there is a special call, a general call, and no call at all." Should we undertake to follow the various religious sects, and see what their notions are on this highly important subject, perhaps it would be tedious to myself and unprofitable to the reader. I shall content myself with a few remarks on this point, and then turn to the fountain of truth. Many of the religious denominations of the day claim a "special call to the work of the ministry;" and no one has this call only those who are designed by the Lord to fill the sacred office. A fact that no one can successfully deny, is, that all the knowledge that mankind has or can obtain comes through some one or more of the five senses. A call, is one individual addressing another. Jesus said, "Many are called but few are chosen." How did he call them? He *said* "come unto me *all* you that are weary and heavy laden." God *said* "come unto me *all* ye ends of the earth and be ye saved." These calls were addressed to man through the sense of hearing. The prophets of olden time were called of God, and how did he call them? God *said* unto Noah, "the end of all flesh is come before me," &c. "And the Lord *said* unto Noah, come thou and all thy house," &c. "Now the Lord had *said* unto Abraham," &c. "And the Lord appeared unto Abraham, and *said*," &c. "And when the Lord saw that he turned aside to see, God *called* unto him out of the midst of the bush, and *said*, Moses, Moses." "Now after the death of Moses, the servant of the Lord, it came to pass that the Lord *spoke* unto Joshua the son of Nun, Moses' minister, *saying*," &c.—The call of Samuel the prophet is a case in point. "The Lord *said* unto him," &c. From the foregoing we learn that the call which the prophets received was special, and that they were called vocally, or through the sense of hearing. They were all called for some special purpose, and after their call they spoke as they were moved by the Holy Spirit.

All those holy men of old, and all the apostles of our Lord, called in this special manner, had a special work to perform; and the proof of this special call was the performance of that special work. The power of working miracles, or foretelling future events, was assigned them. One important fact to be kept in mind, is, that those who were called to fill these stations, all testified the same things. There were no contradictions in their statements. A complete harmony existed although they lived many hundred years apart. The reason is obvious. God is not the author of confusion. He cannot lie. They spoke the words the Holy Spirit put in their mouths. Thus, we have seen what the special call is, and how they who received it harmonized in their statements, and we must conclude that any one specially called now must be called in the same manner, and that there should be harmony in their communications, as well as miracles following. Such being the case, their communications to us would be the same as the scriptures of the Old and New Testament.

Men in our day who claim the special call, say they are addressed through another of the five senses, viz: feeling. I believe there are and have been a few Jeremiah Wilkinsons and Joe Smiths who say they heard the Lord speak to them; but the major part, are, as they say, addressed through their feelings. The modern special call says that a few chosen vessels are

selected out of the many to preach the gospel, and, Paul-like, they feel that woe is unto them if they preach not the gospel. Now, those who are selected by the Lord are moved upon by a special operation of his spirit.— Anything special is out of the common or ordinary course, and consequently, when they are specially moved upon, it is in a different way from that in which the spirit operates upon other Christians, in other words, there is one operation for preachers and another for laymen, as they are termed. They say when they yield to the heavenly calling, they are by the same spirit qualified for their high work; for the Lord has promised to be mouth and wisdom to them, that they should not study what they speak, since it will be made known to them in the same moment what they are to say. I doubt not, reader, that you have often heard ministers who fancy they are of this favoured class, before they rise to preach, pray to the Lord to be to them mouth and wisdom, mind and matter, and then when they take their text tell the audience they are going to speak as their minds are led. This they do to be consistent.

Allow me, then, to scrutinize a little upon this point. Those individuals who thus profess to be called do not agree with each other. One called in this way will preach one *ism*, and another called in the same way will preach another *ism*, each in his turn preaching the doctrines and sentiments of his peculiar sect; and these doctrines and sentiments perhaps never seen in or learned from the bible, but from the creed or catechism of their respective bodies. Thus, one will preach that a part of mankind is elected from all eternity to eternal life, and the remainder reprobated. The elect must be saved, and the reprobate reprobated. While, on the other hand, another will preach that none are elected or reprobated by divine decree, and that salvation is free for all who will come and partake of the waters of life. Again, one will preach that none of the ordinances of the Christian religion are to be literally performed or obeyed; while another says that in order to insure salvation, they must all be literally performed. I might thus box the compass of sectarianism, and no two points would agree. In all this there must be a wrong. If called by the spirit as they profess, and the spirit tells them what to preach, then the contradictions are to be ascribed to that heavenly and divine agent, a conclusion to which all well taught bible students would shudder to arrive.— What a bundle of contradictions the whole sectarian world is! Who can wonder that infidelity stalks proudly through our land. Z.

[To be continued.]

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For "The Witness of Truth."

TORONTO TOWNSHIP, June 16, '46.

Bro. Oliphant,

This is an age of excitement and deep enquiry. I wonder not that many in their industry and haste after knowledge grasp error for truth. Their sources of information are deficient, and their scribes, without authority. The fountain being bitter, the whole stream is disagreeable and unhealthy, "Take my yoke upon you and learn of me, for I am meek and lowly in heart." "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."—

These imperishable sayings of the Son of God should sink deep into the hearts of all who desire to obtain a knowledge of the new covenant. The Saviour, regardless of the traditions of the elders, boldly and clearly promulgated the message delivered him by his Father to twelve individuals denominated Apostles, authorising them to publish it to all nations, to bless and save them from their sins. To learn of them is to learn of Jesus. What then is our pole star—what given for our imitation? Doubtless Jesus and the Apostles. Should we desire better, more exalted models? Happy they who imitate them. What in days of yore gave freedom to sinners? Ans. An obedience from the *heart* to that form of doctrine originally delivered by Heaven's gifted messengers. The source whence the gospel emanated is pure and divine. It was from above. God gave it to Jesus. Jesus gave it to the Apostles—and the Apostles delivered it to us. The channel is perfectly clear and accessible to all. Alas! for antagonistic bodies who are in pursuit of shadows, exchanging the authority of Heaven for that of human tradition. Jesus and the Apostles were free, they therefore could teach freedom; and who would not wish to obey Jesus and his Apostles—the dear Apostles—the good Apostles? “For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye *should follow his steps*. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered he *threatened not*, but committed himself to him that judgeth righteously.” Having formed an acquaintance with a worthy person, we scorn to forsake him. Our attachment is strengthened as we learn his amiable disposition. So with the gospel. As we perceive its superior excellence, we love, we honor it. And shall we forsake the gospel and cleave to human traditions? By no means. This degrades—that elevates mankind. When a friend performs deeds of mercy we revere him. And what has Jesus done for us? The tongue fired with celestial eloquence would fail to tell. His immortal deeds astonished the world, and for our sakes he “became obedient unto death—even the death of the cross,” that we might enjoy the privilege of being sons of God. Did love ever on any former occasion exhibit itself thus? Sons and daughters of Adam, weep for your sins—rejoice in redemption—the Saviour is crowned. Honor the Lord and love his people. “He who says I love God and hates his brother is a liar”; and “we ought to lay down our lives for the brethren” because Jesus through love gave his for us. Who can forbear loving a brother or sister who imitates the Lord? One who reviles not, who is “meek and lowly” and threatens not, must be lovely indeed. Is it not judicious to keep those ancientworthies constantly before our minds? Yes, methinks, is the simultaneous respond. It should be the ambition of every disciple to shine as lights in the world—in short to become a paragon in christian character. I hope my dear brother the Lord will bless your efforts in rebuking those who teach for doctrine “institutions merely human.”

AMOS CLENDENAN.

LET THE MISER HEAR.—He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.—Prov. 28 : 8.

## CHRISTIAN PRAYER.

## No. 3.

Any doctrine or custom not having the sanction of the divine word, however popular and respectable in society, and however agreeable to educational feeling, is not to be approved, received, or advocated by those who would properly regard inspired authority. Opinion, and traditionary habit, are not to be mentioned as having the least weight in arriving at a just decision of what we as disciples of the Lord Jesus should believe and practise. We are not therefore attempting to enforce any custom, opinion, or tradition, as such ; but we are endeavoring to show what is the mind of the Spirit in reference to a religious duty not clearly understood, and consequently neither loved nor practised. Whence, then, we ask, is prayer ?—of heaven, or of men ? If of men we are under no obligation to observe it ; if of heaven, we, as loyal subjects of heaven's king, are not permitted to refuse a willing compliance. This, then, is the question. This settled and all is settled.

But still we cannot treat the subject as though it were doubtful ; for we have already offered a reflection or two in favour of the primitive observance of prayer that will not probably be easily gainsayed or refuted. We therefore speak with confidence—not as the scribes who have no authority. A few remarks are yet on hand by way of establishing what has been said on the duty of constant and fervent petition, and then we shall leave the department of proof and proceed to consider another feature of the subject.

Three things are before our mind ;—the example of Jesus, his sayings and instructions, and the practice of the Apostles.—From all these let us see what may be learned of christian prayer, and if we learn anything, let us see how faithfully we can reduce it to practice. 'So shall we be his disciples indeed.'

And we have not long to behold the pattern which our Saviour has left in order to perceive the supreme importance of petition to the heavenly Father. Even before he commenced his public ministry, at his baptism by John in presence of the people, immediately on rising from the water, he was exercised in prayer, when the heavens were opened, and the spirit visibly descended upon him, and the voice of God was heard, saying, 'This is my beloved Son.' Let it then be noted, that the first part of the Saviour's dedication in giving himself to the work that he was to finish, and in fulfilling all righteousness, was to look up to heaven and pray ; and let it be noted again that it was while in this devout and dependent exercise that he was publicly acknowledged from heaven before the Jewish nation to be God's Son. But did he pray only once ?—was he found in prayer afterwards ?—his

he left an example of constant prayer? The evangelist Mark, before he has written one chapter of his narrative, records of him, that, 'In the morning, rising up a great while before day, he went out, and retired to a solitary place, and prayed there? Again, we learn that he departed and prayed alone, immediately after he fed the five thousand in the wilderness. Luke, in his sixth chapter, says that he went out into a mountain to pray, and continued all night in prayer to God.' In his ninth chapter he records,— 'It came to pass, as he was praying alone, his disciples came to him.' And in the same chapter we have an instance somewhat remarkable. 'And about eight days after these things, Jesus took Peter, and John, and James, and went up into a mountain to pray; and as he prayed, the fashion of his countenance was altered, and his raiment white and glistening.'— This is an account of his transfiguration. He was, it appears, transformed in the presence of these three disciples while engaged in prayer. If any one is disposed to say that this prayer was upon an occasion more than ordinary, I reply that there was nothing extraordinary until he prayed, and that it was while praying the fashion of his countenance changed.

At the grave of Lazarus, among the Jews at Jerusalem, with his disciples at the last supper, in the garden of Gethsemane, on the cross as he suffered unto death, we find a praying Jesus.— O what a pattern of prayer! He prays even among the enemies and for the enemies who crucify him!! Remarkable example! He begins and finishes the work which the Lord gave him to do by prayer!

His instructions to the disciples on this subject are also full of interest. The disciples, indeed, although at the beginning exceedingly ignorant of the affairs of his kingdom in general, and of their own duty in particular, did not wait for a command to pray, but came of their own accord and requested, 'Lord, teach us to pray, as John did his disciples;'—that is, teach us how or in what manner we should pray. Now, mark—if prayer was to be considered unnecessary by the Saviour, or if it was to be abrogated or rendered useless with all the ceremonies of the Mosaic law, he would have given no encouragement to the disciples in making this request, but he would have dissuaded them from it, saying to them, 'I tell you, my disciples, you may pray no longer, for all old things are passing away, and, behold, they are become new. You have heard it said by them of old time that holy men should pray unto God, but I say to you, pray not at all, neither as you have done, nor in any other manner; for you are henceforth to be not under law but under grace.' But the fact of the Saviour telling them how they should pray, guarding them against certain improprieties in respect to it, is evidence

enough that there was yet a continuance of this old and devout custom.

'Watch and pray, lest you enter into temptation,' said the Great Teacher to his chosen few. 'And he spake a parable unto them to this end, that men ought always to pray, and not faint.' 'And when you stand praying, forgive, if you have ought against any.' 'When you pray, use not vain repetitions as the heathens; for they think they will be heard for their much speaking.' 'After this manner pray you.' And again he says, 'Pray the Lord of the harvest that he would send forth laborers into his harvest.' These are a few of the sayings of our Lord in speaking to his disciples respecting the duty we have been considering. Now, so long as we live in the same world with the apostles; so long as temptations of the same nature exist; so long as we are liable to faint and grow weary in well doing; and so long as the Lord's people are called upon to engage in reaping a spiritual harvest, we are left without excuse in questioning the propriety, nay, the indispensable necessity of prayer. If, then, it cannot be shown that we who live at this day are stronger, more fortunate, and better prepared to resist temptation, and if it be acknowledged without proof that we are still subject to temptation, it follows that we are under the same authority to watch and to pray as were the first disciples. In common with all humanity, they were encompassed with trials and temptations, and, if a remedy was not provided, these temptations would overcome them; hence the Saviour enjoins watchfulness and prayer. And unless we 'go and do likewise,' we will never join their company. If the world overcome us, instead of us overcoming the world, we cannot be on the list of heavenly conquerors.

Of a truth we know that temptations are as numerous, and human nature with all its powers, as feeble and ready to fail, as they have been. Satan is as crafty as ever. The world as full of seducing charm. Man himself, speaking of his nature, has not improved; nor has he at present any symptoms of inherent excellency. Who then speaks of the importance of prayer in times past, but as being needless and worthless now?

It will now be in order to ascertain whether the Apostles themselves were given to prayer, that we may follow them as they follow Christ. Soon as the Lord was parted from them, while conversing on Mount Olivet at the time of his ascension, they returned to Jerusalem, and went up into an upper room, where many of the disciples were convened, and 'these all continued with one accord in prayer and supplication'. Shortly after we have an account of a witness being substituted in the place of Judas. 'And they appointed two, and they prayed, saying, Thou, Lord, who knowest the hearts of all men, show which of

these two thou hast chosen.' Of those who at first received the gospel when preached by the Apostles, it is said, 'they continued steadfastly in the Apostle's doctrine, fellowship, breaking of bread, and prayer.' Persecution arising, and some of the apostles being evilly treated, when they again returned to their company, it is reported that 'they lifted up their voice to God with one accord.' 'And when they had prayed, the place where they were assembled was shaken, and they were all filled with the holy spirit, and they spake the word of God with boldness.' And mark the reason the Apostles gave for the appointment of Deacons to serve tables. 'It is not reasonable that we should leave the word of God and serve tables. But we will give ourselves constantly to prayer, and to the ministry of the word.' The Apostles, filled with all the graces, gifts, and powers of the Holy Spirit, giving themselves continually to prayer as well as the ministry of the word! O ye prayerless preachers! how much more qualified are you to proclaim the gospel than were the first heralds, when you have no need of prayer!!

Stephen, the first martyr, and one of the seven Deacons chosen by the church at Jerusalem, when stoned unto death by the persecuting Jews, yielded up his spirit in prayer. Full of the spirit of his Master, he prayed in fervor both for himself and the persecutors who were guilty of his blood.

The travels of the Apostle Paul, whether he laboured among Jews or Gentiles, are replete with incidents expressive of his constant devotion, and consistency in following his own exhortation, by 'continuing instant in prayer!' Not only when the light shone around him while on the roaa from Jerusalem, and afterwards at Damascus while his eyes were sealed, but in the jail at Philippi, in the house of Lydia, at Miletus, by the shore near Tyre, at Malta by the sick bed of the father Publius, and in his anxious desire for the prosperity and welfare of all the churches, we learn that the Apostle 'bowed his knees before the God and Father of all', and was not ashamed to thus depend upon God by devout prayer.

But my sheet is full, and a few thoughts that have been crowded out must find room in another number.

CONDUCTOR.

New York City, 1st July, 1846.

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EXTRACT FROM THE THIRD EPISTLE OF PETER.

*The Performance of Preaching,*

When you go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway where go the multitude, and see that you have on the



robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And you shall be gazed upon by the multitude, and they shall honour you; and the men shall praise you, and the *women* shall glorify you, even by the *women* shall you be glorified.

And when you go in, go not as the ordained, prepared *only* with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

And let your sermon be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, with tropes and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful, even in your attitudes and in your gestures let your *grace* be. Thus shall you be pleasing in the eyes of the people and *graceful* in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its bank; and at times let it swell like the wave of the ocean, or like the whirwind on the mountain top.

Then shall you charm the ears of your hearers and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline to you; and the men shall incline to you, and likewise the women; yea, to your sayings and to your persons shall they be inclined.

And be you mindful not to offend the people; rebuke you not their sins; but when you rebuke sin, rebuke it at a *distance*; and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and christians against christians, rebuke them not; but be some of you on the one side and some on the other; and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lances let your black robes be seen.

Preach you not "Peace on earth and good will to men," but preach you glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man, and put irons on his feet and irons on his hands, and bring him across the great deep into bondage: nay, if he tear asunder

the dearest ties of nature, the tenderest leagues of the human heart ; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not !

And although he sell the n in foreign slavery to toil beneath the lash all their days, tell him not that his doings are of Antichrist ; for lo ! he is rich and gives to the church, and is esteemed pious, so shall you not offend him, lest peradventure he withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining ; and when you explain your *mysteries*, encompass them round about with a bright veil, so bright that through it no man can see.

And lo ! you shall bind the judgments of men, (and more especially of women,) as with a band of iron : and you shall make them blind in the midst of light, even as the owl is blind in the noon day sun ; and behold you shall lead them captive to your reverend wills.

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#### MORAL DISCIPLINE.

The law of habit, when enlisted on the side of righteousness, not only strengthens and makes sure our resistance to vice, but facilitates the most arduous performances of virtue. The man whose thoughts with the purposes and designs to which they lead are at the bidding of conscience, will, by frequent repetition, at length describe the same track almost spontaneously, even as in physical education, things laboriously learned at the first, come to be done at last without the feeling of an effort. And so in moral education, every new achievement of principle smooths the way to future achievements of the same kind ; and the precious fruit or purchase of each moral virtue is to set us on higher and firmer vantage-ground for the conquests of principle in all time coming. He who resolutely bids away the suggestions of avarice, when they come in conflict with the incumbent generosity ; or the suggestions of voluptuousness, when they come into conflict with the incumbent self-denial ; or the suggestions of anger, when they come into conflict with the incumbent act of magnanimity and forbearance—will at length obtain, not a respite only, but a final deliverance from their intrusion.

Conscience, the longer it has made way over the obstacles of selfishness and passion, the less will it give way to these adverse forces, themselves weakened by the repeated defeats which they have sustained in the warfare of moral discipline : or, in other words, the oftener that conscience makes good the supremacy which she claims, the greater would be the work of violence, and less the strength for its accomplishment, to cast her down

from that station of practical guidance and command, which of right belongs to her. It is just, because, in virtue of the law of suggestion, those trains of thought and feeling which connect her first biddings with their final execution, are the less exposed at every new instance to be disturbed, and the more likely to be repeated over again, that every good principal is more strengthened by its indulgence than before. The acts of virtue ripen into habits; and the goodly and permanent result is, the formation or establishment of a virtuous character.—*Chalmers.*

### REMEDIES FOR SECTARIANISM.

[From Dick's Improvement of Society.]

What are the *remedies* which may be applied for healing the unhappy divisions which have arisen in the Christian church? It is evident, in the first place, that we must discard the greater part of those human systems of divinity, and those polemical writings and controversies, which have fanned the flame of animosity, and which have so frequently been substituted in the room of the oracles of God. We must revert to the Scriptures as the sole standard of every religious opinion, and fix our attention chiefly on those matters of paramount importance which are clearly revealed, which are obvious to every attentive reader, and which enter into the essence of the Christian system. For, to maintain that the Scriptures are not sufficiently clear and explicit in regard to every thing that has a bearing on the present comfort and the everlasting happiness of mankind, is nothing short of a libel on the character of the sacred writers, and an indignity offered to Him by whose Spirit they were inspired.— We must also endeavour to discard the “vain janglings,” the sophistical reasonings, and the metaphysical refinements of the schools, and the technical terms of polemical theology, such as *trinity, hypostatical union, sacraments, &c.*, and, in our discussions, especially on mysterious or doubtful subjects, adhere as nearly as possible to the language of the inspired writers. In particular, more attention ought to be paid to the manifestation of *Christian love*, and the *practice* of religion, than to a mere coincidence of view with regard to certain theological dogmas. For it is easy to conceive, that a man may be animated by holy principles and dispositions, although he may have an obscure conception, or may even entertain an erroneous opinion of some of the doctrines of religion; and we know by experience, that men may contend zealously for what are considered orthodox doctrines, and yet be destitute of the spirit of religion, and trample on its most important practical requirements. And were the *spirit* of our holy religion thoroughly to pervade the different

sections of the church—were Christian *affection* more generally manifested among all who bear the Christian name, and the practical injunctions of Christianity uniformly exemplified in their conduct, we should soon behold a general coincidence of opinion on every thing that can be deemed important in religion, and a mutual candour and forbearance, in regard to all subordinate opinions, that do not enter into the essence of religion, and which ought to be left to the private judgment of every inquirer.

But I entertain little hope that such measures will be adopted, and an object so desirable accomplished, while so much ignorance still pervades the minds of the majority of Christians, and while the range of their intellectual views is so much contracted. It is only when the effects of a general diffusion of knowledge shall be more extensively felt, that a more general and cordial union of the Christian world is to be expected. Light in the understanding is the source of all reformatations, the detector of all evils and abuses, the corrector of all errors and misconceptions, and the stimulus of every improvement. It dispels the mists which prevented our distinct vision of the objects of our contemplation, discovers the stumbling-blocks over which we had fallen, points out the devious ways into which we had wandered, and presents before us every object in its just magnitude and proportions. The knowledge to which I allude consists, in the first place, in a clear and comprehensive view of the whole system of divine revelation, in all its connexions and bearings,—and in the next place, in an acquaintance with all those historical, geographical, and scientific facts which have a tendency to expand the capacity of the mind, and to enlarge our conceptions of the attributes of God, and of the ways of his providence. Wherever the mind is thoroughly enlightned in the knowledge of such subjects, the tendency to bigotry and sectarianism will quickly be destroyed, and the partition walls which now separate the different sections of the church will gradually be undermined and crumble into dust.

If we attend to facts, we shall find, that in ninety-nine cases out of a hundred, the man who is a violent party-partisan is one whose ideas run in one narrow track, and who has taken a very limited and partial survey of the great objects of religion. He is generally unacquainted with the range of history, the facts of science, the philosophy of nature, and the physical and moral state of distant nations. His mind never ranges over the globe, nor contemplates the remote wonders of the Creator's empire.—His reading is chiefly confined to the volumes and pamphlets published by the partisans of his own sect; he can run over the scriptures and arguments which support his opinions, like a

racer in his course, but, if you break in upon his train of thought, and require him to prove his positions as he goes along, he is at a stand, and knows not how to proceed. While he magnifies, with a microscopic eye, the importance of his own peculiar views, he almost overlooks the grand and distinguishing truths of the Bible, in which all true Christians are agreed. On the other hand, there is scarcely one instance out of a hundred, of men whose minds are thoroughly imbued with the truths of science and revelation, being the violent abettors of sectarian opinions, or indulging in party animosities; for, knowledge and liberality of sentiments almost uniformly go hand in hand. While we ought to recognise and appreciate every portion of divine truth, in so far as we perceive its evidence,—it is nevertheless the dictate of an enlightened understanding, that *those truths which are of the first importance demand our first and chief attention.*—Every controversy agitated among Christians on subjects of inferior importance, has a direct tendency to withdraw the attention from the great objects which distinguish the revelations of the Bible; and there cannot be a more fatal delusion, than to acquire correct notions on matters comparatively unimportant, while we throw into the shade, or but faintly apprehend, those truths which are essential to religion, and of everlasting moment.—Every enlightened Christian perceives the truth and importance of this position; and were it to be universally acted upon, sectarian divisions and contentions would soon cease to exist; for they have almost uniformly taken place in consequence of attaching too great a degree of importance to matters of inferior moment.

Were the minds of the members of the Christian church, therefore, thoroughly enlightened, and imbued with the moral principles of the religion of Jesus, we should soon behold, among all denominations a tendency to union, on the broad basis of recognising the grand essential truths of christianity, which formed the principal subjects of discussion in the sermons of our Saviour and his apostles—and a spirit of forbearance manifested in regard to all opinions on matters of inferior importance. Were this period arrived—and, from the signs of our times, its approach cannot be far distant—it would be attended with a train of the most glorious and auspicious effects. A merging of party differences, and a consequent union of enlightened Christians, would dissipate that spirit of trifling in religion by which so much time has been absorbed in discussing sectarian opinions, to the neglect of the great objects of the Christian faith; for when trivial controversies are quashed, the time and attention they absorbed would be devoted to more sublime and important investigations. It would

have a powerful influence on the propagation of Christianity throughout the heathen world; for the whole Christian world would then become one grand missionary society, whose operations would be conducted with more efficiency and skill, whose funds would be much more ample, and whose missionaries would be better educated than they now are—and those sectarian differences of opinion, which now produce so many unhappy dissensions, for ever prevented from disturbing the harmony of converts in distant lands. It would cherish the principle of christian love, detach it from every unholy jealousy, and render it more ardent and expansive in its philanthropic operations. It would produce a powerful and beneficial influence upon the men of the world, and even upon infidels themselves; it would snatch from them one of their most powerful arguments against the religion of the Bible, and would allure them to the investigation of its evidences, by the exhibition it gave of its harmonious and happy effects. It would have an influence on the minds of the Roman Catholics, in leading them to an unbiassed inquiry into the grounds on which the Protestant church is established. At present, when called upon to examine the doctrines of Protestantism, they retort upon us—"You are divided into a hundred different sects, and are at variance among yourselves; show us which of these sects is in possession of the truth and we will then examine your pretensions, and perhaps come over to your standard." It would have influence on the Jewish people, in removing their prejudices against the religion of Jesus of Nazareth, especially were it followed, as it likely would be, with a repeal of all those statutes which have imposed upon them disabilities, deprived them of the rights of citizenship, and subjected them to unchristian severities. In short—in connexion with the general manifestation of Christian principle—it would produce a benign influence on surrounding nations, and on the world at large. For a body of Christians in such a country as ours, formed into one grand association, and acting in harmony, must exert a powerful influence on the councils of the nation; and our political intercourses with other states, being conducted on the basis of Christian principles and laws, would invite their attention to a religion productive of so much harmony and so many beneficial effects.—Peace and unity in the church would have a tendency to promote peace and friendship among nations; the cause of universal education would be promoted, without those obstructions which now arise from sectarian prejudices; and a general diffusion of useful knowledge would soon be effected throughout every quarter of the civilized world, till the knowledge of Jehovah should cover the earth as the waters cover the channels of the seas.

The disunion of the Christian Church is not to be perpetual. We are

certain, that a period is hastening on when its divisions shall be healed, when its boundaries shall be enlarged, and when "*the name of Jehovah shall be one throughout all the earth.*" At some period or other, therefore in the lapse of time, a movement towards such a union may commence. It cannot take place before the attention of the religious world is directed to this object. And why should not such a movement commence at the present moment? Why should we lose another year, or even another month, before we attempt to concert measures, in order to bring about a consummation so devoutly to be wished? The present eventful period is peculiarly auspicious for this purpose; when the foundations of tyranny, injustice, and error are beginning to be shaken; when knowledge is making progress among every order of society; when reforms in the state, and in every subordinate department of the community, are loudly demanded by persons of every character and of every rank; when the evils attached to our ecclesiastical institutions are publicly denounced; when the Scriptures are translating into the languages of every tribe; and when missionary enterprises are carrying forward in every quarter of the habitable globe. To attempt a union of all true Christians at the present crisis, would therefore, be nothing more than falling in with the spirit of the age, and acting in harmony with those multifarious movements which are destined to be the means of enlightening and renovating the human race; and at no period since the Reformation could such an attempt have been made with more sanguine expectations, and greater prospects of success. All eyes are now turned towards some eventful and auspicious era, when the light of science shall shine refulgent, when abuses shall be corrected, evils remedied, society meliorated, and its various ranks brought into more harmonious association. And shall Christians alone remain shut up in their little homesteads, apart from each other, sticking about phrases, and contending about forms, without ever coming forth to salute each other in the spirit of union, and to give an impulse to the moral machinery that is hastening forward the world's improvement and regeneration? Such a surmise cannot be indulged; it would be a libel on the Christian world, and a reproach on the religion of which they profess themselves the votaries. I trust there are thousands in every department of the Church who are ardently longing to break down the walls of partition which separate them from their brethren, and anxiously waiting for an opportunity of expressing their sentiments, and of giving the right hand of fellowship "to all who love our Lord Jesus in sincerity."

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#### ON THE UTILITY OF GENERAL KNOWLEDGE IN RELATION TO THE STUDY OF DIVINE REVELATION.

Of all the departments of knowledge to which the human mind can be directed, there is none of greater importance than that which exhibits the real character and condition of man as a moral agent—his relation to the Deity—his eternal destiny—the way in which he may be delivered from the effects of moral evil—and the worship and service he owes

to his Almighty Creator. On these and kindred topics the Christian revelation affords the most clear and satisfactory information, and the details which it furnishes on these subjects are of the highest moment, and deeply interesting to every inhabitant of the globe. But ignorance, leagued with depravity and folly, has been the cause that the sacred oracles have so frequently been treated with indifference and contempt; and that those who have professed to recognise them as the intimations of the will of the Deity have been prevented from studying them with intelligence, and contemplating the facts they exhibit in all their consequences and relations.

In order to a profitable study of the doctrines, facts, and prophecies contained in the Bible, it is requisite, in the first place, that a deep and thorough conviction be produced in the mind, that they are indeed the revelations of Heaven, addressed to man on earth to direct his views and conduct as an accountable agent, and a candidate for immortality.—From ignorance of the *evidences* on which the truth of Christianity rests, multitudes of thoughtless mortals have been induced to reject its authority, and have glided down the stream of licentious pleasure, “sporting themselves with their own deceivings,” till they landed in wretchedness and ruin. The religion of the Bible requires to be examined with care, and studied with humility and reverence, in order to produce a full conviction of its celestial origin; and wherever such dispositions are brought into contact with a calm and intelligent investigation of the evidences of revelation, and of the facts and doctrines it discloses, the mind will not only discern its superiority to every other system of religion, but will perceive the beauty and excellence of its discoveries, and the absolute necessity of their being studied and promulgated in order to raise the human race from that degradation into which they have been so long immersed, and to promote the renovation of the moral world. And those objections and difficulties which previously perplexed and harassed the inquirer will gradually vanish, as the mists of the morning before the orb of day.

Of the reality of miraculous events, we have as high a decree of evidence as we have for the reality of any other fact recorded in the Scriptures or in the history of the world. The single fact of the *Resurrection of Christ*,—a fact so important in the Christian system, and with which all its other facts and doctrines are essentially connected,—rests upon a weight of evidence so great that the rejection of it would be almost equivalent to the adoption of universal skepticism. This fact does not rest upon the testimony of an unknown individual, or even of an unknown



multitude, but on the twelve apostles who had been previously chosen for this purpose, who had accompanied their Master in all his journeys, who had been the witnesses of his miracles, sufferings, and crucifixion, and who affirmed, without the least hesitation, and in the face of every threatening and persecution, that they had seen him alive at different times, and held intimate converse with him, after he had risen from the dead. It rests likewise on the testimony of the seventy disciples, and on that of the five hundred brethren who had seen the Lord after his resurrection. These persons had full opportunity of information as to the fact they asserted; they could not be deceived, for it was brought within the evidence of their senses. They saw the body of the Lord Jesus after he had been crucified and laid in the tomb—not with a passing glance, but at different times and in divers places; they had an opportunity of *handling* it to convince them it was no phantom; they *heard* him speak, and entered into intimate conversation with him on the subject of their future ministry. They saw him, not only separately, but together; not only by night, but by day; not at a distance, but immediately before them. And as they could not be deceived themselves, they could have no motive for deceiving others; for they were aware, that by so doing they exposed themselves to scorn, persecution, sufferings, and death itself, without the most distant hope of recompense either in this world or in another.

Their character and conduct were strictly watched and scrutinized. Their enemies had taken every precaution which human wisdom could devise, to prevent the dead body of their Master from being removed from the sepulchre, either by fraud or by violence, and to secure the public from being deluded by any attempt at imposture. And yet, only a few days after he was buried, and in the very place where he was crucified, his resurrection was publicly asserted and proclaimed; and no attempt was made on the part of the Jewish rulers to invalidate the testimony of the apostles, by producing the dead body of him whom they had crucified—on whose tomb they had set a seal and a guard of Roman soldiers. For it is evident, that if his body could have been found, they would have produced it as the shortest and most decisive confutation of the story of the resurrection. All those circumstances being considered, to suppose that the apostles either were deceived, or attempted to deceive the world, would be to admit a miracle as great as that of the resurrection itself. But if the fact of Christ's resurrection be admitted, the truth of the evangelical history and of the doctrines of Christianity follows as a necessary consequence.

[To be continued.]

(For the Witness of Truth.)

“Then came wise men from the East to Jerusalem.”

Men of wisdom from afar,  
Leave behind the rising sun,  
Guided by a brilliant star,  
To Jerusalem they come.

“Where is he that now is born,  
Juda’s long expected King?  
We have seen his glory dawn,  
And we would our off’rings bring.”

Herod then in trouble brought,  
All the learned Scribes to know,  
Where Messiah might be sought,  
And he bids the wise men go

Seek the child and bring me word,  
I would also worship him.  
When the crafty king they heard,  
On they went to Bethlehem.

And the star they’d seen before,  
Brightly guides them on their way;  
As they enter’d at the door,  
There the infant monarch lay.

Down the wond’ring savages fall,  
Do him homage and adore,

Worship him as Lord of all,  
And present their precious store.

Warn’d of God they then return’d,  
To their land another way:  
Fiercely Herod’s anger burn’d,  
And he madly sought to slay

This dread rival of his reign,  
By his cruel fierce decree  
All the infant born were slain—  
But Messiah—where is he?

Warn’d against the tyrant’s wife,  
Mary and her child have fled:  
To the margin of the Nile,  
’Till their enemy is dead.

Early thus his life was sought,  
Tho’ he claim’d no earthly reign.  
Herod fail’d—yet he was bought,  
And as Cæsar’s rival slain.

Mightier from the grave he rose,  
To him pow’r supreme was given,  
Cæsars will be still his foes  
’Till he comes again from heaven.

W. A. STEPHENS.

## OBITUARY.

To-day, June 26th, while leaving Picton, the unwelcome intelligence was conveyed to me that CHARLES POMEROY, Senr., a beloved disciple, is no longer numbered with the living. He died of apoplexy at his residence in Cobourg on the 22nd of the present month, in the sixty-fifth year of his age. The last interview I had with this ‘Israelite indeed,’ he was rejoicing in the truth, and ardently devoted to the cause for which he lived and laboured for many years. For him I mourn not; for he has gone to rest; but I mourn and sympathise with the relations and fellow-labourers who are bereaved of his society, his example, and zealous assistance.

While one after another of our acquaintance and brethren is called from us, and the time lessens and hastens when we ourselves must visit the valley of death, shall we not order our steps, number our days, and apply our hearts according to the wisdom that comes from above? ‘The conqueror shall inherit all things’.

CONDUCTOR.

Kingston, June, 1846.