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THE ADVISER.

"LIGHT AND LOVE."

VOL. IV.

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FIRST PRINCIPLES.

In almost any cause, pursuit or undertaking, to guarantee success, much, very much, depends upon the beginning. What lad will attain to any eminence as a scholar who slight the elementary principles of grammar? Who could be a good arithmetician without understanding addition? Strange, passing strange, that the children of men should throw aside reason and experience when they think of teaching the way of salvation. Is it not necessary that we begin right in this great matter? Are there no elements, no first principles, no rudimental studies in christianity? We affirm there are. And if these are not in some degree correctly understood the whole system will be to us, more or less, a fog.

This idea must be of some moment when proposing a plan for "Christian Union." 'Tis a wonder that persons talking so much about "Union" do not think of this. So

long as we have one hundred and one ways of coming into the church, as it is called, how can we be of one mind? One denomination teaches that a person becomes a christian by faith alone, another by prayer, another by baptism and another by repentance. Suppose 1000 persons are pronounced christians by faith alone; and 1000 by baptism alone, how could these agree!! Branching off in the commencement they would in all probability become more widely and permanently separated. They were one in the world, but when trying to become christians they started in different schools! The Lord has taught us that there is "one body," one "church," or one "bnilding." Now has He left us to our own reasoning, to our conscience, or to the promptings of our own hearts, as to how we should become members of that one body? No intelligent man, conversant with the bible, would say he has. The Saviour of sinners was not unmindful of us in this respect. He has told us by His ambassadors—his apostles—very plainly how to become members of that "one body." And this important information we have in words easy to be understood in the Acts of Apostles. Moreover these conditions or terms were given by the Holy Spirit and can be relied on by every son or daughter of Adam, who desires salvation through the blood of the Lamb. Now let the advocate for Christian Union think of this. Let us go back and see if we have started right Go to the foundation and see if all is right there; see if we came on to that foundation just as the blessed Saviour taught. If not

let us cease talking and writing about union. Union upon opinions, commandments or doctrines of men, will only be "like the crackling of thorns under a pot." But a union upon God's holy word will be firm as a rock and stand like the everlasting hills.

SIMON.

A TRIP TO THE JUNE MEETING.

On Lord's day before the June meeting I had an appointment in Pickering; remained there, and by agreement was joined by Brother M. B. Hopkins, who had been holding several meetings in Oshawa. Being seated together in my carriage we drove to Stouffville, and commenced to fill a string of appointments I had previously made. This meeting was on Tuesday evening—was well attended. Bro. Hopkins was the chief speaker. I was glad to see so many old friends. On Wednesday we travelled to King; on arriving at Bro. Wells' was disappointed, no meeting having been given out, my letter advising Bro. W. of our intended visit having failed to reach him; lodged with Bro. Wells; Thursday dined with Bro. Ross. Just as we were about leaving for Norval a large company of brethren and sisters from Brooklin, Butterfield and Stouffville arrived; were glad to see them on their way to the big meeting. We proceeded to Norval; meeting in the hall; good attendance and attention; Bro. H. was again the chief speaker; lodged with Bro. Laird; Friday morning started for Erin, the place of our destination. Bro. Hopkins was much pleased with the country through which we passed. Arrived at Bro. Charles McMillan's. After taking some refreshments, met for worship in the brethrens' substantial Stone Meeting House, had the happiness of meeting many old friends and making the acquaintance of many new ones. There were many things transpired at the meeting calculated to encourage and cheer the saints, of which I cannot now speak particularly. We had good preaching, the most of which was done by Bros. Hopkins, Sheppard and Thompson. Bros. Anderson, Black, Kilgour, Scott, Beaty and the writer contributed, each our mite. I decreed with myself to be silent during the entire meeting, not being ambitious for any distinction, but our excellent chairman, Bro. Lister, was so importunate, I relented and gave a short exhortation and a prayer. I cannot forbear to men-

tion my admiration of Bro. Lister's able management of the meeting. It is a difficult matter to manage such a vast assembly and arrange the speakers so as to have everything in order, a place for every man and every man in his place. That this may be done, everything belonging to the chairman should be left to him, no interference by any one or under any circumstance, no man can properly and successfully manage such a meeting, when his plans are interfered with. Indeed the success of such meetings depends: 1st. Upon a good arrangement being made by the church where they are held. 2nd. By having a good managing Committee, and 3rd. In having a wise impartial chairman to manage the meeting internally. Let him call on who he pleases to speak, sing, pray, &c., and let all others keep silence.

This was a meeting long to be remembered. O! it was so cheering to see and hear from all parts of our happy land.

To see them sit down together from the east, the west, the north and the south, reminds us of the time in a glorious anticipation, when we shall in like manner assemble from the four winds and sit down with Abraham, Isaac and Jacob, in the kingdom of our *father*. May these yearly gatherings be kept up and well sustained. Let no division, sectional local interests, or ambitious individuals, separate or mar the beautiful form.

Bro. Hopkins and myself shared the hospitalities and kindness of Bro. Charles McMillan and family, during the entire meeting. Their kindness as manifested on that occasion will be one of the last things erased from my memory. Bro. H. also often spoke of their kindness. Our meeting with brethren dear, was pleasant, but the parting, O! how painful. Part never to meet again in time, was a thought deeply impressed on every heart by a reference to the excellent Bro. McMullen, of Meaford, who now sleeps in Jesus, but if we meet in heaven, these sad parting scenes will be no more. What! never part again? A cheering thought.

To return to Oshawa and waste so much of Bro. Hopkins' valuable time, as would be by his taking the ordinary route, I thought ought not to be, so I consented to spend another week with him. We sent appointments by returning brethren from King, Stouffville and Pickering. We journeyed together and filled these appointments. Good meetings, one confession at

Stouffville. Visited Sister Kestor, who was very ill, read a portion of Scripture, prayed and commended her to the widow's God. Also visited old Sister Barclay, mother of the Bros. Barclay, she is a great sufferer, her disease is Asthma, of long standing. After quite lengthy religious exercises, by her own request, we parted with them and proceeded to Pickering, to fill the last appointment. After meeting, we journeyed to my own loved home, at which we arrived at a late hour.

This terminated one of the happiest journeys of my life. A good, intelligent, cheerful, traveling companion, a good preacher, and preaching, kind words, joyous hearts, cheerful faces everywhere, will make the heart of the most disconsolate, cheerful and glad. How often did we remember and speak of the kindness of Brethren Knowles, Wood, Brown, Kestor, Wells, Ross, Campbell, Rutherford, McMullen, Laird and Sister Leary, whose kindness and hospitality we shared. Bro. Hopkins was delighted with our country and people, particularly the brethren. All these he said, were far in advance of his expectations. At the termination of our journey of near two weeks, I delivered him over to the kind Brethren of Bowmanville, and there I leave him, and end my narrative.

JOSEPH ASH.

Oshawa, July, 1864.

FOR THE ADVISER.

Rev. 14 chap. 13. "I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea saith the Spirit that they may rest from their labours and their works do follow them."

There is no time when a person is so sure to be spoken well of as when he is dead. If there ever is a time when we forget the wrongs of an enemy, it is when the grave is closed over him. It is then, if ever, we say, let his faults die with him, and let both be buried and forgotten together. But reluctant as men are to speak evil of the departed ones on earth, it must be confessed that it is not very common to hear them praise the dead. Such is expected from the parent and other family connections, yet how few monuments would be erected, if left to be reared by the next generation.

We praise the living, while their services benefit us, but let them cease to bless us with their labours, and we soon forget the past. The preacher once said, "there was a little city and

few men within, and there came a great King against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembered that same poor man!" So it is in all countries as well as in all ages, "the poor man's wisdom is despised."

What a sad thought to dwell upon, that when we lie down in death we are soon forgotten. The next generation will have no knowledge of us! But why feel so cast down? Will the Lord forget his people in the grave? *Never*. NO! NEVER. He that is with his people on earth to guide them, will also be with them when they pass through the valley and shadow of death. "Precious in the sight of the Lord, is the death of his saints."

But just here I am reminded of what John said he heard in that voice from heaven. Yes, thank the Lord the voice was from heaven, and therefore can be relied upon. But what was uttered? I heard a voice saying unto me, "write." Yes, write it in a book, and let it be read by the generations yet unborn. But what was he commanded to write? Why write, 'Blessed are the dead that die in the Lord from henceforth.' But who are they that are blessed? They are those that have believed in Christ, and have put him on so effectually that the *life of Christ* has been manifested in their mortal bodies. They have walked in his counsels and have finally died in his service. Like many a poor soldier who falls in battle, he may be forgotten by his fellow soldiers, but his Captain keeps the Muster Roll, his name and his deeds are there. So the Lamb has a book in which the names of the saints are written, besides, a book of remembrance is written before Him for them that thought upon His name, and he says that they shall be mine in the day that I come to make up my jewels, &c.

But say pilgrim to the fair land, do you ever get weary and wish to sit down by the way? If you do, cheer up, for the voice said, "they shall rest from their labor." How pleasant the thought that there is rest for the weary. O! is not this a blessed promise? But there is still another pleasing thought in the voice from heaven, "and their works do follow them." It is the case with wicked men that they sometimes run away, so as to get where their works are not known. It would trouble them to have an old neighbor come and report their former works.

But not so with the righteous, they are not afraid to have their works follow them.

But, says the troubled saint, my deeds are too small to be remembered there. That is one of the true characteristics of the saint of God. "When saw we thee hungry, thirsty, &c. ? Yet he that gives a cup of cold water in the name of a Disciple or because he belongs to Christ, verily he shall not lose his reward.

Reader, art thou a Christian? Rejoice in your prospects and be faithful. But if you have no interest in Christ, then fear and tremble.

A DISCIPLE OF CHRIST.

EARLY LOST—EARLY SAVED.

"Whom the gods love die young"

BY J. E. HOYT.

In life's young morn she passed from earth away,
Our darling blue-eyed 'Lizabeth ;
To live mid scenes of endless day,
In lands untrod by Angel Death.

She's passed from this cold earth away,
From all of earthly grief and pain,
From sin, from sorrow and decay,
For lands where peace and joy will reign.

She was our comfort and our joy—
One we all did pet and love,
But death earth's brightest hopes destroy,
Yet there are lasting joys above.

We laid her low beneath the sod,
Our hearts are sad and lonely now ;
And yet beneath God's chastening rod
We silently and humbly bow.

For well we know that God will take
Our darling to his home on high,
That she from death's cold arms will wake
To dwell where none will ever die.

To dwell for age 'mong scenes of bliss,
In happy homes of endless rest,
Beyond the tomb's profound abyss
Where dwell the true and favored blest.

Our pet will rove through fairest bow'rs,
Where bright plumed birds will sweetly sing,
Where ever blown the fairest flowers
'Mid happy scenes of endless spring.

'Tho' other clouds may shade life's sky ;
'Tho' thorns still round our path be cast ;
Ere in the grave we lowly lie
We know the time will come at last.

When we shall meet our pet again
In lands where partings are unknown,
Where all is free from any pain,
Where God will claim us as his own.

[Elizabeth, youngest daughter of Thomas and Cynthia McNeal, Esq. & Whitby; departed this life Sept. 20th, 1863, aged 11 years lacking six days.]

EXTRACTS.

MEETING IN THE WOODS.

In the middle of August, when the leaves of some of the forest trees begin to fade and are tinged with that rich brown and red which the oak and the maple assume, we met a large congregation in the woods in the very heart of Indiana. We had opened the services in an old log house, built for the worship of God, but found it necessary to retire to the woods. The scene was truly primitive and imposing; the ground was gently undulating, and near by was a beautiful stream of water, showing its pebbly bottom. The trees were large and covered with an excess of foliage, and wagons and carriages, with horses fastened to the limbs of trees, were seen on the outskirts of the congregation. The women were seated on one side and the men on the other of the centre of the assembly; and a more promiscuous group were seen beyond. What to the speaker presented a scene of special interest, was a choice and select group just before the stand. A large coverlet had been spread on the ground, by the considerate mothers, and on this they emptied out from their arms their little infants, who were large enough to admit of the change, and placed themselves around it, in order that they might have an eye and ear for their babies, and an equal number for the preacher. The sweet innocents amused themselves; and to their credit we must say that, by the aid of their mothers, they not only kept the peace, but behaved exceedingly well. The plan was sufficiently original to attract my attention and win my admiration. It was a wholesale, if not a whole soul, method of disposing of their little children, and we think, a good one. In no other place have we seen the like arrangement, and we commend it to others under similar circumstances. We preached in the woods with some success; a few converts were made, and now the last day of the meeting came. There was considerable interest awakened. Our attention was directed, during the morning service, to a modest young lady bathed in tears, who, ever and anon, was casting her eyes imploringly to a distant part of the congregation; and as we were singing the hymn of invitation, her earnestness and emotion became intense. We expected every moment, that she would step forward to enlist in the cause of the Redeemer, but she could not for the time being be induced to move. We knew that her heart was touched and that she would not remain long in a state of doubt and indecision. We thought that some outward influences were operating against her, and believed that they would be anticipated and removed. We were right. Her mother, an aged woman, had warned her against uniting with us. We continued to press the subject of obedience upon the believing and the penitent, with all the arguments and motives we could use, and at length a young man, who had not heretofore attracted our attention, standing

back of the pulpit, boldly advanced and gave me his hand. It was unexpected by me and all present, and produced a shock of electricity. The whole congregation felt it, but chiefly that aged woman of whom we have spoken. This was her son, her favorite son—her Benjamin. No sooner had he stepped forward than all her objections were silenced. Her heart was smitten with remorse for the opposition she had shown to her daughter, and withdrawing a little aside she spoke a few words to an old gentleman who proved to be her husband; they both, with tears and sobs, pressed through the congregation and as they came she beckoned her daughter to come along with her, which immediately she did, and then sons-in-law and their wives, making a large family circle, stood side by side to confess their faith in the Lord Jesus Christ.

It was truly a season of festivity and gladness. We heard their confession, and that afternoon, before sunset, we went to the beautiful stream and introduced them into the Kingdom by the instituted ordinance of Christian baptism.

We left soon after, and know not how they lived, but hope and trust, that by continued obedience to the doctrine which is according to godliness, they may enter into the everlasting kingdom of our Lord Jesus Christ.

Think not, reader, that we were in too great haste in our treatment of these cases. Suffice it to say, that the King's business requires dispatch; and that we are justified, by all we read in the New Testament in all cases of conversion. This should silence the cavils of all who object to it.

The converts made by John the Baptist, on confession of their sins, were immediately baptized, with the exception of the Pharises and Sadducees who demanded baptism from their fleshly relationship to Abraham and not because of their reformation and need of forgiveness. All Jerusalem and Judea, and the region along the Jordan, flocked to his baptism and were permitted the privilege of submission to this ordinance. Who will say that John was in to a great haste?

The same is true with the converts made by the Messiah. Jesus said, "follow me"—and they followed him. To Zaccheus he said, "make haste and come down, for this day salvation is come to thy house," and he forthwith obeyed. "Let the dead bury their dead," said he to another, who framed an excuse, or rather had one on hand, which most persons would deem a good one; but no! it was more important to follow Jesus, than to discharge the offices due to the dead—even though it may be a dead father!

All the Acts of the Apostles belong to the same category—the Jailor, Lydia and her household, Saul of Tarsus, Cornelius and family, the Ethiopian, the three thousand on the Pentecost, and, indeed, all others.

The commands and invitations of the Gospel are "To-day," and we should make haste to obey them. The need of the sinner, his perishing condition, and the claims of the Saviour upon rebellious world, demanded prompt measures

and unreserved submission. "Now is the accepted time. This is the day of salvation."

Both reason and revelation require promptitude in the matter of reform and obedience. There should be no delay and temporizing. No one ever broke from any sinful habit by degrees—or the cases are extremely rare. The only safe and certain way is to break square off, and "touch not, taste not, handle not," for the future. This is the law of success and the rule of action in all such cases, and the Gospel deals with men on this principle. It makes no provision for the flesh. It gives no place to the Devil. It makes no compromises with the world. If we gather not with Christ, we strew abroad; if not for him, we are against him. Neutrality is worse than being hot or cold in the estimation of our King!

Our experience proves that this is the most sure and successful method also of making disciples; and when made, that they are the most faithful and preserving, if put under proper discipline, and subjected to the instruction and government of a competent Pastorate. There are fewer apostacies, less scandal brought upon the cause of Christ, and fewer cases of discipline under this regimen than under any that I have heard of or known.

We have seen, that in all the cases reported in the Acts of the Apostles, the demand for prompt and ready obedience was both urged and accepted. So soon as sinners heard and believed, they were commanded, without delay, to repent and be baptized in the name of the Lord Jesus. All who gladly received the word, forthwith obeyed. There are no reasons why any change should take place now in administering the ordinance of baptism to the penitent believer.

If some come into the Church, who ought not to be in it, under this apostolic method of preaching the Gospel; how many have been kept out of the Church, under the prudential system, which human wisdom has adopted, who ought to be in it! The evils which follow the neglect of the apostolic precedent, are far greater than any that might arise from a too strict adherence to it. What if some *chaff* is found with the wheat at harvest, shall the farmer carefully pass through his fields and separate diligently the precious from the vile before he puts in the sickle? Such a precaution would ruin his harvests, and expose them to the winds and storms of winter. In the granery the good and the bad will both be found; but the good always surpasses in amount the bad. The time of separation is after the grain has been gathered—incipiently and imperfectly here, but more thoroughly in the last day.

In the churches planted by the apostles, there were many found who were brought in unto them by the great sweep net of the Gospel, who had been better left in the sea.

There were many brought into the churches planted by the apostles, who ought not to have been in them; but the "drag-net" of the Gospel enclosed them, and by a sort of physical necessity they were compelled to enter, and we must expect the same.

The Gospel is the world—this is compared to the sea. There are a great variety of fish. Some bad and some good. Some small and some large. Some good for food and others good—shall I say—for nothing. Occasionally a shark or a sword fish, or some other *desperado* may be caught, but it cannot be avoided. In the kingdom there are “good and bad.” The separating time is coming, and all will be assorted according to their characters: the good to be put in vessels—the bad to be cast away.

JAMES CHALLEN.

OF CHRIST.

A man may go to heaven without wealth, without honour, without learning, and without friends; but he cannot go to heaven without Christ.

Christ is better with his cross than the world with its crown.

The suffering of Christ's soul were the soul of his sufferings.

What the law commanded Christ did; what the law demanded Christ gave; and what the law threatened Christ endured.

Christ thinks no man too bad to receive, if he does not think himself too good to come.

Christ died for the chief of sinners. A dying Christ for a denying Peter! A crucified Christ for a crucified thief!

You should keep steadily looking to Christ, until the burden falls off your back.

Christ is the righteousness of sinners with God, and the righteousness of God with sinners.

Carry your good things to Christ, and he will keep them; carry your bad things to Christ, and he will cure them.

Judge not of Christ by providences, but by promises.

If you love Christ with a perfect love, you will hate sin with a perfect hatred.

Love is the law of Christ's kingdom, the lesson of his school, and the livery of his household.

The reason why Christ is more precious to a believer to-day than he was yesterday is, because he sees more and more the need of Him.

A believer's comfort in living is to live to Christ; and his comfort in dying is that he shall go to Christ.

You may yourself ebb and flow, wax and wane, rise and fall: but your Lord is the same yesterday, to-day, and forever.

The old man will never die whilst we live.

It is folly that will not lead us to Christ, and it is all true wisdom that does.

Do not be afraid to part with anything for Christ; it is unbelief that persuades you there is more pleasure, satisfaction; and happiness, in anything than in Him.

The enjoyment of Christ is really paradise.

He who receives a good turn, should never forget it; he who does one should never remember it.

I LONG TO BE THERE.

BY REV. E. H. NEVIN.

I have read of a world of beauty,
Where there is no gloomy night;
Where love is the main-spring of duty,
And God the fountain of light;
And I long to be there!

I have read of its flowing river,
That bursts from beneath the throne,
And the beautiful trees that ever
Are found on its banks alone;
And I long to be there!

I have read of the myriad choir
Of the angels harping there;
Of their holy love that burns like fire,
And the shining robes they wear;
And I long to be there!

I have read of the sanctified throng
That passed from earth to heaven,
And now unite in the loudest song
Of praise for their sins forgiven;
And I long to be there!

I have read of their freedom from sin,
And suffering and sorrow too;
And the holy joy they feel within
As their risen Lord they view;
And I long to be there!

I long to rise to that world of light,
And to breathe its balmy air;
I long to walk with the Lamb in white,
And to shout with the angels there;
O, I long to be there!

—Gospel Messenger.

THE EVERLASTING FATHER.—Earthly parents die, and leave their children orphans, to experience the “cold charities” of a selfish world—oftentimes to suffer from neglect and hardheartedness; but our Father in heaven is an “Everlasting Father.” He will neither die nor forsake us. We have in His love an unfailing portion. The riches which He gives us are “endurable.” The heavens and the earth may pass away, and be burned up in the final fires; but that which He bestows upon his adopted children is everlasting, and will form a durable portion when earth and time are no more. What beautiful confidence this relation inspires! When we look up to heaven, we see our Father's face beaming out upon us from the skies—smiling upon us, and claiming us as dear children in Christ; and throughout all the ever-evolving years we know that He will be the same. Happy are they who are able to claim him as their own. They will never want any good thing; for in His faithful love, every treasure of grace and glory will be provided and expended for the enjoyment of his dear children.—*Intelligencer*.

A Scotchman put a crown piece into the plate in an Edinburgh church on a late Sunday morning, by mistake instead of a penny, and asked to have it back, but was refused. In once, in forever. “Aweel, aweel,” grunted he, “I'll get credit for it in heaven.” “Na, na,” said the door-keeper, “ye'll get credit only for the penny ye meant to gi’.”

ELDERS OF THE OLD AND NEW TESTAMENTS.

The reader is not to expect a complete history of the Elders of the Old and New Testaments, as the heading of this article would almost indicate; but simply a few of the outlines of what might profitably occupy the pen of some of our more experienced brethren.

Revelation may be compared to a web composed of an infinite variety of threads, every one of which is necessary to the completion of the entire fabric. The student's duty is to trace out as many as possible, that he may see the consistency of the whole, and thus be enabled to help forward such as may be beginning to investigate, but without sufficient strength to persevere. Or it may perhaps more properly be compared to a mine full of exhaustless treasures, but which must be dug for. But whether the one or the other, let us take pleasure in searching the Scriptures.

From them we can gather that Elders as a class are of very ancient origin. We find them as an institution in the land of Egypt, or Elders of his house and Elders of the land. Although the particular duties of these officials are not in every instance distinctly specified, still it may be inferred from the fact, that in cases of public interest, as in the burial of the aged patriarch Jacob, (Gen. 1. 7) when they were called together, that their advice at least was needed, if not their guidance and direction. It may be that they were expected, from their age, natural abilities, education and experience in the affairs of men, to be able to direct the younger, inexperienced, and otherwise disqualified portions of the community; or to give importance in the eyes of the people to whatever occasion called for their presence: Among the Israelites while in the land of bondage, there were men of this class. We know not by whom these were appointed, nor the laws of their constitution—whether they were called into being by a voice from the throne, or elected to office by the people, is not revealed. Neither are we enlightened as to the aggregate duties of their office; but this, we think, appears evident, that they were *servants, if not representatives* of the people (Exodus iii. 14, 18.) From these verses we learn, among other things, that God instructed Moses to speak to the People through the Elders, on the occasion of his being sent from Midian to Egypt, which would lead us to suppose that they were in some degree representatives. The word delivered to them they would circulate among the poor enslaved thousands of Israel. The miracles which they saw wrought by Moses and Aaron, confirmatory of the divinity of their mission, would inspire them with confidence to tell the glad news of salvation from Egypt's galling yoke, and so induce the people to believe. Should they be unsuccessful in removing all doubts from the minds of the people, such doubts would all be dispelled by the terrible displays of divine power in the wonders which followed. However, it seems

evident that the duties of Moses and Aaron were expedited by the co-operation of the Elders of Israel.

These Elders must have been worthy of confidence—men whom the people could believe. Probably they were in many respects qualified, but these not being revealed are left to conjecture. Shortly after the deliverance of Israel from Egypt, Elders are again mentioned in connection with Moses and Aaron, from which it would appear that whatever help these servants of the Most High needed they were ready to give to the amount of their abilities (Exod. x. 12.) They do not seem to have been the class from whom judges were chosen on that occasion detailed in the chapter referred to. This order would appear to have been superadded to that of the Elders. While judges were elected to aid Moses in the distribution of justice, the office of Elder was left as it was previous to this arrangement. That it was in some degree a representative order may be inferred from some interesting facts in the history of Israel. I shall just mention two. The first is found in the 31st chapter of Deuteronomy. Moses is there represented as drawing nigh the close of his earthly career. Like an honest man—a man who has served faithfully his God—he fears not to face death, but he cannot die without placing before the people the terrible consequences of departure from God. For this purpose he gives order, “Gather unto me all the Elders of your tribes, and your officers, that I may speak these words in your ears”—that is, as I understand, that I may speak to the people through you.—Doubtless also he taught them on that occasion to sing the admirable song which bears his name, that they might teach it to their respective tribes, that through them Israel's men and women, young men and maidens, boys and girls, might learn to sing that song, so beautifully calculated to inspire in them a spirit of nationality, of patriotism, and of holy reverence and ardent affection for the God of their fathers, Abraham, Isaac, and Jacob, who had so marvelously rescued them from the land of Ham. The second instance we find in Leviticus iv. 13-20. There *all Israel* being convicted of sin are enjoined to bring their young bullock before the Lord to the tabernacle of the congregation; The Elders of the congregation lay their hands upon the head of the animal, its blood is shed, sprinkled as directed, and the sin of the people is expiated. Here surely they acted as representatives. Throughout the history of Israel, both while they were travelling in the wilderness and when settled under their kings in Canaan, the office of Elder existed, and the officers held honorable and responsible position. While in the wilderness they are found in company with Moses and Aaron, and when in Canaan with Kings and Prophets. The virtuous wife was known, her industry advertised, and herself honored by the appearance of her husband as he sat in the gate among the Elders of the land (Prov. xxxi. 23.) Although the character of the Elders, during the time specified in the foregoing, is not clearly

set forth, yet when we ask light from the New Testament we find the veil uplifted. Vast changes had taken place in Israel, yet the Eldership remained. Their position, as evidenced by the disclosures of the New Testament, was no less conspicuous in those days than it was in the palmy days of Solomon. Perhaps we might with propriety say that their position was more conspicuous in the New Testament than in the Old. They are certainly brought out more to notice. But for what? We shall see about the earliest mention that is made of them their traditions are brought into contact with the Saviour's action. The Scribes and Pharisees would convict him, if not of sin, certainly of transgression, because he did not teach his disciples to observe the traditions of the Elders. So their influence seems to have become great among children of Israel by the lapse of time. Their traditions—whatever these were—had become (as we learn from another portion) in the estimation of the people of higher authority than the Word of the living God. "Ye have made the word of God of none effect by your traditions" (Mat. xv. 2-6.) It appears also from the prominent part they took in causing suffering to the Son of Man, that whether they were properly so called leaders of the people, they were clearly leaders of the popular feeling. At his apprehension they sought for false witnesses to testify against Christ. "At the last came two false witnesses" (Mat. xxvi. 59-60.) And when Jesus was with Barabbas, presented to the people that they might release the one or the other, the Chief Priests and the Elders persuaded the multitude that they should ask Barabbas and destroy Jesus. At the feast of the Passover the governor used to release unto the people a prisoner whom they would have released. By persuasion of the Elders they set at liberty a murderer and demanded the life of the Son of God. Moreover they took part in mocking him while he was dying on the cross—"He saved others, himself he cannot save." So also they exhibited what spirit they were of when, after the resurrection, the Apostles Peter, James, and John were fearlessly declaring to the people that God had made that same Jesus both Lord and Christ, they, in concert with their vile companions, endeavored to stop the mouths of these holy men—to hinder them from telling the most wonderful, enrapturing story to which the ears of men ever listened—salvation, eternal life through the goodness, mercy, and love of the very Being they have crucified. These facts tell plainly what their character was during the reign of the Cæsars, whatever it might have been in the reign of their own kings. Some of them, by faith, obtained a good report (Heb. xi.)

Let us proceed to notice the Elders of the New Dispensation. At the very outset an interesting enquiry presents itself. Why Elders in the new dispensation? Is it in any wise like the old, that it must needs have Elders? The answer to this is not to be looked for so much from the fact that there were Elders in the olden times

from the necessities of human nature. It may be compared to a vessel which is to sail to any given point; it must have individuals to take care of it. So society, whether composed of sinners or saints, must have its officials, whose duty shall be the conducting of their charge through the difficulties incident to its existence, and so securing as large an amount of comfort, peace, and satisfaction as the whole range of its circumstances can possibly admit. Perhaps, however, the Christians borrowed the idea from the previous dispensation; or, it may be, that the Apostles and Evangelists were directed to the creation of this order by the Holy Spirit. But whether the existence of the Elders as a class may be traced to the necessities of human nature or to revelation; or whether the cause be beyond our reach, the fact is plain. The church had its Elders, if not from the beginning, from a very early date in its history. Eight years after Peter's first sermon Agabus (Acts xi. 28) signified by the Spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren who dwelt in Judea, which also they did, and sent to the Elders by the hands of Barnabas and Saul. As churches multiplied and grew the indefatigable missionaries of the glorified Saviour, the Apostles, ordained them Elders in every church (Acts xiv. 23.) This order may be considered as forming a component part of every church, from the time of their organization down to the close of the volume inspiration; or rather, I should have said, we read of their existence in the churches from an early period down to the close of revelation. They were not self-appointed men; they were selected from the brethren by the Apostles and Evangelists, and ordained to the office. As the Apostles, at least, had the power of discerning spirits, it may be predicated on that fact that the Elders whom they ordained were good men. This will come out more clearly by a brief statement of their specified qualifications, duties, and rewards.

It will not be necessary to reaffirm by whom they were ordained. It will be enough simply to refer to passages where their ordination is stated, Acts xvi. 23. Titus i. 5. In the first of these passages the ordination was conducted by Apostle Paul and Barnabas in person, and in the second the ordination was commanded to be done by the appointment of the Apostle Paul. So that the institution may perhaps be traced to inspiration, exclusively of any other consideration. In fact Paul sees to affirm this (Acts xx. 28.)

Concerning the qualifications of Elders these are particularly given by the Holy Spirit, so that it is only necessary to refer the reader to the Scriptures where they are stated. These are chiefly Tim. iii. and Titus i. In both passages it is affirmed that they must be BLAMELESS. That word contains the germ of all the excellencies of the office. Failing the possession of

these qualifications no man was eligible to the office of Elder, Pastor, Bishop, or Overseer. Such as possessed them were by these very possessions *pointed out* by the Holy Ghost as the parties for the office as certainly as David was when the sons of Jesse passed in review before the Prophet Samuel. Heavy were the responsibilities of their office to themselves and to their charge—"Take heed therefore unto yourselves, and to *all the flock* over which the *Holy Ghost hath made* you overseers, to feed the church of God which he hath purchased with his own precious blood." So also 1 Peter v. 1-2. They watched for souls as those who had to give account to God. If their responsibilities were heavy and their duties onerous their promised reward was great. Peter told them, "when Jesus, the Chief Shepherd, shall appear, ye shall receive a crown of glory which *fadeth not away*." Surely to be rewarded by such a chief, with such a gift, for the observance of such pleasant though onerous duties, would induce them to devote all those qualifications which marked them out for the office joyfully to the edification, comfort, and perfection of the churches over the which the Holy Ghost hath made them overseers, which "God hath purchased with his own blood." Have the churches such officers still? But on the threshold of this enquiry there is one which seems to claim precedence. Does the church of Jesus Christ exist—has it not long since been extinct—is it not become a matter of history—a thing of the past? Jesus Christ said, the gates of hell shall not prevail against my church—my church shall never die. It lives, then! Where? Wherever is found a company of reformed sinners, who upon faith in the Son of God, have been immersed for the remission of their sins, and who keep the ordinances as given by the Apostles of the Lord Jesus Christ, there is a church of Jesus. Falling back upon the saying of our Lord, such has ever been, is now, and shall be until he come. Along with its existence the office of Elder has ever been in the church. To such as ask for apostles, prophets, workers of miracles, &c. we simply have to say, that we require to be enlightened as to these being standing institutions in the church of Christ. They appear to me to be no more needed than is the scaffolding of a building after the house has been erected. But this cannot be affirmed of Elders. Does not nature itself teach the necessity of such officers? Although Christ's church is composed of saved sinners, they are not without the need of such office-bearers. What Christian, in the face of facts, can say they are not needed? Well, then, who appoints them to office? The Holy Spirit does. His word is with us. In the order of the building—1, there is the book; 2, there is the preacher; 3, there are the people brought to Jesus. Among that people are all the elements necessary for the life of the body. They are all called of God. Faithful teaching on the part of the preacher will develop Elders and Deacons. The Evangelist is enjoined to lay hands suddenly on no man. A little patience,

and the men will appear. After that the path is plain. Let the Apostles ordain them. Be guided by the Book. To such as are Elders, let me remind you of the qualifications—**READ, STUDY, and PRACTICE THE INSTRUCTIONS OF THE SPIRIT**, if you would save your own souls and the souls of the churches, for the redemption of which Jesus suffered death.—*B.M. Harbinger.*
C. A.

LINES ON THE JUNE MEETING.

How truly pleasing is the sight
When christians here agree,
To serve the one eternal King
In truth and harmony.

'Tis like the nightly dew that falls
In every vale and hill;
When christians here in love unite
To do the Savior's will.

No opposition e'er can break
Our heaven united hand,
We're joined to Christ our living head
And bound to Canaan's land.

And from the world we've nought to fear,
With Jesus on our side;
His grace a Lamp unto our feet,
His precious word our guide.

Long may Disciples of the Lord
Thus meet in love below,
And drinking in our Saviour's grace
May ever onward go.

And when on this revolving sphere
We part to meet no more;
May we so live that when we die
We'll meet on Canaan's shore.

I. J. M.

DR. CHALMERS ON PREACHING.—In conversation with an American clergyman, Dr. Chalmers said, a sermon, properly considered, consists of two parts, *exposition* and *application*. The truth lies in the text, like a sword in its scabbard. The business of the minister is first to draw the sword, that is *exposition*, and next to cut and thrust with it on the right and left, that is *application*.

The hearers, first of all, must see what is the *mind of God* in the text, and then what mind of God is to be used for their reformation. It is not enough that the preacher preach the truth; the hearers must know for themselves that it is the *very truth of God*. The power does not lie simply in the truth, but it is the truth *perceived to be of God*. When this point has been gained, then the power of preaching is the *power of God*. Hence, careful exposition, showing beyond all question what is the mind of God in the text, is the indispensable first thing in every sermon. Without this, the sword of the Spirit is, practically, not there. The sword sheathed is of no avail. Let it be first drawn by exposition, and then let it be wielded with a will.

Knowledge of one's self, of the powers and attributes of the soul, its resources and capabilities, is an indispensable qualification for doing good.

ALLEN WRIGHT.

Few names are more cherished in large portions of Missouri than that of ALLEN WRIGHT, and none better deserves the esteem in which it is held. His sterling worth, his piety and work, entitle him to a larger notice than he has yet received at the hand of any one of our brethren. He was born in 1810, and died in 1860, in the fiftieth year of his age,

In personal appearance he was about six feet tall, and weighed usually, I should think, not less than 150 pounds. His body presented the appearance of being very compactly built, though it is questionable whether this really was so. Physically he did not seem to lack strength, though I should think he lacked toughness. He endured hardships and toil well, though at times he would let down rather unaccountably, which seemed to argue that his physical organization was not perfect as many would have taken it to be. His walk was dull and heavy, as were most of his bodily movements; they lacked suppleness and ease. He moved as if he was always tired, and in his gait had the halting manner of one excessively fatigued. No one the least acquainted with human nature would ever have suspected, from his look, either a crook in his purpose or a flaw in his heart. The expression of his face was also benevolent, and ordinarily a little sad, which gave it a deep religious cast. His head was large, and filled with a fine powerful brain.

Brother Wright's raising had evidently been remarkably plain—indeed, it would do injustice to the truth to say it had been decidedly rustic. But what it had lacked in blandishments and polish, it had more than made up in a large endowment of sincerity and truth. He had been reared an honest boy, and made an honest man. He never recovered from the effects of his early training. Perhaps it is due to his memory to say he never made the attempt. Artificial life of the city, and the redundant airs and manners of the wealthy, were themes for which he never evinced even the smallest love. Yet Allen Wright was neither a boor nor a clown. He looked at everything in the light of the Bible, and brought even the smallest affair of life to the test of its severe simplicity. He neither studied nor respected the etiquette of which it knows nothing. He was plain in his look, plain in his talk, plain at home, plain abroad, plain in the pulpit, plain out of it, plain always, plain everywhere. Yet let no one suppose that he had not a just appreciation of the decent and the proper. He loved a nice thing, whether it was something said or something done; but then he wanted it simple and unadorned. He admired the pure gem, but had no use for the jetty base in which it had been set to help it to shine. I need not stop to remind the reader how much his love of the plain, and especially how much his constant exemplification of it, commended and endeared him to the common people of the country where he travelled. A crust of bread and a cup of

water were good enough for him, yet the best dinner the country-wife could get (and know you, reader, that is not bad) was got for Allen Wright. A blanket and a board were all the bed he asked for, yet if the humble cabin boasted a plethoric tick and clean linen, Allen Wright slept on them, that he did. If there was a memorable chair or a cosy spot on a cold night in that humble abode, he got it. He drank his tea out of the bran new "keepsake" cup. Other preachers might say sharp things, but the whole house went into ecstasies only at his wit (reader, he had not a bit); other men might be good, but none could equal him; others preached well, he divinely. It is hardly just, perhaps, to say that this high appreciation of the common people was due solely to his plainness; but certainly it had much to do in commending to their affectionate regard this excellent man. In this respect I cannot refrain from thinking that his admirable example might be followed much more closely, and with the happiest results, even by us all. A great man does not let himself down in the estimation of the truly wise by becoming one of the humble honest mass, to save them.

As to education, Brother Wright had simply none; and it is but just to add, that what he knew he did not have; he never made the slightest pretensions to. Not that his mind was wholly untrained; for he had read other books some, had studied the Bible much, and had thought a great deal. As a Christian man he was highly educated; and when we speak of him as not being educated, we are using the word in its worldly; and not in its noblest sense. His pronunciation was bad, his grammar wretched. Yet few men commanded larger audiences than he; while hardly one profited them more. It was with him always a source of sincere regret that his early training had been so much neglected. He took no vulgar pride in being uncultivated. He spoke of it seldom, but always sadly. And no noble nature ever heard Allen Wright discourse for an hour, especially when he bounded off in one of his better moods, without feeling ready to weep that some wealthy member of the church had not had the magnanimity to afford that fine mind an opportunity of becoming all it might have been. Had such been the case, Allen Wright would have handed down some name, now perhaps justly rotted, but then blazoned with honor, to ages yet to come. Though thus rude in speech, you soon forgot when listening to him such minor faults. Fine traits in his preaching soon dimmed mere educational defects, and left you only admiring the strong brain that was working in your presence.

In one respect Bro. Wright's course is deserving of the highest praise. He was sensible of his defective education; and to a certain extent, it rendered him sensitive and shy. Yet he saw that notwithstanding he could be of great service to his fellow-men. He accordingly resolved that though he might not work so artistically as others, yet his days should be consecrated to the cause of Christ. And most worthily he kept

that resolution. Yet how many men are there who would have buried even Allen Wright's fine native abilities to do good, because forsooth, they cannot boast a classic education—men who because they cannot flash on the world like meteors refuse to glow like the humble worm. Yet such God will not acquit. Every man has his talent, has his sphere; and our motto is, let all work who can. Let him who is educated work, let him who is not educated work, let him work who has ten talents, let him work who has one, let all work, and none be despised. We are working to save men from endless ruin. Who then may be idle? God is working, Christ is working, the Spirit is working, truth is working, angels are working, hell is working, and dare a man be idle, idle when he is the prize wrought for? Never. We repeat, let all work.

We never regarded Brother Wright's mind as one of the most subtle and delicate mould. Breadth and comprehension were its characteristics rather than fineness. It did not lack quickness so much as minuteness. Broad, grasping sense he did not want, but sharp analytic sense he did. His thoughts had reach enough, but they lacked pertinence. He saw a thing clearly, but saw it in its larger and not in its smaller sections. Of originality his mind exhibited few traces. It was fitted to work on material furnished to hand, and not to create them. Such materials lost nothing by him, though he seldom added anything to them. This was owing perhaps not less to caution than to individual idiosyncrasy. He was afraid of new things, especially in religion. He never attempted to make discoveries, and was distrustful of those made by others. A new thought never carried him away suddenly. He eyed it with reserve until by slow degrees he became thoroughly convinced of its truth. He then embraced it with great cordiality, and held it with marvellous firmness.

But Brother Wright's power lay not so much in his mind as in his religious and moral traits. He was eminently social. Few men mingled with the masses so successfully as he. His sound heart was free from all malice and imbued with the largest love. He delighted in the free off-hand life of the crowd, especially the religious crowd. He was moulded by it rather than moulded it. He caught at once its easy, innocent spirit, and delighted more than most men in its flow of racy, kindly feeling. His entire intercourse with the world was marked by the most perceptible sincerity, kindness, and truth. In a crowd he did not seem grand, but good; he struck no one remarkably, but left all loving him for his artlessness and purity. The common people saw in him what no one else saw in him but the common people, all for the reason that he never neglected them nor slighted them. He got close to them and they came close to him. In the humble honest crowd Allen Wright was always king. His adaptation to them and to their ways was perfect, and they repaid him with an affection as pure as it was universal. No

bosom carried a sorrow too secret or too sacred for him. He was the confidant and the comforter of the stricken spirit. Wherever death had blighted hopes or crushed hearts, all leaned on him and wept as on a father. God had mel- lowed his noble heart by afflictions in his own family, and thus fitted him to act his part with wondrous effect in scenes like these. I never thought him so great as when comforting the sorrowing children of earth, and pointing them to the coming recompense.

As a travelling companion Brother Wright had no superior. The predominant tone of his life was perhaps a slight sadness. On occasions of travelling it was very perceptibly so. Then his conversation was incessant and of the most elevated and pious cast. I never delighted in his society so much as when travelling from one appointment to another, or from some distant meeting homeward. Many a weary night have we journeyed thus together. These scenes are now gone, alas! for ever, but the memory of them is delicious still. Over broad prairies and through deep woods, across gentle ridges and delightful vales, we plodded slowly on together. The light of the moon, and shadows cast by waving trees as they silently glided about us, imparted to many a piece of road the mistic air of an enchanted spot; while the gruff hoot of the owl, or the melancholy notes of the whippowil, served only to deepen the sullen gloom of night. Still on we went talking of the toils of the past and the hopes of the future. Give me a companion like Allen Wright, a scene like this, and converse sweet and pure as his, and I ask for nothing more divine on earth.

Brother Wright's preaching was characterized by breadth of thought and great plainness. Two more needed traits it would be hard to name. As a general rule, he understood his whole subject, and understood it well; and what he understood well himself he made others see very clearly. His preaching at times struck me as clumsy—his subject seemed to hang on his hands. His mind did not dash it off with ease and sprightliness. There was something not merely awkward in his mode of getting at his subject, but dragging in his manner of treating it. Still, even at these times there was no lack of matter, only his mind seemed to work lazily on it. If, when attempting to preach, he discovered that his mind was in one of these moods, he became embarrassed at once, and seldom recovered from it during that speech.

In style he was strong and simple. He never made an effort to do or be anything beyond himself. Its great ornament was its impressiveness. In the pulpit Bro. Wright was always earnest—earnest as though in the chamber of death. His look was grave and deeply serious. Preaching with him was an affair with which men might not sport. For him it had the solemnity of the grave and the judgment bar. He, hence, entered into it with profound earnestness. In preaching his zeal burned steadily, though it never blazed high—it was always liquid and

warm, but never rampant. Here it was that the deep sympathies of his noble nature and the tender affections of his pure heart displayed themselves with their most magic effect. Even where he failed to convince men, he seldom failed to make them feel: and though he did not always succeed in greatly illumining the mind, he never failed to fill it with holy emotions and leave it in a deeply religious frame. I never knew a voice better adapted to exhortation than his—and few men excelled Allen Wright in exhortation. His voice was not pre-eminently adapted to didactic purposes, for it lacked dryness and clearness; but its subtle, penetrating flow rendered it marvellously suited to exhortation. Long after his discourse was ended, the intonations of his voice lingered in the chords of the soul sweet as the dying notes of an Æolian harp. When the genial feelings of his heart flowed out over an audience, gush after gush, in this fine voice, they become almost resistless. When wearied with speaking, his voice at times would become a little undulating—that is, it rose and fell at regular intervals—and then its effect on the masses was almost tragic. With them his preaching was never so divine and unctuous as then. It was a trait in his voice I never admired, and think all preachers should studiously avoid imitating it.

Brother Wright's preaching was eminently rudimental. Indeed, the plain truth is that he preached well nothing else. The first principles of the gospel were his themes and his delight. He understood them thoroughly and preached them as well as he understood them. To this fact more than to all others besides, is to be ascribed his success. Faith, repentance, and baptism, were subjects full of interest with him for seven discourses in the week. On other subjects his mind worked heavily, on these always glibly—on others it might halt, on these it bounded grandly through without a pause. When preaching on these elementary topics he dotted every *i*, crossed every *t*, and still dashed on nimbly, saying nothing that should not be said, and omitting nothing that should. He was never so truly great as when truly elementary; and no matter what may be said against such preaching, it is, after all, that in which the world has the deepest interest. That man will always be the truest benefactor of his fellow-men who fills their minds with the largest measure of the first principles of the gospel. With these they will seldom go greatly astray, without them they will never go right. The consequence was, that with some people Brother Wright was not so popular a preacher as he justly deserved to be. The fault was in them, not in him. No better evidence can be afforded of a decline of Christianity in a man's heart, than to see him evince the least distaste for its truths. We can no more have a prosperous religion with them, than we can a healthy human body without a sound, well-knit skeleton.

We regret to have witnessed at times even

amongst our own brethren a sneer at the kind of preaching of which we are now speaking. We have never failed to be deeply pained by any manifestation of the kind. We trust it has resulted from thoughtlessness more than from real dislike of such preaching. We are no advocate of exclusiveness, when there shall be the least falling away from the healthful elementary preaching done by men like Allen Wright. Whenever a sickly sentimentalism, which cannot endure such preaching, begins to infest the church, the day of its degeneracy has come. We by no means mean that such preaching is to be done by all preachers at all times. What we mean is that enough of it shall be done by all, and that no one shall be despised because he can do little else. If the sectarian world sees fit to sneer at such preaching, be it so. If by that means it could drive us from this stronghold and the use of the instrument most fatal to itself, a grand object would be achieved truly. Let us be careful to select our position, in the first place, at a safe distance from extremes, and then, immovably hold. To those who are competent to discuss the more difficult and and recondite themes of the Gospel, we say let them with becoming prudence do it; but let them never drop a remark to wound the feelings of the more humble worker and drive him from his field of usefulness. Neither let the latter be envious of and feel unkindly towards the former.

Among the uneducated preachers it too often happens, we are sorry to know, that envyings and jealousies exist towards the educated. These are unlovely infirmities; and where they really exist never fail to leak out through some unguarded channel. In Allen Wright I am glad to say I never saw a trace of them. It cost him no pain to see a brother preacher polished, gifted, and standing higher than himself. Would that all men were blessed with a like noble nature. If brethren whose misfortune it is to be infected with these frailties, could only know how transparent they are, and how unamiable these weaknesses look, they would surely make great efforts either to conceal or extinguish them. On the other hand, let the more favored preachers ever exhibit a high disinterestedness, just appreciation of their humbler brethren and their work, give them no cause to think unkindly. Thus shall we be happy in each other's society, while perishing humanity will be something the gainer.

Brother Wright, though not to be pronounced a great man without qualification, was pre-eminently a sound man. He was sound in his preaching, sound in his council, sound in his intentions, sound in everything. With all classes he consequently stood high. He was not slow but cautious, not hasty but considerate, and as a general rule spoke only at the right time and said only the right thing. Few men will ever in this respects leave behind them a more enviable name than he has left. New educational schemes, never carried him away suddenly; yet he was the steadfast friend of them all. At all times ready to work for the good of the human

family, all he wanted to know was that he was working to effect, and with the Divine sanction.

He was a great admirer of the amiable Barton W. Stone, and in his spirit and life exhibited many points of resemblance between himself and that pious man. That many traits in his preaching were copied from him, we do not hesitate to think; for Bro. Wright was a copyist. He absorbed your thoughts, copied your manner and even the intonations of your voice, as unconsciously as a babe mimics its mother. By some this was regarded as a defect in his preaching. I confess I never thought it so. In other men it might have been offensive, but in Allen Wright it was not. It was done so innocently, and withal so effectively, that it gave me pleasure, never pain. You need have no fear that he would copy your faults, and if he did not copy you at all, you might suspect that you had few excellencies; for he was a shrewd observer, and knew a nice thing when he heard it or saw it. The cause for which we are pleading commanded his profoundest admiration and sympathy. It filled him with hope, and made him ready to endure every conceivable kind of toil and hardships for its sake. All other themes shrink to nothing with him in comparison with this. The sublimest thought of his heart was the union of all God's children on the simple basis of the truth. It was a theme on which he delighted to preach, and on none did even he preach better. His faith was, that it will take the world; and when it was rejected he despaired for him who did it. Spread it, was his motto, in every way; spread it in books; spread it in periodicals, spread it in tracts, spread it in the pulpit, spread it out of it, spread it by all means, and at every cost. To this great end were devoted the thirty best years of his life.

He thought of nothing but this. He cared for nothing if this went on. It was the idol of his great heart. Home was abandoned, want endured, perils encountered, regions traversed far and near, through bitter cold and scorching heat—all that this great work might go on. It gives me deep pleasure to honor him still for his whole-hearted devotion to this great cause.

As a preacher, I think he admired no man living or dead so much as he did the laborious and lamented Johnson. He accounted it one of the chief pleasures of his life that he had been permitted to stand beside that great evangelist in the last moments of his life. He spoke always of his death with deep regret, and of his active self-sacrificing life with an affection little short of devotion. Nor was it any mean honor done even John T. Johnson, that this noble compeer of Missouri stood over him in his parting moments, and wiped the death-drops from his brow. A more worthy hand could not have performed that service. Brother Wright was excessively fond of music, and the time had been when he sang most sweetly. But even when I first knew him his voice was well nigh gone. Still it had even then retained the soft plaintive ring of time past. The songs he ad-

mired were the sentimental and the sad; the air he preferred the plaintive and slow. This accorded with the rather melancholy cast of his mind, and served at the same time to indicate the deeply pious tone of his heart.

When walking across the floor or riding along the road, I have often heard him hum some fine old air so feelingly as to cast a shade of deep sadness over my spirit. These were pleasant moments to spend with Allen Wright—moments when you wished to be left alone to your own silent thoughts.

The remains of Allen Wright lie in Lafayette county, Missouri, about fifteen miles south of Lexington. The spot selected for his grave was a little grove in which stands a plain church where he often preached, and in which he made his last speech. At the north end of this humble house, and deep in its shadow, he sleeps. It is in the midst of a rural district of great moral worth, where we have many brethren whom he dearly loved, and who dearly loved him. They still cherish his memory with deep affection. In that silent wood, in the shade of that plain house, among those plain brethren, is a fitting place for the dust of plain Allen Wright to rest.—*Abridged from Lard's Quarterly.*

HOW TO TREAT ENEMIES.—Have you enemies? Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that it resists nothing, while every one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive, active. A celebrated character who was surrounded by enemies used to remark: They are sparks which, if you do not blow will go out of themselves. Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute with them, you do but as they desire, and open the way for more abuse. Let them talk—there will be a reaction if you perform your duty: and hundreds who were once alienated from you will flock to you and acknowledge their error.

“I am the door (John x. 9)—The ancient city of Troy had but one gate. Go round and round the city, you would have found no other. So the golden city of heaven, there is but one gate. Christ says, “I am the door.”

—“Christ is to us not only a perfect pattern, but as a powerful principle. It is really the Spirit of Christ in a believer that crucifies the world, and purges out sin, and forms the soul to his likeness. It is impossible to be holy not being in Him; and being truly in Him, it is impossible not to be holy.”—*Leighton.*

—“Repent to-morrow? Why, that gives you a day more to repent of, and a day less to repent in. Begin to-day; yesterday is gone; to-morrow is God's, and repentance *then* may not be possible.”

EDINBURGH EVANGELISTIC CONFERENCE.

This conference was held in Edinburgh, on Monday, July 11th. Bro. Paton, of Glasgow, was elected chairman for the present year and Bro. Milner desired to continue acting as secretary. The General and Financial Reports of the executive, which is constituted of the eldership of the Edinburgh church, were read. The General Report urged strongly an increase of the evangelistic staff as the great means of adding to the momentum and efficiency of the movement. The Financial Report, while showing a decrease in the contributions from some churches, specified notwithstanding a balance in hand. The Evangelists Abercrombie and Rotherham presented reports of their labors for the past year. Bro. Hurt, now of Dungannon, Ireland, gratified the meeting with a full and interesting account of the steps by which he had been led to relinquish, some five years since, his position in the London City Mission, and a few months ago to identify himself with brethren in Ireland. Letters from churches and statements from delegates were read and heard, and then came refreshment in the shape of a substantial dinner, after which proposals from churches and brethren were considered. From evidence in hand it appeared that more would be done in the forthcoming year than in the past. On request the Edinburgh elders kindly consented to act as heretofore. Brethren Rotherham and Abercrombie were desired to continue their labours another year, to which they agreed. Brother B. Brown of Crofthead, at the instance of the Glasgow Church, was called into the field, to labour principally in Glasgow. Bro. J. B. R. it was understood, would spend a month in visiting friends and brethren in England. Bros. Abercrombie and Brown were desired, 'ere settling down for winter work in their respective localities, to visit as far as able the churches in Scotland generally. Fraternal feelings towards brethren co-operating in England were expressed, the churches being left to judge and act for themselves as to sending delegates to the Wigan Meeting. Approval was expressed of a proposal so far to collect and print statistics of churches co-operating in Scotland as to aid brethren passing to and fro in obtaining Christian fellowship. And thus terminated a very happy and it is hoped useful conference, to be followed however by an evening soiree, the arrangements of which were deemed most excellent. The evening was pre-
 vaded by an earnestness which on such a soul inspiring theme as evangelization could not but wax eloquent.

The presence of Bro. Hurt was peculiarly gratifying. By his addresses and his story of the past he seemed to commend himself to all, begetting the conviction that he is a godly, earnest and able co-worker. May his labours in the Emerald Isle, to which for the present he returns, be crowned with much happiness and blessings. The conference being on Monday, the preced-

ing day was suitably linked with it; its speakers being Bro. Hurt, forenoon; Bro. Rotherham, afternoon; Bro. Abercrombie, evening.—*B. M. Harbinger.*

THE GOVERNMENT OF OUR THOUGHTS.—The right government of the thoughts requires no small vigilance and resolution. But it is of such vast importance to the peace and improvement of the mind, that it is worth while to be at some pains about it. A man that has so numerous and turbulent a family as his own thoughts, which are apt to be at the command of his passions and appetites, ought not to be long from home. "Guard well thy thoughts—thy thoughts are heard in heaven."

EVANGELISTS' ADVICES.

NORVAL, 27th July, 1864.

BRO. JAMES BLACK,—

DEAR SIR,—As it is now about a month since I commenced laboring under the direction of the Committee of co-operation, I have thought that it would be interesting for the Brethren to receive a report of my movements through the *Adviser*.

I commenced preaching at Mimosa on the Tuesday night after the June meeting. On Wednesday night Bro. Anderson was with me and remained over Thursday and spoke that night. From that time I continued speaking each night till Thursday week, omitting the two Saturday nights, and of course holding two meetings each Lord's day. The attendance throughout was good. I understand that there was considerable of opposition manifested by some of the Methodists, but not personally to me; yet I afterwards learned that the opponent afterwards attended at the immersions, and expressed himself as well satisfied at the close of the meetings.

Three confessed the Lord and were immersed and one who had been immersed at the Erin meeting took membership in the congregation at Mimosa.

There appears to me good prospects for the congregation in that place if the Brethren will keep active and diligent in holding forth in the word of truth, and courageously putting in a word for Jesus whenever they have opportunity.

From Mimosa I went to Garafraxa, and remained about the same length of time as at the former place.

The regularity of the meetings was somewhat interfered with by frequent occurrence of rain;

but upon the whole the audience was good all the time. There were no confessions while I was with them, and I understand they have had scarcely any additions to the congregation for years. Does it not occur to their minds that this may be owing to the policy they adopt in reference to the preaching of the Gospel. I have an idea that if, when they have a proclaimer among them, they would try to hold up his hands and act as if they thought that the enemy of God and man ought to be conquered rather than compromised with, it would be better with them. This, however, I only submit as an opinion.

Thence I removed to this place, (Esquesing,) where I have been nearly two weeks. Bro. Anderson and Kilgour had visited the Brethren at Garafraxa and this place about two weeks in advance of me. While here, they called forth considerable of a spirit of enquiry in regard to the Gospel, and four made confession of the faith and were immersed by them. The same interest appeared to be revived when I commenced holding meetings, so that by the time I had spoken three discourses, six persons, all males but one, made confession of the Lord and were immersed. We had a very good opportunity of addressing some at the water-which we cannot get access to on other occasions, and it seemed as if a deep impression was made. We had afterwards to repair twice to the water for the same purpose, thus making an addition to the household of faith in this place of eight persons altogether. This is the greatest movement which has occurred in this congregation for a great many years past, and the Brethren seem to be greatly refreshed and encouraged. So far as I can judge, there appears to be good speaking talent in this church, and I trust that through the labors and perseverance of the Elders and other Brethren the congregation here will be found "walking in the fear of the Lord and in the comfort of the Holy Spirit and be edified and multiplied."

I have sent on an appointment for to-morrow night at Trafalgar, and I trust to be with the Brethren there "in the fulness of the blessing of the Gospel of peace." "Pray for us that the word of the Lord may have free course and be glorified."

Your fellow servant in the kingdom and patience of the Lord.

WM. THOM .

Continued in Hillier about eight days. Bro. D. Campbell spoke once. He and his consort were travelling through that region. We formed a very agreeable and interesting acquaintance with Bro. Taylor, who not long ago had charge of a Grammar School in Kingston. We would like to see him so situated somewhere that he could be of some service to the cause as a preacher of the gospel. There is room and plenty to do for every brother who can raise his voice acceptably to God in behalf of the Saviour of men.

We then went to West Lake, where we had two meetings. At this place as in Hillier we had a good hearing. Brother Anderson needed no formal introduction to the people at either of these points—his voice was heard by most of them long ago, and he has not yet "fallen from grace." Bro. Kilgour and Bro. Black are remembered with pleasure in Prince Edward Co. Had a few meetings in Cherry Valley and one at the Young School House, East Lake. We were glad to see the faces of old and tried friends in Jesus. While at Hillier we lodged chiefly with Bro. Burr. We visited a good many others, whose hospitality we enjoyed. We were glad to see our good Bro. Harvey, formerly of Bowmanville. Bro. Anderson was not so well acquainted with him as his travelling companion. The writer regrets that Bro. Harvey does not preach as much as when in Bowmanville. Our light should not "be hid under a bushel." Not one immersion during our entire visit. Have heard two obeyed since we left. I forbear stating the condition of the churches in that country. In this I deviate from an understood rule, for which the reader will excuse me. On our way homeward Bro. Anderson addressed a respectable audience one mile west of Brighton. A Baptist minister by the name of Rice introduced himself at the close in a very friendly manner. We wish Bro. Ainsworth success in his efforts to make known the truth about Brighton. We thought of having a meeting in Cobourg, but there was a holiday in that town: and an anxiety to reach home on our part; so it was deferred. We were delayed at Port Hope some three hours for repairs. Bro. A called upon Bro. Earls, and the writer upon Bro. Hales, to whom I owe an apology, which will be given at some convenient season.

L.

August 20, 1864.

OBITUARIES.

Two members of the church of Christ, meeting in Everton, in Eramosa, within the last two weeks, have had their membership removed, but as we trust hold membership in the general assembly and church of the first born, which are enrolled in heaven.

The one was Sister Jackson, aged 81 years, born in the City of London, G. B. Died on the 11th inst. Her last hours, as was the tenor of life, were calm and tranquil.

The other was John Giles, aged 65 years, a native of the Island of Islay, Scotland. He resided in Eramosa, for nearly forty years. Died on the 16th inst., leaving a widow and daughter, an only child. They are both Disciples. May we who remain remember effectually that the Lord is coming to judge the world and save his people.

J. K.

Rockwood, August 22nd, 1864.

DEAR BRO. LISTER,—

We have been called to mourn the loss of our beloved Sister, Mary Moore, consort of Bro. Henry Moore. She died the 28th July, after an illness of several months. She bore her sickness with christian fortitude and patience, looking forward in hope of a bright reward with the resurrection of the just.

THOS. BRADY.

Wainfleet, August 6, 1864.

On the same day and in the same neighborhood, died an elderly gentleman by the name of Dunn, (Justice of the Peace,) an honest, upright and peaceable man. We highly respected Mr. Dunn and were waiting anxiously to see him obey the gospel.

COMMUNICATED.

ITEMS.

To A. B. GREEN,
Ravenna, Portage Co., Ohio.

DEAR BRO.,—

Your favor of the 16th inst., has been duly received, for which be pleased to accept our christian thanks. Nothing sent by you through Bro. Black or myself, but what has appeared on the pages of the *Adviser*. If sent to us, must have been miscarried through the mail. Sorry to hear of your bodily infirmity. May the Lord

prolong your days on earth, and strengthen you in body and in mind to labor in his vineyard. Shall be happy to hear from you often, with such like favors as is referred to above.

Your brother in Christ,

JAS. KILGOUR.

Rockwood, August 24, 1864.

CAUSE IN BUTTERFIELD.

I am happy to testify that the cause of the Saviour is progressing in Butterfield. The Brethren there are truly zealous working for the master. Some fourteen have been added to the congregation at that place within six months. On Lord's day, 7th inst., a daughter of Bro. N. Pickle was baptized in that locality. May the Lord assist this young sister to be faithful to the end. Brethren let us all abound in the work of the Lord.

W. THOMPSON.

Bowmanville, August 19, 1864.

Synopsis of advices from the B. M. Harbinger for August.

Maryborough, Victoria, Australia,	2	added.
Mount Clear, " " "	5	"
Birmingham, England,	5	"
Earlstown, " " "	an increase number not stated.	
Leicester, England,	2	added.
Southport, " " "	4	"
Lincoln, " " "	5	"

Brother M. E. Lard is now with us. Will either locate himself in Oshawa or Bowmanville and designs, if possible, to keep the *Quarterly* alive. His time will be spent chiefly in preaching. L.

To Sister A., Nottawassaga. Letter received some time since. Thank you. L.

ADVISER.

Published monthly. Only 50 cents if paid in advance. All money, new names changes of address, &c., should be sent to Elder Jas. Kilgour, Rockwood. All matter designed for its pages will be received by Elders Jas. Black and Jas. Kilgour, Rockwood; Lazarus Parkinson, Eramosa, and C. J. Lister, Bowmanville. The last responsible for any deficiency.