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THE ADVISER.

"LIGHT AND LOVE."

VOL. IV.

TORONTO, OCTOBER, 1864.

NO. 4.

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FIRST PRINCIPLES.

"Like priest like people" is an adage of old standing. "The sower went forth to sow" said Jesus. Some seed fell on thorny ground, some on stony ground, some on the way side, and others on good ground. The result varied. The seed was the same but the soil was not. The Saviour divides the hearers into four classes. This division will answer now as well as then. The honest hearer is the one who is the most likely to be benefitted by the preaching of the gospel. A proper understanding of this parable will assist in scattering the clouds from the mental horizon of those who have been trained in the foggy and mystical systems of the day. The worst description of soil, or that which would be most unlikely to produce a crop, would be the way-side, path or road. Find a man who has a heart which has been a thoroughfare for sin—hard as a stone road, and if a miracle, an operation of the spirit apart and distinct from the word, a miraculous influence be necessary in any case of conversion, surely it would be necessary, in his. But the Saviour

teaches us that the word can find a place in even that heart. The thing is so plain that it cannot be obscured unless by a dishonest effort at interpretation. The Saviour teaches us that Satan takes the seed out of the heart. Then it must have been in the heart. But what is the object of the devil in taking the seed out of the heart? To prevent his being saved. By taking the word out of the heart he prevents the man's believing, and in doing so he prevents his being saved. So faith comes by hearing the word of God. Now is not this plain? First, the seed is sown or the word is preached—then faith—then salvation. Let the *word of God* slip out of the heart—no faith—no salvation. It is not said that Satan tries to prevent some miraculous influence operating upon the heart; no, he simply takes the word out of the heart! O, reader, be careful how you hear the word of God!

But we learn from this parable (8th of Luke, that much depends upon what is sown. Let one man sow the doctrines of the church of Rome. Another those of Universalism. Another those of Mormonism. Another those of Spiritualism, and another the pure word of God. Will the results be the same? Other things being equal the crop will be according to what is sown. As well might you expect a crop of pure wheat from a piece of ground upon which burst wild mustard, thistle and other noxious weeds with a little wheat, had been scattered broad cast, as to expect simply christians as a result of teaching the traditions of men. We say again, "like priest like people." The taught will hold similar views to those of the teacher. Reader, have you heard the word of God? O, then treasure it up in your heart. Let it not slip therefrom. Receive nothing else as a substitute for it. Remember it is "able to make thee wise unto salvation." It "is living and powerful." Buy the truth and sell it not."

SIMON.

THE CHRISTIAN'S HOPE.

The christian, he who bows to the authority of the Lord Jesus Christ, and walks in obedience to His commandments and ordinances blamelessly, has a hope that is worth more to him than all the gold of Ophir, or the cedars of Lebanon. And they who possess this hope shine brighter than the richest diamond that ever glistened in christendom, for she is ever brightening their paths with her effulgent beams that leads to the shores of immortality.

Oh! hope, celestial visitant! buoying us up in the hour of tribulation, disease and death. Truly, she is an anchor to the soul, ever illuminating our labyrinthic march to the city of Zion—the new Jerusalem—the city of our God. And when the mighty waves of the sea of Gallilee rush upon us and threaten to engulf us and dash our little barks upon the towering billows, she still points us onward to the haven of sweet repose.

But ere we arrive there, great trials have we to undergo, as it is through great tribulations we enter the everlasting Kingdom of Almighty God. Yet notwithstanding, these are all for our good, that we through patience and tribulation might have hope. St. Paul says:—"Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given us." And the Apostle John adds:—"Beloved, now are we the sons of God and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is; and every man that hath this hope in Him purifieth himself even as he is pure."

Even earthly hopes—the hopes of better days—the hopes of meeting friends are dear to the soul, but the *hope of immortality* is an angelic friend, ever consoling us with her balmy breezes onward to the climes above. We are constantly looking forward beyond the shores of Time to a home which has foundations, whose builder and maker is God. Oh! how cheering is this hope, brightening with her smiles our fleeting moments, and pointing to a home beyond. Oh! yes; just beyond the tide.

The Patriarchs possessed this noble attribute, and died in the glorious prospect of a blissful eternity. And in the Jewish Dispensation

Daniel's piercing glance beheld the Ancient of Days, while Job caught a vision of His sacred person amid the glories of the latter day. Job asked the question:—"If a man die shall he live again." No question would be more natural to ask than this one, for our eternal felicity hinges here, and we rejoice in the prospect of a grand inheritance, "where the wicked cease from troubling and the weary be at rest." Where we shall strike a harp of gold, and all the broad arches of Heaven ring with praises to the Lord.

Oh! how unlike all earthly hopes. The dearest ties of human affection are severed in an hour. The most precious flower soon withers, and all the glory of earth quickly vanishes away. How oft have we gazed upon the forest as the leaves burst forth from their narrow couch, rejoicing in the light of the sun and the warbling song of the summer birds; but when we looked again they had fallen and we saw them not. With what delight have we viewed the lonely flowers as they opened their leaves with a smile on their brow, wafting their fragrance on every gentle breeze; yet the fairest of them withered before we looked again. Again, we still have seen the worm as it burst the bonds of death pleased with a new life—time fled, and it mouldered to dust. What pleasure and joy unspeakable have we experienced as we saw the blooming youth with rosy cheeks, strong and athletic, in the vigor of manhood. But oh! alas! sorrow was soon marked upon his brow, the flush had vanished from his cheek, and with palsied limbs and silvery locks he was tottering upon the brink of the grave. Thus shall it be with you O children of mortality! your days are few and full of trouble.

"How vain are all things here below,
How false and yet how fair;
Each pleasure hath its poison too,
And every sweet a snare."

"Our fathers, where are they with all they called their own?" They have passed off the stage of action and

"Left us weeping on the shore
To which they will return no more."

And we will soon follow them, for the grave is the mother of us all. Ere long we shall be its inmates. But shall we fall to rise no more? Oh! who would cherish the withering reflection that there is no home for us in Heaven! Shall the beautiful plains and the clods of the vale

forever retain their sainted dead? Creation as well as Providence in thundering notes exclaims no, never! Will the sea always hold the dead buried beneath those angry billows? The word of Him whose voice shall ere long arise the sleeping dead, proclaims in louder, sweeter, nobler strains than that of Grecian or Roman eloquence that man shall not sleep forever! Glory then be to the Lord there is a home above; a home where all is joy and gladness; and the sweet hope of enjoying a blissful home throughout the unending cycles of eternity, has cheered and consoled millions even in the hour of death. For when the weary pilgrim is dying, this hope lifts her finger to the portals of the sky, breathing unspeakable words of the glory and grandeur of that better world, where the saints dwell in blissful communion, and their glories undimmed by the flight of time shall shine with redoubled splendour. This hope enables the christian to arise triumphant over the fleeting things of time, "amid the wreck of matter and the crash of worlds," and with that innnumerable multitude of all kindreds, tribes and tongues, that have washed their robes and made them white in the blood of the Lamb, shall enter those pearly gates and walk the paved streets of the New Jerusalem, singing praises to the Lamb that was slain forever, evermore.

"Let *Hope* then buoy our spirits up,
While on the arm of *Faith* we rest;
Though bitter sorrow fill life's cup,
We'll reach the shores of endless rest."

WESLEY K. BURR. .

LOVE.

How precious the name! How great a treasure is Love. Blessed are they who walk in love, they only can know true joy. Unhappy they who are strangers to love, dismal indeed is their lot. God is love. He that dwelleth in love dwelleth in God and God in him, John i. 4. Love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God. vii. 8. All our religion is but vain without Love. All is empty sound and vain-jangling. For love is both the cause and the effect of true religion,—the Alpha and Omega, the beginning and the end. It is the fulfilling of the law, the end of the commandment. Were this earth to be under the dominion of Love, how beautiful a place would it be for us all to dwell in. And the absence of Love makes it what it is, the abode of

the evil one, the kingdom of the Prince of the air, the spirit that now ruleth in the children of disobedience. The want of Love causeth this whole creation to groan and to travail in pain together. Yea His own redeemed people also do groan within themselves, waiting for the redemption of the body. Rom. viii. 2—23.

The great exhibition of God's power is to be seen not so much in the Creative energy, as in the manifestation of his love. There we may find, when the eyes of our understanding are enlightened, the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies, far above all principality and power, and might and dominion, and every name that is famed, not only in this world, but also in that which is to come. Eph. i. 18-21. Think of the transforming power of God's love, as it is seen in his people. We were once enemies to him in our wicked hearts, and if now we love him,—how was that love produced in us? We love him because he first loved us. 1st John iv. 19. How is our love for him to be sustained? The love of Christ constraineth us. 2 Cor. v. 14. How is our love to be perfected? By knowing and believing the love that God hath to us. i. John iv. 16-17.

Let us dwell then a little upon this and consider the great change wrought by the power of Love.

Take the natural man as he is represented in the word. See him alienated from God, having a carnal mind which is always enmity against God. Romans viii. 7. All his thoughts about God are only evil continually. If he feels that he is a sinner, his troubled conscience, like that of Adam, makes him afraid of God. Gen. iii. 10. An avenging God seems to him only awaiting to smite, and watching to destroy. Jehovah's judgments appear ready to fall on him and to crush him for ever. His thoughts are identified with those of the Lord's presence. His only hope of relief, his only thought of relief is this; to be hidden from God. Isa. ii. 10. Therefore he flees to vain refuges, but as he discovers their inability to screen him from the eye of God, he is in despair. Terror takes hold of him, he knows not whither to flee, for they pursue. All the pleasures of life, its cares or its engagements are alike unable to shield

him from the terrible consciousness that the eye of that Almighty Being whom he dreads is fixed on him. The grave itself would be a sweet refuge were he only assured that it would never give him up to meet the wrath of a divine Judge. Job xiv. 13.

But whilst thus tortured and driven to despair, he is suddenly surprised with the blessed intelligence, the good news, the glad tidings, that the God he has so much dreaded, shunned and hated, has thoughts of mercy for him and purposes of love. Rom. v. 8. He understands that so far from seeking his misery or planning his destruction, the Holy Lord God has been preparing a way for his forgiveness. John. iii. 16. He learns that He is now waiting to be gracious and ready to bestow upon him a free pardon. Job. xxxiii. 24. Mark. xvi. 15-16. He reads that God sent not His Son into the world to condemn the world, but that the world through Him might be saved. John iii. 17. It seems very difficult for him to thus change his thoughts about God, but at length he is enabled with careful seeking to find room for repentance, and in fearfulness and trembling to come to the cross of Christ, there to realize by faith in the word of God that stupendous truth, that his sins can be forgiven for His name's sake, I. John, 2-12, so that there is now no condemnation to them who are in Jesus. Rom. viii. 1. And he hereby perceives the love of God because He laid down His life for us. I. John iii. 16. Whereas before he vainly sought in the world a refuge from the face of God, he now seeks and finds a refuge in Christ from the power of the world the flesh and the devil. Gal. i. 4. Col. i. 13. Psalm lvii. 12. ii. Psalm 6. 7. His love to Christ is manifested by an act of obedience. He is baptized for the remission of his sins. Acts ii. 38. xxii. 16. Being born again of water and of the Spirit, he enters the Kingdom of God a new creature. John iii. 5. All his heart now goes out towards God; for the love of Christ constraineth him. He loves Him because He first loved us.

Such then was the beginning of his love to God, and in like manner is this love sustained increased and perfected; for the more we realize the length, and breadth, and height, and depth, of that love of God, which passeth knowledge, the more shall we be filled with all the fulness of God. Eph. iii. 19. Just as we are enabled to see the extent of our sinfulness, so will our love

be increased by a sense of the kindness and love of God in forgiveness. Luke vii. 47.

The pleasure of our love is ascertained by our devotedness and obedience. This is the love of God, that we keep his commandments; 1 John v. 3. If ye love me keep my commandments, John xiv. 15. The love of Christ constraineth us that they who live should not henceforth live unto themselves, but unto Him which died for them and rose again. 2 Cor. v. 14-15. Love to God necessitates love to the children of God. A new commandment give I unto you that ye love one another; as I have loved you that ye also love one another. John xiii. 34. If a man say I love God, and hateth his brother he is a liar. 1 John iv. 20.

Love is said to be the fulfilling of the law, Rom. xiii. 10; the end of the commandment, Tim. i. 5; that which never faileth but endureth forever I. Cor. xiii. 8; everlasting, which we retain in the eternal kingdom of our Lord and Saviour, Rom. viii. 35-38-39; that which abideth when faith is changed into sight, and hope is fulfilled in possession. 1 Cor. xiii. 13. What is stronger than Love? Set me as a seal upon thy heart, as a seal upon thine arm, for Love is strong as death, jealousy is cruel as the grave; the coals thereof are coals of fire which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. Canticles viii. 6-7.

May this love then be ours; shed abroad in our hearts, Rom. v. 5., and manifesting itself in all our actions. May we walk in this love as dear children, Eph. v. ii. May we be rooted and grounded in it, Eph. iii. 17. May ours be a practical love; not confined to mere professions of good will, I. John iii. 18;—a self-denying love, that leads us to care for each other, to feel a brother's woe. James ii. 16; to bear one another's burdens, Gal. vi. 2; to forbear one another, Eph. iv. 2;—a fervent love that will not cease to burn until its object is attained, 1. John iii. 17; a true love, that will be faithful to its object, not going after the present evil world; because if any man love the world the love of the Father is not in him. I. John ii. 15. 16;—a love which shall enable us to testify as faithful witnesses for Christ on earth, by seeking the manifest unity of all God's people, so that the world may believe that God has sent a

Saviour. John xvii. 21. And lastly, a perfect love, that we may have boldness in the day of judgment, 1. John iv. 17; that as in the case of Peter, when the great testing question shall be asked, "Lovest thou Me?" we may be able in reply to appeal confidently to Him, "Yea Lord thou knowest all things, thou knowest that I love thee." John xxi. 15. J. T.

CHURCH OFFICERS.

Not many years ago the strictest scrutiny was exacted by every disciple of Christ in things pertaining to the religion of Jesus. This was noble. Scarcely would one be allowed the name of disciple who was not a Berean, searching "the scriptures daily." Is it so now? Things are too often taken for granted without sufficient examination because spoken by one in whom confidence is placed. Each christian ought to be able to know why and wherefore he believes, and be ready to give a "reason of the hope" that is in him. In doing so it is necessary to avoid a parrot-like use of words and passages to uphold an idea, or to carry out a notion. Such things seem to be lamented by Jeremiah—ix. chap. 5th verse—when he says of "the daughter of my people,"—"They have taught their tongue to speak lies." Paul also speaks of a class who "believe a lie."

A man in becoming a disciple of Christ Jesus does not lose his desires or feelings. He is the same physical man, and the religion of Christ is to direct him—to control, not destroy his desires and feelings. Still very often the feelings control the judgment of the man, and he follows his own will instead of the will of Christ, persuading himself and others he is right. Suppose then a man who has a desire to obtain a name in Christendom—is fond of money,—wishes to rule among his fellows,—is lazy and loves an idle life, or desires to be looked up to as a counsellor—joins the church; these feelings or desires do not leave him, and as the world calling itself christian is now constituted, instead of keeping these desires under subjection they are encouraged to excess. The acquisition of these things being of the world and not of the church of Christ, Paul's instructions—"they that use this world as not abusing it," should be acted upon. A man with such aims at once sets to work and uses all the power and influence at his command to become a Pope, Prelate, Archbishop, Bishop,

Minister, Deacon, Class Leader, or to occupy some other position in the church where his desire for one or more of the offices or positions named can be gratified. How he will teach his tongue to speak and his heart to believe that the scriptures just mean that he should be placed in that exact position—that the Holy Spirit gave him direct instruction to secure it. He will with wonderful adroitness quote passages to suit his purpose; so cleverly will they be interpreted that only a few can detect the error.

With deep-felt solicitude the watchful and disinterested disciple sees in embryo a leaning to these things among the Brethren in the States and among ourselves in Canada. A fondness of official distinctions in the church is particularly apparent. Does Christ sanction a pre-eminence among his disciples? It is taken for granted he does, and we have our elections of officers as well as other societies of men. Christ says, "but be not called Rabbi, for one is your master—Christ, and all ye are brethren." If so, where are the Officers, the Elders, the Bishops to "rule" in these times when disciples, as it is said, require so much oversight? The answer is, "ALL YE are brethren"—no higher rank, no official position. It will not do to say there were Bishops or Elders in the primitive age, and that the Apostles spoke of them in their epistles and appointed them to superior positions, and therefore they must be appointed now. This would be an interpretation in opposition to Christ's saying, and no christian would knowingly do that. The official positions, if they can be so called, were given for a particular purpose and to cease in a particular time. See Eph. iv. ch. 7th to 17th verse. Here Paul calls them gifts. This may be called a new idea, but care should be taken lest notions preconceived may prejudice the mind without sufficient investigation. Let us examine this matter of Bishops, since the office is looked upon as still existing. In all the New Testament *not a passage can be found to shew that any congregation appointed one*, and if the church does not appoint, it follows that there can be now no such appointment—apostolic succession being denied. The appointment or making of Elders is only spoken of three times in scripture, and in each case it was done by other agency than the church. The first place is in xiv. chap. of Acts, when Paul and Barnabas, separated by the Holy Spirit for a special work, went to the churches

and, as it is said in the 23rd verse, "they (Paul and Barnabas) had ordained them Elders in every church." Again in the xx. chap. 28th verse, we read—"Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers" or Elders. The third is Paul writing to Titus, i. ch. 5th verse—"For this cause left I thee in crete that thou shouldest set in order things that are wanting, and ordain Elders in every city as I had appointed thee." Now Paul was inspired. Barnabas had been specially separated by the Spirit, and Titus was sent by an Apostle on a special mission. Timothy had a gift, (ii. Tim. 1st and 6th.) Only Apostles had power to bestow gifts. (See Acts, viii. chap. 17th, 20th and 21st verses.) Besides, the Apostle Paul says to Titus—"I had appointed thee" to appoint or "ordain Elders." Thus the conclusion is fairly drawn that only those the Holy Spirit inspired, or those appointed for the purpose by an inspired person, did appoint Elders, and men cannot alter the plan. Hence Paul could well say to the Elders at Ephesus—"The Holy Spirit has made you overseers." Therefore we have no means to appoint an Elder now scripturally—no means to give one an official distinction among his Brethren in the church of Christ. He is "master and all ye are Brethren." It may be said there were Elders in the primitive church, so there were Apostles, prophets, evangelists, pastors, (or as some say overseers,) and teachers; but Paul tells us these were "till we all come in the unity of the faith." They were extraordinary positions for extraordinary purposes and extraordinary times, and were to cease. If we follow up the inspired history it will be clearly seen that the office of Bishop was among those that were to cease. In the early churches, before God's word was fully revealed, spiritual gifts, or men having peculiar talents, were needed to direct the disciples, and the Holy Spirit could discern such men. Paul, an inspired man, or a Timothy, or a Titus, with spiritual gifts given by Paul, or some other Apostle could do the same. But after the disciples became more acquainted with the gospel plan of salvation, and had grown into settled communities after being scattered abroad. Peter says—(1st Peter, v. chap. 1st verse,)—"The Elders (old men) which are among you (disciples) I exhort, who also am an Elder, and so old in Christ's cause that I have been a witness of the

sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, (by election,) but willingly; not for filthy lucre, (no money for time spent,) but of a ready mind, (*i. e.* voluntarily, spontaneously.) Neither as being lords over (in margin overruling) God's heritage, but being examples to the flock, (not certainly by wandering about from house to house, tattlers, busybodies speaking things they ought not,) and when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away;" a much better reward than money, idleness, or such like things in this life. In the next verse (the 5th) he says, showing conclusively that it was old disciples he meant—"Likewise ye younger submit to the elder." Thus the old men in Christ were to take oversight, preside and see that things in the congregation were done decently and in order. In the chair the old man is just a brother—"all ye are brethren." He is submitted to as an old disciple who has thought much of God's word, and has had its precepts carefully stowed away in his mind, and consequently is able to speak of them, for out of the abundance of the heart the mouth speaketh. As Peter laid down the rule, there will be no envy about officers—no canvassing, as in the world, about elections creating discord and dissensions—no exercising authority over one another, but all under the authority of one Master, Christ, making unity, or in Paul's language, "all one." From such passages and arguments, it is clearly seen that Elders, as official persons, were only appointed by the Holy Spirit directly or by those appointed by Him to do so. The old men or old disciples are to preside or take the oversight of the congregations, and that is to be done without any expectation of pecuniary reward. If they visit, it must be done like any other christian would do it, that is as directed by James, i. chap. 27th verse, who says—"Pure religion and undefiled before God and the Father is this:—To visit the fatherless and widow in their affliction," not to get of their scanty store, but to give something more than to say put your trust in God; give me your means and I will talk and pray, which are correct in their place, but surely not the only things wanted by a poor widowed woman or a starving fatherless child. In this way will the church of the living God shew they are

not of the world but distinct from it, not loving the world by doing the command or following the example of the world. But having our conduct and honor among the Gentiles, they may by our good works, (of the Holy Spirit's appointing,) which they shall behold glorify God in the day of visitation.

NEOTEROS.

CRITIQUE ON THE ABOVE.

While we know the foregoing is written by a good and true man—one who loves the Bible and labours for its dissemination, we are compelled to differ from him in his premises and conclusions. We have read the article in MS., but had to send it away before making these notes.

How can "Neoterus" conclude that there should be no officers in the church because Jesus said "call no man Rabbi?" Were there not Apostles, Teachers, Pastors, &c., afterwards by divine appointment? If he had from that scripture "pitched in" to the common use of the term Rev. we would have said,—Amen.

"Neoterus" says it would be easy to prove that the overseer is included in the list of officers mentioned by Paul in Eph. iv. 11th, which were to cease. Had this been done, nothing more need have been said. But we question this, and affirm that the Holy Spirit gave no qualifications for that group of officers as they were given for a particular purpose and were to cease. But for the direction of uninspired men the characters of those who should be overseers are minutely given. When the Apostles desired the church to "look out," deacons they gave the qualifications. "Neoterus" also says that in all the New Testament we have not one passage to shew that any congregation appointed an overseer. Well, this is asking for more than divine direction—it is asking for an example. How many examples have we of supporting poor brethren by any congregation? We have but one account of an Apostle baptizing. We have but one solitary case of excommunication. And how was that done? We have no example of one brother telling another his fault according to 18th Matt. But we have line upon line of divine teaching upon these matters. Let us see what we can sum up as to the appointment of overseers and deacons.

1. The qualifications of both are given. Tim. and Titus.

2. The brethren were to "look out" the men. 6th Acts.

3. The evangelist or preacher was to ordain them. 1st Titus.

4. They were addressed with the churches. 1st Philippians.

"Neoterus" would have us understand that the term elders, bishops or overseers simply means old men or aged men. Let him substitute his meaning and see if he can make sense of the Acts or Epistles. If the oversight of the church, teaching the church and presiding at meetings belong to old men, simply because they are old, would it not be necessary to know at what age they take this position? And who is to say which should preside? The Plymouth brethren have seen this difficulty. They ignore all church officers. But they get smoothly over the matter by saying that the Holy Spirit at the time of meeting moves one of them to speak, tells them what to say &c. This is written in kindness. We have said too much, but are now done. Let the brethren judge.

CONDUCTORS.

FOR THE ADVISER.

DEAR BRETHREN,—I deem it proper you should be advised of the progress of truth in our town. As I understand it, one of the purposes for which the *Adviser* was brought into being was to advise Brethren of the triumphs of the truth. I would like to see more matter of this kind in its pages. It is encouraging and cheering to the people of the Lord to hear of fellow humanity turning to the Saviour. I am happy to say it is in my power to communicate some pleasing intelligence on this point. You are probably aware that Bro. M. E. Lard, late of Kentucky, has settled in Oshawa, and is to devote most of his time on Lord's days to preaching for the churches of Oshawa and Bowmanville. Our object is to have him as much as possible, build up the churches already planted; and then evangelize on new ground. He has just concluded a series of meetings here, the immediate result of which was twenty immersions and several united who had been immersed, making a total of about thirty additions. We have also established a Sunday school, and are immediately to enlarge, renovate and fit up our meeting house. These results of Bro.

Lard's labours give us much strength and courage.

It is known to many of you that the church here has been in a low state for some time. We could not entirely overcome the injury inflicted upon the cause here by that —— man, who "vowed he would break up the church, root and branch, if it lay in his power." Many of you also know he endeavored to do the same at Owen Sound. Judge then of our great joy in seeing so many come forward to confess the Saviour. Those who have recently united are mostly young people, only four or five heads of families. O, it was charming to see them bow to Jesus. We think much good seed was sown that will yet produce fruit.

• Bro. Lard is truly a great and good man. He is one of the clearest and closest reasoners I ever heard. Indeed he leaves not a point to which the caviler or objector can take exception. When he closes a matter up, it is closed up entirely. He completely entangles the sinner and sectarian, and leaves them no alternative but to writhe in their sins and follies, or come out and obey the Lord. He was listened to with profound attention; although the audiences were large, indeed much crowded, the silence was so deep that by times it was really oppressive. For most of the meetings our house was quite too small. This is only the beginning, and we anticipate much more good, as the result of his labors during the year for which he is engaged. Engaged! did I say; yes, engaged. This may not sound well to some, as there may be some, or perhaps there may be a few, disciples in our land who object to engaging and paying a man for preaching, or, in other words, remunerating him for laboring in the gospel. Those who thus object, as I think, violate one of the clearest commands of the New Testament. I would ask such objectors how long, suppose you, we here in Oshawa would have to labour as we have done before we could see such results as we now see. I want you to look at this, and remember that "the laborer is worthy of his wages," and that no church can prosper as it should and might that neglects or refuses to reward the laborer; It is manifestly unjust, most decidedly. No individual can stand justified before the Lord who clings to his wealth and lets the preacher labor among them and even pay his own travelling expenses. Brethren, I want you to look at this and well consider it.

I would speak in Bro. Lard's behalf in regard to his Quarterly; I would like to see it get a wide circulation in Canada. The first number of the second volume is soon to be issued. It is a noble and good work. We may feel proud to put it into the hands of any man. Brethren, subscribe for it.

I could relate many pleasing incidents in connection with our late meeting, but as brevity is a positive law of the "Adviser," I desist.

JOSEPH ASH

OSHAWA, 1st Oct. 1864.

THE LAND IS COMING.

So the sailor sometimes says when the vessel is nearing a harbour. Do not some brethren talk much after this fashion? "How fast the sects are coming over with regard to instrumental music!" says a preacher who had introduced a melodeon to do the singing. "What a reformation is going on among the sects!" says another, why they told me I preached a first rate orthodox sermon the other day. (You did not mention the terms of salvation.) "The sects are coming nearer" says another—we do not think it wrong to employ the term "Reverend" when speaking of preachers—neither do they! Besides how convenient to have Rev. Mr. so-and-so on the door—people will easily know that a preacher lives in that house. And when they are coming to the door they will feel that they are approaching some superior being. Rev. Mr. Paul, was your engraven knocker conspicuous when you worked with Rev. Mr. Appolos at the tent making business? Rev. Simon Peter, what became of your inscribed knocker when they scourged and imprisoned you? Rev. Messrs. Paul and Silas did you lose your official title when on your way to Philippi? How is it they scourged you and put you into prison? But they had more sense in Lycaonia! more genteel—more respectable! Ah! they were sound in the faith. When the Rev. Mr. Barnabas and yourself approached they must have seen your official indications standing out in bold relief. And Brother Paul why did you tell them you "were men of like passions with them, and that you had come to turn them away from such vanities!" What a sickly sight! Brethren apeing the sects in things which are no where countenanced in the word of God, and which in themselves grieve the meek followers of Jesus!! The solemn day

is coming when we shall all be put to the proof. Where *then* will be the men who loved the chief seats in the synagogues, and to be called Rabbi, Rabbi! Lord, Lord, have we not prophesied in thy name? "won't avail then." Alas for the wood, hay and stubble when Jesus comes!

MORDICAI.

EXTRACTS.

DIALOGUE BETWEEN AN OLD AND YOUNG PREACHER.

SIXTH INTERVIEW.

Young Preacher.—Father T. my mind has been, and yet is much embarrassed on viewing the effects of the gospel now preached, in comparison of what they were on its first promulgation. Will you explain to me the reason of it?

Old Preacher.—I will gladly try. It is an important matter, and has not been sufficiently considered by the present generation of Christians. I will state what I view to be the causes—1st, negatively; and 2nd, positively.

1. Negatively. It is not because we have not the same gospel. This must be acknowledged by all. It is not because we have not the same gracious and Almighty God and Saviour, who are the same yesterday, to-day, and for ever. It is not because we have not the same privilege, for the throne of grace is as accessible by the fallen world now as then—the same Spirit of promise—the same life and salvation offered freely to all, without exception—the motive to obedience proposed to the world in every age.

2. Positively. I consider the reasons why the gospel produces not the same great and good effects now as in the first ages of the church to be many, which are necessary to be known in order to be corrected, as soon as can be done, as far as human agency is concerned.

The early rise, growth, and establishment of the apostacy spoken of by Paul (2 Thes. ii.) is one great cause. The two witnesses—the Old and New Testaments—have been prophesying in sackcloth ever since, as predicted by the Apostle John.

Another representation is a star falling from heaven, which opened the bottomless pit, and a great smoke, as of a furnace, issued thence, which darkened the sun and the air. This smoke is the doctrine of devils, and of men under their influence: this has darkened the character of God, the sun and shield of his people, and has obscured the scriptures, which is the air through which medium he shines and communicates light and life to them. Well may the two witnesses be in sackcloth and mourning, when their testimony is so obscured, and so little effect produced among mankind now! Oh, that the Christian world would lay these things to heart! They stand in their party feuds and divisions an impassable, dark mountain, between

the world, with its countless millions, and heaven! All this is the influence of Antichrist though Christians will not consider—they will not reform. This antichristian influence on Christendom, I believe to be the great cause of the difference between the effects of the Gospel as now preached, and when preached at first.

Another cause is the great want of piety and devotion to God and his cause. Without these we can never hope for better days. It is now deemed essential that every preacher should be well versed in the doctrines of his party, and to know well how to defend them from the attacks of opposing parties. They must learn the art of parrying off the blows of adversaries, right or wrong; never to yield in one point, or submit to one argument, however just and plain. By this they learn to speak lies in hypocrisy, and proceed on till they believe a lie. The hours set apart for meditation and secret prayer are neglected, or, if attended to, are interrupted, and the thoughts of the heart directed to these divisive doctrines, how they can be established or overthrown to advantage. When the Scriptures are read, it is not to hold converse with God—to learn duty and do it—but to find something there to establish their received doctrines of controversy. When the pulpit is ascended the burden of the sermon is the agitated controversies of the day, teaching the congregation the art of war. The same subject is continued in private circles.

A preacher should never preach a doctrine to the people, the power and efficacy of which, in converting, sanctifying, comforting and building up into Jesus, he has not experienced, does not experience in himself. Then truly is he eloquent, and earnestly speaks what he knows to be true, not only from the testimony of the Word, but also from a heart felt experience of its power, leading him to divine love and obedience. His earnestness and godly zeal in speaking arrests the attention of his hearers—he *so speaks* that many believe and turn to the Lord, and saints are built up and comforted. Such were the first gospel preachers, and hence their great success in winning souls to the Lord. Such preachers of the same gospel now would produce the same effects; but such preachers will not be found, unless they pursue the same course the Apostles did. They denied themselves of all honor, ease, and wealth, and sacrificed all to the Lord. They were often in prayer and converse with God—they had communion and fellowship with the Father and the Son, and of course had fellowship one with another. They were holy in all manner of conversation, or behaviour—the Spirit of God and of glory rested upon them. They viewed their citizenship to be in heaven, not on earth.

Another cause is, the preachers, not impressed with Divine truth, are rather inquisitive after the new than the old paths, are more solicitous to please men than God—to preach themselves, rather than Christ Jesus the Lord to substitute opinions and speculations of truth for truth itself. Were Socrates with his Pagan spirit to

learn and preach the gospel, he would preach it as well, and with as much effect on the people, as preachers now do who are unimpressed by the truth.

Another cause exists among the people who hear, as well as among the preachers who preach. They have become generally partial sceptics, and therefore reject the truth when addressed to them. The reason is obvious. They hear so many contradictory doctrines, all claiming to be the word of God—they see so many wrangling parties, all claiming to be the church of Christ—they see so much debate, contention, and strife among those who profess the faith of Christ—they see in professors so little brotherly love and piety, so little kindness and good feeling, so much worldly-mindedness and selfishness, so much carnality and pride—that they half conclude there is no reality in religion. The sects become a stumbling-block to the men of the world—instead of giving them light to guide them in the way of life, they exhibit darkness—instead of healing and preserving, they corrupt them. Till churches reform we may not expect to see a reformation among the men of the world. They are to be the light of the world, the salt of the earth.

Within the churches we find a great deal of unbelief, bordering on scepticism, and this is a cause also of the little effect produced by preaching the gospel. How many run well for a while, and afterward fall away—how many have only a name to live, and are dead—how many have a form of godliness, but deny the power thereof—how many are loud and zealous to promote a party and defend their party doctrines, who have no zeal for practical religion no engagedness to promote it, no delight in prayer, nor in the ordinances of God's house. What is all this? Whence do these things proceed? Surely, from unbelief in that gospel and Saviour they profess. This unbelief long continued, becomes more and more sceptical, till they plunge with a groan of despair into eternity. All this is seen by the discerning world, and hardens them against the reception of truth.

F. P.—I am alarmed at the picture you have drawn, am awfully afraid for the preachers—for the church, and for the world. Oh! what must be done?

O. P.—We must pray God to effect the union, and leave the means with himself. He can do it: this should satisfy us. We must not only pray, but do. We should be co-workers with God—every one should be engaged, and as large bodies move slowly, let each one begin in himself and correct his own errors. Labor after the character of the pioneers of Christ's church—act as they acted, and say not of your brother, "Lord, and what shall this man do? What is that to thee? follow thou me, said Jesus." From small beginnings great effects have followed. You, my son, may be the instrument which the Lord may use to effectuate his purpose. Be often on your knees before him—

plead fervently and diligently—read the Word with prayerful attention, and be instant in season and out of season. "God is love."

F. P.—Oh, for the spirit of grace and supplication! I desire to be in relation to God as clay in the hand of the potter. Oh, that he would deign to make me a vessel of honour to his glory!

O. P.—Amen!

B. W. STONE.

LOVE TO JESUS.

I love Jesus!—who can blame me,
For his love was great to me,
When to earth he came to save me,
Died upon the accursed tree.

Think what wond'rous love and mercy
And I know you'll love him too;
There he died, what condescension,
Died for sinners such as you.

See him prostrate in the garden;
See him nailed upon the tree;
'Twas for guilt, to purchase pardon
And from endless woe to free.

Now before his Father's throne,
All the angels him adore;
See the Saviour, pleading stands,
Pleads for sinners evermore.

See him next, he comes in glory,
'Tis the last, the judgment day;
Then before his glorious presence
Heaven and earth shall flee away.

Where!—oh, my soul! shalt thou be found
When the Judge of earth shall come?
At the right hand or the left,
What shall be thy endless doom!

But I hope through Jesus' merit,
Then to hear his gracious word;
Come ye blessed, come inherit
All the glory of your Lord.

ISABELLA J. MILLS.

Ayr, C. W.

MY CHURCH.*

Well, reader, I have at last completed my house; and now it is done, how sensibly do I feel that it is all of the earth earthly—Having now finished it I am a little at a loss to know how best to dispose of it. Upon the whole I have decided to make a present of it to a congregation of Christians who live in the city where I have built it, but who as yet have no house of worship to meet in. These Christians are a peculiar people, being zealous of good works; they refuse to be known by any other names than those worn by the primitive Christians; and strange as it may appear to you, they have no

* A good man who does not give his name, has been building not a castle but a church in the air—that is, a meeting house which he calls a church. Having completed his building he comes across a sort of model congregation to which he presents it. The above is a fragment of his description of said congregation.—Ed. B. M. H.

creed but the Bible. They seem to me a right worthy people, and I shall make them a present of my house.

Having now enjoyed, gentle reader, an opportunity of meeting for several successive weeks with the congregation to whom I presented my church, and having by enquiry and personal intercourse made myself pretty well acquainted with them, I propose to give you some account of this rather remarkable, if not singular people.

The congregation numbers in all fifty. Their personal appearance at first on entering the church struck me as a little odd. They all dress most noticeably plain. I do not mean that either the men or women have any uniform fashion after which they cut, nor that all of either sex dress in the same kind of goods I mean strictly that they dress very plain. The material in which the men dress, although remarkably neat and faultlessly clean, I take to be quite cheap. One thing among the females struck me with peculiar force—not one has her ears pierced, and they wear no jewellery. I have not seen a single ear-pendant, wristlet, or ring; nor among the men so much as a breast-pin or watch-seal. I learn that they have these things at home, and wear them on ordinary occasions, but never in the house of God. In that holy place they say all should appear in a style remarkably neat and pure. I think I have never seen a worshipping assembly exhibit, in its outward appearance, so little of earth as this. Being curious to have a reason for it, as I took for granted they had one, I approached one of the overseers of the congregation and asked him why his brethren dressed thus. He blushed and modestly replied, "Friend, your question is legitimate, but it elicits from me a rather painful answer. There are many poor in our community, who cannot afford to dress better than you see us dressed. They would feel pained by a difference in dress which should constantly remind them of this circumstance. Some of these are here to-day and are members of our body, but you cannot distinguish them. These brethren are very dear to us, and we are unwilling to hurt their feelings by dressing better than you see us dressed. Besides, we think it right in us to appear thus in the presence of God. We hence have a double pleasure in it." I turned away from this good man saying in my heart, these are Christians indeed, and hence know how to "condescend to men of low estate."

Again I think I notice something very peculiar in the greetings of these people on coming into their house. They grasp each in the hand so quick and strong, and give each other a look so cordial, sweet, and kind, that I declare it is worth while attending their church merely to see them meet. Nor can I detect in their intercourse even the slightest approach to vulgar familiarity. They evidently know how to be courteous, and not only so, they certainly love each other most tenderly. The warm virtuous look of the eye, the amiable unsmiling smile,

together with a mannerism indescribably bewitching, most clearly evince this. I am in the habit of attending church at several other places besides this, but nowhere else do I see anything even approaching what I witness here. These meetings affect me much. My feelings are often deeply moved, and for the life of me I cannot tell why. Every body seems delighted to attend the place. The very atmosphere you breathe seems quick with divine life. The attraction to be here is irresistible, and then you linger on the spot as if held in some strange spell.

In their order of worship several things strike me as noteworthy. In their singing, which I pronounce excellent, I discover they prefer the older type of tunes. "Old hundred," for instance, seems a favorite with them, and in almost all their Lord's-day meetings I notice they sing

"Safely through another week."

They seem, too, to be much attached to that fine old piece,

"O, Thou Fount of every blessing."

In all this I must confess I think their taste excellent. Those grand old airs are the very melody of the soul, and those matchless hymns the very utterances of the pious heart. When the Holy Scriptures are to be read they all stand listening in profoundest reverence. While the reading is proceeding each member holds in front an open Bible, looking on. This done they all resume their seats. They stand, they tell me, as a token of respect for the holy word of God. I could wish the custom universal provided it prevailed through real respect for the Bible and not as a mere form.

Their prayers, in some respects, are remarkable. Every member in the church takes part in them when called upon. They are very free from all conventional forms and stupid phrases. They seem to be more a simple confiding talk with God than anything else. Yet to me there is something grand in those simple measured petitions. They become deeply affecting. While listening to one the other day I felt as if my heart would break. Determining, if possible, to discover in what this secret power lay, I resolved to jot down one of these prayers and study it. I here transcribe it:

"All merciful Father, thy little flock, still helpless and poor, are in thy presence again. In the name of our blessed Mediator we come, and since unworthy, in deep humility, Turn not thy face away from us when we cry to thee. Here us in thy clemency, and when thou hearest forgive. We have all been kept through another week, have had our bread and clothing from thee. Accept our humble thanks for these thy favors. Teach us to be always grateful, and help us in all our ways to acknowledge thee. Keep us in safety through another week. Suffer us not to be tempted. Save our eyes from tears and our feet from wandering. Remember, Lord, especially remember our Brother Lamb, who lies so sick to-day. His life is in thy hand; may it be thy will to spare him. Pity his anxi-

ous wife, pity his helpless little ones; and restore to us our brother again. Oh! hear us in his behalf. But in all things thy will be done. Amen."

When I arose I had a secret impression in my heart that God would spare that man. How this may turn out I cannot tell, but such impressions do me good and I like to have them. Now in the foregoing prayer there is certainly nothing great or very striking. Indeed, to many it is difficult to see in what its power lies. Ah! reader, its power lies in this, that it is uttered from a pure heart that felt every syllable of it. This is its secret.

The preaching is eminently didactic—that is to say, it is designed to *teach* the people the Holy Scriptures. Hence, it generally consists of a very clear, simple exposition of some chapter, paragraph, or verse. On leaving the church you seldom hear the common question, "How did you like the sermon?" On the contrary, the remark you generally here is, "I never understood that passage so well before." Indeed, it is a common saying, that if you want to hear something nice, go either to Trinity or Grace Chapel; but if you want to hear the truth, go to Bethel. The discourse being over, a hymn is sung, which closes this part of the services of the day.

The next thing in order is the supper. A table is now prepared, covered with clean white linen. On one end of this, near the preacher, stands the loaf and cup, the latter being in all cases the pure juice of the grape. A simple thanks is offered for the loaf when it is distributed, all partaking of it standing. Next the wine is disposed of in the same way. I was curious to have a reason for this part of their practice, remonstrating at the same time against their attitude and their long, unwieldy table. They told me that as no position was prescribed, they regarded the matter as left entirely to their own choice; that they preferred standing merely because they thought it the most reverential attitude. They added, however, that as neither this nor their table was a question settled by the Bible, it was no matter of conscience with them—that if a better course were pointed out they were quite ready to adopt it, or if any member's feelings should be hurt with either, they should certainly abandon it. This indicated a spirit so tractable and so non-proscriptive as to command my praise, and to make me regret that I had even named their standing or their table. Thus should all questions unsettled by the Bible be viewed and treated by Christians.

In the evening the congregation again meets, but their time is now spent in reviewing the chapter commented on in the forenoon. Their intercourse is very free, all taking part in it. They evince a wonderful skill in eliciting the meaning of a passage. I was really surprised at the depth of their penetration, their powers of analysis, and their seeming intuitive perception of divine truth. I attributed it all, however, to the fact that their minds are kept in constant contact with the word of God, which

must in all cases, give precision as well as reach to thought.

The public services of the church now usually close, and the members return home to spend the rest of the day in reading, meditation, and prayer. I was remarkably struck with one peculiarity in their private dwellings—*every house had a closet for prayer*. I had never seen anything of the kind elsewhere. I am told that every member of the family, at some hour of the day, repairs to this closet for secret prayer. Here fathers take their little sons, and making them kneel in their presence, put their hands on their little heads and implore the blessings of God upon them. The mothers especially are said to do this. And certainly I never saw so pious and so well-behaved a set of children as these Christians have. They are never seen gadding about the streets on Sunday; or strolling up and down creeks fishing. The children seems so intelligent and kind, that their parents are never so happy as when at home in their society. I wish it was so elsewhere.

These Christians evince the greatest solicitude for the salvation of their neighbors, often urging upon them privately, in meetings sought for that very purpose the necessity of becoming obedient to Christ; but if possible, still greater solicitude for the safety of those who have united with them. A few weeks since a man united with the congregation, who was notoriously covetous. The day after he was baptized the Elders visited him, when the following occurred; "We visit you to-day, dear brother, for the purpose of confidential talk. You are now one of us, dear to us as our own flesh, and we greatly long after the prosperity of your soul. The sin we come to warn you against is covetousness. You have the reputation in this community of being a very covetous man, and we have reason to think you not wholly undeserving the charge. Remember, if you persist in this sin it will ruin your soul. Remember, further, that our congregation has not joined you, but that you have joined it. It hence has claims not only upon you, but upon all you have. We shall expect from you many a proof, in the way of liberality, that you are deeply penitent for the past, and that you are now wholly consecrated to Christ." All this was said in the most affectionate spirit, and with deep emotion. The only reply the man made was, "Brethren, kneel and pray for me." They all kneeled and prayed and wept. On rising the man said, "Brethren, you are true men. Nothing but a sense of duty could have prompted this. I thank you for it. But in time past I have sinned and greatly perverted myself. I am young in the cause, and my past life may sometimes have the effect to obscure my judgment and prevent my doing right. Will you counsel me, brethren, and tell me what I ought to do, and with the Lord's help I will do it." They said, "We will," and grasped his hand and fell on his neck and wept. That man seems effectually cured—he even thinks the church most mild in its demands upon his liberality.

Thus is every member dealt with that enters their congregation. Right off they attack his sins, be they what they may, and never desist till they have either cured him or put him away. They will not endure them that are evil. The reputation, consequently, of the congregation in the community where it meets is most salutary. Its power for good is truly wonderful. It seems destined to effect a complete revolution in its vicinity. True, the other churches of the place affects to treat it with great scorn, pronouncing it not orthodox, and the like; but nevertheless it is very evident that it controls notwithstanding the best minds and the best hearts in the town. How it should exert such an influence is a complete enigma to partizans, and to no one else. Its power is easily accounted for.

The congregation suffers no one of its members to be in debt. Not for a moment will they allow the apostle's injunction, "owe no man anything," to be disregarded. They will put away a member just as quickly for breaking this precept as for adultery. They say they know no distinction among the commands of God; that they are all alike important with them, and that if a thing be enjoined in the word of God, that is enough for them; that they then resolutely require all their members to comply with it. They consider the disregard of the foregoing precept by sister churches to be productive of incalculable mischief. It is much to be regretted that their example is not universally followed.

If a member of the congregation happens to visit a ball or dance, he or she is not even so much as called upon for an apology. The church takes for granted—and *this is well known to all the members*—that its yoke has become burdensome, and quietly proceeds to remove it. Such is the promptness of the church to act in this and all like cases, and such the majesty of its calm, affectionate manner, that every act of this kind is effectual.

Again, in their intercourse one with another and with the world, there is another rule from which they resolutely refuse to swerve: *in all things they do to others as they would that others should do to them.* They tell me they never suffer themselves even for a moment to disregard it. They train themselves for it, and strengthen themselves for it, and hence find it most easy in practice. They say the pleasure arising from scrupulously living up to this rule is one of the most distinct and peculiar belonging to the Christian's life. They seem to be at an utter loss to understand how professors can ever so far forget their best interests and their truest happiness as to neglect the rule. In the correctness of this judgment I must confess I feel myself obliged to concur.

But, reader, though I delight to linger over the lineaments of this church, yet must I bring this piece to a close. How long, oh! how long, before the religious world will become in spirit and in deed what the Master intended it to be!
—*Lard's Quarterly.*

MARK XVI. 15. Go ye into all the world and preach the gospel to every creature.

Go forward into all the world
With heavenly love and truth unfurl'd.
To every creature under heaven
The gospel may be freely given.

My stores with heavenly grace o'erflow
To men of every tongue below.
I hold the welcome out to all,
Who ruined are by Adam's fall.

It is my will, O shout the cry
Through every clime beneath the sky;
That every child of Adam's race,
May share in everlasting grace.

Tell all the world that I have power,
To save in every perilous hour;
Tell sinners tinged with every blight,
That I will make them clean and white.

I willing am and able too,
To save the Gentile and the Jew;
For I'm the faithful just and True,
And I will all their hearts renew.

Go tell that weeping mother there
To cast on me her every care;
Though she's down-cast and sore distressed
I'll place her high among the blest.

The chirping birds through air that fly,
With food I always do supply;
I deck the earth with flowers and grass
Which human dresses can't surpass

Shall I not far more mindful be
Of her who has her faith in me?
I'll soothe her sorrows' quell her fears,
Remove her doubts and dry her tears.

The generous father by her side
Who loved her since she was his bride.
Tell him to give his heart to me,
From every care I'll make him free.

Pass not the cripple nor the blind,
For I was never so unkind;
I gave the blind their sight on earth
I healed a cripple from his birth.

Tell children too of every age,
Though high or low their parentage;
My arms arround them turned in love
I ranked them with the best above.

ALWAYS CHEERFUL. ALWAYS HAPPY.—He takes everything patiently, meekly, quietly, smilingly; always looks upon the bright side; no matter what comes in his way, what crosses or losses, troubles or trials, all the same; if any crooked, crabbed stick, or knotty subject cross his path, he gives them a gentle brush, and on he goes—no jarring, contending, or sparring. O what blessed traits in business men and women, mechanics, merchants, postmasters, and clerks.—Men of these sterling habits are apples of gold in pictures of silver, or like the sun bursting through dark and misty clouds or a foggy atmosphere; they impart a healthful glow, a cheerful vivacity, even to the bosom of the morose, the sour, and the crabbed.

AS THE MEMORY relieves the mind in the vacant moments, and fills up the chasms of thought with ideas of what is past, we have other faculties that agitate and employ her upon what is to come. These are the passions of hope and fear.—*Spectator*.

BE FIRM.—The wind and waves may beat against a rock standing in a troubled sea, but it remains unmoved. Vice may entice, and the song and the cup may invite. Beware: stand firmly at your post. Let your principles stand forth unobscured. There is glory in the thought that you have resisted temptation and conquered. Your bright example is to the mariner upon a sea-shore; it will guide others to the port of virtue and safety.

EVANGELISTS' ADVICES.

• Visited Stouffville once. Two good meetings. The Brethren need a weeks labour in that locality. Held some meetings near home in Bro. Trull's settlement in connection with Bro. Thompson of Bowmanville. Attended some of Bro. Lard's meetings in Oshawa. Took him to the Wednesday evening meeting in Toronto. Sent word that we would be there, but when we reached the house the meeting was under way and Bro. Beatty did all the speaking. I wish Bro. Lard could preach one week in that city. Had the pleasure of immersing one near Bowmanville. Then started for Norval. Spoke in Stouffville on the way. Called on Bro. Rutherford in King. Heard some good news which will be found in another place. Rested for the night in the hospitable home of Bro. Malcolm Campbell. Next morning found the meeting near Norval. Bros. Black and Anderson had been there part of the previous week. The former had gone to King or Nottawasaga. Bro. Anderson and the writer continued the meetings in Norval till the evening of the following first day. And with the assistance of Bro. Menzies held three meetings in Churchville also, where we found Bro. Snure, Sister Matilda Hall, Wismer, &c., We were highly favored the last first day in Norval with visitors from other localities. Bro. McKechnie from Glenelg. Bro. and Sister Post, from Postville. Brethren McKinnon from Erin. Brethren Clarke, McKechnie, Sinclair, Campbell and others from near Cheltenham, and Bro. and Sister Bessy from near Georgetown. One was immersed and another gave the confession; but the Rev. Mr. Somebody and some others put "a lion in the way." Prov. Left Bro. McKinnon's on Monday. Reached Bos-

ton in time that evening for Bro. A. to give a good discourse to an intelligent audience. Next evening spoke in Nassugaweya, where we held three meetings. Hence to Culp Settlement. Bro. McKinnon will preserve that peace on faith and works. We forgot it.

CULP SETTLEMENT, Sept. 1864. L.

P. S.—We were glad to know that they have a "Sunday School" in Norval.

We have good meetings in this place; one immersed and two restored. L.

B. FRANKLIN, EDITOR OF *A. C. Review*.

MY DEAR BROTHER,—

In some of your late issues, articles have appeared with respect to which a few remarks from our side of the lake might not be altogether out of place. The papers are not before me, hence no exact quotations are attempted.

1. Notice of steps being taken to bring out a new hymn book. Are not these premature? And will not the new book brought out in this way bring trouble amongst us? That our present hymn book might be somewhat improved is cheerfully admitted; but since it is published by our venerable Brother Campbell and the profits devoted to the cause, should we not be contented with it for a while? And instead of bringing out one entirely new, would it not be better even then to improve the present one? Wise Brethren took this plan before, and the old books *gradually* disappeared. Again, is it wise and prudent for one or a few Brethren to undertake the "getting up" of a new book without having some guarantee that it will be accepted by all? We have too many hymns, tunes, &c., now. Better make a good use of the few than mar the beauty of the many.

2. After all that you said in a late No. about Bro. Anderson's "Translation," (and in the main justly said,) what a marvel that in the same issue Bro. A. should acknowledge that at least one word had not been translated! He says the English reader can understand it from the connection. That is just what we had to do with *baptizo*. But he says *paraclete* either means "advocate" or "comforter." Then why not have given us "advocate" or "comforter"?

3. A fashionable and weak attempt at an apology for the use of the word *reverend* when speaking of our preachers, and for bringing

instruments into our places of worship to perform the singing. How did this escape your *stylus*? Such writers nearly brought the *Harbinger* to the grave. Bro. Franklin, Paul placed guards full of terror and dread around the pure, simple gospel; ought we not to be very watchful in these days of declension and degeneracy! May God bless you in your labor of love.

Yours in the hope of immortality,

Canada, 1864.

L.

P.S.—Would it not have been better had Bro. Anderson improved the “version” published by Bro. Campbell than to have brought out a “new translation?” Multiplying “translations” and hymn books will neither “increase faith” nor promote reunion.

L.

FOR THE ADVISER.

Bro. Kilgour and myself spent about two weeks between Rockside, on the front of Caledon, and around, Cheltenham, in Chinguacousy. These neighborhoods are thickly settled and furnish the best kind of materials for building the Christian Temple. The inhabitants generally are substantial farmers and mechanics, with a sufficient supply of merchants, teachers, preachers, &c., to make them first-class settlements. Their Temperance Societies opened their Halls for us, and though our heterodoxy was pretty extensively reported, among them they gave us a candid hearing, and we tried to preach the gospel to them, “saying none other things than those which the prophets and Moses did say should come. That Christ should suffer and that He should be the first that should rise from the dead and should show light to the people and to the Gentiles.” Our stay among these very respectable friends was very pleasing and encouraging, and it made us long for the day when sectarianism and strife and bitterness will be banished from among those who love the Lord and tremble at His word. May we labor for that consummation.

We found Bro. McQuarrie near Cheltenham, severely suffering from a combination of complaints that were likely to cause death in a short time, but the hope of the gospel sustained and comforted him, and at his request the brethren met at his house on the two Lord’s day evenings, we were there to break the commemorative loaf

which privilege he enjoyed much, and we parted, hoping to meet again in paradise. Three were baptized on this tour.

Since then, I spent two days in Esquesing, in company with Bro. Anderson, expecting to see Bro. Lister there, and make some arrangements for labor at the north, but not seeing him, I came here alone at present, hoping however, that before long Bros. Anderson and Lister or Kilgour and Sinclair will visit the good brethren around the Georgian Bay, and come in the fullness of the blessing of the gospel of Christ. In no place are brethren more worthy and reliable than here. Four were baptized in Nottawasaga, excellent hearing there and in Sunnidale, and I am now in Meaford, among old and young proved friends. Bro. McMullen will long be missed by all who visit Meaford and who had the pleasure of his acquaintance.

JAMES BLACK.

Meaford, 22nd Sept., 1864.

“He that hateth, dissembleth with his lips, and layeth up deceit within him; when he speaketh fair believe him not, for there are seven abominations in his heart.” Prov.

“Where no wood is, there the fire goeth out; so where there is no tale-bearer the strife ceaseth.” Prov.

OBITUARIES.

Our beloved Bro. McQuarrie of Chinguacousy was laid in the tomb on the 10th inst., The word of God was very precious to him. He separated it from all other books, and rested for eternal life upon its promises. Sister McQuarrie may truly say “we sorry not as those who have no hope.”

L.

We have just heard that our much afflicted, very patient and well beloved Sister Oliphant has gone to “be with Christ.” Unquestionably she has made a happy exchange; and that our beloved Sister Dabol fell sweetly asleep in Jesus a few weeks ago.

L.

ITEMS.

Bro. Kilgour will please furnish Bro. N. B. with a copy of the last letter sent. ’Twas mislaid.

L.

BRO. PROFESSOR LOOS IN ERAMOSIA.

When we learned at Everton that Bro. Loos was in Toronto, we ascertained by a messenger sent for the purpose, when he would visit Everton, in time to notify brethren in all the churches around us, and from the first to the last we had large, attentive and profitable audiences. On Lord's day, our house 60 x 40, was packed full twice, and in the estimation of the most intelligent brethren, the series of meetings held by Bro. Loos among us, though only a few, were among the most profitable we ever had. His subjects could not, in our judgment, be better selected, and he handled them as we would expect from a man determined to benefit his hearers with admirable simplicity, skill and judgment, so that a child could understand him. May he long live a blessing to the world as a preacher of the Gospel and a teacher in Bethany College.

DISCIPLE.

BRO. LARD IN CANADA.

This efficient proclaimer of the gospel has settled in Oshawa for a time. He has conducted a series of meetings in that place very successfully. He would like an acquaintance with the Brotherhood throughout the Province. All who wish to order his Quarterly (a most valuable work) can address him at Oshawa, C. W. All of which we say on our own responsibility.

CONDUCTORS.

GOOD NEWS.

We learn from Bro. Rutherford that two were immersed in King recently. From Bro. N. Black that four were immersed in Toronto within the last month. From Bro. S. Culp that one was immersed in his neighbourhood, and four from Smithville were immersed by Bro. Kemp. And from Bro. Ash that Bro. Lard had ten immersions in Oshawa.

CONDUCTORS.

To A. H. The 1st vol. of the Quarterly will come to you at a reduced price. There was some mistake in ordering it. L.

We are very anxious that more subscribers should be obtained for the *Adviser*. Can you not, dear Reader, send in at least one name.

CONDUCTORS.

We have been informed that some brethren whom we highly esteem have withdrawn from the Shuter Street Church. This we very much regret. Had wise and experienced brethren been called from other churches, matters might have been adjusted. Such counsel is often of great utility.

We wish our contributors to assist us all they can with items of news, useful articles, &c., but by all means let them condense. Let the articles be brief, concise, short, full of pith. We wish our paper to be filled with useful matter—short pieces—with thoughts well packed. Long articles are seldom read.

CONDUCTORS.

Bro. Loos' Report of Tour too late for this number. L.

Brother Anderson thinks of visiting Pickering soon, say within two weeks. Cannot Brother Kilgour go also? Is there not a "tradition" to the effect that he has so promised? "Hearsay" says that Brother Sinclair will accompany Bro. Kilgour by and bye. Well, if Bros. Black, Anderson, Kilgour, Sinclair, &c., are to be out labouring for the co-operation, we may expect more to be done than in former years. Owen Sound, Derby, Meaford, Collingwood, Erin, Nassagaweya, Pickering, and other places will most likely be visited. May the Lord help us to do all we can for the Captain of salvation.

L.

A large meeting will be held at Omagh, on Sunday, the 6th November next, when Brethren C. J. Lister and J. Kilgour are expected to be present, also several other brethren will be there from a distance.

R. B.

ADVISER.

Published monthly. Only 50 cents is 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.