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Wm. Robertson
Editor
111 Queen St. W.

THE ADVISER.

"LIGHT AND LOVE."

VOL. II. TORONTO, JUNE, 1862. NO. 1.

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THE ADVISER AND ITS COURSE.

Many have been the enquiries, "Why is the *Adviser* not started again? When do you think it will come laden with its advices from the Evangelists? for we do earnestly long to hear where they are, and what they are doing. To all such enquiries, and others of a kindred nature, we have the privilege, and might we not say the pleasure of answering that the *Adviser* has again commenced, with the confident expectation of its regular monthly visits being continued.

The primary design in starting the *Adviser*, was to furnish a medium, through which the Evangelists might communicate with the churches, in reference to their intended visits, report their labours, additions and other matters connected with the progress of the Lord's cause. The other articles, whether original or selected, were secondary, the filling up of the sheet, to be governed by the law of what ever is instructive, useful and edifying. Such

was the original intention in getting up this periodical, and such is still the object in continuing its publication, so far as the writer is concerned.

The *Adviser* is the *organ* of no co-operation existing among the churches, the *symbol* of no *organism* of an unscriptural character. It has neither horns nor sacerdotal mitre surmounting its head, nor scarlet robe enveloping its pages. It has not, neither will it seek to have any antagonism with Brethren, nor with any publication issued by them. It is coolly determined, from prayerful deliberation, that it shall fulfil its mission as indicated by its motto, LIGHT AND LOVE.

According to our lessons taken from the word of God, the publishing or discussing of private or individual character of Brethren, belongs not to the pages of a periodical, but to the church. Therefore, no Brother nor sister, we trust, need ever be afraid to peruse the pages of this monthly, under the dread of meeting with something detrimental to the character of any one, even nominally associated with us in the Gospel. While personalities and assaults on private character will ever be scrupulously ignored, the defense of the *Truth* as it is in Christ—as we have learned it—will be sacredly and uncompromisingly attended to; for it is one of the articles most surely believed by us, that "to contend earnestly for the Faith once delivered to the saints in the spirit of meekness," is a command still binding on the disciples of the meek and lowly Jesus. Let both writers and readers of this humble and unassuming periodical have constantly before them, by the eye of Faith, the glorious and Divine character of the author of eternal salvation, the extension of Messiah's Kingdom, the perfecting of Christian character in reference to that immortal destiny awaiting

the saints, and then shall we grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

It behoves us to state here that not only will the *Adviser* be enriched by the productions of our gifted Brethren, Sheppard and Lister, as formerly; but our experienced and highly esteemed Father Black and Brother. L. Parkinson will contribute as well as others not named; if not constantly, very frequently; besides being ready to counsel in all that will affect the usefulness of this paper.

Beloved Brethren—in voluntarily assuming the responsibility of reissuing the *Adviser* in conjunction with Bro. Lister, two considerations have influenced us in coming to this decision. First, our matured conviction that the social and religious benefit of the Brotherhood in Canada would be greatly promoted by having such a medium of news in operation. From this conclusion several highly esteemed Brethren no doubt will dissent. We will not, however, take upon us here the task of stating the premises that have led us to draw this conclusion. Toward such Brethren we trust ever to be able to cherish pure christian love, independent of our agreeing or not agreeing about the publication of certain periodicals. Second, we have assumed this responsibility from having heard many Brethren expressing an ardent wish for its re-appearing. While we would therefore affectionately solicit your support and request you to do all that you consider right in giving circulation to this monthly; we would deplore the thought if any were to do so at the expense of one atom, or the smallest particle of a good conscience. Neither do we ask this support if it cannot be done without engendering strife or awakening the unhallowed feelings of partizanship among the disciples of Christ.

Brethren, we have confidence in your liberality, in your enlightened judgment and your scrupulous regard for Christian principle. Therefore, let each and all give a response to this request as matters really exist. To our own Master we individually stand and must give in our account. That we all may be able to do so with joy, and hear with pure delight the blessed announcement; "Well done good and faithful servant, enter you into the joy of your Lord,"—is the sincere prayer of your Brother.

In the Lord,

J. KILGOUR.

Rockwood, May 18, 1862.

Brother Kilgour and myself are this far on our way to the west, intending to visit Fullerton, Lobo and Mosa, before we return. The attendance at our meeting in Shakspeare last night was very small. Brother Alexander Campbell informs us that Brother Walter Milne, himself and two others met, for the first time to break the loaf, two weeks ago last Lord's-day. He hopes that other brethren who live within reach of them will join them. I look upon this small beginning in Shakspeare as a step in the right direction, from which we may expect, through the divine blessing, much good to result to the brethren themselves, and also to the community around them. Both these brethren are well known in this neighborhood for the last 15 years, as zealous and intelligent advocates of unsectarian christianity. Brother Milne, like most of his class pioneer preacher, laboured hard on his farm, clearing it and cultivating it to provide an honest living for himself and his family on week days like his neighbors, and, on the Lord's days he would travel often many miles through the wilderness to his appointments, in destitute settlements, to preach the gospel without any remuneration here, but the consciousness of trying to do good. These brethren deserve our sympathy, our prayers and our aid.

JAMES BLACK.

Shakspeare, May 15, 1862.

CORRESPONDENCE.

THE ADVISER.

Some of our readers may wonder why our little Magazine was laid on the shelf for nearly a year; that the Brethren in C. W., with a few exceptions, wished its continuance, is unquestionable. Still advice was heard here and there expressing fears as to consequences—that it might produce division, alienation, &c. &c. For their sakes I suppose, and some other reasons not necessary now to mention, one of the Conductors thought it wise and prudent to stop the *Adviser* and assist in publishing another periodical, (the title and prospectus of which I cannot give,) with a view of having only one instead of two works published for the

brotherhood in this Province. But the reasons for commencing and the purpose in continuing the *Adviser* were already stated on pages one and two of the first Volume. Were we to express our design in its resuscitation the same principles would be reiterated. Alienation or division amongst Brethren is to us a source of lamentation. We love union and plead for it, but will never seek it by a compromise with error, nor at the expense of truth. Howbeit, the *Adviser* multiplied friends—created no enmity any where; neither does it intend so to do. We have yet to learn that stopping our paper was the slightest benefit to any well-wisher of the cause of Christ. We are truly thankful to the Brethren who were so active in obtaining subscribers for the first Volume. We hope their zeal has not languished. Bro. Abraham Knowles, of Pickering, sent the money for forty Volumes, and ran his own risk in getting parties to take them; he however, in time sent for more. The Brethren in Erin, Eramosa and other places helped greatly. Shall we not look for their assistance—their co-operation in recommending? We may have more difficulties with which to contend now than at first, but persevering energy will enable us to surmount all. Fifty cents, (and that is all we will take from any party) for a monthly, containing one-third more matter than some dollar prints!! In view of this may we not say, *who could not read the Adviser?* The printer's terms are as favorable this year as before. With the Lord's help we will push it forward vigorously, and live in hope that we will see the day when there will be a balance to the credit of the *Adviser*, which may do something towards sustaining a preacher; but this depends upon the extent of its circulation. Remember all is done *gratis* except the printing and actual outlay. Whenever the Brotherhood in C. W. think the *Adviser* is not needed, they will please let us know by writing or otherwise and we will abandon it without a whine or murmur. In the in-

terim we say—come Brethren and Sisters, let us try to induce as many as we can, whether Disciples or not, to take it. Do all you can before the second number comes out, so that we can calculate somewhat nearly as to how many we shall get printed. Let us do all things without murmuring and disputing. Original articles may be expected from Brethren Black, Parkinson, Kilgour, and Sheppard. We also hope that Brethren Hayden, Farewell, Ash, T. C. Scott, J. Beaty, junior, and others, will contribute as they find opportunity. May the Lord direct our hearts into love, truth, righteousness and peace, and into a patient waiting for His coming.

ONE OF THE ADVISER'S FRIENDS.
Uxbridge, MAY 24, 1862.

EXTRACTS.

NOAH ON INVESTMENTS.

A COMMERCIAL SERMON.

Noah was a remarkable man. Old Noah we mean, the father of all the Noahs. Noah was a good financier. He was one of those long-headed men whose brain always commands a premium. Such men are scarce in those latter days. Noah knew when it was safe and best to make what they call in Wall Street "a bold strike." He was willing to take, as his neighbors doubtless thought, a big risk. He was willing to invest his whole capital in one boat. Now Noah's boat must have cost a great deal of money, for we have the best authority for saying that she was a *wonder*. Indeed she must have been a *model*. Probably she excelled the Great Eastern, for in one of the longest storms on record we have no proof that she ever floundered. As Noah was a shrewd man, it is fair to suppose that he expected his investment to *pay*. He undoubtedly looked for big dividends. His faith in regard to the results was remarkable. He expected more than the stockholders of "Pacific Mail," who get "five per cent. quarterly." Noah knew the worth of money, for he was a working man. He didn't make his fortune in stock speculations, corner lots, or on army contracts. No. He was one of those slow and sure sort of men, who always kept their eye on the future, and therefore didn't dabble much in soap-bubble operations. Noah had neighbors who didn't believe that the boat speculation would pay. They thought it was putting too many eggs into one basket. According to "true business principles," he should have

"scattered his risks" a little. But Noah was an independent man; he had a mind of his own; he was firm. He wouldn't budge a hair from what he thought was best for anybody—not he. Noah's neighbors were undoubtedly very wise—say as wise, upon an average, as our capitalists in Wall Street. One day those sage men called a meeting of distinguished citizens to consider what was best to be done in regard to this boat-building business. There was a large gathering, and poor old Noah had to take it. The principal speakers called him a radical, a fanatic, a crazy man, and many other hard names. Finally, a committee was appointed to wait on Noah and expostulate with him for his folly. They took the first fair day to perform their duty. When they drew near, Noah was busy hammering away at his "oid hulk," as they called it. The following conversation occurred:

COMMITTEE.—Good morning. We have called to have a little chat with you on business matters. We want to know what on earth you are driving at—what you are about here—spending so much money in such a wild speculation.

NOAH.—Good morning, neighbors. Glad to see you—very busy, as you see—hav'nt much spare time. Take a seat on that plank—talk away, and I will keep right on, for I must spike on this flooring—fore sundown—I'll hear you—go on.

COMMITTEE.—Be good enough to tell us neighbor Noah, what in the world you are thinking of. Some of the good people hereabouts believe you are crazy—yes, they do. They don't think it right to waste so much time and money in such a moonshine operation. Why, Noah, you have been more than seventy-five years—ever since some of us were boys—hammering away at this old hulk, and we think it is high time to stop. If you *don't* stop, Noah, we "can't be responsible for the consequences," and, besides, when you get this great concern finished, what are you going to do with it? Where are you going to launch it, Noah? There isn't any water within forty miles of here. Don't you know it, foolish fellow? Come now—just haul off. You are an old man, and ought to enjoy yourself the rest of your days, and—

NOAH.—(Interrupting.)—Now gentlemen, excuse me, I think we shan't agree—am very busy, you see—must finish up my boat in just twenty-nine years, and can't be interrupted. Large investment, to be sure, but I think you'll say I'm right in the end. I intend to put my capital where it will be secure, and besides, I want to provide for the future—to look out for myself and family. There's trouble ahead, and I mean to prepare for it. You think you are right, while I *know you are wrong*. Am sorry, gentlemen, but I'm going—ahead; I believe if a man does right the Lord will take care of him.

COMMITTEE.—Well, Noah, we find that all we hear about you is true. You are no business man—no financier. You are a fanatic—a radical—and we advise you to stop short, or as we said before, "we can't be responsible for the consequences." Come, Noah, we expect a great time over on the Plain to-morrow—plenty to eat and drink. Come now, quit that nonsense—it will ruin you—you won't have a cent left if you go on; your friends will all forsake you. What say, Noah? Won't you join us?

NOAH.—Join you! Never!

Now, gentlemen financiers, we want to know what you think of Noah's investment—as it *turned out*. You conservative men, who are afraid it will injure your business to do right—what do *you* think of Noah? You faint-hearted men, what do *you* think of Noah? You who love ease, peace, and injustice more than God's righteous law—what do *you* think of Noah? Say, what do you think of the financiering, of the investment of Noah? Did it pay? That's the question and *you know how to answer it*.—A. C. Review.

GOD'S PROMISES.

"Give me where to stand" said Archimedes, "and I will move the world." The child of God has that "where to stand," and does move the world; not with physical fulcrum and lever, but by faith in Christ and prayer to God, standing upon the exceeding great and precious promises of God." The Christian has a foothold *outside* and above the world, a place of security and rest, where he may find refuge in this life when the waves of trouble surge high; and which shall endure, when the world itself shall pass away. The promises of God are facts and realities. They present solid footing; they are abundant; they are immutable and suited to every exigency. God is so munificent with his gifts that he can not find room for them all in the present, and so he fills up his book with promissory notes to which he signs his name; and his truth, his love, and his unmeasured bounty in the present, are a sufficient guarantee for their fulfillment. These promises apply to us in all of our needs. They cover us at every point, relating to this world and the world to come. They anticipate every phase in life, every condition of mind, every change in existence, and nothing pertaining to us is unprovided for. They are practical promises, taking hold of man as he is, and not simply as he ought to be. They are *made to us* as sinners and not upon the supposition that we are angels. They stoop to our degradation; they come to our sore and tried spirits; they take notice of our conflicts, and struggling with sin and self; they appreciate our inherent weakness. They are not bits of etherealized sentimentality; or like the ambiguous utterance of ancient oracles. They are rather like strong and loving arms thrown about us to lift us out of the mire and place us upon the rock. They go with us into the scenes of every day life; into our work-shops, and stores, into the *midst* of excitements and tumults, and into our secret hearts where cares may be gnawing away the life. The Bible is a bundle of promises. God appeals by

them to every motive, and attacks every point in the heart's citadel. He surrounds and hems us in with promises. He deluges us with promises to force us from our sinful refuges and sweep us into the kingdom. The sinner who goes to destruction has again and again to stumble over God's promises, and is lost only by hard struggling against them.

Not only are the promises in God's own words, but he gives full liberty also to the Bible writers to promise for him. It is as if he had given them blank forms and said, "whatever you see my people need; and in whatever variety of expression the promises will make the deepest impressions upon their hearts, so fill them up over my name, and I will honor them all." This same privilege he seems to give to his people. Said a Christian brother, "I thank God for his 'blank promises,' I read, 'ask and ye shall receive' and 'whatsoever ye ask in my name, I will do,' and Jesus does not say what I shall ask, and so I am at liberty to fill up the blank myself. I insert whatever blessing I need. I put in the names of my children and friends and call upon God to honor his promises."

The Christian, the inquiring soul, the impenitent can wander nowhere this side of eternity, where feeling a desire to return to God he can say: "Here God's promises can not reach me." Blessed be God for his promises! They include the gifts of Pardon and Salvation from sin. They include also growth in grace, and sanctification through the Holy Spirit; peace and triumph in death and an abundant entrance into eternal life. The promises never leave us from the beginning until having led us through all the trials of life, and down through the grave, they land us safely with God. Then let the child of God dismiss his anxieties and go fearlessly forward surrounded and provided for at every step by these immutable promises. No accident can break them. No tide of earth can sweep them away: The gates of hell shall not prevail against them.

TO THE BRETHERN IN CHRIST.

In these dark and cloudy days, it is well for us to look to the source from whence our help cometh—to the rock of salvation on which we stand; for vain is the help of man. Outward circumstances easily affect us, and offer an apology for coldness and indifference to the cause of Christ. We think we do well to look at the stormy waves of the sea of Galilee, rather than to him who walks upon them; and yet our only safety lies in looking to him. He is Head *over all things* to the church, and can make all things contribute to the advancement of his cause on the earth. Evil, sin, and all unrighteousness are the predominant principles of the world. Now and then they reach a higher point of culmination, as at present; but at this we must not be moved nor shaken in our purpose. Jehovah reigns. Christ ever liveth. He is the same yesterday, to-day, and for ever. Our duty, then, is plain. Our path runs through this world in a straight line, to the city of the Great King. We have nothing to do but to walk therein, and induce all others to do the same. This is the way, walk

ye in it, it is the voice of our Great Leader. He trod it before we did, and has left his footprints in blood along it. If it is rough and thorny, it is safe, and will lead us to the desired haven. I wish to point out a few things at the present crisis—demanding our special attention.

In the first place, let us remember, that the church is a *spiritual body*, composed of living, active, loving members. It is in the world—not of it. Our citizenship is in the heavens. Our names are enrolled there in the Lamb's book of life. Our aims, our objects, our hopes, our principles, are all spiritual. One body—one Spirit. Know you that ye are the temple of God, and that the Spirit of God dwelleth in you? Our life is a life of faith, not of sense. The world and the fashion of it are passing away: the objects of our faith are permanent and abiding. "The times change, and we change with them," is a maxim of Cæsar's, not of our Lord's. The times change, we stand firm, is our true maxim. The things temporal should not affect us, but the things eternal should claim our highest, holiest affections.

Let us, in the second place, retain the faith once delivered to the saints, pure and unmingled with any foreign element. Carefully guard against every attempt to pervert the truth, to turn away the disciples from it, or to withhold it from the world. The cross has not lost either its offence or its power. It still lifts up its head above the surging billows which would cover it, and shines like a beacon on the sea of life. The darker the night, the brighter it shines. The more tempestuous and fearful, the greater the need. Keep thine eye, mariner upon it. Be not deceived by false lights: they will lead to dangerous seas, perilous breakers, and to certain destruction. Hold to the truth—preach it, live it. We have found, by most diligent search, the gospel that saves: we have tried it a thousand times and it has never failed. We will try no other. This is no time for speculation, nor for any side issues. The Lord is at hand! "Occupy till I come," says your Lord. Many things may be instructive, useful, pleasant—one thing is *needful*. Preach the Word: this is always in place. It will convert, sanctify and save. Salute no one by the way, was the command of Jesus to the seventy. "Go right on, and attend to the business I sent thee to fulfil." This is the spirit of the precept. "We are engaged in a great work, and cannot come down" to attend to the Sanballats and Tobiases of the present day. With a sword in one hand and a trowel in the other we must work on the walls, for there is much to be done.

In the third place, remember that the strength of the church lies in its purity. This is its true, distinctive character. Let the world see it and mark the difference. As holy and devoted members of the family of God, as meek and humble disciples of the Lord Jesus, let us

reflect the light of truth divine upon all around us. Let us turn back the tide of corruption, and elevate the thoughtless and deprived of this generation to the holiness and happiness of heaven. The life-giving influence of the church should be felt everywhere. She is a fond mother and strengthens from her own breasts her dear children. She feeds and nourishes them, that they may grow up unto Christ, their living head, and be fitted for his service in the world. Look well to your personal religion. We need deep-toned, self-denying, self-devoting piety. The minds of men are terribly excited—public opinion is restless and feverish—men are disposed to break asunder the bands of Christian brotherhood, and cast away the cords of their allegiance to Christ. The signs are not dubious that a fearful crisis is coming upon the world and the church will not escape. Judgment will begin at the house of God.

In the fourth place, cultivate a spirit of Christian sympathy and good will towards all who bear the name and spirit of Christ. Be open, frank and fearless in the advocacy of the truth. Make no compromises with error. Have no fellowship with the workers of iniquity, but extend the hand of fellowship to all who love the Lord Jesus in sincerity and in truth. Avoid all worldly policy in matters concerning the faith. It is selfish, animal, devilish. The gospel of Christ frowns upon it as a most impertinent thing. It says, "Paul I know, and Christ I know, but what are you?" Let your motives be as pure as the light and as open as the day. An act that we would fear to be *seen* doing by men, we should tremble even to *think* of in the presence of God. Carefully guard against connecting in any manner the interests of the church with the affairs of the state, or the politics of the day. Let there be no political combinations for religious purposes. Church and state are two distinct things, and should not be united. Such a tendency will destroy both.

The church should withdraw itself as much as possible from all the strife and collision of this tempest-tossed age. The church asks nothing from human government but to be let alone; and she should be careful not to entrench on the rights of human government. The truth and promise of God, the immutable foundation of Christ and the Apostles, are enough for her to stand upon. She can fight her own battles and win her bloodless triumphs, without so much as the blast of a ram's horn to help her. I say nothing about the rights of freemen. We are men as well as Christians; under human government as well as the divine. Enough has been said on these subjects. I want to look at the church in her relationship to the world and to her Head. It is in the closet, in the family, in the Sunday school, in the prayer meeting, in the sanctuary, that her power is generated and felt. She comes forth under these influences, and with

these agencies, to bless, to enlighten, to redeem. She looks forth like the Sun, or as the bright shining of the firmament after the rain.

And in the fifth and last place, I would say that the gospel loses none of its power by the changes and revolutions of states and kingdoms. The Savior knew well the character of the world he came to save. Its history had been written in blood before he entered it; and prophecy anticipated its broken fortunes, its fire and sword, its fierce and ferocious conflicts, to the end until the baptism of fire should consume all bad government, and give us a renovated heavens and earth. Let no one be startled, as if any strange thing had come upon us. The world is an adept in war. She is an old sinner. She loves the sword. She delights in garments rolled in blood, and in the noise of battle. She snuffs up her pray from afar. This is her settled policy, and has been from the beginning, and will be to the end. She is delivered over to the sword. "A voice shall come even to the ends of the earth: for the Lord hath a controversy with the nations. He will plead with all flesh: he will give them that are wicked to the sword, saith the Lord." But in the midst of all this strife and conflict, the Saviour is going forth in the chariots of salvation. He has sent the gospel, as winged seed, upon the winds, to fall here and there, and to take root wherever there is any soil to nourish it. Sickness, famine, pestilence, war, and all the dread ministers of vengeance cannot prevent its fruitfulness. The desolations sweeping the earth, the ploughshares of wrath and ruin, make furrows for the seed. The disappointed hopes, the blasted fortunes, and the anguish of desponding nations, shew how utterly vain are all attempts to secure the soul's chief good on earth or from the earth. Sow, then, thy seed, O Christian, beside all waters. Minister of Christ, be faithful! Go forth to thy work, and look not to the clouds. Is the day dark and stormy? It has ever been so—ever will be, till thy work is done. There is no rest for thee here. No better time than now to sow—to reap. We have tried it—others have tried it: success has crowned our efforts, and will crown them.

Wait not until this contest is over to begin thy work. It may be too late. Work while it is called to-day—the night cometh wherein there is no work. *To the end* Christ will be with his people. For eighteen centuries the church has been borne along through all the revolutions of states and kingdoms, and not a spar has been broken—her ribs are still strong, her sails unrent. Her flag yet floats. Her Captain is on board. She is a power in the earth, above all powers, terrestrial or infernal. She is safe, whatever may become of all human institutions. She is a kingdom—a heavenly kingdom—lifting up to her own mighty realms all, in every place, attracted by her beauty and excellency, and won by the charms of her authoritative ruler. A single angel, sent by

him, could dash in pieces in a moment all the kingdoms of the world; and shall we be afraid to trust him? "Canst thou bind the sweet influences of Pleiads, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season?—or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominions thereof in the earth? Canst thou lift up thy voice in the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are?"

In the hope of eternal salvation, your brother in Christ.

JAMES CHALLEN.

HOW PARENTS MAY RUIN THEIR CHILDREN.

1. By giving them plenty of brandy or other alcoholic anodynes to make them sleep in fancy. Infants have but few ways of making known their wants, and the principal of these is to cry. "Cross children are such as are born with disease, or are soon spoiled by nurses or mothers. They cry because they suffer, and are drugged, not cured—to make them keep the peace. A few drops of paragoric first, and then of laudanum, and occasionally a teaspoonful of sweetened brandy and water, will give the nurse time to sleep or the mother to sew or read, or even to visit a friend, or do some shopping. But by these means something more is done—the child is poisoned in body and soul! The medicine, so soothing and sovereign for all his woes in childhood, and for which he has received an appetite at maternal hands, he tries in riper years and is relieved. But as he is older and stronger he cannot do with homœopathic doses. Alas, he is a drunkard before he knows his right hand from his left! And when he should be strong because he is a young man, he finds his own mother has been the Delilah on whose lap and by whose hands his locks were shorn! Young men of bad morals, rumsellers, and other Philistines, bind him in fetters and lead him to ruin. Mothers, beware! Nor is it sons only that should not be thus defrauded in childhood. If the usual restraints thrown around the other sex prevent them from becoming inebriates, it should nevertheless be remembered that "as is the mother so is the daughter." The young mother who knows the means adopted to quiet her pains in childhood, out of sheer respect for maternal wisdom will follow the example. Again I say, Mothers, beware!

2. If children should be proof against such deadly influences, or should they have been born with good constitutions, or have been better treated in childhood, they may yet be destroyed by those who should be the guides of their youth. The work of destruction may be effectually done after the first breakers in life's dangerous voyage are passed in safety. If parents would ruin their children, let them

by precept or example cultivate the native seeds of vice sown by the first transgression in every human heart. If a child, in learning the first lessons of locomotion, stumbles and hurts himself by falling against a chair, be sure to strike the chair and say, "Now take that for hurting mamma's pet;" rely upon it he has been more effectually taught vindictiveness than how to walk. If you teach him it is a sin to lie, and he finds you breaking your engagements, the want of harmony between your precepts and example will completely neutralize your teaching, and leave him, without restraint, to violate his word whenever it suits his convenience. If you laugh when he says smart things, though said at the expense of truth and modesty, your smile endorses his vice, and though he jests about religion in after years, he will feel his mother's smiles are still with him. When he evinces passion because he fancies he has been injured, and swears he will take vengeance, let him but hear a parent say, "The aggressor deserves to be punished, and I hope and pray he will meet with it before he dies," and he will feel that his temper, his profanity, and his unforgiving rage are all right. Parents may pray with and for their children, but they will not profit by such prayers if there is a want of religion manifested in the daily deportment of the parents.

3. Another effectual method of destroying children is to allow them to do as they please, or to restrain them by authority without reason. There is a natural proneness in all to do wrong. Throw the rein of indulgence on the neck of this proclivity, and ruin must follow. But if an attempt is made to curb the child without showing him why it is done, he only treasures his strength to be put forth when force is no longer his master. Ignore his reason, and deal with him as a mere animal, when he becomes uncaged there is nothing to check his downward course. It may not always be possible to make the child see the reason of restraint; but if there be reason, and he is in the habit of having a reason for the denial of his wishes, he will infer there is one in the case in question, and he will respect authority in the absence of a recognized reason.

4. Correction is sometimes more effectual to destroy than to cure. Parents sometimes in their zeal to maintain authority, are too exacting. They expect too much, and mark too rigidly the foibles of youth. To be always finding fault and uttering complaints is to destroy the very power they would wield for good. "Fathers, provoke not your children to anger, lest they be discouraged," is excellent advice. While in no instance should sin be connived at, admonition should invariably be in love, accompanied by a kind acknowledgement of every excellence in temper, word or deed. The rod need not be often used, but when it becomes necessary every blow should be felt as keenly by the parent as the offending child, and the latter ought to be made to see this.

There are those who say they cannot whip a child except under the excitement of the offense. Then they should not whip at all, as the child will readily see it is not chastised so much for its benefit as for the splenetic gratification of the parent. Parents who exercise their authority thus are not only actuated by an improper motive, but are apt to become more excited by the effort to reclaim the child. The excessiveness of the punishment becomes repulsive, and instead of leaving the young offender in a better state of mind, leaves him in a worse; he becomes vindictive, reckless, loses respect for his parent; and, if he wanders not away at once from under the parental roof, home to him becomes unattractive, and he makes it more so by his ill temper. If parents wish to ruin their sons or daughters, let them complain much and give them no credit for anything they do; let them threaten them with the rod for every trifling offense; let them apply it when in a passion, and they will come off in the end better than they deserve if they do not raise dissipated sons, and it may be daughters who will cover the family name with shame!—*A. C. Review.*

POETRY.

BY HANNAH F. GOULD.

"Alone I walked the ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rushing high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more,
Of me, my day, the name I bore,
To leave nor track nor trace.

And yet, with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought;
Of all this thinking soul has thought;
And from these fleeting moments caught
For glory, or for shame.

INTELLECTUAL FORCES.—Some men of a secluded and studious life, have sent forth from the closet or cloister, beams of intellectual light that have agitated courts and revolutionized kingdoms; like the moon that, far removed from the ocean, and shining upon it with a serene light, is yet the chief cause of all the eddyings and flowings of that vast world of waters.

Put down a family religious paper not merely as a luxury, but as one of the conveniences, the necessities of life, and provide accordingly.

READING TOO FAST.

ANECDOTE OF AN AFRICAN PREACHER.

There lived in this immediate vicinity a respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read put a few chapters when he became greatly perplexed with some of those passages which an inspired apostle has declared "hard to be understood." In this state of mind he repaired to our preacher, for instructions and help, and found him at noon, on a sultry day in summer, busily engaged in hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a very great sinner, and I have commenced reading the Bible that I may learn what I must do to be saved. But I have met with a passage here," holding up his Bible, which has been a great source of perplexity to my mind. It is this: "God will have mercy on whom he will have mercy, and whom he will he will hardeneth." "What does this mean?" A short pause ensued, when the old African replied as follows:—"Master, if I have been correctly informed, it has not been more than a day or two since you commenced reading the Bible, and I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you got to that, at the very beginning of the gospel, it is said, 'Repent for the kingdom of heaven is at hand.' Now have you done this? The truth is, you read entirely too fast. You must begin again, and take things as God has been pleased to arrange them. When you have done all you are told to do in Matthew, come and we'll talk about Romans.

POINTED THOUGHTS.—No. 1.

Barnes, a New School Presbyterian, on 1st Cor. i. 17, says: "It is not improbable, as Doddridge supposes, that the administration of this ordinance (baptism) was intrusted to inferiors, because it was commonly administered by immersion, etc."

Ans. If the apostles thought it best commonly to immerse, is it not strange that the Presbyterians do not also think it best? Or have they transcended the Apostles in wisdom?

Barnes, on Romans vi. 4, says: "It is altogether probable that the apostle, in this place, had allusion to the custom of baptism by immersion. This can not, indeed, be proved, so as to be liable to no objection; but I presume that this is the idea which would strike the great mass of unprejudiced readers."

Ans. It was then a custom in the days of the apostles to immerse! Why then is it not now a custom among those whose custom it is to pour and sprinkle? If "the great mass of unprejudiced readers," would understand this passage to speak of immersion, it is not probable that those who do not so understand it, are prejudiced? And that their prejudices prevent them from so understanding it?

Professor Stuart, a Presbyterian, has the following: "In what manner, then, did the churches of Christ, from a very early period, to say the least, understand the word *baptizo* in the New Testament? Plainly they construed it as meaning immersion"—"That the Greek fathers, and the

Latin ones who were familiar with the Greek, understood the usual import of the word baptism, would hardly seem capable of denial."

Ans. If, then, we say that baptizo signifies to sprinkle, or to pour, we would better go and teach the Greeks their mother tongue! 'His would be preposterous. As well might the Greeks come here to teach us the meaning of the English words, sprinkle and pour! Better give it up.

Dr. A. Clarke, on Rom. vi. 4, says: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say the man is drowned, is dead, and when he came up out of the water he seemed to have a resurrection unto life; the man is risen again; he is alive."

Ans. When a man is merely sprinkled, or poured upon, what does he seem to say? I am deluded, bamboozled, victimized! In immersion we have an emblem of the burial and resurrection of Jesus, but what are sprinkling and pouring emblems of? Of the outpouring of the Spirit, some will say! But where do the scriptures so affirm? No where. "An outward visible sign" an inward spiritual grace." Do the scriptures affirm this? Most certainly not! Better, then, be baptized in the mode alluded to by the apostle. Do you give it up?

In a certain town in Kentucky, several of the brethren sent their children to the dancing school. The preacher in charge, delivered a discourse against it. Some days after, as he walked sorrowfully through the town, a little girl addressed him as follows: "Mr. R., I don't go to the dancing school." "Well," said he, "I trust that you are a good little girl, and I hope that you will never engage in such vanities. The six dollars that you would give to the dancing master would buy several good books, and might be spent in various other ways much more profitably." "Yes, sir," said she, "but I have heard that when Miss —— was dressed for the ball, she looked like a little angel from heaven." "Ah!" said the preacher, "had she been a little angel from heaven, she would not have danced! *Good angels never dance!*"

Bro. J. T. Johnson, being engaged in a spirited religious conversation with a lady, pressed her with some cogent arguments against sectarianism. Her response was, "I glory in being a Methodist!" "That may be true, madam," said Bro. J., "but it would be well that you should know that you have gotten beyond the Apostle Paul; for he said, 'God forbid that I should glory, save in Christ and him crucified!' She looked as if convicted.

On a beautiful day in summer, I called at the house of one of our deacons, in the time of a presidential canvass, some years ago. He seated me in his porch, surrounded by newspapers. These I examined so far as to ascertain that there were papers from four different offices in the collection; and not a religious paper among them! I said, "Bro. C., do you take a religious paper?" He answered in the negative, and gave as the reason, that "there is so much controversy in the religious papers that he had gotten a distaste to them." "I perceive," said I, "that you are greatly averse to controversy. These political editors are very truthful and good natured fellows, and but rarely

engaged in controversy. I do not wonder that you should give their productions the preference!" He saw his inconsistency, and forthwith subscribed for the *Hurbinger*.

If a church member, 1st Tim. v. 8, that has widows, (mothers or aunts,) and neglected them, "has denied the faith, and is worse than an infidel," what shall we say of a church, rich in this world's goods, which neglects its destitute widows? Is the aggregation of neglecters any better than the individual neglecter! Is it not worse, in the ratio, that the many have greater means than the individual? Do we remember what "pure religion, and undefiled before God and the Father" is? "To do good to the widows and orphans in their affliction," etc. "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Religion is not a song, a prayer, a wish, a whim, a reverie, a conceit, a form of godliness without the power, but light in the head, love in the heart, and obedience in the life. "If you know these things, happy are you, if you do them.

A. RAINES.

"IM' GOIN' IN FOR SUNDAY SCHOOLS."

One of the incidents related by Mr. Paxon in a Sunday school meeting was something like this: After talking to the people at one of his pioneer Sunday school gatherings in a back county of Missouri—call it Smith county, if you please—he gave an opportunity for any person present to express their opinions. A tall, lank, loosely-jointed, cadaverous, man arose and said, jerking his finger at the missionary:

"I know that chap. I've seen him afore. I used to live down in (something) county, Illinois, an' he came along an' started a Sunday school. Says I, Wife, less move away from yere. I dono nothin' about Sunday schools, but I hat'em. When Sunday schools come game gets scarce." Well we moved over to Pike county, Missouri. Ben thar about two year, an' that chap come along and started another Sunday school.

"Says I, Wife that chap's around agin, and it's time for us to start.' We come up here to Smith county, an' we ha'n't been here a year, an' that chap's around agin, startin more Sunday schools. If I was to move to the futherest corner o' Orrigon, I'd 'spect to see that chap along in les 'n a year, startin a Sunday school. I give it up, an' I'm goin' in for Sunday schools. I guess they're pooty good things, an' I'll fetch oil my boys—seven on em."—*Hartford, Ct. Press.*

PRECEPT AND EXAMPLE.—History furnish some curious specimens of contradiction between precept and example. It is said that Dr. Johnston, a man who was always grumbling and finding fault, was wont to say, that the habit of looking at the bright side of every thing was worth a thousand pounds a year. Again, that delightful temperance song, "The Old Oaken Bucket," was written by a man under the influence of strong drink.

Family prayer, if it notice home events, gives a great reality and tenderness to religion; particularly in children's eyes. It brings God to them as immediate and loving,

AMUSEMENTS.

"I have many things to say unto you; but you cannot bear them now."—John xvi. 12.

All nations, in all ages of the world, have had their amusements: It is however no part of our intention to serve up at this time, for the amusement of the reader, a dissertation on amusements. We only design, in the light of Christianity, to enquire and to shew how far amusements, and what kind of amusements, may be profitable.

Permit us to observe, by the way, that very many of the amusements of the ancients were most unquestionably pernicious. Their gladiatorial exhibitions and their animal baitings were cruel and barbarous in the extreme. And their boxing, wrestling and running matches indicate a great deal of loathsome coarseness of mind, compatible with nothing but ignorance and barbarism. Whether there are, or have been, any amusements in our own more highly favored land, which deserve to be characterized as of the barbarian or semi-barbarian description, I must submit to the judgment of my respected readers.

The Jews, whose polity was of divine origin, had eighty-two days in every year, which they kept sacred. All their festivals and amusements, which were of divine institution, were of a religious nature. They had fifty-two Sabbaths; twelve new moons, three great annual festivals, great day of atonement, and jubilee every forty-ninth or fiftieth year. These were their times of recreation, and they unbent their minds from secular pursuits, by exercising them in worship, according to the genius of their religion. Might not this be a profitable hint to Christians?

TESTS OF AMUSEMENT:—

1. *If they have not a tendency to vice?* Often, amusements, which when viewed abstractly, appear to be innocent, become stepping-stones to those which are not innocent; and so step by step may crimes of the highest magnitude be reached, thus:—checkerboard, dice, cards, gambling, drunkenness, cheating, robbing, murder, death!

2. *If their direct or chance expense does not prevent our charities, or the more useful appropriation of that in which God has prospered us?* The education of orphans and other poor children, the support of poor widows and other destitute persons; forming and adding to a public library, sending the gospel to destitute places, or supporting a competent eldership in the midst of the church; or even improving the street, is infinitely better and more rational, not to say more Christian, than spending our substance in noisy mirth or frothy festivity.

3. *If they are not so closely incorporated with the amusements of the bad, as to throw us into the company of the bad, and expose us to the corrupting influence of their vicious example?* There is, perhaps, nothing that is

better calculated to infuse into the mind moral poison, than vicious companions! "Evil communications," says Paul, "corrupt good manners." Their feet take hold on hell, leading down to the chambers of death.

4. *If they have no tendency to wear a person from more profitable employment?* The most of those exercises which are called amusements, we believe produce this tendency. The being engaged in the exercises of the ball-rooms, the card table, the horse-race the sister-Phebe, or the sell-the-thimble party, or even the conversation party, where light talk is the order of the day, or of the night, are not, we think, highly favorable to piety! A transition from these exercises to the worship of God, is immense.

5. *If they do not encroach upon that brief period bestowed upon man to do his work for eternity!* How short, O how very short is the time allotted to man in which for him to do this work. His days are a handbreadth, and his years are as nothing. His life is a vapor that continues for a little time and then vanishes away. He is commanded to give "all diligence" to make his calling and election sure. But, as if he had an eternity in which to prepare himself for heaven, he converts himself into a time killer, and murders his precious moments as they approach. Ah! sirs; these moments will bring their ominous flight to heaven's bar, and in burning words, to be written against you in the book of remembrance, bear faithful testimony of the unfaithfulness of your stewardship.

6. *If they are not cruel or inhuman in their nature.* "A reluctance to occasion misery even to an insect, is not a mere decoration of character, which we are left at liberty to wear or to neglect; but it is a disposition which we are commanded, as a matter of duty, to cherish. It is not a mere sensibility, but a necessary part of virtue. It is impossible to inflict pain, and connect the idea of gratification with such an act, without experiencing some degree of mental obduration. We are not surprised that he who, while a boy, amused himself in killing flies, should, when he became a sovereign, exhibit the character of a cruel and remorseless tyrant. To find pleasure in setting brutes to worry and devour each other, is a disposition truly diabolical and the man who can find delight in dog-fighting, chicken-fighting, bull-baiting, is quite prepared to imitate these cannibals who, in the popular insurrections and massacres of the French Revolution, sported with the mangled carcasses and palpitating limbs of their murdered victims, and dragged them about with their teeth in the garden of the Tuilleries.

Horse Racing, in addition to the cruelty with which it is attended, is generally the means of assembling on the course all the gamblers, swindlers and blacklegs in the neighborhood, and is the cause of much drunkenness, debauchery and ruin.

All *field sports*, of every kind are, in my view, condemned by the laws of humanity. Shooting, coursing, hunting, angling, are all cruel. What agony is inflicted in hooking a worm or a fish; in maiming a bird; in chasing and worrying a hare; and to find *sport* in doing this, is inhuman and unchristian. To say that the animals are given for food, and must be killed, is not a reply to my argument. I am not contending against killing them or eating them; but against killing them for *sport*. The infliction of death under any circumstances, and upon any creature, however insignificant in the scale of creation, is too serious a matter to be a source of amusement. No two terms can be more incongruous than *death* and *sport*. Death is the enemy even of brutes; and the irrational creation manifest symptoms of instinctive horror at its approach; and to find delight in throwing the shuddering victim to the devourer, is shocking. I would extend these remarks to all animals, and say that it is unlawful to find sport in killing such as are *noxious*. Wolves, bears, serpents, are to be extirpated, because their continuance endangers human life; but to find pleasure in killing even these, has a hardening tendency on the human heart.

7. *Our exercises should be such as to create and improve a moral relish for heavenly things, and to superinduce a fitness for the high and holy employments of the heavenly world.* Preparation is necessary in reference to every department—often tedious and toilsome preparation. The statesman, the lawyer, the physician, the natural philosopher, the mechanic, the truly accomplished gentleman or lady are fitted for the respective spheres in which they are to act, by protracted, and to a considerable extent, painful discipline. And are we, contrary to all analogy, to leap into heaven, as in the twinkling of an eye, from a state of degraded earthiness and vanity, by incantation or a power talismanic? Many persons seem to imagine that “that by some process resembling an experiment in alchemy, they shall gain admittance into heaven, with earthly passions boiling in their hearts; and worldly motives influencing their conduct. The choleric, the vindictive, the selfish, kneel, and with upraised eyes implore admission into heaven, and the presence of the God of love! What should they do there? What reason have they to hope that the God of mercy and benevolence can so far forget his nature as to look with complacency on them? “*God is love;*” and we can have no sure ground for hope that we are objects of this favor here, or that we shall be admitted into his presence hereafter, if we neglect to cultivate the spirit which he has designed to call his own: by enjoining the imitation of which he has designed to secure not only our happiness here, but hereafter—our happiness here, because it is to be our happiness hereafter.” Reader, lay these things to heart!—A. Raines.

FORTY QUERIES.

Will dancing church members please answer?

1. What do you dance for?
2. Is it to “please God;” to “walk worthy of the Lord, unto all pleasing?”
3. Is it to “please” your “neighbor for his good, to his edification?”
4. Is dancing “one of the things which make for peace, and things whereby one may edify another?”
5. Is it one of the things which may be “done with charity” or love to your brethren and sisters.
6. Do you dance to avoid being “conformed to the world?”
7. Do you dance because you are determined to “abstain from all appearance of evil?”
8. Is it an effort you are making to “walk in wisdom toward them that are without, redeeming the time?”
9. Are you trying thereby to increase your brilliancy as one of the “lights” that “shine in the midst of a crooked and perverse nation?”
10. Because you are zealous of good works (or good dancing) as one of the Lord’s “peculiar people?”
11. Because it is the best way to “abstain from fleshly lusts that war against the soul?”
12. When you “flee also youthful lusts,” (if you ever do,) do you find the ball-room the refuge in which your virtue is secure from all seducing influences?”
13. Do you dance because you have been taught “that denying ungodliness and worldly lusts, we should live soberly, righteous and godly in this present world?”
14. Do you dance because you are “grave” and “sober minded?”
15. Do you dance in order to cut off all “occasion” from the adversary to speak reproachfully?”
16. Do you dance because you “have no fellowship with the unfruitful works of darkness, but are rather” reproving them?
17. Do you get the idea that you ought to dance, from Peter’s words, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation, (or behavior,) because it is written, be ye holy for I am holy?”
18. Do you dance “in the name of the Lord Jesus;” “to the glory of God;” and to “show forth the praise of Him who hath called you out of darkness into this marvelous light?”
19. Can you not “have your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold,

glorify God in the day of visitation" without putting in *a little dancing* among your good works and honest behavior?

20. Can you not think on "whatsoever things are true, honest, just, pure, lovely, and of good report," without thinking that dancing is "pure, lovely, and of good report?"

21. Can you not do "those things which you have both learned, and received, and heard and seen" in the apostolic teaching and example without dancing?

22. Could you not behave yourself "holily, and justly, and unblamably," as the apostle did, among the believers, even if you could not dance?

23. Do you dance because you are a follower of Paul, even as he also was of Christ?

24. Were any of the apostles, or faithful disciples, in their day, dancers?

25. If you want to dance, do you think you had better find some dancer mentioned in the New Testament, as a *pattern worthy of your imitation*?

26. Do you not find more pleasure in following Salome, the daughter of Herodias, who "danced and pleased Herod," than in following Paul, who took "pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake?"

27. Who are the advocates of dancing; those who are praying and laboring for the advancement of the gospel, or those who are not?

28. Who try to lull your conscience by telling you there is no harm in it; are they your best friends?

29. What do you think those non-professors, with whom you dance, think of *you and your religion*?

30. Did you ever hear *how they praise* you when they think that you are not within ear-shot?

31. Do you find your motive for dancing in your love for Christ, or in your friendship for the world, and your desire for worldly pleasure?

32. Which do you like best, praying or dancing—the songs of Zion or the sound of the four-stringed instrument?

33. Which has received the greater number of your dimes, the contribution box or the fiddler's pocket?

34. When do *you dancers* find the weather the worst—on the evenings of prayer meetings, or on the evenings of dances?

35. Which class of dancers do you think stands the higher in the estimation of the community around you, the professedly *Christian dancers*, or those who make no pretension to religion?

36. Which of these two classes of dancers do you think is doing most for the promotion of the cause of religion?

37. Are you sure that "*joyful festivities with music and dancing*" are not included in the meaning of the words, "revellings and such like," which, "they that do *such things* shall not inherit the kingdom of God?"

38. Have you at all times *clear conscience*, while you are earning for yourself the admirable (!) reputation of a *dancing Christian*?

39. Do you think that Christian (?) parents could bring up their children "in the nurture and admonition of the Lord," without taking them to the ball-room, or opening their own houses for dancing?

40. Finally, when you say that you "cannot see anything wrong in Christian's dancing," are you really, or only in pretense, ignorant of the behavior that "becometh the gospel of Christ?"

A. H.

EVANGELIST'S ADVICES.

The last No. of the 1st Vol. of the *Adviser* is not before me, but I think the meetings held in Garafraxa last June were not reported. Possibly it would be as well to give a hasty sketch of meetings held since that time by the servants of the co-operation, so far as the writer has knowledge and his memory will assist.

Bro. Kilgour and he continued meetings in Garafraxa about two weeks. The Brethren had erected a new house in which the meetings were held. Some ten were immersed during the time and a church formed, numbering about forty. Brethren George Dixon and George Gear were named by Father Gear to take the oversight, and were unanimously chosen. Speakers from Erin visited there on the first day, who have been a great help and are very acceptable.

From Garafraxa home, thence to the June meeting, where we had the pleasure of listening to several speakers; Bro. Franklin for the first time—and a more impressive speaker I never heard. A notice of said meeting has been given in other papers. After returning home, I proceeded to Omagh, where meetings were continued about a week; visiting Postville and a Station of Bro. Beaty's, called Hammondsville. One or more were immersed at Omagh. Thence to Nassagweya where meetings were continued a week or two. Bro. Black and Bro. Kilgour were both there; the latter most of the time. Through the kindness of a friend whose name I have forgotten, we were favored with a

hall. We had a pleasant and profitable time; much pleasure in visiting Brethren McThaderan, Kein, Robertson, McNair, &c. May the Lord prosper them. Four immersions. Thence we accompanied Bro. Black to Prince Edwards County. Held a meeting in Murray on our way, which had been previously appointed by Bro. Oliphant. Two were immersed. After arriving, (accompanied by Bro. Galloway,) in Hillier, we commenced laboring for the church in that Township. It had once languished, but since Bro. Stark's visit, it had considerably revived. The cause gave indications of life and vigour. Brethren Ainsworth and Bro. Whitney take the oversight. Meetings were kept up several days. Then we went to the Township of Hallowell and on the shore of what is called West Lake, we held several meetings in a house kindly offered us by the Methodists. Thence to Cherry Valley in the Township of Athol, where the Brethren have a fine commodious stone house. Thence to what is called Little Lake, where we had our meetings in a Schoolhouse. We held one meeting in a Schoolhouse not far from the residence of Bro. Caba and Bro. Warden, who kindly entertained us. We were conveyed there by Bro. Wilson Bennett. We visited most of these places more than once and had excellent meetings; over fifty were added to the Lord's army. The Lord has some precious souls in Prince Edward County; the Platts, Wardens, Ketchums, Ainsworths, Whitneys, Woods, Mastins, McDonalds, Dosters, Young and Dart and a host of others, with a band of sisters who understand the truth. We look for a joyful meeting with these precious friends when Jesus shall come a second time without a sin offering unto salvation. May the Lord richly bless them. O my dear Brethren and Sisters, be steadfast, unmovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord.

I regret that we, up this way, are not a little better acquainted with you. It would augment our mutual happiness. We have

the same glorious hope, the same Lord, the same God and Father, and belong to the same body and have the same Spirit, and the cause of Christ is entrusted to us in common.

There was neither a *Harbinger* nor *Review* taken in all the County so far as I know. Bro. George and William Worden, H. F. Word and G. Trumpton were ordained elders of the church in Athol. Bro. Black held several meetings alone while there; he is an excellent hand to go in advance, sow the seed and prepare the soil for an exhorter to follow. Brethren Clendenan and Trout have been there since; the result of their labors I do not know. *En route* home we tarried at Murray a week or ten days. We were accompanied by young Bro. Wesley Burn, who aims at qualifying himself for a proclaimer. Here meetings were small but somewhat successful; some more were immersed in a church and formed eleven in number. Brethren Benjamin, Allen, Way, were appointed to take the oversight in the meantime. We enjoyed ourselves very much in the society of those Brethren; they understand the truth and have character to "back it up." We met in an upper room to break the loaf as a church, many of the Brethren spoke. A happy meeting truly, not to be forgotten for a good while to come. May the Lord be with them. More meetings should be held in that place. During part of our stay in Prince Edward's County, Sister Oliphant—a precious Sister, was there, a patient sufferer. Her Sister, and Bro. Oliphant (who, with Sister O. are much esteemed by the Brethren in that County,) were with her giving her that attention which her circumstances demanded. The Brethren in that region seem to take great pleasure in performing acts of kindness to them. One meeting was held in Cobourg; the cause in that town was languishing. O that the little flock may hold on and not become weary in well doing. I wrote to Bro. Galloway some time ago, telling him who I thought would be a suitable laborer for Cobourg, but have since heard that he

has left that Town; if so, I trust that Sisters Cecilia Pomeroy and Margaret Williamson will interest themselves in the *Adviser*. Tarried at home a few days, then proceeded to Omagh with Bro. Burn, and found a large gathering on the 28th September; Speakers from Eramosa, Norval and Toronto were present. Three meetings on the 1st, and one on Monday evening—Brethren Black, Kilgour, James Beaty, senr., James Beaty, junr., &c., addressed the people. Two were immersed. Elder Black, Brother Burn and the writer then proceeded to Wainfleet, where we found a large meeting convened. Several such were held. We have always had a good time in Wainfleet. Thence to Rainham, where meetings were continued two weeks; no immersions. Some meetings were held in the Brigg's Settlement, at the request of Bro. James S. Karr; this Bro. lives four miles up the Grand River from Dunnville. Any Bro. who would hold good meetings in that place, would unquestionably help the cause, and no man would be better pleased than Bro. Karr; while one was working here, Bro. Black went to Vienna, and preached effectually to the people. An individual by the name of Lyon, had been stirring up the neighborhood considerably with his materialistic notions; something transpired between him and the writer, pleasant and unpleasant, a notice of which was given in the *Banner*, in answer to some of his unreasonable statements published in an advertised paper. I regret that Bro. Oliphant's proof-reader was at fault regarding the aforesaid notice, and what I wrote about Mr. Smith, of Bowmanville. His printer made me say, with reference to Mr. Lyon and his coadjutors, that they were perpetrating a "mean trick," it should have been a mere trick.

Well, after we had the pleasure of seeing Jesus honored in the ordinance of baptism, Bro. B. went to Jordan, where he continued a week or more. Ten in all were immersed in Gainsboro'. The Disciples meet in Gainsboro' every 1st day as a church; may they

live as becometh the gospel of Christ, then will the word of God grow and multiply. We visited the Culp Settlement, where we spent a week or more. The Brethren here, as usual, are alive to the truth. 'Tis a pleasure to be amongst them. One immersion. Bro. Black labored in Jordan a week or more. Then Bro. Horner, about the same time. I understood they had good meetings. I enjoyed the society of Bro. Horner a little while, wish it had been protracted. He is an able man. Bro. Horner intended to devote a good deal of his time to the conducting of a monthly periodical—the *Herald of Truth*. We have received some of the first number. The mechanical part is well executed and it bears upon its pages the promise to be useful. Sometime in December, meetings were commenced at Bro. McClure's, in Scarboro'; at Bro. Richard Knowles', near the Rouge, and at Duffin's Creek Meeting House. These meetings, though continued two or three weeks, were comparatively unproductive. The fault no doubt was in the speaker. The Brethren were anxious and faithful. The Brethren meeting near the Rouge Hill, felt their weakness considerably after Bro. D. Knowles had fallen asleep. But I was glad, in company with Bro. Scott, to hear them resolve, with the help of the Lord, that they would go on with the meetings. Bro. John Stephens united with a view to work with all his might, and we have heard good tidings ever since. One immersion in Pickering.

A few meetings were held in Bowmanville, Clark and Charlesville. I am happy in being able to state that a change for the better had taken place in Bowmanville. Bro. Simpson, Bro. Trull and others, are determined to understand the Wise Man's counsel practically. "Whatsoever thy hand findeth to do, do it with thy might." I hope the Brethren and Sisters will co-operate in striving energetically to build each other up on their most holy faith? Clarke, about the same as before. They need labor and should have it. Bro. Thompson is doing a good

work there. The cause in Charlesville is not prospering as we could wish. Since the death of Bro. Tuer, things have looked discouraging. A few meetings would be of great service to them. Bro. Jaynes and others would assist. They intend to support the co-operation. Sister Rowe might get a name or two for the *Adviser*.

In February, a new stone house was opened in Eramossa. It is an excellent edifice. This effort of the Brethren is truly praiseworthy. Erin and Eramossa have now two large and substantial Meeting Houses, and put up without diminishing their support to the co-operation. East and Centre in Eramossa have now united. I suppose, for the future, it will be called the Church at Everton. Bro. Black gave the first discourse in the New House. Bro. Scott spoke in the evening. Meetings were continued throughout the week. On the next first day evening, Bro. Robert Beaty spoke. The house, upon each first day, was filled with attentive hearers. Meetings were held part of another week. Brethren Parkinson, Anderson, Kilgour, Black and Royce, took part in speaking. Thirteen immersions. Two or three meetings were held in Garafraxa. They are very anxious for an effort. Some meetings were held by Brethren Kilgour and Sheppard in Nassagaweya. The Brethren were formed into a church. Bro. Kilgour had been paying weekly visits to that place. Now Bro. Anderson is doing the same. Brother Player, formerly a baptist, united with them a few weeks ago. Since then, as Brother Anderson informs me, his consort was buried with her Lord in baptism. Meetings were held in Erin about two weeks; Brethren Scott, Black and Kilgour, took part in speaking. Very seldom is a reasonable effort made in Erin without obvious success.—Twenty-nine confessed faith in the Saviour and surrendered to His authority. We rejoiced to learn that Brethren Everdale, Burt and others, had united from the Baptists. Thence to Norval, where meetings were continued something more than a week.

Bro. Anderson spoke part of the time. Bro. Dean assisted. Quite an interest in Norval. During the last year, four or five united from the Baptists. Sister McKinnon united, and there were two immersions. We had the pleasure of sitting at the Lord's Table with Bro. and Sister Bessey. On my way home, called at King. Not the time for meetings. Road just breaking up. They spoke of the last of May. In consequence of other pressing openings, I have written Bro. Anderson, to see if he could visit King. Called at Bro. Boyer's, who kindly sent an appointment to Uxbridge for me, to which place I have been several times, and where I am now laboring.

L.

UXBRIDGE, 24th May, 1862.

 ITEMS.

Those who write for the *Adviser* should observe *brevity*. Be pointed, respectful and clear; do not unnecessarily wound the feelings of an opponent; keep the avenues to the heart open—else you cannot reach it. Send questions or queries; we will find Brethren to answer them if possible. All correspondence and original essays designed for the pages of the *Adviser* should be sent to Bro. James Black, Rockwood, or Bro. Lazarus Parkinson, Guelph. All names of subscribers and all the money should be sent to Bro. Kilgour, Rockwood, or Bro. C. J. Lister, Bowmanville. Friends will please notify these Brethren (K. and L.) regarding the change in the Post Office of any of the subscribers, old or new. The *Adviser* will be sent to all the old subscribers who have not requested its discontinuance, and it may be to some others. Should any party receiving it, conclude it is not worth fifty cents a year, they will please send back the first Number and no offence will be taken. Those Brethren to whom packages of the first Volume were sent will please receive money and new names.

CONDUCTORS.

June, 1862.

GOOD NEWS.—Bro. James Beaty, junior, reports four immersions for Omagh, on the 18th instant.

L.

May, 1862.

TO THE BRETHERN IN GENERAL.

The Annual Meeting of the Disciples of Christ in Canada, will be held in South Dorchester, commencing on Friday, the 20th June, 1862.

The place of meeting is nineteen miles S. E. of London; twelve miles E. by N. from St. Thomas; twelve or fourteen miles South of Dorchester, (or Edwardsburgh) Station on the Great Western Railway. Teams will be waiting for the arrival of Trains at reasonable hours on Friday the 20th and Saturday the 21st at Dorchester Station and St. Thomas. Those coming from the East on the Great Western must get off at Dorchester. Those coming by Great Western or Grand Trunk from the West must get off at London and take London and Port Stanley Railway for St. Thomas. No teams are to wait in London as the fare is but a trifle.

Those coming by water to Port Stanley will take the Train for St. Thomas. An effort will be made for half fare tickets on the three lines mentioned.

Bro. A. B. Green of Ohio, has promised to be at the meeting.

Come up Brethren for a large and delightful meeting.

JOHN BALLAH.
JOHN LUTIN.
JAMES TEAPLE.
MATTHEW GILBERT.
E. SHEPPARD.

CO-OPERATIONS.

A brother East writes:—"I understand it is dying." Quite a mistake. Prospects never better. At a meeting of the Brethren in February, they called out Brethren Black, Anderson and Kilgour, to labor enough during '62, to be equivalent to one Brother laboring a year. They spoke favorably of calling out Bro. Thompson for next year. If laborers are found ready, will not the means be forthcoming, Brethren? What say the friends of Jesus? I feel sure you will give an answer in the affirmative. The Brethren in Bowmanville will do more this year than last. There is an incumbrance (Meeting House Debt) upon them, but it won't hinder them altogether. The Brethren in Pickering paid off their debt last winter. They are free. I

wish they were free in Bowmanville. There are influences at work against the Co-operation, but the Lord will over-rule all for good to those who are trying to do right. L.

UXBRIDGE, May, 1862.

RECEIPTS FOR THE CO-OPERATION.

I wish to acknowledge through the *Adviser*, the receipt of \$20 from Bro. Colin Sinclair, for the Church in Lobo; \$26 from Bro. John Laws, for the Church in Jordan.

The dates of these brethren's letters I cannot give—not being at home,

JAMES BLACK.

Shakspeare, 14th May, 1862.

PREACHING.—No preventing Providence, C. J. Lister, and possibly Bro. Anderson, will be in Gainsboro' on or before 6th June, to take part in a meeting previously appointed by the Brethren. L.

May, 1862.

ADVICES.—Many of the Brethren may not be pleased with their length this time, because they knew all and more than is written; but please bear with it for the sake of those who did not know. They are as short as they could, with propriety, be made. L.

SELECTIONS.—We have not our full quota of papers from which to make selections yet. We trust to have them in time, and will make the Advice as interesting and useful as we can. CONDUCTORS.

A public discussion upon the subject of Baptism is to be held in Colby's Grove, near Rigdetown, in the Township of Howard, on Monday and Tuesday, the 9th and 10th days of June next, between J. B. Richardson, Methodist, of Chatham, and E. Sheppard, Christian Disciple.

On the first day the action of Baptism will be discussed, and the subject of Baptism on the second day.

A very large attendance is anticipated, as there is much excitement in the neighborhood at present upon the subject. E. S.

26th May, 1862.