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THE ADVISER.

"LIGHT AND LOVE."

VOL. II.

TORONTO, MARCH, 1863.

NO. 10.

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FIRST PRINCIPLES.

In addition to believing the gospel, men are required to *repent* in order to become the followers of Jesus. By many this command is not only misunderstood, but misplaced. Some teach that a person must repent before he believes. One remark of the Saviour is frequently quoted to prove this position—"Repent ye and believe the gospel." This language was addressed to those who believed in God and believed the prophets, though their teachers had lead them to misunderstand much of their writings. More than this, John, the Saviour, the Twelve and the Seventy gave a reason why they should report, namely: "The kingdom of heaven is at hand;" which they must believe before forsaking their errors and turning to the Lord.

Paul says, "God commandeth all men everywhere to *repent* BECAUSE He hath

appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained."—Acts xix. 30. The repentance which Jesus and the Apostles commanded, included sorrow for sin and forsaking it. The men of Nineveh became sorry for their sins at the proclamation of Jonah and turned away from them. See Jonah iii. 8. Jesus says, Matt. xii., they "repented at the preaching of Jonah." This teaches us what repentance is.

How can a man be a Christian without repentance? To tell a man that he is a Christian by faith *alone* will only confuse his mind! Under such teaching men are lead to think that there is some miraculous power belonging to faith; and suffer distress anguish and grief in consequence of not seeing the commands of the gospel clearly.

Repentance is something more than a great noise about religion—more than the fear produced by a description of "hell fire"—something more than sorrow for sins committed *because of the penalty*. Unless an individual be sorry for sin because it is sin—because it is opposed to the government of God—opposed to the will of Jesus—opposed to the teaching of the Holy Spirit, he does not understand all about repentance. An esteemed young friend who had been addicted to reading novels, and whose mind was perplexed about repentance, gave an answer which had meaning in it, to the following question, "what do you think of novels?" With emphasis, she replied, "*I hate them, sir.*" I shall never forget the answer. I knew the Bible had taken the place of the

n-vels; but the prompt answer indicated not only a change of mind; but a change of purpose. O! how she loved and studied that precious Bible—"the book of books!" Reader, have you repented? Talk not about baptism until you are sorry for your sins and purpose to forsake them. Trust not in your faith alone. Possibly you believe the Bible—believe Jesus to be the Son of God and pray occasionally. But, oh, how can you be happy, indulging in known and habitual sin? Why not turn from your sins? O, how can you love Jesus and think of loving sin? What brought Jesus to Gethsemane? Think of the soul that was exceedingly sorrowful, even unto death! What brought that precious Jesus to Calvary? Ah, "He bore our sins in his own body on the tree!" Can you, dear reader, love sin—that hateful monster? O turn from it, "for why will ye die?" The precious Jesus entreats you to forsake it and follow him. Do so—Oh do it now!! Let not another day bear testimony to your rebellion to the "Prince of the Kings of the earth."

If you believe in Jesus with all your heart—If you can trust the Son of God with your soul's salvation, then the commands are "*repent and be baptized in the name of Jesus Christ for the remission of sins.*"—Acts ii. 38. If you believe Jesus of Nazareth to be the Son of God, you know where to trust for eternal life.

SIMON.

BRO. CAMPBELL'S RESIDENCE,
Chinguaousy, 20th Feb., 1863.

QUERY ANSWERED.

In the September number of the *Adviser*, "Timothy" asks me what is the meaning of fellowship in Acts ii. c., where it stands in connection with breaking of bread, doctrine, and prayer? Howard Malcom, in his Bible Dictionary, on the term fellowship, says:—"Fellowship or communion is a term of great importance in the Scriptures. There is a fellowship to which the people of Christ are

admitted with God the Father and with his Son Jesus Christ, the blood of Jesus cleansing them from all sin. 1 John i. 3, 5, &c. There is also a fellowship which they have one with another, in the spiritual blessings which the gospel brings to the guilty; and in temporal things which takes place when the disciples of Christ communicate jointly of their worldly substance to the support of the poor, Acts ii. 42." The above definitions of Malcom, I think, are correct, and in confirmation that the term is used in the sense which he regards it in the second chapter of Acts. I would add that it is employed with a similar meaning in 2nd Cor. viii. 4, and that when the feeling or disposition of heart manifested by those who contribute for the support of the poor of the household of faith is spoken of, it is called fellowship, indicating real sympathy or fellow-feeling; and when viewed as the united act of the brethren in any particular congregation of locality, it is called a contribution. Luke, after stating the number of those who gladly received the word and were baptized, briefly records their conduct, by giving a concise account of the things to which they steadfastly attended, and with which their time appears to have been occupied. From what he says further upon these matters I learn that in addition to their attendance on the teaching of the Apostles, the breaking of bread and prayers, there was a "daily ministration" to supply the wants of those among them that stood in need.

The term fellowship in the Scriptures, under consideration, was not intended to convey the idea, that contributing for the relief of the poor, weekly or at fixed periods, was instituted by the Apostles in the Jerusalem Church, as a positive ordinance. Those who take the view that the term in the connection which it stands in the second chapter of Acts does, indicate that such an appointment was made; I think, that both the Scriptures and the nature of things, if properly considered, would fail them, should they thereby attempt to sustain it. I confess my inability to discover from anything that has come down to us, that the Apostles instituted such an appointment in any of the churches; had they done so, and Luke had omitted to record it in the Acts, we should have found some direct or incidental allusion

made to it in the Epistles. I can readily anticipate that some of the readers of the *Adviser* will be ready to exclaim, what! have you never read the epistles to the Corinthians, or that portion of them where the Apostle lays down the law for the observance of weekly contributions for the relief of the poor? Yes, I have read, and carefully considered the special instructions given by Paul to the Corinthians for the two-fold purpose of stirring them up, and directing them in the best way, according to his judgment in their circumstances, of making a collection for the relief of the poor saints at Jerusalem, which they had previously determined upon, and of which the Apostle had boasted to the brethren, in Macedonia. But while giving those instructions, to guard against any misapprehension I have heard him saying, "I speak not by commandment;" and again, "herein I give my advice." Had the disciples in Corinth been previously taught by the authority of the Lord to make weekly contributions for the poor, there would have been no necessity for the Apostle writing to them as he did, neither would he have said, "I speak not by commandment." Not having been able to learn from the teachings of the Apostles, that they established a fixed institution for the relief of the poor, binding upon all the congregations of the Lord, under all circumstances and throughout all time. I shall now endeavor to show that in the nature of things such an institution would have been impracticable, and diverse to all the other positive commands of the gospel. All the positive ordinances in the kingdom of God's dear Son are obligatory upon all those who would either enter or are citizens of his kingdom, whether they be rich or poor, bond or free, male or female, and are so ordered by infinite wisdom that they can be obeyed by all, and the blessings connected with their obedience enjoyed in common by all. But giving for benevolent purposes, whether weekly or otherwise, cannot in the nature of things be attended to by all the Lord's people; for the poor, as long as they remain so, have it not in their power to give, and obligation in this department of the Lord's service resists only upon those who have it in their possession to give, and is measured according to ability. There are also occupations in which Christians are lawfully engaged, the nature of which renders it impossible to ascertain the amount of their weekly prosperity. From the teaching and practice of some of the brethren, it has ap-

peared to me that they regard the term fellowship in the second chapter of Acts as authorising weekly contributions for the benefit of the poor, and that it is one of the positive ordinances of the new covenant. The effects of this teaching has been, to rob this labor of love of half its blessedness and moral influence, by leading many coldly to cast in their penny weekly as a formal act of obedience to a positive rite. In other cases it has produced in individuals possessing conscientious minds, unhappiness, in consequence of their inability to yield obedience to that which they had been led to view as a binding obligation upon all. Contributing and communicating of their worldly substance for the relief of the poor by those who have the opportunity and possess the ability, is one of those good works of a moral character with which God is ever well pleased, and would be a means of increasing the happiness and well-being of our race, were the philanthropy and benevolence of the Christian system practically carried out in society, even though it had not been commanded by the authority of Him whose right it is to govern throughout the entire empire of God, and whose life and labors on earth were the most sublime exhibition of benevolence, and self-denial for the benefit of others the world has ever seen. Let it then be understood, that while I esteem it one of the beatific requirements of the gospel of Christ, that his disciples should do good unto all men, especially unto them who are in covenant with him, I regard it as left to the wisdom of the brethren to determine as to the most efficient manner of carrying out this good work, whether by weekly collections or otherwise, and the system or plan adopted by any of the congregations of the Lord, as belonging simply to the chapter of expediency. Love is the supreme law of the dispensation of favor under which it is our exalted privilege to live. The condescension, mercy, and love of God, as manifested towards us in Christ Jesus our Lord, when viewed by the eye of faith, is intended and well adapted to implant this principle in our hearts which leads to the practice of every virtue; the fulfilling of every law that is holy, just and good. That love that would fulfil the commandments of the Lord Jesus, is something more than a mere sentiment existing in the mind, manifesting itself in words of sympathy—there must be deeds of real charity.

In searching for the truth in relation to the positive institutions of the gospel, we

have reasonably required proof; thus, saith the Lord, before we could rest satisfied. Would it not be well brother Timothy for every disciple of the Great Teacher to turn this practice to a further profitable account by requiring of themselves proof, that the love of God dwells in their heart; and this only can be furnished by a life of constant and willing obedience to all things commanded by Him, who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich." The crowning proof of true discipleship in that day when Jesus shall come, in all the glory of his Father, to give rewards to his servants, shall be, "I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me."

L. PARKINSON.

ERAMOSA, February, 1863.

ANSWER TO BARNABAS' CHRONOLOGICAL DIFFICULTY.

I do not see anything difficult to reconcile in the chronology of the 1st and 2nd chapters of Daniel. It appears that early in the reign of Nebuchadnezzar and the 3rd of Jehoiakem, Daniel and his brother were being put in a course of preparation to "stand before the King in his palace," chap. i. 45, implying, I suppose, a place among his counsellors. How long the King of Babylon might be disturbed and troubled dreaming *dreams* before the wise men were called, or how long the wise men were in consultation before the final answer (chap. ii. 10 and 11) was given to the King, or how long they were respited before the *hasty* decree was put in execution, or what time the King gave Daniel to shew him the interpretation are questions to which Daniel gives no answer, and if these answers were given, the interpretation of the King's *dreams* of the 2nd year of his reign could easily be made to appear to correspond with the time in which Daniel and his brethren were prepared "to stand before the King."

Consider the brevity of the narrative contained in the last 5 verses of chap i., embracing a period of 65 years and you will not be surprised to find so little notice taken of dates.

JAMES BLACK.

CONVERSATION AT GRANDMOTHER'S.

Phebe, Eunice, Almira. We have come, Grandmother, to spend an afternoon with you.

Gr. Very glad indeed that you have felt disposed to visit an old lady like me.

Al. We cannot see you much longer in this world, let us therefore spend the present time as profitably as we can.

Eu. I hope you do not intend to talk about *religion* all the time.

Gr. What better subject could you introduce? 'Tis especially suitable to me while on the verge of eternity.

Eu. There are so many who profess religion and don't live up to it, that I don't know that there is much in it after all. The members of the churches are talking, whispering and backbiting, and many of them don't live much better than the world. I begin to think I am as well out of the church as in it.

Ph. The improper conduct of others is no good reason why you should live in the world, dishonor Christ and give the influence of your life to the enemy—Eunice.

Al. Most assuredly you would be more happy in the church where you would enjoy the presence and promise of Christ, (should there be in it some imperfect members,) than disconnected with the means through which Christ bestows so many blessings upon the soul.

Ph. There is a reason for all this. 'Tis the preacher's fault. The church where I lived a few years ago was nearly ruined by preachers bringing people into it who went back to the world again. I believe they should be more choice in the selection of converts. Eunice would not complain so much if the members were all respectable.

Al. You surprise me Phebe. Did not "Christ come into the world to save sinners?" Did he not say "preach the gospel to every creature?" What is the use of preaching the gospel to persons if you do not intend them to become members of the church?

Gr. I have heard preachers talk nearly in the same strain as Phebe did. They never made many converts, and their speaking would neither warm the heart of saint nor sinner—but would freeze up the prayer-meetings and make the church grow pale.

Ph. Well, our church suffered more from declension and backsliding, coldness and religious indifference than any thing else. It was nothing but preaching and baptizing—preaching and baptizing with us for a while, till I was afraid there would so many come in that we would be ruined. So I prayed the Lord that such work might be stopped.

Al. O, Phebe! how could you do so? Of course you had no Bible promise to plead, and your prayer would not be answered. Surely you had not the mind of Christ, the Apostles or first Christians. But there is one thing you most likely did. You threw your sympathies, feelings and influence, all against the preacher; and you would give the new converts a look which would almost make them shiver. How much better it might have been if you had affectionately instructed them more perfectly in the way of the Lord.

Gr. I sometimes wish we had churches after the old fashion. When "they that feared the Lord, spake often one to another." But I suppose the passages "speaking of Elders and Deacons must be spurious and will be corrected in the new version, for I have not been visited by an elder or deacon for ten years. Indeed, they don't pretend to teach from house to house now-a-days at all. A brother or sister may become poor, take sick and die, and the elders know nothing about it. I think if the church would live as they ought to do, Eunice would feel and speak differently.

Al. Had you any elders in that church of which you speak, Phebe?

Ph. Yes, and deacons too.

Al. Did they perform their duties?

Ph. The elders presided over business meetings and preached on Sunday, and the

deacons carried round the bread and wine—that's all.

Al. No wonder that church was cold, sickly and nigh unto death. It was not the "preaching and baptizing" which did the injury—it was the palpable fact that no care was taken of the converts.

Eu. Well, if I join a church, I should like to unite with one that would take care of me.

Gr. I am sure if the churches were all right, converts would be multiplied. Let us try to reform and do our duty to God—to one another—and to the world—Amen.

TO THE EDITOR OF THE ADVISER.

In consideration of the present state and condition of the body of Christians in Canada called Disciples, and also of the feeling of a great portion of this body, I beg leave that you will allow a place in your pages for a few practical hints, to which I would gladly call the attention of the subscribers and readers of your paper, and more especially to those whose whole object and aim is the building up of Christ's kingdom and the earth.

The natural desire arising from the heart of the *man of God* is, that the world may know of the healing balm; have it applied to their wounds and be saved, that they may be fed with the same *manna* which he has eaten, and drink from the same fountain from which he has quenched his thirst. Thus it is that the man, who has passed from death unto life, who was first convinced of his relation to his God and to his fellow man by the power of the Holy Spirit, by the Gospel set forth in all simplicity from the lips of the *sincere* and *earnest* evangelizer, as he proclaims the words of eternal life to a dying world, earnestly desires and strives to tell the same glad and invaluable news to his companions and friends, that they may be his companions in his pilgrimage to heaven as they had been while toiling after the vanities of this world. Now it is impossible for the ungodly to hear the Gospel

unless it is preached to them. Rom. x. 14. How necessary then, that men of God, devoted and faithful Evangelists, should scatter the seed of the riches in, and the love of Christ, that it may spring up and produce plentifully, and a harvest be gathered in due season.

It is upon this point that I wish to confine myself in this article.

There was a time in the history of the Disciples of Canada, when one or two Evangelists would meet the demand of the churches; but the steady and quite rapid increase of their numbers requires a greater number than this at the present time. Truly, indeed, we may say "the harvest is plentiful; but the laborers are few." Matt. ix. 37, 38. May the prayer of this people be then, that the Lord of the harvest may send forth more laborers into His vineyard.

According to the Census of 1861, the number of Disciples in Upper Canada was 4,147, showing an increase in the past ten years of 2,083. Now among this aggregate of 4,147 found in the several Counties of Wellington, Grey, Lincoln, Prince Edward, Elgin, Durham, Welland, Halton, Ontario, and York, there are comparatively speaking but very few Evangelists, who seem not to have any particular number of churches to abide with and labor amongst, but go from place to place preaching the glad tidings; this form of preaching seems to have been practiced by the great Apostle Paul in visiting the churches of Asia. Acts xiv. This is all well enough if we had a sufficient number of devoted Evangelists to follow each other, and visit the different churches after. The great secret of success among other religious bodies is undoubtedly owing to the unceasing ambition of their ministers in missionary efforts at home and abroad, and also in the untiring patience of the brethren in holding up their hands in time of trial, and supporting them and their families while they enter the abodes of sin and point their inmates to the Saviour. I

do not wish to be understood by this, that the efforts of Evangelists, now in the field, are not what they should be, or are not attended with marked success; but increasing the number of laborers, I find more of such men as we now have, is what we want; cannot they be obtained? Can there not be enough money raised among an aggregate of over 4,000 to support more men in co-operating in this great work? Is all the *talent* among this number now before us? Or is there much left concealed, completely secreted and dormant? First, let there be a desire on the part of the brotherhood to aid and liberally support those who devote their whole time to the work; just for a moment draw a comparison between the amount now paid by the aggregate and the amount they are able to pay, and they fall short of the liberality claimed by certain other religious bodies. But very little can be done without *means*, and many who have the desire to do, may be minus the means to carry forward the work, therefore it necessarily follows that the first *effective* stone that is turned must be that of liberality of the brethren, a willingness to do all in their power to support men when they get into the field.

The Treasurer's account of 1861 shows an average of about 25 cents per number of all the Disciples in Canada. What can we say to this; it surely cannot be classed under the head of liberality; let it be far from us, as a Christian body that we should claim in a country like Canada, where industry receives its wages, that the cause of God has had such support as it deserves at our hands.

Now, if the increase in the last ten years has been so great, how much greater could it have been had there been more laborers and proper steps taken; but these things are past, and the only plan we have now is, to candidly consider and weigh the subject, and see whether greater success can crown future efforts. Therefore, if so much has been done under so disadvantageous circumstances, how much more may we look for in the

next ten years if proper measures can be taken to bring more good men into the field *as laborers*, and visit the churches oftener, the result cannot be otherwise than that scores in every section, upon hearing the gospel presented, unadulterated, in all its simplicity, will flock into the kingdom of our Lord and Saviour Jesus Christ.

But instead of this state of things our number is so limited that if protracted efforts are appointed, these are so far in the future, or the distance, that the Evangelist must go so great, that he is, in both Spring and Autumn, liable to meet with bad roads, and consequently small congregations. This is the case, especially in country places, but he must go forward to his appointments. The result of this is, as will be readily seen, that his visit has done but very little good, and perhaps none at all toward preaching Christ to the sinner. The one for whom he so faithfully labors to do good, and point to the Saviour,

Again, coming to the reality of our affairs, on account of the small number of Evangelists making it their whole work, and the great extent of country, as shown above, that they must necessarily travel over to visit these churches, it certainly follows that they cannot visit them very often, and it is to be feared that some may become as those at Laodicea—in reference to their duties, Rev. iii. 15.

Keep us from falling into the snares of the devil, from allowing the worldly element to enter in and take possession, is my earnest desire and prayer to Almighty God. May our motto be progress, growth and increase in spiritual things, and to this end we should all strive. Now many, I fear, and very many of the churches do not see an Evangelist semi-annually, and some annually, and then just as likely to be in the Spring or Autumn of the year when the roads are impassible. Such visits, as I said before, are of little account, and it is in these country places that as great success will be likely to

follow the efforts as any where else if the proper man comes in the proper time, and much good would be done, and scores brought to the knowledge of the truth.

Allowing many laborers to be in the field, as many as the present membership could support, it is questioned by some whether or not there would be more or less good done by Evangelists having their respective circuits to labor upon. This sentiment seems to be expressed by many of the brotherhood, that they would rather increase their contributions and have an Evangelist laboring weekly or even monthly among them than to have things as they now are. Then it encourages them to work and contribute when they can see or hope for the salvation of their own people.

If these things be so then five churches averaging thirty members each would be able to support an Evangelist, and very soon, if proper measures were taken, there would be an increase of some thirty-sixty and even an hundred per cent. in the number of the Disciples in the surrounding neighborhood and vicinity; much good would be done. Ungodly young men and women who are now wasting their vigor and youth would present themselves as a reasonable sacrifice before their Saviour. Talent which is now submerging in worldly pursuits would be spent in proclaiming the gospel to perishing humanity.

It is my firm conviction that such would be the result. Does any one say this is unscriptural? Do we doubt that the church in the days of the Apostle Paul would have been visited oftener if it had been possible? Are not weekly or even monthly visits more profitable than yearly ones? Some may conjecture that this is the case, but many of the churches do not know its practical experience. It is high time that the churches awake! for they are certainly asleep on the subject. Are we unable to do this as I have stated? Certainly not! we are rich! God is with us, and he will not forsake us in a godly undertaking. Let us arise then, put on the whole armor of God, and fight the battles of our leader, and in one united effort multiply our energies, bring more laborers into the vineyard of the Lord, and support them when we get them in, for the cause is just.

I sincerely and earnestly entreat that the Brethren will give this their careful investigation, and express their opinions freely upon the subject through the press, if so allowed to do.

A DISCIPLE.

FOR THE ADVISER.

DEAR BROTHER BLACK,—Death has again invaded my dwelling and cut down my aged father. He died at my residence, in Oshawa, on the night of the 3rd instant, aged nearly 90 years. Deceased was born in Williamstown, Mass., in 1773, came to Canada under a proclamation of Gov. Simcoe, inviting settlers into Canada in 1797.

He settled in the Township of Hamilton, when it was an entire wilderness. It was said there was only one family in Pickering, one in Whitby, one in Darlington, two or three in Hope, (Port Hope.) None in Hamilton, Haldimand, Cramabee or Murray. Lake Ontario was their only highway; their own household their only market for years. Were obliged to go to the "Napanee Mills" for their gristing, and that by boat, on the Ontario. The most of what is now Cobourg was a dense cedar swamp. He braved the terrible hardships of a Canadian pioneer life. Raised a large family, the most of which are still living. He survived his companion in life only about eight months; with whom he had lived about 64 years. He was afflicted with blindness about twelve years, but otherwise retained his faculties remarkably. He was confined to bed only about a month before his death. Intellectually, he seemed to lose but little. His memory was so perfect that he could retain the substance of an evening's conversation or reading with remarkable accuracy. He felt a deep interest in the American struggle, and was anxious to know of current events. He had an unusual and accurate knowledge of the Holy Scriptures; looked at death as it approached with a calmness and resignation seldom witnessed, even until within one of his last. His death was merely fading away and going out without a pain or struggle. He was immersed upon a profession of his faith in the blessed Redeemer, some 17 years ago, and was a firm believer in Jesus Christ, as the only Saviour; of retiring habits he made but

little ado about religion. Only ten or fifteen minutes before his death I conversed with him as follows. He was quite sensible, and answered my questions correctly. I said to him; *Father, you feel yourself weak and poorly do you not?* Yes. *Don't you think you will soon pass the Jordan?* Yes. *Have you any tears?* No. *Do you not think the Lord will carry you safely through "the dark valley?"* Yes. *You trust in him, and him only?* Yes. *Do you feel happy now in your last moments?* Yes. *The path looks bright and glorious to you, does it not?* Yes. *You will soon leave us, my father, and join the happy throng.* Yes. *Would you like to have me pray with you?* Yes. *I attended to this delightful duty, administered to him the last drink of cold water; laid him down on his pillow, and in about five minutes he breathed his last, so calmly that, although my house-keeper was near by his bed, she did not perceive it—not expecting the event so soon.*

Two years last June, I buried my companion, eight months ago my aged mother, and now my father. Surely all flesh is as grass.

JOSEPH ASH.

OSHAWA, 11th Feb., 1863.

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EXTRACTS.

THE LAW OF THE KINGDOM.

Every society has its own terms of admission to membership, and every kingdom its laws of naturalization whereby aliens may become citizens. As with every other society or kingdom, so with the church of Christ—the kingdom of God on earth. What these laws are, and what their authority, force, universality and obligateness, let the following extracts from the one statute-book of the heavenly monarchy determine. Matt. xxviii. 13—20, Jesus said, "All power is given unto me in heaven and earth. Go ye therefore and disciple all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always unto the end of the world." John ii. 5—7. "Jesus answered, Verily, verily I say unto you, *Except a man be born of water and the Spirit, he can*

not enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto you, Ye must be born again." Acts ii. 38, Peter said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit;" verse 41, "Then they that gladly received his word were baptized, and the same day there were added about three thousand souls." 1 Cor. vi. 9, "Know ye not that the unrighteous shall not inherit the kingdom of God." "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Eph. ii. 13, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promises, having no hope, and without God in the world. But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ;" verse 19, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Titus iii. 4-7, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace we should be made heirs according to the hope of eternal life."

Here, then, is the law of the kingdom announced both in formula and in fact. Whatever has past character, the entrant must be disciplined and baptized—born again of water and the Spirit; he must repent and be immersed—be washed, sanctified, justified—pass through the laver of regeneration, and renewing of the Holy Spirit. Reader, is it so with you? Have you obeyed from the heart the form of doctrine delivered to you? Alienated from your God, have you been brought nigh by the blood of Christ? Have you passed through the process ordained by the immutable decree of the great King, that as his apostle says, being justified you may become inheritor according to the hope of eternal life?

T. H. M.

SCENE IN A BLACKSMITH'S SHOP.

I drove up to a blacksmith shop, a few days since, to get my horse shod. The blacksmith walked up to the horse and looked him square in the face; then turning to the people about said—"I have shod hundreds of horses, and seen thousands, but there (pointing to my horse) is the best countenance and the best shaped head I ever saw." While he was shoeing him I made some inquiries concerning a Sabbath-school, and told him that myself and horse were both missionaries. He immediately dropped the horse's foot, and, seating himself on the ground, said:—

"Stranger, let me give you a little of my history. I was an orphan boy, bound out to learn the blacksmith trade. My master would not send me to school, but kept me hammering hot iron night and day until I was nineteen years old. About that time a Sunday-school man came to the settlement, and went all round telling the people to come out and he would start a Sunday-school. So I got my day's work done and went to hear him. He told us a heap of good things, and among them that he himself first went to Sunday-school when thirty years of age, and how much he learned, and what a blessing it was to him. Now, thinks I," continued the blacksmith, "that's just my fix, and if he starts a school I'll go. A school was started, and I went for two years. I soon learnt to read my Bible, and the very day I was twenty-one joined the church of Christ, and for seven years I have tried to serve him, and last Sunday I was made superintendent of a school here."

I asked where the school was in which he learned to read and was converted to Christ. "Oh," said he, "more than a hundred miles from here." He gave me the name and all particulars of its organization. I then asked him if he would know the man who started the school. He did not know as he would—it had been so long ago—but recollected that he was large, almost as large as myself. I then informed him that I was the man, and that horse was along, too. He sprang to his feet, exclaiming, "Blessed Father! is it possible?" And while my hand was in his tears rolled down his cheeks like rain. He said, "All that I am I owe under God to that school. There I learnt to read, and to love my blessed Savior." He took me to his house and introduced me to his wife, a good Christian woman, and the mother of two children. When I offered to pay him he said, "No, never a cent for shoeing a missionary horse. I will shoe him all his life for nothing, if you will bring him to me."

To you this may not be interesting, but to your missionary it was the most pleasant incident of his life. I felt that the starting of that one school was worthy of a life toil—*Stephen Paxson, in the Sunday-school World.*

AFFLICTIONS.

Few persons can believe that adversity is a real blessing. Without it, how little piety would there be on earth! Many are the afflictions of the righteous. "I have chosen thee in the furnace of affliction." We must enter into the kingdom through many tribulations. "It is good for me that I have been afflicted. I know O Lord, that thou in faithfulness hast afflicted me. Before I was afflicted I went astray. But now I have learned to keep thy precepts." Job, Solomon and Paul says, "Behold, happy is the man whom God corrects: therefore we are not to dispise his chastisements." These are a few of the many testi-

monies of the saints on earth in both Testaments on the subject. When one of the elders interrogated John, Who are these that are clothed in white robes? And whence are they come? "And I said to him, My Lord, thou knowest. And he said to me, These are they who came out of great affliction, and they have washed their robes and made them white in the blood of the Lamb."—Wesley's translation.

Here is testimony of the holy ones in both worlds. Afflictions are the effect of sins. Man had no afflictions before sin. But now he is born to trouble as the sparks fly upward. His bones are full of the sin of his youth, which shall lie down with him in the dust. "Man that is born of a woman is of few days and full of trouble." In the world we are to have tribulation, said he who never sinned. "Thou shalt consider in thy heart, that as a man chastens his son, so the Lord thy God chastens thee." All who are pious or godly shall suffer persecution. Adversity comes not forth of the dust, neither doth trouble spring out of the ground. God visited us with affliction to instruct and teach us things that we did not know before. I think it was Luther who said there were many scriptures that he never understood till God afflicted him.

When Massaneh was afflicted, then he knew the Lord he was God. When God afflicted Nebuchadnezzar, he then said "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth and his ways judgment." "And those that walk in pride he is able to abase."

The prodigal son came to himself, as many have since, when the rod was upon them. The rod, Solomon said, was made for the fool's back. Many, like the Thessalonians, have received the gospel in much affliction. Luther said the school of the cross is the school of light. This is the school where Christ's scholars have made the greatest proficiency. God, therefore, teaches us the knowledge of himself, which is eternal life, by afflictions.

Demosthenes was asked what was the first qualification of an orator? He said, Action. What the second? Action. And what is the third? Action. And as actions made the best orators, so afflictions make the best Christians.

The second lesson which God teaches us by afflictions, is a knowledge of ourselves. In health and prosperity we forget ourselves—our frailty and mortality. "Lord, make me to know my end, the measure of my days, that I may know how frail I am."

The third lesson God teaches us by affliction, is the emptiness and vanity of this world. How deceitful and unsatisfactory is the world!

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

Here perfect bliss can ne'er be found,
The honey is mixed with gall;
Midst changing scenes and dying friends,
Be Thou my all in all."

The fourth lesson which we learn in the school of affliction, is the evil of sin, the fountain of all our woes. What a poisonous tree that must be which has produced so much bitterness, anguish, agony, pain, disgrace, ruin, suffering and death, literal and eternal.

The fifth lesson which we learn in the school of affliction, is the preciousness of Jesus Christ and his gospel, the balm for all our woes. "How precious is the Gospel, O God! How sweet to our taste—yea, sweeter than the droppings of the honeycombs. I esteem thy word more than my necessary and daily food."

"Precious Bible! what a treasure
Does the word of God afford!
All I want for life or pleasure,
Food and medicine, shield and sword."

The sixth lesson we learn in this great school of affliction, is to mortify, subdue and crucify our sins and passions. "By this is the sin of Jacob purged, and this is all the fruit to take away his sin."

The seventh lesson taught us in this famous school, is to pray with more earnestness, humility, importunity and penitence. Jehoshaphat cried out in the battle, and the Lord turned the archers from him. Manasseh and the Jews sought the Lord in their afflictions. David roared and cried by reason of his afflictions, the Lord heard him and delivered him from all his fears and enemies.

Afflictions prove and improve our virtues. "O! thou of little faith, wherefore didst thou doubt?" They are smiths to polish us; medicines to cure us. "In their afflictions they will seek me early." Our afflictions generally tread in the footsteps of our sins. The rivers in Egypt run with blood for killing the infants of the Hebrews. Adonizebech cut off the thumbs and great toes of seventy kings and made them eat bread under his table; afterwards he had his thumbs and great toes cut off, and he had to eat bread under the table.

When our blessed Lord was overwhelmed with trouble, and his soul was exceedingly sorrowful, in agony he prayed most fervently, and said, "If it be possible, let this cup pass from me; nevertheless, not my will, but thy will be done." Afflictions were thought a necessary accomplishment of our great High-priest. In bringing many sons to glory, the Captain of salvation was made perfect through sufferings. They are chastisements which God from love administers to his children. We have had fathers of our flesh who corrected after their own pleasure; shall we not much rather be in subjection to the Father of our spirits and live? Let us meekly and courageously bear them, and kiss the rod in the father's hand, whoever may be the instrument that inflicts the chastisement. "Righteous art thou, O Lord, and upright art thy judgments. I know, O Lord, that thou hast afflicted me in faithfulness. Thou art just in all that is brought upon us, for thou hast done right, but we have done wickedly." The Judge of all the earth

will do right. The Lord is in the midst of us, and will not do iniquity. He never sends afflictions without a cause. "For this cause many are weak and sickly among you."

The greatest and best man in the Bible and in church history were sons of affliction. Abel, Noah, Enoch, Job, Abraham, Isaac, Jacob, Moses, Joseph, David, Elijah, Jehoshaphat, Hezekiah, Solomon, Eli, Ezra, Nehemiah, Isaiah, Jeremiah, Daniel, Jonah, the Judges, Samuel, the Prophets, and pious Jews; John the Immerser, Jesus our Savior, the Apostles, martyr witnesses, Reformers; Claude of Turin, Austin, Chrysostom, Cyril; Huss was burnt at the stake, Servetus, Jerome of Prague, was burnt; Wickliffe, Tyndale, and the compeers; the blood-washed and sacramental hosts of God, whose blood is precious in his sight: these shall come with him riding on white horses and palms in their hands.

JACOB CREATH.

ADVICE TO YOUNG WOMEN.

Trust not to uncertain riches, but prepare yourselves for every emergency in life. Learn to work, and be not dependent upon servants to make your bread, sweep your floors and darn your stockings. Above all, do not esteem too lightly those honorable young men who sustain themselves and their aged parents by the work of their own hands, while you caress and receive into your company those lazy, idle popinjays, who never lift a finger to help themselves as long as they can keep body and soul together, and get funds sufficient to live in fashion. If you are wise you will look at this matter in the light we do, and when you are old enough to become wives you will prefer the honest mechanic, with not a cent to commence life, to the fashionable loafer, with a capital of ten thousand dollars. When we hear it remarked, "a young lady married a fortune," we tremble for her future prosperity. Riches left to children by wealthy parents turn out to be a curse instead of a blessing. Young women, remember this, and instead of sounding the purse of your lovers, and examining the cut of their coats, look into their habits and their hearts. Mark if they have a trade and can depend upon themselves; see that they have minds which will lead them to look about a butterfly existence. Talk not of the beautiful white skin and soft, delicate hand, the splendid form and fine appearance of the young gentleman. Let not these foolish considerations at all engross your thoughts.

Most women had rather have any of their good qualities slighted, than their beauty. Yet that is the most inconsiderable accomplishment of a woman of real merit.

WIT AND JUDGMENT.—Wit is brushwood, judgment is timber. The first makes the brightest flame, but the other gives the most lasting heat.

READING THE BIBLE.

A writer complains that Christians, as a general thing, read the Bible so scantily, instancing a church officer who for years together limited himself to a chapter a day. He is right. This is small measure for one who wants to thrive in divine life. Paul says, "Let the word of Christ dwell in you *richly*," and surely this means something more than a mere fragmentary portion. He who would be a lively, growing Christian, must accustom himself to read and enjoy large portions of the Scripture, for this purpose redeeming time from business, recreation and sleep. On the Lord's day especially should he give holy time without stint to the holy Bible. The more a pious soul reads intelligently, the more it wants to read, and the deeper it sees into what it reads.—*Chris. Intel.*

THE BOOK OF NATURE.—The "Book of Nature" was open to Thebes, Carthage, Athens and Rome, and they had *reason*, but failed to read Deism in it. They had "gods many and lords many." "But we are wiser than they." That is sheer assumption. And if it is true, it will be impossible to tell how much of our superior knowledge is due to the revelation made to us in the Bible. The result of the effort to discard Revelation and follow "reason," is seen in the "reign of terror" in France, Eighty thousand in the three cities, Nantes, Lyons and Paris, perished in two years under the "reign of reason," and an abandoned woman in a state of nudity was carried through the streets as the "goddess of reason."—*A. C. Review.*

JUSTIFICATION.—We are said to be justified by grace, Rom. iii. 24; by blood, Rom. v. 9; by faith, Rom. v. 1; by obedience, Rom. ii. 13. It was the *favor* (grace) of God that he gave his Son, who ratified the covenant with his blood. We must have *faith* in his blood, which will purify the heart and lead to *obedience*. No step in this plan could be omitted. The systems which have all these except the latter, have a man justified in nothing, or in doing nothing. Man is condemned for his transgressions, but is justified in obeying, through faith in the Divine favor, and the blood of Jesus Christ, what God commands him to do. This is God's righteousness (state of right doing) which is declared to be for the remission of sins that are past, Rom. iii. 25.—*A. C. Review.*

DRUNKEN PROFESSORS.—The Arkansas Baptist, says:—"We have known a Church of fifty members, male and female, stunted and kept lean and lank on account of carrying year after year a drunkard! Count it as you may, one member with a gallon of 'red eye' in him every day, is a heavier load for a Church to carry than three score and ten Samsons could stand under."²

KEEP CLOSE TO THE GUIDE.

The thinking Christian does not have to live very long in this world to find that there are a multitude of questions, that despite his most earnest investigations, are involved in mystery. With all the light that the Bible sheds upon his pathway, there are still a thousand things, concerning his own being and destiny, which are shrouded in darkness. Like the traveler at midnight, carefully picking his way over a dangerous road, by the rays of the lantern that he swings by his side, the Christian is in a little circle of light, enough for the next step. But all things grow shadowy in the distance. Around him on every side, the great black curtain of night drops its impenetrable veil. He must patiently wait for the morning of the Resurrection. It is a curtain that will never be lifted, until the darkness of this life gives place to the clear, calm sunshine of the heavenly rest.

One great error, of which too many of us are guilty, is, that instead of walking by the light we have, we are continually straining our vision for light that we have not. Instead of watchfully minding each separate step and the immediate pathway we are treading, our eyes, like the fools, "are at the ends of the earth." We are straining our vision into the darkness beyond, trying vainly to see what is invisible; and, perhaps, disputing with others as foolish as ourselves, about the substance of things that are buried in darkness, and of which the keenest vision can detect only the most vague and shadowy outlines. It is not surprising, therefore, that we stumble in the "narrow way," and that God sometimes suffers the pain of a wounded spirit to remind us of the danger of the road we are treading, and the necessity for constant watchfulness and care.

Every one who visits that celebrated natural curiosity of Kentucky, the Mammoth Cave, receives, on entering, a small lamp, which he is instructed to carry with him. He is told to be very careful of his light, to mind his footsteps, and above all, to keep close to the guide. If he strictly obeys these injunctions he is safe. Up and down through all the dark and winding passages of that subterranean labyrinth, he may pass with security and comparative ease. It is true that his lamp is a little thing. It lights up a circle of only a few feet around him. There are gloomy caverns that open their black mouths on every side. All his little taper tells him is, that they are there. But it is enough to keep his feet from destruction. If he heeds its radiance and minds his footsteps, and keeps close to the guide, he may walk safely beside the dizziest caverns and deepest pitfalls of the route.

This world is such a dark and perilous moral pilgrimage. Christ came to us and offers us the Gospel lamp. If we reject it, we are inevitably lost. If we accept it, He bids

us keep it trimmed and burning. He promises himself to lead us through the labyrinth of life, if we will only submit to Him and mind our footsteps, and keep close to our Guide. He does not tell us that our lamps shall light up all the dark caverns that swarm around us. He only promises deliverance from the perils of the journey. Christian, be careful of that Gospel lamp—mind your footsteps, and keep close to the Guide!—*N. Y. Chronicle.*

HOW TO KEEP MEN AT HOME.

There would be fewer wretched marriages, fewer dissipated, degraded men, if women were taught to feel the angel duty which devolves on them, to keep the wandering steps of those who are tempted so much more than they, in the paths of virtue and peace—to make them feel that in the busy world is noise and confusion—that at home there is order and repose—that their "eyes look brighter" when they come—that the smile of welcome be ever ready to receive them, the books are ever ready to be laid aside to minister the husband's pleasure; they would find amusement then at home, nor strive to seek it elsewhere. And not alone to the higher classes of society should this be taught—it should be a lesson instilled into the minds of all—high and low, rich and poor. Fewer heart-broken wives, weeping and scolding, would stand waiting at the doors of public houses, to lead the unsteady steps of their drunken husbands home, if that home had offered a room as cheerful, a fire as bright, a welcome as readily and cordially as the tap-room they frequent. Duty has seldom so strong a hold on a man as woman; they cannot, will not, for duty's sake, remain in a dull, tedious, or ill-managed, quarrelsome home, but leave it to find elsewhere the comfort and amusement which fails them there; and when riot and revelry have done their work, the wives and sisters, who have done so little to make them otherwise, are pitied for their bad husbands and brothers.

A NEWSPAPER is the history of the world for one day. It is the history of that world in which we now live, and with it we are consequently more concerned than with those which have passed away, and exist only in remembrance; though, to check us in our too fond love of it, we may consider, that the present, likewise, will soon be past, and take its place in the repositories of the dead.—*Bishop Horne.*

HOPE.—Hope is made up of desire and expectation. It is therefore improper to say, "I hope my sins are pardoned." "What a man seeth (enjoys) why doth he yet hope for?" Hope that is seen is not hope." Rom. viii. 24. The Christian believes that his sins are pardoned. But his hope is "the hope of eternal life." God promises eternal life which is described as "glory, honor and immortality." The description begets the expectation.—*A. C. Revue.*

TO BE IDLE and to be poor, have always been reproaches, and, therefore, every man endeavors with his utmost care to hide his poverty from others, and his idleness from himself.—*Johnson.*

"AS I LIVE, I CAN NOT."

The caption, "I can not afford it," under which one of the correspondents of the Missionary, in a late number, presented its readers with some interesting and suggestive thoughts, has brought to my mind the old Quaker's motto found at the head of this article.

A certain member of the good society of Friends was engaged in the hatting business. The customers at his counter, having ascertained the price of a hat, would sometimes, as is the wont of some customers, inquire, "Can you not let me have the hat for less?" The invariable reply of our Quaker hero was, "As I live, I can not let thee have the hat for less."

Once upon a time, so goes the story, a customer having inquired the price of a beaver that he thought would become him, asked as usual, "Can't you let me have the hat for less?" The same response from behind the counter, was, "As I live, I can not let thee have the hat for less." "Then," said the man, in rather a gruff, quick tone, "live differently from what you have been living." "Friend," replied the Quaker, "thee is the first man that has found out my secret, and thee shall have the hat for nothing." May we not safely affirm, that here is disclosed unto us the secret why so many persons, who have been blessed with a liberal, or even with a superabundant share of this world's goods, are so backward in paying that which is due unto the Lord, for the spread of his gospel and the establishment of his kingdom in the world?

POLITICS AND THE PULPIT.—We have no doubt that a rigorous landlord, having sharked it all the week, screwing and griping among his tenants, would be better pleased to doze through an able gospel sermon on divine mysteries, than to be kept awake by a practical sermon that might treat of the duties of a Christian landlord. A broker who has gambled on a magnificent scale all the week, does not go to church to have his practical swindling analyzed and measured by the "New Testament" spirit. Catechism is what he wants—doctrine is to his taste. A merchant whose last bale of smuggled goods was safely stored on Saturday night, and his brother merchant, who on the same day swore a false invoice through the same custom house—they go to church to hear a sermon on faith, on angels, on the resurrection. They have nothing invested in those subjects; they expect the minister to be bold and orthodox. But if he wants respectable merchants to pay ample pew rents, let him not vulgarize the pulpit by introducing commercial subjects.

A rich Christian brother owns largely in a distillery, and is clamorous about letting down the pulpit to the vulgarity of temperance sermons. Another man buys tax titles, and noises about all the week to see who can be slipped out of a neglected lot. A mechanic who plies his craft with the unscrupulous appliance of every means that will win, he too, wants "doctrine" on the Sabbath, not these secular questions. Men wish two departments in life—the secular and the religious. Between them a high wall and opaque is to be built. They wish to do just what they please for six long days. Then stepping on the other side of the wall, they wish the minister to assuage their fears, to comfort their

conscience, and furnish them a clear ticket and insurance for heaven. By such a shrewd management, our modern financiers are determined to show that a Christian can serve two masters, both God and Mammon, at the same time.—*H. W. Beecher.*

"SHROUDS HAVE NO POCKETS."—While glancing over the columns of a newspaper the other day, my eyes fell upon this single sentence: "Shrouds have no pockets." And truly, thought I, no remark is so replete with meaning, or speaks in stronger or more significant appeals to man.

Yea, what a volume of meaning is couched in these simple words, and what lessons of paramount interest and momentous importance man may gather from a contemplation of the truths they contain! What a vast amount of suffering in the present life, and eternal misery in the life to come, would man be saved from, if the truth of these words was kept in mind, and actuated man in all the various pursuits of life! How many toil and labor for the mammon of this world only, and in their eagerness to grasp at land and sea, heaping together earth's sordid treasures, but in death have to leave their hoarded millions behind, and in remorse reproach themselves for their lives of folly.

MEDITATION.—Go to the grave of buried love and meditate. There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being who can never—never—never return to be soothed by thy contrition! If thou art a child, and hast ever added a sorrow to the soul, or frow to the silvered brow of an affectionate parent: if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt one moment of thy kindness or truth: if thou art a friend, and hast ever wronged in thought, or word, or deed, the spirit that generously confided in thee: if thou art a lover, and hast ever given one unmerited pang to that true heart which now lies cold beneath thy feet—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that you will lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear—more deep, more bitter, because unheard and unavailing.—*Washington Irving.*

THE GREAT end of prudence is to give cheerfulness to those hours which splendor cannot gild, acclamation cannot exhilarate. Those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments or disguises which he feels, in privacy, to be useless encumbrances, and to lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition; the end to which every enterprise and labor tends, and of every desire prompts the prosecution. It is indeed at home that every man must be known, by those who would make a

just estimate either of his virtue, or felicity; for smiles and embroidery are occasional, and the mind is often dressed for show in painted honor and fictitious benevolence.—*Johnson*.

MELCHISEDEK.—The *Israelite Indeed*, in a very interesting article upon the discussion as to who is Melchisedek (or Malchi Zedek), teaches a valuable lesson. After citing the various positions assumed and the proofs employed, he concludes: "Any of these stories, however, tends to weaken the Apostle's arguments, whose particular force lies in the circumstance that neither father, mother, beginning or end, was known of Malchi Zedek, which made him the foremost of all other types of Jesus, the Highpriest for ever.

"This is another evidence, that when we try to prove too much, we prove nothing, but, on the contrary, destroy even that which is already proved. Superficial theology has done more injury to the cause of Christ and Christianity than all enemies and infidels together have ever been able to do; it is, therefore, high time to rally around the only standard of our faith, the Bible, in which alone we find the truth pure, unmixed with human wisdom and human folly."

GO TO THE PRAYER-MEETING.

Let attendance on the meetings be regular and constant. If your faith is weak, go. If your love is chilled, go. If hope be clouded, go. Every professed Christian, be sure, if possible, to go, that the activities of the soul may be stirred up and drawn out in the service of Christ. If you have for a long time staid away, and the Christian armor has got rusty, go. "Prayer makes it bright," burnishes the shield, the sword, the helmet, and the breast-plate of righteousness. Go, if only a few are expected to be there, for if you stay away the number will be less. Go, expecting the presence and refreshings of the Holy Spirit and expecting to meet Christ there, agreeably to his promise, that where two or three are gathered in his name he will be in the midst of them. Be sure to go, always to go to the prayer-meeting when possible, even at the sacrifice of ease and profit in worldly things, and you will find a rich reward in it to your own soul, and see blessings descend upon the Church of Christ.

IF NONE were to reprove the vicious, excepting those who sincerely hate vice, there would be much less censoriousness in the world. Our Master could love the criminal, while he hated the crime, but we, his disciples, too often love the crime but hate the criminal. A perfect knowledge of the depravity of the human heart with perfect pity for the infirmities of it, never co-existed but in one breast, and never will.—*Colton*.

MISSPENT TIME.—We all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing to the purpose, or in doing nothing that we ought to do; we are always complaining our days are few, and acting as though there would be no end of them.—*Seneca*.

TO BE GOOD is to be happy. If we would be happy, we must fulfil all our duties to God and our fellow men. We must be willing to be miserable, if thereby we can increase the happiness of others. We must be benevolent. We must live in accordance with all the laws of our being.

If it is dangerous to be convinced, it is dangerous to listen; for our reason is so much a machine, that it will not always be able to resist when the ear is perpetually assailed.—*Mackenzie*.

LAZINESS beget wearisomeness, and this put men in quest of diversion, play, and company, on which, however, it is a constant attendant; he who works hard, has enough to do with himself otherwise.—*Bruyere*.

EVANGELISTS' ADVICES.

Since I last reported, I visited the townships of Fullarton, Luther, Garafraxa and Erin. In Fullarton, the brethren, McDougal and sister McDougal and one other female are all that call themselves Disciples of Christ, without any sectarian distinction, but the community around them, though they know we are neither Armenians nor Calvinists, are disposed to hear us, and some of them have expressed their approval of our teaching.

When here, an intelligent and respectable gentleman belonging to the Presbyterian Church made some strictures on what he heard respecting conversion, and from which he dissented, in a plain and candid address at the close of the meeting. The congregation quietly listened to both of us without interruption, and in our following meetings the congregations were better than they were before. I hope Fullarton shall be remembered by our Evangelists. In Luther, several members of the Churches of Erin and Garafraxa have been located for some years, and much to their credit, they ceased not to meet on the Lord's day for mutual edification, since they got so near together that they could meet. They and the neighbors keep up a Bible School, which is well attended and doing much good. There are fifteen members so near each other that they can meet as a church, and their first meeting in that

capacity took place when I was with them. Brothers Donald McLellan and Hugh McDougal are both well qualified to be useful among them. One baptized here during the visit, and the attendance, for the circumstances, very good.

Erin was visited after Luther, and as is uniformly the case there, everything was encouraging, good moonlight nights, good roads, large attentive audiences and zealous whole-hearted brethren and sisters. It is always a great pleasure to labor among them, and as might be expected in such a case, seven were baptized, and the interest remained unabated, when I left.

The evenings spent in Garafraxa were cold and stormy, and many of the brethren were busy teaming out their produce to market, so that the attendance was necessarily small but no ways discouraging. They expect more labor there soon, and in more favorable time. I hope they will not be disappointed. During these tours my previous convictions of the propriety of the Evangelists travelling in twos were deepened. I do not here give my reasons, any further than refer to it as a Bible practice, and express the hope it will be adopted wherever it is practicable.

JAMES BLACK.

The meetings were continued in Stouffville. The people of that vicinity, at least many of them, are very anxious to know the truth as it is in Jesus. They have no love for sectarianism in any of its forms. I know some in that locality that the various systems of theology extant *never could embrace*. They would have lived and died without making a religious profession at all, if the gospel of Christ, without any admixture of human opinions, had not been recommended to them. The precious Bible is the only book which is regarded as authoritative by them. "They shewed us no little kindness," friendship and hospitality. Mr. Jno. Yakes, an Inn-keeper, seemed desirous to excel in liberality, generosity, and a hearty support to the cause. When we could not obtain a place in which to preach, less than \$3.50 per week, he generously offered a room equal in size, lighted,

and made comfortable, as long as we wished to use it, *gratis*. He and his family attended regularly. The writer enjoyed himself in visiting several families, but lodged mainly at the residence of Bro. Jas. Brown. The order was good, considering that the room, at times, was densely crowded—five more immersions and three arose signifying their wish to go with us, who had been immersed.

A few days afterwards, Bro. Ash, accompanied me on a visit to Uxbridge, where we spoke once; thence to Stouffville, where we spoke three times; two more became obedient to the faith, and two others desired to unite with us, who had been previously immersed. May the Lord preserve them all. Bro. Ash returned home, and the writer started for King, where he spoke two or three times. Thence to Eramosa, which place he reached on Saturday, when the business of the co-operation was well nigh finished. Brother Kilgour spoke on the Friday evening. Bro. L. Parkinson on Saturday evening. On the 1st day morning the house was filled. One gave the confession. In the evening, another large congregation, which Bro. Oliphant addressed—three more confessed the Savior's name. They were immersed on Monday morning; after which there was a meeting, in which a number of speakers took part. An appointment was made for Bro. Oliphant for the evening, when Bro. Jas. Parkinson, Bro. Black and the writer, left Eramosa for King. We found an hospitable home in the house of Bro. Malcolm Campbell, of Chinguacousey, for the night. Reached King the next day, in time for meeting. Continued there until Lord's day, when Bro. Parkinson and I left father Black in King, and went to fill an appointment at Stouffville, Lord's day evening; a full house. The writer being within thirty-six miles of home, played truant until Wednesday evening. "Be it ever so humble, there's no place like home." Bro. Parkinson held two meetings during my absence.

Returned on Wednesday—spoke in the evening. We were cheered by the presence of Bro. Forrester, and several of the friends from Duffin's Creek. We thank them for their assistance in singing, and would have been pleased if Bro. F. had assented to speak. Immersed two on Thursday morning. Thence to King, where father Black had been diligently laboring every night. He, however

had taken the train for Vaughan, leaving Bro. Parkinson to meet the appointment in King, while the writer went up in the direction of Kettleby, and had a pleasant interview with some of the brethren in that neighborhood, and some from Maryborough. Bro. Wm. Hilborn was unwell. The storm and shortness of time prevented an interview with him. Bro. Black addressed previously a large congregation in a house kindly given by the Methodists. On the 1st day we were all three at King. One came up with father Black from Vaughan, to be immersed. Our visit to King was both pleasant and hospitable—seven immersions and some good done we trust besides.

We reached Chinguacousy in time for Bro. Campbell to invite a goodly number to the S. H. in Boston. Next day Bro. Clark interested himself in getting up a meeting in Cheltenham. Bro. Black was suffering from a cold previously contracted, and was taken home by Bro. Campbell. We had good meetings in Cheltenham and Boston, two immersions. May the Lord be praised. We had the pleasure of visiting Mr. Crawford, with whose lady I had an acquaintance some sixteen years ago. All the friends in Bowmanville, who know her, would be glad to see her, and call to mind former days of friendship. L.

BRO. McMILLAN'S RESIDENCE,
Erin, March 2, 1863.

OBITUARIES.

Died, on the 23rd of February last, Sister Julia McLeallan, aged 20 years, daughter of Hector and Catharine McLeallan, of the Township of Erin, after a painful and lingering illness, borne with great patience. The departed made the good confession four or five years ago, and was buried with Christ in baptism. She was a quiet, modest person, ever showing a great solicitude to meet constantly with the followers of Christ, to attend to the ordinances of the Lord's house. Blessed are the dead that die in the Lord. For if we believe that Jesus died and rose again, even so them also who slept in Jesus will God bring with him.

Great God, thy sov'reign grace impart,
With cleansing healing power;
This only can prepare the heart
For death's approaching hour.

We are informed by a much esteemed sister, "That Bro. Hugh McCowan, junr.,

of Aldbrough, departed this life, on the morning of the 17th January, in the full assurance of a glorious immortality; she adds, thus we are passing away one by one, O! may we keep our Lamps trimmed and burning." Amen."

J. KILGOUR.

GARAFRAXA, March 2, 1863.

Sister Nancy Irwin, fell asleep in Jesus. She died as she lived, trusting *all* to Christ. Erin, 1863.

ITEMS.

Bro. G. Wells, of King, immersed one on the Lord's day, before we arrived.

Our aged and venerable Bro. D. Sinclair, of Lobo, immersed one not long since.

Bro. Sheppard had the pleasure of immersing two recently. His health is impaired.

Sister Campbell says the College of Bethany is doing good work. The students are not so numerous as formerly, but notwithstanding the calamitous war, they are enjoying peace and making good progress. This highly esteemed sister would rejoice to see young brethren who wish to become proclaimers repair to Bethany, where every faculty is afforded to fit them for preaching the gospel of Christ to a perishing world.

To Bro. W. A. S., money received. Thank you. An effort for the Northern region has been in contemplation some time.

To Bro. D. Campbell. We thought the *Adviser* visited you regularly. We have ordered another vol.

Added. At Birmingham, 12; Bristol, 2; Liverpool, 11; Birkenhead, 2; Hope Hall, 1; Langley, 2; Chester, 4; Mollington, 3; Nottingham, 4; Ruddington, 2; Stockport, 2; Wigan 8.

CONDUCTORS.

Monies received for the co-operation for 1862, since our annual meeting.

Church in Nottawasaga.....	\$10 00
Church in Derby.....	12 00
Church in Rainham.....	10 00
Gilbert McArthur, for this year.....	4 00

\$36 00

JAMES BLACK.