

THE

WITNESS OF TRUTH.

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RELIGIOUS INTERCOURSE AND THE QUESTION OF COMMUNION.

SIGNS AND PROGNOSTICS OF REFORMATION.

Every reader of the *Witness* will doubtless be interested in learning that the letter of Mr. Rattray, inserted in our last, is one of a series that this gentleman, formerly connected with the Wesleyan Methodists, has written against clerical domination and in favour of religious freedom. Though not personally acquainted with Mr. Rattray, we learn that he is possessed of much independence of mind, maintains an unblemished character, and is in good repute with all who esteem candor, honesty, and truth. We cheerfully permit him to speak for himself in the following communication :—

D. O.

Hamilton, January 14th, 1850.

MY DEAR SIR.—I beg sincerely to thank you for your kindness in sending me the numbers of *The Witness of Truth*, and also for your esteemed favour of the 17th ult. I anticipate much good to the Redeemer's cause from the reciprocation of counsel and kind offices by his professing people, and hail these things as signs of that long wished for era when the people shall all be one in the all absorbing love of Christ and the brethren. To bring about this desirable state, it is needful that there be intercourse and fraternal counsel, and also much patience and forbearance.

I am very strongly convinced that the connexional state of the church is inimical to the spread of the truth and to that free and loving intercourse of believers which is the great desideratum to a right knowledge of one another and to the freedom of the truth from the thralldom of creeds and systems. These denominational walls and buttresses are admirable for the preservation of what may accidentally be either truth or error—but they are found to be in general used for the conservation only of the system in times of enquiry and research to know the mind of the Spirit; and I fear that now when there is a partial awakening in the churches—when the people of God are desirous of closer union and the acknowledgment of the supreme and absolute authority of God's word, that the main difficulty will be felt in the churches themselves. The authority of Bishops and Synods and Conferences will be too much for the weak faith of the Christian people, and the property being either all deeded to the aforesaid Bishops, Synods, and Conferences, or to trustees for the preaching of the word in ac-