

T H E

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OUR readers will have already seen, without an explanation, that it is not the past but the present times which we are considering. It is true that we require to refer to what has been, in order the more clearly to discern and appreciate the things of the present. Comparison is the principal element of knowledge. Where there is no comparison, there is no knowledge, experience, or wisdom. God himself teaches the sons of men after this manner. The bible is a volume of comparisons. Hence, as we have said, although it be our object to speak of the present times, and while all that we say is designed to aid us in the knowledge of what now is, and what we require, yet, in justice to the subject, we must occasionally throw ourselves into the past, for the purpose of impressing us with the realities of those things which are happening before our eyes daily.

There is, at the present moment, two great divisions, and a thousand sub-divisions, of the christian world. Popery and protestantism are the chief heads, and the minors we shall not wait to count. At the time protestantism was born, the religious earth and the spiritual heavens called for a change. Here, if no where else, we all, with one consent, agree. Quarrel as we may, and differ as we shall, upon other things, to this sentiment there is not one opposing syllable in the whole world of protestants. Let it then be understood, from Rome to London, from London to Washington, and from Washington to the north side of the north pole, that there is at least one article of a confession upon which all protestants agree, and this one article of agreement is,