

question was answered, not by arguments, but by facts—a reference to the practice of the disciples. Hence our reply to the original inquiry stands good, based upon fact and sustained by fact, although it may be shown by argument that our practice in certain cases is incorrect and indefensible. In other words, there is no dispute, and can be no dispute, about the truth of what we stated that the disciples generally are neither open nor close communion, while in some instances they are almost if not altogether close communion—even though it be proved by scriptural logic that this general practice has its foundation, not on the rock of truth, but upon the quicksands of humanism.—We shall yet “see what we can see.”

*Oshawa, July, 1850.*

D. O.

TYPES AND SUBSTANCES.—Without looking for them, we notice several curious mistakes, as eccentric as a Dublin play-actor, in the first pages of this number, which went to Press before our return. On the 153d page, the word “benefit” is inserted for *belief*; and although belief is always a benefit, at least when referring to the things of salvation, yet the term benefit here cannot be considered a benefit to the sense! Page 148th, fifteen lines from bottom, “amounts” should read *amount*. Ten lines from bottom, on page 160, for “consideration” read *considerations*. A host of minor inaccuracies in the department of punctuation will only be noticed by the critical reader—who, if he pleases, can turn his criticism to good account by speaking of the right and wrong to the less discerning!

D. O.

TO OUR FRIENDS WHO WRITE.—A number of brethren are deserving of brotherly remembrance on account of their communicativeness, among whom we may mention brother C. McMillen, Erin, H. Lambert, Athol, and B. Summy, Lancaster, N. Y. Let us say to correspondents that several letters are on hand which shall yet be allowed to speak to the public.

D. O.

*Smithville, Pa., May 13th, 1850.*

BROTHER OLIPHANT.—I would say, for the encouragement of the readers of the *Witness*, that there have been *twenty-three* added to this congregation, within the last two months.

Yours, truly,

E. E. ORVIS.

☞ We trust brother Jones, of Williamsville, N. Y., will resume his essays on the Christian Church.