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THE

WITNESS OF TRUTH.

Vol. IV. OSHAWA, JANUARY, 1849.

No. 1.

PREFACE.

EIGHTEEN hundred and forty nine has come. It brings to us new duties and calls for new energies. Our opportunities regulate our duties, and these again make a corresponding draft upon our energies. Hence great opportunities open the way for great duties, and great duties call for a vigorous class of energies. Eyes to see, hearts to feel, and hands to execute, are, then, among the indispensable requisites; and, therefore, laying ourselves out for the exigencies and openings of the times, we shall not, we trust, be paralyzed by a spirit of "drowsy indolence yawning over great interests."

A wide field is open, and a still wider field is opening, for all the activities of religious benevolence and religious enterprize. Society is breaking its former bounds and throwing itself into other moulds. Old customs, like old almanacs, are being replaced by new. Long standing corruptions, secreted by darkness and artifice, and held sacred by popular superstitions, are receiving a double death-thrust from their own suicidal nature, and the all-revealing light that brightens and widens the moral horizon. The social, civil, and ecclesiastical elements are moved to their centre; and while these elements are either in the transition state, or re-uniting and re-organizing upon new principles, and after superior models, there is a crisis for action—an opening for Christian philanthropy to exert itself successfully.

The past year has been eventful in the first degree. All Europe has been convulsed, and the new pulsations have throbed throughout the civilized world. Laws, nationalities, and alliances, long binding and long honored, have been broken, trampled, and annihilated. Trembling has seized the mighty, and liberty struggles and triumphs. It is not simply the liberty of civil government, or of national privilege: it is liberty of conscience, liberty of moral action, liberty of religious right, liberty for the whole man in view of all his obligations

and relations. Christianity contains, develops, and guarantees the only true liberty; and in its past workings among the world's masses, the nations have put their iron fingers upon it, and cruelly, yet proudly, even in its own name, wrested its sceptre, sealed its mouth, and claimed its honors. Centuries have passed away since it was pressed into the policies of the state, and made to bow to the nod of kings, cardinals, and amphibious politicians—acting as statesmen or churchmen, in behalf of interests, civil or ecclesiastical, as existing law or popular demand impelled. *But the times are changed or fast changing.* Men begin to think. Knowledge advances. Religious independence has a firm step. Kings quake, priests grow pale, and spiritual tyranny is threatened with utter destruction.

The ways of the Lord are wonderful, and not to be known afar off. A few scores of years ago, when religious persecution reigned in England and Scotland, a scattering band of puritans, to escape the fury of the persecuting storm, left the home of their fathers, and, like outcast pilgrims, took up their abode on the American continent. A new nation is born. The descendants of these self-banished strangers for conscience' sake, indoctrinated by experience into some of the stern rudiments of liberty, resist the encroachments which follow them in the land of their adoption. Success attends them;—the banner of freedom is the banner of victory. The spirit of liberty re-acts, crosses the ocean, and visits the old dominion, working destruction to the ungodly alliance of church-and-state-ism. This influence, surprising as it may seem, is felt in Canada at the present moment, and will be felt still more deeply and widely; and hence we not only have it within our power to embrace opportunities for working boldly and prosperously in the service of the author of the gospel, but we are led into the hopeful conclusion, from the things we have been relating, that our labors, although limited at the beginning, will be blessed abundantly, and confer increased blessing as the waves of time bring new generations to act their part upon the theatre of life.

The harvest is great. The laborers are still few. But may we not expect that those who know the truth, and whom the truth has made free, will "press forward" in the good cause of extending the knowledge of salvation for the rescue of our fellows in society from sin, sorrow, and death. O let us all be humbly, patiently, and zealously active. Thus shall we save and be saved—honor the Lord, bless ourselves, and redeem our fellow pilgrims to eternity.

CONDUCTOR.

OUR LABOR AND OUR STANDARD.

Our cause is onward. The principles for which we plead, aiming at the restoration of the gospel of Christ, are daily gaining access to the hearts of the honest, the candid, and the truth-loving in the community where our lot has been cast. The power of error, strengthened with the might of the mighty, is rolled back upon itself, and truth, in the greatness of its lowliness, marches to new victories and further triumph. The devices of men never appear so weak and futile as when arrayed against the shafts of truth and the ramparts of divine wisdom. Truth, in the mouths, in the hearts, and in the lives of its advocates, has a moral weight, a potency, a conquering influence, which no enemy has ever successfully withstood, and over which no opposition shall ever be victorious.

Vain are all the imaginations of the opposers of religious reformation. It cannot be killed. It has more lives than the fabled heroes of the ancients. The reason is, it is not of man. Few of the wise councillors of this world have the wisdom of Gamaliel, either to think or to say, that "if this be of man it will come to naught, but if it be of God you cannot destroy it." Our cotemporaries, could they believe it, would save themselves many an anxious pang, and many a fruitless project, were they to accredit the counsel of the Jewish doctor. The ancient heralds of the gospel, encompassed with revilers, and subject to fetters, prisons, and awful threatenings, still made converts, and still extended the news of Zion's King; and, even now, in this distant age, so long after the resurrection of Christ and the first preaching of the apostles, we are animated and cheered forward by the success of truth and the power of the gospel amid the stern elements of ceaseless opposition.

But the capacity or general framework of man's nature peculiarly qualifies him to become a subject of extremes. We are, in our mental and moral constitution, as it respects religion, susceptible of an unreasonable desire for peace, without regard to its terms, or of an unpardonable participancy in the ways of war, apart from its utility and final advantage to the Christian cause. Hence, in society, under the influence of various moral and religious teachings, we find those who have an utter abhorrence of all combat and contest, peacefully attempting to stretch a timid hand of charity to all who will receive it, regardless of the scriptural principles of union, harmony, and love; while, on the contrary, it is easy to meet with another class who in the main press mildness and gentleness out of their service, and give them-

selves the warring freedom of soldiers and man-slayers. In a word, some are disposed to peace, without respect to truth or truth's principles, and others are equally disposed to conflict and moral war, but as careless of the final issue, or of the principles by which Christianity is to be promoted.

As a people, and as the advocates of religious reform, shall we not devoutly lay ourselves out for a sterling adherence to the divine word and divine standard, and crucify every disposition, feeling, and tendency of our nature, not yielding itself subservient, in order to the advancement of the cause which claims our souls, our lives, our all? Truth should be our motto—love our motive—salvation our object—and every step we take, every argument we advance, every ordinance we enforce, and every truth we express, should be in harmony with these directories of the soul and heart in the work of the Lord. The frailties of timidity and severity, of human charity and cavaling controversy, are then to be discarded, and the high model of Christian principle hold a central place, to which every action shall happily tend.

Mildness is not Christianity—combativeness is not Christianity. These are found in all their native merit or demerit in hearts where the Christian religion never entered. Natural disposition, in any of its moods, is not to be confounded with the grace of Heaven. The apostle John was mild—the apostle Peter was bold; and in so far as these dispositions were constitutional, there was no virtue in either. Still, there is a grace—a matchless sweetness in Christianity, which gives new ornament and unction to the gentle, and which softens and modifies the stiff-necked temper of the violent. Hence, wherever we find the truth as it is in Jesus taking effect in the fountains of the heart, moulding the affections and remodeling character, we at the same time meet with a devotedness, a piety, a divine odour peculiar to Christianity, alike serving to attract attention without ostentation, and to render effectual every argument and effort for the promulgation of the “glorious gospel of the blessed God.”

More attention, then, must be paid to the devotional part of the Christian religion. Piety and purity constitute the wine and the oil of Christianity. Knowledge is good; learning is not bad; sound principles are not to be despised; but all these without holiness of heart, pure love, and personal piety must be regarded as the raw material not yet brought into the spiritual building. “The temple of the Lord is holy;” and, therefore, whatever is not holy forms no part of the sacred edifice. The Lord’s people are a peculiar people—not

peculiar for great knowledge, for argumentation, for intellectual expertness, although these are acceptable in their place; but the Lord's people are a peculiar people for their "godliness," their "godly behaviour," their "good works," for having the "mind of Christ," and the "spirit of Christ."

Some, in the ranks of the Christian soldiery, boast themselves into the conviction that their superior knowledge, ability to dispute, and general acuteness, will secure heavenly favor and make their salvation certain. The New Testament is the wrong book, if this is to be accredited. True, the Saviour and his apostles were great controversialists, ever ready to "contend earnestly" for things divine against all things human. But along with this readiness to oppose, there was a holy zeal, a devout dignity, and a loveliness of spirit which carried commendation to "every man's conscience in the sight of God." Their fight was the "good fight." It was the fight of faith: not of faith in heavenly authority apart from heavenly purity, but faith in the regenerative teaching of Heaven in all its length and breadth, meekness, patience, holiness, and love, as well as courage, boldness, and combative zeal.

The rose and the poppy yield a very different odor. It is not the size of the flowers we compare; it is not the strength; it is not the shape; it is not the color; but it is the grateful sweetness of the one and the offensiveness of the other. The contrast is as well marked between the man of piety and the man of empty knowledge. We say empty knowledge; for Paul tells us that while charity builds up, knowledge only puffs up, and hence leaves the soul barren of the divine virtues.

Self-examination, then, piety and devotion of soul, zeal tempered with love, and knowledge mixed with purity and affection, are among the things wanting to perfect us in Christ Jesus: "Whereunto we have already attained," if we have yet only arrived at the borders of these things, "let us walk by the same rule" and keep pressing forward toward the great mark of our calling. We must, then, be an elect people, and as such rally round the Saviour as our Captain and King, our Leader and Perfector, following his steps, loving his ways, obeying his laws, honoring his institutions, imitating his graces, practically exhibiting his matchless perfections.

CONDUCTOR.

Jordan, Dec. 17th.

WHAT IS WANTED ?

Within a few weeks we have made visits east and west, touching at as many points, visiting as many churches, and making as long a stay with each as the nature of our mission permitted. Some eighteen congregations were hastily visited. During this itineracy, and in our interviews with the principal brethren, we diligently made observations on the condition, aspects, and bearings of things in reference to the good cause. It is not doubted, but cheerfully conceded, that we are as a people making steady advances, and in some instances praiseworthy progress; yet the fact should not be concealed either to ourselves or others that the measure of our zeal is accomplishing little compared with the calls, opportunities, and demands of the times in which we live. If the Master should return immediately to reckon with us as "stewards of the manifold grace of God," where would he find us, and how would our accounts stand?

We need—what? What do we want to give new life, stirring interest, and a holy tide of prosperity to the cause of the Lord throughout the length and breadth of the land? Is it money? Is it talent? Is it knowledge? Is it learning? Is it opportunity? Is it energy? Is it pious zeal? What is it?—one of these, some of these, or all of these together? Let us make the inquiry in detail, for we all should be a little acquainted with this subject in order both to our usefulness and enjoyment.

Money. It cannot be the want of this, if we speak of the brotherhood as a whole, for there is perhaps no people in the province of the like number who are more affluent and stocked with means. Some of our brethren are wealthy, many of them are better than medium, others are in good ordinary circumstances, and comparatively none are poor. It is not then the lack of money, as a primary lack, which constitutes the drawback to the extension of our cause. And besides, we might possess the Bank of England, and still not a sinner be saved nor a saint instructed. If riches converted souls, or edified saints, the whole world would have been saved long since by two noted classes of worldlings—misers and spendthrifts, the one gathering and the other distributing.

Talent. Could we receive a fourth part of the testimony, unsolicited, from all who have visited us from foreign parts, or accredit the half of what is affirmed of each other by ourselves, we are bound to conclude that a great abundance of mind and mental ability exists among our brethren. We have in Canada at least twenty-five public

men capable of making known "the unsearchable riches of Christ," a majority of whom would compare well with the same number of speakers in any country, far or near, in Europe or America.

Knowledge. Are we deficient here? True, "we know nothing yet as we ought to know;" but those who have formed our acquaintance say that we have our share of Biblical knowledge. It is seldom we are accused of ignorance of the scriptures, especially by our sectarian friends who make free enough to exchange views. Knowledge therefore is not the great deficiency. It may be, and no doubt is, deficient, but it is not the radical lack.

Learning. Our learning is good—we have learned the scriptures. We have all studied divinity. We are theological scholars, every one of us. The Great Teacher has been our Preceptor; and although we have not risen to the rank of graduates in the divine academy, yet we are all more or less learned. Hence, we say that learning is not the cardinal want.

Opportunity. Can we find no place in which to labor? Have we tried? and failed? No one so affirms. There are calls, loud and earnest calls, repeated and pressing calls, from every corner of the land where one or two brethren reside; and in localities where the foot of a disciple has never trod, the Lord in his providence is calling his people to make his name and cause known. "Lift up your eyes and see, for the fields are already white for harvest." Doubtless then we are not wanting in opportunity.

Energy. Of this, although limited, there is, speaking after the manner of men, abundance. The brethren are active—in their daily callings! There is tact and alacrity enough for all the operations of the present life. We therefore cannot make the plea of a deficiency of energetic ability, for our success in temporalities witness against us.

Pious zeal—devotion—attachment to the Saviour. Here, brethren, is the barren spot. This explains the secret of our poverty in the work of the Lord, and opens the seal of the mystery why our feet are not swift to carry, and our voices not raised to proclaim, "the glad tidings of great joy to all people." Devotion to Christ, or piety of soul, springing from a knowledge of the divine character and the divine will, raises every subject of it from the dead, and the spiritual life imparted is then so buoyant and impulsively missionary that we have only to say, "loose him and let him go." The attachment of the heart, or what we call love, is an attachment which secures the resources of the whole man. It draws out energy, seizes opportunity,

enlists learning, uses knowledge, engages talent, and secures the services of wealth. Our money, then, and our talents, our knowledge and our learning, our opportunities and our energies, will be at the Lord's disposal so soon as the pulse of our hearts to the Saviour rises above lukewarm heat.

"Make the tree good and the fruit will be good." We must begin where the Saviour began. He began with the heart. Our purses will be open, our tongues loosed, and our every offering ready, when the spiritual icicles are melted from our hearts. But all these will be carefully devoted to carry out our own schemes if our "heart is not right in the sight of God."

Every disciple of the Lord should preach the gospel. We mean not that all should deliver discourses; but that every disciple, male and female, by every possible method, should, individually and associately, assist in circulating the news of Heaven, and take part in the great work of the world's redemption. A volume of teaching on this point is given to us in the account of the building of the tabernacle in the wilderness. "The children of Israel brought a willing offering to the Lord, every man and woman, *whose heart made them willing to bring*, for all manner of work which the Lord had commanded to be made by Moses."—Ex. xxxv. These offerings were then put into the hands of overseers or officers to be wrought into the building; and every Israelite as he was called upon, took the station assigned him, performing the work for which he was appointed; and thus the tabernacle was commenced and finished, being the work of all.

The gospel at the beginning enlisted the gifts, influence, and labor of all its subjects. The thousands of converts made first in Jerusalem city, "went every where preaching the gospel." Paul, in writing to the saints at Philippi, entreats one of his associates in the work to "help those women who labored with him in the gospel." They did not publicly teach; but still they labored with the apostle for the advancement of the gospel; and for ought we know their labors were as necessary as the apostle's, for the success of the truth in the place where they assisted him. Sister Phebe, we learn, was a servant of the church at Cenchrea.—Rom. xvi. The apostle calls Priscilla and Aquila, "my helpers in Christ Jesus," "to whom not only I give thanks, but also all the churches of the Gentiles."—Rom. xvi. iii. iv.

If, then, the Saviour had every disciple's heart in Canada, old and young, wealthy and less wealthy, male and female, we would turn the Province religiously upsidedown in less than five years. Our talents

and our riches, our time and our means, would be consecrated to the Lord's work, and it would prosper in our hands. We would sow the whole land with the seeds of truth. We would sound the gospel into every ear. We would spread light, liberty, and loveliness everywhere. We would "make the desert bloom like the rose, and turn the wilderness into a fruitful field."

CONDUCTOR.

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### REBUKE TO THE DISOBEDIENT.

*Falls of Niagara, 26th Dec., 1848.*

MY ESTEEMED FRIEND:—I send you an article for your correction, intreating you will render it more intelligible, should you deem so severe a whip worthy of a place in your *Witness*. I wish to know, as the type would be set, what would be the charge for printing fifty copies in the form of a tract, to pass as a newspaper to England, calling it "The Christmas or New Year's Trumpet." To make up the sheet, an article or two from my work on Church Order might be added. Do me the favor to hear from you, freely and fully. My aim is to sound a trumpet.

Faithfully yours,

J. BUCHANAN.

### THE DISOBEDIENT PROPHET.

*I. Kings, 13th Chap.*

"A man of God was sent to Bethel, and cried against the altar; and Jereboam put forth his hand to lay hold on him, and his hand dried up, so that he could not pull it in again, and the King said unto the man of God, intreat now and pray God for me that my hand may be restored. And the man of God besought the Lord and the King's hand was restored. And the King said unto the man of God, Come with me and refresh thyself, and I will give thee a reward. And he answered, If thou wilt give me half thine house, I will not go with thee, neither will I eat bread nor drink water; for so was it charged me by the word of the Lord, saying, Eat no bread nor drink water, nor turn again by the same way that thou camest. So he went another way.

"Now there dwelt an old prophet in Bethel, who went after the man of God, and found him, and said unto him, Come home with me and eat bread. And he said, I may not return, nor go with thee, neither will I eat bread nor drink water with thee, for it was told me by the word of the Lord, saying, Thou shalt eat no bread nor drink water there, nor turn again by the way that thou camest. He said unto him, I am a prophet also as thou art, and an angel spake unto me by the word of the Lord, saying, Bring him back that he may eat bread and drink water; but he lied unto him; and he went back, and did eat bread and drink water in his house. And it came to pass as they sat at the table, the word of the Lord came unto the prophet, [that brought him back, or, according to the correct reading, the prophet whom the old prophet brought back, as in the 23d verse,] and cried, For as much as thou hast disobeyed the Lord, but camest back and hast

eaten bread and drank water, thy carcass shall not come unto the sepulchre of thy fathers.

“And so it was, that a lion met him and slew him;” but the Lord interposed to restrain the lion, so that instead of devouring the body, “he stood by it and by the ass.”

This is among the most remarkable acts of disobedience on record in the scriptures; and among the professed disciples of Christ there will not be found any who will not condemn the man of God for so manifest a disregard of God's word; and the punishment which followed was a righteous act of God. What are the children of God to learn from it? Let us bear in mind that the Lord says, “Judge not least ye be judged.”—Mat. 7, 1; 1 Cor. 11, 31. With the view to call all who profess to fear the Lord, and from the heart are desirous to obey God, let us see how far in any way they are led by persons regarded and holding the station of prophets or teachers, to set at naught any of the commands of the Lord Jesus, and attend to ordinances in a way and manner without example or precept in the word of God.

The character brought to view is held forth as a man of God, and evidence has been afforded that he was no impostor, as the Lord healed the hand of Jereboam upon his supplication, and he exhibited faithfulness in declining the King's favor and reward. There is an awful and important truth revealed to us, (Luke 22. 31, 32) which explains whence the departure of the servants of God from duty is accounted for, correspondent with this. We find that each and every act of disobedience to the commands of Christ arises from the same power that triumphed over Peter, (Eph. 2. 2,) a plain declaration from the Spirit of God, awfully accounting for every act of disobedience in the children of God. It is not stated whether, in a small or great matter; such is immaterial; for we are not to be judges; we are only to see that *we, in each and every act, do as enjoined, and alone what is enjoined.*

It is worthy of examination, whether we have in the present day old prophets or teachers, who assume the title divines, as well as reverend or holy. The Pope of Rome is condemned for his titles, which, after all, are not higher than the titles accepted by teachers and prophets who also claim to be men of God, but not according to what was recommended to Moses, (Ex. 18. 21.) such as fear God, men of truth, *hating covetousness.* Ah! where are such to be found, who will not in conformity to the practice of old, yea, even respected prophets and teachers, leave a poor congregation to minister, as they call their teaching, to a richer community, while Satan blinds their eyes, so that they ascribe their love of money to more extended usefulness arising from their removal. All are required to judge and see if such be practised among them, in all matters judging ourselves according to Matt. 7. 1 to 6, as the scriptural mode of condemning others.

In following up this judging, let us ask, Is there any command enjoined by Christ or his Apostles, and attended to by the first

churches, set in order by the Apostles, which we omit? or do we practice any thing for which there is no authority or example as attended to by the Apostles in the churches they set in order? If so, we are turned aside as the man of God was, by the teaching of old prophets or teachers, many of whom have long assumed authority due alone to Christ. One of the most glaring yet widely-spread errors, among those calling themselves Christians, and held not only by the Church of Rome but by the Church of England, Church of Scotland, Methodists, Independents, Congregationalists, and some others, is, that regeneration, or becoming a child of God, is attainable *without faith in the individual*, in contradiction to the passage in the first chapter of John, 12 and 13 verses, as also in the 3d of John, 3d and 5th, and the 14, 15, 16 and 36th verses.

The Church of England in order to admit faith as essential to admission into the church, has created a new order of characters not found in the Bible, called *god-fathers* and *god-mothers*, who answer for the babe until it arrives at a certain age; and then, upon repeating certain questions and answers, the god-fathers and god-mothers are exonerated from their responsibility, according to the teaching of the old prophets of the church, whereby the babe now being full grown is put in full possession of the privileges of the church. The whole matter is painful to dwell upon, and is as manifest a disregard of the teaching of the Saviour, as was exhibited by the man of God who turned back and disobeyed Him, by the teaching of the old prophet "who lied unto him." There cannot be a more open violation of the teaching of Christ and his Apostles, than the teaching that there is any way of becoming a member of Christ's body or church, than by being born from above. To add to the violation of God's word, as in the 28th Matthew, 19, 20, their teaching precedes baptizing; also in opposition to the Apostle Peter's teaching 2d of Acts 41st verse; as also to the evangelical example of Philip, in the 8th of Acts, 37th verse.

The course pursued by many, whom I regard as men of God, as to the sprinkling of infants, cannot be accounted for in any way, but through the influence of professed prophets or teachers, whose systems of error from age to age hold an influence, produced by the spirit set forth in the 2d chapter of Eph, 2d verse. It may be condemned to denounce all *false teachers as liars*; but what says the word of God as to all false teaching? Most, professing to be evangelical, will admit the term is well and truly applicable to the Pope and Church of Rome; while in reference to becoming a child of God, and regeneration without faith, brings the charge home to all denominations who teach regeneration to be the sprinkling water on infants incapable of faith. There are many other acts of disobedience to the word of God, sanctioned by these venerated old prophets or teachers, and lamentable to reflect, by many who assume the name evangelical, and among them, those who preach salvation alone through the Lord Jesus. Such men violate the plain precepts of Christ, as distinct as was stated to the man of God, to eat no bread nor drink water; yet he disregarded upon the assump-

tion of authority by a professed servant of the Lord. The most glaring is, that the worship of God is rejected by an act of Parliament, and much of the present order in the Church of England was established and sanctioned by a most profligate and abandoned king, who obtained the title *defender of the faith* for his attachment to Rome, and which is retained by the sovereigns of England, who are, during their reign, regarded as head of the church. At present a female holds that rank, whose character stands pre-eminently superior for virtue over her predecessors, and by all more highly esteemed than any former sovereign. That a female should be regarded as head of the church is not a greater violation of the authority of the Lord Jesus, than giving the term to any, whether an individual or to an assembly, assuming authority to regulate the order and worship of a church of God, in which I include the assembly of *divines*, and their successors at Westminster, established an order of faith and practice, sustained and upheld by the general assembly of the Church of Scotland, as also associations of men assuming the name "reverend," or holy, who make laws and regulations for the governing the worship and order of their respective communities: in all which there is a departure from what was ordained by Christ and the Apostles, as practised by the churches set in order by them, and set forth in the New Testament.

The assumption of *divines* is neither less nor more than that of *gods*. The Apostle Paul in his second letter to the Thessalonians, speaking of the anti-Christian power, denominated it "the man of sin," which is very freely conceded as referring to the Church of Rome. I and many others have been led to apply it to a governing and ruling power that was to arise, and we see had arisen,—a power "who opposeth and exalteth itself above all that is called God, or that is worshipped," so that this power is found in the temple of God, showing and exercising an authority as if God. This power early appeared in the church or temple of God; and notwithstanding the reformation in the days of Luther, is still found in a degree in the most purified temples of God wherever the clerical body assume authority over the members. This power was and is to be destroyed by the spread of the scriptures. We see at the 8th verse of the same chapter, and in the 9th, 10th, and 11th, the fearful effect of this power; and at the 15th verse the Apostle holds out the only remedy, "by standing fast and holding the traditions which ye have been taught," and commends them in prayer, and that they should "comfort their hearts, and be established in every good word and work," and in the 3d chapter 14th verse, adds, "If any man obey not our word, by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." Let all judge themselves before they condemn "the man of God," who went back at the suggestion of the old prophet *who lied unto him*.

The numerous abominations which prevail in all churches, Baptists, Methodists, Independents, and the Churches before named, respecting the sale of seats, the mode of dedicating their places of worship, the

auctioneer being of late years the prominent character in the dedication, are like the great harlot's. I have seen in a Baptist Church in New York, a placard—"Seats to let in the gallery."

I shall at present proceed no further, in the hope that a more competent pen will follow up the subject, as the professing people of God are awfully under the Sardinian spirit, although God's judgments are alarmingly abroad in the earth. To those who have nothing to fear from war or famine, God's other judgment (pestilence) is approaching, and lingers a while during the wintery season; thereby affording time for repentance and turning unto God, with fasting and prayer, and the yielding up every error in the worship and obedience of God.

I cannot omit, in closing this article, to give place to a query, which I saw prepared, to be submitted to a truly zealous elder of the Baptist denomination. The answer I have not seen. The querist asks for a justification from the scripture for uniting in fellowship, in prayer and praise, while they will not admit the same persons to have fellowship with them in obeying the dying command of the Saviour, in breaking bread in remembrance of his death? They have fellowship so far as to solicit them to communicate of their money, in all the religious objects they practice, even paying their elders, aiding in building their places of worship, and support of their poor and spread of their sentiments.

Being opposed to all publications where the writer shrinks from the responsibility of his errors, when in good faith, as I am not actuated by any hope of approbation, but very general condemnation—when the word of God is brought to bear on my error, and correct me, I trust in the Lord I shall esteem him who does so as my friend, and openly avow it. In the spirit of humility,

J. BUCHANAN.

#### REMARKS.

J. BUCHANAN, ESQ. : BROTHER IN CHRIST:—With the scope and general bearing of the article you have forwarded for publication I am more than pleased, 1st, because of its unfeigned reverence for the Word of the Lord; 2nd, because of its striking exemplification of the nature and sin of disobedience; and 3rd, because it makes an honest, fearless, and whole-hearted application of these to the apostacies and unauthorized practices of this very degenerate and God-forsaking age. In some instances, agreeably to your request and the liberty you grant, I have crossed out a few words, and added others; but in no case, according to my judgment, have I changed the sentiment or destroyed the spirit of the essay.

The topic you have chosen is super-eminently important, and I pray the Lord that our fellow professors may lay the reflections you have submitted to heart. Although your charity seems severe, it is evident that it is of the genuine order in view of the fearful departures of the

great mass of religious society from the living oracles. You desire to sound a trumpet, and a loud trumpet is needed. It requires a strong blast to penetrate the ears of the spiritually deaf, and the almost spiritually dead. "Blow ye the cornet in Gibeah, and the trumpet in Ramah"—"woe unto them! for they have fled from me," says the Lord by the prophet Hosea. "They have transgressed my covenant, and trespassed against by law." "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land."

The bible, with many, I fear, is a useless document. There is little taste and therefore little search for what God has done, what he has said, and what are the precepts, examples, and promises found in the book of his acts, the registry of his teaching, and the volume of his will. Bible reading is unpopular; bible study is still more so; and bible living is the scarcest of all. Jehovah's voice is too plain and too uncharitable to be heard; the divine injunctions are too barren of abstruse novelties and ceremonious mysteries to be taken in good faith into the popular creed; and the inspired standard of morality, purity, and virtue is too unfashionable, rigid, and exclusive to be accredited in practice. We have old prophets and new prophets, ancient and modern prophets, learned and ignorant prophets, who tell the people that the Lord speaks by them, and in the mean time say anything that may enter their own heads, and thereby turn many aside to 'eat bread and drink water' where God has positively given commandment to the contrary.

Little thanks have we among our cotemporaries for our honest expositions of the degeneracies of the day; but the time will come when we shall be more orthodox. Among ancient Israel there were the true prophets and false prophets, and the false were always the most popular with the people, for they were given to a soothing and flattering species of teaching which was as sweet as the juice of newly gathered grapes, and therefore well calculated to gain the applause of the depraved and the apostatized. But the true prophets, will, doubtless, be popular at the resurrection, and not unpopular in the kingdom of glory.

But how dear to each other, how united and co-operatingly cemented should be the few in these days who stand under the banner of the bible to re-echo the voice of God, in opposition to the ten thousand clamours of elders, novices, philosophers, spiritual politicians, and amphibious doctors. In a former note, you asked me if upon my profession I would allow you to call me brother. Let me here say

that I called you brother long before you knew there was such a person as myself living with you on the footstool; and as the book teaches us to do to others as we would they should do to us, you are at full liberty to call me what I have for years voluntarily called you. My creed enables me to recognize every man as a brother who clasps the bible to his bosom, and who says he will live and die by it. If it escape not my memory, I shall yet publish some facts connected with your history, gathered from numerous sources, which not only authorize me in giving you my esteem as a brother in Christ, but which should be held up to the religious community as an example suitable to imitate.

Yours in the richest of all hopes,

D. OLIPHANT.

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### AN INSTRUCTIVE RECKONING.

*Bronte Mills, Dec. 31st, 1848.*

DEAR BROTHER OLIPHANT:—The following you are at liberty to insert in the Witness, if you think it worthy of a place.

The bow that is always bent, will suffer a great abatement in the strength of it, and so the mind of man will be too much subdued and wearied, should it be always intent upon the cares and business of life, without the allowance of something whereby it may recreate itself. The situation in which I have been placed for the last year and nine months has been one not the most favourable for religious improvement. But sweet hope bids me look forward with the flattering promise and prospect of a change for the better.

This is the last day of the year, and now we should make a careful reckoning of the past. Time is measured—God gives it to us by parts and periods; minutes, hours, days, weeks, months, and years. We never can have two minutes or hours together. He takes away one when he gives us another. A moment passes, and is gone forever. This should teach us to place a value upon it, since God so values it, and by his distribution of it, tells us it is worth more to us than all the treasures of the earth.

Time began with a day, and will end with a day. When God created the heaven and the earth, and divided the light from the darkness, the evening and the morning were called the first day; and the day of judgment we may expect will be the last. But with us a given moment is scarce known till it is no more,—a few of which make an hour, when it is also gone. Thus an hour flies away, a day hastes to its end, and a year (as this has done) comes to its last day. Let us retrospect, dear brethren, and although we cannot recall the moments which may have been misspent, we should carefully run our memory's eye over the past year and see how we have lived; how many of our faults have we got rid of; what have our talents gained; how much better and wiser have we grown. Have we, indeed, grown in the



favour of God, and in the knowledge of our Lord Jesus Christ? How much have we contributed for the spread of that knowledge over the sinful world? Are we doing anything for the benefit of those who have a zeal for God, but not according to knowledge?

The precious moments of time allotted to us, should not be allowed to pass, without some such reckoning, at least once a year, and wherein we see we have failed to do what we might and ought to have done, let us redeem the time if possible. The apostle Paul said to the brethren at Ephesus, "see then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." To live the life of a Christian, and faithfully observe all religious obligations, is indeed not only a good but a great work. Truly it costs us much self-denial, but it regulates and purifies our desires, and elevates our hearts and feelings above the debasing objects of the world.

But while I meditate upon time's precious though fleeting moments, I observe that we shall soon bid adieu forever to 1848. We shall be carried past its boundaries into another year, to run the same round, though perhaps many of us will have gone the way of all the earth before its end—pass even the bounds of time into eternity. May the Lord help us all to cherish and cultivate every Christian virtue; to prepare ourselves for usefulness in this life, and for the inheritance of life eternal in the kingdom of eternal glory.

Affectionately yours,

W. M. BRADT.

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AN ORAL CONTROVERSY.

Mr. Lavell, editor of the *Gospel Messenger*, London, C. W., and D. Oliphant, of Oshawa, will publicly discuss the propositions which are written in the following article, in reference to which there is a mutual agreement by the parties. The debate will be held in the village of Jordan, Disciples' meeting house, or in the Presbyterian meeting house a little above Jordan. It is to begin on the 21st of February, at 10 o'clock, and continue three days.

It will be recollected by our readers, from what was said on the subject in the December number of the *Witness*, that we had no part nor lot in the getting up of this controversy, but that we simply accepted an invitation from brethren in the Niagara District to meet the gentleman in question. Nothing therefore of a personal character has originated the proposed controversial interview, so far as concerns the debating parties; and hence we trust that the grand points of difference in the systems we respectively advocate will engage the undivided attention of those in debate, instead of the mere ebullition of party cavil or offensive personality. Mr. Lavell is recommended to us as a respectable opponent, and he is to be acknowledged, we

presume, as the best man of his party in this country; and may we not therefore hope that he has strength to be above a mere twistificationer.

We dislike controversy for its own sake; but it becomes, in certain cases, as necessary as the operating knife in the hand of the surgeon. Many, it is to be apprehended, are fond of it, not because of the truth that may be elicited, but because it gratifies a personal and not very enviable appetite. From all spirit of wrangling, and love of religious strife, may the Lord, through the word of his grace, deliver us:—

D E B A T E

BETWEEN

J. R. LAVELL, *Universalist*, and
D. OLIPHANT, *Disciple*.

Prop. 1st.—Do the scriptures teach the final holiness and happiness of all mankind?

J. R. LAVELL, Affirms,
D. OLIPHANT, Denies.

Prop. 2d.—Do the scriptures teach that sinners dying in their sins will be finally and eternally unholy and unhappy?

D. OLIPHANT Affirms,
J. R. LAVELL Denies.

1. The discussion to be holden in Jordan or vicinity, commencing on Wednesday the 21st of February, 1849.
2. The discussion to last three days—each proposition to take up half the time.
3. Each speaker to choose one moderator, and these a third, who shall enforce the rules of this discussion and keep order.
4. Each speaker to speak twenty minutes alternately, with the privilege of speaking thirty minutes; and the extra ten minutes to be deducted from the next speech.
5. Each speaker to have half an hour to sum up on each proposition.
6. The discussion to commence at 10 o'clock each day, and continue until one o'clock, when there will be an intermission of an hour, when the discussion will be resumed and continued until five o'clock.

J. R. LAVELL,
D. OLIPHANT.

DISCUSSION.

INFLUENCE OF THE SPIRIT.

(Continued from last volume.)

To the Editor of the *Witness of Truth*.

“The letter killeth, but the spirit giveth life.” All attempts to convert man to God by our own power or wisdom, must, does, and will, prove fruitless. The natural man only can be approached by man.

Hence the letter is dead when attempted to be addressed to the spiritual man. It is the spirit only that can comprehend spirit, and hence operate upon it; for "how knoweth any man the spirit of man except the spirit of man which is in him:" so knoweth no man the things of God, but the spirit of God. "It" (the Spirit) "taketh of the things of God, and showeth unto us." "The natural mind is not subject to the law of God, neither indeed can be." "Now if any man has not the spirit of Christ he is none of his"—not converted to, or accepted of, God.

"Behold," says Christ, "I stand at the door and knock; if any man will open unto me, I will come in unto him, and sup with him, and he with me." How, it may be asked, or by what means? By his Spirit, I answer. For by it he strives with man; by it he reproves him; by it man is enabled to spiritually discern the things of God, the mind of God, the will of God, the character of God,—and by it beholds his love, the beholding of which leads him to repentance. So says an apostle: "Let the goodness of God lead thee to repentance." Now if the things of God be known, and only known, by his Spirit—his goodness is known only by it, the attribute of which is to lead men to repentance, an act on their part so essential—so indispensably necessary in order to his acceptance.

You, Mr. Editor, as well as others, may ask what is the way of the Spirit, or of its workings. I answer, it is unknown to us; Ecc. xi: 5, "You know not the way of the spirit." "Revealed things belong to us, but hidden things to God." It is therefore enough for us to know that it is God's way to bring his glory to the view of mortals, in order to their ultimate happiness in that spirit-world where all will be spirit, life, and joy. The mystery of this glorious influence on the mind of man in order to his conversion to, and acceptance with, God, must remain until God the giver of the Spirit is pleased to reveal it. To pretend to know the precise manner of its operation, is to be wise above what is written. To admit its influence is to acknowledge God's power to convert or save. He who is the giver of the spirits of all men best knows how to approach them; and he has been pleased to do it by his Spirit. Paul could say in triumph that God had made the apostles ministers of the New Testament, not of the letter of it, but of the Spirit; and in the same breath says "the spirit giveth life." The sinner is dead until the Spirit of life from God enters into him. It is the Spirit that quickeneth, or giveth life.

Again, the sinner is born of the Spirit; wherefore he is taught to

live in the Spirit, to walk by the Spirit, to mind the things of the Spirit, to be spiritually minded. The sinner is, then, converted to, and accepted with God, by the influence of the Holy Spirit. It teaches him, first, that he is born of it, lives in it, walks by it, bears its fruit, is raised by it from the grave—freed from the outer man. Angelic then in his nature, he soars aloft to realms of endless day, where spirits unclouded forever shine in dazzling splendour around the throne of that God, who, by his Holy Spirit, has brought them into his glorious presence,—into a heavenly clime where sun and moon are unknown as lights; for the “Lord God Almighty and the Lamb is the light thereof.”

In hope of enjoying that light,

A METHODIST.

EDITOR'S ANSWER.

MY DEAR SIR:—Your fourth letter is before me for review. I begin to conjecture that you had the major portion of your letters written in advance, and all your passages, comments, and arguments sketched and arranged for delivery before requesting a correspondence with me. Of this, however, I complain not. You will have my patience to the last line of the last letter. Doubtless you have taken the only method by which you might keep saying something, relevant or irrelevant, to the point or not to the point, and still preserve the appearance of equanimity and semblance of straight forward argument. I, therefore, as Wesley says, “by the best of all proofs, *inward feeling*,” am willing to let you unmolestedly pursue the happy stoical course you have from the beginning marked for yourself.

Still it would render the discussion not only more agreeable, but decidedly more useful, did you, in quoting a passage from the divine book, attempt a contextual application of it, shewing by something like logical plausibility that it had a bearing upon the question under consideration. Yet as this is a species of wisdom rarely to be met in times like the present, when the popularity of opinion is a sufficient guarantee for its validity, without reason or evidence, I make many apologies for you in not arriving at the required standard.

“The letter kills,” you quote from Paul,—and you would make him say, that the letter, which is itself dead, kills the dead and the living—kills indiscriminately all with whom it comes in contact. The letter is dead, you affirm, and still the dead letter kills. “What manner of man is this” who makes even the winds and waves of contradictions to minister to his logical wants? You evidently understand the term “letter” in the passage to signify God’s word, and by this interpreta-

tion you would compel the apostle to say: 'The Word of God is dead, and kills men; but the Spirit of God is life, and gives life.' Can you endorse this? I cannot, for these reasons; 1st, It forever separates God's Word from his Spirit, and his Spirit from his Word. 2nd, It makes the Word of God and the Spirit of God as different as a murderer and a righteous man—as different indeed as God and Satan. 3d, It makes it impossible for the Word and Spirit to operate harmoniously in the work of conversion in any case whatever, which, I believe, is a positive denial of the most orthodox admissions. 4th, It makes null and void numerous sections of the inspired record, or in other language, makes scripture contradict scripture.

Now, my friend, please read again the third chapter of second Corinthians, from which you have taken your first quotation, and then tell me whether the letter which kills refers to the old Mosaic law, the ministration of death, written and engraven in tables of stone; and whether the Spirit which gives life refers to the New Institution, the ministration of the Spirit, entrusted to the apostles as able ministers of the law of life through Jesus Christ.

But you very generously, without intending it, resign your whole theory when you assert that "the way or working of the Spirit is unknown." He who argues in his practice that the way of the Spirit is not known, and is therefore silent upon its much talked of working by showers from divine clouds, by special spouts made of grace reaching from heaven to earth, or by electric shocks from spiritual lightning darted from the heaven of heavens into the soul of a sinner in a moment,—I say, the man who is silent upon these novelties, and preaches Christ and him crucified like Paul, Peter, and John, without attempting to explain the way of the Spirit, is to be acknowledged as a true preacher and not a theorizer. This is all I ask. Say nothing about the way of the Spirit, but preach the gospel, and the spirit that the gospel reveals, laying speculation about its operation aside, and you and I cannot avoid becoming brothers in the one family and in the one work. Anciently, they preached Jesus, and not the Spirit; now, they preach the Spirit, and not Jesus. Happy, unitedly happy shall we all be, when we cease from our own dear wisdom in preaching the way of the Spirit, or the way of the Word, or the way of anything that God says or does, and earnestly set about preaching the simple facts, precepts, promises, joys, and hopes revealed to us by God, his Son, and his Spirit, through whose instrumentality salvation was devised, perfected, and brought nigh.

Your proof, however that the way of the spirit is unknown, must be regarded as a biblical curiosity. The wise man Solomon, who was at that time speaking wisely upon clouds, winds, rain, sowing and reaping, says, "As thou knowest not what is the way of the spirit, even so thou knowest not the works of God who maketh all." Please tell us what connexion these words have with the influence of the Spirit in the conversion of sinners. When God spoke and said, "Let there be light," neither you, nor I, nor Solomon, even had we all been present, could have explained the way of his Word, any more than we could tell the way of his Spirit either then or now; but all this is foreign to the subject.

What you say concerning the sinner being dead till the Spirit of God enters into him, is, no doubt, strictly speaking, true; but the Methodistic theory proposes a way for the Spirit to enter the sinner that God has not authorized. For although you have yielded the point, and properly affirmed that the way of the Spirit "must remain a mystery until God is pleased to reveal it," still your system and your teaching under that system deny every approach to the heart of the sinner except by a particular effusion or gift of the Spirit sent directly from God's throne to quicken him into spiritual existence. The sinner, I say with you, is born of the Spirit,—yes, and born of the Word—and born of God,—and, (awful to think,) born of water. Hence, so far as this argument goes, I have as firm faith in special water, special word, or a special God, in order to the new birth, as I have in a special spirit.

Yours in all benevolence and faithfulness.

D. OLIPHANT.

PROPOSED ZEAL.

We have been solicited and entreated to say something and do something relative to a better understanding and a consequent union of churches for the laudable object of providing for one or two evangelists to labor constantly in the field. As a commencement, then, we can at present simply suggest that the brethren at Berlin, Dundas, Hamilton, Jordan, and Wainfleet, take steps to ascertain, each church for itself, what amount they can pledge for 1849; and then let a messenger to represent each be appointed to meet at Jordan on the evening of the 23d of February immediately after the close of the contemplated debate. Should this movement result favorably, as it will if entered into with half the zeal of some classes of sectarians, we have reason to believe that a union could be effected between these

co-operating churches and those of Eramosa, Erin, and Esquesing already united for this object; and if so, provision would be made for constantly sustaining two efficient workmen in the gospel for the western portion of the province, who, besides occasionally visiting and enlivening the churches, would carry the truth to vicinities where it is yet unIntroduced and unknown.

The obstacle hitherto has been to find labourers. No wonder. We shall never have Evangelists through the means attempted in times past. Of how they have been treated and remunerated while employed, we speak not. This is a department by itself. But never shall we find men willing, at the bidding of any people, to break up their arrangements in their callings for a few weeks or a few months, hence to return to their former pursuits at an incalculable loss. Besides, to appoint a speaker for a month, or three or six months, or any number of months, is not the old-fashioned method. When we hear of an Elder being chosen for half a year, or an Evangelist for a specified period, the electing for a time of a father to a family comes up to our mind's eye. Does any one suppose that Philip, or Timothy, or Silas, or Titus, or Barnabas, laboured as Evangelists for a season, and then returned to some worldly calling?—! Brethren, let us be wise, and not seek to improve upon primitive examples. If an Evangelist be our desire, let us choose a brother of competent gifts, knowledge, and character, who is willing "to suffer with the people of God," "spend and be spent," and send him into the field for life, or during good behaviour. D. O.

SPECIAL NEWS.

To the Brethren in Eramosa, Erin, and Esquesing.

NARRATIVE No. 1.

BRETHREN IN THE LORD:—Your appointment of me to the work of an Evangelist, under the circumstances, I regard as a peculiar honor. Brought up among you, and having from boyhood been one with you in your own neighborhood, it was not to be supposed that any special desire would be felt or cherished in relation to my labours. Usually, things that are eagerly sought come from a great distance; and in harmony with this principle, the services of Evangelists who are far away are more particularly desired.

No doubt, however, you have made sacrifices of feeling in this matter, and, in accepting of the appointment it is but due to myself to say that I have made sacrifices also. My time, and all that I am, could be much more pleasantly, and certainly far more profitably engaged

in labours of another character, so far as relates to myself personally. Still, neither of us, in my judgment, make sacrifices bearing any just proportion to the magnitude of the cause we have proposed to advance.

My narratives will be concise. A few short paragraphs will generally constitute their beginning and end. Long speeches and long reports I shall leave to national committees and divided Parliaments.

Two weeks have already been spent agreeably to your appointment. Within this time, at different places, I have spoken eleven times. Three were immersed—two at Hamilton, and one at Wainfleet. One of those at Hamilton was a pupil in the Burlington Academy, and the other a brother of our esteemed correspondent A. Clendenan. The little company of disciples in Hamilton, counting ten or twelve, have been meeting as a church for several months past, and will be grateful for a call from any of our speaking brethren passing that way. More news anon.

In the love of the truth,

D. OLIPHANT.

Oshawa, 3rd Jun., 1849.

For the Witness of Truth.

Oshawa, Dec. 24th, 1848.

MR. D. OLIPHANT:—DEAR BROTHER,—For the information, comfort, and gratification of the brethren, I desire to communicate, through "The Witness," what is always pleasing to them. Nothing is more cheering than to hear of the prosperity of the truth as it is in Jesus. Although no benefit in point of pecuniary matters accrues from an advance of the gospel, yet to the devoted Christian nothing gratifies more. I am sure the true and faithful will rejoice to learn that since we commenced occupying our *new meeting house* in this place we have been somewhat prosperous. A sister from London, (England) united by letter, formerly a member of the Plymouth Brethren, as they are called, a people near the ancient platform.

Last Lord's Day I had the pleasure of receiving the good confession before the audience of a young man, and proceeded immediately after the meeting to the stream, where he was buried with his Lord in immersion. How solemnly pleasing to see the ordinance attended to in all its ancient simplicity and beauty, and how very unmeaning any thing else called baptism does appear when compared with it. Still there are some who will laugh and sneer at the ordinance. Those who laugh at the commands of God, may laugh now, but they should remember that the time is approaching when God will "laugh at their

calamity, and mock when their fear cometh." There was no laughing on the occasion referred to that I know of, but I have often seen it. I may say that our prospects are good, despite the prejudice, bigotry, and exertions of many against us. We must press on. A wicked world, and sectarian combinations, may say and do all they can. No harm will overtake us if we are found true and faithful to our King.

JOSEPH ASH.

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EPISTLE FROM BROTHER HAYDEN.

*Euclid, Ohio, Nov. 30, 1848.*

DEAR BROTHER OLIPHANT:—I plead guilty of some neglect in not writing you before this time. It is useless to perplex you with the reasons of this delay. The *Witness* is still welcome; and as the best token of respect I can show for it, I send two dollars on account of a brother in Euclid. Also I give you another subscriber.

I was lately on a month's tour into Harrison county, with my brother William. In that county there resides a friend of mine, a brother old and well established in the gospel. Our conversation chanced to turn on newspapers and periodicals. He observed that he knew of no one that just suited him; and remarked that if I knew of one that would please him, he wished I would order it sent. I asked him what would be the character of a paper that he could approve. He said it must be kind, courteous, and respectful in its spirit; it must be free from censoriousness, acrimony, and bitterness; it should be bold, fearless, and independent in its defence and advocacy of the truth. He wished it to contain much that is plain and pointed on the evidences of Christianity. He wants it distinguished for sound sense, practical piety, and pithy appeals, urging Christians to the practice of the gospel in its various details in our every day business of life. He would not object to its containing occasionally an exposure of the anti-Christian practices of the day, and the departures from the faith and the character taught and enforced in the New Testament. Such, said he, would be a paper to suit me. I replied, I will send you the "*Witness of Truth*." You will please, therefore, put on your list the name of Cyrus McNeely, Greene, Harrison county, Ohio.

Our trip just alluded to was not altogether in vain. At one meeting at Greene, nine persons confessed the faith of Christ, and were buried with him in baptism.

I must conclude this with many good wishes for the prosperity and continued usefulness of the Editor of the *Witness*.

In bonds divine, your brother,

A. S. HAYDEN.

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OUR CORRESPONDENTS who have forwarded offerings, unheard this month, will be heard in our next. Brethren Lanphear, E. Sheppard, A. Clendenan, and several brethren in Hamilton may expect a hearing.

☞ The critical reader will discover a few typographical inaccuracies in the preceding pages; but charity, we trust, will accompany criticism. D. O.