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T H E

WITNESS OF TRUTH.

VOL. III. OSHAWA, SEPTEMBER, 1848. NO. 9.

THE TIMES.

No. V.

HEARTLESS indifference and external pomp, christened at the font of modernized morality and embalmed in the sanctities of religious philosophy, are among the mongeral alliances of the present day. Inward apathy and outward display, religious lethargy and pious parade, swell the bosom of protestant evangelicalism, and induce a full chest to breathe the pestilent atmosphere which comes from the city of abominations. The pomp, the glitter, the parading splendor everywhere appear; while the barren heartlessness of stand-still inactivity gives evidence that the earnest charities and hard working sympathies of christian love and zeal, are neither felt nor desired, neither known nor practiced.

Rome has stamped her image everywhere. Roman manners are the model. Decked in purple and scarlet, precious stones and costly pearls, the dress of the whole daughterhood is regulated by her fashions and attire. Listless and steeped in luxury, her indolent example is the standard for the increased host of imitating relatives. Look at the mighty city, and behold the temples, and towers, and battlements, and steeples, and carved-work, and cushions, and embroidery—the pride, the pajeantry, the ceremonious glitter, the lordly ostentation; while a cor-pulent priesthood coil themselves under the basking smiles of opulent ease. Then look at the spiritual mimicry of modern protestantism. Full of the mother spirit, see the modified palaces, and cathedrals, and spires, and showy pomposity of almost every name and character; suitably accompanied by a ministry better acquainted with a purse of gold and days of idleness, than with the noble toil and self-denying servitude in the work of the Lord.

Nothing seems too extravagant for outward appearance—nothing too indolent for inward reality. Phariseism, of olden time, in its freshest and fulest bloom, never presented such a spectacle to the world as our now-a-days' protestantism. The full-grown hypocrites of Jewish memory are more than matched. The arts of deception are improving. While the smooth-faced master spirits of ancient hypocrisy were like a beautiful sepulchre full of corruption, they were nevertheless not wholly deadened by a lazy corpulency; for they would traverse both sea and land to make a proselyte, although when made he was two-fold worse than he was before. The system was not destitute of zeal. But along with the Phariseism of modern times, there is a dull, dormant, dead indifference, unknown to the best scholars in the best days of Judean pomp and extravagant sanctimony.

Indeed were we not daily accustomed to an organized system of mystery, we could not credit the existence of a mystery which embraces such extraordinary elements. To find so much vital indifference accompanying such bursts of ostentatious display, seems like finding peace and placidness in the belching throes of a burning volcano. It seems, at first thought, like the union of life and death. Extremes, cemented together, would appear as natural as this sloth-hearted apathy and overgrown outward show.

Still, as idleness and pride, which are different names for apathy and ostentation, are often found in the same person, so we find them united upon a more extensive scale in the christianity of our times. It has been said, not untruthfully, that "the tendency both of *idleness* and *pride* is to place SELF before God, and cause us to believe not only that we merit all we receive, but that we create a good share of it." Hence perhaps one of the reasons why protestantism, as well as Catholicism, is so independent of divine teaching.

Here, for a moment, let us glance at the columns of a religious paper, and listen to a part of a story that is ceremoniously trumpeted through the land, respecting "the wedding of the Rev. Incumbent of Trinity Church," an edifice which adorns the former capital of this province:—

"The ceremony took place at 8, A. M., but from 7 o'clock the congregation continued pouring in (dressed as for a holiday, to do full honour to the occasion,) until the Church could contain no more. As the bridal party proceeded along the aisle a "sweetly solemn" voluntary was played on the organ by Miss Lee.

"The thronged seats,—the richly dressed bridal party,—the sweet music, and the many-coloured light streaming through the painted

window, and bathing those present in its gorgeous hues, altogether produced a most solemn and imposing effect. The Lord Bishop proceeded with the service in an exceedingly impressive manner, until having pronounced the first benediction, the choir, assisted by many of the congregation, chaunted the 128th Psalm, being part of the matrimonial service. The full tide of harmony flowed through the sacred building, and as it rose and fell, full many an earnest prayer ascended to the Giver of all good, that happiness might be the portion of those over whom the venerable Prelate had just repeated the solemn words,—‘Those whom God hath joined together, let no man put asunder.’ When the service had concluded, and while the assembly was leaving the Church, another symphony was played by the young lady, who had already given such sweet specimens of her talent.”

How spiritually rich! A paper professedly religious, must have a well-disciplined class of readers, when the editor can rely on edifying them by a narrative of the marriage of a Rev. Incumbent, in the midst of a congregation dressed as for a holiday, the service by a venerable Prelate or Lord Bishop, in a sacred building filled with sweet music and many-colored light streaming upon the holy assembly in gorgeous hues. Still, for the nineteenth century, this is good, sound, wholesome, orthodox, religious reading. Not only at the time this ceremony took place did it “produce a most solemn and imposing effect,” but the like effect, solemn and imposing, must be re-produced upon all the people who believe in Prelacy, Rev. Incumbents, Lord Bishops, consecrated Buildings, and organ church music. O popery—popery—popery—thy charms are matchless, and thy forms many, to suit the times. Naked indeed would popular protestantism appear if stripped of the ornamentals which Rome has supplied.

Now we allude not to these things because of their intrinsic importance one way or another, nor because they are the best specimen of what we have before us to illustrate. It is the trifling, showy, unsavory, undefying nature of the affair, to lay before a professedly christian community. It is the grave attempt to show respect to the religion of the lowly Jesus, and to edify his people, by trumpeting a social ceremony, and magnifying it into a baloon to carry churchmen to spiritual regions, because connected with a “Rev. Incumbent.”

The solemn fact is, the vital, fundamental, soul-quickening principle of christianity is lost, and external frippery, pranking ceremony, and prattling hollow-hearted gaiety substituted in its stead. Ornamental buildings, towering steeples, ordained bells, splendid organs, fashionable choirs, sacred desks, painted windows, holy pews, polite waiters, brilliant ministers, stately prelates, holidays, fast days, feast days, and

days of human jubilee sectarianized into spiritual death,—these constitute the graces and form the crown of glory for the church ‘evangelical’ in the nineteenth century. There is death, not life, in the church apostate. It is a tree of leaves and not of fruit. The leaven of Rome, and not of the gospel, is working among the masses. It is the energy of idleness, it is the spirit of pride, that we find in the multitude of the votaries of protestantism. Ye people! fly, escape for your lives; for there is no salvation but in the living church of the living God.

CONDUCTOR.

FAITH AND EXPERIMENTS.

THE following is not only worthy of being read, but of committing to memory. It was written for a paper which accidentally fell into our hands while from home on the business of the King:— D. O.

“Without faith it is impossible to please God” saith an apostle. The Lord never will justify a man in trying experiments. “Thou shalt not put the Lord thy God to the proof, saith the Saviour.” [New version]. Often have I heard people say when talking of going to the “mourner’s bench,” ‘It will do harm to try the experiment; if it does no good. It *may be* I shall be benefited if I go!’ How unlike the language of the apostle—(Heb. 11 6.) “He that cometh to God must believe that he is, and that he *is a rewarder* of them that diligently seek him.” There is no may-be here. A person once wishing to be baptized, said “I don’t know that it will make me any better, but there is no harm in trying the *experiment*.” Such persons do not think who they are trifling with.

This doubting and hoping system, is a gross insult to our Heavenly Father. Jesus says, “Him that cometh to me I will in no wise cast out.” Jno. 6: 37. But how must they come? Answer. *Believing!* Reader, remember never to trifle with God trying by experiments. “God is not mocked”

But man is prone to extremes; for while one is acting without full confidence in the promises of God, another makes faith answer all things; and contends that we are justified in the sight of God by *faith alone*. Gentle reader, examine the following and be candid:—

Luke 7: 50. “And he said unto the woman, *thy faith hath saved thee, go in peace.*” Luke 8: 48. “And he said unto her, daughter, be of good comfort, *thy faith hath made thee whole; go in peace!*” Here are two cases, worthy of notice. The first, is deliverance from

sin by faith: the second, a deliverance from a mortal disease by faith. The first relates to the soul, the other to the body.

But was the *saving power* in either case *in the faith*? No. According to the language of the Saviour, there is as much power in faith to heal the body, as to heal the soul. But the power to heal in both instances was in Jesus; not in the faith. Faith prompted them to come to Jesus where power was, and thus they were healed, not in believing *only*, but in doing that which was right in the sight of the Lord by faith.

The woman was not healed until she touched the Saviour's garment, but she had all faith that she should be healed before she started.

Her salvation depended on her *doing*; and her doing depended on her *faith*; and thus Luke and the Saviour both tell the truth. Luke says, she was healed in *touching* the Saviour's garment; and Jesus said; "Thy *faith* hath made thee whole."

Is it not a clear case then, that faith is the principle upon which man *acts* in coming to God; and obedience the means by which we come into possession of the blessing we seek?

Reader—are you a seeker for the salvation of your soul by faith in Christ? Where are you expecting to find it? Do you not discover a difference between coming to Christ *by faith*, and faith being that *coming*? Would you be saved from your sins? BELIEVE what the Lord tells you; DO what He bids you; and you can ENJOY what he promises you!

A. B. GREEN.

From the Western Reformer.

THE CAUSE OF REFORMATION.

SOME statistical documents we have seen, now put the number of the disciples of Christ, at three hundred thousand. If we include all who have been baptized and are scattered up and down the earth, we have no doubt there is at least that number. But if we simply include those who worship God daily, exemplifying Christianity in all their deportment, and are regular attendants and worshippers on the first day of the week, walking in all the ordinances of the Lord blameless, the number would be greatly diminished. Yet such are the persons we are to look to mainly, for the support of our Master's cause; for those who come short of this, in general, need more support to even keep them from becoming *twice dead* and plucked up by the roots, than they can be expected to afford the cause in general.

Is it so that men can have a spirit of enterprise for every thing but

the cause of human redemption? Is it so that earthly inducements can attract the attention of men, but the heavenly, divine and holy inducements placed before us by the great Creator, have no attractions for them?

That the principles we plead for are from heaven, and that the foundation we have built upon is divine, is scarcely contradicted by any one of much discrimination or piety. The plea for the union of all Christians on the Holy Bible, on the very language of the Holy Spirit, as God gave it to the world, is so reasonable and just in its nature, and bears so perfectly equitable on all the different parties in the land, that all honest persons must see it.

The perfect weakness and futility of all the objections of our opposers, both learned and unlearned, as found in their writings and speeches during the last twenty-five years, only evince to every sensible man that we are both with reason and revelation. Infidel, Papist, Universalist, and Sectarian, have united in their hostility to us and the holy principles we have pledged ourselves to the Lord and Redeemer of men to defend. Yet the foundation remains unshaken, and the principles unimpeachable, and ever must. We agree not to defend any thing only what God has revealed to man, and not to practice any thing only such as was practiced by the ancient people of God, and sanctioned by the heavenly displays of divine powers which surrounded them.

That this is emphatically the *cause of God*, let others think and say as they may, we never can entertain one doubt. Rob me of this cause and all is lost with me. I admit that other causes may preserve some order in society, and maintain some morality; but can never be any thing more than greatly corrupted forms of Christianity. How far Christianity may be corrupted, and still save its adherents, is not the question with us. We are determined to go back to the fountain and avail ourselves of that which we know is good.

To those who love this cause, we look for assistance to push it forward, and to none else. The obligations we are under to do this are of the highest and most commanding denomination; and if we become slothful or traitors in this most righteous cause, how can we consider ourselves worthy to be trusted in any cause? If the ancient followers of Christ "counted not their own lives dear unto themselves, but suffered even unto death," and were willing to "suffer the loss of all things," and even thanked God that they were "worthy to suffer shame for His name," shall we have the assurance to call them *brethren*.

unless we shall do more for his cause? If the Lord of life left the glory he had with the Father before the world was, spent a life in "doing good," and finally "suffered, the just for the unjust, that he might bring us to God," shall we profess to be his followers, and at the same time be nothing but worldlings, seeking earthly gain and ease? Surely if we do, we shall find ourselves greatly mistaken.

It may be that some one is saying that we are doing as much as is required. This, no doubt, is true of some few, but it is not true of the great mass, who have yielded themselves to be servants of Christ. No, verily; such efforts as are being made by thousands never did and never will turn sinners from darkness to light and from Satan to God. There must be a greater earnestness, a greater concern, and a more deep and abiding regard for the redemption of souls from the thralldom of sin and death, and their liberation in the kingdom of light, under the protection of the Almighty King, before the great work of our God can prosper. Ministers and churches must awake from their slumbers, and pore over the heavenly pages of the holy book until their souls shall become inflamed with that burning missionary spirit which dwelt in the bosom of the eternal Father, when he sent the message of salvation to our lost and ruined world.

Where are those flaming souls burning with the love of God and love for man, under the influence of the Holy Spirit of God, traversing the land day and night, in cold and heat, seeking every neighborhood, village, town, and city, sowing the seeds of eternal life hither and thither? I say, where are they? Here and there one is to be found characterized by the zeal, earnestness, and energy of former times; but for one such, how many have we that have either "quit the field" for some worldly pursuit, or so lost all his zeal and engagedness as to produce no effect on the church or the world, except to *tire both* (the few who listen to them) with their lifeless and unfeeling discourses.

But we have not touched the tender place yet. The grand cause why our Lord has no more able and talented pleaders, is that he does not offer so *high fees* as the men of this world, and they are afraid to trust themselves in his hands, and plead his cause, for fear they will starve to death. Or if not afraid of actual starvation, they are afraid they will not fare as "sumptuously every day," and glitter in just as many broadcloths as some of their brethren. Or at least they fear that they will not possess as many fine herds of cattle and swine, fine farms and shining dollars, barns and store-houses, and such like good things of this world, as some of their wealthy brethren, and conse-

quently they have quit the field, and entered into some pursuits which promise more of this kind of reward.

Now any way we ever have been able to view the subject, we cannot but view the man unfit for a minister of Christ, who will not preach the gospel unless he is convinced that he can make more money at it than any other pursuit. Such a man is nothing but a worldling, and his energies are commanded and controlled by silver and gold, and not by the Spirit of the Lord. Although men cannot preach without a support, and although there is no reason why the preacher of the gospel should not live just as well as his brethren around him; yet it is a fact, that no man who was merely controlled by dollars and cents has ever been any profit as a preacher of righteousness.

We readily admit that justice and equality among men and among brethren, require that the faithful and industrious preacher of the gospel should receive a reward equal to what he could make by following some honorable worldly pursuit. But the same kind of justice and equality would have secured our Saviour an honorable living, but he did not consider himself at liberty to "quit the field" because he did not get it. The same justice and equality would have given the apostles and all the first preachers of the gospel an honorable living, but they did not consider themselves at liberty to desist, because they did not get it. Are we then, at liberty to stop this glorious work at any time, simply because it does not yield as great pecuniary advantages as some other calling? He who risks it to do so, risks it at a mighty peril, most assuredly.

Perhaps some one is ready to say, "I am no apostle, and the words, wo is me, if I preach not the gospel, are not applicable to me." Be not so fast, my good brother. Has not the Lord given you the gospel? and has he not given you the ability to preach it, to the salvation of sinners? "But I am not inspired," you say. No matter for that. The same Spirit that gave it to the apostles, *through them* has given it to you; and sinners will go to ruin just as fast for the want of that word, as they would if you were an inspired apostle. The word of God is of the same value, if we learn it from the bible, as it would be if we received it by direct revelation from God. Your not being called as an apostle, therefore, is no excuse, for you not preaching. The command of the inspired apostle to you and *all preachers*, is: "The things thou hast learned of me, [Paul] *commit to faithful men*, who shall be able to teach others also." Will you do this? Or, will you stand and make excuses?

“Myself and family will suffer.” Well, if you suffer with him you have the promise that you shall be glorified with him. “But I am commanded to provide for my own house.” Yes, and you can provide for your own house and be a faithful minister of Christ. The words “provide” and “get rich” are not equivalent terms. Be *saving*, be *economical*, be *humble*, and in due time you shall reap, if you *faint not*. If Dr. Franklin could live on three cents per day, for the sake of getting into business, books and time to read them, cannot preachers contrive some way to live cheap, for the sake of preaching the gospel? If some preachers would study as hard *how to live cheap*, as they do *how to get money*, they would get along with their scanty support, and save a little too.

“That is just what I have been thinking of,” says a rich brother; “and I have thought, if there is not less ado about pay for preaching, I will leave the church.” What an exalted spirit! You can spend thousands of dollars in luxury and grandeur, and want a poor suffering beggar of a preacher, to leave a poor disheartened wife and helpless children, with scarcely bread and clothing to keep from suffering, and preach for you, and not open his lips about his condition!

But, dear brethren, proclaimers; we have brethren in almost every church, who will divide with us, if we are faithful, as long as they have a single dollar to divide. Let us never forget the goodness of the blessed God, who puts it into their hearts thus to be joint sufferers for his name.

B. F.

THE GOSPEL.

NO. XVII.

LETTERS TO A FRIEND—No. 5.

MY DEAR SIR:—Turning our eyes wholly from the landscapes of modern religion, and transporting ourselves with all our eye-sight to the model pictures which were drawn more than eighteen centuries ago, let us, if you please, take each other's arm, and walk over some of the ground where we may find the traces of inspired men, or follow them into some temple, synagogue, or jail, where we can hear how they spread out the gospel of salvation for the rescue of fallen humanity.

Too often is the eye confined to the narrow circle of the present, or the things of the present, when directed to examine the merits, principles, or grounds of salvation from sin. Policy like this, in any other department, would not be commended. For example, if a dispute arose about the soil, the fruit, or the climate of Judea, you could not

possess much confidence in the opponent's logic who would point to the soil of Canada, its fruits, or its climate, as having a direct bearing upon the question of debate. Would you not require a better species of logic, than to say that figs are not found in Judea because they are not found in Canada? I need not trace the argument. You see through it. To argue upon the soil or productions of a country, we require to visit that country, or examine what some one has said upon the subject who has been there.

Hence, my friend, you perceive the necessity of marching over the whole territory that separates us from the scenes enacted where the Spirit was first given, and where the gospel, developed by its revelations, was first received. Many of the spiritual agriculturists near home will tell us that the figs of Canaan are precisely of the color and flavour of our artichokes; but we are extremely unwise to believe such tales, for we have the testimony of Heaven directly to the contrary. I will, then, without further ceremony, ask this simple question—

How did the apostles make converts?

Observe, the question is not how doctor Luther made converts, nor how doctor Knox made converts, nor how doctor Wesley made converts, nor how doctor any body else made converts; but the naked query, is, How did doctor Paul or doctor Peter make converts? Other doctors than those inspired, have as little to do in settling the conditions of salvation, or in simplifying them, as those gentlemen who would attempt to satisfy us that figs cannot be grown in old Canaan because they never grow in this country.

With your permission, we shall now visit four cities—two in the land of Jewish inheritance, and two in the dominions of the Gentiles: Corinth, Philippi, Samaria, and Jerusalem. Paul will be our instructor in Philippi and Corinth; Philip in Samaria; and Peter in the Jewish Capitol. To keep up the interest, we must enter the less dignified city first. We halt at Samaria. Doctor Philip has already arrived from the province of Judea, and has come prepared to preach. He has no notes, neither a written discourse, nor a creed to guide him; but we need not fear, since we have the testimony of the best men in Jerusalem city that he is a man "of honest report, full of the Holy Spirit and wisdom." No danger of hearing heresy from doctor Philip.

The Jerusalem doctor begins his discourse. He preaches Christ to the people! Ignorant man!—no learned stoicism, no Platonic philosophy, no "excellency of speech" to entertain the Samaritan audience—only Christ preached to them! But yet "the people with

one accord give heed to the things which Philip speaks." Strange preaching, and strange hearing: nothing like this could be accounted orthodox in our country. Stranger still, "when they believe Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they are baptized, both men and women." Think you had we not better doubt the authority of this doctor: he acts so singularly in making converts. Doctor Clarke never made a convert in this manner. Some mistake somewhere. Why—yes—this preacher Philip, is not an apostle; let us depart to Philippi and hear Paul; for the question, which we must remember, is, How did the apostles make converts?

Now the apostle Paul has received 'a special call' to make a tour into that part of the world where Philippi is located, it being a city of Macedonia. As it is a considerable place of trade, the magistrates strict, with a good strong jail for offenders, and a thorough-going jailor to keep order, our fears for personal safety may all be dispersed in attending the meeting there. Still, as we arrive at Philippi, behold, Paul is honoured with a place in the prison. But he can still preach, for he has for years been accustomed to chains, jails, and jailors, and none of them can change his views, nor change his course in making converts.

"Suddenly there is a great earthquake—the foundations of the prison are shaken—all the doors immediately opened—every one's bands are loosed." Paul's vision previously, and this sudden convulsion, prepares us for something important. Let us keep our eye on the movement of things, and assuredly we shall be profited. See! the jailor wakes from his sleep, and, trembling, he asks Paul, with Silas his travelling companion, "Sirs, what must I do to be saved." Listen to the reply: "Believe on the Lord Jesus Christ, and thou shalt be saved." This, you say, is the very thing you always held and now hold—that faith is the only requisite to salvation, and the apostle has proved it. Be not hasty, my friend; listen further. "They speak to him the word of the Lord, and to all in his house. And he takes them the same hour of the night, washes their stripes, and is baptized, he and all his straightway." Perhaps you may now reflect that Philip was not altogether astray in making converts in Samaria. He was at least in good company; for Paul and Silas, we see, make converts after this fashion.

It is only necessary to visit Corinth, to see if Paul in that city is like himself in Philippi. Follow him, then, into a synagogue in Cor-

inth: "He reasons in the synagogue every sabbath, and persuades the Jews and the Greeks." "And Crispus, the chief ruler of the synagogue, believes on the Lord with all his house; and many of the Corinthians, hearing, believe, and are baptized."

If you are ready, we may turn our face to the city of Jerusalem, were the preachers, before they speak, must, according to divine promise, be largely gifted with the Spirit of God. And if any dubiety rests on our mind respecting the preaching and converting by Philip and Paul, we may expect to be delivered from all doubt by the decisive teaching in this city where the teachers are immediately taught by the Spirit of all grace and wisdom.

Peter, as we join the assembly, is telling the people that "God hath made Jesus, whom the Jews crucified, both Lord and Christ." Observe the effect. See how this part of his discourse agitates these previously mocking hearers, who now take guilt to themselves in having put Jesus to death. Perplexed, and angry with themselves, since they believe Peter and the other apostles, how anxiously they ask, "What shall we do?" These men, we see, have faith; they could not ask this question without believing what was affirmed; they believe the apostle's word in testifying that Jesus was glorified a Prince and Saviour: and therefore they are most earnest to know what they should do. Is there any answer to their query? Peter—will you remain silent? Or if you speak, will you not say to these conscious-smitten Jews that their faith has already saved them? Listen—the apostle speaks—"Repent," he says to the multitude who have pressed the question to know what they should do, "Repent and be baptized." Positively, my friend, this preaching, although on the spot where the Holy Spirit descended, seems to be very little different from the discourses of Philip and Paul. Assuredly Peter has not studied divinity at Oxford, nor been favoured with a copy of the Westminster confession. If it were not for one splendid fact, I would join any man in denouncing the apostle as a teacher of heretical and dangerous doctrines; but the fact of him receiving an inspired keep-sake—a gift direct from heaven—makes me tremble to accuse him of error.

Yours sincerely,

D. OLIPHANT.

NO UNDER GROUND ROAD TO HEAVEN.

The religion of Christ is a visible religion. His church a visible church; its members visible members. This visibility is an important feature of Christian piety: while its seat is in the heart, the vital and

moving power there, there must be a profession, a manifestation. This grows not out of any authority or command, but from the very nature of the principle. It is here, and you cannot hide it; it goes forth and *will* go forth. It is light, and you cannot make it dark: you may, indeed, light your candle and put it under a bushel; but if you put it on a candlestick, it will give light to all who are in the house. Such is its nature—the rays will flow from the centre, and it is folly to expect anything else. It follows, that if a person is a Christian, the world will find it out; if he have true faith in his heart, this faith will cause him to do something by which he will be exposed and known.

There is, then, no such thing as having christ's religion to ourselves—no going masked to heaven—no night passage there—no tunneled, underground road to that place. We are aware that there are those who love to talk about religion as something altogether between their own souls and God. They tell us that they do not put it on their foreheads, nor write it on their garments. And we ask who does approve of ostentation in such matters? But we say if it be so, always and every where a hidden thing, it is a dead thing. If you keep it thus a secret, it is because you are ashamed of it—ashamed to have it known. We infer this both from the nature of the principle, and from the teaching of the great Author. He that confesseth me before men, him will I confess. Here is the test: if you have it you will show it; if you show it not, you have it not. If there is nothing seen, there is nothing inside—*Bib. Repos. for April.*

THE POWER OF ENERGY.

[SELECT EXTRACT.]

In order that we may produce lasting good, it is necessary so to act, and so to speak, as to impress our own image and likeness on the minds with which we are associated. In the principle, which I have expressed in the above sentence, is found the origin of the various movements, political, religious and military, which have given character to any age or nation. He who acts, or speaks, or writes, must possess energy and power, firmness and decision, so that, in each department, wherein his powers are developed, he may exercise a controlling influence over those to whom he speaks, before whom he acts, and for whom he writes. Vigor, activity, energy, are indispensable in a commander. What he feels himself, he makes others feel. His boldness and daring are infused into the soldiers which he commands. The sound of his voice, the rapidity of his motions, the decision of his own mind, give

character to his troops. The orator sends forth the living fire, which burns in his own bosom, and kindles the kindred flame within his hearers. The reader will call to mind a multitude of facts illustrative of the truth of these remarks, and needs not to hear the names of great and celebrated men, who have, by word and deed, roused the spirits of nations to deeds of war, have called forth the slumbering literary genius, prompted to the execution of schemes of benevolence and philanthropy, and thrown the light of glory on the age which gave them birth. Our souls must be fired, that we may kindle the flame in others. Away then ye prozy, ye dull, ye slothful, ye lazy writers and speakers. Lay down your pens and write no more. Ye dull, ye stupid speakers, close your mouths and let your voices be heard no more. Arise ye men of life and vigor and let your voices be heard in the streets, the highways and wheresoever the sons of men will give an ear. We must make an impression. We must put on righteousness and knowledge and holiness and be clad with zeal as with a cloak. The people must feel the truth which we have. Their hearts and souls must be melted like wax, that they may receive the seal, the impress of truth. Vigor and energy are always effectual whether in good or bad men. They are powerful in the captain of a company of robbers, or in the leader of a great reform. They stop not to find set phrases or beautiful forms wherewith to clothe themselves. Their own life often bursts through the rules of artificial language; nor will even the lover of art condemn them for this. Life and power must develop themselves. For my part, I would rather look on the rude and stupendous magnificence of nature, displaying undying strength and vigorous life, than on the most exquisite devices of art. Mountains, rocks and forests, roaring and thundering cataracts, are nature's works, giving evidence of the existence of life and strength. The generation to come will speak of us as we ought to be spoken of. They will estimate our works and our words. If the impression we make is feeble, then our work will soon be forgotten. If otherwise, our work will last forever. Write with vigor, speak with life, act with promptness and decision, and the victory is ours. The confidence of men will be gained, and glory will crown our efforts.

From the Messenger and Advocate.

THE POWER AND UTILITY OF THE PRESS.

BROTHER HOWARD: MY DEAR SIR:—I am monthly in receipt of the "Christian Messenger and Bible Advocate," and for various rea-

sons are much pleased with the work. It is emphatically a *practical* paper, and that is what we all want. It should be read in every family desiring to promote pure and undefiled religion. Most heartily do I bid you and your associate Editors "God speed," in your labors to spread practical godliness among the children of men. This is a good and a great work, and very necessary at this time, and can be better carried forward through the agency of the press, in many respects, than in any other way. The press, sir, is the mighty lever by which the human mind has been moved, and through which for weal or woe, it will yet be influenced to an almost unlimited extent. Oh, how important that this tremendous engine should be employed in sending forth, as upon the wings of the wind, its millions of sheets, to spread the light and the truth of the gospel of Christ, which is the power of God unto salvation, to every one that believeth.

We have many instances showing us the power and influence of the press, when brought into practical requisition; but I will here mention the case of John Wesley and George Whitfield. The latter was no doubt the more popular and eloquent speaker, and by his presence and oratory, more readily multiplied followers; but on his withdrawal, his influence in a great measure, subsided. And having neglected to employ the press, to any great extent, at least, he now is, as far as I know, without any body of professed christians, organized for the purpose of perpetuating his peculiar religious views. Not so with John Wesley. He, with his far-seeing sagacity, was led to employ the press for the dissemination of his own peculiar religious views, and now behold the result! Tens of thousands gathered into an organization got up to spread near and far his views, and hand down to future generations his religious views through the press! How striking the contrast! While the one, by the use of this powerful invention, has gathered around him, both in Europe and America, a respectable and numerous class of followers, the other, living at the same time and in the country, neglecting the use of this means, is now, comparatively speaking, forgotten.

In view of the utility and power of the press I say, let RELIGIOUS PERIODICALS be multiplied *ad infinitum*. I do all for each and every one of them that I can. The name of the Lord is there recorded, and when that is the case more or less will his blessings rest, and therein do I rejoice, yea, and will rejoice. May they go forth, east and west, north and south, and by truth and love counteract the pernicious influence resulting from a licentious use of the press. May they go forth by

land and by water, by stage and by steam, and speak in the name of God to the understanding and consciences of saint and sinner. May they go forth and assert the true and proper character of our Divine Lord and redeemer, and convince every where that he is indeed and in truth "the Christ, the Son of the living God," and able to save unto the uttermost all that will come unto God by Him." May they go forth pleading for the unity of the Spirit by the bond of peace. May they go forth until the solitary place shall become glad from them, and the wilderness shall bud and blossom as the rose.

In the Kingdom and patience of Jesus Christ, affectionately yours,
J. J. HARVEY.

Near Elkton, Ky., June 19th, 1847.

For the Witness of Truth.

NOTICE OF A TOUR.

BROTHER OLIPHANT:—The *Witness* should be the medium through which good news as well as good doctrine should be communicated to the brotherhood and the world. You will allow me therefore to offer for the satisfaction of your readers a few things in reference to our late tour to, and meetings in, the Prince Edward District. I should have made this communication for the 8th No. of the *Witness*, had I been able to write; but I am scarcely able to do so now. Brother Stone and myself started in time to meet the first appointment, as noticed in the 6th No. of *Witness*; and after sharing the hospitalities of brethren between Oshawa and East Lake, Prince Edward District, we arrived in due time to meet the brethren at the hills school house on the east side of East Lake. A comfortable congregation and a comfortable meeting was had on Saturday, 1st of July. On Lord's day following a large congregation assembled, to whom we spoke the word of the Lord. This day passed off pleasantly, and I trust profitably. A much larger congregation would have been in attendance at this point, but for a large meeting held just on the opposite side of the lake (about a mile off) by the Universalists, who, I understand, are making progress among the Quakers in that region; making men believe that God is a liar, and the author of all the sin there is in the world. For when God says he will take vengeance on sinners, they say he won't—that he don't mean so; and that all things done in this world was decreed or ordained from the foundation of the world. Universalism is what I would call Calvinism gone to seed.

On Monday at four o'clock, we attended at a large school house between East and West Lakes, near brother Lambert's, where was a crowded house of very attentive listeners. At this point, as well as many others, the people know much more than they put in practice. On Tuesday afternoon we held a meeting on Long Point or Point Petre—not a very large meeting, but a very attentive one. This is near the residence of brother Palin who keeps the revolving Light House on the Point. In company with brother Bentley we had the gratification of seeing it lighted up and in operation. The revolutions are performed once in 70 seconds by an enormous gearing of clock-work. After making many calls and some visits on Wednesday, we journied on Thursday to Hillier near brother Ainsworth's, the place of meeting for Saturday, and Lord's day ensuing. But in the mean time finding nothing to do there, we journied to Brighton, at which place brother Stone took stage for Oshawa, and I alone retraced my steps to Hillier to fill the appointment there. About half an hour before meeting on Saturday, your coming to join me in the labours of the two days, was indeed like the coming of Titus. At the close of this large and very interesting meeting, I made my way homeward, and reached here on Tuesday night, fatigued, and the lameness of my shoulder much worse from the journey.

Time cannot erase from my mind all the scenes, incidents, and impressions made upon it during this tour of two weeks. The new acquaintances—the renewal of old ones—the great kindness and manifestations of friendship and brotherly love of brethren and sisters too numerous to mention, I am sure I can never forget. How often do I think of brethren Spencer, Ainsworth, Platt, Bentley, Trumpour, Lambert, Palin, Ketchum, Mastin, Post, Whitney, and many others, and many excellent sisters. And shall I ever forget the pleasant ride and ramble in company with brother and sister Trumpour and others across the sand beach, and over those beautiful sand hills, high indeed as the trees, and clean and white as the driven snow. How often does this short ramble remind me of the promise of rambling in that glorious land “where saints immortal reign”—where, instead of inscribing our names on trees high upon the pinnacle of sand hills, we can have them inscribed high up in the Lamb's book of life—where, instead of descending down with quickened pace, we can forever remain high up to gaze on the beauties of the land of purity.

The hills and vales and groves are fair—
We 'll meet our friends in glory ;

And live with them forever there—
 We 'll meet our friends in glory,
 Though rough the way, 'twill soon be past—
 We 'll meet our friends in glory;
 And share that blissful home at last—
 We 'll meet our friends in glory.

JOSEPH ASH.

Oshawa, 16th Aug., 1848.

EVANGELICAL REPORTS.

No. III.

My third Report is a voluntary document—a free-will-offering. Like all offerings of this character, it comes from the heart. “The Lord loves a cheerful giver.”

At the close of the June meetings, arrangements were made to leave home long enough to make a short visit to Berlin; a village some twenty miles south-west of Guelph, in the Wellington District, and about one hundred and twenty miles west of Oshawa. In this vicinity, the inhabitants are principally Pennsylvania German—a sober, honest, industrious, mind-their-own-business people, steady as the stars, and sterling as sunshine; good materials of which to make converts to the cause of Christ, although the work may be a slow one. Those who are gained over to the truth will be likely to “endure unto the end;” the essential of all the essentials, as it respects eternal life.

It was on Saturday the 24th of June that I arrived in Berlin. The first part of Lord's day, 25th, was occupied in attending a meeting of the Methodist denomination, where some good things were to be heard, together with a limited share of things more or less objectionable. The gentleman who addressed us, after uttering the final Amen, gave out an appointment for the “Rev. Mr. Oliphant.” As this “Rev.” person is daily becoming more noted for heresy, and as he has a growing conscientious aversion to all unscriptural honorary titles, he solemnly protests against making him worse than he is by affixing or prefixing any priestly or rabbonical name to the simple name he inherited from his father. Slander, I believe, is always the offspring of evil design, else we should call this a species of slander. The gentleman who in courtesy gave this *irreverent* title, was innocent, no doubt, of any evil intention; but popular as his expression was, and pure as his design might be, I have a long-cherished and religious abhorrence to all titles which belong to that chapter, and will hold the man respon-

sible who uses my name with a "Rev." before it. My objections and aversion are not personal, but religiously conscientious. Sins of this category, however, will be referred by me for adjustment to the last court which shall be held for justice and judgment.

In the after part of the day, according to announcement, our meeting in Berlin Court House commenced, at which there was a fair attendance for that place. Whether the people were in the least benefitted by the lecture they heard, is something that I could not divine; for although they listened with almost every token of attention, they departed from the synagogue, so far as I was able to determine, as full of the spirit that formerly inspired them as when they took their seats on entering. I, however, was induced by the zealous solicitation of brother Michael Correll to remain in the place until Lord's day the 2nd of July; delivering, during the week, several discourses. The brethren in Berlin are anxious for assistance, and if all the brethren were as desirous to employ their gifts as these brethren are to have them employed for the good cause in that vicinity, it is certain that much more would be accomplished. O when will the speaking brethren awake to the practical consideration of the priceless value of the gifts with which God has entrusted them, and zealously and energetically co-operate in the great work of restoring man from the bondage of sin and death, and elevate him to the rational joys and eternal honors of a blissful future?

The brethren in Berlin are not without strength. Brethren Hoffman, Correll, and Bowers, not only understand the truth, but have the firmness and zeal to plead for it before the public. The smile of propitious heaven be on them in all their labours.

Making the best of my way in retracing my steps homeward—remaining in Oshawa only a few hours—I travelled forward as fast as my horse could in mercy be urged, and found myself on Saturday, 8th July, at Hillier, Prince Edward District, distant from Berlin two hundred and twenty miles. Here I had the pleasure of joining brother Ash, who was on the ground ready to engage in the active duties of the meeting as appointed and published a number of weeks previous. The meeting continued until Lord's day evening. Some who attended spoke of it as a good one; as for myself, I took too much part in it to be a judge. Many were in attendance—quite a number from the vicinity of Picton.

On Tuesday evening, in company with brother Platt, I was in Brighton for the purpose of discoursing to the people in that section.

Several preachers (of the "Rev." order,) we learned, had taken some pains to warn the villagers against giving good heed to the appointment, and used their influence to prevent a large audience. Whether their efforts had any material effect, or the people themselves felt indifferent, I know not; but only a few were gathered together, and consequently slight encouragement for effort on our part. The heresy of bible truth, is, I was given in various ways to understand, much below par in that region. "The priests bear rule, and the people love to have it so."

I returned with brother Platt. Two business meetings were held, and a few less than a hundred calls and visits were made, during the week. Lord's day, July 16th, I was with the brethren and friends assembled at the East Lake. A fine congregation was present, but, from a variety of causes, best known and only explainable to a public speaker, I felt like a bruised instrument incapable of making an agreeable or harmonious sound. Still, the hearers kept their seats for a full hour, and proved themselves very patient until the time of the end.

Meantime, on the same Lord's day that I was at East Lake, a meeting was held at Port Hope by brethren Farewell and Simpson. The congregation, as I learn, although not large, was attentive, and much interested in the speakers' addresses. This, in part, atoned for a disappointment which occurred the previous evening. By a singular mis-enforcement or misapplication of arrangement, no speaker was present on Saturday afternoon to interest and edify those who attended agreeably to appointment. The failure arose through a misunderstanding, and not through any indifference equal to an intentional accident.

Lord's day, July 30th, an appointment led me to Pickering, in that particular locality, where, more than a year ago, I was challenged for public debate, which terminated in sectarian tumult by the converting influence of Presbyterianism. Solicited time after time by a few candid residents to make another effort in the same spot were such an intolerent spirit was exhibited, I at length cheerfully gave my consent, and a meeting was appointed. The meeting was held, and another announced on Lord's day following, August 6th. The second was better than the first; for the prudence of the Presbyterians made fast the door of the meeting house against heresy and heretics, and against their own members too who were interested in attending, so that we had a happy meeting in the open air. Their meeting house, it appears, was built for Presbyterian people and Presbyterian doctrine, and con-

sequently neither the bible nor the advocates of the bible had any right to its sacred circumference. Be it so: better men than any who were excluded from this temple of the Presbyterians, were cast out of the synagogue in days of old. They will however require a safer lock and a stronger key to shut out the leaven of the gospel from the community; for not only have several been immersed since the uproar of March, 1847, but I noted in the late audiences a number of hearers who brought their bibles with them; and it is not necessary to prove that the light of the bible and the light of Presbyterianism will not long shine in the same soul.

Lord's day, August 13th, there was a meeting in Scarboro, near the residence of brother D. Knowles. A goodly number was present. Brother Simpson and Farewell were in attendance, and gave the first addresses. Father Barclay, of Pickering, was also there, and addressed the meeting. We had a pleasant day.

The next appointment was for Pickering, August 20th, the usual place of meeting. Brother Scott from Toronto attended, and performed a fair share of the labours of the day. Quite an assembly gathered together—more than the house could comfortably accommodate, and they listened with much apparent interest. Yet none were induced to confess the Saviour.

To all who love Jesus and his cause,

D. OLIPHANT.

PROPOSED DISCUSSION.

OSHAWA, 13th August, 1848.

To the Editor of the *Witness of Truth*.

DEAR SIR:—For a length of time I have thought of addressing you upon a subject, to me, of the greatest importance. It is the subject of the Spirit, and its influence upon the heart of man in order to his conversion to, and acceptance with, God. In addressing you upon this subject, varied are my feelings, and various are the causes prompting these feelings. I do not desire to appear conspicuous before your numerous readers, neither to occupy uselessly a space in your *Witness*, that is supposed to witness for the truth and the truth alone. Neither do I desire to prejudice your readers in favour of what I have to say, contrary to what shall be according to truth, and the spirit of truth. If, then, I abide this rule, your *Witness* will still be the witness of truth.

I am induced to enter upon the examination of this subject for my

own benefit, and not mine only, but for others, being convinced that there prevails a great amount of misunderstanding on this question. Hence much dispute, and by able men.

Many and contrary statements are made with respect to your views, and those of your friends, in relation to this matter. I am anxious therefore not only to know, but to have others know, what are the views of the Disciples on this important subject; that all may be fully apprised of them, and that the truth in the case may appear. I propose with your consent, (although a Methodist,) to lay before your readers my views, expecting your reply to what does not correspond with your views, thinking that by this means your faith and mine will be equally known, and leave your readers, whoever they may be, to judge for themselves what the bible, and the bible alone, teaches on this subject. If, Sir, you feel that it would not impose on you a burden too intolerable to be borne, to enter with me upon the discovery of truth, I propose, while I guarantee all Christian courtesy on my part to the end, that you give this an insertion, with such remarks upon it as your judgment may dictate.

I am, Dear Sir,

Sincerely desirous of truth,

A METHODIST.

RESPONSE TO 'A METHODIST.'

DEAR SIR:—If you know anything of me, either by word or writing, you know that I am of easy access when the things which relate to salvation are to be examined. You will also know that I am as willing to hear others as to be heard myself. I need not therefore make any promises in reference to your imposing upon me “a burden too intolerable to be borne;” for it will be seen by you, that with me it is always a greater burden to bear the indifference or the prejudice of people, than to bear the avoirdupois of everything they can say, even if it is all in the way of opposition.

There is one thing unusual, and therefore remarkable, in your communication. It contains not one charge or distorted statement of our views. This, let me say, is the most inscrutable feature in your epistle, and can only be accounted for upon the principle that you are a candid man—an exception to the great majority who cluster round the altars whose foundations are laid upon the dust of some written confession. I will then regard you as a correspondent of unusual candor, and as such give you a double welcome to the pages of this

work. And although I should prove to be rather too generous in estimating your candor from a single letter, the proof thus given that you can maintain this good opinion, will have a measure of influence in emulating you to pursue a candid course.

Of you I have only one request. It is in relation to the continuance of the correspondence. Please state in your next how many letters you propose writing. This request, to you, may seem impolitic, and wanting in generosity; but you will yet perceive the propriety of having some agreement about the number of your letters and my replies: for this must be settled at some stage of the examination, and experience universally decides that the first end rather than the other end of controversy is the better time to settle its length. On this point I will not be over scrupulous. My object is to anticipate and prevent dispute about little matters.

Your present letter I regard simply as an introductory. Mine shall be of the same order; for in the meantime I have nothing to review. Allow me, then, to say a few words upon the courtesy of logical or exigetical correspondence. Personal courtesy and logical courtesy are with me two distinct things. Courtesy to persons is of a mild, placid, suavitive nature; while the courtesy properly belonging to argument grapples with strength, boldness, and vigorous virtue. It is no indication of a courteous man, if, on finding his friend or his fellow citizen wedded to error, he plays round it with the skippings and humorous antics of a lamb. No; true courtesy, when truth is at stake, seizes a strong weapon, and uses it with all the muscle that genuine energy and well directed zeal can command.

Take an illustration:—You are about to visit a friend. It is designed as a social, agreeable, courteous interview. Like all friends, it is your intention to perform your part in full, by appreciating and reciprocating the sentiment, friendship, and general politeness of the person you have resolved to visit. But on arriving at the residence of your friend you find his house on fire. What now? Take a seat and show yourself polite in the manner intended? No; you strip yourself as for a fight, and plunge into the middle of business with the might of a working man, and evince the measure of your friendship and courtesy by a strenuous effort to save your friend's property from the flame.

Many, it is to be feared, are courteous toward persons, who are extremely uncourteous as respects the truth. O my dear sir, when I think of truth—what it has done, and what it will do—and especially when I consider its author—its birth-place—its mighty nobility, and

the destiny to which it unerringly and triumphantly leads—I find myself on the borders of a quarrel with almost every one, and myself included, for not being more valiant in its behalf.

Yours, in a good spirit,

D. OLIPHANT.

SPECIAL NEWS.

WAINFLEET, August 16th, 1848.

DEAR BROTHER OLIPHANT:—Health and peace be multiplied. The cause of the Redeemer is still advancing here. We have had two additions to our little number lately. We had occasion to go to the Lake last Lord's day, and the Lord's day previous, first to immerse a young sister who made the good confession, and then a young brother. My prayer is that they may be ornamental to the church, and useful to the world. We were accompanied by a number of waggons from our neighborhood, and when we arrived at the place for baptism, the people along the Lake saw the strange phenomenon, and came to see what was going on; and our brother Clendenan made some very pathetic and appropriate remarks on the utility of baptism connected with faith and reformation, and the people with one accord gave heed unto those things that were spoken; and I think there was a good impression made. I think if we had brother Oliphant, or some other able brother to labor in this vicinity, that much good might be done.

THOMAS BRADY.

Additions in various places since June have not been reported. Two in Hillier, Prince Edward; one at Port Hope; one or two in Bowmanville; and one in Bramosa East.

Some pleasing news from W. A. Stephens will be heard next month

D. O.

The following extract, beautiful and useful, we select from the "Christian Magazine":—

"I admire and love a man who is gentle, yet decided; who is intrepid yet suasive; who is frugal and economical, but not solely for his own benefit; who is placable and benevolent and yet can deal sternly with the impenitent offender; who is humble in his deportment and yet not deficient in self-respect; who cares but little for the opinion of others when conscious of a rectitude of purpose; who is modest and unpretending, yet not shrinking from the most difficult tasks; who advises with others but in the day of peril relies mainly on himself; who is deliberate and patient until the time of action and then unflinching, prompt and active.

A friend asks—"Do you believe in experimental religion?" This query arrived too late for reply in this Number. Our readers, along with the querist, may expect a few thoughts upon it in our next.

Errors.—Page 196, for "will do harm," read *will do no harm*. In last number, last page, among the last lines, for "refers," read. *refer*.