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WITNESS OF TRUTH.

Vol. V.

OSHAWA, AUGUST, 1850.

No. 8.

OFFICE AND WORK OF EVANGELISTS.

QUERIES ANSWERED.

DEAR BROTHER:—Although our answers to the queries proposed by you some weeks ago, were prepared for the press, they were sent to your office, subject entirely to your orders. It is well therefore that “upon the whole you were pleased” both with the answers and their publication.

It appears you are “disposed to engage our thoughts still further on the same topics,” and to “press some topics into notice by sending queries out.” We ought to be willing to assist you “to secure a greater measure of healthy energy and lively reflection on the things of another world.” But is there not some reason “to doubt the discretion,” of your intimating that our judgment and biblical attainments entitle us to “more than ordinary regard?” It may be most prudent to allow each to judge for himself on these points. But to your queries.

Answer 1st. In the days of pure customs, there was no setting evangelists apart for a limited period. “Take heed to the ministry which thou hast received in the Lord, and fulfil it,” (col. iv, 17) was applicable to Archippus as long as he was able to “take heed and fulfil.” Not until Paul was about to be offered up, until the time of his departure was at hand, could he say, “I have finished my course.”

2nd. An evangelist may undoubtedly be compelled to “give himself at times to other things” in order to procure the means of living. Paul “abode with Aquilla and Priscilla and wrought at tent making.” But he “reasoned every Sabbath day in the synagogue.”

3rd. Paul went to Corinth, Ephesus, and all other places, and remained, as an *Apostle*. There is no hint in reference to his acting in any other capacity. As an *Apostle* he could act as *Elder*, *Deacon*, or *Evangelist*—with powers ordinary or extraordinary, as occasion required.

4th. “They that preach the gospel should live of the gospel,” is a rule long since firmly established. But the precise manner in which

this general rule should be applied in particular cases, is left un-
 fixed. In Ephesus Paul's hands ministered to his own wants and to
 the wants of others. In Thessalonica he labored *night and day*, that
 he might not be chargeable to the brethren. In Corinth he very em-
 phatically asserted his right to support, "nevertheless he used not
 this power," but boasted that he was chargeable to no one; and was
 determined that no man should stop his boasting in all that region.
 So strong indeed were his feelings on this subject, in that place, that
 he said it was better for him to die than that any should make his
 boasting void! On the other hand, he very gratefully received in
 Thessalonica the supplies sent from Philippi, and spoke of them as a
 fragrant odor—an acceptable sacrifice well pleasing to God. Hence,
 "wisdom is profitable to direct."

5th. Matthew and Paul while employing their pens, were severally
 doing the work of the Lord, according to the ability which God gave;
 and an evangelist at this day may, by the proper use of his pen, accom-
 plish much good. Yet as writing forms no special part of "the work
 of an evangelist;" a brother may be, "in the scriptural sense of the
 term, an evangelist," whether he "uses his pen in the work of the
 ministry," or not.

6th. Perhaps Philip had his home in Cæsarea for twenty-five years,
 and perhaps not. His home may have been there during all that time,
 and himself might seldom have been found there. It is most prudent
 not to build much on such inferences.

We are quite with you in thinking that "among the various methods
 of advancing to perfection, the old way of question and answer has not
 yet lost its efficacy." And we doubt not you will agree with us in
 thinking that, when "godly edification, which is in faith," is the object
 sought, as much depends on the judgment of the querist, as on that
 of the person questioned. When a question relates to a subject which
 the querist has matured in his own mind, it ought to be so framed that
 a plain scripture truth can be brought to bear in answering it. All
 matters of inference and doubtful disputation ought carefully to be
 excluded. On reviewing your last queries, we have thought they
 seemed to be framed rather for some special case than for general use.
 In general we have no objection to state our opinions, when requested
 to do so; but on opinions—whence-so-ever they come—we should
 train ourselves to place but little reliance.

Our feelings in regard to the character of your present queries
 may rest on imagination and not on reality. If so, or indeed in any

case, we trust you will, as a lover of frankness, bear with us in thus using the greatest freedom.

Desirous that our interrogation may be conducted as profitably as possible,

We remain

Dear Brother,

Yours as ever,

B. S. O.

~~See~~ Further queries next month.—D. O.

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OPEN, CLOSE, AND CHRISTIAN COMMUNION.

DEAR BROTHER "O." :—If you will turn to No. 3 of the current vol. of the Witness, page 63, you will have no difficulty in finding the following sentences:—"As the disciples in Judea in the year of our Lord 38, were neither open nor close communion, so the disciples in Canada in the year of grace 1850 are neither open nor close communion. We are opposed to both, as distinctly and unequivocally avowed in one of said letters addressed to Mr. Davidson. The Spirit's armour is employed by us against the exclusiveness of the one and the lawless charity of the other." If you will now turn to your own letter, page 150 of last No., the following words will be found:—"I did expect you could show by reference to book, chapter, and verse, that the practice of the Osbawa church is correct. I had read and thought some on the subject, and had concluded that such a practice was unscriptural. But when you spoke so confidently of using the "Spirit's armour" in the case, I thought you had at length discovered something in God's word which had been hitherto hid from the wise and prudent, and hurried eagerly along from line to line, expecting every moment to obtain a glimpse of the new light." You see, then, I have only to bring my own language and yours together in order to show with all perspicuity that you have done both yourself and me injustice by turning commentator in manner and style as above quoted. The armour of the Spirit, you perceive, is employed by myself and others to slay the inquisitorial rigids who practise close communion, and to cut off the extra limbs of charity which have grown upon the open communionists.

There is, therefore, in view of the above, no good reason for affirming "that on this subject we have not learned the same things." So far as I am able to discover, we have, from the Book, learned our lessons precisely alike. We teach the same things, and hence are of the same

mind and same judgment. Our opinions, it is true, are not of the same colour and dimensions; but our difference here amounts to less than half the variance between some of the Jews in Rome and their Gentile brethren, when Paul had to teach them that now, in the gospel economy, "there is no difference between the Jew and the Greek." Let us, for example, suppose that brother "O." and myself are walking in company to the house of the Lord where we are to enjoy the "communion." Our conversation turns upon the various views entertained and promulged by the religious world on this question. You affirm the oracles teach that "whosoever believeth and is baptised" should sit with us at the Lord's feast. I say amen. 'But brother Oliphant,' you respond, 'they say you are in the habit of *permitting* some others; now, where is your *authority*.' I immediately answer, that my authority for permitting them is in the same book, chapter, and verse where you find your authority for not permitting them! You at once see that, so far as authority goes, we are even!

Allow me however to draw your attention to the words, "authority to permit." This language, to my mind, is calculated to cover the subject with some of the particles of confusion. *Authority* to permit?—what is the meaning? Or is there any meaning to the expression in the case before us? Adam was permitted to eat of the interdicted fruit: whence came the authority to permit? Abraham was permitted to falsify or equivocate: whence the authority for such a permission? Peter was permitted to deny his Lord: whence was the authority to permit this denial? Now, as it respects any of the ordinances and observances of the Lord's house, it would be among the impossibles to find authority to permit and not find at the same time authority to teach whatever was thus permitted: for divine permission is divine law; and this law may be, ought to be, and must be taught independently of the opinions of men, for or against. But we have seen there is no authority in the case: for as there were no pædo Baptists in apostolic times, there is nothing said about permitting or not permitting them. You then, brother "O," in putting your hands to the door to shut it against the unbaptized, and I in not putting my hands to the door at all, but telling all who approach that the Lord has only invited the baptized, both do what the apostles never done!

One paragraph more and your letter will be answered. Close communion, with me, is exemplified among the Strict or Particular Baptists, who even reject from their communion all the baptized saving those that subscribe to the John Calvin articles they have adopted as

the centre of their brotherly attraction. Neither you nor I would be allowed to sit with them, though we believe in the Lord Jesus and have been baptized into the one faith. Why? Because we are not close enough for them in our views, principles, and practice. Some of the congregations among the Regular Baptists, I admit, are more liberal, and hence these, as individual churches, are not to be accounted close communion. The open communionists, on the contrary, sit with all, baptized and unbaptized, and teach that it is divinely right, if proof be found satisfactory to their mind, according to a standard of some kind of charity, that the communicants are pious. How they ascertain their piety we can only judge by asking the question—where did they find their standard? But christian communion, or the communion of Christ's people, is neither "close" nor "open"; for it contemplates the spiritual fellowship and real oneness of those who acknowledge and yield obedience to the great lawgiver of the christian institution.

Yours in the Lord's communion,

D. OLIPHANT.

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#### BAPTISTS AND DISCIPLES.

[The following letter was forwarded last month, in company with the article on communion, published in our last, and was, in the order of arrangement, designed to precede that article.]

I am not fully satisfied with the manner in which you have, in your letter Number six to Mr. Davidson, represented the Baptists. Of the Haldimand association and its peculiarities, I know nothing more than what you have written; and of the Baptist body in Canada as a whole my knowledge is so limited that I cannot speak of them with the full assurance of understanding; still, my opinion is, that you have done the denomination injustice. Read again with becoming candor the "extract," and "comments" in the letter referred to, and say if they are not calculated to show—first, that "the Baptists" have a creed of the popular order; and secondly, that Baptist associations constitute themselves competent judges of the faith, and drop "from the Baptist connexion" those churches which depart from the creed? Nay, do you not affirm that when the leading members of a Baptist church urge the wholesome precepts of the Bible in preference to usages sanctioned by custom, the church to which they belong, is—so far as the association has power—placed before the community as a corrupt, heretical, and ungodly body!

Now, is this a correct view of the people called Baptists in this present year of grace? I trow not, because

1st Many among the Baptists are as decidedly opposed to creeds as the disciples are. The Scotch Baptists know nothing whatever, practically, of a human creed as a bond of union or fellowship; and to say of them and of all Baptists, that, when they urge the precepts of God's word rather than certain usages—"they are in danger of the council,"—is surely going considerably astray.

2nd. Many on removing from the vicinity of their own churches, unite with us, without noticing any special difference between our teaching and that to which they had been accustomed.

3rd. Many who remain in their present connexion are one with us in almost every thing but the name; so much so at least that nothing stands in the way of their cordial union and fellowship with us as occasion serves.

4th. In no religious society is there less clerical arrogance or greater respect and reverence for the "wholesome precepts of God's word," than among the Scotch Baptists.

Without going further, these considerations I presume are sufficient to show, that the views you have presented require some modification, and that the "contrast between Baptists and Disciples" is not so wide as some of your remarks would imply.

Time was, no doubt, when Baptists and Disciples had as little of friendly intercourse with each other as the ancient Jews and Samaritans,—when intelligent individuals and churches among the Baptists were "dropped" for aiding and abetting "reformers." But that time is passing away. A more liberal spirit is pervading the people. Let us not throw stumbling-blocks in their way by attributing to them views and customs which perhaps few among them would *now* be willing to avow or practice. Rather let us forget these unpleasant things and help them on in the path of truth and love.

However well Mr. Davidson may represent the Haldimand Association, I cannot regard him as a worthy specimen of the Baptists in Canada and elsewhere. (By the way his second letter is rather a singular illustration of his "want of time," and his "love of peace!") But even admitting your remarks are correct so far as he and the said Association are concerned, is it right on their account, to pass an indiscriminating sentence of condemnation upon the whole body?

Your remarks too, on the subject of "conversions among the Baptists," seem to partake of the same character. "Baptist conversions"

you say "are not unfrequently effected independently of the gospel."

In reference to this I shall merely repeat, that I am acquainted with no people who show more respect for the bible than do the Scotch Baptists, or who are more careful to make converts *only by the gospel of Christ*. The manner in which they use the bible in public and in private shows very clearly that they have "been begotten with the word of truth," and that they have no idea that without it any one can be converted, or furnished thoroughly to all good works. The scriptural knowledge of this people, their gravity, godly sincerity, and spiritual mindedness may very profitably be imitated by many among us, who, though called disciples, evidently need still to be taught "the first principles" of Christ.

I have spoken more particularly of Scotch Baptists, as with them I am more familiar than with any others. To them I am confident your remarks on the power of the Baptist priesthood, and on their neglect of the gospel in the work of conversion, do not apply. If they are applicable to others, I trust what you have said will be candidly examined, and will lead to reformation. With the assistance of Mr. Davidson, all the matters to which you have referred in addressing him, might have been so understood and set in order, that love, joy, peace, and co-operation, might soon have taken the place of the hatred, variance, strife and opposition which at present too much prevail. But the good time no doubt is coming.

Meantime let us pursue things which promote peace—those things which tend to edification.

June, 1850.

O.

#### REMARKS.

—Scotch, English, Irish, or Welsh Baptists were not in our mind when writing to Mr. Davidson, but the *Regular* or *Particular* Baptists of Canada. That this order of Baptists has what is popularly called a creed, and that their associations are to a greater or less extent ecclesiastical, there is more evidence than any Bible student can desire. We can, if necessary, point to day and date when a whole Baptist church, not a thousand leagues from Port Hope, was "dropped" by the members of a certain Baptist association.

But the Scotch Baptists are not the Canada Baptists! We cannot from the same observatory look at the Baptists in Pickering or Markham, in the Home County, Canada, and the Baptists in the Shires of Scotland, as there is one thousand miles of land and three thousand miles of water between them, and a greater difference in their views,



manners, and practice than in the geographical distance between them. The Scotch Baptists are the best people in the world, so far as we are acquainted. They are as free from creeds, priests, and sects as the Disciples, and in devotion, consistency, and scriptural intelligence almost invariably excel. Were they to exercise a little more converting energy—or rather we might say, if they were as thoroughly versed in making converts as they are in showing that they are themselves converted—they would doubtless overtop and throw into the shade every body of professors on the globe in all the essentials of religious greatness.

However, as Paul says they “are not all Israel who are of Israel,” neither are they all Strict Canadian Baptists who are Baptists in Canada. Our letters to Mr. Davidson, taken as a whole, show that we have much respect for many of the Baptists in the province, with whom we are as willing to unite, co-operate, love and be loved, as we are free to confess they are spiritual men in Christ.

D. O.

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#### FURNISHING PARSONAGES.

1. *Resolved*—That a united and vigorous effort be made in every Circuit throughout the entire work, for the furnishing of Parsonages with a sufficient amount of necessary furniture; and that the Ministers and Preachers on each Circuit shall, as soon as practicable, lay the subject before the official members, in order to impress upon them the importance of the object, and to obtain their hearty co-operation.

2. *Resolved*—That subscriptions to secure that end desired shall be taken up on each Circuit for furnishing the parsonages thereon previous to the first of October of the present year.

3. *Resolved*—That a list of all the articles of furniture shall be made out and entered in the Journals of the Circuits, kept by the Recording Stewards; and the minister or preacher enjoying the use of the furniture, shall be held responsible for all destruction and loss, beyond the ordinary loss occasioned by careful use; and he shall at the close of the year, make good every injury or loss not absolutely unavoidable.

#### FURNITURE FOR PARSONAGES.

*To the Editor of the Christian Guardian:*

DEAR BROTHER,—Having just received the last number of the *Guardian*, I have been highly gratified in perusing its contents to find, that in connection with the publication of certain Resolutions on the subject of Furnishing Parsonages, you have bestowed so much thought,

time, and space, in bringing the matter fully before our people. I am sure that all will concur in the remark, that it is "a matter of grave importance," connected, not only with the comfort and convenience of the preachers, but with their happiness and usefulness; and when viewed as a matter of economy, it will be admitted to be of great importance to our people, especially our Circuit Stewards, in lessening materially the expenses incurred in moving from one Circuit to another. It is a desideratum which has been long and painfully felt, but which, I feel confident, (the step having now been taken in the right direction) can, and will be easily and readily supplied. Our people have on all occasions responded so nobly to the calls of the Church when its claims have been brought before them, that in consulting her history during the last twenty years, I should consider it libelous for any brother to express himself in doubtful language as to the possibility of accomplishing so desirable an object. In looking forward to the returns from the different Circuits at our next Conference, I don't like to think or write about a failure on any of our Circuits. There need be none. Should there be however, I don't think the Conference would consider it necessary to institute any inquiries for the purpose of finding out the real cause: it would be apparent.

Many of our Circuits are already furnished in part. I hope that will not be considered a sufficient reason why no exertions should be made on those Circuits. The object to be accomplished as I understand it, is to furnish every Circuit and Station with every article of furniture necessary for the use of a Preacher's family, so that we may in our removals from one Circuit to another, invariably find on the one Circuit what we left on the other. When this is not the case, though, but a few articles may be wanting, much inconvenience and some expense must be the result; hence arises the necessity in part of having all our Parsonages furnished completely. I hope that all our brethren will wake up to this important work, that at the next Conference we may be able to report the work complete.

*July 12th, 1850.*

#### REMARKS.

The above, as our readers will note, is from our cotemporary the *Guardian*. Ministers' houses and their furniture are the burden of the resolves and epistle now copied. The movement originated in conference, as the resolutions were introduced and passed in Conference. Now there are few who will credit us with an over charitableness for the methodist cause in days past, although indeed we have not com-

mented largely or severely upon either Wesley or his system on the pages of this work ; but we are bound to say that the methodism that has been, is as much superior to what it now is and what it is becoming, as John Wesley was superior to Edgerton Ryerson. Truly it is not without regret we observe the continued tendency of Wesleyanism to good old fashioned Episcopacy, dressed in the beauty of well ordered externals, specially arranged for the convenience and popularity of the highest and most honored officials. We deplore this—unfeignedly deplore it: for the piety, the warmth, the zeal of Wesleyanism must diminish and wane into nothing through the formal, machine-like, and ease-inducing arrangements now being borrowed from the churchism of two hundred years' standing. But on these 'signs of the times' we leave every son and daughter of right reason and scripture reading to offer criticism according to the wisdom given to each, without prejudging or volunteering reflections in advance. D. O.

### LETTERS ON CHRISTIAN UNION.

#### No. II.

TO THOSE WHO TOOK PART IN THE SYRACUSE UNION CONVENTION IN GENERAL, AND TO MESSRS. SMITH, WHEATON, AND SNOW IN PARTICULAR:—

RESPECTED SIRS:—The positions either assumed or implied in my former letter may be summed up in three sentences: 1st, Union being one of the elements of christianity, it is to be most heartily promoted by all who take upon them the divine name. 2nd, The union of various parties upon party principles is not the union of "the body of Christ." And 3d, Divisions, although to be deplored and deprecated, are nevertheless not more injurious than the causes that produce them; and as I was to treat of the cause and cure of divisions in the present communication, my pen is now pointed to fulfil this purpose.

When Jesus came into the world he was to save his people from their sins; and all that he said and done while on earth had direct reference to sins and sinners. He began to teach. He began also to work. His works testified of himself and his teaching that both he and what he said were not of earth but of heaven. Immediately there was a division among the people!! One said he was a good teacher, but another disputed it and affirmed he was a deceiver; one would say he was a son of Beelzebub, and others replied that he was the Son of God!! "Henceforth," says he, "there shall be five in one house divided, three against two, and two against three." See then how great a divisionist was the Saviour of men!!!

But mark. The very division that our Lord produced was unity—the unity of heaven—the unity of his people! For while he separated by the power of his teaching those who despised from those who loved him, the most perfect unity existed among all who received his doctrine and confided in his authority; and this is the union contemplated by christianity—the union of which we are to speak. Hence, though Jesus came into the world to produce division, making a well marked divisional line between the evil and the good, the earthly and heavenly, he bound together in the dearest and most enduring ties all who accepted him as their teacher, lawgiver, and leader.

—He suffered unto death, rose again, and ascended to heaven. His reign and kingdom began. His ambassadors preached. His people were saved from their sins. His followers were all one in himself. He was the Head, and they were the members of his body. His authority was law in all that they learned, felt, purposed, or practised. His name and spirit—his authority and favour—his power and love—united in undivided brotherhood all who heard and received his gospel from the one end of earth to the other.

While yet the whole multitude of the disciples of Jesus in all climes and countries, Jews, Gentiles, bond, free, learned, rude, high, low, great and small, were held together by the harmonizing influence of the Lord's authority, an apostle thus prophetically speaks;—“*Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*” (Acts xx. 30) Another apostle predicts;—“*There shall be false teachers among you*”----“*and many shall follow their pernicious ways.*” (2 Pet. ii. 1, 2) A third apostle, who lived to a later day, says;—“*Diotrephes, who loveth to have the pre-eminence, receiveth us not.*” Here we find the true key to the mystery of all the divisions and sectarianism in the world past, present, or to come! The authority and teaching of the great Teacher saved and united all who acknowledged him, however diverse their previous views, customs, or circumstances; but so soon as men arose who spoke perverse things, or who were false teachers, or whose pride spurred them into the love of being pre-eminent, the teaching of heaven was nullified and the authority of the Lord invaded and set aside. Counterfeit authority, and teaching in accordance with it, resulted in division—sundering Christ's people into as many fractions as pride and falsity had the power of varying their policy and producing rival systems.

The “deceivableness of unrighteousness” through the policy of those exercising authority “contrary to the doctrine of Christ,” waxed

great among men. For when human authority with its false teaching begins, there is no end to the multiplied forms and varieties, modes and shapes, in which it exhibits itself. The authority of heaven invariably reveals itself in one form, teaches the same things, influences in the same manner, fashions men in the same mould, operates by the same rule, saves by the same favour, binds by the same ties, points to heaven by the same light, leads to glory by the same spirit; but when once the divine authority is departed from, and man's influence assumes its place, then the diversity of his conceptions of wisdom, expediency, and utility will be the diversity of the forms and modes of his power. Hence division, sub-division, and division still dividing and multiplying to infinity must be the undoubted fruits of human authority; but union, first, last, and always is the legitimate tendency of the authority of the one Lord and Law-giver.

Division then is—what? and is caused by—what? As it regards the thing itself, it is not, in the sense of evil, the separation of the obedient from the non-obedient, the pure from the impure; for this has the sanction of heaven. As to the cause of it, we see it is found in some form of carnality—a carnal departure from the “sure word”—showing itself in pride or the love of “pre-eminence,” in men “speaking perverse things,” in teachers who are “false,” in persons “teaching things they ought not.” In one word, whether division arises from a PERSON OR A DOCTRINE, uninspired authority is the origin.

Now, it may be startling to say, that in one point of view, open division, so far from being a calamity, is indeed a positive blessing—a cursed blessing it may be, but still a blessing. I am prepared to argue that division, open above-board division among the “proud,” “high minded,” “lovers of themselves,” “false teachers” marshalled in the ranks of diverse denominations and parties, instead of being a great injury, is in fact better than union, even were union possible. For when pride, false ambition, and unsubstantial novelty and untruth lie at the basis and form the foundation of anything, religious, social, or civil, the less unity there is the less power of tyranny, mischief, and corruption we find. Had I therefore the ability with this quill in my hand, to write the whole divisions in Christendom into nothing, and unite together all the parties in the world, still retaining the gist of their present sentiments, customs, and aspirations, I would rather banish myself a quarter or half a century to that doleful place called purgatory than exercise myself after this manner! Was it in place I should amplify upon this view of the subject at greater length, but these hints must in the meanwhile suffice.

Speaking of the uniting doctrine that his followers were to enjoy, the old prophets, as quoted by the great Teacher himself, spake of the subjects of his kingdom saying, "They shall be all taught of God." And he says himself, "He that is of God heareth God's words." These are the means of divine unity. God's teaching and the words in which he teaches, bind men together in cords that cannot break. There is no room for division among a people whose Teacher is God and who ponder the words by which he conveys his mind. But whenever it can be said, 'they are taught of men,' and 'he that is of our church heareth the creed,' alas then for the existence or the utility of unity. Division is as certain as the teaching and hearing are human, or as effect follows cause. The "doctrine of Christ" which is the "doctrine according to godliness," is the only doctrine adapted to save men and make them one; the only doctrine that both converts and unites. It is worthy of passing note, that the apostles when they speak of the heavenly teaching and use the term doctrine, they invariably refer to it as a unity, never plural but always singular; while on the contrary when they refer to something aside from the truth, they speak of "diverse and strange doctrines," the "doctrines of devils," "commandments and doctrines of men;" showing the multiplicity and dividing efficacy of all that did not come from above, while the doctrine of the Lord was one, undivided, and undividable.

But as divisions exist, those who see and deplore the evil of them are called upon to revert to the remedy. I do not say prepare or offer a remedy. Heaven gives the cure. Man is out of his place in attempting to devise it. Many plans of union have been sketched, many tried, and just as many have failed. The clay and iron of the image seen in Daniel's vision would not mix, and the patch-work of men will not harmonize with the principles of the oracles of God to produce gospel union. Spiritual unity is the work of the Spirit. This is of Christ. It needs no human tincturing to make or preserve it. He was and is the author and finisher of the whole scheme—the salvation, the union, the love, all, everything, connected with his church and people. Let Christ's gospel be preached, let the truth of heaven be heard and taken into the heart, let Jesus speak his own principles and precepts in the ears of men, and there will be no need for any plan of union. Let men turn away from all other teaching but what is stamped with the Divine Mind and receive in meekness and becoming reverence the words of life uttered by the Lord of the living and the dead, and they will be joined together in the same mind and judgment, and re-

cognize themselves as brethren, while others are contriving and counselling how to free themselves of their strifes and vainly attempting to discover a new centre of christian harmony.

I must however conclude, as this letter is already sufficient in length if not in breadth and depth—proposing to speak more fully at a season more convenient.

In the love of unity for the truth's sake,

D. OLIPHANT.

### CONSCIENCE A PREACHER.

“Their conscience also beareth witness.”—ROMANS II. 15.

1. *He has been regularly inducted into office.*—He was called to the work by the highest authority; and the validity of his ordination has never been disputed. Much as some of his sermons have been disliked I believe all the denominations claim him as belonging to them; and it is well to see a point in which they are all agreed.

2. *He is certainly an old preacher.*—The first parents had a specimen of his preaching before they left Eden; and he has not failed of preaching somewhere a day, if he has an hour, since. Some people think a minister should stop preaching after a certain age; and I think some would be glad if this old preacher would stop. And some have taken a good deal of pains to stop him; but I never heard of their success. Indeed, I have known cases when, the more they opposed him and tried to put him down, the louder he preached, and they had to give it up. Notwithstanding his age, he has lost nothing of the power and vigour of his voice. From what I know of him, I should not think that age, however great, will ever stop him, or any other agency but the authority which first set him to work.

3. *He is a very discriminating preacher.*—He is an archer that seldom loses an arrow. He comes directly home to men's bosoms, as if he had something to do there. The hearer has no difficulty in ascertaining what he is about. “What would he be at?” is often asked under sermons, but not when conscience is in the pulpit.

4. *He is a bold preacher.*—Scowls, frowns, and threats are all lost upon him. What he has to say he says right on, no matter who is in the audience. He does not wait for people to come to specified places to hear him. He fearlessly goes after them into the parlour or the palace, lifts his voice to the king on the throne, utters his rebukes in the hall of revelry or the den of robbers. There is no timidity or cowardice about him. He tells the truth out and out, without any

kind of compromise, or any sort of deference to the feelings of his auditors. It may raise a dreadful storm in the bosom, and hate, they may, the preacher most cordially; but he lays on the match without shrinking, and it matters not who stands in the way of the shot.

5. *He is certainly a very awakening preacher.*—People who are good at the business of sleeping under other preachers never get asleep under this one. The moment he begins all previous drowsiness departs. Most people had rather be asleep when he preaches; and many of them try to reach such a blessed state of unconsciousness. But he knows what cord to strike to keep them awake, and awake they will be while he is in the pulpit, take what pains they may to be slumberers. One of his gentlest whispers will make sleep an exile; and when he speaks in the fulness of his power, it is as if every bone was breaking, and every nerve was snapping. The crash of all nature about his ears would not more effectually keep the hearer awake.

6. *He always has something to say when he preaches.*—Some preachers get along somehow without this. They can have utterance by the hour, and say but little—some of them nothing. But all who have heard this preacher affirm that there ever was sound and solid matter in his discourse. He has no rhetorical flourishes, no tricks and subtleties of speech—no sound in the place of sense, no thunder without lightning. He has a message where he goes—an earnest and important errand, whomsoever he addresses. He crowds a good deal into a small space, and makes the hearer feel there is abundance of matter in a few words.

7. *He is a very effective preacher.*—Some preachers seem to have no more effect upon their hearers than a child's breath in stopping a hurricane. But hard hearts have melted, iron wills have bowed, deeply-loved objects have been forsaken, inveterate sinful habits have been abandoned, the very deepest depths of the human soul have been stirred; all these things have been by this preacher. Effective! Look at David wetting with his tears the parchment on which he wrote the fifty-first Psalm. Look at the king of Babylon, as his eye fell on the hand-writing on the wall. Look at Judas, as he dashes on the pavement of the Temple the price of the betrayal of his Lord; and then at Peter, weeping bitterly over his denial of him. Here was preaching to some purpose, and Conscience did it. And there never was a human being deeply and powerfully moved by the grand and momentous interests of religion, but this preacher had been uttering his terrible voice in the depths of the guilty soul.



8. *He preaches everywhere.*—Preaching is usually done at stated times and places; but here is a preacher who has no confinement of this sort, and he can skilfully adapt his discourse to any capacity. There goes a fretting, stubborn child; this preacher is there. There is a reckless and ungodly young man, and the preacher is there. He is preaching in that parlour, where domestic peace is broken by a profligate husband or an ill-tempered wife. He is down in that fore-castle, making that wicked sailor tremble. He is shaking a thousand people with fear in that great congregation, and at the same time he has gone out on that pleasure excursion, and is making the ears of those sabbath-breakers tingle. He makes the open villains of yonder penitentiary hear him, and so he does the but a little smaller villains who are yonder, at midnight, counting the day's hard bargains. While he thunders in the ears of that impious blasphemer, he sharply admonishes that professed disciple's omission of prayer. He is the greatest busy body about preaching ever known. In season and out of season, night and day, at home, abroad, on the land, on the sea, in cell, or attic, or parlour, he drives a great business. He is never tired, never frightened, never sick, never discouraged, never dies. As one generation of his hearers passes away he makes the next his auditors; always, therefore, has plenty to hear him, and hear him they must, though the majority hate, most intensely, the preacher and his subject.

9. *He will never stop preaching.*—He not only preaches this side the grave, but beyond it. All who have heard him here will also hear him there. He will preach in heaven. All the audience then will love to hear him. When they were in the world, for a while, they disliked the preacher as much as any others. But in consequence of an occurrence called "the working of regeneration, and the renewing of the Holy Ghost," they came to take great pleasure in this preacher before they died. And now in glory they like him better than ever. It is one of the highest pleasures of that world to hear him. He has not a word to say that does not fall on their ears like the sound of the most delightful music.

But he will preach elsewhere than in heaven. No preaching in this world was so loud as his to prevent people going to the world of woe. But they would not hear him. They tried to fill their ears with every other sound rather than with his voice. And they did get rid of him for long periods together, and hoped they should never hear him again; but they will. He will preach the louder for all the ill-treatment given him in this world. He will preach some old sermons, which it

will be anything but a comfort to hear. And he will have a great many texts furnished by the hearers themselves; and he will preach long.—They had short sermons from him once, and those were too long for them, and thankful were they when he was done. But he will keep on preaching, though his hearers may say in the morning, Would God it were evening! and in the evening, Would God it were morning!—And to any who should inquire when he will stop, there will be but one answer: “Their worm dieth not!” Who will be the happy and who the sad hearers of this GREAT PREACHER?

We quote the preceding from a popular work published in the city of London. Those who are desirous of knowing what value we hold it at will please turn to the first article in our No. 5, current volume.

Conscience, being a creature of education, always preaches the particular or general lessons it has learned, and does not always teach righteousness and truth. D. O.

#### LETTER FROM BROTHER EATON.

BROTHER OLIPHANT:—By your permission, I would say a word to your readers. Although my pen has been for some time idle, yet my *viva voce* efforts have been all the time equal to my physical abilities. The state of things in the “lower provinces” in no point of view is what we desire, yet we often have much to encourage us. The four or five congregations on Prince Edward Island are moving on harmoniously, and having occasional additions. The ten or twelve little companies in Nova Scotia are in conditions extremely various. Not one proclaimer in the field entirely devoted to the work. The congregations need several. They have the ability and the disposition to sound out the word of the Lord, but they lack the right kind of men. Where and how can they be obtained? Men who fear God,—understand the gospel, are capable of intelligently proclaiming it, and who will practice self-denial to further the cause, are greatly wanted. For such men Nova Scotia presents a good field. Who will enter it? In New Brunswick Brother Geo. Garraty and myself preach constantly, and have the happiness, frequently, of seeing sinners bowing to our king. The population, however, of New Brunswick—indeed the same may be said of the other two provinces—is moving. The young and the enterprising—especially those who have fallen in love with the ancient gospel, are upon the move for the great republic. And although we have accessions the removals are much more nu-

merous. When the government becomes more settled and more in accordance with the wishes of the people we hope to see a letter state of things in the religious communities. Within the last few months I have immersed eight in St. John, and brother Garraty several in the upper part of the province.

On the 4th of July I left home expecting to meet you in the city of Syracuse, in order to hold a conference upon the interests of the kingdom. Being disappointed in not finding you in that place or vicinity, I hastened on to Oshawa. It would give me great pleasure to visit all the dear brethren in Canada; but circumstances, at present, forbid. On my journey hither I spent a Lord's day in Eastport, Maine, where I attended *four* meetings and spoke *three* times. The next Lord's day I met with the congregation of the Lord in Troy, and found them in a prosperous condition and heard a good report of the brethren in the vicinity. And last Lord's day I had the pleasure of speaking to quite a large audience in Pompey. The same day brother Shepard spoke in the congregation in Tully, where *two* were immersed.

I would also add for the information of your readers that there is a congregation of some 25 or 30 in Boston—which is in a prosperous condition. May the Lord bless all the faithful brethren. Such is the prayer of

Your fellow labourer,

W. W. EATON.

Oshawa, C. W., July 27th, 1850.

There is a statement in the above that should be repeated, and, if possible, deeply and powerfully impressed. Our esteemed brother speaks of twelve congregations in the province of Nova Scotia, and not a single proclaimer among them. In other places the labourers are "few," but here it appears there are *none*. Is this right? Can we help it? Now if the lawgiver of the Christian age could ask a disciple who had *two* coats to give to him who had *none*, can we not ask, upon Christian principles, the brethren of Canada to appoint and send with their blessing some brother from among their number of gifted ones to make up in part "what is lacking" in that section of the American world to which brother Eaton alludes? Brethren, do *think of it*—*say, act upon it*. We have much talent and 'a still small voice' of piety in this little country that goes by the name of Canada. There is L. Parkinson, J. Butchart jr., A. Clendenan, and some other brethren, among whom one could be chosen and receive the sanction of a number of churches to go to the Gentiles living in

Nova Scotia for the purpose of helping them forward to the Canaan above.

Could not something of this kind be profitably introduced at the meeting at Wainfleet in September, announced in the present number of the *Witness*? D. O.

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THE PIONEER—EVANGELICAL.

*The Evangelical Pioneer*, first published in London, C. W., and subsequently in the city of Toronto, has ceased to exist. It expired in May last, shortly after the commencement of its third volume. As the organ of the Baptists in Canada West, it was very generally regarded as a respectable, a strong, and worthy advocate of the cause it espoused. Before it ceased to live, the following address appeared in its columns:—

TO THE BAPTIST CHURCHES OF CHRIST, COMPOSING THE REGULAR BAPTIST UNION OF CANADA.

DEAR BRETHREN IN THE LORD:—Having been appointed by the Executive Board of the Regular Baptist Union of Canada, to draw up a statement of the financial embarrassments that clog our operations and to make an urgent appeal to your Christian sympathies, for your aid on behalf of the brethren of the Publication Committee, who have involved themselves deeply for the interests of the cause of Christ in connexion with the Union, we would briefly call your attention to the following:—

Brother Peter Clayton, of Aylmer, was induced to interpose, in behalf of the Union, his personal responsibility to the amount of more than \$1400, of which sum there yet remains \$875 unpaid. Our creditors are pressing hard upon him for immediate payment, and he has informed us that if he is reduced to the necessity of paying for us that large amount, it will be an injury to him that cannot be repaired. A farther sum of \$500 is owing to other members of the Committee. One of these has informed us, that if he is put to the necessity of personally discharging his share of that amount, it will make him a bankrupt. Now, brethren, it was on your behalf that these men incurred these heavy responsibilities and we call upon you, in the name of our common Master, to aid immediately and at once, for the good of the cause, and for the glory of God. We appeal to you, as the children of that Saviour who has commanded us to love one another as he loved us. Are you willing to see those men, who so nobly placed their shoulders under the burden, crushed with the weight, without putting forth your hand to help? No, brethren, we are sure you are not. Come forward, then, and help at once. These pecuniary difficulties are the only hindrance to our forward movement, and it remains with you to say, whether we shall go on or stand still. You who are ministers, present the subject to

your brethren, and you who are leaders in Zion, bring the matter forward without delay,—obtain subscriptions, make collections, and transmit the several amounts to M. Seger, Esq., Treasurer, London.

In behalf of the Board,

We are yours in Christian affection,

J. S. CRELLIN,  
J. VAN LOON, JR., } Committee.  
A. CLEGGORN,

Paris, March 7, 1850.

The preceding contains facts that may be pondered with profit. The courage and generosity of some of these gentlemen in incurring such responsibilities for the cause in which their hearts were engaged, may, doubtless, be variously viewed and reviewed; but they shall have their reward. Liberal and public-hearted men, even if they fail of their object, being neglected and perhaps censured, are nevertheless happy in the consciousness of well doing when they have done according to their ability.

In view of the above statements, and the fact that the *Pioncer* is no more, though the Baptist denomination numbers its thousands, we are not ashamed of our own efforts in keeping up and preserving this paper. We have however, to be in the fashion, a few words to say on the subject of

#### FINANCIALS.

BROTHER OLIPHANT:—I have heard with some concern, that as much as *two hundred dollars* of what was pledged last year for the "Witness" still remain unpaid. It certainly ought not so to be. It is no doubt encouraging to receive subscribers' names, and still more so to receive along with the names a pledge that in due time the "needful" will be forthcoming. But to contract with others on the faith of those pledges, and when the time of the promise draws near to be left to manage as best you can without the promised aid—is not so pleasant. No verily. In what more unpleasant position can a conscientious man be placed than that in which he must *preach righteousness*, and either *practice* the contrary or have recourse to disagreeable shifts to maintain his credit? This I regard as the position of every religious publisher who is neglected by his subscribers.

The difficulty of such a position is increased by the fact that no public man with proper feeling is forward in money matters which concern himself. A person who would be perpetually dunning his readers for cash, is unfit to have charge of a Press. A merchant or mechanic can with all propriety send in his bill, and even threaten to sue; but an editor, especially if he conducts a religious paper, must print on and on—thankful if his paper is not returned—and never thinking of asking wherewith to "pay the printer." This would destroy the paper, and it might lose its support!

Doubtless this state of things is to a considerable extent the result of inattention. "I only owe a dollar—that trifle is not worth sending." And the person who thus feels, thinks not that others by fifties and by hundreds withhold the same trifle in the same manner.

If it be the case, that so large a sum as \$5200 is due to your office—whatever be the cause—the brethren should *think* of it and *act* accordingly. I mean the brethren who know themselves in arrears. No doubt your readers generally are honorable and sensible men, who would not on any account allow one to suffer through their neglect. So soon therefore as they are aware that you need their help, they will of course send on forthwith.

Yours, interestedly,

April, 1850.

DUN.

The zealous brother who writes the above, cultivates a thorough interest both for the *Witness* and for the cause of truth in general. He is about two-thirds right as it respects last year's arrearage. There is for last volume neater three than two hundred dollars behind. As for the present year, now more than half past, the arrearage is about two fold more than what is due for 1849. Still, we do not and will not complain. We have yet a stout heart, a good conscience, and undiminished zeal—knowing of a truth that others have in days long numbered, made greater sacrifices for Jesus' sake than these. We shall yet be paid, most amply paid, if we wait "in the patience of hope." When the Lord comes he will bring his reward with him.

But we publish the above as much to evince the christianity and brotherly affection of the writer as to draw attention to the facts he recounts. Some other brethren, who have written a few sentences upon the same topic, whose sympathies and counsels are greatly prized, will please accept our acknowledgements of their christian love. We feel indeed that we have the co-operative sympathy, affectionate regards, and disinterested prayers of some of the purest and noblest spirits on earth. Would that all were up to the standard of some that we could name!

D. O.

### SPECIAL NEWS.

**BROTHER OLIPHANT:**—The Lord willing, the brethren intend having a big meeting of four days in this place, commencing on Friday the 27th of September next. Brother Anderson and Kilgour will be in attendance. The presence of brethren, sisters, and friends—acquaintance and strangers from all parts—is requested.

The meeting at Jordan was a glorious one. Among the obedient

to the Saviour were my sister Mary and a worthy young man of this vicinity. Rumor says more have been immersed since that time--the meeting having been continued by the brethren—a full account of which will be furnished no doubt by the Evangelists. Truly we are forced to exclaim “what hath God wrought!”

The church there is blessed again with the presence of our devoted brother Wm. Palmer who has recently removed to Jordan.

In the good hope,

Yours,

A. CLENDENAN.

Wainfleet, July 20, 1850.

EVANGELISTS' TOUR—REPORT, No. VI.

Hallowell, P. E. District, July 23d., 1850.

DEAR BROTHER OLIPHANT:—The advanced period of the month admonishes us that we should have written for the *Witness* before now; but what with indisposition and travelling from place to place, the convenient season has never arrived up to this period. How characteristic this is, in some respects, of the position that mankind occupy in reference to salvation, eternity, and God. The invitations of mercy, the pleadings of Divine love, are disregarded by the great majority. The world, with its imagined pleasures, its false honours, its unsatisfying riches, its disappointed hopes—is sought after with a keenness and earnestness, as if everlasting punishment would be awarded to all who neglected these things. The TRUTH is not believed, and therefore not valued. Is man a rebel to God?—he seeks not to be reconciled. Is man constantly receiving favours from the God in whom he lives, moves, and has his being?—he feels no gratitude, no thankfulness. Is man loved and pitied by Jehovah?—he feels it not, he is unmoved by it. Is man forming a character here, that will go with him to the judgment seat?—still he goes on sowing to the flesh. Has the Father of Mercies offered eternal life to all who will accept of it, and pointed out the path that leads to everlasting happiness?—yet man will not receive the boon, but prefers to walk in the broad road that leads to destruction.

“O that man were wise, that he would consider his latter end.” Will not the entreaties of God, in beseeching the human family to return to him and live, as he besought Israel of old to return to him, prevail now with the children of men: “Turn ye. turn ye. O house of Israel, why will you die. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live.” From this then is derived our motive in travelling around—

“Endeavouring the trump of the Gospel to sound

“Inviting poor sinners to God.”

At the close of our last report it was stated that we were on the eve of leaving for Bowmanville, to attend the June Meeting. We did so, and the meetings are past, and whatever is said or written about it, or rather them, will belong to the chapters of history. In Bowmanville there is an interesting society of brethren, who received the friends coming from a distance very affectionately. This is one essential element in order to make such gatherings pleasant and edifying. The meeting on Friday was but thinly attended. It was conducted upon the promiscuous or free and easy church edifying principle, which we think an excellent, because a scriptural plan. At this stage brethren began to arrive from a distance, even from Eramosa, Prince Edward's District, and Oshawa; on Saturday, two meetings, conducted in the same manner as on the day preceding; the meetings were more numerously attended. From Pickering the brethren attended in great numbers. Our esteemed brethren Black and Barclay, presided over the meetings. How instructive, rich, and inspiring these meetings were. On the first day of the week, the turn out was great. The meeting house belonging to the brethren in that place was more than filled. Your humble servants addressed the meeting in the forenoon. Brother Black presided at the breaking of the loaf. In the afternoon brethren Black, Scott, and Thornton, held forth to the congregation. The interest was intense and pleasing. There were none, however, who obeyed the gospel at that time. There was a business meeting held on Saturday evening by the delegates from many of the churches; but as a report of the proceedings belongs more properly to the brethren appointed to act in behalf of the co-operation, we will leave it (the duty) for them to perform. We held a meeting on Monday evening, but it was altogether too hurried to accomplish much good. We had to leave that evening for Jordan, where a four days' meeting was to be held. In passing along, we called in at Bronte, and held a meeting one mile to the east of Oakville, and baptized two persons who made the good confession.—a son and daughter of sister Darbey. Arriving at Jordan we were happy to meet with Br. A. P. Jones from Williamsville, along with some sisters from the same place. The brethren here were rather hopeless of much good being done; but they were determined to make the meetings good ones, if turning out to a man would do it. On Saturday morning, nearly all the church in Wainfleet arrived in Jordan; and impressed a deep-toned feeling of love and energy throughout the whole meetings. Their very countenances seemed to say—'We feel the power of the Truth, and know its value; and are solicitous that others should know it and be partakers of its joys and consolation.' The meetings were large and interesting. On the first day of the week, the House did not hold above one half of the people who attended. The number was estimated at about 800. Five were immersed that evening. On Monday our meeting was very interesting. The brethren were there to a man,—they were determined to enjoy them to the very last. They seemed to realize



the important fact that good meetings could not be had unless the brethren were present. The whole seemed to be a season of refreshing and enjoyment. At the close of Monday's meeting, other six were baptized. We continued to labour in and around Jordan for one week, and baptized other eight persons. The number immersed during these meetings and our stay there was nineteen.

We afterwards visited Prince Edward District, and laboured there for more than two weeks; but as our sheet is nearly full, we will postpone further remarks until our next. We have returned to Eramosa, and find our friends well, after an absence of twelve weeks, where we intend to remain until harvest is over. We will keep an account of the time we are not labouring for the co-operation.

Your brethren in the Lord,

A. ANDERSON,  
JAMES KILGOUR.

We rejoice to learn that brother Sheppard, near Alymer, has recently immersed three into that faith of which Jesus is the author and perfecter. The brethren there, it is gratifying to know, are building a meeting House, which will be completed sometime during the present month.

D. O.

MEETING IN SEPTEMBER.—By reference to another page, it will be seen that a large meeting is proposed to be held in Wainfleet toward the close of next month. There is only one thing necessary to make that meeting edifyingly great and comprehensively good, and that is—a determination on the part of the brethren everywhere in the province to assemble there as interestedly as though a small mine of California gold had been discovered there recently. The brethren in Wainfleet deserve to be encouraged—they deserve a free and full visit from the churches. Will the elders, teachers, and speakers expatiate about this according to the length and breadth of their love to the Lord and the Lord's brethren?

D. O.

REQUEST.—The "Western Evangelist," issued from Mount Pleasant, Iowa, will do us a favour by exchanging. The "far west" is a mighty country, and we desire to hear from it—more particularly if the news be of the religious stamp.

D. O.

☞ We acknowledge the receipt of several numbers of the "Christian Magazine," published at Nashville, Tennessee. Brother Ferguson will please continue sending, and in the meantime accept thanks.