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# WITNESS OF TRUTH.

Vol. IV.

OSHAWA, MARCH, 1849.

No. 3.

(From the Christian Baptist.)

## HOW IS THE GOSPEL TO SPREAD THROUGH THE WORLD!

THE New Testament is the only source of information on this topic. It teaches us that the association, called the church of Jesus Christ, is, in *propria forma*, the only institution of God left on earth to illuminate and reform the world. That is, to speak in the most definitive and intelligible manner, a society of men and women, having in their hands the oracles of God; believing in their hearts the gospel of Jesus Christ; confessing the truth of Christ with their lips; exhibiting in their lives the morality of the gospel, and walking in all the commandments and ordinances of the Lord, blamelessly, in the sight of all men. When spiritual men, *i. e.*, men having spiritual gifts, or, as now termed, miraculous gifts, were withdrawn, this institution was left on earth, as the grand scheme of Heaven, to enlighten and reform the world. An organized society of this kind, modelled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world the civilizing, the moralizing, the saving light, which renovates the human heart, which elevates human character, and which prostrates in the dust all the boasted expedients of ancient and modern times. The church of the living God is therefore styled the pillar and ground of the truth; or, as Macknight more correctly renders it, the pillar and support of the truth.

The christian religion is a social religion, and cannot be exhibited to the full conviction of the world, only when it appears in this social character. An individual or two, in a pagan land, may talk about the christian religion, and may exhibit its morality as far as respects mankind in general; but it is impossible to give a clear, a satisfactory, a convincing exhibition of it, in any other way than by exhibiting a church, not on paper, but in actual existence and operation, as divinely appointed. The ambassadors of Christ, or his missionaries to the world, were commissioned to go to all nations in quest of materials to build this pillar of truth, this house of the living God; and then to place and cement these materials in such a way as to bear the inscription of the blessed gospel, and to exhibit it in such conspicuous and

legible characters as to be known and read by all men. This work the apostles accomplished in having made of twain one new man, *i. e.*, of Jew and Gentile one new institution, or associated body, the church; and having placed this in all nations, in the most conspicuous and elevated situations; in the most populous countries, the most commercial states, and in the most renowned cities, they were taken to heaven, and left the church, by its doctrine and example, to christianize the world.

All that has been necessary ever since was to hold fast the apostles' doctrine and commandments. If this had been faithfully done, there would have been no need, at this moment, to talk of converting the heathen. But it has happened, by the woeful departure of ambitious and ignorant men, from the ancient simplicity of the new religion, that the same awful crime is justly preferred against the people called Christians, that was, by an apostle, charged upon the Jews, *viz.* "The christian name has been, through your crimes, blasphemed among the heathen." Yes, indeed, so blasphemed, so disgraced, so vilified, that amongst those pagans that have heard of it, the term *christian* denotes everything that is hateful and impious. If the channel of the vast Atlantic were filled with tears of the deepest contrition, they would not suffice to wash the "christian nations" from the odium and turpitude of crime with which they have debased themselves, so as to appear worthy of the approbation of the pagans that know them best. Nothing can be done worthy of admiration by the christians of this age, with any reference to the conversion of the pagan nations, until the christians separate themselves from all the worldly combinations in which they are swallowed up, until they come out from amongst them that have a form of godliness, but deny the power of it; until they cast out all the selfish, money-lovers, boasters, proud, blasphemers, drunkards, covenant-breakers, disobedient to parents, ungrateful, without natural affection, slanderers, incontinent, fierce, betrayers, headstrong, puffed up, and lovers of pleasure more than lovers of God; until they form themselves into societies independent of hireling priests and ecclesiastical courts modelled after the forum, the parliament, or national conventions; until they cast to the moles and to the bats the Platonic speculations, the Pythagorean dreams and Jewish fables they have written in their creeds; until they return to the ancient model delineated in the New Testament; and until they keep the ordinances as delivered to them by the apostles.

. Then suppose a christian church were to be placed on the confines of a heathen land, as some of them must inevitably be, the darkness of paganism will serve, as a shade in a picture, to exhibit the lustre of christianity. Then the heathen around them will see their humility; their heavenly-mindedness, their hatred of garments spotted with the flesh, their purity, their chastity, their temperance, their sobriety, their brotherly love; they will observe the order of their worship, and will fall down in their assemblies, as Paul affirms, and declare that God is in them of a truth. Then will be verified anew the words of

the Saviour—"If ye love one another, all men will know that you are the disciples of the Saviour of the world." They will say to one another, and proclaim to their countrymen on every occasion, "These christians are peaceful, benevolent, humane, forgetful, and forgiving of injuries; they hate war, oppression, theft, falsehood, detraction; they are always talking of the hope of a glorious resurrection from the dead, and are looking for the coming of him whom they call their Lord. In their assemblies there is order, peace, love, and harmony. Their chief guide is not distinguished by his dress, as our priests, nor does he, like them, live upon the sweat and sacrifices of the people. He works with his own hands as those who meet with him in their assembly. They repay the curses of wicked pagans with blessings, and their benevolence is not confined to themselves. They are as benevolent to all our people as to themselves—come, see if their religion is not better than ours—better than all others." When the christian church assumes such a character, there will be no need of missionaries. She will shine forth in the doctrine and in the practice of her members, as the sun in the firmament, and the brightness of her radiance will cheer the region and shadow of death.

If, in the present day, and amongst all those who talk so much of a missionary spirit, there could be found such a society, though it were composed of but twenty, willing to emigrate to some heathen land, where they would support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religion of the natives, but allowing their own works and example to speak for their religion, and practising as above hinted; we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all the missionaries employed for twenty-five years. Such a course would have some warrant from scripture; but the present has proved itself to be all human.

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## THE POSITION OF A PREACHER.

### SELECTED.

In virtue of his position he has the best chance to know men. He overrides all distinctions of life, associates with the humblest man as a brother, with the highest as their equal. If well trained his education places him in the circle of the most cultivated minds, while his sympathies and his duty attract him to the lowest sphere of rudeness, want, and perhaps of crime. He sees men in joy and grief, at a wedding and a funeral, and when flushed with hope, when wrung with pain, when the soul bids earth farewell. If a true man, the most precious confidence is reposed in him. He looks into men's eyes as he speaks, and in their varying faces reads their confession, what they could oft conceal, both ill and good,—reads sometimes with astonished eyes.

Reader, you have seen an old coin, worn smooth so that there was no mark on it, not a letter; you know not whence it came nor whose it is; but you heat it in the fire, and the stamp of the die is plain as when the coin was minted first; you see the image, read the superscription. So the excitement of a sermon reveals the man's character in his oft-unwilling face, and the preacher, astonished, renders unto Cæsar the things that are his, and unto God his own. Sometimes one is saddened to see the miser, satyr, worldling in his many forms, under a disguise so trim and neat; but oftener, perhaps, surprised to find a saint he knew not of before; surprised at the resurrection of such a soul from such a tomb. The minister addresses men as individuals, the lawyer must convince the whole jury, the senator a majority of the senate, or his work is lost; while if the minister convinces one man, or but half convinces him—he has still done something that will last. The merchant deals with material things, the lawyer and the politician commonly address only the understanding of their hearers, sharpening attention by appeals to interest; while the minister calls upon the affections, addresses the conscience, and appeals to the religious nature of man—to faculties which bind man to his race, and unite him with his God. This gives him a power which no other man aspires to; which neither the lawyer nor the merchant, nor yet the politician attempts to wield; nay, which the mere writer of books leaves out of sight. In our day we often forget these things, and suppose that the government or the newspapers are the arbiters of public opinion, while still the pulpit has a mighty influence. All the politicians and lawyers in America could not persuade men to believe what was contrary to common-sense and adverse to their interest; but a few preachers, in the name of religion, made whole millions believe the world would perish on a certain day, and, now the day is past, it is hard for them to believe their preachers were mistaken!

Now all this might of position and opportunity may be used for good or ill, to advance men or retard them; so a great responsibility rests always on the clergy of the land. Put a heavy man in the pulpit, ordinary, vulgar, obese, idle, inhuman, and he overlays the conscience of the people with his grossness; his Upas breath poisons every spiritual plant that springs up within sight of his church. Put there a man of only the average intelligence and religion—he does nothing but keep men from sliding back; he loves his people and giveth his beloved—sleep. Put there a superior man, with genius for religion, nay, a man of no genius, but an active, intelligent, humane, and pious man, who will work for the human race with all his mind and heart—and he does wonders; he loves his people and giveth his beloved his own life. He looks out on the wealth, ignorance, pride, poverty, lust, and sin of the world, and blames himself for their existence. This suffering human race, poor blind Bartimæus, sits by the wayside, crying to all men of power—"Have mercy on me;" the minister says, "What wilt thou," he answers, "Lord that I might receive my sight." No man may be idle, least of all the minister; he least of all in this age, when Bartimæus cries as never before.

## P R A Y E R.

*Louth, Feby 20, 1849.*

BROTHER OLIPHANT:—In perusing a late number of the *Witness*, my eye caught the caption of an article which administered much encouragement and edification. The very appropriate expression alluded to is in these words—“*How shall we pray?*”—from the pen of our brother Joseph Ash, whose productions never fail to cheer the heart. My chief design at present is simply to express my gratification in beholding the pages of *The Witness* enriched with such heavenly food—most pleasing to the taste of the devoted Christian. What think you, dear brother, would have been the consequence had every proclaimer residing in this Province been possessed of the spirit of prayer equal to the writer of the article already mentioned? Would not the good cause of our Master be in a more flourishing condition than we find it at present?

But how easy to find fault with others, when we ourselves are found wanting in the practice of that solemn, heavenly, and animating exercise, which supports our spirits amid trials—assures us of an approximation to the example of the primitive followers of the Redeemer—inspires courage in times of danger—fills our souls with inexpressible joys—and carries our thoughts far into the future when the Lord shall come to take his people home “where the wicked cease from troubling—where the weary are at rest.” O how interesting to behold a family engaged at stated periods in this holy exercise! How consoling to consider that the Lord has a tender regard for all his children who call upon him. Take for example righteous Lot, whose remarkable history in this particular may be of great advantage to us. While escaping from Sodom to avoid the terrible catastrophe to which the cities of the plain were doomed, he besought permission of the Lord to enter the city of Zoar, which was saved the general ruin for his sake. “See I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken. Gen. xix. 21. “The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.”

The temporal wants and sufferings of mankind excited the attention and compassion of the Saviour while manifested in the flesh and living among the sons of men. An afflicted child of Israel having besought the Lord to destroy his leprosy, the petition was answered by saying “I will; be thou clean.” The Lord is very pitiful and of tender mercy.” The Lord likewise regards our spiritual wants and sufferings. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” “The eyes of the Lord are over the righteous, and his ears are open unto their prayers.” Many are the admonitions in scripture urging us frequently and fervently to pray for the continued enjoyment of the favour of Heaven. The influence of christians who oft engage in prayer, supplication, and thanksgiving, is salutary, irresistible, and enduring. “It is a good thing to give thanks unto

the Lord, and to sing praises unto thy name, O Most High—to show forth thy loving-kindness in the morning, and thy faithfulness every night.” Ps. 92. It affords me pleasure to call to mind many families in which the loving-kindness of the Lord is acknowledged morning and evening—where the scriptures are read—God’s goodness is conversed upon—and where the animating songs of Zion are enchantingly sung. With delight I bring to remembrance a beloved, devoted sister, with whom I have enjoyed many heavenly seasons—whose practice was (and I hope yet is) to assemble her children, each with a copy of the scriptures, and instruct them in the things read—after which the holy exercise was concluded by her offering thanksgiving to heaven for blessings received and enjoyed. How condescending the judge of all to notice mortal beings! That we should be regarded by Him who feeds us every day and guards us every hour—who, pitying our forlorn condition, imparted redemption through proclamation of the good news and obedience thereto, is a reflection so encouraging and transporting that methinks no christian will neglect the means of enjoying the presence and favour of the author of our salvation. Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you.”

A. CLENDENAN.

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## LECTURES TO CHILDREN.

BY JOHN TODD.

(*Extract.*)

### WHAT FAITH IS, AND WHAT ITS USE IS.

Without faith it is impossible to please him.—Heb. xi. 6.

I AM going to make this Lecture very plain, and, I hope, very interesting to these children. You may, at first, suppose it will be about what you cannot understand, and that it cannot be interesting to you. But let us see. I do not believe there will be five of these children who will not hear it all, and remember most of what I shall now say.

There are many kinds of faith or belief among men. But only one kind is the true faith, without which it is impossible to please God, because only one kind of faith makes us obey God. I will explain it to you.

A little girl was once walking with her father, and they were talking together. They were talking about being *generous*. The father told the little girl that it meant “to give to others what would do them good, even if we had to go without ourselves.” He also told her, that generous people were happy; because nobody could deny himself anything, in order to give it to another, without feeling happy;—so that no one ever lost anything by being generous, because God would make him happy for doing so. He then asked her if she *believed* this. She said, “Yes, father.” In the course of their walk, they went into a book-store. The little girl said, “Father, I want one of these new

books very much." "So do I," said the father; "but I cannot afford to buy each of us one. But here is some money; and you may do just as you please; you may buy a book, and give to your father, and go without yourself, or you may buy one for yourself, and I will go without. Do just as you please." The little girl hung her head, and looked at the new books; but then she thought of what her father had said about being *generous*, and she had *faith* in his words. She quickly said, "I will go without, and father shall have the book." The book was therefore bought. And the child felt happy, because she had believed her father, and because she had been generous. The bookseller, however, overheard the conversation, and was so much pleased at seeing the *faith* and the generosity of the little girl, that he gave her a very beautiful book.

This was having faith in a father. But this is not the kind spoken of in the Bible. For a child might believe a father, and have a strong faith in him, and yet be, towards God, a very wicked child.

Mr. Cecil gives us a beautiful account of the manner in which he taught his little daughter what is meant by faith. "She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said,

"My dear, you have some pretty beads there.' 'Yes, papa.'

"And you seem to be vastly pleased with them.' 'Yes, papa.'

"Well, now, throw them behind the fire.'

"The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for so cruel a sacrifice.

"Well, my dear, do as you please; but you know I never told you to do anything which I did not think would be good for you.'

"She looked at me a few moments longer, and then—summoning up all her fortitude—her breast heaving with the effort, she dashed them into the fire.

"Well," said I; 'there let them lie; but say no more about them now.'

"Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure, and set it before her; she burst into tears of ecstasy. 'Those, my child,' said I, "are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now, that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe everything he says in his word. Whether you understand it or not, have faith in him, that he means your good.'"

I will now tell you what is faith in the *care* of God. A lady and her husband were standing on the deck of a ship during an awful storm. The winds howled, and the ship was tossed like a feather over the great waves. The lady had to hold on with both hands to keep from falling. She was very much frightened, and asked her husband



if he was not afraid. He said nothing, but, in a moment after, he held a naked sword with its point close to her breast, and asked her,

"Are you not afraid?" "No."

"Why not? Do you see this sword within an inch of your heart?"

"Yes, but I am not afraid, for it is my husband who holds it."

"Yes," said he, "and it is my heavenly Father who holds this storm in his hand, the winds and the waves, and why should I be afraid? No, I am not afraid!"

This was faith in the care of God. God was pleased with it. Now see. Was not the gentleman pleased to see that his wife had so much faith in his care, when the storm was raging, and the ship seemed like being destroyed.

The Bible tells us to "cast our bread upon the waters, and we shall find it after many days." Let us see what this text means. Rice is the food most used in the Eastern countries, especially in Egypt, even to this day. Every year, when the snows all melt off the mountains, the river Nile rises up high, and overflows its banks, and covers all the country round it with waters. The people set down stakes, every man in his own land, before the waters come. And when the Nile has risen, and all the ground is covered with waters, they go out in their little boats, and sow, or cast their rice upon the waters. The rice sinks down, and sticks in the mud beneath; and when the waters are gone, they find it has taken root and sprouted, and it grows up and gives them a harvest. This is casting their bread upon the waters, and finding it after many days.

Now, let me show you what faith in God is,—such a faith as will please God.

There was once a man to whom God spake, and told him to leave his home, his town, and his country, and go off into a strange land, and live under a tent, and never again have a home. The man asked no reasons, but obeyed. After this, he had a son—his only son. God told him that this son should live and grow up, and should be the forefather of great nations, millions of people. But after this, God told this man to go and take this boy of his, and take his life, and burn up his body with fire. God gave him no reasons for this direction. The good man prepared to obey. He got the wood ready to burn the body of his dear child; he bound his hands and feet, and put out his hand and took the knife with which to take his life. God then told him not to do it, but to take a ram which he would find close by, and kill him. This was faith in God; for Abraham (for that was his name, and you will find the whole account in the 22nd chapter of Genesis) obeyed God, because he believed God was wise, and holy, and good, though he could not understand why he told him to do this.

Suppose you had lived while the children of Israel lived in Egypt. And suppose you had walked out some pleasant day, just at night, down towards the river. Look, now, and see what is before you. Yonder is a cluster of small trees, and just under them is a little

cottage or hovel. They are poor folks who live there. See, the house is small, and has no paint on it, no windows, nothing about it that looks comfortable. This hovel is the home of slaves. The man and the woman are poor slaves. But just look in. What is that woman doing? See her weaving a little basket with rushes, which she has gathered from the banks of the river. See! she weeps as she twists every flag; and, by the moving of her lips, you see that she is praying. She has finished it. Now, watch her. Did you see her go to the corner of the room, and there kneel down, and weep, and pray over a beautiful little boy? See her embrace and kiss him. Now she lays him in the little basket; now she calls her little daughter, and tells her to take her little brother, and carry him, and lay him down by the cold river's side! There! now she takes the last look of her sweet babe; now she goes back weeping into the house, and lifting her heart to God in prayer, while her daughter goes, and carries her dear boy, and leaves him on the bank of the river. What will become of him? Will the crocodiles eat him up? No, no. That poor mother has FAITH in God; and God will take care of her son. The king's daughter will find him, and save him; and that little infant is to be MOSES, the leader of Israel, the prophet of God, and the writer of much of the Bible! This was true faith in God.

Faith in Jesus Christ is a strong belief in him; such a belief as will lead us to obey his commands. We believe there was such a being on earth once as Christ; that he did the miracles told of in the Testament; that he was holy; that he spake the words and the sermons told of in the Testament, as coming from him; that he died for sinners, and rose from the dead, and is gone to heaven, and now lives there, and is doing good to his people. We believe all that is told us about him in the Bible. And if this belief or faith is good for anything, it will cause us to love to read the Bible, to obey Christ, to love him and to serve him, because he will reward his people for ever beyond the grave, and punish those who do not obey him.

But I wish to tell you, in a few words, what good faith does us.

1. It makes us obey and serve God.

No one will serve God by leaving off sin and doing his will, unless he has faith to believe that he will reward all who are good, and punish all who remain wicked. Who would get any good from the Bible, if they have not faith in it? Who would try to govern the temper, the tongue, the words, and the thoughts, if they did not believe that God will bring every secret thing unto judgment? No one. But if we believe what God has told us in his word, we shall be very careful to do what God has commanded us to do. The sailor goes away on the great waters, and works hard and faithfully, because he has faith to believe the captain will pay him. So we must have faith in the promises of God, if we would serve him and please him.

2. Faith makes us do good.

The apostles went everywhere preaching the gospel, though they were hated, and stoned, and put in prison, and put to death, because

they believed God, and had faith in his Word, that whoever will repent, and love Christ, shall be saved; and whoever will not, shall be lost forever. It is the faith which led them to endure such sufferings, that leads good men now to go to the heathen, and preach to them, and die among them. It is faith in God that leads good men to preach, to have Bible Societies, and to make great efforts, and take great pains, to have all men every where know, and believe, and obey the Bible.

3. Faith comforts us, and holds us up, in the time of trouble.

There are many times when we can have no help from any human friend. None but God can aid us. It was so with Noah, when the ark floated upon the great waters, and nobody but God could roll off these waters, and make the dry land appear. It was so with Daniel, when thrown among the fierce lions, and nobody could shut their mouths but God. It is so with every dying christian, whether he dies at home among his friends, or away from home among strangers, or alone where no one is with him. See what faith can do for a child, and in the most awful situation:—

“By a sudden burst of water into one of the Newcastle collieries, thirty-five men and forty-one lads were driven into a distant part of the pit, from which there was no possibility of return, until the water should be drawn off. While this was effecting, though all possible means were used, the whole number died, from starvation or suffocation. When the bodies were drawn up from the pit, seven of the youth were discovered in a cavern separate from the rest. Among these was one, of peculiarly moral and religious habits, whose daily reading the Sacred Scriptures to his widowed mother, when he came up from his labours, had formed the solace of her lonely condition. After his funeral, a sympathizing friend of the neglected poor went to visit her; and while the mother showed, as a relief of her son, his Bible, worn and soiled with constant perusal, he happened to cast his eyes on a candle-box, with which, as a miner, he had been furnished, and which had been brought up from the pit with him; and there he discovered the following affecting record of the filial affection and steadfast piety of the youth. In the darkness of the suffocating pit, with a bit of pointed iron, he engraved on the box his last message to his mother, in these words:—

“*Fret not, my Dear Mother,—for we were singing and praising God while we had time. Mother, follow God more than I did. Joseph, be a good lad to God and mother.*”

This was faith; and oh, what comfort did it give this poor boy in the hour of dying! and what comfort to the poor widow, as she wept over her dear son! May your dear children all have such a faith! Amen.

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#### THE JORDAN DEBATE.

This debate, exciting so much inquiry, and calling together so great an assembly, is now no longer in prospect, but is to be numbered among

the things of fact. For good or for evil, the debate has taken place. It was held in the village of Jordan, and occupied three days—the twenty-first, twenty-second, and twenty-third of February.

Of the people who congregated on the occasion, we can say they were many, and very attentive and orderly. Although present more than once when our meetings in June were held in Jordan, we have never seen such a thick settlement of people within the walls of our Meeting House. Indeed, during the Summer months, it would be difficult for such a concourse to live, move, and maintain their being within such a circumference. And never did we witness more earnest attention, courteous deportment, and respectful behaviour, in any assembly.

Concerning Mr. Lavell, the gentleman who was our opponent, as respects his general demeanor, and personal behaviour toward us, and in reference to the whole controversial interview, the most that we have to say is in the form of commendation. Of these indeed who regard themselves as standing upon holy ground to minister in things sacred, it is a question if many would have appeared to better advantage in a public encounter than our disputing friend. Only in a few instances did he exhibit, to our observance, anything like anger, and these we cordially excuse, as the touches of excitement seemed to be necessary, to fill an unwelcome vacancy when both wit and logic failed to make a dubious cause plausible. Perhaps however it was not the absence or barrenness of argument, but the superabundance of argument, and the consequent difficulty of bringing it all forth, that induced the exciting fruit of which we speak. "Charity never fails," and when an effect can be attributed to more than one cause, it is the safest and loveliest, unless positive proof to the contrary, to refer it to the favourable side! So far as personalities are to be reckoned, Mr. Lavell and myself parted as we met—friends.

In reference to the debate itself, and the immediate and remote bearings it may have upon the community, beneficial or injurious, we leave others to judge, simply expressing the opinion, with some others, that the effort on our part has not been altogether in vain. No doubt, agreeably to custom, the brazen bugle of victory will be sounded from the opposing camps, and to us it will prove entirely satisfactory to have the boasting confined to that region, and in the meantime we shall be liberal in making excuses for personal praise when so tardy in coming from others. Although the wise man tenders the advice, "Let another praise thee, and not thyself—a stranger, and not thine own lips," yet we more readily apologize for a departure from this rule

in those extreme cases, where, if honor be expressed, it must chiefly or solely depend upon the person or party interested. But we will not further expatiate in advance. We are rather speaking of the usual custom of our Universalian disputants than particularizing upon what was, is, or will be in this particular case.

Any one desirous of knowing our own mind upon the whole premises, may be informed, in general terms, that we are somewhat pleased with the debate from the following facts—

1st. Those who were the principal agents in arranging for a debate and at whose invitation we appeared on the ground, are no wise inclined to express regret that the debate has taken place.

2nd. A number of friends and acquaintance, whose judgment we have prized in times past, have approved rather than censured our effort.

3rd. We have received, by reason of the debate, various requests, through parties formerly either neutral or leaning to the opposition, to visit places where Universalism prevails.

4th. It has been credibly reported to us that more than one or two who were previously either standing upon the balance, or wholly committed to the system of Universal salvation, were induced to reconsider their position and to decide in favour of the apostolic gospel. This one fact of itself is to us a full reward, and even more than a full reward: for when we resolved to be a party in this controversy, we anticipated an abundant recompence if successful in being remotely instrumental in rescuing one soul from delusion and peril.

We cherish no unkind feelings towards Universalists personally, but assuredly we view their system as the most baseless, factless, and unsupportable of all systems which fancy imagines or delusion sanctions. Were we to propose to ourselves the hardest task in the whole range of difficult enterprizes, we should gather around us the assertions, the devices, and the sophistical shifts of Universalism, and hence engage to prove that the bible teaches all men's ultimate salvation. To prove that the Pope is the successor of Peter, or to prove that the Pope is Peter, would be as children's play in comparison. But to the subject we in the meantime bid adieu. To his own master every man stands or falls.

CONDUCTOR.

*Fort Erie, 7th March.*

*For the Witness of Truth.*

## THE DEBATE.

*February, 1849.*

MR. OLIPHANT—SIR:—Time having sufficiently elapsed since the termination of the late debate in Jordan to afford space for reflection, I take the pen to place upon paper my thoughts, feelings, and impressions—granting you the privilege, if required, of laying them before your readers with enlargement or diminution, correction or rejection. Here let me say that I heard the late famous controversy from the beginning to the middle, and thence to the end—the first and last word, with all the intervening words—having previously determined to listen with the utmost candor, attention, and impartiality.

Some good people have great prejudice against religious controversy, supposing that it is contrary to the scriptures. They also assume that alienation of feeling is the consequence—that envy, bitterness, and a malignant spirit are the results of such investigations. Others again are opposed to public examinations, fearing that some favorite principle or darling practice shall be attacked and shaken down, thereby causing much uneasiness of mind to themselves. Now, Mr. Editor, how shall we settle this matter? Because you are bound (using the positive style of your opponent) to assist me, seeing you have so recently played the part of a polemic in a brilliant encounter in which two antagonistic systems, in desperate conflict met—both claiming evidence from the inspired volume. I shall, however, attempt an adjustment of this question myself; and if you demur—supply the deficiency. You both admitted the Bible as evidence and authority, from which there is no appeal—grand admission, which I opine the whole Christian world will make. If so, then it follows that example as well as precept is authority in these matters. Hence the following as an example—“But even after that we had suffered before, and were shamefully entreated, as ye know at Philippi, we were *bold* in our God to speak unto you the gospel of God *with much contention.*” A command—“*earnestly contend* for the faith which was once delivered unto the saints.”

Now, Mr. Editor, no matter what stubborn prejudice may say—the recent encounter has the authority of an apostle—the approbation of heaven in favor of a noble effort—the ostensible design of which was to elucidate truth, eradicate error, and clip the eye-brows of gasconading opposers, of whom Paul said there were many in his day. We learn from the apostles' practice that a most successful and efficient method of dispersing the smoke of rotten systems is by earnest contention, conducted in meekness and fear. On such occasions truth and error are placed in bold contrast—the former growing brighter and more lovely—the latter becoming blacker and more hateful. Surely never was this declaration more strikingly illustrated than on the late occasion. By the way let me affirm that I was highly pleased with the deportment and style of you and Mr. Lavell—they being sanctioned by the scriptures. Your gentleness, caution, strength and firmness all appeared in their proper time. Your opponen<sup>t</sup>, also possessed

qualities to be admired. His good humor and extreme caution were praiseworthy—even his violent assertions and vehement gestures were not to be discarded, for says the scriptures, “this know also that in the last days men shall be fierce, &c.” But, methinks, on the part of your antagonist, the best is now told. His style and courteousness were worthy of admiration; but his matter was most wretched and degrading. Degrading I say, because it drove him to the miserable drudgery of torturing every passage brought to his assistance. How daring and reckless human tradition causes feeble worms of the dust to appear. That any man or woman possessing common sense and common candor can receive such a system as that advocated by your opponent, is, to me, the eighth wonder of the world. A system requiring every text in its defence to be twisted and wrested from the context—tortured and crucified—in order to obtain support, ought to be given over to annihilation by every thinking son and daughter of Adam. Let not your opponent plead his honesty and sincerity (which virtues perhaps he possesses) for an excuse,—as some of the violations of God’s word were so blunt and flagrant that Jehovah will not reckon him innocent who thus boldly and recklessly pollutes his word. I tell you, sir, your good natured antagonist had an up-hill task on hand. And if he proclaim a triumph it will remind us of the wolf running at full speed, howling victory—victory—the lion at the same time in full pursuit of him!

But what a gratification to behold the ease with which you proved your proposition that did not require the misconstruction of one passage in support of it. In fact, sir, the true secret of your success was found in the truth—the celestial origin of your cause—which enabled you to give such satisfaction to your friends and such death-like gloom and Egyptian darkness to your opposers. But the opposite was the case of your adversary. Poor fellow. His sling had no stone—his scabbard no sword—his guns no powder! How, then, must he have bounded amid the continual discharge and roar of your heavy artillery, charged as they were with material which made the bare-ribbed system of Universalism bleed from every pore. Let those who witnessed him on the late occasion answer.

I remember one time of seeing a wordy Universalist triumph over a diffident old man, because he could not produce a text teaching an endless hell. I instantly quoted “depart from me ye cursed into everlasting fire, prepared for the devil and his angels,” which turned him pale for a moment—just as if your artillery had been discharged at him. Universalism appears to better advantage in a written than an oral debate, as in the latter case its nakedness and gross absurdities are easily perceived by every beholder. I never was more edified than while attending this debate. In replying to the apostle John in Rev. 20, xii., all might notice the hurried, superficial manner in which he read that alarming passage. Most fortunate for him that he was limited to ten minutes, as his appearance denoted great agony in fighting Omnipotence. Near the close of the debate time was a terror to

him. What think you caused him and his moderator to unite in allowing you but one speech instead of two, seeing there was sufficient time? Ah! the reason is apparent. When a poor slave receives a thorough scourging, his first thought is to escape. I would caution a certain gentleman against presenting his notes of the debate to your opponent, as I was informed that to some of them he has prefixed this appalling index.—“*This is death to Universalism.*” Yes, sir, I think death has been dealt out to that system of falsehood with a strong hand. Dagon has been thrown down. The hosts of the Philistians have been slaughtered—not with “the jay bone of an ass,” but with the two-edged sword of the Spirit. The Universalists may think of reducing you to a Sampson shorn of his hair—well, they must find you *asleep first!* Take care, gentlemen, that the great house of Universalism serve you not as it did your brethren of yore. The lower order of Universalists no doubt intend erecting to the memory of their deceased a tomb-stone and as a requiem I would present the following to serve as a—“Universalism—Eptaph :”

“Here lies the creature, buried in its gore,  
O, may it rest and sleep to rise no more!”

A HEARER.

## NATURE AND GRACE.

### No. II.

God is no respecter of persons. What the natural laws are to one they are to all. They are fixed and immutable, they are also universal. If obeyed in the icy regions of the north or in the burning clime of the south, a blessing is secured. If disobeyed by Christian, Jew, or Pagan, suffering is the inevitable consequence. The God of nature is the God of grace. In the remedial system God is no respecter of persons—Romans ii., 11; Eph. vi. 9. What his spiritual laws are to one they are to all. The immutable principles of his character require this. The order and beauty of his physical and spiritual systems require this. How would it comport with our ideas of the divine government, and of “Heaven’s first law,” to see the natural laws operating in the case of one individual and suspended in the case of another when there was no special object in view. To see one man living upon food and another without food! To see one man born of woman, another spring out of the ground, and a third fall from the clouds! Or to see an acorn at one time producing an oak tree, at another a rose, and at a third time a potatoe! Not at all. The idea is absurd and ridiculous. With such a constitution of things all would be left to chance, all would be uncertainty; we could depend upon nothing and accomplish nothing. All intelligent persons admit this. But, alas! they who are quite intelligent and reasonable upon other subjects are crazy upon spiritual matters—hence the same gospel, the same spirit is looked upon as making of one man a Universalist, of another a Methodist, of a third a Trinitarian, and of a fourth a Unitarian! One “*gets religion*” in the womb, another at the *font*, and a third at the penitent bench!! One



is converted by the word ; a second is converted without the word, and a third by prayer ! Oh, how the beauty of the gospel is hidden by such foolish and contradictory theories ; how reason is abused by such absurd and inconsistent views ! When will men learn wisdom and cease to tempt God by their systems, which are as contradictory among themselves as they are repugnant to the word of God. When will they cease to “blaspheme that holy name by which they are called,” by ascribing disorder to him who is the God of order ? and by ascribing confusion to him who is the author of harmony ? When will they learn that in grace as in nature there exists *order*—heavenly, divine, beautiful, irrefragable order ?

We will go back to the creation.—

And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his *kind*, whose seed is in itself upon the earth : and it was so. And the earth brought forth grass, and herb yielding seed after his *kind*, and the tree yielding fruit whose seed was in itself *after his kind* : and God saw that it was good.—Gen. i. 11, 12.

Who can dispute that this plan now exists ? Who can alter this arrangement ? To apply the argument. In the parable of the sower our Saviour declares emphatically and distinctly, what the seed is from which the good plant is to arise to bring forth the good fruit :—*The seed is the word of God.*—Luke viii. 11. Again : Being born again not of corruptible seed but of incorruptible, *by the word of God*, which liveth and abideth for ever.—1 Pet. i. 23.

Now the seed only brings forth after its own kind. It produces a tree, the fruits of which are “all goodness, holiness, love, joy, peace.” The seed can only be received into the ground of the heart in one way, “Faith comes by *hearing*, and *hearing* by the word of God.” Who can dispute that this plan now exists ? Who can alter this arrangement ? But some say we have the evidence of our senses that persons have been converted by the word of God to Methodism, some to Unitarianism, some to Episcopalianism. This is impossible they are not of the same *kind*. The creed book of these different sects is the seed, and each brings forth after its *kind*.

We know the order of generation. If we pray that God will drop down a child from the clouds, will he answer ? Nay, if we should employ years of labor and study in forming a child after the image of nature, should we mould the countenance, construct the body, the lungs and heart according to the pattern of the living child, should we form a nicely modeled ear, a well constructed eye, and an accurately moulded nose, and finish all the parts of a physical being according to the living specimen ; and then fall down upon our knees and pray that God will bless our work and acknowledge it by breathing into its nostrils the breath of life—by making it become a living being ; that he will cause the breast to heave, the heart to beat, and the blood to flow ; that he will make the ear to hear, the eye to see, and the nose

to smell. Would God answer us? No! no! We should "ask and receive not, because we ask amiss."

We will apply this to regeneration in our next.

EDMUND SHEPPARD.

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*From the Gospel Proclamation.*

## LETTER FROM BROTHER CRAIG.

*Danbury, Connecticut, Oct. 3, 1849.*

MY DEAR BROTHER HALL:—I have been here but a short time, and yet in the midst of the most violent opposition and misrepresentation, such as are rarely met with on your side of the Alleghanias. Eight persons such as would honour any body, have been induced to be immersed into the body of Jesus Christ, and never, since the origin of this Congregation, more than *thirty* years ago, have its prospects been so flattering, or the opposition of *its opposers so broken*.

Brother Hall, permit me to engage your sympathies, and through you, that of the brethren of the West, in favor of our brethren in the East. There are many small congregations scattered throughout New England, and the eastern part of New York, that throughout the whole range from Canada to New York City, have NOT ONE SINGLE EVANGELIST! They are not only willing and anxious to support one or more, but able and resolved to do so, if they could only get one to labor for them.

I lately attended a large meeting at Rupert, Vermont, at which seven churches or more were represented, and they unanimously resolved to use every lawful and scriptural means to advance the cause of the King of Saints, and also resolved to keep one or more Evangelists constantly in the field. Never was a richer harvest presented to the eye of the Christian Preacher, than this section of country present, but, alas, the reapers are less than few!

Through you I would appeal to all around you, shall this second Macedonian call be passed unheeded? Shall our brethren here, few, weak and scattered, but warm hearted, zealous and enlightened, be trodden down for the want of aid? while the West teems with strong and bold spirits, doubly armed for the contest! They *ask not pecuniary assistance!*—They want a MAN, strong and fitted to the task! and they will support him freely and fully in his labors. My brother, can you not induce some one to come and be the pioneer of a great work? I am commissioned to make this request of you. Send them, if you can, some brother of appropriate piety and talents, and not only will he meet with a warm and hearty reception, but a *full and cordial support!*

If you or any other brother should wish to know any more upon this subject, address Bro. *Israel Glade* of Pittstown, N. Y., or brother *Dexter Moody*, of Troy, N. Y.

Yours, in the true hope,

FRANCIS M. CRAIG.

## ENCOURAGING OMEN.

MY DEAR BROTHER OLIPHANT:—I have just read the first Number of the *Witness* for 1849, and am much pleased with the perusal of it, as I have been with Numbers heretofore, and do rejoice that we have at least one monthly publication in Canada the professed object of which is to direct the attention of the men of this generation to what the “Faithful and true Witness,” the Lord Jesus Christ, and his apostles, say unto them, in order to their deliverance from that thralldom and corruption in which they are placed by transgression, and be introduced into the glorious light and liberty of the gospel of Christ. What a worthy enterprize, then, what a labour of love, is that in which you are engaged. Yes, it has been thought worthy to engage the labours of the truly great and good of every age. But their labours have not always been appreciated by their fellow-men. On the contrary, they have suffered privation, and sometimes death, for testifying to the truth. This appears almost inexplicable when we recollect that the belief and reception of that truth would be attended with such blissful consequences to the human family. But so it is—man has always been opposed to his own interests.

Need you, then, my dear brother, be surprised or discouraged that your labours should be undervalued or lightly esteemed by those they are mostly designed to benefit. No; I believe you are better instructed than to allow this to affect you. True happiness is enjoyed by the good man only in knowing and in practising the commandments of God. This constituted the crown of rejoicing of the faithful Paul. “I have fought the good fight—I have kept the faith.” What an honor, then, has the Lord conferred upon his people, in committing to them the gospel, and instructing them to occupy until he come. Timothy was instructed to commit what he had learned “to faithful men who should be able to teach others also.” Thus, God is pleased to work by means, and that frequently of a humble character. Should we not, then, endeavour to realize our true position and responsibility to our Lord:—the palm of victory—the value of eternal life—the white robes of the conqueror. If this were the case, might not your labours, as Editor of the *Witness*, be materially lightened, and its pages enriched by those who are abundantly able if they were willing to communicate. Hoping then that the talent of the brotherhood may be brought into extensive exercise in the promotion of the best of causes,

I remain affectionately,

R. ROYCE.

*Eramosa*, 28th Jan., 1849.

*Robert Royce*

*For the Witness of Truth.*

### TRIALS OF THE CHURCH.

DEAR BROTHER OLIPHANT:—Having for some time entertained a thought of writing to you in reference to the late trials connected with the church in Wainfleet, I have at length concluded to impart information respecting them. It is known to you that a certain clergyman of the Free-will Baptist connection, having delivered a few discourses in the vicinity of that church, expressed a desire to speak for, and commune with, the disciples on the first day of the week. Being recommended by his congregation in Illinois, and having spoken of our brethren in this Province and the United States in terms of respect and affection, the request of course was readily granted. We rejoiced much in receiving help so unexpected; for you know our desire is to unite and co-operate with all who acknowledge “one Lord, one faith, one baptism, one God and Father of all”

We listened to a few of our friend’s addresses with a sort of pleasure—intermingled, however, with some regret in discovering that he was not so near the “primitive platform” as he imagined or we expected. Still a degree of forbearance in such cases is required, and in this instance it was largely and sufficiently exercised by the brotherhood. The aspect of matters, however, threatened a revolution, and your visit contributed no little to its accomplishment. Some who had previously expressed a desire to obey the Saviour, now came to the conclusion to do so, and were baptized by brother Thomas Bradt. This encouraged the elder, who by and by commenced talking of separation, notwithstanding his declaration in public that “all he accomplished should be considered as done for the disciples, as he had no desire of erecting a party of his own.” It was evident to many that a crisis unlike any hitherto witness by this church was inevitably approaching. The brethren wishing to avoid all harsh and hasty measures were desirous of pursuing the most prudent course to successfully meet the threatening storm. All doubts relative to the intended course of the elder were at length removed by the startling announcement made by him that in a discourse soon to be delivered he “would draw the line of demarcation and show who were Christ’s disciples in the church.” In the meantime he appeared sedulously employed in sowing the seeds of disaffection amid certain of the church with whom he associated—saying, that “many were dissatisfied, and therefore a division ought to take place.”

The time having arrived for the delivery of the discourse referred to—spirited opposition ensued—in which the elder’s crude and contradictory opinions were promptly met and fully exploded by the scriptures, presented and applied chiefly by our firm and intelligent brother Bradt. Being somewhat confounded, the elder promised on the Sunday evening following (Dec. 31) a more full examination of the differences existing between us—stating that they were greater than he anticipated—adding that he “wished to create no disunion or confusion in the community to which he was divinely called to preach.” The hour for

this address brought out a vast multitude, many of whom came to witness the opposition anticipated on the occasion. The elder having occupied a considerable share of the evening, his address underwent an examination somewhat rigid in its character—to which no reply being given, the matter ended for that evening. During the meeting much excitement was produced, and some conduct of a belligerent nature by a part of the audience manifested itself. Affairs about this time having assumed a desperate aspect, the elder determined to push things to the uttermost. Accordingly he misrepresented us—warned the people of our “errors”—and organized a Free-will Baptist church consisting of a few members, baptized and unbaptized! From the band of disciples went a brother who was by our friend constituted deacon of his church. During the whole of this painful and exciting period our enemies appeared in anxious expectation that the resolute elder would—Sampson-like, carry every thing before him—“doors, posts, bar and all;” but the Lord disappointed them; and to HIM be all the praise! It was said of old, “Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a *sure foundation*: he that believeth shall not make haste.” Again the apostle says “Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom the building *fitly framed* together, groweth unto a holy temple in the Lord.” A body of people being built upon this foundation, “fitly framed together” after the primitive fashion, it will be a hard matter for belligerent forces to disturb or deceive the faithful, who by watching and prayer adhere to the commandments of the Holy One.

Thus, as I trust, have I impartially given a narrative of the greatest trial to which our congregation has yet been called—desiring that it may induce the brethren to hold us in remembrance before the throne of favor—praying that we may be humble, steadfast, and immovable in the kingdom of Messiah. While we remain *doers* of the word “I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor *any other creature* shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Louth, February, 1849.

A. CLENDENAN.

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### SABBATH SICKNESS.

Nor long since, on hearing it related that a certain minister was accustomed, in the stated exercises of the sanctuary, to pray for the ungodly sick, who were able to labor hard through the week, but too ill to attend public worship on the sabbath, our attention was especially directed to this suffering class of fellow-beings. And as the disease is far more prevalent than is generally imagined, and it is thought to be contagious, as whole families usually have it when the head is materially affected—and frightfully dangerous—it seems but an act of common humanity to give the alarm. From the development of its symptoms, for the sake of convenience, we have named it, “Sabbath

Sickness ;" or, if any should prefer the term, they may call it " Sunday ague."

The seat of the disease is said to be the heart, and through that organ the head and other parts of the system become affected. It is not, however, an enlargement of the heart, but rather an extreme contraction of that organ. Moreover, it is found that persons who naturally have small hearts are predisposed to the disease; and on such, remedial agents have less effect. Like other internal diseases, its approaches are insidious and stealthy; and although the subject constantly bears with him the elements of the malady, which may be seen by the careful observer, yet as the symptoms are remittent, and only develop themselves strongly on the return of the sabbath, the patient has little or no apprehension of evil from this seventh-day ague.

But his apathy increases his dangers. The most intelligent authors who have written upon it have all agreed, without a remedy applied, it invariably terminates in death. And what may seem singular, it is said that on the dawn of a future sabbath, of which the present is only a figure or prelude, each and all of these subjects of sabbath sickness will be found incurably sick—the whole head sick and the whole heart faint—and totally unfit for the services of the true tabernacle—and on that memorable sabbath they will *all die*.

The premonitory symptoms of this disease are, during the week, inordinate love of the world, extreme devotion to the pursuit of its honours, its pleasures, and its profits, accompanied with a disrelish for secret prayer or pious meditation, and an apprehension of the want of time for reading the Scriptures, and for family devotion. As the sabbath morning dawns, the subject manifests great lassitude and debility; sighs, groans, complains of divers pains, becomes nervous, dreads especially a sabbath fog, or a little rain, rises late, breakfasts on the greatest luxury the house affords, eats voraciously, and then begins to think about the services of the day.

If the attack is light, the weather fair, and all things favourable, he drags himself to the house of worship. But here the symptoms of sabbath sickness in its mildest forms are often seen. The subject is seen to seat himself or herself in a convenient place—say in the corner of a pew, as he or she feels the premonitory symptoms coming on. The eyes look heavy, the eyelids drop, the muscles of the neck give way, his respiration appears asthmatic, and he drops into a death-like stupor. Towards the close of the exercises, the patient gives signs of life, gradually raises the head, and the red forehead and blinking eyes, as they gradually salute the light, plainly say that animal life is not extinct. By the time the benediction is pronounced, the paroxysm appears over, the subject has the hat or parasol ready, and with a countenance bright and beaming, starts for home, rejoicing in the prospect of six more happy days before the return of the day of evil.

But if the sabbath morning attack be severe, the sufferer is far too ill to attend church, and lounges away the whole forenoon. In the

afternoon the symptoms abate, and the person is often seen about his fields, salting his sheep or cattle, or otherwise devoting himself to the worship of mammon. As the evening comes on, he appears quite well. The plans of operation for the coming week are all made.

But there is a remedy for this wide-spread contagious epidemic. Let the subject take daily a proper dose of godly sorrow, combined with self denial, mixed with precious faith, and exercise himself unto godliness; and in severe cases double the dose, and take it fasting, on sabbath morning, and the cure is sure. The seventh-day ague will disappear, and the sabbath-dread no more trouble the poor invalid. The sabbath will become his delight, and his duties his meat and his drink. And soon, very soon, for ever cured of sabbath sickness, he shall enjoy that sabbath of rest which only remains to the people of God. The prescription is safe for all, within the reach of all, and the author advertises, "*No cure no pay.*" May all soon apply, and be healed. In the meantime, we entreat the prayers of the whole church, with those of the ministers, in behalf of the ungodly sick.

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## SPECIAL NEWS.

*To the brethren and churches in Eramosa, Erin, and Esquesing.*

### NARRATIVE, No. II.

SINCE last you heard from me I have been sowing the seeds of truth mostly in new places. Little therefore has been affected in gathering into the church, although in some localities where the seed has fallen I anticipate we shall "reap in due time." There was one immersed while labouring a few miles from Oshawa; and several have been added to the saved, I learn, since leaving, in a place where I visited and made some effort.

By special invitation, meetings were held in one or two sections of the Newcastle District. A few discourses were spoken in the townships of Clarke to tolerable audiences, where, I believe, a disciple had never previously addressed the community; but there was little interest excited. In Darlington, near the village of Millville, at the second meeting, held in a private house, being deprived of the School House by the counsel of some who were desirous of excluding the doctrine of the apostles from their vicinity, the addition took place before named. In its vicinity there is much zeal and a measure of piety; but were these transferred to the ages of papal supremacy, they would better accord with the spirit and character of the times. Still, for some of the partyists I there found, I entertain a kinder feeling than they have for themselves.

In Erin, Wellington District, one or two addresses were delivered in localities where little or no speaking such as the original gospel sanctions had preceded. There was a goodly assembly at one place. What effect will follow, remains yet to be known.

At Font Hill, south-east of Jordan, Niagara District, and at Rainham,

Talbot District, meetings were also held. To the latter place, twenty-five miles west of Wainfleet, I enjoyed the company of brother Thomas Bradt, whose zeal for the cause is exhibiting itself in all that region. We remained there long enough to speak five times to the public, where we found the hearers both numerous and attentive. On leaving, we received various requests to return. The friends who attended gave heed to the things spoken with more or less interest.

Four weeks have been devoted agreeably to the desire of the brethren, and during this period about twenty discourses delivered.—Closing my report for the present, and wishing health, peace, and favour to the brethren,

I am, with Christian affection,

D. OLIPHANT.

*Lancaster, N. Y., 11th March.*

### NO RETREAT.

Among the prisoners taken captive at the battle of the of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the mountains and glens of Scotland. "Play a pibroach," said Napoleon, and the Highlander played it. "Play a march," it was done. "Play a retreat!" "Na, na," said the Highlander, "I never learned to play a retreat!" No retreat! should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."


Ephes. vi. 13—"Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

### BLACK ROCK FEMALE SEMINARY.

THE first session of the third year of the BLACK ROCK FEMALE SEMINARY will commence on the *first Wednesday of May next*, and continue twenty-two weeks, under the direction of Mrs. C. M. STEELE, as Principal, who will be aided by competent Assistant Teachers.

This Seminary is pleasantly and beautifully located on Niagara street, about one mile beyond the limits of the city of Buffalo, at a point that overlooks Lake Erie and the Niagara River. The buildings are sufficiently commodious to afford a comfortable home for a large number of pupils.

TERMS—The price of board, washing and tuition in all the English studies, is \$112 per annum. The extra charges are for Music on the Piano, \$10 per quarter; on the Organ or Harp, \$15; on the Guitar, \$8; for the German or French Language, \$7,50; Drawing and Painting, \$5.

 Circular pamphlets containing farther particulars may be obtained by application to the Principal or either of the Trustees.



## P O E T R Y .

## THE RESURRECTION OF LAZARUS :

BY W. A. STEPHENS.

“He whom thou lov’st is sick”—these words  
 In Jesus’ ears were said :  
 And yet he mov’d not at the call  
 Till him he lov’d was dead.

His sister, this Physician’s feet  
 With her own hair had dried,—  
 “O, if he had been here,” said she,  
 “My brother had not died.

He comes at last ; but Oh ! how late ;  
 Who now has power to save ?  
 Until the resurrection morn  
 Who can despoil the grave ?

They meet the master at the tomb ;  
 —“Lazarus shall rise again.”  
 “We know it, Lord, at the last day ;  
 We’ll all be living then.”

“I am the resurrection, and,  
 Also the life am I—  
 He that believes, though dead, shall live,—  
 Th’ alive shall never die.”

The sisters weeping with their friends,  
 Beheld the Saviour weep :  
 “Oh how he lov’d him !” hear, that groan !  
 Reveals affection deep.

“He gave the sight to them whose eyes  
 The light had never tried—  
 Could he not then have caused that this  
 Good man had never died ?”

“Where have you laid him ?” “Come and see.”  
 Another bitter groan !  
 Now at the sepulchre he stands,  
 And says, “Remove the stone.”

“Lazarus, come forth,” aloud he cried,  
 And ’mongst the living forms  
 That brother lov’d is clasp’d again  
 In those lov’d sisters’ arms !