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THE  
WITNESS OF TRUTH.

Vol. I.]

PICTON, JULY 1, 1846.

[No. 9.

SPIRIT OF GOD.

No. 3.

Ever since the creation of the heavens and the earth, God has always employed means, fitted to the ends he designed to accomplish. Indeed, the creation of this mundane state, is a creation of means suited to certain results. The means, as well as end, are the creatures of God. His wisdom is most strikingly conspicuous, through all his works, in adapting his means to his ends. When he designs to bless the inhabitants of this globe with abundance of food, he sends the early and the latter rain. But does he intend to scourge them with famine? then the heavens become as brass, and the earth as iron. Or, perhaps, to vex them more grievously, he sends forth his armies of insects, apparently imbecile, but terribly victorious and puissant by their numbers. Or does he waste the race of men by disease, incurable? then the pestilence is inhaled in every breath, and a burning impetus given to every pulse, the means of which elude the philosopher's eyes and triumph over the physician's hand.

The means are always suited to the end. In the accomplishment of a moral renovation, or regeneration of the human mind, the same fitness in the means employed is exhibited in every respect. No new faculties are created in the human mind, nor are any of the old ones annihilated—no new passions, nor affections are communicated. He that possessed a quick perception, a steady and retentive memory, a strong discriminating judgment, a vigorous and vivid imagination before he was regenerated, possesses the same without any change after he has been renewed in the spirit of his mind. Indeed, the whole temperament of the human mind remains the same after as before. He that was before of a volatile, irascible, bold and resolute temperament, of the contrary, is the same when regenerate. The biography of Saul of Tarsus, and of Paul the apostle; of Simon, son of Jonas, and of the apostle Peter; of John, the son of Zebedee, and of John, the apostle, fully and unanswerably demonstrate and confirm these remarks. Indeed, who does not admit that men perceive, remember, reason, love and hate, fear and hope, rejoice and tremble, after they have been regenerated, as before? The experience of every man concurs in this fact. The renovation of the human mind, or the purification of the human heart, is

not then affected by a new creation of faculties or affections, which would be the same as creating a new soul. The soul or spirit of Saul of Tarsus was the soul or spirit of Paul the apostle. The spirit of Saul was not destroyed and a new spirit infused into Paul; for then the spirit of Saul was annihilated, and not saved. It appears, then, that the faculties of the human spirit and the affections of the human mind are affected no more by regeneration than the height of the human stature, the corpulency of the human body, or the color of the human skin are affected by it. The memoirs of every saint recorded in the bible are appealed to as proof of this.

If, then, as is proved, no new faculties are created, no new passions nor affections bestowed in regeneration, it may be asked, What does the *renewal of the Holy Spirit* mean? The scripture is authorized us in declaring that it consists in presenting new objects to the faculties, volitions, and affections of men; which *new objects* apprehended, engage the faculties or powers of the human understanding, captivate the affections and passions of the human soul, and, consequently, direct or draw the whole man into new aims, pursuits, and endeavors.

A partial illustration of this may be taken from the history of Joseph, governor of Egypt, and David, king of Israel. Joseph and David, in their childhood and youth, were employed in the cares, enjoyments, and pursuits of the shepherd's life. When elevated to the throne, their powers of understanding, affections, and passions were engrossed in the affairs of state, in the concerns of human government and royalty. A great change in their views, feelings, and pursuits, was necessarily effected by an entire change of objects. Or suppose an African child were transplanted from a Virginian hut to an African palace, at the age of ten or twelve; new scenes, new objects of contemplation, a new education, new companions, and new objects of pursuits, would revolutionize its whole mind, affections and passions. But in all these instances, although it might with truth be said,—“Old things are passed away and all things are become new;” yet their mental faculties, powers of volition, and affections, are the same as when boys. This is, as was said, but a partial illustration; for in that renewed state of which we are speaking, heavenly objects of contemplation and pursuit are presented to all that is within man, and the change produced rises to a level with the magnitude, purity, and glory of the objects proposed.

But lest we should get into metaphysical speculations, and fall into the errors we labor to correct, let it suffice to say, that before we can understand or admire the wisdom of God, in the adaptation of the means of regeneration, we must first know what the renewal of the Holy Spirit is. If regeneration, or the renovation of the human mind, were the result of the mere creative energy of the Divine Spirit, then, indeed, it were vain for us to talk of any means of renovation; then, indeed, a revelation in words, spoken or written—preaching or reading, are idle and unmeaning. This matter is at once determined with the utmost certainty, not by human speculations, nor reasonings, but by a sure and infallible testimony; and on this alone would we rest our views. Paul declares that Jesus Christ told him that he would send him to the Gentiles to accomplish the following results: “To open their eyes, to turn them from darkness to light, and from the power of Satan to God; that they might receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me.”—

Acts, xxvi. 18. Or, as it is more correctly translated by Thomson, "To open their eyes that they may turn from darkness to light, and from the power of Satan to God; that they may receive a remission of sins and an inheritance among them who are sanctified by the belief in me." Such was the object of the Messiah in sending Paul to the Gentiles. Now who will not say that when all this was done, those Gentiles were regenerated or renewed in the spirit of their minds, and that the presentation of new objects to the mind was the means employed for the accomplishment of this end? Their turning from darkness to light, and from the power of Satan to God, are made dependant on, and consequent to, the opening of their eyes; and we all know that Paul, when sent to open their eyes, always presented to their minds new objects; or *the light of the world*. And, indeed, this was all he was commissioned to do, because it was all that Jesus Christ deemed necessary to be done, and all that Paul was empowered or capacitated to do. There was, then, the same fitness in the means Jesus Christ employed to the end proposed, as appears in the whole kingdom of means and ends. Paul declares that the ministry of reconciliation was committed to him as to the other apostles, and that the *word of reconciliation* was summarily comprehended in this one sentence: "God was in Christ reconciling a world to himself, not reckoning to them their transgressions; for he has made him who knew no sin a sin offering for us, that by him we may be made the righteousness of God." The means employed to reconcile enemies must ever fail of effecting a reconciliation, unless the means are adapted to their state and character. Now herein consists the great and the apparent difference between the majority of the popular preaching and the apostle's preaching. The former pays no attention to the suitability of means, but the latter always did. This we shall be at some pains to illustrate. Let a popular preacher of one school preach his gospel to a congregation he desires to see converted, and somewhere in his sermon a few dogmas of his school are presented to neutralize the other parts, or to orthodoxize the whole of it. He will say, it is true, that "natural men are spiritually dead, and as unable to believe in the Messiah as they are to scale heaven by a rope of sand, or to create something out of nothing;" or he tells the people that "God has foreordained a part of the world to everlasting life, and left the rest in their imbecile and bankrupt circumstances to sink down into everlasting death; that for these Christ died, and for a great portion of the human race no sacrifice was offered: no man can believe unless he to whom it is given;" and it must remain a matter of awful uncertainty whether any of the congregation he addresses are among those for whom Christ died, or to whom it shall be given to believe.

Another preacher, of another school, tells his unconverted hearers that "their *wills* are as free to good as to evil, and that they are as able to believe in the Messiah as they are to eat and drink; that Christ died for all mankind, savage and civilized; and that it is still uncertain whether any of his congregation will be saved or not, or whether those who now believe will be saved or damned; but God did not foreordain the salvation or damnation of any man." These dogmas of the two great schools are continually heard from a vast majority of all the pulpits in the land. For, in fact, although there are perhaps ten thousand preachers in the land speaking every Sabbath day in all the synagogues, yet but two men speak in them all—and these

two are John Calvin and James Arminius. Now it must be confessed that such preachers were not the apostles. Such means as these the Spirit of God never did employ in the conversion of Jews and Gentiles, in the age of primitive simplicity. And the reason is obvious, for there is no moral fitness or suitableness in those means to the end proposed. For what fitness is there to produce faith in telling a man that he cannot believe? or what fitness is there in telling a man that until he is quickened or regenerated by the Spirit of God, he cannot become a disciple of Christ in truth? Can such dogmas, however solemnly declared, or however often repeated, cause the Spirit to descend or to regenerate the man? But he must say these things in order to be, or to appear to be, orthodox! Again, what fitness is there to produce faith in telling a man that he is able to believe? Did ever a discourse upon what is called "the freedom of the human will," or men's natural powers, incline a man to choose what is good, or cause him to exert his displayed powers to believe? As rationally might one man attempt to persuade another to go to Spain or the Cape of Good Hope, by telling him his will was free to choose or to refuse, and that his natural abilities were sufficient. All such preaching is as absurd as it is unprecedented in the New Testament.

I enter not into the merits or abstract truth of the above systems. This would be to run the same old metaphysical race again. Some of those dogmas may be metaphysically true, but they are distilled truths. They have come from the Calvinistic or Arminian distillery. That is, in other words, certain parts of the bible, mingled with philosophy, and put through a Calvinistic or Arminian process of distillation, issue in these abstract notions. The men who deal in those distilled truths, and those who drink those distilled doctrines, are generally intoxicated. For even here there is a certain analogy between the revelation of God, and the corn and wheat of God. — When the whole wheat or corn of God are used for food in their undistilled state, or when eaten with all their component parts, those who eat them are healthy and enjoy life; but when the component parts of those grains are separated by a chemical process, and the distilled spirit presented to human lips men cannot live upon these spirits, but become intoxicated, and in process of time, sicken and die. This analogy is complete. They who believe and obey the New Testament, as God has presented it, live upon it, and enjoy life and spiritual health; but they who attempt to live on theories sicken and die. Those who feed themselves upon their free will and sufficient strength, often take care not to will to obey the apostle's doctrine; and those who complain that the will is not free often appear "freely willing" to neglect the great salvation.

But some of the orthodox contend that it is not safe to permit a man to preach, or to speak to men on religion, who will not expressly and publicly declare that his theory is that men cannot believe unless they are first regenerated by the spirit of God. This is the consummation of absurdity on their own principles. For surely they do not think that the Spirit of God will suspend or change the order of its operations according to the opinion of the speaker. On their theory, the Spirit of God will operate in its own way, whatever be the private theory of the speaker; and whether a man think or do not think that men can believe only as the Spirit of God works faith in them, the result on their own principles must be the same.

How much happier would the majority of Christians be, if, instead of eagerly contending about the fashionable theories of religion, they would remember that every good and perfect gift comes down from the Father of Lights—that he has promised his Holy Spirit to them that ask him, and that every necessary blessing is bestowed upon all them who, believing that God is a rewarder of them that diligently seek him, ask for those favors comprised in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit.

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SOMETHING PLAIN AND SOMETHING PRACTICAL.

[From Harris' Witnessing Church.]

Sin has entered the world. To say, therefore, that there is a God, and that that God is wise, powerful, and good, is only to say, in effect, that there is ground for the greatest apprehension and alarm; for sin is a guilty impeachment of that wisdom, a hostile defiance of that power, and a wilful affront of that goodness. The question, therefore, now arises, What is the course which the offended majesty of heaven is likely to take toward us?—What, under these new circumstances are the new terms on which we stand with him? Will justice have free course against us? And, if not, what is to turn it aside? On this anxious topic, nature has received no instructions, and is silent. “The depth saith, *It is not in me.*” Clouds of gloom have gathered and settled into thick darkness around about his throne, and, whether the light that will eventually burst forth from that gloom will be a fierce flash to scathe and destroy, or a genial ray to enkindle hope, nature could not foretell. By the introduction of sin, our condition has become preternatural, and the voice that speaks to us, therefore, must be supernatural. God must become his own witness.

And he did so. Breaking the fearful silence which sin had produced, and which might have lasted for ever, he spoke to us. And every accent he uttered was an accent of love. His first sentence contained hope for the world. He signified that it was his divine intention to save, and announced, at once, a coming Redeemer. Then *God is love!* The great question is answered—the grand secret has transpired, that *God is love!* And the world must know it. The veil which sin had raised between God and us has fallen—and, behold, “*God is love!*” And every creature under heaven must hear of it. The happiness of every man depends on his knowing it. “This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.”

But if the knowledge of the divine character be thus indispensable, how shall that knowledge be made most accessible and available? As nations multiply, and one generation succeeds another, how shall this sacred treasure be preserved and trans-

mitted? Depravity will tamper with its holiness: who shall guard it from polluted hands? Penitence and fear will question its truth; who shall encourage them to believe it? Unbelief will dispute its authenticity; who shall bear witness for God? All will need it, for it is essential to salvation; how shall it be made accessible?

First, then, I would illustrate the great truth that the church of God is expressly designed, in its relative capacity, and as the depository of the knowledge of salvation, to be his witness to the world.

Passing by all the interesting illustrations of this truth which might be drawn from antediluvian and patriarchal history, let us confine our attention to the Jewish and Christian churches.—And here, on viewing these churches together, as parts of a great whole, we are instantly struck with the different ways in which they concur to answer their design as witnesses for God. The Jewish Church was a local stationary witness; and the duty of the world was to come and receive its testimony: the Christian church is not local and stationary, but is to go to the world. The Jewish Church was an oracle, and the world was expected to come and enquire at its shrine: the Christian Church is an oracle also, but instead of waiting for the world to come to it, it is commanded to go into all the world, and to testify the Gospel of the grace of God to every creature.

In accordance with this representation of the Jewish Church, we find that it contained every prerequisite for answering its end as a stationary witness for God; nothing was omitted calculated to promote this object; its early history was a history of miracles to excite the attention, and draw to itself the eyes of a wondering world; its ritual was splendid and unique; its members were distinguished in character from those of every other community on the face of the earth; its creed, or testimony, was eminently adapted to the existing state of the world for it proclaimed a God, and promised a Saviour; its members possessed a personal interest in the truth of the testimony they gave; and what was especially important, its geographical position was central.

Such was the honorable office and the lofty intention of the Jewish Church,—it was a stationary witness for God to the world; and the sublime scene described in connexion with the text is only the figurative realization of that idea. Through each successive age of that church this divine mandate may be said to have been issued to the world directing it to repair to God's witnesses in Judea. But the world heeded it not. Individuals, indeed, resorted thither from far-distant lands; but in all the regions whence they came, idololatry still reigned.

It soon became evident, that if the world was to be enlightened and saved through the instrumentality of the Church, another Church must be set up, and another mode of witnessing employed.

When the fullness of time was come, that church was set up.— You know its heavenly origin, its aggressive constitution, and its early apostolic history,—all combining to prove that it was a new thing in the earth, a fresh witness for God. In another and a nobler sense than before, God became his own witness. The Son of God, in person, assumed the office. In this capacity he had been predicted, "I have given him," said God "for a witness to the people."

And, accordingly his acts demonstrated the existence of God, his character illustrated the perfections of God. He was the true "tabernacle of witness." The glorious train of his divine perfections came down and filled the temple of his humanity. God was manifest in the flesh. His character left no attribute of the divine nature unillustrated,—his teaching left no part of the divine will unrevealed,—his kindness left no fear in the human heart unsoothed,—his meritorious death left no amount of human guilt unatoned for. Wherever he went, and however he was employed, he was still winning for himself that title which he wears in heaven—"The Faithful and True Witness."

And now, if his first object had been thus to witness for God, his second was to arrange for the boundless diffusion of the testimony. No sooner has he worked out the the great truth that "*God is love*," than he provides that the world shall resound with the report.

Every one that hears the call is to transmit it farther still, till it has reached the very last of human kind, and the world echoes with the welcome sound.

Brethren, such is the Scripture theory of the Christian church. Its members are witnesses for Christ to the world. Every place to which their instrumentality reaches is meant to be a centre for extending it to a point farther still. Every individual added to it is meant to be an additional agent for propagating the sound of salvation onward, till a chain of living voices has been carried around the globe, and from pole to pole, and the earth grows vocal with the voice of the church witnessing for Christ.

Now, if the design of the Christian church be essentially that of a missionary witness, we may expect to find that every page of its history illustrates and corroborates this truth. No law of nature can be obeyed without advantage to him who obeys it; nor violated, without avenging itself, and vindicating its authority. The same is true of the laws of the Christian church. And accordingly, we find—*secondly*, that in every age it has prospered or declined just in proportion as it has fulfilled or neglected this



primary law of its constitution. This might be demonstrated by an induction of the great facts of its history. But, on an occasion like the present, we must confine ourselves to general remarks.

And here need I remind you that the period of its first, its greatest activity, was the season of its greatest prosperity?—that it expanded without the aid of any of man's favorite instrumentality—learning, eloquence, wealth, or arms?—that it achieved its triumphs in the face of it all?—that though persecution ten times kindled her fires, the blood of the church ten times put them out?—that it saw some of its bitterest foes become its champions and martyrs, and new territories constantly added to its domains?—that its progress from place to place was marked by the fall of idol temples—the banners of the cross floated over the thrones of idolatry—and God caused it to triumph in every place? And why all this, but because the church was acting in character, answering its end, fulfilling its office, as a witness of Christ to the world!

Need I remind you that the cessation of its activity was the cessation of its prosperity? From the moment the church lost sight of its appropriate character, it began to lose ground to the world. Its members, instead of witnessing for God, began to bear false witness against each other. When it ought to have been the almoner of God to the world, it became the great extortioner, absorbing the wealth of the nations. When it ought to have been the centre whence radiated the light of life, it was the focus, drawing to itself the learning and the vain philosophy of heathenism. When it ought to have been the birthplace of souls, it was the grave of piety, so that, in order to live, it was necessary to leave it. When its members should have been the peace-makers of the world, it was a camp—the great school of war. When it should have been checking political ambition, it has been used as the great engine of states. When it should have been furnishing martyrs to the world, it has itself become a great martyrdom, in which to witness for God was to burn. And the strength of the church, which should have been all put forth in aggressive efforts, has been wasted in the strife of internal discords.

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JOHN ADAMS was at one time called upon by some one to contribute to foreign missions, when he abruptly answered. "I have nothing to give to that purpose. There are here, in this vicinity, six ministers, not one of whom will preach in each other's pulpit. Now, I will contribute as much and more than any one else to civilize these my countrymen."

## CHRISTIAN PRAYER.

## No 2.

There lives not a man who is independent. Among the whole assortment of beings that constitute society, taking into account the hundreds of millions which make up the entire number of earth's inhabitants, not a single individual can be found whose life does not depend upon more than himself. Riches, nor honor, nor authority, can purchase exemption from this universal obligation. The king upon his throne, the statesman encompassed with authoritative dignity, the nobleman with his estate, and the capitalist with his tens of thousands, are still subjected to the necessity of dependency.

If, then, such be man's condition in relation to things natural and temporal, how much more is he dependent in relation to things supernatural and spiritual? Since, in respect to earthly existence, we cannot be independent while dwelling in the very midst of life, how shall we preserve or enjoy a holy or heavenly life without a humble and practical dependence, and a continual drawing from the only source of divine existence and happiness? Still, this may be called human reasoning; and so it is: and therefore, as we all desire and demand something weightier and stronger on this subject than the best quality of logic, I am also ready with a quotation or two from heaven's own law-book.

'Continue instant in prayer,' says an apostle. There is something in this language deserving especial regard; for these words contain even more than a command. The apostle is exhorting his brethren to a duty formerly commenced, and therefore he says, *continue* in this duty; for how could the Colossian brethren continue in any thing which they had not before practised or begun? Were any brother to direct me a letter, in which, among other things, I would be exhorted to continue an editor, every intelligent person who might see this letter and read this language, would know that I had been, and was still an editor, although I might be wholly unknown to the person who read this language. So with regard to the apostle's exhortation. It proves that those whom he addressed both had been and were then in the practice of praying, because of the impossibility of prosecuting that which had not been commenced. Nothing can be more definite and clear than this phraseology. To continue in life, to continue in health, to continue in faith, always and invariably shows that such has been previously possessed.

The same apostle, in writing to the Philippians, says to them, 'In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.' It seems also, that the brethren of Philippi were accustomed to pray, and therefore the apostle is not giving a command, but directing the scope of

their prayers. He is encouraging their requests and inciting them to greater fulness of petition. He does not command them to begin making request, but to make known their requests in every thing; as if he said to them, 'Not only in some things, but in all things, make known unto God your righteous requests by prayer and supplication accompanied with the giving of thanks.' Paul was a decided believer that God, when requested, always gave liberally; and as he was ever solicitous that those who were called sons of God should be enriched in all the gifts and graces of things spiritual, he exhorts them to ask not only partially but fully. Hence he would have them careful for nothing only in this way, in order that, in the words of another apostle, they might cast all their care upon him who cared for them.

Another passage, found in Peter's first epistle, is to the point. 'The eyes of the Lord are over the righteous, and his ears are open unto their prayers.' Three questions and their answers may not be unprofitable with these words before us. Who are the righteous to whom the Lord's ears are open: are they ministers, bishops, or spiritual lords only, or are they without distinction all who love our Lord Jesus Christ in sincerity? The simple proposal of this question is enough to convince any unprejudiced mind that the righteous are all those who are the people of God independently of rank or office, and that to the very humblest or weakest of them the Lord will hearken. 'He will not despise the prayer of the poor.' Again, where, in what place or places, can the Lord be approached that his ear may not be closed to prayer: in a 'church,' within the sound of a preacher's voice, or by a Christian-Jewish altar? Moses no longer wears his veil, and Solomon's temple has long been demolished and no longer contains or confines the divine presence; and therefore God now is neither a respecter of persons or of places. No one doubts the propriety and the duty of praying in the Lord's house, praying *with* and *for* the public servant of the Lord while engaged in christian worship, or joining with a company of brethren in praying at a certain place for a special and scriptural object; but still we are safe while we imitate Paul in praying by the sea shore, in a ship, or in a prison, or in any place where we have opportunity. 'I will,' says he 'that men pray every where.' But then we may ask if there be any particular or consecrated times when the Lord hears prayer, or rather we might enquire, are there any unconsecrated or unacceptable times when the Lord cannot and will not hear prayer—will not listen to the petitions of his people? In other words, shall we regard Lord's day, exciting meetings, and seasons of peculiar impulse as the only acceptable periods when the Lord's ears are open to his people's prayers? Rather, shall we not agree with Paul, and 'come boldly to the throne of grace, that

we may obtain mercy, and find grace to help *in time of need.*— We may require to notice this language again, but in the meantime we may remember that the Lord will hear the prayers of all his people, in all places, and at all times.

In a multitude of passages I select only one more. It is also from the apostle Peter. 'Likewise, you husbands, dwell with your wives according to knowledge --- as heirs together of the grace of life; that your prayers be not hindered.' It is evident there was not so much scepticism on the subject of prayer when Peter wrote this epistle; for there is something here like social or family prayer. Husbands are exhorted to live with their wives in such a manner that they may 'continue in prayer,' or that their prayers might not be hindered. They must then have been in the habit of this social petition, else it would be unmeaning to speak of its being prevented. We could easily hinder a stream from running in a certain channel by turning it into another; but it would puzzle the most skilful to hinder a stream from running that never existed, and never ran in any channel. We are therefore assured that in Peter's time believing husbands were given to prayer from the very fact of his mentioning they ought not to be hindered. Certain I am that if the apostle were living in this day, if he were to direct an epistle for the benefit of some husbands and wives in Canada, he would say nothing about hindering their prayers, for the best of all reasons, that their prayers never could be hindered, they never having blest themselves in this way. It would be still more difficult than for a Camel to pass through the eye of a needle to prevent the prayers of people who never make any.

These instructions, intimations, and exhortations are abundant; clear, and as emphatic and authoritative as language can express. An exhortation is frequently better, if anything can be better, than a command; for it goes upon the principle that the duty is already understood and acknowledged, rendering further teaching unnecessary, only to encourage, direct, and establish.

Still, these allusions and examples do not afford satisfaction to Mr. Prove-more-than-all. He demands the reason why there is not in all the epistles a broad and unequivocal command authorizing and enforcing the duty of prayer, if it be a duty. Lest some should suppose there is the weight of strong objection in this demand, we submit one sentence in reply. It is written in italic to attract attention. *Unbelievers in primitive times were not taught to pray, and believers immediately began to pray without being taught from the fact of understanding and embracing the gospel.* It was no more necessary to command the converts of the apostles to commence praying than it would be to teach water to run down the side of a hill. Soon as they saw God.

and Christ, and themselves in the light of the gospel, their prayers were as spontaneous and natural as it is for the eye to receive the rays of the sun. Hence, no necessity for an injunction, but simply to exhort them to pray frequently, fervently, and fully.

Fearing that I may not be clearly understood on a point of so much importance, I will take the liberty of further illustrating. Allow me to fancy myself thoroughly acquainted with agricultural science, and that I am desirous a certain farmer in Orchard Township, Granary District, Canada West, should know and practise all that belongs to scientific cultivation. I address him a letter. I make suggestions. I explain the advantages resulting from the course I recommend. I advise him to receive and follow my instructions. But observe, I do not request or enjoin upon him to become a farmer. This would be useless. He is a farmer already. All that I communicate is simply designed to assist him in becoming a better and more perfect farmer. He plows; but I wish him to plow deeper and more thoroughly. He sows; but I have an improvement to offer in sowing. He reaps; but not expeditiously. He prunes; but his orchard would produce better if he pruned differently. Now, my whole effort is to direct his farming labours aright, not for the purpose of inducing him to begin these labours.

Substituting an apostle for myself, and a believing man for a farming man, let us apply the figure. The apostle does not require to enjoin the believer to pray, any more than I required to command the farmer to commence farming. The believer prays; but he expresses not all his wants. He gives thanks; but not in everything. He supplicates; but not frequently enough, nor with sufficient ardour and warmth. He prays, he supplicates, he gives thanks; but he needs encouragement and instruction to perform these constantly, ardently, faithfully, intelligently, and acceptably. The apostle therefore has only to request this believer to cultivate the spirit of prayer, tell him what to pray for, when to pray, and how to pray. Thus, the spirit, manner, scope, and constancy of prayer is what principally occupies the mind of the inspired teacher in writing on this subject to the congregations.

Another lesson at a more convenient season.

CONDUCTOR.

Eramosa, 5th June. 1846.

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PREVALENCY OF FALSEHOOD.

Dear Brother Oliphant,

In connection with your remarks on my letter inserted in the 5th No. of "The Witness," you expressed a desire

that I or some other brother should farther prosecute the subject there taken up, and in doing so you propose a question, designed, as I suppose, to lead to the consideration of a particular feature of the subject. Your question is "Who, what characters, or what class of deceivers, in the scriptural sense of the word, are liars?" I am not certain that I have correctly apprehended the meaning of the query, but have answered it according to what it suggested to my own mind; and whether that, in any measure, has been brought out which you desired to elicit, the sequel will show.

There is a class of persons frequently referred to in the word of God, who are declared to be liars, and so styled, not because of unfaithful oral testimony being borne by them, but for that which, in the judgment of God and man, is equally sufficient to stamp the person who is guilty of it with the ignoble name of "liar." And no doubt many who do not to the eye of man exhibit that which would lead him to view them in this light, yet to the all seeing eye of Jehovah they appear, and will, if they reform not, be exposed before an assembled world as bearing the character of 'liars.'—Those then to whom I refer, are such as are liars by action or conduct—are those, who, while they profess by the position they occupy, and by certain actions they perform, to be the people of God, do by the course they pursue, the spirit they display, and the conduct they are guilty of, evince that they are practically liars.

A reference to a few passages of scripture will probably place the subject more lucidly and practically before your readers. God, in speaking by the prophet Ezekiel of a people of the description referred to, in language most powerful and condemnatory, sets forth the conduct of the Israelites as being of such a nature as, according to the language of scripture stamped upon them the appellation "liars." Let us read the description of the people's actings as delineated by the spirit of God. "Thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses; and speak one to another, every one to his brother, saying, come I pray you and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that has a pleasant voice, and can play well on an instrument; for they hear the words but they do them not." They are thus represented as saying, both by their words and by their attendance at that place where the mind of God was made known, that they revered the divine will, were anxious to ascertain it in order to be guided by it, that they cherished much love to God, his appointment and his laws, but as giving the lie to these professions by their neglect of his teachings and violations of his moral precepts; for "he looked for judgment but beheld oppression; for righteousness, but behold a cry." Ezek., xxxiii 30, 31, 32. Isa. v, 7.

Again, Jehovah by the prophet Isaiah, with the most pointed and pungent expressions gives utterance to his indignation and abhorrence of the conduct of those professedly engaged in his service. "Hear the word of the Lord ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me, saith the Lord. Bring no more vain oblations; incense is an abomina-

tion unto me ; the new moons and sabbaths, the calling of assemblies I cannot away with ; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth ; they are a trouble unto me ; I will hide mine eyes from you ; yea, when ye make many prayers I will not hear." Why was it that God expressed such strong aversion to, and abhorrence of the services in which these persons were engaged ? Was it because they were observing meetings, and presenting offerings, which he had not appointed ? Why was it that his eyes were to be shut and his ears closed when they spread forth their hands and poured out their supplications before him ? Was it because he was no longer the hearer and answerer of prayer—because he was no longer that God of whom it could be said—"He heareth the cry of the afflicted?" Was it because he no longer delighted in those who hoped in his mercy ? Most assuredly, No. God himself furnishes an all-sufficient reason for the feelings which he cherished and the language which he uttered. "Your hands are full of blood." Yes,—notwithstanding their professed attachment to God's appointments, and devotion to his service, they were regarding iniquity in their hearts and practising it in their lives—they were insincere in their professions—they were hypocrites—they were practically liars. Thus the spirit of God, speaking through David, when describing conduct similar on the part of their fathers, represents them as lying to their Creator. "When he slew them they sought him ; and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless, they did flatter him with their mouth, and they *lied* unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant." Isaiah, i. 10—15. Ps. 78. 34—37.

The beloved disciple in his first epistle, plainly enunciates the judgment of God, respecting those whose professions and conduct are of the character to which reference has been made, when he declares (ch. i. 6.) "If we say that we have fellowship with Him, and walk in darkness (live in sin) we lie and do not the truth". Thus, if, while we profess to have fellowship with the God of purity and love, we, in our daily fellowship with our fellow-men, act under the influence of principles, and are guilty of practices abhorrent to the eyes of Him who designates iniquity as that abominable thing which his soul hateth—if, while, by our attendance upon the appointments of Jehovah, and by our assembling ourselves with his people, we say that we fear and love his name, we yet, in the language of Ezekiel, "allow our hearts to go after our covetousness" and, it may be, for the purpose of gratifying the grasping desire of this principle, will add to this sin those of dissimulation and misrepresentation, according to the spirit speaking by John, we "lie and do not the truth"—are liars.

If, while a Christian profession is made, we cherish a spirit of envy and strife, and manifest this by secretly slandering the good name of our neighbours, or, it may be, of those to whom we professedly give the acknowledgement of brotherhood and christian love, we, in the language above "lie, and do not the truth," or in that of the apostle James, "lie against the truth" Jas. iii. 14.

As by our Lord and his apostles we are taught that the same sincerity of heart and purity of motive which are requisite under the former dispensation,

in order to "the thoughts of the hearts and the words of the mouth" of the worshipper of the Living God ascending with acceptance, are still required by him who is "a spirit and who seeketh that those who worship him should do so in spirit and in truth," we are also instructed that those, under the new dispensation, whose conduct is discordant with their profession—those who "profess to know God but in works deny him"; are still according to scripture phraseology declared "liars." Thus our Lord plainly speaks to the Jews as persons entitled to this dishonorable appellation, because while they declared themselves the children of God, instead of manifesting that love to his truth which characterizes his children, they gave expression to a spirit and practice the very opposite. John vi. 45. comp. vs. 41 and 42.

The apostle John in still stronger language declares the same soul-awing truth when he affirms, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." It is almost superfluous to remark, that the keeping of God's commandments here spoken of, does not so much refer to attention to outward institutions of certain appointed times, as to that of being, in our every day behaviour, under the guidance of those high moral principles inculcated by the teaching of our Lord and his apostles, and exemplified in their lives, and as expressed by this same writer when he says, "He that saith he abideth in him, ought himself also to walk, even as he walked." i. John ii. 4, 6.

How powerfully does the truth exhibited in these portions of the sacred word to which I have adverted, display the deep malignity and fearful moral deformity of sin, and the transcendent importance of purity of heart and uprightiness of conduct. It strongly impressed my own mind with the momentous import of the language uttered by Joshua to the Israelites, when, with an evident design to express the holy jealousy of God over those who declare themselves his servants, and that undivided service of heart and life which he expects from such, he said, "Ye cannot serve the Lord for he is an holy God; he is a jealous God; he will not forgive your transgressions and your sins." And, as reiterated by the faithful and true witness in brief but expressive language "Ye cannot serve God and Mammon." No, we cannot at once serve the Devil and serve the Lord—walk according to the flesh and according to the spirit. We must if we would be approved of by God, give him our hearts unfeignedly.

While the subject which has been briefly glanced at is fitted to fill our minds with sacred awe, it is also calculated to swell our souls with the most grateful and adoring aspirations to him who thus, in the plenitude of his wisdom and benevolence, makes use of this in conjunction with the many other influences which he employs for the purpose of rescuing us from the power of that which not only is dishonoring to him, but destructive of our own present and future highest good. How adapted to increase our confidence in his love, and to lead us to lift up our souls unto him, with an unhesitating assurance that we shall be heard, pleading that he would strengthen us by his mighty power, so that we may be enabled to resist and overcome the evils which he desires may be destroyed, and that thus "the good pleasure of his goodness may be fulfilled in us, and the effect of faith with power."



That the presentation of this truth may have these effects upon him who has written and those who may peruse it is the sincere prayer of  
Your affectionate brother,

C.

19th May 1846.

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MR. LEAVITT AGAIN!

SECOND END OF THE CONTROVERSY !!

On my arrival in Picton on the 21st of June, another very long epistle awaited me from my controversial friend, Mr. Leavitt, dated, Belleville, May 14th. One would have readily supposed that I could never again be noticed by this universal gentleman, who, in the plenitude of his literary and religious benevolence, formerly convicted me of so many wilful falsehoods and wicked motives. But, lo, I find that 'his hand is stretched out still,' and that his love, even to those whom he should hate, is only measured by the measuring rod of infinitude. And, too, he is growing in knowledge and in grace, not indeed the knowledge of God, nor the grace of our Lord Jesus Christ, but of a kind and a quality of which I have little practice in describing. As a sample of the sweet-smelling blossoms of this May-Flower, now sent me as a savoury forget-me-not, I request the reader's attention to the following quotations :

"I rejoice that my last had the desirable effect of measurably producing a reformation in your manner and style of writing, and that my labour has not been in vain in curing you of that spirit of self-righteousness which is the balm of modern Christianity, and which has characterized the conduct of hypocrites in all ages of the world." "I have long since heard, brother Oliphant, of individuals who unfortunately were so addicted to falsehood, that other people could not believe them when they spoke the truth. It appears however, that you are doubly unfortunate, as others *cannot* and you *will not* believe your own written testimony." "I now once more take you at your offer, and assure you that I am ready to respond to what you offer in proof of your own damnation." "If you are as ignorant as you pretend, you are certainly a object of pity, and more fit for to be an inmate of an insane hospital than to occupy an editorial chair. On the other hand, if you have resorted to so miserable a subterfuge merely to avoid a controversy of your own seeking, you are better qualified morally speaking to be in a penitentiary than a pulpit."

The above-mentioned letter would be wholly published, only, that, 1st, The document, as a whole, is not to the point. 2nd. It would be a waste of paper, time, and thought to print and read it. 3rd. The author's talents, intelligence, literary and moral courtesy, are as fully revealed in his past efforts as they would be were this letter published. 4th. The proofs of my depravity and hypocrisy have been already as clearly stated and as well confirmed as they are in the present communication. 5th. The readers of the Witness are discerning enough to receive the evidence on any subject without a second edition of the same logic : and as my ignorance, wickedness, deceitfulness, and self-righteousness were fully proved in a letter already before the public, it would be superfluous to publish this, seeing its tone, spirit, and matter, in reference to my character, are the same.

The controversy is declined in these words:—"Ready for the discussion soon as you lead the way". or if you do not believe or cannot defend the affirmation of the first proposition, I'm ready, as I ever have been, to take the affirmative and lead in the discussion of the second." Exactly so—and how full of love! I understand him perfectly. He benevolently gives me the choice of three different ways

of telling one of three falsehoods to make room for his proving the final holiness and happiness of all men! First, I am to affirm a proposition that would make me appear not only as a boasting controversialist, but a daring and war-loving chieftain, eager for fight, and as having given a challenge that I never gave. Or, second, I must kiss the Pope's toe, and say, 'I renounce, I renounce.' Or, third, I am to make a trembling acknowledgement that I am too ignorant and weak to vindicate what I believe when opposed by one of this gentleman's ability.—Were I not to be suspected of retaliation, I would now ask, who *loves* falsehood? who *desires* hypocrisy? who *depends* upon dishonesty? For this champion Count ever commences the controversy when I consent to become guilty of some variety of falsehood!

With Mr. Leavitt himself I have nothing more to do. The world, he is assured, will justify him, and I am as fully assured the Church will justify me, in giving no more attention to the controversy. He feels under no obligations. Neither do I. So the matter ends. He considers that I have deceived and falsified, and I return the compliment. The community has the means of judging. With this I am satisfied. 'Let every one be fully persuaded in his own mind.'

CONDUCTOR.

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LETTER FROM QUARTUS.

Brother Oliphant,—

DEAR SIR,—When I wrote my address to the brethren and endeavored to induce them to assist you to make the Witness as interesting and useful as possible, I had no idea, that to be consistent, a monthly communication from myself must be forthcoming. Did you ever hear the anecdote of the decoy duck? It is something like this,—money being required for some benevolent purpose, an individual with a generous heart and an empty purse placed his name first on the subscription list for a considerable sum. His noble example was quickly followed by others, and immediately a very handsome amount was pledged. On being called upon for the money he very significantly asked the collector—'will you destroy your decoy duck?' The meaning of which obviously is,—that as he had been the means of procuring a large amount of money from those who were more able to pay, he concluded himself should be exempt! I did not however intend to act the Stool pigeon, further than to draw the brethren into the line of duty. Here I was satisfied to remain with them and to bear according to my ability, the heat and burden of the day. At the same time, I felt assured that were my circumstances known, less would be required from me than from many others.

Perhaps you fear that although many are able, few are willing to assist you in your arduous undertaking, and hence you immediately embrace the opportunity of securing me by "binding me with my own laws." Well, be it so, in such a case I should perhaps quietly submit, and enquire—what wilt thou have me to do? Conscious that the best service I could render would be to procure the services of others, allow me to say again to the brethren—"the Lord has need of you". In these last days perilous times have come, men are lovers of themselves—lovers of pleasure more than lovers of God. The God of this world, by adapting his plans to the views and circumstances of men in pagan and civilized society, and by

transforming his servants into ministers of righteousness—seems to have succeeded almost to his own desire in leading poor helpless man captive at his will! out of the church, the sneering unbeliever scoffs, and glories in his shame—in the church men turn the glory of God into shame, and follow lies—professing to know God, they in works deny him. “From the crown of the head to the sole of the foot, the whole head is sick—the whole heart is faint.”

Shall we, brethren, in this state of things, fold our arms and quietly watch the progress of events? Are we satisfied to remain spectators, while *our David* goes forth with a sling and a stone to slay Goliath, and to put to flight the armies of the aliens? Why stand we all the day idle. The conqueror shall inherit all things. Let us then be strong in the grace which is in Christ Jesus—join with all who love the Lord Jesus Christ in sincerity, and march forth like an army with banners—conquering and to conquer until the kingdoms of this world become the kingdom of the Prince of Peace!

Roll forward blest Saviour, roll forward the day,  
When all shall submit and rejoice in thy sway;  
When men of all nations, united in praise,  
One vast hallelujah triumphant shall raise.

Brethren, our character, and even our existence as a “peculiar people,” has hitherto been almost unknown in Canada. In some places we have been peculiar for erroneous views and unworthy conduct. The *Witness of Truth* has been established partly for the purpose of “defining our position;” and this it can effectually do by exhibiting through our communications, the objects we have in view and the character we possess.

Some, instead of assisting either publicly or privately, may indulge in fault-finding and censure—not considering that the very faults they notice may be occasioned by their own neglect.

Perhaps, brother Oliphant, you may not feel thankful to me for urging the brethren to help you, implying as it does, that you are incompetent to accomplish what you have undertaken. Should you at any time feel disposed to use your logic in this manner, I desire you will simply conclude that I wish others to assist you on my own account.

QUARTUS.

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#### CO-OPERATION MEETINGS AND PROCEEDINGS.

BELOVED BROTHER,

I have been requested to forward to you for publication, the following proceeding of a co-operation, comprising the Churches in Eramosa, Esqueving, and Erin. Might it not be well to call the attention of the brethren to the importance of being more united in the work of converting the world?

ERAMOSIA EAST, 8th Feb. 1846.

At a meeting of messengers from the churches in Eramosa and Esqueving, held in the house of brother I. Stewart, brother W. A. Stephens having been chosen to preside, stated the object of the meeting to be the adoption of measures for the more efficient spread of the truth by means of Evangelists.

Brother L. Parkinson further explained that it was desirable that the co-operation already existing should be more efficiently organized ; when it was

Resolved, 1st, That a general Treasurer be appointed whose duty shall be to receive the contributions of the several churches, and to disburse the same as instructed by a committee appointed by the co-operation.

2nd. That brother L. Parkinson be appointed general Treasurer.

3rd. That a general Secretary be appointed whose duty shall be to conduct the correspondence of the co-operation, and to record its proceedings in a suitable book.

4th. That brother W. Oliphant be appointed general Secretary.

5th. That a chairman be chosen whose duties shall be to preside in the meetings of the co-operation, to call special meetings should circumstances so require, and, in general, to see that the objects of the co-operation be carried into effect.

6th. That brother W. A. Stephens be appointed President of the co-operation.

7th. That the co-operation shall meet semi-annually, viz: on the first Lord's day in June, at 4 P. M., when officers for the following year shall be chosen ; and on the first Lord's day in December at the same hour.

8th. That the Secretary be required to furnish annually an abstract of the proceedings of the co-operation during the year previous.

Brother Black having given to the meeting a statement of his operations in company with brother Menzie, it was

Resolved, 1st, That this meeting highly approve of the course pursued by those brethren.

2nd. That the balance of the funds available, after remunerating those brethren, be appropriated to sending two brethren on the route over which they have passed.

Eramosa East, 7th June, 1846.—The co-operation met according to adjournment. Messengers present from the churches in Eramosa, Erin, and Esquesing. After prayer, and a suitable address from the President, it was Resolved.

1st. That the officers previously appointed be continued for another year.

2nd. That the funds now at the disposal of the co-operation be paid to brother D. Oliphant in consideration of his services in the cause of truth in time past, and in expectation of still further service.

3rd. That this co-operation is willing to assist the brethren in Waterloo in sustaining brother Correll for the current year.

4th. That it shall be the duty of the messengers of the churches to take the necessary steps to ascertain the amount that will be paid by the churches respectively into the general Treasury for the service of the coming year, and to report the same at the next semi-annual meeting.

5th. That this meeting adjourn until the first Lord's day in December next, then to be held at four o'clock P. M., in the same place.

WILLIAM OLIPHANT.

Secretary.

## AN APOLOGY INSTEAD OF A REALITY.

Dear Brother,

In reference to your disappointment that an account of the travels of brethren Black and Menzies has not been furnished for the *Witness*, I would remark, that on their return, brother Black related to the churches by whom they had been employed, what they had done, I was present and heard brother B.'s statement, but not expecting that he would depend on me or any one else to write a statement for the press, I took no steps in the matter, and now I find it impossible to furnish a correct account. Knowing that every thing in reference to the progress of the cause, is received with much interest by the brethren, I trust all travelling proclaimers will feel the importance of gratifying them in this respect.

In love,

W. OLIPHANT.

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GENERAL MEETING AND SPECIAL NEWS.

According to adjournment of last year, and as intimated on the cover of *Witness* number seven, our general meeting was held in the village of Oshawa, commencing on the twelfth and ending the fourteenth of June. The objects of the meeting, so far as I learned, were measurably although perhaps not fully attained. Since these annual assemblies are designed more immediately to extend and cultivate acquaintance among brethren, to ascertain the condition, prospects, and necessities of churches and communities, and to edify, teach, and establish one another by inspired counsel, instruction, and exhortation, it would seem worthy of the brethren to interest themselves in attending. If, in Solomon's time, 'good news from a far country' was so full of gratifying interest, there is little doubt that good news from the furthest parts of the same country might be interesting and desirable.

Indeed, we should in mutual affection desire to become acquainted with the state and standing of our brethren, in all their joys and sorrows, hopes and fears, advances and calamities.—Whether their history on their prospects be good or evil, prosperous or adverse, it is our duty, and we should be anxious, as Christian brethren, to ascertain. 'To love as brethren'—'to rejoice with them that rejoice, and to weep with them that weep,' are now as obligatory as when first uttered by the spirit. As exemplary fellow disciples, we should all be sympathizing, affectionate, interested in each other's welfare, assisters of one another, ready for every work having for its object the good of the whole brotherhood; and if so, we will be forward in finding opportunities to enquire into the condition and circumstances of individuals and congregations, in order to make full proof of our brotherly love.

The weather, the roads, the season, the locality, were all favourable for a large assembly. Still, the meeting, during the first two days, was not large. How happily these days were spent by them who were in attendance, I cannot justly say, as, being in ill health, I purposely avoided their labours and their pleasures. On Lord's day however a respectable concourse was in attendance. Brethren Scott and Parkinson delivered addresses in the forenoon, and brother Kilgower gave an address in the afternoon. It was good to be there. We had a pleasant day.

It was my fortune on Monday morning, in Bowmanville, on my way to Picton, in company with brethren from Prince Edward, to meet brothers Scott and Ash, who were appointing a meeting for the evening, and requested my stay. I consented. The meeting was appointed for half past six, P. M., previous to which we had the pleasure of seeing brother Scott introduce four candidates into the Christian Kingdom by immersion.—This did not happen 'at Jordan where John was baptizing', but at the shore of the lake; two miles south of Bowmanville, near Port Darlington. May they walk worthy of their profession, and honour the doctrine of Christ, is my earnest prayer.

Another meeting was appointed for the same place, Tuesday evening, for myself, as brother Scott was compelled to leave, and in the meantime we all journeyed to Oshawa. While there on Tuesday, in view of some having determined to put on Christ, a meeting was given out for Thursday evening, at which I had the privilege of immersing two individuals who made the good confession. The Lord go with them, stand by, strengthen, and establish them; and to his name be the glory! O that all who submit to this most solemn ordinance might in reality find it a death and a resurrection—a death to sin, and a rising to walk in a new life.

Not only in the places now mentioned, but in many other places I could name, the aspects and prospect are more than usually favourable to our cause; and had we enterprise enough to have a little religious capital in the form of evangelical talent invested, I am as certain as I live that we would bless ourselves, bless our country, and lay up in store for eternity,

CONDUCTOR.

Steamer "Prince of Wales," Bay of Quinte, 21st June, 1846.

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"Uninterrupted passion, or gratification of sense, is madness, and madness is the death of the soul. Folly is the germ of misery, and wisdom unfolds it to view."

"He who learns from every one is wise; he who governs his passions is powerful; and he is rich who is content."

## WORTH READING.

A SHORT SERMON FROM WILLIAM JAY.

“That whether we wake or sleep, we should live together with him.”  
 1 Thes. v. 10.

How well does the Apostle call the Redeemer “our life.”—There are three modes of expression by which our relation to him under this character is held forth; and they all furnish matter for the most important meditation. We are said to live *by* Him—“He that loveth me, even he, shall live *by* me.” We are said to live *to* Him—“They that live, should not live unto themselves, but *unto* Him that died for them, and rose again.” And we are said to live *with* Him—“That whether we wake or sleep, we should live together *with* him.”

To judge of this state, we must consider where he lives; and how he lives; and what he is; and how far he is able by his presence, to bless us, and make us happy. For though our happiness, with such a nature as ours, must be social, it is not a privilege to live with every one. With some, it would be a misery to dwell even here; and to have our “portion with the hypocrites and unbelievers;” and to be with “the devil and his angels;” this will be hell hereafter. But O, to unite with those who will be all loveliness; to embrace, without any fear of separation, those who were endeared to us on earth; to sit down with Abraham, Isaac and Jacob, in the kingdom of God; to join the innumerable company of angels! But, above all, to live with Jesus! To be with him, where he is, to behold his glory. To walk with him in white! To reign with him!—for ever and ever!—this is far better.

The season for enjoying it is, “whether we wake,” *i. e.* live, or “whether we sleep,” *i. e.* die. It takes in, therefore, time and eternity; our living with him in earth and in heaven; in the communions of grace, and the fellowships of glory. These are inseparably connected, and are essentially one and the same condition with regard to him; but they differ in degree as the bud and the flower, the dawn and the day, the child and the man, differ. His people live with him now, but not as they will live with him hereafter. Now he is invisible—then they will see him as he is. Now their intercourse with him is mediate, and often interrupted—then it will be immediate, and free from annoyance. Now they are with him in the wilderness—then they will be with him in the land flowing with milk and honey. Now they groan, being burdened with infirmities, and cares, and troubles—then they will be presented faultless before the presence of his glory, with exceeding joy. Yet, whether they *wake* or *sleep*, they live together with him.

And does not this more than indicate his divinity? How else can they live with him *now*? He is no more here as to his bodily

presence, for the heavens have received him. Yet where two or three are gathered together in his name, he is in the midst of them. Yet he said, Lo! I am with you always, even unto the end of the world. Yet, says the apostle, We live with him even while we *wake*! Yet at the same time, others live with him when they *sleep*—The dead are with him above, while the living are with him below! How? unless he pervades all periods, and occupies all places? How? unless he can say, "Do not I fill heaven and earth?" It is obvious the apostle viewed him as omnipresent, and could say, "Whom have I in *heaven* but Thee? and there is none upon *earth* I desire beside Thee."

Here is your happiness Christians; it is your union with Christ. This prepares you for all seasons, and all conditions. Do you think of life? This is sometimes discouraging; especially when you contemplate the prospect in a moment of gloom. But why should you be dismayed? If you *wake* you will live together with him. If your continuance here be prolonged, you will not be alone; He will always be within call, and within reach. He will render every duty practicable, and every trial supportable, and every event profitable. And, therefore, whatever be your circumstances, you may boldly say, "Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." Do you think of death? This is often distressing, and there is much in it to dismay—if viewed separate from Him. But if you *sleep*, you will live together with him. Death, that serves every other bond, cannot touch the ligatures that unite you to him. As you leave others, you approach nearer to him; you get more perfectly into his presence—you are forever with the Lord.

Voltaire more than once says, in his Letters to Madame Dufand, "I hate life, and yet I am afraid to die." A christian fears neither of these. He is willing to abide, and he is ready to go. Life is his. Death is his. Whether we wake or sleep, we shall live together with him.

A New way of reading Acts 8: 36—39.

AS DEVISED BY THE CLERGY.

"And the parents took their child to a certain meeting-house, and said, see here is water in the basin, what does hinder to us have our infant christened? The minister answered and said, if either of you believe, it may be done. The father then answered, saying, I believe in the Westminster Confession of Faith, and Catechisms Larger and Shorter. Then the priest, the parents, and the child drew near to the basin, and after consecrating the element, the priest besprinkled the infant's face. Then the spirit of Anti-Christ caught away the parson and he was



found in the sacred desk ; and the parents went on their way with the child crying, until its tears mingled with, and washed off, the sacred dew."

#### OBITUARY.

Departed this life, at her residence in Athol, on the 22nd of June, sister MIRIAM BENTLEY, consort of WILSON BENTLEY, Esq., after a lingering illness of almost three years. Her complaint was pulmonary consumption. Although for the last twelve months her physical energies were much enfeebled, she was not wholly confined to her sick chamber until a short period before her decease. Personally acquainted with sister Bentley, I can speak of her kindness, amiableness, and sincerity without hesitation, and sympathize with those, who by the tenderest ties of relationship and affection, fondly cherish her memory.

To the christian, every trial and affliction is sanctified ; and therefore while we mourn the loss of one whom we love, our sorrow is tempered by the reflection that One who loves us has inflicted the wound, and will apply a remedy of healing balm in due season ; for He has said, " I will never leave thee nor forsake thee." " My grace is sufficient for thee."

" Good when he gives, supremely good,  
Nor less when he denies ;  
Even crosses in his Sovereign hand  
Are blessings in disguise."

D. O.

On the eve of departing on a long journey, occupying at least some three or four months, I would intimate that my personal attention to the affairs of the witness will not be practical, but having made the necessary arrangements for the continuance of the paper, and management of business in my absence, I have the fullest confidence that all matters will be faithfully and punctually performed as though personally present. Letters therefore will be addressed to me as formerly. Subscriptions also received as if I were in Picton. Those who have engaged their correspondence during my absence, failing to fulfil their promises, may expect to be rebuked, and that " sharply," if it please the Lord to bring me back to write again where I am now sitting. The way of all transgressors, we learn from Solomon, is hard,—but the way of some is harder than others ; and as I am a special advocate for truth on all occasions, and doubly so when the welfare of many others is at stake, you may rely on it, brethren, that I will take up a steel pen and say some very hard things, should you cross the parallel lines of sober truth in this matter. But as I have much confidence in you, I will, meantime, with the apostle, say, " Finally, brethren, farewell."

CONDUCTOR.