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THE

WITNESS OF TRUTH.

Vol. V.

OSHAWA, JUNE, 1850.

No. 6

ADDRESS OF THE AMERICAN PEACE CONGRESS COMMITTEE.

TO THE PEOPLE OF THE UNITED STATES.

The month of August last witnessed at Paris a Congress or Convention of persons, from various countries, to consider what could be done to promote the sacred cause of Universal Peace. France, Germany, Belgium, England, and the United States, were there represented by large numbers of men, eminent in business, in politics, in literature, in religion, and in philanthropy. The Catholic Archbishop of Paris, and the eloquent Protestant preacher, M. Cocquerel—Michail Chevalier, Horace Say, and F. Baptist, political economists—Emile de Girardin, the most important political editor of France—Victor Hugo, illustrious in her literature—Richard Cobden, the world-renowned British Statesman, the unapproached model of an earnest, humane, and practical reformer—and Lamartine, whose high glory it is to have turned the French Revolution, in its early days, into the path of peace—all these gave to this august assembly, the sanction of their presence or approbation. M. Victor Hugo, on taking the Chair as President, in an inaugural address of most persuasive eloquence and skill, shed upon the occasion the illumination of his genius; while Mr. Cobden, participating with signal ability in all the proceedings, impressed upon them his characteristic common sense.

The Congress adopted, with entire unanimity a series of resolutions, asserting the duty of governments to submit all differences that may arise between them, to Arbitration, and to respect the decision of the Arbitrators whom they may choose;—also asserting the necessity of a general and simultaneous disarming of the nations, not only as the means of reducing the vast expenditure absorbed by armies and navies, but also of removing a permanent cause of disquietude and irritation. The Congress condemned all loans and taxes for the prosecution of wars of ambition or conquest. It earnestly recommended the friends of peace to labor to prepare public opinion, in their respective countries, for the formation of a Congress of Nations, whose duty it will be to revise the existing international law, and to constitute a High Tri-

bunal for the decision of controversies among Nations. In support of these objects, the Congress solemnly invoked the various representatives of the Press, so potent to diffuse truth, and also all ministers of Religion, whose holy office it is to encourage good-will among men.

The work then begun, has continued since. Large public meetings in England and the United States, have welcomed the returning delegates. Men have been touched by the grandeur of the case Not in the aspirations of religion and benevolence only, but in the general heart and mind has it found a cordial reception—filling all who embrace it with new confidence in the triumph of Christian truth.

Another Congress or Convention has been called to meet at Frankfort-on-the-Main, in Germany, in the month of August next, to do what is possible, by mutual counsels and encouragement, to influence public opinion, and to advance still further the cause which has been so well commended by the Congress at Paris.

To promote the objects of this Congress generally, and particularly to secure the attendance thereupon of a delegation from the U. States, in numbers and character not unworthy of the occasion, a Committee, representing the friends of peace throughout the country, of various shades of opinion, has been appointed under the name of the "PEACE CONGRESS COMMITTEE FOR THE UNITED STATES." This Committee now appeal to their fellow-citizens for co-operation in this work.

The Committee hope, in the first place, to interest our Government at Washington in the objects contemplated by the proposed Congress. As this can be done only through prompting of the people, they recommend petitions to our National Congress.

As the number of delegates to the proposed Congress is not limited, the Committee hope to see States, Congressional Districts, towns, and other bodies, represented there. Every delegate will be a link between the community, large or small, from which he comes, and the cause of universal peace.

The Committee recommend that a State Convention be called in each State, to choose a State Committee to labor in the cause, and also two delegates at large from the State.

Also public meetings in towns, and other smaller localities, to explain the objects of the Congress, and to choose local delegates.

The Committee also recommend to the religious and literary bodies of the country, as our churches and colleges, to send delegates to the Congress.

In making this appeal, the Committee desire to impress upon their

fellow-citizens the practical character of the present movement. Instead of the *custom or institution* of War, now recognized by the international law, as the Arbitrer of Justice between Nations, they propose, by the consent of nations, to substitute a system of arbitration, or a permanent Congress of Nations. With this change will necessarily follow the general disarming of the nations down to that degree of force which is required for an internal police. The barbarous and incongruous war system, which now increases our Christian civilization, as with a coat of mail, will be destroyed. The enormous means, thus released from destructive industry and purposes of hate, will be appropriated to productive industry and purposes of beneficence. To contribute to this consummation, who will not labor?

The people in every part of the country,—East and West, North and South,—of all political parties and all religious sects, are now invited to join in this endeavor. So doing, while confident of the blessing of God—they will become the fellow-laborers of wise and good men in other lands, and will secure to themselves the inexpressible satisfaction of aiding the advent of that happy day when peace shall be organized among the nations.

By order of the Peace Congress Committee for the United States.

CHARLES SUMNER, *Chairman.*

ELIHU BURRITT, }
 AMASA WALKER, } *Secretaries.*
 Boston, 1850.

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 "THE FREE GIFT."

"Go preach the gospel to every creature."—*Jesus.*

"That they might be saved."—*Paul*

The divine mission of the Divine Redeemer, designed to give life to dying men, is a theme as fresh and full of favour as when the spirit first imparted language sufficiently hallowed to make it known. God's favour to a world of rebels—Heaven's disinterested love to enemies—the good news of the gospel, offering life to the helpless and hopeless—form a subject that can never grow old. The story told in simple majesty, a thousand times, may yet be rehearsed a thousand times twice numbered, and still it is always new, attractive, and spiritually rich. So long as sin is hateful, will the gospel be lovely: so long as guilt is related to transgression, will the sound of forgiveness be sweet: so long as the world is the receptacle of death, darkness, and disappointment, will life, light, and hope of the salvation in God's Son be inseparable from the fullness of joy and rejoicing.

Man has always needed help. He is now, and has ever been, incapable of self-guidance or self-assistance. Whether conscious of it or not, he has, from the beginning of time, stood in need of "a lamp to his feet and a light to his path," and to be "led in a way that he knew not of" by any knowledge in himself, or in any friend this side of heaven. If at any time he has professed to be wise, he has proved himself the reverse, and become "vain in his imagination," and "through, his ignorance," his "foolish heart has been darkened" and "corrupted." That which is of the flesh, is itself flesh, and that which is of the earth is earthly and transitory; and hence he that has learned of his own heart, "leaned upon his own understanding," or directed his life by the wisdom of his friends, mortal and feeble after his own nature, has in his best estate, only enjoyed what was, is, and will be fleshly, earthly, and fading.

Now thanks be to Him who "bath laid help upon One that is mighty, —"able to save to the uttermost." Therefore if man, fallen man needs help, there is help for him—abundant, free, all-saving, divine. There is power for his weakness, love for his hatred, reconciliation for his enmity, pardon for his guilt, hope for his despondancy, light for his darkness, boundless honor for his deep degradation, a rich and glad inheritance, fadeless and eternal, for his present estate of poverty and woe.

But the gospel is—what? It is, in general terms, "the power of God;" it is "the love of God;" it is "the righteousness of God;" it is "the peace of God;" but let us speak of its elements and its principles more in detail. And here, if we shall speak correctly, we must copy with faithful accuracy from that Board of Missions, all of whom were missionaries, called apostles, whose work it was, by authority of the Lord, to "preach the gospel to every creature." These men "spake as they were moved by the Holy Spirit," or "as the Spirit gave them utterance," and therefore "whose sins soever they remitted," were remitted by the Lord himself, as they were "ambassadors for him." Now as the Lord has sent no new ambassadors into the world since "he gave some apostles and some prophets," it is the more necessary to apply to them as the first and last he has given; for as in their appointment he promised to be "with them," and consequently is with them, "to the end of the world," nothing can be safer than to counsel them concerning every article and item embraced in the favour of God to the fallen souls of men.

Now so soon as man became his own enemy, which came to pass at

the beginning of sin, not long from the beginning of time, God, in the exercise of his unmeasured benevolence, purposed to make a rich present to the world, for the benefit, primarily, of his creature man, now in a condition requiring more than human friendship. But at that period, on account of man himself not being ready to receive and prize it, this divine gift was not immediately bestowed. Great preparations however were made. The Lord spoke to a number of the patriarchal worthies before the Deluge, and subsequently to many fathers, prophets, and men whom he inspired, telling the world through them that "Eye had not seen, nor ear heard, neither had it entered into the heart of man, the things which God had prepared for them that love him." From Abel to Abraham, from Abraham to Moses, from Moses to the Son of Jesse, and from the son of Jesse to "the wise men of the east," when the world was four thousand years old, the Lord was graciously pleased in divers manners to confirm his promise and more fully to reveal his purpose of blessing the human race through a legacy or gift such as even the angels could not comprehend. This greatest of all gifts this gift unspeakable, was "THE LORD FROM HEAVEN."

A marvelous narrative is before us. Messiah, promised often and long expected, at length appears, "lowly, despised, and rejected of men." To the wise men of the world, and to mankind at large, as the prophet Isaiah foretold, he had "no form nor comeliness." None knew that he was Emmanuel; none knew that he was "the Word made flesh"; none knew that he was "God manifest" in the "likeness of men"; none knew that he was "Head over all" and that "in him dwelt all the fulness of the Godhead bodily"; for had they known these things, an apostle has informed us, "they would not have crucified the Lord of glory." Ah! did they crucify him? Was Jesus, the Beloved One, crucified?—! Inspiration answers, he was "put to death in the flesh." Paul preached "a crucified Christ." You have taken and with wicked hands crucified and slain him", said an apostle to those who clamoured for his blood. The cross of the Romans never suspended such a sufferer. Jesus dies! Nature startles and trembles: the Heavens frown and refuse to look on the scene: the sun at meridian height withholds its light: the earth staggers and quakes: rocks reel: even graves open, and the bodies in them start to life at that moment of superhuman impulse when Jesus "bowed his head and gave up the ghost."

He dies!—the grave receives him. Go, sinner, and watch at the tomb of Jesus. With all your sins, with all your guilt, with all your hopeless-

ness, repair to that sacred sepulchre, and watch with soul-earnest vigilance Joseph's tomb where lies the body of the Lord. If Jesus sleeps and wakes not, your sins remain, your fears have no balm, your tears have no cure, your heart no joy, your soul no hope. You have no Deliverer—you are “without God in the world”—if the grave retains Jesus. Sinner!—your destiny is there; your peace, your life, your everlasting all, is at stake.

But, lo, while we talk, a voice comes from above, saying to us, “Come, see the place”—where the Lord lies?—no, but “where the Lord lay.” O sinner, these words are for you. “He is risen: he is not here,” is the angelic announcement from the tomb itself—words of bliss to be sounded in the ear of every inhabitant of the globe. Sinner!—there is hope—hope for you! Jesus rises—he triumphs—the grave gives him back—death yields—the enemy is vanquished—principalities resign their might—he is “Lord of all”—“he that was dead is alive again, and shall live forevermore.”

This however is not all: the gospel has further news. Jesus left the tomb, but he also left the earth. “He is gone into heaven,” says one of the apostolic missionaries whom he inspired to tell the story of the gospel. “He has a name which is above every name,” and a seat above every seat, for he “is on the right hand of God.” And is this glad news to the sons of men on earth? Yes, for he “ascended up far above all heavens, that he might fill all things,” and when he ascended on high, he gave gifts to men.” If therefore men have a Friend, an Advocate, a Deliverer who has “passed into the heavens,” and “fills all things,” and controls “all things”; having “all power in heaven and in earth,” his gifts to men will be in nature and magnitude equal to his exaltation, power, and majesty. Now sinner, listen; for to you is the word of this salvation sent—

It was for that Jesus came into the world—he “came into the world to save sinners.” It was for you he suffered unto death—he “died for our sins.” It was for you he arose from the dead—“raised again for our justification.” It was for you that he passed into the heavens or ascended on high—“exalted a Prince and a Saviour to grant repentance and remission of sins.” Here, then, O sinful man, is your legacy—life, liberty, and love; divine life, divine liberty, divine love: for the remission of sins through a crucified, risen, and exalted Saviour embraces within its justifying, energizing, and regenerating efficacy, life for the dead, liberty for the slave-souled captive, and love for the wrangling animosity, bitterness, and wrath in the unholy heart. But the gospel imparts greater favour; for the life in Christ, the liberty of God's sons, and

the love of heaven, not only bring manifold blessings and spiritual relationships on earth, but the soul thus receiving the smiles of the everlasting Father has also a title to "the heavenly Jerusalem," and is related to all the ransomed throng above, "to an innumerable company of angels, and to the spirits of just men made perfect." Who then would not respond to the anthem of the angelic choir when announcing the advent of the King of the Jews, making the portals of heaven ring with this thrilling melody, "Glory to God in the highest, on earth peace, and good will toward men;" and who would not echo throughout the earth that sublime outburst of celestial enthusiasm by the heavenly host at Messiah's coronation in the heavens, (Ps. xxiv) "Lift up your heads, O ye gates; be ye lift up, ye everlasting doors, and the King of glory shall come in." Who would not desire to be among the friends and attendants of Jesus to "crown him Lord of all," and receive from him honors and immortality?

But, sinner, hearken further; we must survey again the same ground; for the apostles were in the habit of applying these things to their hearers. For while Jesus has visited the earth to seek and to save, and has made himself an offering for sin, and has taken his seat in the heavens to present that offering acceptably in his own person, he is a Saviour to those only who willingly own him in obedience, for he is "the author of eternal salvation to all who obey him," and hence to those only who thus obey. Hence, the spirit or temper of all who heard the gospel when the apostles were the preachers, led them, when they gladly received their word, to ask what the Lord appointed them "to do." And they were, by the Lord's preachers, instructed to "save themselves" by doing that which the Lord enjoined. "Works meet for repentance," or suitable to a profession of reformation, were in request by those whom the Saviour 'called to the ministry.' This was the practice then, and doubtless the best now, because of divine appointment and authority. The primitive converts were thus taught, and thus therefore they acted. Shall their example be followed? or is some other example preferable?

Now those who inquired what the Lord required them to do, were invariably disposed to obey him without waiting to investigate the wisdom or propriety of the things he instituted for their obedience. Do we speak to one of like mind and purpose? Then "hear the word of the Lord"—hear, do, and live! The Lord says by the mouth of an apostle, who then repeated what others had witnessed, *Through his name, whosoever believeth in him, shall receive remission of sins.*"



Mark the whole subject is here: Christ, faith in him, the power of his name, remission of sins. *The power of Christ's name*: do you ask the meaning? The "babes in Christ" in the city of Samaria will tell you; "they were baptized *in the name* of the Lord Jesus." (Acts viii: 16.) Or the converts in the Jewish capitol will inform you after they submitted to the inspired command, "Be baptized *in the name* of Jesus Christ." If the testimony and example of Samaritans and Jews be insufficient, other vouchers may be found in Ephesus, a city of the Gentiles, for certain men there "were baptized in the name of the Lord Jesus." (Acts xix.) Thus, in apostolic times, believers, in his name, shared and enjoy the grace or favour of Christ, and rejoiced in the one blessed hope of their divine calling. Go in faith and do likewise, and the "free gift of God" is yours.

D. OLIPHANT.

N. Y., 28th May, 1850.

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FURTHER QUERIES ON THE OFFICE AND WORK OF EVANGELISTS.

BRETHREN B. S. O. :—The reply you have made to certain inquiries proposed by me a few weeks ago touching the office and work of those general labourers in the Christian kingdom called Proclaimers or Evangelists, reached me two days since through the "Witness." In propounding said queries for your deliberation and response, it was my purpose to preserve the correspondence to a coming day—to be laid in whole or in part before the community as occasion might demand in future. The subject, in many of its aspects and bearings, had been viewed, reviewed, and re-reviewed by me in the years '47, '48, and '49; and an incident—a minor circumstance—recently directed my attention to it anew, which induced an inclination to submit a few questions to you, as brethren of much scriptural intelligence and wisdom, with the design of comparing notes—to ascertain whether my previous reflections on some points accorded with the views and conclusions of others to whose judgment and biblical attainments I could pay more than ordinary regard. It will be simply justice to you and to myself to add, that I am not aware a single point of difference exists worthy of two minutes' discussion. And as you have prepared your answers upon the whole premises not for "private interpretation" but for the press, and hence for the community generally; I am not prepared to doubt the discretion of so doing; nay, upon the whole, I am pleased.

As the subject is far from being exhausted, and as the style of asking and answering questions in imparting and receiving instruction is as

old as the history of Christ's teaching, or as that teaching itself, I take the liberty of engaging your thoughts on the same topic by means of another list of queries, offering, as a reason for additional written discourse upon the matter, your own intimation, "it is little understood." Few queries (for the public) come to the *Witness* office, and I feel disposed, for the future, to press some topics into notice by sending queries out, thus aiming to secure a greater measure of healthy energy and lively reflection upon the things of another world. Until we arrive at "the fullness of the measure of the stature of Christ," our scholarship under him may always be improved; and among the various methods of advancing to perfection, the old way of question and answer has not yet lost its efficacy. Hundreds, nay thousand, I have no doubt will peruse these communications with interest and perhaps with profit.

I again begin, Paul says to the Evangelist in Ephesus city, "Take heed to thyself, and unto the doctrine; continue in them." Is there any allusion here to a continuance in the work of evangelizing for life, or during qualification for the office; or were Evangelists set apart in those days of pure customs for a certain period,—a month, a few months, a year, or any limited time?

"Meditate upon these things; give thyself wholly to them." Are we to learn from this language that when a brother who is chosen to be an Evangelist gives himself at times to other things, not from choice but from necessity, in order to procure the means of living, which the brethren are either not willing or not able to give him, he is no longer an Evangelist though making the work of evangelizing the grand purpose of his life and labours?

Paul, when he visited the city of Corinth, "continued there a year and six months" before the "Jews made insurrection," and "after this tarried yet a good while," and at Ephesus, as he tells the elders of the church, he continued "by the space of three years." Was the apostle in these places as an Evangelist, primarily, or did he make so long a stay in different cities not as an Evangelist but in some other capacity?

"They that preach the gospel, should live of the gospel." Is it the duty of an Evangelist [on the supposition that he resolves to devote himself for life] to be solicitous for himself, take the principal charge of himself in the matter of his support, and urge his claims; or should he leave himself principally in charge of the brethren who recognize him as an Evangelist, and upon their failure to enable him to "live of the gospel" to turn his attention to other labours till he can again la-

hour in the gospel, and thus keep alternating according to his wisdom, his patience, his zeal, and his ability to bear trial, without uttering a complaining word—"bearing all things [of this character] for the sake of Christ"?

The apostle Matthew wrote what is called his "Gospel," and the apostle Paul wrote some twelve Epistles; and while they were thus employing their pens, were they severally doing "the work of an Evangelist": or when a brother at this day devotes a share of his time with the pen, writing for the instruction of sinners and edification of saints, using his tongue as well as his pen in the "work of the ministry," is he, in the scriptural sense of the term, an Evangelist?

Deacon Philip, afterwards the Evangelist Philip, when he converted "a man of Ethiopia, of great authority under queen Candace," journeyed and preached till he came to Cesarea, in the year after Christ 34 or 35; and when Paul made his last tour to Jerusalem, in the year 60, twenty-five years after Philip came to Cesarea, he and others journeying with him, "entered into the house of Philip the Evangelist." Can it therefore be fairly inferred that Philip, a primitive Evangelist made Cesarea his home for twenty-five years; and can it hence be argued that an Evangelist in these days may have a home, labouring a portion of his time there, and still be an Evangelist?

These queries will be, I doubt not, number and matter sufficient for one lesson; after which there are some other things in relation to Evangelists that may be worthy of a share of our thoughts. After our inquiries and responses are all published, I may offer a concise review of them, for the two-fold purpose of making the whole subject familiar by bringing it to view in another aspect, and also for the purpose of testing whether we have spoken "the things that become sound doctrine." Meantime I communicate with all freedom, and I am gratified to see that you respond with all frankness.

Yours, brethren in the Lord,

With divine attachment,

D. OLIPHANT.

Tyre, N. Y., 1st June.

"THE ABRAHAMIC FAITH."

The *Primitive Christian*, a periodical of much spirit, published in former days in Auburn, contains the following. Although there are points in it a little "sharp," it is nevertheless worthy of being read, studied, and inwardly digested, as saith the Episcopal creed. We de-

sign shortly to direct the attention of all our readers to the subject of faith, as that in which the greatest and most divisional differences originate and are perpetuated. Meantime we commend to 'all and singular' of those who read this paper the subjoined remarks upon the Abrahamic faith :—

D. O.

For a long time the teachers of religion of various casts have been in the practice of disputing Paul on the subject of faith. He affirms that faith is a unity, while they insist that it is a plurality. Besides all the faiths that have been advocated by the "orthodox" professors, there is one which has been more recently enrolled on the calendar, and christened "the Abrahamic Faith." Being very fond of antiquity in general, but more especially with such antiquities as claim any affinity with venerable patriarchs, I have been much interested in enquiring into the nature of this "Abrahamic Faith." There is another circumstance, however, which had a very strong tendency to increase our interest, and that is this: The persons who named it speak of it as the very best faith in the universe. Well, now, thought I, if I am not the best Christian on earth, I am, nevertheless, fond of good things, and, as it respects faith, I am exceedingly anxious to have the very best that is extant. I will therefore enquire into this singular faith; and first, I will acquaint myself with the import of its name. "Abrahamic!"—What is that? Why, it is an adjective formed from Abraham, the name of a man. But what the *ic* to Abraham imports, is not quite so clear, unless it mean the same in relation to Abraham that *ist-ic* does in relation to Calvin or *ian* in relation to Luther. The "Calvinistic faith" is the faith which Calvin adopted and advocated, and the "Lutherian" is the faith adopted and advocated by Luther. The "Abrahamic faith," must, therefore, mean the faith adopted and advocated by Abraham.

Well, there is no way of ascertaining what faith he adopted or advocated except by examining his history. From this we learn that faith was imputed to him for righteousness. Of course he had some kind of faith. And it is this faith, which was counted to him for righteousness, that is called the "Abrahamic faith," and which is so highly eulogized by some of our moderns. They suppose it to be the belief of the promise recorded in Gen. 12: 3, "And in thee shall all the families of the earth be blessed;" or in Gen. 22: 18, "And in thy seed shall all the nations of the earth be blessed." The blessing here spoken of, they regard as the blessing of eternal life; and, therefore the belief that all the families of the earth will enjoy eternal life, is called "the Abrahamic faith," and considered as the very best and most benevolent faith that can be found on earth.

There are other persons who suppose that Abraham's belief in the above mentioned promises was the faith by which he was justified, or which was accounted to him for righteousness, but that the blessing which was promised for all the families of the earth was not the blessing of eternal life. Both of these classes, however, are wholly mistaken in regard to the object of the faith of this old gentleman. Whether Abraham believed the declaration, "In thee shall all the families of the earth be blessed," or "in thy seed shall all the nations of the earth be blessed," is neither affirmed nor denied in the Scriptures. The faith which was counted to him for righteousness had no reference to either of these promises. It was the belief of a very different promise. "After these things the word of the Lord came to Abram in a vision, saying, 'Fear not, Abram. I am thy shield, and thy exceeding great reward.' And Abram said, 'Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliazer of Damascus?' Abram said 'Behold, to me thou hast given no seed; and, lo, one born in my house is my heir, And, behold, the word of the Lord came to him, saying, 'This shall not be thy heir; but he who shall come forth out of thy own bowels shall be thy heir.'" And he brought him forth abroad, and said, 'Look now toward heaven, and count the stars, if thou be able to number them' And he said to him, 'So shall thy seed be.' *And he believed in the Lord; and he counted it to him for righteousness.*" Such, then, is "the Abrahamic faith." It was the belief of the promise that he should become the father of an exceedingly numerous posterity notwithstanding the disabilities of age. The fact which he believed was a supernatural fact. By the regular operations of the genitive laws it was impossible that his posterity could become so numerous, or even that he could become the father of a solitary child. But "being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb.: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform, and therefore it was imputed to him for righteousness."

The "Abrahamic faith," then, was the belief that the descendants of Abraham should be very numerous. In what does its superiority consist? In what respect does it excel the faith once delivered to the saints? The Gentile who believed what Abraham believed when faith was imputed to him for righteousness, believes nothing in which he, or any other Gentile, has any personal interest, at the present day. Whe-

ever appropriates this faith to himself, so as to become personally interested in the promise made to Abraham, has, in his own estimation, a fair prospect of a very large family. It is, therefore, a faith which is not well adapted to all mankind, and, consequently, cannot become "universal." This being so, the faith which was counted to Abraham for righteousness, was not "Universalism."

S. E. SHEPARD.

JOURNEYINGS.

Travelling, preaching, visiting brethren, and learning the state of churches are sanctioned by inspired custom. The first preachers were great travellers, industrious visitors, close observers, as well as most industrious workers in their Master's kingdom. There is a "Go" in the gospel as well as a "Come"; for when the Saviour says "come unto me," those who thus come and receive his gifts are in effect enjoined to "go and tell what the Lord has done" for them: and this spirit does not cease with the proclamation of the gospel in its primary principles, for the original proclaimers were as great travellers among the churches after these churches were formed as they were among those who needed to be told for the first time the story of Christ crucified. It was at the close of a tour among the churches through the provinces of Galilee and Samaria that Peter visited Lydda and Joppa; Barnabas travelled from Jerusalem to Phenice, Cyprus, and Antioch to visit the brethren in those places, and to preach the word; Paul and Silas went through Syria and Cæcilia among the churches, and Paul himself went over all the country of Galatia and Phrygia in regular order, visiting and edifying the congregations of disciples. Hence we are justified by facts in affirming that those great heralds who carried to the nations the great message of the gospel were indefatigable and assiduous in their travels among churches.

But whether the object and the work of those who now journey from church to church, are, in any or every instance, similar to the object and work of those who then itinerated among churches, is another question. In this age of favor, some travel and make observations among the brethren to find fault and pour down censure, and fulfil their ministry by despising and holding up to scorn almost everything they see. Some again, far removed from this extreme, carrying with them an overwhelming charity, admire and praise to the skies all that they discover in what can be called "our connexion,"

and are therefore well pleased with their labours by administering copious doses of a species of religious flattery. Others, educated in a different school, go abroad and visit the congregations of their brethren to impart and to receive—to get and to give—and after being thus employed for their own advancement and the advantage of others, they can say, as duty and candour demand, “Now in this I praise you, brethren,” or again, “In this I praise you not”

One thing is certain. Few speakers or writers engaged in the Lord's cause can be just to themselves or do justice to their calling if they omit taking a tour away from their homes more or less frequently. A knowledge of the world—a knowledge of the world as unfolded and developed in the living, moving, ever-varying phases and operations of society, must be regarded as among the indispensables to the extended usefulness of public men, whether we speak of the temperance lecturer, the scientific speechifier, or the religious teacher; and by what means can this knowledge be obtained saving through the common medium of a journey now and then to look into the face and watch the doings of society? Books made of paper are good in their place, but they cannot altogether supply the place of those living volumes of which society is made. Society is a great library, and every man is an illustrated volume, and every act that he performs a leaf, a paragraph, or a sentence in the great whole. And we must go beyond the circle of intimates to see and read men. We fail to scrutinize those we are always with. We require the materials of comparison both to arrest and quicken attention, and to furnish the means of that *human reading* or *reading of humanity* of which we speak. It is with churches as with individuals; for how soon are we led by habit to look with an eye not very discriminating upon the congregation with which we are identified. The human nature and the divine nature with which we come in contact make less impression upon us than is fruitfully edifying.

Leaving however these odds and ends of philosophy and christianity, we may now attend to some points and items of what we shall call Christian rambles, if any one knows what these terms mean.—Not far from the middle of April we crossed the Ontario to Rochester, and remained in that city during a Lord's day, within the hours of which we attended three meetings, a Baptist, a Methodist, and a Sunday School union meeting. It will be news to many of our readers to learn that Parcellus Church, former “Pastor” of the Baptist congregation in Rochester, has removed, and is now in the city of Boston.

A youth—a very young looking *Elder*—fills his place in the Rochester First Baptist church ; but he read a very good sermon on the occasion we saw and heard him, and if he is pleased to abide with his brethren there, and they are pleased to accept of him, perhaps we ought to say, "Let no man despise his youth." In the evening we attended a most interesting assembly of Sunday School superintendents and the friends of such schools—a union meeting, designed to secure co-operation and energy among the different Sunday schools belonging to the various denominations in the city. It was refreshing to find almost all orders of professors so far lay aside party feeling and party interests, and come together for the common object of concerting measures to confer a moral benefit on the children and youth of Rochester. Our heart gladdened in the midst of these men while hearing their reports and listening to their purposes and plans of operation. We supposed then, and think still, that there must be a more than usual store of "salt" in that city. It appears, from what we could learn, that the several Sunday schools there have arranged to hold monthly meetings, when each school is represented by superintendent, delegate, or teacher, who furnishes either in writing or oral report the number of scholars in said school, number of teachers, ages of scholars, average attendance at school during the month, behaviour of the scholars, whether anything special or interesting has transpired among them, and if there have been any conversions, and if so, their number. At the close of these reports, the secretary sums up the whole, and compares the total returns with those of the preceding month, or if necessary with months previous. These things done, remarks are called for in relation to the further improvement, grand importance, immediate and remote blessings of schools of this character. When, O when, will disciples be duly and actionally impressed with their duty in filling with piety, purity, and truth the minds of those who must soon be the men and women of the world? Alas! how sadly misdirected is the ambition of religious professors. Where, in this particular, is our reform? Is it yet to come?—then may it speedily come!

It will not be edifying to particularize as to every iota of time, place, and incidentals of our travels and visits, and hence we shall pattern after the ancient style of narrative, giving the generals without an array of particulars—a method in no great repute among some of the "we moderns." A short visit has been paid to Tully, to Pompey, and to Brewerton in the county of Onondaga, where we met with those that love the Lord, and who are therefore exerting more or less of their influence for his cause; for, as we all know and admit, it is not pos-

sible to be attached to the Lord and at the same time to remain inactive in his kingdom. Hence we approve of the style of speech of one or two of the teaching brethren with whom we have conversed on sacred topics, when, in speaking of a certain brother, it is said he loves the Saviour, and immediately refer to his life, his sacrifices for the gospel, and his doings, as the proof that he loves the Lord. For our own part, we have become decidedly sceptical as to the divine orthodoxy of a love that is so excellent to make people feel, but that never acts. A species of affection for Jesus that makes a man's heart so melting and so full of good impressions and motives that he can be esteemed a saint of the Lord without any other evidence than words, and pious sighs, and superb feelings, may be very acceptable among men who understand the "spiritual meaning" of the gospel, but most certainly this very same affection will be too bashful and too worthless to appear in heaven amid that host that receive the crowning of those that conquer. We want feeling, much feeling, good and great feeling; all the feeling that truth, and God, and heaven can produce in the human heart; but we want also to see it embodied in divine form, and exhibit itself in a body that may come forth at the resurrection.

We also visited Syracuse in Onondaga county, and Cato, Tyre, and Butler in other counties, in all of which places there are congregations of disciples excepting in the city of Syracuse, but here we had some pleasant interviews with father White, and lady, and became acquainted with some in the city of whom we have yet something to say. We enjoyed the presence and company of brother J. M. Shepard in most of these places, who is, we are gratified to state, making progress in knowledge and usefulness. But our paper is filled, and we must add more at another time.

D. OLIPHANT.

Butler, June 6th.

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 "LOOK NOT EVERY MAN ON HIS OWN THINGS."

TO THE PRINCIPAL BRETHREN AND TO ALL THE MEMBERS OF THE  
 CHURCH IN ERIN:—

DEAR BRETHREN:—You have lately enjoyed the spiritual luxury of seeing many of your neighbours and fellow-citizens added to your number as members of the Lord's body. The brethren all rejoice with you, and I, among the rest, participate in the general joy and rejoicing; and my religious interests are so far with you that my mind is fixed and my pen lifted to write you a fraternal epistle. I need not offer a reason why this letter is written and sent, as you are so well acquaint-

ted with me as to know my object in advance, or at least to know that my object will not number with those that are evil.

But, dear brethren, we are called upon, by the mercies of God, to do more than rejoice. You have received through the fruitfulness and extending influence of truth more than half a hundred of "babes"—not "young men," nor "fathers," in the gospel sense, but children who need children's tender training and infantile fare; and hence they will require your care, your best sympathies, your counsels, your teaching, your experience, your example, your christianity *all and all*, to teach, admonish, correct, and help them to the perfection in Christ Jesus, and prepare them for *glory* and eternal life. The church in Erin is the nursery and the members of the church who have the wisdom and the experience of years are the nurses to bring up and train up these 'little ones' in Christ to the honor of his name and kingdom both in earth and heaven. And while this is your work and your responsibility, it is your blessing and your honor—while it is your duty it is also your joy and crown of glory.

How many, alas how many, have been converted to the gospel and "tasted the powers of the world to come," and then left to return to the old elements of the world and all the ruin of sin. How many 'seasons of refreshing' have been lost, and worse than lost, by reason of those whose duty it was to have harkened diligently to Jesus' voice when he speaks from heaven and says to the 'young men who are strong' and to the 'fathers' who are wise—"feed the flock of God"—"feed my lambs." Instead of a blessing, too often a positive calamity arises from such 'seasons,' because of the failure of brethren to view them correctly and to act in reference to them faithfully—the church is injured, the young converts are deceived, and the cause is reproached. The church suffers because it rejoices too much and does too little, and hence when the unlooked for re-action takes place, and many become as cold and joyless as they were previously warm and joyful, dullness and death follow each other with destructive march; the converts are snared, for the members of the family into which they have come are indifferent to their interests, and leave them in their helplessness to encounter the buffetings and besetments of an unfriendly world; and the cause greatly sinks in public estimation, for numbers are seen coming to Jesus and professing him without producing any of those reforming effects and happy results to themselves and society so abundantly promised by the gospel of Him who was exalted after he was crucified. Suffer me, then, brethren in the Lord, to drop a word to

you in view of these things on the present attractive and most interesting occasion.

There are they that plant and they that water in the vineyard of the Lord. Their object is one—to produce “the fruits of the Spirit.” God gives the increase; but the planting and the watering are His means to this end; for we might as rationally, in the natural world, look up to the skies for a shower of ginger-bread, figs, and port-wine, as to look, in the spiritual world, for God’s increase without both the planter and the waterer working together under the Lord for the divine fruit. Now there has been planted among you, for your watering, a goodly number. How will you water—nurture—culture—these plants of the Lord? This is the question—the very question itself. The work is left in your charge. It is Heaven’s appointment, I do not call you to it—it is the Lord, and it is the Lord’s voice that is to be heard.

Now the elders or “chief” brethren, in the days of the good things that we read of in the divine Book, were to “take heed,” to be “vigilant,” to “watch,” to “support the weak,” to be “apt to teach,” to be “ensamples,” to “take care of the house of God.” The gospel then had more than one lesson—it had teaching for the making of converts, and teaching for converts after they were made; and hence there were brethren in the primitive church who were watchful, who were exemplary, who were disposed to teach,—all this for the benefit of others,—for their work was to “take care of the house of God.” Let me therefore ask if the church in Erin could not call to this work, especially since there has been such a refreshing, one or two of its best qualified members to labour among these converts and teach them the way of the Lord more perfectly? What a blessing to those thus employed, and what a blessing to those who might receive the benefit of such employment! God would say, ‘I will pour you out a blessing that the territory of Erin will not be able to contain it, Could a brother or two, Saviour-like in behaviour and able to show the “mind of the Spirit,” go with well marked bibles and hearts well filled with thanksgiving and prayer from house to house among the converts, open to them the exhortations and admonitions of the apostles, kneel and pray with and for them, and fill their minds and their souls with the practical principles, true joys, and devotional influences of the gospel, would you not reap and realize such fruit for abundance and excellence as they had among the Gentiles eighteen centuries ago?

“I have showed you all things,” says the apostle to the church at

Ephesus through its elders; and these all things are now to be exemplified by the church, and the church requires to attend to these obligations through duly qualified members. Brethren, let me appeal to you, and ask if you will have the honor of showing such an example "of love, and of power, and of a sound mind" in these matters, as will stir up very many, as the Thessalonians stirred up many others by Paul pointing to them as an example, implied in this language—"We thank God always for you, brethren, as it is fit, because your faith grows exceedingly, and the love of every one of you all toward each other abounds; so that we glory in you in all the churches of God;" and in another place he says they "were ensamples to all that believe in Macedonia and Achaia"—"in every place your faith to God-ward is spread abroad." Say not, dear brethren, that you have not the knowledge for this work, for you have Heaven's Book; say not that you have no time, for time was given us for the honor of God, and if some of you give all or a great portion of your time, others will give you a part of their time (or means) to keep you in this work, that you all may rejoice together; say not that you have never seen such an example, for you have the example in the oracles, and therefore you may develop the living example to behold among yourselves and to be seen by others who behold your order.'

Pious members of some other religious bodies who are in some degree acquainted with us, say that we are not so prayerful, heavenly-minded, and habitually devout as others whose principles are less biblical, and Paul once said, "I partly believe it." Our best efforts should be ready to reverse this testimony, for ourselves and for others—to bless our own souls, and to bless the souls of our fellows in the social compact. If there is any people within the boundaries of the 'Christian world' who should be exemplary in prayer, piety, a blameless behaviour, and all the "beauty of holiness," it is the people who take their principles immediately from the oracles of God and find the model of their manners in the ever-lovely Jesus.

Brethren, we profess not to make converts to a sectary organization, to be trained for party purposes, but to make converts to the Lord, to be trained for the skies. Shall we live, walk, work, according to this high profession? Now is the time, my brethren, to instil into the hearts of those who have made the good confession among you, while their hearts are yet tender with those new-born impulses of truth and love, all the virtues and graces which issue from the gospel—patience, humility, fortitude, moral goodness, spiritual purity, self-denial, at-

tachment to the brethren, forgiveness of injuries, endurance of hardship for Christ's sake, the spirit of prayer, love, joy, peace, hope, and all loveliness of the Lord of life. This only can be accomplished, effectually in the old-fashioned way, by those who are competent labouring with them, for them, and among them, as a skilful vine dresser works among the vines of the vineyard.

That you, dear brethren, may enjoy the "fulness of the blessing of the gospel of Christ," and be greatly instrumental in preparing a people to reign with the Lord forever, is my heart's desire and prayer to God.

With affection for all who have named the divine name,

D. OLIPHANT.

*Butler, N. Y., 4th June.*

### PARABLE OF THE IRON BEDSTEAD.

*(From the Christian Baptist.)*

In the days of Abecedarian Popes it was decreed that a good christian just measured three feet, and for the peace and happiness of the church it was ordained that an iron bedstead with a wheel at one end and a knife at the other, should be placed at the threshold of the church, on which the christians should all be laid. This bedstead was just three feet in the casement on the exactest French scales. Every christian, in those days, was laid on this bedstead; if less than the standard, the wheel and a rope was applied to him to stretch him to it; if he was too tall, the knife was applied to his extremities. In this way they kept the good christians, for nearly a thousand years, all of one stature: Those to whom the knife or the wheel were applied either died in the preparation, or were brought to the saving standard.

One sturdy fellow, called Martin Luther, was born in those days, who grew to the enormous height of four feet: he of course feared the bedstead and the knife, and kept off at a considerable distance deliberating how he might escape. At length he proclaimed that there was a great mistake committed by his ancestors in fixing upon THREE FEET as the proper standard of the stature of a good christian. He made proselytes to his opinions; for many who had been tried on the three-footed bedstead, who were actually FOUR FEET, had found a way of contracting themselves to the popular standard. These began to stretch themselves to their natural stature, and Luther had, in a few years, an iron bedstead FOUR FEET long, fashioned and fixed in his churches, with the usual appendages. The wheel and the knife soon found something to do in Luther's church; and it became as irksome to flesh and blood to be stretched by a wheel and rope to four feet, or to be cut down to that stature, as it was to be forced either up or down to the good and sacred THREE FOOT stature. Moreover, men grew much larger after Luther's time than before, and a considerable proportion of them advanced above his perfect man; insomuch that John Calvin found it ex-

pedient to order his iron bedstead to be made six inches longer, with the usual regulating appendages. The next generation found even Calvin's measure as unaccommodating as Luther's; and the Independents, in their greater wisdom and humanity, fixed their perfect christian at the enormous stature of FIVE FEET. The Baptists at this time began to think of constructing an iron bedstead to be in fashion with their neighbors, but kindly made it six inches longer than the congregationalists, and dispensed with the knife, thinking that there was likely to be more for two wheels than one knife, which they accordingly affixed to their apparatus. It was always found, that in the same proportion as the standard was lengthened, christians grow; and now the bedstead is actually proved to be at least six inches too short. It is now expected that six inches will be humanely added; but this will only be following up an evil precedent; for experience has proved, that as soon as the bedstead is lengthened, the people will grow apace, and it will be found too short even when extended to SIX FEET. Why not, then, dispense with this piece of popish furniture in the church, and allow christians of every stature to meet at the same fireside and eat at the same table;—The parable is just, and the interpretation thereof easy and sure.

Every attempt at reformation since the rude but masculine efforts of Luther, has been based upon the same principles. He did not like the popish superstructure, notwithstanding he built upon the same foundation. So did all his successors. They all divided the New Testament into two chapters. The title of the one was, THE ESSENTIALS—and the title of the other was THE NONESSENTIALS. In one party the one chapter, and in another party, the other, is much the larger. Still the volume comprizes but two chapters, however disproportioned they may be. Many efforts have been made to reduce the chapter of Essentials into narrower limits; but as it is reduced the other is enlarged, and the old division is kept up. The book called The Creed contains all the essentials; and as they are correctly arranged and soundly digested, this book is more the subject of controversy than the Testament, which has the essentials and the non-essentials all jumbled together.

Suppose, then, that a number of churches should agree to throw aside the iron bedstead; and take the book in one chapter, and call it their Creed and Book of Discipline. What then? Oh! says Puritanus. Methodists, Presbyterians, Episcopalians, &c. &c. do this. Stop, my friend, not one of them dare trust themselves upon this bottom; they all have their creeds and disciplines to keep them from sinking. What then if an experiment should be made, and a fair trial of the adequacy of the Divine Book should be given; and whenever it fails of the promised end, let any other device be tried. But among all the experiments of this age and country, it is nowhere recorded that such a trial has been made and failed. I am aware of all that, no such an experiment and result are on record. And moreover, I not think it is likely that it shall ever be provided by actual experiment that the New Testament, without a creed, is insufficient to preserve the unity, peace,

and purity of any one congregation, or of those of any given district.—  
But above all, let us have no more iron bedsteads, with or without  
wheels or knives.

SPECIAL NEWS.

EVANGELISTS' TOUR—REPORT, No. v.

*Oshawa, June 10th, 1850.*

DEAR BROTHER OLIPHANT:—In passing along from place to place, in the discharge of those duties we have been appointed to perform, we are frequently led to question with ourselves, if God has spoken to man, and if the future destiny of mankind is in any thing dependant upon the choice made and the conduct pursued. While we have the most unshaken confidence that God has spoken by his Son from Heaven, and afterwards by them that heard him, and confirmed the testimony both with signs and wonders, and with divers miracles and gift of the Holy Spirit; yet the mass of Society live as if this was an untruth,—without any reality. Well, perhaps instead of feeling discouraged at this manifestation of things, we ought rather to redouble our efforts, in wielding that powerful instrument that the Father of mercies has put in our hands,—the Gospel of his Grace, in publishing it in all its fullness and freeness. If the fire in the smelting furnace will melt the hardest of metals, surely the love of God as is displayed in the gift of his Son to save a perishing world, will soften the most obdurate heart, it has done so before in countless instances.

But it is time we were saying something of our doings for the last month.

In Toronto we addressed three or four meetings; through the exertions of Brethren Lesslie and Scott the Mechanic's Institute was secured, in which two of our meetings were held; the attendance was good. We left here for the Township of King some 20 miles in the rear of Toronto; in this place there are six Brethren, 3 males and 3 females constituting a small, interesting Church, they meet on every Lord's Day and attend to the "Apostles' teaching, the fellowship, breaking of bread, and prayers." The Primitive order of things is quite a new affair in this locality; the Brethren have therefore many discouragements to contend with; but certainly nothing that ought to fill them with despondency. Two things are specially needed in these Brethren in order to overcome all opposition and place the glorious cause of Primitive Christianity in a flourishing position in their neighbourhood, and these are: that the Brethren live worthy of their profession and hold forth the Ancient Gospel in its fullness and simplicity. That this will

be the case we have the greatest of hope owing to the stamp and intelligence of the Brethren. We laboured for one week in and around their place and although none obeyed, still a very favourable impression was produced. We would mention here an idea that has frequently been pressed upon our attention in the course of travelling around, and that is the great amount of prejudice and ignorance that prevail in reference to us as a people. Many who have heard us have declared that they had no idea that the Disciples held so much scriptural truth as they do, the people truly believed that we were heretical to a fearful extent. Now if we should have done nothing but remove this prejudice it is worthy of an effort, for until these obstructions are removed it is impossible we can advance the truth as we certainly desire to see it.

Our next station was Pickering, here we found a goodly number of interesting Brethren; we laboured among them for nearly a week, one obeyed the truth, and was immersed into Jesus Christ, one or two more are expected to follow the example soon. We left for Oshawa, and if you had been where we expected to have seen you we would have left a statement of our doings for yourself, but as matters stand we must say something concerning it ourselves. We held evening meetings here during the course of one week, and on the Lord's Day twice. They were moderately well attended. You are well aware the Brethren here are religiously social, kind, and intelligent; the benefits of all these we experienced and enjoyed. We leave to-morrow for Bowmanville, where we expect to meet with many Brethren and kind friends at the Annual meeting.

In reference to Report No. 3, we can inform the Brethren through you that we wrote it and got it mailed. In it we stated that we visited Bronte, Beamsville, and Jordan. While there we immersed one. We also visited the Lake Shore, being between these two places, Wainfleet, Rainham, Walpole, Hamilton, Dundas and the Brethren in Flamboro West; in the most of these places we had large meetings. In Beamsville and Rainham, we were kindly treated by our Baptist friends; got the use of their meeting house and an unextorted promise that if we ever should visit those parts again we should enjoy the same privilege. It is decidedly cheering to behold Christian frankness outgrowing a suspicious reserve, giving a healthy and hopeful indication that those holding the "one Lord, the one faith, and the one Baptism" were hastening towards a oneness of affection and action. The Lord grant that this may be speedily consummated among all those that are his.



Let such seek to occupy the Apostolic platform, Jesus Christ being the Chief Corner Stone, animated by the one Spirit and one hope of their calling; feeling as children of one Father who is in all and over all; and soon will the cause triumph, Zion will rejoice, and the world will confess to the glory of God, that Jesus is the Messiah, the Saviour of the world.

May grace, mercy and love be with you and all who love the Lord.  
Your Brethren for the Truth's sake,

JAMES KILGOUR.

ALEX. ANDERSON,

*Troy, N. Y., June 4th, 1850.*

**BROTHER OLIPHANT:**—There are seven churches in this co-operation, numbering in all a little less than five hundred disciples: generally intelligent, affectionate, liberal, and zealous. They have heretofore been very unfortunate in the choice of their speakers, but we trust they have learned a lesson that will not soon be forgotten. We think our speaking brethren, if they would visit us, would be greatly interested, and would find a great field of usefulness. The New York city brethren have not yet co-operated with us. We learn they are increasing in numbers and Christian knowledge.

I have laboured in this section about one year. The result has so far been decidedly favourable to the cause of truth. The several churches have received additions as follows: Danbury, Connecticut numbering 80, have received 1. Amsterdam, N. Y., numbering 25, have received 5. Pittstown, N. Y., numbering 60, have received 10. Manchester, Vermont, numbering 35, have received 10. Paulet, Vermont, numbering 35, have received 10. Troy, N. Y., numbering 56, have received 25. Rupert, Vermont, numbering 150, have received 90. Making a total increase of 151.

Some of these congregations have had great trials to endure, particularly the Rupert church; but they are profiting by their experience. They are becoming more respected and of more consequence in the estimation of their neighbours. They are daily growing in grace and in the knowledge of the Lord. We do confidently anticipate a brighter day than this, and the ultimate triumph of the old Jerusalem gospel over all modern devices.

Your brother and companion in the kingdom and patience of Jesus Christ.

JOSIAH J. LOWELL.

It was omitted in our last, that two more had united themselves to the company of saints at St. Vincent. Brother Trout, who sends this news, continues as a living witness to testify of the grace of God among the brethren and community there. All blessing to him and them!

D. O.