



S. Thompson

THE  
WITNESS OF TRUTH,  
A  
MONTHLY  
RELIGIOUS PERIODICAL,

CONDUCTED  
BY D. OLIPHANT.

VOLUME I. NUMBER I.

“If any man speak, let him speak according to the oracles of God.”—PETER.

TERMS.

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PICTON, C. W.

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PREFACE AND PROSPECTUS.

AGREEABLY to the promises of a prospectus issued a few weeks since, *The Witness of Truth* commences its testimony. In what manner this testimony may be received in all the courts and before all the judgment-seats where the verdict may be given, is yet a secret, not more easily read and interpreted than other secrets connected with the mystery of futurity. Time alone will declare, and experience, the great instructor, evince, whether our veracity be questioned or acknowledged, and whether our words shall be rejected or received, heard or spurned, honored or hated.

Of one thing we are assured. *A severer ordeal does not await us than that through which others have passed in testifying the same things.* In no age of the world has the Lord's cause been popular: among no people have the people of God, vouching for the truth, been well received. Persecution has been their portion: martyrs their companions and comforters, Abel was slain; Joseph was enslaved; Moses was slandered and withstood; Jeremiah was imprisoned; Jesus was crucified; Paul, Peter, and James were martyred: and since these illustrious examples, a host of heavenly witnesses have also been favoured with the privilege of being doomed to the like noble suffering. Human nature is no better now than anciently; and therefore we anticipate nothing better as our living inheritance than what is recorded in the history of the faithful since the world began.

As a standing declaration of the intentions of this periodical work, and as a preventative of misapprehension and misinterpretation, a reprint of a part of the prospectus, showing the intentions of the present undertaking, is here presented:—

Our designs in the establishment of this work, are,

1st. To present some of the evidences of the authority and divinity of the holy scriptures:—to deliver the divine book, from the cavils, doubts, and scorn of infidels.

2nd. To open up, declare, and enforce the simple facts, precepts, and claims of the gospel.

3d. To show the simplicity, harmony, and efficiency of all the ordinances of the *New Institution*.

4th. To disentangle the Apostolic doctrine and practice, from all the *isms* born either in orthodoxy or heterodoxy, whether ancient or modern.

5th. To contrast some of the popular "Churches" with the churches of the New Testament—in other words,—to offer some strictures upon modern religious organizations in vindication of that institution built upon the foundation of Jesus Christ, his Apostles, and Prophets.

6th. To exhort, encourage, and strengthen the Lord's people in the faith, love, and good hope of the gospel of the grace of God.

7th. To exhibit the superiority and excellency of christianity over every other system of pretended religion ever devised.

8th. To give such intimation and statistics concerning the condition of different countries, as may be calculated to arouse christian professors to greater activity, in the discharge of their duty for the world's conversion.

9th. To report our brethren's labours in the proclamation of the "glad tidings," both in our own country and in countries remote.

10th. In brief—whatever may instruct the saint and convert the sinner,—whatever may tend to perfect the believer and regenerate the unbeliever—whatever may strengthen the weak, confirm the wavering, encourage the strong, enlighten the ignorant, ennoble the degraded, and unburden the oppressed,—these shall be our subjects, these our themes. Glory, honor, immortality; the christian crown and the white robes of the conqueror; the pleasures of purity and the riches of righteousness; the dignity, excellence, and moral beauty of man reflected in the mirror of christianity; the station and exaltation of redeemed man; the greatness and fulness of the love of God—are topics on which the WITNESS OF TRUTH shall delight to dwell. And while directing the eye of professors to the standard of Divine perfection, and lifting their hopes to the Celestial blessedness which awaits them, we shall also remember that tens of thousands are yet unacquainted with the grace of God which brings salvation,—who never acknowledged his unspeakable gift, Jesus the Redeemer—and are spiritually unborn, unregenerated, and unblest.

So far the prospectus. Concerning the lawfulness and usefulness of these designs, we offer no commentary. If they are lawful and useful, and if there be ability in a medium degree to accomplish them, then our efforts are properly directed, and our labours at once both reasonable and righteous. Few, if any, even of

those who sit highest in the ranks of boasting, are so fully given up to the idolatry of self-sufficiency as to affirm, that the things which we propose are unessential and unnecessary. For, professors of almost all orders are at least nominally calling for a reformation. Declamations against religious invasion, and remonstrances against existing vices, are as popular and orthodox as the delivery of sermons. On this point, then, we are happy in agreeing with all who professedly receive those excellent and best of all theological works, the Old and New Testaments, for the measure of their faith, doctrine, and good manners.

No honest man, no sincere inquirer, and especially no real christian need fear our efforts. Religious speculators and factionists of every name, and of every ancestry, may indeed have some plea for alarm; but the honest, the inquiring, the devout of all persuasions and predilections, have nothing to fear: *for we seek to teach nothing but the teachings of the holy spirit.* It is not to build up a party; it is not to destroy a party; it is not to make a new party, that we labour. No; we have a higher, a greater, a nobler aim,—THE CONVERSION OF SINNERS AND THE UNION OF CHRISTIANS.

That all who read the following pages may read them candidly, rationally, and profitably, is the desire and unfeigned prayer of the—CONDUCTOR.

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#### GENERAL ADDRESS.

A new periodical demands a few words of explanation. The question,—Why augment the number of publications, seeing they are already so numerous? is both a natural and a rational question, and to all who ask it we offer the following reply.

Christianity has been corrupted. Error has been substituted for truth. The gospel, anciently so mighty “for the overturning of strong holds,” has been artfully disarmed of its strength, and rendered powerless and useless by the institutions, additions, and subtractions of men. Tenets, embracing the east and west of all the orthodoxies and heterodoxies of human opinion, have been taught, propagated, and enforced with the same sanctions as the teachings of the oracles of God. Orthodoxy, with its sacred unction special jurisdiction, and official grace, has sanctified doctrines and disciplines, creeds and customs, of almost every category. The temple of the living God has been profaned by rites, ceremonies, formalities, and the observance of days, weeks, times, seasons, which are taken for christian law and christian worship.

The divine volume, for ages and centuries, has been misunderstood. Its intention and ultimate design has been fearfully mis-

apprehended. Its influence has been circumscribed—nullified—destroyed. All parties of professors, however diverse and divisive on other points, have united their strength and influence in rendering the word of God of non-effect by their commentaries, traditional teachings, and speculative theories. The pride of men, the craft of men, and their love of novelty, have given fertility to those extremes of literalisms and spiritualisms which have been effectual in robbing the divine book of its own strength, excellency, and efficacy. That humility, moral honesty, and spiritual purity, so highly recommended, and also exhibited in the book itself, have hitherto been wanting in all their grand essentials in the perusal of the sacred pages, else the fearful Apostacy to which we have alluded could have never appeared.

Nor these evils alone. Divisions and deceivers have resulted in making infidels. Not only the strifes and unhallowed wars among professing parties, but infidelity itself, with all its reckless bearings and boastings, have followed as the awful consequences of the neglect and rejection of the pure and primitive teachings of the volume of God's inspiration. Where would the sceptical sinner appear, were all christian professors to exhibit that unity of purpose and spirit of purity exemplified when christianity first commenced its triumphs? Infidelity could not find a garment to cover its deformities, nor claim to itself a reason to argue its lunacies among the plausible, were it not for the moral heterodoxy of party professors, occasioned by overlooking and practically despising the one best book.

To lengthen the chain of evils, and strengthen the powers of the opposition, the spirit and prevalence of scepticism have greatly discouraged the efforts of those who are still possessed of the genuine principles of truth. Their arms of strength fall, their courage fails, and they are ready to languish in view of this combination of opposition. So few and feeble are the defendants, and so many and powerfull the assailants, that the combatants on the part of the Lord's zion are yielding the contest. Like an army surrounded with enemies, many times scarcely escaping destruction, the soldiers of the cross, not well panoplied with helmet and shield, are either deserting, or still more shamefully making only a show of defence.

And to perpetuate these apostacies, and to stereotype these moral desolations, partyism is fervent in its struggles and perseveringly devout in its machinations to keep both the professing and non-professing world within the dominion of the ignorance, darkness, and vice of past ages. Christendom is splintered into parties of all grades and casts; and these parties are not greater in number than they are prolific in schemes to subvert and prevent the progress of spiritual light and intelligence. The ratio of

their number is the ratio of their destructive influence. Parties originate parties; and these again propagate the essential seeds of party, until the very elements of divine truth are annihilated by factional strife. Christianity, in this manner, is not only trammelled and prostrated; but in being placed upon the great rack of sectarianism, it bleeds at every pore, and groans with every pulse; and is now so disfigured that scarcely is it known by its own friends. Paradoxical as this may appear, such contradictions are too frequently demonstrated.

In view of such a state of things, reason—conscience—truth benevolence—the love of God—impells us to lift up the voice of expostulation, and raise the banner of—“Thus saith the Lord.” With this picture before us, we cannot be silent inactive spectators. While the pretended friends who are the real enemies of the Lord’s Zion, are marching over it in hostile array, making “Jerusalem a wilderness” we too must put on a warring armour, and “go up to the battles of the Lord” even “against the mighty.”

Our motto, then, shall be **COURAGE, CHRISTIAN COURAGE, ZEAL, ENERGY, AND UNTIRING EFFORT.** The enemy is strong: our foes are mighty: but if we are active and earnest in the conflict, assistance is at hand. “The Lord of hosts, the God of Jacob is with us.” Brethern, we cannot be defeated if we are faithful: we cannot be weak if we have on the armour of God: we cannot be dishonoured if Christ be our Captain. He went into the grave. He vanquished death. He spoiled principalities. He triumphed, and was acknowledged Conqueror. He has been invested with Royal power. He is our Luminary—our Lawgiver—our victorious Leader—and the Author of our Redemption. “Who shall separate us from the love of God, which is through Jesus Christ our Lord?”

What, therefore, brethern, have we to fear? Is there a foe too strong for our Commander? Is the victory too trifling? Is there anything too valuable to be sacrificed for the cause of the Lord? Shall we so far forget our rank and relations that we will not stand with the whole armoury of righteousness? Can we be satisfied with anything less than a surrender of body, soul, and spirit to the honour of Him who has called us to glory? Impossible! We have made a covenant with LIFE, and sworn allegiance to him who makes FREE: and we cannot be enslaved! Eternal truth is too great; eternal love is too strong; eternal life is too dear.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, the New Jerusalem, coming down from God, out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heav-



en saying, Behold the tabernacle of God is with men, and he shall dwell among them, and they shall be his people, and God himself shall be with them—their God. And he shall wipe away every tear from their eyes; and there shall be no more death, neither sorrow, nor crying, nor shall there be any more pain; for the former things are passed away.” \* \* \* “Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the City.” “Faithful is he who has promised, who also will perform.”—And now

#### A WORD TO STRANGERS,

We ask a candid hearing. We shall declare our views plainly, fearlessly, fully—and we request you to hear us candidly.—As the most melodious sounds fall unenchantingly upon the ear, when that organ has become vitiated or diseased, so the most important doctrines and correct principles may be spurned, neglected, and virtually condemned, when not examined with the eye nor heard with the ear of candor. Besides, this openness and magnanimity of mind cannot result in your injury. It is perfectly safe. Whatever we teach, whether truth or error, you are in no danger in approving or disapproving, according to the laws of equality and fairness. If what we teach be false, an impartial mind will assist you in detecting the fallacy; and if what we teach be true, an impartial mind will enable you to receive and acknowledge the truth. Whether, therefore, true or false, examine what we say with care and candor.

We ask you to receive nothing by proxy; in other words, to receive nothing *because we affirm* it. As all spiritual or divine intelligence is to be derived from the book of God; and as no one has a right to enforce anything as a religious principle not contained in that volume; so we desire a rejection and repudiation of everything taught, which is not strictly consistent with the doctrines of inspiration. As the Apostle declared to the Corinthians, so we declare to the world. “Follow me,” says he, “as I follow Christ.” So we say to all men, *Follow us as we follow the bible*, AND NO FURTHER. But for this purpose, you must examine the bible itself, and decide and abide by its testimony. Your proofs, if you oppose, not only require to be sufficient *in quantity* but also *in quality*. In any trial, in any court of justice, we not only require a competent number of witnesses, but witnesses of a *competent character*. False witnesses, bribed witnesses, interested witnesses—although summoned by the score or hundred—are not to be heard. While then we say, “Prove all things,” we at the same time deny the validity of all other tests excepting the oracles of God.

We ask you to consider us not as a party. True, as Paul acknowledged himself attached to a sect, in the same acceptation would we avow ourselves belonging to "a sect everywhere spoken against." But in the common and opprobrious acceptation of this term, we are not a sect. We are endeavoring to abolish sects, not make them, nor add one to them. Placing ourselves where Jesus Christ and his Apostles placed the Church—rallying around the divine standard—standing upon the one foundation—we are willing to perform our part in gathering together and concentrating the chosen of the Lord on the sure and permanent basis, where we can enjoy "one God and Father of all."—View us not then as heretics, party-makers, or sectaries. Idolatry is the same sin, whether Baal, Moloch, or a golden Image be the object of worship. Sects worship Idols. The gold, and silver, and precious stones of all such Deities we abhor. One error is as valuable as another, although perhaps not so respectable or popular; and while we take the liberty of not subscribing to the tenets of any sectary, we would prove our reverence for the authority and all-sufficiency of the commandments of God by building upon the one divine foundation.

We ask you to hear us fully. In any good work patience is always commendable, especially in the pursuit of knowledge, and more especially in learning anything supposed to be new.—Judge not hastily. Take in our whole meaning, and then judge; and in order to this judgment, first give us a full hearing. Parts of things appear to great disadvantage. A piece of machinery, a human body, a code of laws, must be viewed and examined not partially but fully and comprehensively to perceive their intentions, adaptations, and perfections. The finest statue the artists' fingers ever touched, not beheld in the order of its proportions, presents instead of beauty a meaningless deformity.

To hear us with sincerity and candor; to compare all we say with the bible; to regard us, not as speaking for the interests of a party, but according to the law of love or of christian philanthropy: and to suspend judgment until our meaning be fully comprehended, are our only requests. We ask no more. "He that hath an ear to hear, let him hear." This injunction appears as appropriate and necessary now, as when Jesus addressed the multitude by the sea of Galilee. Let him who has an ear not close it up against the truth.

CONDUCTOR.

### THE CHRISTIAN RELIGION.

[From the Christian Baptist.]

Christianity is the perfection of that divine philanthropy which was gradually developing itself for four thousand years. It is the bright effulgence of every divine attribute, ming-

ling and harmonizing, as the different colours in the rain-bow, in the bright shining after rain, into one complete system of perfections—the perfection of GLORY to God in the highest heaven, the perfection of PEACE on earth, and the perfection of GOOD WILL among men.

The eyes of patriarchs and prophets, of saints and martyrs, from Adam to John the Baptist, with longing expectation, were looking forward to some glorious age, indistinctly apprehended, but ardently desired. Every messenger sent from heaven, fraught with the communications of the divine spirit, to illuminate, to reprove, and to correct the patriarchs and the house of Israel, was brightening the prospect and chastening the views of the people, concerning the glory of the COMING AGE. The “FOUNDER OF THE FUTURE AGE,” as one of Israel’s prophets calls the Messiah, was exhibited, in the emblems of the prophetic style, as rising, expanding, and brightening to view; from the glistening “star of Jacob,” to the radiating “Sun of Righteousness,” with salutiferous and vivifying rays.

The person, character, and reign of Messiah the Prince, exhausted all the beauties of language, all the grandeur and resplendencies of creation, to give some faint resemblances of them.—In adumbrating Emmanuel and his kingdom, “nature mingles colors not her own.” She mingles the brighter splendors of things celestial, with things terrestrial, and kindly suits the picture to our impaired faculties. She brings the rose of Sharon and the lily of the vales—the mild lustre of the richest gems and the brightest radiance of the choicest metals. She makes the stars of heaven sparkle in his hand, and the brightness of the sun shine in his face. She causes the mountains to flow down at his presence; his advent to gladden the solitary place; before him the deserts to rejoice and blossom as the rose. To the deserts, at his approach, she gives the glory of Lebanon, the excellency of Carmel and Sharon.

Under his peaceful banner and gracious sceptre, the wolf dwells with the lamb; the leopard lies down with the kid; the calf, the young lion, and the fawning in harmony follow the mandates of a child; the cow and bear feed together; their young ones lie down in concord; and the lion eats straw like the ox.—The sucking child plays on the hole of the asp; and the weaned child puts its hand on the cockatrice’s den. Under his munificent government, the wilderness becomes a fruitful field; and the field once esteemed fruitful is counted for a forest. He makes the eyes of the blind to see; the ears of the deaf to hear; and the tongue of the dumb to speak. The stammerer becomes eloquent, and the wise men of other times become as babes.—He brings the captives from the prison, and those that sit in darkness out of the prison house. His people march forth with

joy; they are led forth with peace. The mountains and the hills break forth into singing; and all the trees of the field clap their hands.

“He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor.—They shall fear him as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion from sea to sea, and from the river to the ends of the earth.”—*Psalms* lxxii, 4—8. Such were the glorious things spoken of Zion and her King, by holy Kings and ancient Seers, fired with prophetic impulse.—These are but a taste of the sweetness which flows in the stream of prophecy, which revived, cheered, and animated the drooping, disconsolate, and afflicted hearts of the righteous ancients.—Such things they uttered who saw his glory, and spoke of him. These prospective views of Messiah and his institutions, prepare us to expect the brightest exhibition of glory in himself, and the highest degree of moral felicity in the subjects of his reign.

The fulness of time is come. Messiah appears. But lo! he hath no form nor comeliness. He comes forth as a languishing shoot from a dry and sterile soil. He comes to his own, and his own receives him not. He comes to the people who had the visions of the Almighty, and who heard the prophesies of the spirit concerning him; yet they reject him as an impostor. They recognize no charms in his person—no glory in his purposed reign. Their hearts are infatuated with worldly notions, and they view him with a prejudiced eye. They see no diadem upon his head—no sceptre in his hand. They see no gorgeous apparel upon his person—no nobles in his train. They hear no sound of the trumpet—no confused sound of mighty warriors preparing for battle. They see no garments rolled in blood, nor captives led in chains. They are offended at the meanness of his parentage; at the humble birth and character of his attendants, and at his own insignificant appearance. His glories and their views of glory, correspond in no one instance. His glory was that of unparalleled condescension, incomparable humility, meekness and love. The most resplendent gems in his crown were his poverty, his patient endurance of the grossest indignities, and the unreserved devotion of his whole soul, as the righteous servant of Jehovah. His victories were not those of a mighty chieftain at the head of many thousands, marching through opposing ranks, demolishing citadels, devastating countries, causing iron gates to open at his approach, and leading bound to his triumphal chariot his enemies. No! His victories were the conquests of all temptations, of death, and of him that had the power of death. He

triumphed over all principalities and powers of darkness, error, and death. In his death and resurrection he gained the greatest conquest ever won: he vanquished death and the grave; he obtained eternal redemption; he opened the gates of Paradise, and procured an inheritance incorruptible, undefiled, and unfading, for all them that look for deliverance. Such were the personal achievements of the Captain of our salvation.

The precepts of his institution correspond with his appearance and deportment among men. He inculcates a morality pure as himself, and such as must render his disciples superior to all the world besides. He gives no scope to malignant passions, and checks every principle that would lead to war, oppression or cruelty. His precepts respect not merely the overt act, but the principles from which all overt acts of wickedness proceed. Ambition, pride, avarice, lust and malevolence are denounced as really criminal, as the actions to which they give rise. His precepts are no dry, lifeless system of morality, to be forced upon his disciples, or to be worn as an outside garment; but they are inculcated by arguments and considerations which, when apprehended, engrave them upon the heart, and render them of easy practice. The reason, the nature, and the import of his death affords, to those who understand it, an argument that gives life and vigour to all his precepts, and that makes his yoke easy and his burden light.

When we turn our attention to the character and exploits of his first disciples, his *ambassadors to the world*, what an illustrious exhibition of the excellency of his doctrine, and of the purity of his morals do they afford! In them how conspicuous are faith, hope, and love! How gladly they spend and are spent in the deadness to the world! How gladly they spend and are spent in the good work of faith, labour of love, and patience of hope! They glory in reproaches, in privations, in stripes, imprisonments, in all manner of sufferings, yea, even in death itself, for the Son of Man's sake. How cheerfully, how laboriously they fulfill the ministry they had received! They look for no applause, no stipend, no fixed salary, no lucrative office, no honorable title among men. They have continually before their eyes the example of their chief, "looking off from the ancients to Jesus, the Captain and finisher of their faith, who for the joy set before him endured the cross, despising the shame, and sat down on the right hand of God." Amidst their enemies and false friends, how calm, how meek, how prudent, how resolute, how persevering! They exhibit virtues in comparison of which the virtues of all other religionists appear either as splendid sins, or as meagre empty names. Such was the character of the ambassadors and subordinate ministers of the New Institution.

The Societies called churches, constituted and set in order by

those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord and Messiah the Saviour of the world, and had put themselves under his guidance. THE ONLY BOND OF UNION among them was faith in him and obedience to his will. No subscription to abstract propositions framed by Synods; no decrees of councils sanctioned by Kings; no rules of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the "Apostles' doctrine" and in the "Apostles' commandments" they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts and carnivals. They had no festivals. Their meeting on the first day of the week was at all times alike solemn, joyful, and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise into paroxysms, and their zeal into effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The *order* of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress, nor fluctuate as the manners of the times. \* \* \* \* \* They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other association, nor did they fracture and sever themselves into divers societies. They viewed the Church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, a bible society, or education society, a cent or a prayer, lest in so doing, they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. The church they considered "the pillar and ground of the truth;" they viewed it as the temple of the holy spirit; and the house of the living God. They considered if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed.—Their good works, which accompanied salvation, were the labors of love, in ministering to the necessity of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which in overt acts, consists in "taking care of widows and orphans, and keeping one's self unspotted from the world."

In their church capacity they attended upon every thing of a social character, that did not belong to the closet or the fireside. In all their meetings, they offered up their joint petitions for all things lawful, commanded, or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not abate their zeal, their devotion, their gratitude, or their liberality at one time, that they might have an opportunity of showing forth to advantage, or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church, they had no Easter Sunday, thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor preparation Saturday. As soon as some of the Pharisees that believed began to observe days, and months, and times, and years; so soon did the apostle begin to stand in doubt of them.

[*To be continued.*]

## INFIDELITY, AND THE EVIDENCES OF CHRISTIANITY.

### No. 1.

Since the introduction of moral evil into our world, there have been two kinds of wisdom: : divine wisdom and human wisdom—the wisdom of this world and the wisdom of the next world—the wisdom of God and the wisdom of men. These are as different in their nature and tendency as in their origin. The wisdom of God is foolishness with men; the wisdom of men is foolishness with God. Society is made up of these two kinds of wisdom. Both have their departments of learning—patrons—and pupils. Their schools, laws, principles, precepts, tendencies, form the manners and mould the character of every member of the family of man. The wisdom from above is pure, spiritual, and full of good fruits: the wisdom of men is earthly, sensual, and deceitful. Christianity embraces the one, infidelity the other.

The christian seminary or college or school acknowledges and receives the book commonly called the Bible, and views and uses it as a volume dictated by the spirit of the Almighty; divinely written, divinely sent, and divinely designed for the moral renovation of man. The infidel refuses and repudiates it. When the christian affirms his faith, that the Bible is inspired—that it was written by Prophets and Apostles—that it is true—that it is from heaven—that its author is God; the infidel replies, No—it is the work of man—it originated in the craft of the cunning—in the creeds of priests—in the devices of kings, human conclaves, and superstitious councils. This is the wisdom, the strength, the boast, the glory of infidelity. Now we design to lay before the readers of the forthcoming essays a number of extracts, embracing the principal statements and arguments of the most eminent

of the champions on both sides of this controversy. The assertions, documents, and reasonings of each, will, in this manner, by the candid, be properly investigated, and fairly considered. But first, by way of introduction, we offer an extract from the opening speech of one who, according to the wisdom given him, was instrumental in delivering christianity from the daring assaults of infidels in the field of public debate.

“You must not think, my friends, that christianity has come down to our times without a struggle; nay, indeed, it took the nations at first by the irresistible force of evidence. It was opposed by consolidated ranks of well disciplined foes. Learned, cunning, bold, and powerful were its enemies. But experience taught them it was not only foolish, but hurtful to kick against the goads.

“Never was there such a moral phenomenon exhibited upon this earth as the first establishment and progress of christianity. The instruments by which it was established, the opposition with which it was met, and the success which attended its course, were all of the most extraordinary character. The era of christianity itself presents a very sublime spectacle: the whole world reposing in security under the protecting wings of the most august of all the Cesars; peace, universal peace, encircling with her arms all the nations composing the great empire, which was itself the consummation of all the empires of the ancient world.—Polytheism, with all her myriads of temples, and her myriad of myriads of priests, triumphantly seated in the affections of a superstitious people, and swaying a magic sceptre from the Tyber to the ends of the earth. Legislators, magistrates, philosophers, orators and poets, all combine to plead her cause, and to protect her from insult and injury. Rivers of sacrificial blood crimsoned all the rites of pagan worship; and the clouds of incense arose from every city, town, and hamlet in honor of the Gods of Roman superstition. Just at this singular and unrivalled crisis, when the Jews’ religion, though corrupted by tradition and distracted by faction, was venerated for its antiquity, and admired for its divinity; when idolatry was at its zenith in the pagan world, the star of Bethlehem appears. The marvellous scene opens in a stable. What a fearful odds! What a strange contrast! Idolatry on a throne, and the founder of a new religion and empire lying in a manger!

“Unattended in birth, and unseconded in his outset, he begins his career. Prodiges of extraordinary sublimity announce that the desire of all nations is born. But the love of empire and the jealousy of a rival, stimulated the bloody Herod to unsheath his sword. Many innocents were slaughtered, but heaven shielded the new born king of the world. For the present we pass over his wonderful history. After thirty years of obscurity we find him surrounded with what the wise, the wealthy, the proud would call a contemptible group; telling them that one of them, an uncouth and untutored fisherman too, had discovered a truth which would new-modify the whole world. In the midst of them he uttered the most incredible oracle ever heard. I am about says he, to found a new empire on the acknowledgement of a single truth, a truth too which one of you has discovered, and all the powers and malice of worlds seen and unscen shall never prevail against it. This is our helmet, breastplate and shield in this controversy. What a scene presents itself here! A pusillanimous wavering ignorant and timid



dozen of individuals, without a penny-a-piece, assured that to them it pleased the Father of the Universe to give the Empire of the world, and that to each of them would be given a throne from which would be promulgated laws never to be repealed while sun and moon endure.

“Such were the army of the faith. They begin their career. Under the jealous and invidious eyes of a haughty Sanhedrim at home, and under the strict cognizance of a Roman emperor abroad, with a watchful procurator stationed over them, they commenced their operations. One while charged with *idolatry*, at another with treason. Reviled and persecuted until their chief is rewarded with a cross, and themselves with threats and imprisonment. A throne in the future world animated him, and a crown of glory after martyrdom stimulated them. On they march from conquest to conquest, till not only a multitude of Jewish priests and people, but Cesar's household in imperial Rome became obedient to the faith. Such was the commencement.

“The land of Judea is smitten with the sword of the spirit. Jerusalem falls and Samaria is taken. The courts of Asia, maritime cities, islands and provinces vow allegiance to a crucified king. Almighty Rome is aroused, and shaken, and affrighted. Sacrifices are unbrought, altars moulder, and temples decay. Her pontiff, her senate, and her emperor stand aghast. Persecution, the adjunct of a weak and wicked cause, unsheatheth her sword and kindles her fires. A Nero and a Caligula prepare the faggots and illuminate Rome with burning christians. But the scheme soon defeats itself: for anon 'tis found that the blood and the ashes of martyrs are the seeds of the church. So the battle is fought till every town of note from the Tyber to the Thames, from the Euphrates to the Ganges, bows to the cross. On the one side superstition and the sword; the united head and the sceptred arm combine: on the other, almighty truth alone pushes on the combat. Under this fearful odds the truth triumphs, and shall the advocates of such a course fear the contest now!

“Yes my fellow citizens, not a king nor priest smiled upon our faith till it had won the day. It offered no lure to the ambitious, no reward to the avaricious. It formed no alliance with the lusts of the flesh, the lusts of the eye, nor the pride of life. It disdained such auxiliaries. It aimed not so low. It called for humility, self-denial, patience and courage, on the part of all its advocates; and promised spiritual joys as an earnest of eternal bliss. By the excellency of its doctrine, the purity of its morals, the rationality of its arguments, the demonstration of the Holy Spirit, and the good example of its subjects, it triumphed on the ruins of Judaism and Idolatry.

“The christian volunteers found the yoke of Christ easy and his burthen light. Peace of mind, a heaven-born equanimity, a good conscience, a pure heart, universal love, triumphant joy and a glorious hope of immortal bliss, were its reward in hand. An incorruptible, undefiled, and unfading inheritance in the presence of God, with the society of angels, principalities, and powers, of the loftiest intelligence and most comprehensive knowledge, brighter than the sun, in the glories of light and love, are its rewards in the future.

“But now let me ask, what boon, what honor, what reward, have our opponents to offer for its renunciation? Yes, this is the question which the sequel must develop. To what would they convert us! What heaven have they to propose! What immortality to reveal! What sublime

views of a creation and a creator ! What authentic record of the past !—What prophetic hope of the future ! What account of our origin ! What high ultimate of our destiny ! What terrors have they to offer to stem the torrent of corruption ! What balm and consolation to the sons and daughters of anguish ! To these and a thousand kindred questions they must, and they *will* answer, *none* ; none at all. They promise to him who disbelieves the Founder of the christian dispensation ; to him that neglects and disdains the salvation of the gospel ; to him who tramples under foot the blood of the New Institution, and insults the spirit of power ; to him who traduces Moses, Daniel, and Job ; to him who vilifies Jesus, Paul, Peter, James, and John ; to him who devotes his soul to the lusts of the flesh ; who disdains heaven ; who deifies his appetites ; who degrades himself to a mere animal, and eulogizes philosophy ; to this man they promise eternal sleep, an everlasting death. This is the faith, the hope, and the joy for which they labour amid care, and pain.

“ Divesting man of all that renders life a blessing and death supportable, denuding him of all the dignity and honour which have ever been the admiration of the wise and good, and reducing him wholly to the earth, is by our opponents the true philosophy, the just science, the valuable knowledge. In their estimation a colony of bees co-operating in the building of store-houses and cells, and afterwards stowing these full of the necessaries of animal life, humming from flower to flower while the sun shines, and in its absence, sucking the juices which they have collected, is the grand model of what man would be, and what he would do, were he under his benign influence of just knowledge and sound philosophy.

“ To accomplish this high and glorious end of our being is the supreme wish of my opponent. In the prosecution of which he labours to show us that matter—solid, liquid, gaseous matter—is the height and depth, the length and breadth, of all that deserves the name of true knowledge. As for *souls* and appurtenances, they are mere nonentities, creatures of mere fancy, having neither figure, extension, or gravity ; old wives fables, and ought all to be embarked in company with ghosts, and witches, and colonized on the point of a needle or some lofty peak in the regions of imagination.

—“ But we cannot sit down without admonishing you to bear constantly in mind the inconceivable and ineffable importance attached to the investigation. It is not the ordinary affairs of this life, the fleeting and transitory things of to-day or to-morrow ; it is not whether we shall live all freemen or die slaves ; it is not the momentary affairs of empire or the evanescent charms of dominion—Nay indeed, all these are the toys of childhood, the sportive excursions of youthful fancy, contrasted with the questions, *What is man ? Whence came he ? Whether does he go ?* Is he a mortal or an immortal being ? Is he doomed to spring up like the grass, bloom like a flower, drop his seed into the earth, and die forever ? Is there no object of future hope ? No God—no heaven, no exalted society to be known or enjoyed ? Are all the great and illustrious men and women that died before we were born wasted and gone forever ? after a few short days are fled, when the enjoyment and toils of life are over, when our relish for social enjoyment, and our desires for returning to the fountain of life are most acute, must we hang our head and close our eyes in the desolating and appalling

prospect of never opening them again; of never tasting the sweets for which a state of discipline and trial has well fitted us. These are the awful and sublime merits of the question at issue. It is not what we shall eat, and and what we shall drink, unless we be proved to be mere animals; but it is, shall we live or die forever? It is beautifully expressed by a christian poet:—

Shall spring ever visit the mouldering urn?  
Shall day ever dawn on the night of the grave?"

In prosecution of the plan already intimated, arguments supporting the affirmative and negative of the question, *is Christianity true?* may be expected anon.

CONDUCTOR.

### A "CHRISTIAN HERALD."

The human family are still the honored spectators of signs above and signs beneath. We have signs natural and signs artificial. A very singular document, in news-paper form, neatly folded and addressed, a sort of missionary, bearing upon it the imposing title of the "Christian Herald," was put into my hands a few days since, & which, in justice to society, demands of me something more than a simple perusal. Concerning the country, birth-place, parentage, circumstances attending the early history, or missionary authority of this divine Herald, no one deposes. There is no name, no date, no place, nothing *on, in,* or *about* the document itself that explains the mystery of its existence. Still, the message which it brings cannot be adjudged by its eccentricities, and we therefore freely admit its importance, corresponding measurably with the conspicuity of its name.

Some, to whom I introduced this Herald, were forthwith solicitous respecting its official titles, profession, and confession of faith; and were fearful of further intimacy until specially informed of the place whence it received the credentials of its ministry:—to all of which interrogatories I could not reply more definitely than simply to affirm 'Not from Oxford.'—The Herald carries with it two well-written letters, worthy of the perusal of all men generally, and of all professors especially. The first is from the pen of a bishop; the second is from some one among the laity who was neither afraid to think nor ashamed to say that a bishop might be wrong, and who writes accordingly. From these letters we cannot copy lengthily, much as it may be regretted, but we give an extract from each as a specimen. Spiritual influence in conversion is the topic of elaboration; and the bishop, after a number of specifications, says,

"There is another class of passages to which I would call your attention. 1 John 5:1, converted men are said to be born of God, and to be begotten of Him. In the 18th verse of

the same chapter this idea is repeated; it is again asserted that we are born of God, and begotten of Him. In chapter 4:7, it is further asserted that we are born of God. In these cases the whole matter is referred to God. In the Gospel of John 1:13, "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." I might very much multiply such passages, but these will serve to show my idea. In the above instances, only the AGENT in our conversion is alluded to. We have another class of passages, where not only the agent but also the instrument of conversion is placed prominently before us. James 1:18, OF HIS OWN WILL *begat he us with the word of truth.* Here both the agent (God) and the instrument (the word of truth) are prominently brought forward. "Ye have purified your souls in obeying the truth THROUGH THE SPIRIT." Again, the Saviour prays that *God would sanctify his followers through the truth.* "We are chosen into salvation through sanctification of the spirit, and belief of the truth." "I commend you to God, and to the word of his grace." In two cases the instrument only is mentioned; 1 Pet. 1:3, Eph. 5:26. In other cases it is said we are born of God; born of the spirit. Now these declarations in Pet. 1:23, &c., must be in harmony with these frequent declarations. How do they harmonize? By turning to James 1:18, we find the two declarations blending together in beautiful harmony. From this passage I infer that men were converted in ancient times *by the energy of the will of God, in connection with the word of truth.*"

Thus speaks the bishop, who, unlike many of his brethren, expresses himself frankly, and with "great plainness of speech." The layman replies in the following words:—

"I now turn my attention to that class of passages in which God is spoken of as *the Father* of believers. I understand that the words "born" or begotten," which occur in the passages quoted, are represented by one word in the Greek, so that the meaning has always to be determined by the connexion. We are fully agreed as to the paternity of believers—that all are begotten of God. We differ only as to the means which he has established and taught for bringing children into spiritual existence. In order to a just apprehension of the truth upon this solemn subject, it appears to me important to consider the sense in which God is said to be the father of believers;—Whether it implies that He, by any distinct spiritual act, brings them individually into being, or whether only in a highly spiritual sense he is, under this endearing name, revealed to our conception as the fountain of life—"the Father of mercies"—"who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus"—"of whom the whole family in heaven and in earth is named." I may refer to several senses in which the word is em-

ployed, in order the more clearly to illustrate my meaning.— Abraham, in one sense, was the father of Isaac; in another, he was the father of the Jewish people; and in a third, he is figuratively the father of all believers. There are many other senses in which the word is employed, but these are sufficient for my purpose. In the first, he was a father according to the flesh; in the second, according to lineage or descent; and in the third, according to *character*. It seems, therefore, unwarrantable, in treating of spiritual things, from the mere phraseology "begotten of God," to infer, as you have done, the operation of a special instead of a general law; for believers are now the children of Abraham, and they are also the children of God. \* \* \* \* The figurative language "beget," as applied to the Supreme Majesty of Heaven, with respect to moral regeneration, has more properly reference to primary law than to the beginning of individual cases of spiritual reformation—than to the law of successive and remote development proceeding from a general law. God gives form, transparency, and the power of refraction to every drop of dew that reflects the glory of the sun, not by the employment of the energy of his will upon it, but by the omnipotent energy of a primary and universal law of his physical creation. "Hath the rain a father? or who hath begotten the drops of dew?" This principle is evidently violated in the theory of special spiritual influence upon unbelievers. God gives moral life, character, and blessedness, to every man, in every age, who reflects the glory of the "Sun of Righteousness" in his life, not by the employment of the special energy of his will upon his individual soul, but by the omnipotent energy of an eternal law of moral being, created and adapted to all souls—the reception of divine truth. This truth received, produces obedience; believed and obeyed, it produces spiritual and eternal blessedness. \* \* \* \* But allow me to ask you, whether God is not in a higher, more glorious, and endearing sense, the father of believers, through his originating and establishing the great and universal laws of men's moral regeneration, than by supposing, as your theory does, the absence of the requisite moral adaptation in "the law of the Lord" to the disease of the soul, and the necessity for the special, direct, and Almighty power or "agency" as you would term it, to be applied in each individual case of conversion? Besides, does not this theory impeach both the Divine wisdom and power? And is it not in effect a declaration, that He who has infinite power to convert a soul, cannot create means to convert it? or, that the means which divine wisdom and love have created are yet inadequate to the accomplishment of this purpose?"

These views are all-absorbing. Since the days of Luther, the Herald of reformation, down to the unaccountable Herald

of which we have been speaking, the christian world has been convulsed by high-school philosophy respecting the operation or influence of the divine spirit in moral regeneration. Although we have not to contend against the tradition of Jewish elders, we have to encounter much traditionary ignorance from "high places," in treating this greatest of all subjects. With propriety may we not say, "Many false spirits have gone abroad," and shall we not intelligently try the spirits whether they are of God?" The preceding extracts, are presented for the purpose of exciting interest and awakening reflection upon this momentous, solemn, and greatly perverted subject. An examination of the positions and premises of the popular advocates of spiritual influence is in contemplation; but in the meantime we are only prepared to give a promise.

CONDUCTOR.

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#### ASSISTANCE ANTICIPATED.

A number of intelligent brethren are expected to assist in furthering the objects of this paper by their counsel and correspondence. Some have been personally solicited; and others, although not requested individually, will, it is hoped, take part in the good and arduous work. To the Lord, and to his people, belong all the gifts of the brotherhood; and therefore, perhaps, those who cannot themselves employ the pen, taking an interest in the work, should have an eye to the bringing forward and the encouragement of others accustomed and competent to this duty: for, in writing as in speaking, those who possess gifts should be exhorted to faithfulness. "One star differeth from another star in glory"; and a spiritually intelligent scribe, in this our day of science and means of publicity, is a star of the first magnitude.

This work contemplates something more than personal effort or individual enterprise. Neither a pecuniary nor an honorary speculation is intended. It contemplates *drawing out the talent and concentrating the intelligence* of the brethren generally, for the amelioration and renovation of society. While, therefore, one conducts nominally, others may conduct virtually. Our cause, and the community, demand the best periodical, the best paper of any description, in the land; and therefore many minds, many thoughts, many pens, are necessary. We have the ability, intellectual, literary, moral, and religious, to furnish the public with a paper of the highest value: we only require a few sparks of christian zeal and a few impulses from the spirit of concentrated energy to illuminate the whole land with floods of holy light.

But while soliciting the communications and contributions of others, it is expressly stated that no guarantee can be given for the insertion of every article that may be forwarded with the view of giving it to the public. This is said explicitly, to prevent mistake, before a single communication is received. However, let no one be discouraged. A correspondent may be highly useful, in the way of making suggestions, giving items of news, calling attention to important subjects, or informing how the public mind is exercised in certain vicinities, although his communications may not be published.

And to all who may have scruples and conscientious objections against the views and practices we endeavor to advocate and advance, it is courteously intimated that our pages are open,—free to the use of any one who objects respectfully. We desire knowledge; we are enemies to error; we love truth. The jewels and gems of sacred literature are above all price. While we believe our principles are sound and well established, and hold them firmly, and sacredly, we have long since determined to sustain them no longer than they will sustain us; and as every man's principles are formed according to the information possessed or evidence presented; and as we are honest in our convictions and declarations, we rather court than avoid scrutiny. He who searches impartially, and really desires truth, has every thing to gain and nothing to lose in the closest, strictest, and fullest examination.

CONDUCTOR.

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LETTER FROM "A FRIEND,"

*First fruits of the Conductor's Correspondence.*

October, 1845.

Mr. Oliphant,

Respected Sir,—Having learned on good authority, that you are about to issue a periodical for the diffusion and vindication of the views of the people calling themselves disciples,—permit me to express the fear that your situation as the conductor of such a journal will be by no means pleasant or enviable. I have understood that the so-called disciples bear a greater resemblance to a company of quibbling, cavilling, hypocritical lawyers, than to the pious and devoted followers of the Saviour of mankind, and that their principal "religious views" consist in representing themselves as the only christians in the world, and the "sects"—as they denominate their neighbor professors—as evil men and seducers, deceiving and being deceived. If this report be correct—and surely it has some foundation—your "Witness" must have some very remarkable testimony to deliver.—It appears to me a most unreasonable practice that the lawyers have adopted. They first bind their witness by the solemn sanc-

tion of an oath, to declare the truth, the whole truth, and nothing but the truth, and then, fearing the whole truth may be revealed, they immediately proceed to collect by certain questions, just so much as will suit their purpose, and then another equally *disinterested enquire after truth*, exerts his utmost ingenuity to make the "witness of truth" contradict himself, and thus destroy his former testimony. That your witness may avoid the snares of the most searching inquirer, I would respectfully suggest that you should not lay him under obligation to state the *whole truth*, and thus you will, not only keep alive the curiosity of your readers, but in the event of any difficulty occurring, it can be readily overcome by supplying the deficiencies of former statements. Several advantages are connected with this prudent course, which will be obvious upon reflection.

Upon the whole I am pleased you intend to bring forward a witness in behalf of the "Disciples." We shall now have an opportunity of ascertaining how far the accounts of that people everywhere spoken against are correct. As a friend to all honest professors of religion, I would fondly hope they will be found to be exaggerated. Indeed were I to judge of the people by some in my neighborhood, I would certainly conclude they are very little inferior, if any, to other christians.

Trusting that should you adopt the established method of examining a witness, you will permit no questions to be put to yours but such as shall be answered truthfully, usefully, and interestingly. I am, dear sir, with much esteem, A FRIEND.

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### REMARKS.

The first apple, or the first cluster of grapes, as fully expresses the quality of the tree or the vine, as the successive fruits of the longest series of years. If the first fruit be pleasant and well flavored, we are certain that the after fruit will be equally excellent: for from the first production we know the nature of the tree, and we have learned from high authority that a good tree cannot bear evil fruit. On the contrary, should the first fruit be ill-flavored, nauseous, and bitter, we are to expect, on the principle of natures' undeviating laws, a continuance of the same during the whole ingathering. Whether we should apply this figure, and say, that the worth, fitness, good-will, moral excellence, mental independence, and delightfulness of the fruit of our present correspondent shall be received as an exact foretaste of the product of all future correspondence, is a matter we are not in the meantime either willing or prepared to determine.

It was fortunate that our correspondent informed us he is



a friend. Otherwise, it might have remained a secret only known to a few. Still, when his communication is examined closely by an experienced eye, there is a friendliness and a mental independence discovered, which, far from being censurable, is worthy of all admiration and imitation.

But—to the point. Not giving full scope to the reflections naturally arising from the remarks and suggestions of our friend, we may simply advert to the grand difference between the *position* and *intention* of our *Witness*, and a witness summoned in our common courts. In the first place, our *Witness* has given no pledge respecting the *extent* of its testimony. So long as it transgresses not the righteous bounds of truth, its character, in reference to its position, is maintained. The witness before a judge and jury occupies the position of a perjured man, if he tells not the whole truth, every syllable he knows, concerning the case requiring his testimony. In the second place, the lawyer, and the interests of law, are *distinct from* and frequently *contrary to* the witness summoned.—Now, our *Witness*, law, lawyer, and interests, are blended, unique, and inseparable: for our Periodical is all *Witness*, and our *Witness* is all Periodical, and our Periodical and *Witness* is all law, lawyer, and interest. And with regard to intentions, we know of a truth that the Lawyers, whom our correspondent has justly pictured in satire, more frequently than otherwise call up, examine, and puzzle their witnesses for the purpose of giving scope to their ingenuity and oratory, and withal to enlarge and enrich their purses. But if we have been honest in the description of the position we occupy, our intentions, to say the least, are better.

There is one thing however in which the Lawyers should be imitated. They always act in character, or *according to their profession*. No class of people are more exemplary in this respect. They are trained for the ministry of legal artifice; and they sell their learning, time, and talents for a given amount in pounds, shillings, and pence. They put up their abilities and official dignity at auction, and dispose of them to the highest bidder. Could we then, omitting their numerous sins, copy their example in always acting agreeably to our profession, having professed to be the Disciples and followers of Christ, we would not only enjoy the real “fruits of righteousness,” but make friends and brethren throughout the whole community.

Judging that it is the part of prudence not to speculate upon the good or evil qualities of the “so-called disciples,” we shall neither confirm nor weaken the reports to which our friend has alluded, but allow them to die or live by their future fortunes.—The public ear will more readily receive what we say, and we can speak with the greater emphasis, when our character is more fully developed.

CONDUCTOR.

## NOTICE TO READERS.

The liberty has been taken of forwarding the first number to a few whose names were not given by themselves as subscribers; and who are respectfully requested to peruse and afterwards return, should they not be desirous of subscribing. If any are disposed to read who are unable to pay, it is gratifying to say, that, through the liberality of some who have subscribed, they can be furnished with the work *gratis*. All, therefore, who are willing to read, and prove it by retaining the first number, will have a continuance of the paper during the year.

EXPLANATION.—Those who are unacquainted with the particulars of the change of arrangements, are informed that the “Witness” makes its appearance in consequence of the impracticability of re-commencing the former “Christian”.—Events and circumstances, unnecessary to explain or detail, having prevented the removal of the Conductor of that Journal, the present work is got up with the same objects, and, in this respect, supplies its place.

## AGENTS.

The following are the names of those who have accepted agency:—  
M. Mouck, Napanee; H. Dickinson, Demorestville; W. Pomeroy, Cobourg; J. B. Burke, Bowmanville; A. Farewell, Oshawa; G. Barclay, Brougham; T. C. Scott, Toronto City; J. Menzie, Norval; A. McMillen, Erin; W. Oliphant, Eramosa; L. Parkinson, Guelph; W. Elliot, Dundas; W. Brandt, Jordan.

The following are solicited:—

J. Stewart, Eramosa; Dr. Wolverton, Beamsville; T. Brandt, Marshvill; T. Hodge, St. Thomas; J. Millar, Otterville; J. Hoffman, Berlin.

☞ Unacquainted with first name of— Jackson, Nattawassaga; P. Ingles, St. Vincent.

☞ After the first form was put to press and worked off, a number of typographical errors were discovered, arising from causes, which, in future, will be prevented. We regret these errors, and had concluded to destroy and print over again the entire form, but have been persuaded otherwise. There is only one place where the meaning is changed—page sixth, third line from bottom, read *castes* for “casts.”