

THE

WITNESS OF TRUTH.

Vol. IV. OSHAWA, SEPTEMBER, 1849. No. 9.

A MESSENGER TO ENGLAND.

Oshawa, C. W., 21st July, 1849.

MR. J. WALLIS: DEAR BROTHER:—A few months ago I received from your office some two or three numbers of the “British Millennial Harbinger;” and the reception of these reminded me of a religious vow I had previously made in reference to communicating with you by letter. Though unknown to you, except by written or printed report, and though you are personally a stranger to me, yet the wide-spread labours of the press have familiarized your name, revealed to me your operations in England, and given me some idea of your Christian character. Having often visited you in spirit, and having for years taken a lively interest in all that was doing for the cause of the divine Master on the European side of the Atlantic, so far as my knowledge permitted me to take an interest, I now avail myself of another medium of acquaintance, and will forthwith send a part of myself to Nottingham in writing. Will brother Wallis reciprocate by return of mail?

In looking over a number of your periodical, incidentally picked up last Autumn while abroad, I was pleased to find a report of a greater number of churches and members than I had anticipated were to be found in that old country, so long past its prime. If my memory serves me, it was between eighty-five and ninety churches I saw reported for England, Scotland, and Wales; and some thing over two thousand church members. True, these are only a few among the tens of millions that make up the population of Great Britain; still, there is reason to be encouraged in view of the progress indicated by this number. Even a very few who prove themselves true “children of the Kingdom,” advocating the truth in word and deed with the zeal of truly devoted subjects of the divine king, will ultimately leaven a whole country, and successfully wrest the “strong holds” from the power of the enemy. From what I see in your “Harbinger,” it is impressed

upon me that you have a number of intelligent, warm-hearted, and ardently devoted brethren who co-operate with you in pleading the cause of the Lord.

A true band of "co-operants will work semi-wonders in a community. I am persuaded, brother Wallis, that even the Disciples, although somewhat advanced in the Christian school, are still far behind in mutual actionary measures, and have not yet attained to a thorough, vigorous, and steadfast zeal, based upon principle, necessary to the execution of enlarged and comprehensive plans for the diffusion of the gospel and its attendant blessings. There is a meagreness of soul in reference to this subject wholly at variance with the spirit and noble greatness of Christianity. Little—very little—O how little, is done in the gospel for the gospel's sake! Local interest, personal interest, or some species of opinionated interest, apart from the cause of Christ or the love of truth, would seem to hold governorship over most of what is done in the name of religion. But I must withhold further commentary on this topic, for you will desire some items of news.

We have in Canada West between twenty and twenty-five churches. The whole will not at present number a thousand members. Our increase has not been rapid, owing to a variety of causes, some of which are like these:—first, a number of unworthy men who commenced preaching and making converts in the province; second, a lack of acquaintance among the churches, and a consequent want of co-operation; third, too much of that species of enterprise which is visionless as respects the "things above;" fourth, a zeal sometimes not according to knowledge, and the exhibition of an unlovely spirit, in opposing sectarianism. These are a sample of the hinderances to the progress of truth in past times among the people with whom we dwell. But I am happy to add that some, if not all of these obstacles to our advancement, are being overcome by means and influences more in harmony with the spirit and power of the gospel of Christ.

There is at present a successful endeavour among our widely separated congregations to cultivate Christian acquaintance with each other, and to effect a greater measure of cordiality and co-operation for the more general extension of these precious germs of truth which germinate to eternal life. O that we may add to our knowledge a corresponding zeal and a proportionate ardour. How important the work—how arduous—and yet how blessed and honorable!

Should you find leisure to write, be assured I will find time

and inclination to read. The current volume of the *Witness* has been forwarded to your address, and I have received your paper from January to July. I thank you for these tokens of good will. Please let me know what numbers of our provincial paper have arrived in Nottingham.

Wishing you God speed, and desirous that you and all who labour with you may be personally and religiously blessed in every effort to promote the work in which you are engaged.

I am, With Christian regard, Yours,

D. OLIPHANT.

WHAT DO WE BELIEVE ?

THE BAPTISTS AND DISCIPLES—THE POSITION THEY OCCUPY.

LETTER THIRD.

ELDER DAVIDSON:—DEAR SIR,—Another very prominent feature in the faith and practice of the disciples, may be found in their views and practical position in reference to what is generally called regeneration or conversion. *They believe, teach, and openly show that conversion is a new creation—a change equal to creating again or making anew.* Some speak of regeneration as being a change of views; others regard it as a change of heart; a third order consider it as a change of feelings by day and of dreams by night; and another class believe it to be a change in the mere externals of life as the result of a moral endeavour, or a “try to do right.” Now we so far differ from all others on this cardinal subject, that we regard regeneration as re-making the whole man, or as effecting a thorough change in mind, heart, feelings, state, and character. The gospel, as we understand, addresses itself, not to a part of man, but to the whole man, and therefore, when it converts, or effects a change, it performs its work complete, and subdues or enlists body, soul, and spirit—mind, heart, and life—to the Lord. Is the mind astray? The gospel leads it to Christ. Is the heart callous and rebellious? The gospel fills it with divine love and affection. Is the life or action devious and iniquitous? The gospel changes it to an obedient and loyal course. Is the sinner’s state unsafe? The gospel introduces to a new state—a holy and saved state. Is the character degraded and vile? The gospel imparts or induces a new and divine character, and elevates—elevates—elevates, until heaven itself is the abode of the gospel subject.

In view of the scriptures, we are wholly unacquainted with what is popularly called “head religion,” or “heart religion,” or “feeling religion,”

or "spirit religion." With us, the religion that issues in new convictions, a new heart, a new state, and a new character—enlisting the head, heart, temper, and action—the whole man—in the service of God's beloved Son, is the religion of Heaven; and we leave to speculators in theology to separate the head from the heart, the affections from the understanding, and the condition from the character. "The weapons of our warfare are spiritual ---- mighty to the pulling down of the strongest holds ---- bringing into captivity every thought to the obedience of Christ." It is obedience to Christ, in all that is found in man's physical, intellectual, and moral nature, that the gospel requires; and the change which produces this obedience, demonstrated in obedience, we call regeneration or conversion, and nothing less can we call by that name. To be turned to the Lord, and to be converted, are with us synonymous phrases.

Those who, in the apostles' day, heard the gospel, believed it, repented of their sins, were baptized, and hence began a new life, were accounted the Lord's people—regenerated—saved in Christ. To them there was one body or Christian community, one Spirit, one hope, one Lord, one faith, one baptism, and one God and father of all. Thus kept they the "unity of the Spirit in the bond of peace," bearing with one another, loving one another, showing all lowliness, meekness, long-suffering, and brotherly affection; and they found themselves capable and qualified for all this without the modern appliances of bonds and formulas primarily formed and fashioned in the great ecclesiastical emporium—Rome. Hence, *the gospel that saves men, is our scheme for uniting men.* This is another of those distinguishing points exhibiting the contrast between us and the various denominations that believe in creed-craft.

In teaching the gospel, however, we are careful to teach Jesus as its author. He is, with us, the sole law-giver; and hence we view the leader of ancient Israel as an ex-law-giver, completely silenced as it respects legislative authority. The decalogue was for the Jews; the gospel for "every creature," or "all nations." While, then, the ten commands were for the twelve tribes, the twelve apostles are the divine ministers and missionaries to "all the world" to teach and declare the will of Jesus. In the divine assembly room, then, we have no seat and no need for Moses. The popular faith requires a gospel both from the lips of Moses and Jesus; but as for us, when Jesus speaks, Moses must be mute. Our faith apprehends a throne for Jesus and twelve subordinate thrones for his twelve apostles; but not a throne, a seat,

or a "sacred desk" for the former law-giver who gave precepts to the sons of Jacob. *The new covenant is ratified, and the old has vanished away.* So we teach.

Not only do we follow the apostles in thus teaching, but we escape all the intricate and conflicting dogmas concerning the 'Abrahamic covenant,' 'baptism in the room of circumcision,' 'successional priesthood,' 'politico ecclesiastical churches,' 'fixed rules and formulas for the church militant,' 'the terrors of the law,' and all the singular doctrinal mixtures extracted in part or in whole from the old dispensation. He who has spoken to us by his Son" in these last days, has given us to understand that his Son is "counted worthy of more honor than Moses, inasmuch as he who hath builded the house hath more honor than the house." "Christ is a Son over his own house, whose house are we" upon certain conditions; and concerning the old house where Moses was faithful as a servant, the words of Jesus have long since been fulfilled when he said to the Jews "soon shall your house be left desolate."

But another peculiarity of the disciples, and which has occasioned a copious flood of misrepresentation, prejudice, and unmerciful abuse, may be set forth in the following sentence: *We strike from our religious speech all words and phrases, appropriated by partizans for party purposes, unauthorized by the apostles' gospel and teaching.* Take these as a sample:—Eternal decrees—conditional election—unconditional election—Work of the Spirit upon the heart—Trinitarian doctrine—Unitarian doctrine—God the Holy Spirit—Eternal Son of God—Getting religion—Triune God—Covenant meetings—Baptismal regeneration—Converting prayers—and a host of expressions coined in the mint of human divinity since Origen, Arius, and Augustine afflicted Christendom with their philosophical speculations. Of these terms, and the whole array of controversy accompanying their use, we are entirely independent, only as society imposes upon us the task of noticing them. To preach theories of God, theories of the Spirit, theories of regeneration, theories of church discipline, is not to preach the gospel; and it is the apostolic gospel, preached, heard, believed, obeyed, and enjoyed, that is of real use to man, now and hereafter. A theory of the gospel is not the gospel itself—a theory of conversion is neither conversion nor converting; and hence we leave these theoretical chapters to learned classificationists, who love party more than religion, and who display more zeal for something modern than for the unadulterated style of the inspired word.

And, friend Davidson. I am of opinion that you will have no hesitancy in concurring with me, that in using scriptural language we always use true and correct language, and that if we confined our expressions in our doctrinal discants to the one good Book, it would not be possible for us to be very far apart in doctrine and communion. But I pass to a further item of contrast.

Sectarism, we hold, is not found in the Bible, but out of it ; and hence we charge all party differences, not to God's teaching, but to the teaching ordained of man. Strange as it may at first view appear, it will, on examination, be found strictly correct, that there is a common agreement in reference to Bible things among all ranks of professing religionists. I have, for my own part, been led to this conclusion against former conviction. Put this assertion, if you please, to the proof.

Let us, for example, convene in one place a member from every Christian denomination in the world, ancient or recent, catholic or protestant, and ask them severally and collectively concerning every point of faith and every item of practice taught in the new oracles. Ask if Jesus is the Christ, and they all respond alike ; but the Romanist says, additionally, that the Pope on earth is Christ's representative. Where does he find this idea ? Not in the best Book, but in the Roman creed, probable by the writings of some grey-bearded theological father. Enquire if Christ is the Head of the church and all will say yes ; but the Episcopal immediately claims Queen Victoria for the Head of the church on earth. The Prayer-book is the depository of this article of faith. Propose the question if all scripture is profitable for doctrine and correction, that the man of God may be perfect, and they all reply in the affirmative ; but here almost every one rises and demands a creed in addition to the scriptures. They learn this, not from the Book itself, but from the results of great men's quarrels. Make the inquiry if the Holy Spirit reveals and teaches the way of salvation through the apostles, and they unanimously say the same thing ; but more than a few also affirm that there is an influence of the Spirit independent of the word. Not in the Bible can they find this. Put the query if Christ died for sinners, and each will answer that it is even so : but Mr. A. says that as Christ died for all therefore all will be saved ; Mr. B. says that Christ only died for the elect, and therefore the elect can only be saved ; and Mr. C. says that Christ died as a martyr or as a proof of God's desire to save, and therefore if we are saved it must be by our own merit. These opinions are learned from

different sources ; but if the Book of God would be received, taught, and practically acknowledged as the *only* standard, these humanisms would soon either die or become so feeble that they would exert no great influence.

So much for unanimity in the things God has done ; and now let us turn our attention to the things of obedience on the part of man. Ask if faith be requisite—if repentance is called for—if baptism be enjoined if communion with the body of Christ is taught—if brotherly love is necessary—if a holy life should follow—if our light is to shine—if benevolence, good-will, and forbearance are to be exercised ; and what is the reply to all these interrogatories? Yes—yes—yes, is the unanimous response. But mark the confusion that follows ; one talks of historical faith, and another of the Spirit putting faith in the heart ; one speaks of repentance before he believes Christ, and another regards repentance as useless only to such vile men as the betrayers of Jesus ; one affirms that baptism will answer without faith, “ if the subject be not grown to years of maturity,” and another insists that sprinkling will answer in these days for baptism ; one says that we are to commune with all professors whether they have obeyed Christ or not, and another declares it a sin to commune with any but “ our people ;” and so to the end of the chapter. There is an agreement concerning the facts, truths, precepts, and duties mentioned in the inspired scriptures, but division concerning these things which only have the authority of religious politicians and philosophers.

Friend Davidson, I for one will take my stand with the apostles, and invite and exhort all others, so far as my word, my pen, or my influence can reach, to participate with me in all the blessings of the gospel of God's Son. Are you not prepared to say that it is the *only* platform on which all can meet, unite, and co-operate for all the purposes contemplated and embraced in the divine salvation?

In my next you may expect to find me touching more particularly litigated points.

With sincere love for the truth,

D. OLIPHANT.

Oshawa, 2nd August, 1849.

THE GLORY OF GOD.

Of all things that exist in the universe—God glories in that which is greatest. He glories in his character. The ancient law-giver desired to see God's glory—“ I beseech thee show me thy glory.” In

partial compliance with this request "the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."—Ex. xxxiii. : 18, & xxxiv. : 6. This is the name or character of God ; therefore the character of God is his glory, *and he is glorified when his character is developed.*

"The heavens declare the *glory* of God, and the firmament sheweth his handiwork."—Psalm xix. : 1. The heavens declare the glory of God by showing forth his wisdom and power,—developing the attributes of his character ; "For the invisible things (attributes) of him from the creation of the world are clearly seen, being understood by the things that are made, even his *eternal power* and *Godhead.*"—Rom. i. : 18. All nature joins in the declaration of God's glory. Wo

"Can trace in nature's most minute design,
The signature and stamp of power divine."

The rolling thunder, the raging tempest, and the stormy sea manifest his power, and declare his glory with tremendous voice. His attributes are seen blazing in the sun, flashing in the lightning, and shining in ten thousand stars.

"Above—below—where'er I gaze
Thy guiding finger, Lord, I view,
Traced in the midnight planet's blaze,
Or glistening in the morning dew.
What'er is beautiful and fair
Is but thine own reflection there."

Every thing that "is made" is an exponent of his power, his wisdom and goodness ; hence it is literally true that the "whole earth is full of the *glory* of God." But in addition to power, wisdom and goodness, God has other attributes which "the things that are made" could not declare. "*God is love.*" "*God is truth.*" How do we know? "No man hath seen the Father at any time." "No man knoweth the Father but the Son." Thanks be to God ! "The only begotten Son, who is in the bosom of the Father, he hath declared him."—John i. : 18. "Grace and truth came by Jesus Christ." Hence Jesus could say to his Father "I have *glorified* thee on the earth, I have finished the work which thou gavest me to do"—John xvii. 6. Jesus was the "brightness of God's *glory*, and the *express image* of his person." "In him dwelt all the fullness of the Godhead bodily." He was "God manifest in the flesh." Therefore in him the character of God shone with effulgence,—he was indeed "the brightness of his *glory.*" Christ Jesus, our blessed Saviour, came from heaven to make God known to man, to exhibit our Maker in a most endearing and lovely attitude. This work, in all its stages, emitted the transcendent glories of God. There was *glory* at Christ's birth. There was *glory* in his life. There was *glory* in his death. There was *glory* in his resurrection.

When God brought his only begotten Son into the world, a multitude of the heavenly host descended with joy from their celestial habitation, and looking down enraptured "from the galleries of the universe," they praised God and said—"Glory to God in the highest, and on earth peace, good will to man."—Luke ii. : 14. During his life our

Saviour asked, "Father, glorify thy name." The Father answered, "I have both glorified it and will glorify it again."—John xii. : 28. He had glorified it at the grave of Lazarus, when he who had been dead four days was raised to life by a miraculous development of his power in the person of his son. All that Christ said and did, developed Deity. In his teachings, in his declaration of God's love, in his announcement of God's mercy, and in his testimony of God's truthfulness, he was showing forth his Father's glory. In going about doing good, in his deeds of usefulness, and acts of mercy, he was so exactly fulfilling his Father's will, and showing his character, that he declared to Philip on one occasion, "*He that hath seen me hath seen the Father.*"

He glorified God in his death. In the fulfilment of God's promises. In meeting the requirements of God's law, in exhibiting God's justice, and in the glorious and unparalleled display of his unspeakable love and boundless mercy.

Christ ended his "work" upon the earth, so far as it was connected with his own person, when he ascended into heaven and "sat down" at the right hand of the Majesty on high. But he still continues his "work" in the person of his followers: as he glorified God by his purity of speech and doctrine, and by his magnified actions, so he requires his disciples to glorify God by their actions. "*Herein is my Father glorified that ye bear much fruit* so shall ye be my disciples." John xv. : 8. What is the fruit? "The fruit of the spirit is in *all goodness and righteousness and truth.*" Eph. v. : 9. That is, in other language, they are to glorify God by imitating him, by showing forth his perfections. "Be ye therefore followers (imitators) of God, as dear children." "As he that has called you is *holy*, so be ye *holy* in all manner of conversation; because it is written, Be ye *holy*, for I am *holy.*" 1 Peter i. : 15, 16. He gave us promises, great and precious promises, that by these we "might be *made partakers of the divine nature.*" 2 Peter i. : 4.

Christians, "Observe your leader—follow him:" live no longer to the lusts of your flesh; live no longer in sin; live no longer to yourselves, "Ye are not your own; ye are bought with a price; therefore *glorify* God in your body, and in your spirit, which are God's." 1 Cor. vi. 19. Walk then in the path of the righteous that shineth more and more unto the perfect day. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter i. : 5. You will go on in glory, growing in conformity to your Father's will, and in assimilation to his glorious character.

EDMUND SHEPPARD.

Toronto, July 16th, 1843.

RELIGIOUS NEWS FROM FRANCE.

[From a Correspondent of the N. Y. Observer.]

Montauban, 12th June.

The present situation of France, in a religious point of view, offers subjects both of fear and of hope, both of regret and of satisfaction. Certainly political passions oppose, in some places, great obstacles to the labors of our evangelists. Many men prefer to go to clubs rather than to chapels, to read the newspaper rather than the Bible. When the mind is absorbed with early conflicts, how can it be open to the good seed, and what serious attention is to be expected from persons who ask every morning: 'Is there not to be a new revolution before night?'

Yet these very circumstances produce in other individuals quite a contrary effect, and according to the words of the apostle Paul, what is to the one a savor of death unto death, is to the other a savor of life unto life (2 Cor. ii. : 16.) The misery and sufferings caused by the revolution of 1848 have disposed numbers to listen more attentively to the good news of salvation, and this result does not surprise the Christian. When all goes well in the world, when it is easy to satisfy the desires and passions, there is in our frail hearts an irresistible desire for what gratifies our selfishness and vanity. But when the scene suddenly changes, when the riches and pleasures of this world take wings and fly away, the thoughts become more serious, the voice of conscience is heard, and the soul seeks something more solid, more stable than objects here below. This effect is very sensible in most of our evangelical stations.

Another cause of progress is the deep apprehension, the continual anxiety created by the upheavings of the foundations of our society. We are going? Can we stand against the force of the tempest? What firm principles, what sure supports remain in the universal ruin? Is it not our most imperious and sacred religion, in order to bring back order, peace, and harmony to our country? These reflections have struck many persons of intelligence, and have prepared them to study more carefully the precepts of Christianity.

Add to this that the Republican government given us, at least for the present, a liberty which we were far from enjoying before. Evangelists can establish places of worship wherever they please, without having to fear the denunciations of a popish curate, or the prosecutions of a bigoted judge. Teachers have a right to set up schools, and colporters to sell Bibles, without first asking leave. These are very valuable advantages. I do not know that this full religious liberty will last long. The French are fickle; the priests are intriguing and cunning; our laws are changed from day to day, and what is allowed to-day will be perhaps forbidden to-morrow. But the friends of the gospel avail themselves of the opportunity while it lasts to extend the sphere of their labors.

The great city of Lyons has often been mentioned in our correspondence, because the Lord designs to perform there wonderful works.

Several evangelical chapels are open in this city and the number of Christians increases from day to day. Let me relate the conversion of two, which deserve to be known.

The nephew of the popish Archbishop, a soldier who had fought under Napoleon, became desponding, and had formed the criminal design to end his life by suicide. Passing along the street to go and throw himself into the Rhone, he perceived many people entering an evangelical chapel, and by a sort of mechanical impulse, or to speak better, by a secret direction of God, this unhappy man went in also. When he heard the sermon, the tears moistened his eyes; it seemed to him that a new world was opened before him, and he felt that man may taste happiness on earth. He put off his intended suicide. At night he came again to divine service, and felt still more the power of the Gospel. The Sunday following he sought further the spiritual nourishment which his soul craved, and abandoning wholly the fatal plan he had conceived, he exhibited an example of firm and cheerful piety. How many suicides (so numerous in France,) would be prevented, if the knowledge of the Gospel was more generally diffused!

The colporters pursue their work with zeal. Remarkable conversions prove that the Bible alone, without preaching, without human aid, is effectual to lead souls to the feet of Jesus Christ. A Colporter passing for the first time in one of our villages, met an old man with whom he felt at once an intimate fellowship. Surprised to see such a knowledge of the truth in a man who belonged to the popish communion, he asked him some questions; and the old man replied: "I was for a long time foolishly devoted to the ceremonies of the Romish church, but I had no peace of mind. An old Bible fell then into my hands. I read it, and a feeble ray of light penetrated my soul. Unhappily my wife, in a fit of passion tore up my precious Bible. I was very much grieved, and I sought for another copy. I found one in the bookstore in a neighboring town; but the price was twenty francs, (four dollars.) I was too poor to buy it. At last, I heard of a man who sold Bibles cheap. I went to see him; I brought home my treasure with unspeakable joy; and the study of the Word of God continued from day to day under my humble roof, has taught me that I have a divinely compassionate Saviour." "Such facts," adds the colporter, "show the importance of distributing the Bible."

Accept &c.,

G. DE F.

PRESENT INFLUENCE OF THE JEWS.

(From the Puritan Recorder.)

If it should be asserted, that at no time between the calling of Abram and the destruction of Jerusalem by the Romans, was the influence of the Hebrew nation upon the world as great as it is at this time, the assertion might raise a smile of incredulity. And yet a little reflection might sustain such an assertion. The power, which has been wielded by the Rothschild family acting as bankers for European governments, and thereby controlling in some degree the action of those governments,

is well known. But this, great as it has been, is but a small item in the account. A vast influence is exerted in continental Europe, by Jews through the current literature. Not a few of the most powerful writers in Europe are Jews; and the aggregate influence which the men of that nation are exerting through the press, is untold.

Nor is this all. The Jews have had an immense agency in promoting the revolutions which have made the past and present year so memorable in history. It is well known that there has been great concert of action among the ultra republicans, the agents of revolution in the different countries. It is a great mistake to suppose, that those popular outbreaks which first exploded in Paris, then in Berlin, then in Vienna, and so on, were wholly independent of foreign influence. It was testified by residents in Berlin, that on the day previous to the first attempt at revolution there, the streets of the city were filled with strangers and foreigners—that propagandists of revolution had come from Paris and other places. And this appears to have been a general fact, touching all the revolutions of the last year.

Prominent among this band of republic makers were some Jews of great energy and force of character. And as the pens of Jews had previously done much, to propagate principles leading to revolutions, so now Jewish conspirators did much to hasten the catastrophe. And in this the Jewish nation had its revenge on the monarchies of Europe for the oppressions and indignities, which they have ever inflicted.—And it is not unnatural to think, that the hatred which the remembrance of the many wrongs that nation has endured from kings and emperors, may have been a leading motive, impelling the Jews to act the part which they have acted. The Jew in this country is a peaceable and useful citizen, because he has never been here opposed by our government. But against every monarchy of Europe he has charged a heavy score of injuries, and when the day of reckoning comes for those monarchies, it will be strange if the Jew does not file in his accounts. We are then, in these events, witnessing such a retribution as was every way to have been expected.

But if Jewish hands have mingled in promoting these political earthquakes, if Jewish talent has been so potent in those issues of the press, that have prepared the public mind for them, and Jewish wealth has held the policies of kings and the movements of armies in a sort of dependency, then it may be true that Jews are now exerting more influence in the world than they did under the reign of the most renowned of their kings.

And if providence has now elevated that people to such an influence, it may be with reference to some greater events, in which they are to bear a part. The separate existence of that nation, mingled among all nations, yet amalgamated with none, is a standing miracle. That separate existence is doubtless preserved in subserviency to some great designs hereafter to be accomplished through and upon them. The importance, though not perhaps the precise nature of these designs, is intimated in prophecy, and while we reject the theories of the millen-

arians, we still expect that the incoming of the Jews will be as life from the dead to the Gentiles. And hence we watch with special interest every turn that elevates that people.

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*From the New-York Observer.*

### PAUL AND A SLEEPY HEARER.

It is sometimes erroneously said that sleeping in church was unknown till our day. If it is any comfort to those who do that thing, they can plead antiquity. There is a case, plain as day, in the New Testament. But if sleepy hearers refer to it, I beg they will go through the whole story. If the record gives the case of a slumberer at church, so does it tell us what a *dreadful waking up* he got! That young man Eutychus "sunk down with sleep"—many go as far as that comfortably—but go on; "and fell down from the third loft, and was taken up DEAD."

Now if they had taken him up terribly *frightened* only it would not have been so affecting; and nothing *astounding* if they had taken him up *ashamed*. But when we come to the fact that the sleeper was *dead*, and got his death too by getting asleep in church, these things look alarming for church sleepers. If a nap at church may cost a man his life, people had better wake up about the matter. I do not know that we should ever have known much about this young church sleeper if he had not been such a sleeper. But he helped Paul's good name too. Now it was not one of the most respectful things possible to nod with drowsiness, under his preaching, much less to "sink down with sleep." As it would hardly seem out of place to rebuke such indulgence with all authority, and in the proper place, no doubt the Apostle would do it. Paul was a strickler for having things "done decently and in order," and as church sleeping does not belong to either of these, the thing would be likely to get its due on a suitable occasion.

But something must be done for this young man before he can be rebuked a dead man. He is *dead*! You cannot rebuke a dead man. So the first thing to be done is to show him a great kindness, which Paul went down and fell upon him, and embracing him, said, "Trouble not yourselves for his life is in him."

It was a comfort to Paul's benevolent heart to treat so kindly one who had got a sad mishap, though it was by a deep sleep under his preaching. A comfort it certainly must have been to the young man to have his death-slumber so mercifully ended. And the comfort of the occasion went forth to a still larger circle, for the record is, "And they brought the young man alive, and were not a little comforted." He was thoroughly waked up by this time, there was no question. He had had his last nap it is likely he would ever know in church.

What a mercy that young sleeper had a kind Apostle at hand for his relief! What if church sleepers now were to put off slumber in the Sanctuary till they were as well provided against mishaps! Would not the sorrows of many a preacher be abridged? And would not the slumberers themselves be saved a little shame?

SIMON.

## SUNDAY LAMENESS.

THERE are various diseases which belong to the "first day of the week;" such as drowsiness, general debility, &c. But there is one that is very prevalent, and peculiar to a "peculiar people" that should be "zealous of good works." For the sake of perspicuity, I will designate it Sunday Lameness. I will not say much about it, for I fear I cannot communicate much *knowledge* respecting it. I will give your readers some of the symptoms by which you may decide whether any individual be under its influence. Among the many indications, there is one, upon which you may place great dependence.

When you go into the house of one of those "peculiar people," just look upon the cupboard, bureau, or mantlepiece, and as in most of dwellings, you will probably see a large book, containing the instruction, of some ancient Doctors. If it have on a good coat of dust, you may be almost sure, that the parents both have this disease very badly.

Persons having this complaint, have a proclivity to recline upon a couch, or settee, at about 10 or 11 in the morning, and somewhere near 6 in the evening,—their neighbours having gone to some place, where they sing, read, pray, and comfort one another. If the roads be not very good, the horizon be clouded, or particularly if there should be a little rain falling, about those hours I have mentioned, you will see a good many lame. You can discern them, by their conversation. You will hear them talk of the impossibility of going on a certain road—of their feet getting damp—of their shawls, bonnets, hats and coats getting humid, and losing their attractive appearance—of their children being unruly while they are gone—of some of their friends having a headache, and they *must* go and see them—of the probability of the little "infant crying in meeting"—of the promise they have made to *visit* some neighbours or *vice versa*—of the way they served the world, through the preceding week—of the probability of a certain brother, or sister, being at meeting that had offended them—Matt. xviii. : 15—of the inability of the preacher, and of his *long* prayers, *long* discourses, talking too much upon first principles, or upon *holiness*. These are some of the symptoms of what we call Sunday Lameness. Do not wonder if it extend even to the horses and waggons. Deem it not all marvelous, if you should see those "pilgrims," amongst the first at any agricultural, or political convention; because they are the most diligent on any other day of the week excepting the first. Now, dear reader, in conclusion, let me say, if you have any friends smitten with this modern 'palsy,' and you wish to heal the malady, consult some old writings, which you will find in a book called the Bible; and I will venture to say, if they attend to the precepts, warnings, admonitions, and examples of those ancient physicians, of which that book speaks, they will become convalescent.

I will refer you to a few of the many passages in that good book, which is so full of good things. Mal. iii. : 16, 17. Gen. xviii. : 19. Matt. xviii. : 19, 20. "But exhort one another daily, while it is called to-day lest any of you be *hardened* through the *deceitfulness* of sin." Heb. iii. : 13.

“And let us consider one another to *provoke* unto good works; not *forsaking* the assembling of ourselves together, as the manner of some is; but *exhorting* one another, and so much the more, as ye see the day approaching “Heb. x. 24, 25. “Nevertheless I have somewhat against thee, because thou hast left thy first love.” Rev. ii. : 4. “Awake thou that *sleepest*, and *arise* from the dead and Christ shall give thee light.” Eph. v. : 14. If you can persuade them to hear to this instruction, a complete cure may be effected; if not, I fear they will not be healed “in this world, neither in the world to come.”

AN OLD SAMARITAN.

### LEARNING AND DOING.

DEAR BROTHER OLIPHANT,—In my last I made use of the phrase “spiritual instinct,” which in days past would have most probably exposed me to a regular attack from some true son of the church militant, who, having added to his faith courage, would have buckled on his armor, and stepped forth sword in hand to inflict due punishment on the person guilty of employing such “unsound words.” But whether I shall be attacked on the present occasion is uncertain. The age of religious chivalry is fast passing away. The “form of sound words” is prized as containing the “substance of sound things.” “Questions and strifes of words” occupy attention less and “the things of the spirit” more. There is not that endless and disgusting railing at “*the sects*,” which formerly prevailed, and we do not now seem to think that ridiculing and despising others is sufficient proof of our own discipleship.

Still, as words convey ideas, we should use only such words as will carry the idea we wish to convey. I should therefore be sorry to have any one infer from any thing I have written, that he is left to learn his duty from *his feelings*, of whatever kind they may be. The Bible uniformly assumes the principle that “without knowledge the heart cannot be good.” Hence the Book of God contains “precept upon precept, line upon line, here a little and there a little,” to make “the man of God perfect—to furnish him thoroughly for all good works.” “Spiritual instinct” is not a scriptural phrase, and perhaps contains not a scriptural idea. If any sincere Christian solemnly condemns it, let it die the death. What I meant by it is—*that habitual relish for the things of God, possessed by the one who has the mind of Christ.* “The carnal mind is enmity against God.” The gospel destroys this enmity and reconciles to God. The sinner in receiving the truth in the love of it, embraces a principle of life, which, properly cherished, leads to perfection and endless glory. Still, long established habits are not usually thrown off in a moment. The Corinthians were addressed as carnal, some time after their belief of the gospel. The Ephesian brethren were exhorted to put off the old man, and to put on the new man. And from that time to this it has been necessary to urge believers to perfect holiness in the fear of the Lord.” A new character is required. This is a work of time—the length of which



depends on the scholar's aptness to learn, and his disposition to practice the lessons of the Master. These lessons are contained in God's own Book. A new-born babe should *desire* the pure milk of the word in order to grow. Unless he does so desire, he continues a babe, and must be treated as "yet carnal." He may be a wise man in this world, but in Christ's school he stands in the lowest class. If he continues long in Christ's school without making progress, his case is dangerous, and he requires to examine whether indeed he is in the faith. While he may be dead spiritually he may be all alive intellectually. Indeed he may frequently take pleasure in discussing the most difficult questions in "theology," and may with considerable certainty be distinguished by this—he will much more readily enter into conversation on a debateable point than on the plain nourishing truths of the gospel. But as some good Christians have unfortunately acquired a very debateable disposition, the rule is not infallible.

To convert the world by means of such Christians will require a long period indeed. Let us, therefore, purge out the old leaven that we may be a new lump.

But to come to a proper conclusion, we must look on the other side. There we behold the word embraced by a good and honest heart—determined for eternal life. The new born *desires* the proper nourishment and thrives accordingly—growing up into Him who is the Head, and daily becoming in disposition and character more like the Son of God, the Saviour of men. By the exceedingly great and precious promises of the gospel, he is made partaker of the Divine nature, and escapes the corruption that is in the world through lust. Being possessed of the spirit of God he relishes the things of the spirit; and having his senses habitually exercised he discerns or discriminates both good and evil. Thus following the Saviour he enjoys the light of life, and being minded to do his will he knows the doctrine is of God and not of man.

This spiritual discernment—this approving the things that are excellent—this relishing the things of God, is what I mean by "spiritual instinct," and whether or not this be the proper word; the Lord grant for his own name's sake that we may all abundantly possess *the thing*.

August 7th, 1849.

O.

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#### NEW YORK LETTER AND CIRCULAR.

THOSE brethren whose names are appended to the Circular published in the August number, suggesting the expediency of a removal of the "Witness," with whom I am personally acquainted, and who have a good report among their Christian co-temporaries, are worthy of being heard with all candor, fraternal courtesy, and deliberative respect.

To say that my own mind is favorably impressed with the proposition to remove, is only saying what is true. The following are some of the reasons which help to form and confirm this impression:—

1st. The local advantages of a thorough business place, numerous and increasingly inhabited, may be set down as being favorable to the interests of a work of this character—favorable, not to its moral or intellectual enrichment, but to its actual existence in the obtaining of means from those residing where it is published. Only a few will understand this reason.

2nd. The prosperity of a weekly or a monthly paper is greatly dependant upon variety and energy of writers; and on the south side of the lake, although fewer brethren capable of writing, yet a greater number of correspondents would be enlisted. Indeed as matters now are, with all the cold associations relative to Canada, and the deficiency of local interest, from one-third to one-half of the letters received at the *Witness* office, have their paternity in Ohio and New York. This with me is a most weighty consideration, and, so far as I am personally concerned, would of itself turn the scale in a moment in favor of removal.

3d. The same energy and sociality developed in the department of writing, would also be efficient in circulating what is written; and a due mixture of these things serves to enliven and minister good cheer, which assist in keeping a paper and its editor upon the surface.

4th. The facilities for obtaining books, periodicals and other media of knowledge, together with travelling conveyance, and cheap letter transmission afford another wide reason for listening to the petition of the aforesaid Circular.

5th. A better and more healthful distribution of the gifts of the brethren. In this country we have more talent than is brought into the field of labor; there, the demand for laborers is greater than can be supplied.

Other advantages might be specified, but these in the meantime will serve as a sample. Upon the other side of the question a fair share of candor will say—

First, the brethren here, since the June meeting, receiving the impression that the "*Witness*" should remain, are not prepared to receive the import of the Circular cordially.

Second, the brethren on the south side of Ontario can receive the assistance of periodicals published within their own territory, whereas both the American and British postal charges almost prohibit the Canadian brotherhood from blessing themselves through this medium.

Third, an efficient co-operation for evangelizing is being organized, and for a time, at least, and especially will require the aid of the press.

Fourth, my own inherent perseverance has little pleasure in having even its outer skirts injured by a change of locality in prosecuting a deliberately commenced and steadily pursued undertaking.

Meanwhile, then, the brethren in New York will not, I trust, regard this request as having been neglected or unappreciated, nor their good will undervalued, should some time elapse before what they have submitted will receive a cordial and undoubted response. Time for grave reflection and Christian consultation, is, in my judgment, indispensable. Every month, too, is not only affording me additional knowledge and experience as an individual, but I am also led into the comparatives of knowledge, wisdom, prudence, energy, zeal, piety, stability, and general and particular character of the brotherhood on either side of Ontario; and hence my decision will at least please myself better a little further in the future than at present. The brethren there and here will perceive that I am speaking, not for others, but for myself—that is, expressing my own views. I will now give place to another:—

*To the Dear Brethren in Cayuga and Onondaga Counties, N. Y.,*  
Greeting:—I have received your substitute for a motion lately offered by your fellow-servant in the Lord, with reference to an especial patronage of the *Witness of Truth*. I have considered and weighed the matter as well as I am able to do, and deeming the matter to be at present inexpedient, and perhaps impossible; permit me to say this one word—Do not let our minds be divided, and thereby do nothing in the premises. Failing to secure the removal of brother Oliphant and his publishing interest to this side, let us not forget to extend our patronage to him and to the cause of truth. I am happy to see that you have in your Circular signified your intention to do the things herein pleaded, provided your amendment does not succeed. :

Your brother and fellow laborer,

A. P. JONES.

*July, 1849.*

No one will fail to perceive the caution, good will, and disinterestedness for the great cause exhibited in these sentences. Brethren, let us all imitate the benevolence, the grace, the purity, and the wide-spreading goodness of Jesus our divine Friend, Benefactor, and Saviour.

D. OLIPHANT.

*August 14th, 1849.*

DISCONTINUANCE OF THE MONTREAL REGISTER.

*From the last number for July.*

WE are compelled to make a painful announcement, in doing which we shall be as brief as possible.

For these five years past the *Register* has been issued at the sole risk of the publisher, and under an agreement that if there should be any profits, a moiety should be paid to the treasurer of the Canada Baptist Missionary Society.

There have been no profits. On the contrary, great loss has been incurred. The subscription list was adequate; but very many of the subscribers have neglected, from year to year, to pay their subscriptions. Successive appeals have been made to the denomination, which have been responded to by kind-hearted individuals, to whom grateful acknowledgements are justly due. But the supply has fallen short of the demand, and a heavy debt has accumulated, of the payment of which there is no reasonable prospect. It amounts to nearly nine hundred pounds, (or 3600 dollars.)

Under these circumstances, the publisher feels it to be his painful duty to suspend for the present the issue of the *Register*. He deeply regrets the necessity for adopting this course; but it is the only alternative that remains. If, by the zealous efforts of the denomination, aided by the friends of religious liberty in other communities, such arrangements shall be made as shall furnish security for the future, the publisher will have great pleasure in re-issuing the *Register*. If this cannot be accomplished, he will at any rate enjoy the satisfaction of reflecting that he did what he could; and that for the space of five years he sustained, at no small loss, a publication which is generally acknowledged to have rendered good service to the cause of truth and religious equality.

FAULTS OF MINISTERS.

From an excellent article on the ministry, in a late number of the "Morning Star," we take the following enumeration of faults to be avoided:—

We will next name *flattery*. Some have a very reprehensible habit of flattering, which is of most pernicious tendency. It is wholly unworthy a preacher of Christ. He is set as a watchman to warn, not a performer to amuse. People are already vain and selfish enough. The preacher should be affectionate and kind, but he should never flatter. Flattery is usually practised to procure flattery in return, if from no baser motive. It is lamentable to see a minister anxious to see how this or that sermon is liked, or what is thought of his talents. Were he properly intent on doing good, he would have little disposition to hunt popularity.

Closely allied to the last is *egotism*. Himself, his interests and plans, fill the vision of the egotist.—He is every thing and others nothing. A minister's position may cherish this disposition. Many look up to

him; hence he should be the more guarded on this point. Egotism is despicable in the eyes of all sensible men, and may seriously affect one's usefulness.

*Levity.*—It may seem strange that those who have to deal constantly with the most solemn realities, should ever be guilty of levity. But they are exposed to it, even from a natural principle. After the mind has been closely applied in one direction, there is a reaction, which is liable to carry it to the other extreme. Some good men have fallen under its power and destroyed their influence. The minister who indulges in foolish talking and jesting, frivolous amusements, and frequents parties of pleasure, will find that many see the inconsistency of his conduct, and either his confidence or his conscience must soon be sacrificed. The only safe rule in this, as in all other doubtful practices, is total abstinence.

*Gloominess* is also to be avoided. The minister ought to be cheerful and happy. He should not allow his mind to brood over evils, real or imaginary, or to be over-anxious about the future. Better keep at work, do all the good he can, and commit all to God. Cheerfulness is much more favorable to success than melancholy. Consider the example of Christ; he endured the sorest trials, yet was uniformly resigned and cheerful.

*Fault finding.*—A disposition to this appears to be constitutional with some, but it should be overcome. Some entirely destroy their influence by perpetual fretting and fault-finding. This is all wrong. If errors or delinquencies exist among the people, go to work in a manly way for their removal. To scold about them only makes the matter worse. Some ministers also acquire a habit of speaking evil of each other. Whatever be the pretence for this, its tendency is pernicious.

*Getting in debt.* True, circumstances may require us to contract a debt where the means are sure of meeting it. But it is impossible to say how much evil has been done by ministers running in debt without a reasonable prospect of paying. Honesty is a cardinal virtue. Better quit preaching than become dishonest. But most cases of the kind in question arise from needless imprudence.

The above may be reckoned among "the things which become sound doctrine," and therefore "worthy of all acceptance." The apostle asks a salutary and universally practical question in the words, "Thou that teachest another, teachest thou not thyself?" No man can teach what he has not learned. Some try it, but never succeed. Public brethren are among those who are to let their light vividly shine; and while heat can be felt, we know that light can be seen.

D. O.

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From the New York Observer.

SATAN HINDERED US.

Paul intended to make a journey to the Thessalonians, but was hin-

dered by satan. It were well if his hindrances were confined to journeys. They affect, alas! many other things.

A professing Christian is prompted to go to an impenitent sinner, and to remonstrate with him respecting his course. Satan suggests that the effort will be in vain, or that another time will do just as well. In consequence the sinner goes on unwarned, and becomes hardened to resist subsequent appeals.

A Christian is at variance with his brother. He sees and feels that it is a sad thing for differences to exist between those who are redeemed by the same blood, and travelling together to the same Father's house. He finds that he cannot offer the petition, "forgive us our debts as we forgive our debtors." He resolves to go to his brother, and make confession, and seek reconciliation. Satan tells him that he has done enough now that he is prepared to confess his fault,—that the offending brother is bound to come half the way,—that it is not wise to make any advances till he is assured they will be well received. Thus he is hindered, and the cause of Christ continues to suffer.

A Christian is sitting by his fireside reading an account of the progress of the Redeemer's kingdom. His heart rejoices, and the petition rises to his lips, "thy kingdom come." He perceives that there is a call for funds to aid in spreading the word of life. He is ready to meet the call, but while he is considering what sum he shall give, satan suggests that he will thus diminish his capital, and lessen his profits in a transaction in which he is about to engage,—that it will be better to secure those profits, and then to make a larger donation to the cause.

Reader, has satan hindered you in any of your purposes of doing good? Be on your guard. When an opportunity for good is presented, beware of giving place to the devil. If you must be hindered by him, let it be by his influence over others, and not by the free consent of your own mind.

ARNON.

From the New York Observer.

THE DIFFERENCE.

A court-room in one of our large cities is thronged with a dense mass of spectators. From floor to ceiling rises one crowded array of anxious faces. The room is as silent as death. A human being is on his trial for life, and his advocate is just rising to make his last defence. Mark the carefulness with which he reviews the testimony. Mark the intense solicitude with which he avails himself of every symptom of feeling in the jury-box. And as he draws near the close of his argument, see how his hand trembles, how his face is flushed, how his whole frame is shaking under the weight of an overwhelming solicitude too great even for utterance. *Is he too earnest? Is his appeal too impassioned and fervid? Look at that wretched criminal with his quivering lip, and let him answer! Look at that pale wife,*

and that group of children, all waiting in agonizing suspense for the fate of a husband and a father! Ask that breathless bystander, and he will answer, "No! he *cannot* be too earnest; the life of a fellow-being is at stake; if he manifested any less solicitude, he would not only be wanting in professional fidelity, but even lacking the ordinary feelings of humanity."

When the next Sabbath comes, you meet that same bystander in the house of God. Around you are a large company of travellers to eternity. Some of them are ignorant. Some of them are careless and indifferent. A large portion of them are enemies of God, with the whetted sword of Almighty wrath already hanging over them. As the minister of Christ casts his eye over his audience, he sees many who are utterly "without hope," and if death were suddenly to overtake them, he knows that they must sink to eternal darkness, and the undying worm. Even *to-morrow* some of those hearers may be wrapped in their shrouds, and their souls be in another world!

Weighed down with the tremendous responsibility that rests upon him, the herald of the cross proclaims his message, with strong cryings and tears. Every argument that could be drawn from the thundering Sinai or darkened Calvary, from an open heaven or a yawning hell, is presented from a soul breaking with solicitude for dying men. And when the message of love has been delivered, and the minister of Christ has returned to his closet, to mourn there that he did not plead his Master's cause yet more earnestly, where are his auditors? How many heard his message? How many gave any heed to it? How many remembered it until they reached their own dwellings? Well will it be if some did not retire to mock and sneer at it all as the effusion of crazy enthusiasm, or a fanatical bigotry. The modern Festus, who applauded the eloquent advocate in the court-room, pronounces this man "mad;" and even many a frigid professor thinks that the worthy preacher was somewhat "beside himself," from the ardor of his emotion.

If such painful contrasts sink the souls of God's ministers here into sorrow, and well nigh to despair, how must they appear to those who behold them from another world! How they must appear to a saint in bliss, or to a lost soul in the world of woe! C.

NOT PREPARED TO PREACH.

One of the Ministers, who some years ago visited Britain, requested a gentleman of Philadelphia, who then was in London, and acquainted with the preacher of Surry Chapel, to introduce him to Mr. Hill; and for that purpose it was agreed that two friends should endeavor to see Rowland on the ensuing Lord's day morning, in the vestry room attached to Surry Chapel, prior to the commencement of public worship. Accordingly, the two friends were in that apartment some time before the hour of prayer, and waited the arrival of the preacher. At length Rowland entered; and after the usual ceremonial salutation, the following conversation occurred:—

Mr. H.—“ I am very glad to see you ; and of course you will preach for me this morning.”

A.—“ You will have to excuse me Mr. Hill, for two reasons—I came here expressly to hear you ; and, besides, I am not prepared.”

Mr. H.—“ Not prepared ! You a preacher of the Gospel, and not prepared to preach ! What do you mean ?”

The American's exact, confessed, apologetic reply, cannot be related ; but the substance of it was this, that he had not any sermon in his pocket to read !

Mr. Hill, with one of his arch looks, which a person can never forget who has seen it, and with his own inimitable tones of voice, which will always ring in the ears of those who once heard them, replied, “ Very well ! You will go into my pew, sir ; and as you cannot preach to my people, I will preach to *you* !”

The American Minister's friend, in narrating the fact, stated that Rowland fulfilled his engagement with pathos, and pungency of application, not less impressive than edifying and eloquent.

SPECIAL NEWS.

Our brother Scott will doubtless bear with us in publishing the following note entire, though not prepared for the press :

Toronto, 13th August, 1849.

DEAR BROTHER OLIPHANT:—Expecting an opportunity by brother Ash of sending a note, and believing you feel interested in the matter, I write a few words to mention that on Lord's eight days since it devolved on me to fulfil the appointment made for you at King. There was a large and most attentive assembly. I should think there were present above four hundred persons. Our place of meeting was the “ woods.” I had the pleasure of immersing two individuals who made the good confession. Many enquiries were made when another meeting would be held. Could meetings once a month be regularly sustained, much good, I doubt not, would be effected. A spirit of enquiry has been excited, and a desire to listen attentively to the declarations of the sacred testimony is most apparent. I had the pleasure of meeting on yesterday three weeks, with the brethren at Dundas, and of addressing not a large, but an attentive assembly in the evening, in the Town Hall lately erected. Your mother and other relatives there were all in good health,—a boon at all times demanding our most grateful acknowledgements to the Author of all our mercies, but especially in such a season of sickness and of death as the present.

With Christian regards to all the friends,

Yours in Christian affection,

THOMAS C. SCOTT.

Oshawa, 14th August.

Two weeks ago the brethren here enjoyed the privilege of welcoming another wanderer into the Christian fold.

D. O.

For the Witness of Truth.

OBITUARY.

BROTHER OLIPHANT:—It seems fit that the memory of the just should be remembered, and in order that it might be remembered it should be recorded. In view of this you will allow me to state a few things in reference to our much esteemed and lamented brother **ROBERT WADE**. Brother Wade was, previous to his leaving England, and for some time after his arrival in Canada, near Cobourg, a pious and zealous member of the Methodist Church. At length he became acquainted with the apostolic gospel, through the Millennial Harbinger, and some personal interviews with (then a boy) your humble servant. The power of the truth, God's word, induced him to obey that form of doctrine delivered to the apostles. Others followed, and thus a pious respectable body of disciples of our Lord were collected together. After a time brother W. had the great pleasure of seeing most of his interesting family, together with his companion, obey the same truth, and rejoice together.

At our late yearly meeting held in this place, brother W. received great comfort and strength in the Lord, and returned, though feeble in body, yet much strengthened in spirit. I shall not soon forget the comfort I enjoyed in his company during our meeting, and the parting for the last time on earth. He remarked, "we may never meet again here, but we hope to meet in a better world."

A few weeks after his return he calmly and in hope closed his eyes in death; in reference to which I transcribe a few words from a letter recently received from brother Wm. Jeckell. He says, "Before this reaches you probably you may have heard of the death of our beloved and much esteemed brother Wade. This day fortnight (the 8th July) his spirit took its flight about three o'clock, A. M. He first complained of being unwell the Thursday previous, and did not appear to suffer much pain during his short illness. He was perfectly sensible to the last, and died like one falling asleep. In the death of brother Wade our little congregation has suffered an irreparable loss, but we mourn not as those without hope." Thus our fathers in the gospel are dropping away, but we rejoice to know others are rising up to fill their places. "The memory of the just is blessed."

In the good hope, yours truly,

JOSEPH ASH.

ON the 2nd of July, with Christian resignation, and rejoicing in the Lord, **PETER THOMPSON, jur.**, an exemplary member of the Erin congregation, fell asleep in Jesus. Precious in the Lord's sight is the death of his saints. We knew this young brother well. He walked by faith. His memory will be cherished by many, and his example in life still lives among his Christian brethren. His father, mother, two sisters, and three brothers, still number with the faithful; and it is with sympathy that we say, they will not "mourn as those who have no hope."

D. O.