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THE  
WITNESS OF TRUTH.

Vol. I.]

PICTON, FEBRUARY 1, 1846.

[No. 4.

PRIMARY DESIGN OF REVELATION.

[From the Christian Baptist.]

There is as much wisdom exhibited in concealing some things as there is in revealing others. Parents, in relation to their own children, have incontestible proofs of this, if they are parents of discernment. Our Heavenly Father, in revealing himself and his designs to the children of men, has purposely concealed many things which it would have been unwise, in relation to all ends and results, to have discovered. There was evidently some principle, some statute in the counsels of the Omniscient, which allowed the discovery of certain things, and forbade the disclosure of others. When this principle or rule of revelation is apprehended, many important results are acquired, many reflections present themselves which are of much value to the student of the Bible.

We have no doubt but it is quite practicable to ascertain the rule or principle which authorizes the revelation of some things, and which withholds from mortal man the knowledge of others.

When we take into view the object proposed, in giving to the world the bible, we have got into the possession of more than half the secret. And what was this? It will be said, The illumination of the world. But in reference to some end? Assuredly in reference to some end; for, without this end in view, there could be no selection of items or topics on which to address men. God has not disclosed the principles of astronomy or navigation in any part of his revelation; yet if the object of revelation had been the mere illumination of the mind on subjects hitherto unknown, the systems and laws of astronomy or chemistry, would have been in times past a proper subject of revelation. But it is not the mere illumination of the mind which

constituted a primary object in any communication from God to man.

To come directly to the point before us, it must be observed that the volume of revelation was not given to angels, nor written for them; nor was it given to man in his primitive state, nor adapted to a perfect innocent being; but it was designed for, addressed to, and conferred upon fallen and polluted human beings, composed of soul, body, and spirit, in such circumstances as those in which we first find ourselves when introduced to life. From all which the inference is unavoidable, viz. :—that the bible is designed for, and adapted to, the children of men in their present circumstances, to improve their condition here, and to fit them to become members of a pure, refined, and exalted society hereafter.

It has long been discovered, and almost universally admitted, that three words constitute the sum total of human misfortune in this life. These are, ignorance, guilt, and bondage. From the brutal ignorance of the Hottentot, up to the refined ignorance of a sceptic philosopher, there are many intermediate degrees; but as respects the true knowledge which the bible communicates, there is a total blank in the extremes and in all the intermediate degrees.

To fit man for heaven, in one sentence, is the design of the whole volume. This being admitted, then it follows that nothing is revealed which is not directly or indirectly conducive to this end. The grand rule or principle on which all revelation has ever proceeded, is this—whatever may or can purify man, is lawful and benevolent to communicate; whatever cannot accomplish this, wisdom says, Disclose it not.

Curiosity has prompted a thousand queries, to which the bible deigns no reply. And why? Because, if answered, they would contribute nothing to the purification of the heart, or to the reformation of the life. God's sublime and glorious scheme of ameliorating and reforming the world is founded upon the actual condition of man. And as intelligence, purity of heart, and rectitude of life, are as inseparably connected with present and future happiness, as ignorance and guilt are with bondage and wretchedness, both here and hereafter, the bible is prepared, was bestowed, and is adapted, to the promotion of intelligence and purity, as perquisites, as indispensables, as a *sine qua non* to happiness. "The whole scripture is divinely inspired, and is profitable for teaching, for confutation, for instruction in righteousness, that the man of God may be perfect, and thoroughly fitted for every good work." Intelligence, purity of heart, and uprightness of life, are the sole objects for which the bible was bestowed on the world. As ignorance, guilt and bondage, constitute the sum total of human misery, so intelligence, purity,

and the freedom of the truth, comprehend the whole object, design, and end of divine revelation.

Christians, then, egregiously mistake, who value themselves on account of their superior intelligence, or who pursue information in the things revealed, merely for its own sake. Unless this knowledge is conducive and allied to the art of living well, it merely puffs up and avails nothing. I have seen some christians who seem to think that the clearness of their views and the comprehension of their understanding would invade the kingdom of heaven and take the citadel of God, whose piety and purity were far below the standard of a Syrophenician woman, were far below the scale on which Zaccheus the publican was measured.— In fact, a man who glories in his intellectual attainments in the bible, (and of this class there are not a few) and pursues the knowledge of the volume for its own sake, resembles a foolish husbandman who boasts of his thousand measures of wheat, and his thousand measures of corn, who, as yet, has but ploughed his fields, and intends nothing more until harvest. Yet intelligence is one of the noblest of all things; for without it there is no purity. It is only, however, when it is pursued and acquired for the express purpose of living piously and virtuously, that it is a blessing to the possessor. We sometimes meet with more piety, purity, and virtue, amongst those of inferior intellectual endowments, than amongst those of superior attainments. "For knowledge puffs up." As, therefore, the bible was written to impart intelligence to men, as this intelligence was designed to promote purity, and as purity is essential to happiness, we may see what ought to be our constant aim in all our studies, in all our inquiries into the meaning of the bible. And that, as Solomon says, "the fear of the Lord is the beginning of wisdom," so the conclusion of the whole matter is, "Fear God and keep his commandments;" for this is the whole happiness of man.

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#### INFIDELITY, AND THE EVIDENCES OF CHRISTIANITY.

##### No. 4.

Designing in this number to close our extracts from the little volume which has furnished us with the germs of so many reasons in favor of the truth of Christianity, and wishing to have these extracts as full as our limits will admit, we defer any remarks and come directly to the point.

"Leaving the endless absurdities and incoherent fictions of idolaters, I shall inquire, in the next place, whether the MAHOMETAN worship (which in its speculative principles appears more rational) pretends to have been built on the evidence of miracles.

"Mahomet, the founder of this profession, openly and frequently, as all

the world knows, disclaimed such evidence. He frankly owned, that he had no commission nor power to work miracles, being sent of God to the people only as a preacher. Not indeed but there are things mentioned in the revelation he pretended to give them, which, if true, would have been miraculous; such are the nocturnal visits of the angel Gabriel; his getting from time to time parcels of the uncreated book transmitted to him from heaven, and his most amazing night-journey. But these miracles could be no evidences of his mission. Why? Because no person was witness to them. On the contrary, it was because his adherents had previously and implicitly believed his apostleship, that they admitted things so incredible, on his bare declaration.

“It may be worth while to inquire, what were the reasons, that an engine of such amazing influence was never employed by one who assumed a character so eminent, as the *chief of God's apostles*, and the *seal of the prophets*? Was it the want of address to manage an imposition of this nature? None who knows the history of this extraordinary personage, will suspect that he wanted either the genius to contrive, or the resolution and dexterity to execute, any practicable expedient for promoting his grand design; which was no less than that extensive despotism, both religious and political, he at length acquired. Was it that he had too much honesty to concert and carry on so gross an artifice? Those who believe him to have been an impostor in pretending a divine mission, will hardly suspect him of such delicacy in the methods he would take to accomplish his aim. But in fact there is no colour of reason for such a suggestion. There was no prodigy, no miraculous interposition, which he hesitated to give out, however extravagant, when he saw it would contribute to his ends. Prodiges of which they had no other evidence but his own allegation, he knew his adversaries might *deny*, but could not *disprove*. His scruples, therefore, we may well conclude, proceeded not from *probity*, but from *prudence*; and were solely against such miracles, as must be subjected to the scrutiny of other people's senses. Was it because miracle-working had before that time become so stale a device, that, instead of gaining him the admiration of his countrymen, it would have exposed him to their laughter and contempt? The most cursory perusal of the Alcoran, will, to every man of sense, afford an unanswerable confutation of this hypothesis. Lastly, was it that he lived in an enlightened age, and amongst a civilized people, who were too quick-sighted to be deceived by tricks, which among barbarians might have produced the most astonishing effects? Quite the reverse. He lived in a barbarous age, and amongst an illiterate people, with whom, if with any, he had reason to believe the grossest deceit would prove successful.

“What a pity was it, that Mahomet had not a counsellor so deeply versed in human nature as the essayist, who could have assured him, that there needed but effrontery and enterprise; that with these auxiliaries he had reason to hope the most impudent pretences would be crowned with success! The too timid prophet would doubtless have remonstrated against this spirited counsel, insisting, that it was one thing to satisfy *friends*, and another to silence or convert *enemies*; that it was one thing to impose on men's *intellects*; and another thing to deceive their *senses*: that though an attempt of the last kind should succeed with some, yet if the fraud were detected by any, and he might expect that his adversaries would exert

themselves in order to detect it, the whole mystery of craft would be divulged, his friends would become suspicious, and the spectators of such pretended miracles would become daily more prying and critical; and the consequences would infallibly prove fatal to the whole design; and that therefore such a cheat was on no account whatever to be risked."

The Doctor here goes into a detailed examination of Popish miracles, and after enumerating and examining not a few, he says:

"I come now to consider the miracles said to have been performed in the churchyard at St. Medard, at the tomb of *Abbe Paris*. On these the author has expatiated with great parade, exulting, that he has found in them, as he imagines, what, in respect of number, and nature, and evidence, may outvie the miracles of holy writ. Yet should we admit them to be true, how they can be considered as proofs of any doctrine, or how they can affect the evidence of the miracles recorded in scripture, it will not perhaps be easy to discover. But setting that question aside, I propose to examine their evidence:

"*First*, Let it be remarked, that it was often objected by the enemies of the saint, and scarce contradicted, never confuted by his friends, that the prostrations at his sepulchre produced more diseases than they cured.

"The *second* observation is, That the instances of persons cured are extremely few, compared with the multitudes of people in distress, who night and day attended the sepulchre, imploring in vain the intercession of the saint.

"I shall observe, *thirdly*, That imposture was detected, and proved in several instances.

"I observe, *fourthly*, That all the cures recorded by the author, as duly attested, were such as might have been effected by natural means.

"In order to enlighten us on this point, I observe, *fifthly*, That none of the cures were instantaneous.

"I observe, *sixthly*, That most of the devotees either had been using medicines before, and continued to use them, during their applications to the saint; or, that their distempers had abated, before they determined to solicit his help.

"The *seventh* observation is, That some of the cures attested were incomplete. This was manifestly the case of the Spaniard, who was relieved only from the most inconsiderable part of his complaint.

"The *eighth* and last observation I shall make on this subject, is, That the relief granted some of them was but temporary. This was clearly proved to be the case of the Spanish gentleman. That soon after his return home, he relapsed into his former malady, which the prelate I have often quoted, has, by the certificates and letters which he procured from Madrid, put beyond controversy.

"Shall we derive all things, spiritual and corporeal, from a principle so insignificant as blind chance? Shall we say, with Epicurus, that the fortuitous concourse of rambling atoms has reared this beautiful and stupendous fabric? In that case perhaps, we should give an account of the origin of things, which, most people will think, could not properly be styled miraculous. But is it, because the formation of a grand and regular sys-

tem in this way, is conformable to the experienced order of nature? Quite the reverse.

“Shall we then at last recur to the common doctrine, that the world was produced by an *intelligent cause*? On this supposition also, though incomparably the most rational, it is evident, that in the creation, formation, or first production of things, call it by what name you please, a power must have been exerted, which, in respect of the present course of nature, may be styled *miraculous*. I intend not to dispute about a word, nor to inquire, whether that term can, in strict propriety, be used of any exertions before the establishment of the laws of nature. I use the word in the same latitude, in which the author commonly uses it in his reasoning, for every event that is not conformable to that course of nature with which we are acquainted by experience.”

“Whether, therefore, the world had or had not a beginning; whether, on the first supposition, the production of things be ascribed to *chance* or to *design*; whether, on the second, in order to solve the numberless objections that arise, we *do* or *do not* recur to universal *catastrophes*, there is no possibility of accounting for the phenomena that come under our notice without having recourse to MIRACLES; that is, to events altogether unconformable, or, if you will, contrary to the present course of nature known to us by experience. I cannot conceive any hypothesis, which is not reducible to one or other of those above mentioned. Whoever imagines, that another might be framed, which is not comprehended in any of those, and which has not as yet been devised by any system-builder; let him make the experiment, and I will venture to prognosticate, that he will still find himself clogged with the same difficulty. The conclusion therefore above deduced, may be justly deemed, till the contrary is shown, to be not only the result of one, but alike of every hypothesis, of which the subject is susceptible.”

As this age is somewhat famous for philosophical scepticism, either in the garb of avowed infidelity or concealed beneath a more popular cloak, shaped and trimmed after the style of those who aspired to the most honorable seats in the ancient synagogues, and since it is daily proved to us that the majority of men are slow of apprehension, we shall not abate our labours in this department; and if we cannot ‘convince the gain-sayer,’ nor silence the carpings of boasting doubt, our satisfaction will arise from the conviction that we were active, honest, and zealous in every effort to ward off the attacks of an invading host by attempting more fully to show the imperishable bulworks that environ the city of the great king. CONDUCTOR.

#### WHO ARE HERETICS?

Different enterprises require different combinations of natural and acquired ability. Certain enterprises demand of their adventurers great caution, foresight, and prudence; others, the speculative faculty of quickness, shrewdness, and cunning; while a

third class of projects simply require the power of perseverance and patient effort. There are, too, various degrees and various measures of faculty in each of these departments of enterprise; and, as a general rule, according to the stock in possession and in actual service, will be the issue, result, or success of the undertaking. No one of common sanity would even think of tracing the literal steps and following the devious paths of Mungo Park without a tolerable share of geographical knowledge and a more than usual disdain of danger; or of equalling the fanciful excursions of Milton without a well stored mind and a highly cultivated and commanding imagination.

Not to premise further, a subject is before our mind, the qualifications for which are not easily named, and perhaps not very frequently possessed. One of their number, however, and one of such prominence as justly to entitle it to a high rank is defined and comprehended in the words, *Moral Bravery*. A religious patriot he would need to be, who discourses fearlessly and pertinently upon the subject embraced in the caption of this article. Nelson upon the wave of Trafalgar, or Ney upon the plains of Waterloo, required not a more full development of the original impulse of patriotic courage, than any one who undertakes to delineate, in living characters of truth, those unamiable things which make up the composition known by the name of heresy. Prejudice, popular opinion, long established authority, the pride and power of the schools, with their hosts of well disciplined allies, stand up in rank and file and look us sternly in the face with the full eye of enmity and inveteracy, prepared for anything but treaties of peace, when we look into the annals of the past and compare things that have been with the things that now are, for the sake of reformation in a degenerate day. This opposition is regretted, not indeed because it is dreaded, but on account of its positive and relative injury to those who admire it and engage in it, and more especially on account of those who are the subjects of its snares, and who are the innocent sufferers under its power. For the ravages of war are not confined to the parties engaged. Innocent and peaceable neutrals are always the most worthy of sympathy, and make the most touching appeals to our commiseration.

But the words of a witness upon oath are not to be prevented. Who would take upon himself this responsibility? God may be feared but not man. If any one is bold, as Paul says, we are bold also. Independently of all the frowns, the councils, and the hostilities against it, "the lip of truth shall be established." God has given christians a better spirit than the spirit of fear. He has given them "the spirit of power, and of love, and of a sound mind." We therefore "thank God and take courage."



The history of heresy is a history of interesting and singular details. Taking a glance of incidents and events, things national and ecclesiastical, from the days of Moses, the first and most famous leader of the Lord's chosen, with a special regard to heresy and heretics, let us turn over a page or two of this history, and mark a few places and take notes.

The reader may be startled when we mark down Moses himself as a heretic, and receiving the hint as a new idea, may be induced to believe that heresy in the mouth of some is an appellation not so dishonorable as formerly understood. Whether or not, however, we again affirm that Moses may be fairly accused of heresy: for he was compelled to escape for his life from the court of Pharaoh, after he had the fortitude and the zeal to maintain the rights of his brethren in the land of their enemies. It is worthy of observation too, that although the charge of heresy may be preferred against any one for views and feelings not of an ordinary caste and color, yet his heresy is not so obnoxious or odious until he has the courage to act against the interests of certain associations of authority, such as the priests, captains, nobles, lords, or rulers of the land; for Moses had now lived forty years in Egypt, if not upon peaceable terms with the authorities we have named, at least upon such terms as interfered not with his presence and safety in the Egyptian court; but so soon as he proves his courage in vindicating his views of right by the decision of action, so soon he is compelled to avoid the presence of his enemies and seek refuge in another country.

"Will you slay me as you did the Egyptian yesterday?" What a question! Who can tell the curses, judgments, imprecations, invocations, and terrible prayers that followed the meek man Moses from the mouths of sorcerers and gold-loving priests. The red sea, or some other sea, may have been the burying place of their dying echoes, shutting them from the ear of Moses himself; but when we think of the invective epithets pronounced against all heretics, whether they have been imprisoned, banished their country, or tried by fire, we are assured that Moses escaped not from the eager power of his persecutors without being followed by the severest denuncements of ministerial and sacerdotal indignation.

Passing over a period of nearly five hundred years, it is remarkable to find another instance of heresy in some respects bearing a resemblance to the one already mentioned. Almost every novice in the bible is familiar with the story of Saul and the son of Jesse. Saul was a king and David was a servant. God loved the servant more than the king; and, therefore, from being a favorite in the king's court, he is treated with disrespect, viewed with envy and jealousy, hated, and finally persecuted. Nothing

but righteousness and faithfulness is found in the youth who was formerly a shepherd, afterwards the conqueror of Goliath, and subsequently one of the king's courtiers; but he is doomed to the charge of heresy, and, like all other heretics, he must escape for his life. So great too is the heresy of which he is accused, that the whole nation must be convinced of it on three grand occasions; for at three several times did Saul gather together all Israel in the embodied form of an army, for the benevolent purpose of ridding himself and the nation of a character so vile. Yea, also, the king, in the strength of his wrath, ordered no less than eighty-five anointed priests to be slain, because one of their number was accused of favoring the heretic, and giving both himself and his adherents a morsel to eat.

In some five hundred years more, when Israel was a stranger in a strange land, we have a multiplicity of examples of the same momentous import, speaking volumes to us explanatory of the awful meaning of heretical character. As we can fix the mind more forcibly upon one great incident at a time, and as one example is frequently better than many, we select but one out of the whole number.

The Monarch of Babylon, while the Jews are in captivity, issues a proclamation and afterwards a decree, for the purpose of making and then worshipping a great statue or image, a hundred and twenty feet high, of pure gold. This image, originating in the king's devotion, is to be worshipped by people of all ranks, degrees, orders, and language. The decree is expressed in language and style sufficiently explicit and kingly. There is no exemption. So little room is there made for apology, or any scrupulosity of conscience, that the mandate denounces the most appalling judgment upon the person refusing submission, to be executed the same hour of his conviction. No telling how many of the cowardly and half-paganized Jews complied with this idolatrous command; sufficient for our purpose to say that three had the courage to refuse. No time is delayed. They are immediately brought before the king, who, convinced of their obstinate heresy, in the fury of his displeasure, seals their condemnation, and commands the severest retribution. A furnace is heated. But heresy calls for the most perfect cruelty, and its intense glow is increased seven fold. Forthwith these three heretics are bound and then thrown into this fiery lake, as a just recompense of reward for their disloyalty, impiety, and obstinacy.

But lest any one should say that we are writing less in the style of truth than of novelty, and lest he who reads should become weary and desire a stopping place before following us to the end of the chapter in hearing all that we have to say upon a subject so extensive, we shall here bring our historical notes to a close, with a promise to recur to the same work by the opening of another month.

## SECOND VISIT FROM "A FRIEND."

As no one who is both mannerly and friendly takes pleasure in quarrelling with his friends, especially when visiting, and as we are not of those who desire to become famous for having the last word, we shall permit our friend to speak on this occasion without either a formal or critical reply, only adding an explanation or two in the form of notes.

Mr. Oliphant—

Dear Sir, It was certainly very condescending in you not only to publish my former communication, but to accompany it with so ample a commentary. I had no idea it was worthy of such distinction. I presume, however, it was the more remarkable as being the "first fruit;" and that when the "ingathering" takes place, the fruit will be disposed of with less critical inspection. I know not whether you have yet decided as to what species the production which yields such singular fruit belongs. But presuming upon the goodness of your disposition, I trust you will accept of another cluster from the same vine—should it even be unsavory to yourself—not that I desire to puzzle you on the science of Botany—but that you may be able to present the lovers of fruit with a greater variety!

According to expectation your paper has made its appearance. But instead of a witness—behold a warrior! \* How alarming is the determined courage with which you buckle on your armour to "war against the mighty." What fearful havoc is now to be made among the unsuspecting "parties of all grades and castes."—One is almost reminded of the utter discomfiture of the host of Midian, by "the sword of the Lord and of Gideon." No wonder you felt backward to defend your brethren from the charge of being belligerent fault-finders when yourself possess such a propensity for war. Well, we shall see what progress you make in "pulling down strong holds."

But I must admire your magnanimity, in graciously announcing to the honest and sincere that they have nothing to fear from your efforts. There is certainly a vast difference between the bold patriot, who draws his sword to save his country, and the fierce savage, who fights to satiate his thirst for blood. Notwithstanding I am a sincere lover of peace, I must confess that it cannot always be honorably obtained without war! If then your position be similar to that of a devoted subject, who, beholding his sovereign insulted and the laws of his country trampled under foot—boldly stands forth, sword in hand, to vindicate the one and maintain the other—I say, go on and prosper—may your sword pierce the hearts of your king's enemies—and may his hypocritical friends and avowed enemies, speedily disappear from the earth. Might it not be well however, before putting the battle in array, to ascertain like Gideon whether your troops have the pro-

\* Can our friend give a good reason why a warrior cannot be a good witness? or why any one cannot be a warrior and a witness at the same time? If within speaking distance, we should ask him "How readest thou?" Jesus, the King of Zion and the captain of salvation, when standing before Pilate, said, "For this was I born, and for this I came into the world, that I might bear witness to the truth." We desire every witness for the truth of God to have at least the courage of a warrior.—CONDUCTOR.

per marks of approved warriors? otherwise they may, like the besiegers of Ai, be compelled to turn their backs to the enemy and flee in confusion.

I may observe by the way, that your printer makes me accuse the Lawyers with being hypocritical instead of hypercritical, and you hold them up as a perfect pattern of consistent inconsistency. But as many of them would utterly scorn to dispose of their talents and influence for so many 'pounds, shillings, and pence'—without reference to justice or mercy—I conclude, that we cannot look even to that honorable and learned profession for that rare thing consistency, and that by giving them such conspicuousity you expose yourself to unnecessary reproach.\*

I am pleased that on close inspection you discovered a friendliness in my former communication, for I do desire to be considered

A FRIEND.

### EXPEDIENCY.

Not only is every rational individual possessed of faculties which constitute *mind*, or the power of thinking, but every individual possesses a mind peculiar to itself both in its dispositions and modes of reasoning. It is at once both interesting and instructive to observe these differences in society. The shades of green in a forest, or the colors which beautify a flower, are not exhibited in greater diversity than the organical structure of mind and the consequent differences of thought upon all the subjects which come under its review.

As various also are the degrees of knowledge. The capacities of men are as uniform as the extent of their information. Like large buildings without finishing or furniture, some have gigantic minds, the chambers of which are principally empty; while others of a more common growth are richly stored with learning and knowledge, and possessed of all the means of moral and intellectual ability.

Allow me, then, christian reader, to express a sentiment which I had in view from the first sentence;—namely, That, as a general thing, according to the constitutional inclinations of our minds, and the extent of our knowledge, and the quality or character of that knowledge, will be our views of expediency. It is true that educational bias may be said to occupy some place and have some influence; yet, properly speaking, this becomes identified with our knowledge. Were a hundred different men, of equal talent and good character, one after another, to occupy the chair upon which I now sit for the purpose of superintending the affairs of this periodical, they would all have different views

\* The printer made an excellent mistake, which, in reality, was no mistake.—We spoke of the Lawyers as a *class* of people—not of every individual. Although Christ denounced the Pharisees and Lawyers of that day in the severest terms, yet there was a Nicodemus and a Gamaliel.—CONDUCTOR.

and different definitions of expediency, and even different ways and means of carrying out the principles of expediency upon which they might agree. This ought to be expected. Perhaps there may be differences of opinion among angels!

I well knew when I took my seat in the car that was to bear me forward in prosecuting this work, that it would not move rapidly enough for some, nor steady enough for others, nor gracefully enough for a third class, nor sufficiently perfect for many more. I was prepared to be "pressed on every side, but not utterly cast down." So fully have these matters been weighed, and so closely have the crevices of expediency been inspected, that, I believe, no hint, charge, objection, request, nor anything of the like nature can take me by surprize. At least I have thought so; and if any one think differently, perhaps he might satisfy himself by making an experiment.

The following extract, written by an esteemed brother, will furnish an excellent text to finish this article. I am certain it was dictated by worthy motives, and with the best feeling towards myself and the cause. After a few complimentary remarks, he says:—

"The grave charge which has been made against the sects is not so well received. I refer to the charge of their worshipping Idols. This charge, then, requires clear and satisfactory proof; and inasmuch as 'No Idolator' has specially called your attention to the subject, you will perceive the absolute necessity of sustaining the charge or recanting it.

Yours in hope."——

Most cheerfully do we concede the truth of what our brother affirms, that anything stated or asserted is either to be sustained by proof or rejected as untenable. In this we agree. Whatever cannot be proved should be abandoned. An honest man, who is able, will always pay his debts; so every candid mind will be governed by his rule. But expediency here steps between us, and urges its comparative claims. To him, expediency says *now* and to me it says *after* is the best time to bring up the strong proofs of this charge. The difference between us is simply this:—our brother considers it necessary that we should demonstrate the idolatry of sectarianism *immediately*, while we are as fully convinced that our meaning will be more readily and also more weightily understood *at some future time*, when we shall have said many things by way of preparation.

However, as we look through different glasses and arrive at different conclusions regarding this matter of expediency, and as I have more than one kind of evidence that this brother generally *writes with a good pen*, I hereby agree to receive any communication not too long that he may forward upon the subject under

consideration; and thus I will not only show my confidence in this bother, but prove at the same time that I am as willing that others should have their views of expediency as I am desirous they should allow me the privilege of judging for myself in the same department.

CONDUCTOR.

### THEORY AND PRACTICE.

OSHAWA, 23d Dec. 1845.

Dear Bro. Oliphant,

I believe it is admitted on all hands that a correct practice is dependent on a correct theory; and no one can have a correct practice in any thing without it. Hence the importance of having a correct theory. This is indispensably necessary in the sciences of mechanics, agriculture and politics.

A glance is sufficient to show any candid mind that those who practice any of the various systems correctly and properly, must of necessity understand the theory. This necessity has caused the theories of various kinds to be put up in the form of books, and put into the hands of all the devotees of the various and numerous bodies, political, scientific, mechanical, agricultural, and religious; and I presume this necessity was one grand and sublime design in the Divine Being in causing his will to mankind to be so miraculously preserved as it has been amidst the wreck of time, the ravages of war, and the chilling blasts of the dark ages. And how necessary it is for those who would be correct practitioners of Christianity—that Christianity taught and promulgated by our Saviour and his divinely inspired and authorised Apostles, to be well acquainted with the theory.

One of the grand and greatest objects had in view in the present reformation, is to bring men back from all the various systems, institutions, or theories that are in existence, and put into their hands the true system or theory that Christ and his Apostles taught and enforced. So soon as men turn with full purpose of heart to the study of the *Living Oracles*, they find quite sufficient inducement held out to cause them to obey the Lord in all things; or, in other words, to put in practice that heavenly theory therein contained. Men are creatures of motive, and no one acts faithfully in any matter unless sufficient motive or inducement is held out to stimulate him to action. Our Lord said, "come unto me all ye that are weary and heavy laden and I will give you rest." Those who considered this a sufficient inducement, and came to him in the way he had appointed, did find rest. Remission of all past sins and the gift of the Holy Spirit were promised to all those who should believe, repent and be baptized. (immersed.) These inducements are great, and indeed sufficient to lead many thousands of the world of sinners to obedience. Then again, immortality and eternal life in the presence of God and all the heavenly retinue, were promised to all those who should prove faithful unto death. These had in prospect, were sufficient to lead thousands quietly to the stake, the fire, the dungeon, the amphitheatre. The very same promises are held in reserve for all those at the present day who will obey the same Lord in the same way. No one need despair; even now we live under the reign of the same King, honoring the same

laws. How happy, then, is that individual who turns with contempt from all the systems got up by fallible men, whose systems are as fallible as themselves, and seeks the Lord with pure motives, studies and performs those divine requirements which alone are able to ensure an entrance into the holy city.

I trust it will be the leading object of the *Witness of Truth* to enthroné the scriptures of divine truth; to pull down all false and iniquitous standards, and let the true *ensign* to the nations float in every breeze: to teach the pure and unalloyed word of the living God both in the theory and practice. The Lord knows we seek not the riches, the honors or emoluments of this sinful world. We seek not popularity in the world's estimation, well knowing that he who seeks the applause of men seeks his own spiritual ruin; but on the contrary we seek glory, honor, immortality and eternal life. Let men therefore not impugn our motives. They may scrutinize our principles as much as they please—the more the better; but our motives are sacred. While we hold up to the world the *Living Oracles*, and enforce a strict obedience to them, and them only, who can, who dare, in the sight of the *Great I Am* say we have evil motives. We shun not investigation; nay, indeed we court it. Truth, divine truth is our object. One truth is worth more than a thousand errors; then let us throw errors all away, they cannot do us any lasting good. He who is wise will dig deep and found his building upon the rock, and the winds and storms will not affect it,—otherwise he must suffer loss.

Yours in much esteem for the truth's sake,

J. ASH.

REMARKS.

The writer of the preceding letter requires from us neither introduction nor commendation. He is generally known throughout our community. From the first intimation of a periodical paper, brother Ash has been a constant and consistent advocate and assistant; and now since it is established and in operation, he is not only assisting us with means, and obtaining new readers, but contributing to its columns. We love consistency. It is a rare quality, but always estimable. The compass of the surveyor is valued because it invariably points in one direction; and a brother in like manner is to be esteemed the more highly when we always find him by the rule of consistency in a given latitude and longitude.

Activity is required of all the brethren, not by us but by the Lord. To many it may be yet said, "why stand you here all the day idle." Talents, whether of gold or of moral ability, are variously laid out. More than one talent sometimes is rolled up in a napkin. Ten talents are not required of him who has only two mites; but every man is expected to minister according as he has received.

Our object, as our brother says, in this religious effort, is to destroy what is human and restore what is divine. This expresses the whole idea. In religion we acknowledge only one law-

giver. As there is one God, one sacrifice, one gospel, one divine testimony, one faith, and one Church; so there is only one great Teacher who is Lord of all, and who has been made "head over all things to the church." It would be as consistent with the divine arrangements for man, had he the power, to remove the sun, or mix its rays with darkness, as for any man or class of men to remodel or subjoin an appendix to the laws of Jesus Christ, who alone has the authority to legislate for his church and people. It is the duty and the honor of man to receive and obey, not make laws nor enforce them. Were this fully understood, and made a principle of action, it would destroy every party in Christendom, and unite in one happy community every honest professor. Nay, were this generally acknowledged, in word and deed, there would be no necessity for such a Witness as we are preparing for the public; for more than a little of its testimony must necessarily be against the apostacies of a perverse generation who practically acknowledge more than one Lord.

Traditions and humanisms have been the moral plague of the world ever since the sons of Noah learned to carve their Deities out of wood and stone. We stand up for the scriptures, the whole scriptures, the scriptures alone, in opposition to all religious contrivances. No improvement can be made on the statutes and laws of heaven. It is not the work of blasphemy to remove everything from the Lord's sanctuary but its own furniture: "and this will we do if God permit." CONDUCTOR.

Brother Oliphant—

Dear Sir, Should the publication of the following address harmonize with your views of propriety, please insert it in the "Witness." You have indeed addressed the brethren on the same subject, but knowing how backward they sometimes are to do their duty, I conclude it may be well, still further, to "stir up their pure minds":—

#### ADDRESS TO THE BRETHREN.

Beloved Brethren,—We have at length, through our enterprising brother Oliphant, been put in possession of a paper, "devoted to the dissemination of Bible doctrine." Whether or not the "Witness of Truth" shall be sustained, remains with the brethren to decide. I presume no intelligent brother will hesitate as to the propriety of establishing a periodical, such as that now commenced. The question then for us to consider is,—By what means can the brethren generally assist in placing the work on a permanent basis? In reply to this, I would observe,

1st. *By procuring an adequate subscription list.* Nothing can be more disagreeable to an Editor of feeling, than to be constantly insisting on an increase of subscribers. It is most evident to all who are acquainted with brother Oliphant, that neither money nor worldly comfort is his



object in the present undertaking. His object is to serve his master by doing good unto all as far as he has opportunity. But in so doing he must not be allowed to suffer pecuniary loss. Should he be compelled, like our much esteemed brother Eaton, to discontinue his labors of love amidst debts and discouragements, the brethren in Canada will contract a blot which will not be easily wiped away. Let every brother therefore take at least one copy, and pay for it; and induce as many of his neighbors as he can to follow his example; and our "Witness may deliver its testimony without fear of interruption. But an adequate subscription list cannot be maintained unless this testimony be interesting and useful; we can therefore assist much,

2ndly. By "communicating of all good things" to the Conductor. The usefulness of the work will depend on its adaptation to the circumstances of its various readers. These circumstances, the Conductor must learn chiefly from the communications of the brethren. Every brother, therefore, should either write, or cause to be written, those things which more particularly concern himself, and the church to which he belongs; carefully avoiding every thing of a curious or speculative character. Some things also occur in reading, which might be profitably circulated among the brethren. Again, some brethren are well able to write essays on subjects of general application and interest. Our good brother Oliphant is ardent and laborious, but he requires much time for reading, meditation, and prayer; such essays would therefore be peculiarly appropriate and useful.

Believing it requires nearly as much wisdom to ask a question properly as to answer it, I do not say—Every one may put questions.

Should I say here, that all communications to the Editor should be sent free? Should any brother feel unwilling to pay the postage on what he desires to communicate, he may rest satisfied, either, that the matter is not worth sending, or that he is unworthy to send it.

3rdly. We may greatly assist by striving together in prayer for the Conductor. He is engaged in an arduous and difficult undertaking. To deliver the divine book from the cavils and scorn of infidels; to strengthen the weak; to confirm the wavering; to encourage the strong; to enlighten the ignorant; to ennoble the degraded; and to unburden the oppressed—he will require intelligence, courage, energy, piety, and heavenly wisdom, in more than common degrees. Let us therefore, dear brethren, unite in humbly and fervently imploring the giver of every good and perfect gift, to qualify fully our devoted brother for his various duties, that the Lord's will may be done, and his name glorified.

Should these few hints be acted upon by the brethren generally, I feel confident we shall long possess in the "Witness of Truth" "a paper of the highest value."

All which is respectfully submitted by

QUARTUS.

#### REMARKS.

Were I enquired of regarding the chief good quality of the above address, I would promptly answer—Its unfeigned piety; and were I asked what is the next most valuable feature, I would reply—Its general good sense; and were I again interrogated,

my answer would be—The interest which it manifests for the success of the Witness, and the cause it advocates. Concerning the first two, we have something especial to say; the last will be reserved to a more convenient season.

It is generally supposed by those who are only partially acquainted with us, that we as a people delight more in the *externals* than in the *spirituals* of religion; in other words, that we depend more upon clear views and correct principles than upon a devout humility and a holy heart. Too much reason indeed has been given to favor this impression. Nominal friends often are the most deadly enemies of a good cause; and sometimes, too, we have real friends and real enemies in the same persons: for not every one who has a good heart has a good head; and in many cases truth suffers when both these are not united to sustain its claims. Now since it is almost universally believed that we worship more with the head than with the heart, I am more than usually pleased with the address of brother Quartus; for it certifies and testifies against those unwelcome charges which represent our whole community as being composed of members filled with the spirit of reason to the exclusion of the spirit of holiness. Any one who was not born in bigotry and brought up in party, impartially examining what our brother Quartus has said in this communication, can never with any show of truth accuse us of that which has often been alleged—a disbelief in prayer.

On another account this christian devotion is most acceptable. Disciples themselves will be instructed by the prayerful spirit and exemplary piety of this address. There is a fervency, a living grace, a vigor of devotion here, that greatly animates the inner man, and inspires the soul with heavenly energies. Perfection has not yet fallen to the lot of any. Paul was not perfect. None of us surpass him. Imperfection is connected with this earthly tabernacle.

We all require more of the riches of divine goodness—more of the holy spirit—more of the grace which is in Jesus Christ. If the converts of the apostles required to be instructed, warned, exhorted, admonished, comforted, and edified, no one can offer a good reason why we should consider him to be the greatest in the kingdom who teaches differently now. Indeed no one has anything to do with reason where all is matter of faith. The apostles under Christ are our teachers, and their precept and example furnish us with all that is necessary to perfect christian character; and therefore we are simply to *ascertain what they taught, receive it as true, and obey it*, without any admixture of human reason.

But now we offer a word to brother Quartus himself. We are unwilling to suppose that he proposes or prepares labour for

others in which he is not disposed to assist. Now, as he has properly explained the duty of all our brethren in regard to contributions, and as he has given indisputable evidence, at least to us, that he is himself a useful correspondent, we shall bind him by his own laws and mete out to him his own measure. We shall therefore expect to hear from him frequently. If he is not forthcoming, it is possible we may charge him with inconsistency! This would be painful to us, and not profitable for him; and therefore we entreat brother Quartus not to compel us into the conviction that he reverses the words of our Lord when he said, "It is more blessed to give than to receive."

CONDUCTOR.

#### HOW TO GIVE.

At a missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon :

1. We will all give something.
2. We will all give as Gou has enabled us.
3. We will all give willingly.

As soon as the meeting was over, a leading negro took his seat at a table, with pen and ink, to put down what each came to give. Many came to give, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take that back again," said the negro who received the money. "That may be according to the first resolution, but it not according to the second." The rich old man accordingly took it up, and retired back again to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed; and threw down a piece of money on the table, saying, "There! take that!" It was a valuable piece of gold; but it was given so ill-temperedly, that the negro answered again, "No! that won't do yet! It may be according to the first and the second resolution, but not according to the last;" and he was obliged to take it up again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. "Very well," said the negro, "that will do; that according to all the resolutions."—*Selected.*

## ANOTHER EPISTLE.

The following letter should have appeared at an earlier date. The omission was not intentional but accidental. It speaks for itself:—

— 20th Nov. 1845.

Bro. Oliphant,

Your "Witness" made its appearance here about two weeks ago, since when it has been placed in the hands of many for examination, approval, or condemnation. Some approve—few condemn. Thirty-four Subscribers have been obtained in this vicinity. This, for a beginning, is as favorable as the Witness' most sanguine friends could have expected, and yet 'tis far short of what they wish.

A medium being now opened through which the Disciples' views may be fully and correctly known—'tis desirable that all should have access thereto, and especially such as heretofore may have joined against them in the cry of *heresy, heresy*. No longer can such, without censure, without guilt, join in the propagation of the one hundred and one stories, about the Disciples having no foundation in truth—To all such I would say, listen to the "Witness," and if it testify not according to the *living oracles*, use its pages in pointing out its errors, agreeably to the invitation given on page 22; language is there used which shows the "Witness" treads on lofty ground, such as heretofore has been untrod den by any religious periodical in this country. Hark what it says:—"And to all who may have scruples and conscientious objections against the views and practices we endeavor to advocate, it is courteously intimated, our pages are open,—free to the use of any one who objects respectfully. We rather court than avoid scrutiny." 'Tis hoped the intelligent and conscientious among those who differ, will accept the invitation. The language quoted bespeaks great confidence in the views entertained, and evinces a magnanimity of mind comporting with the Christian profession; this however is only what we should expect from all, who while they claim to be heard, are also willing to hear.

Brother Oliphant, on the 9th page, you have marked out a high and honorable path—you desire not to be regarded as a sect, a party, nor as advocating the interests of a party, but as endeavoring to concentrate efforts to bring all into the enjoyment of the one *God and Father of all*. This, indeed, is a lofty position, one, it is hoped, you may maintain in such a manner that you may thus be considered. So long as you do so, you will have the sympathies of all good men; but to maintain that position—as the eagle soars above the clouds, inhaling the purest air, only stoops to earth by dire necessity—so you in your editorial career should tread so high and heavenly that your course will lie above the lofty peaks of the highest mountains of partyism, and only touch on earth because the tabernacle which you inhabit is there.

I am yours, in hope, ———

## CHAPTER OF EXTRACTS.

To obey any law, is to enjoy the blessings secured by that law. To transgress it, is to incur its penalties.

The amount of happiness of which our nature is susceptible, is inconceivably great—is doubtless a thousand-fold greater than the most favored of mortals has ever yet experienced, and infinitely greater than the generality of mankind now experience.

Men are never more deceived than in their calculations upon success in opposing reformation principles. Even after their battles are wisely planned, their preliminary schemes successful, and victory in sight, the trophies often recede from the eye, and the crown from the touch of the confident aspirant.

Lost wealth may be restored by industry—the wreck of health restored by temperance—forgotten knowledge restored by study—alienated friendship smoothed into forgetfulness—even forfeited reputation won by penitence and virtue. But who ever again looked upon his vanished hours—recalled his slighted years, stamped them with wisdom—or effaced from heaven's record the fearful blot of wasted time?

Our humanity is decidedly selfish. The human tabernacle contains only one soul; and this one inhabitant is frequently possessed of the lordliness of an Egyptian Pharaoh.

There is something in Heaven's estimation better than knowledge, and yet it is much cheaper. Knowledge and faith are good; hope is better; but love is best of all. "Now," says Paul, "abide faith, hope, love—these three; but the greatest of these is love." To be perfect in love is much more attainable than to be perfect in knowledge.

Be it remembered, by every member of the human family, that "affliction cometh not forth of the dust; nor doth pleasure spring up out of the ground"—that every pain we feel is caused—is the legitimate, the necessary, the inevitable consequence of the infraction of some law of our being; and that every pleasure we experience, flows naturally and necessarily from law obeyed.

Churches are often built upon the same principle as bridges and turnpikes. The stock is taken by capitalists, and the pew rents are relied upon to afford a dividend equal to bank stock. The rich are now to have the gospel preached to them in houses owned by the rulers of the darkness of this world. Satan, it may be expected, will reform, seeing he now builds meeting houses for the proclamation of the gospel. In Paul's time he assumed to be an angel of light; but now he is a preacher of righteousness, a liberal contributor to the spread of the gospel which he conscientiously approves.

It is a great mistake to suppose that the Christian should possess immutability. This is to imagine either that he has attained perfection, or that he has ceased to advance towards it. God is infinitely perfect; he is therefore unchangeable; "without variableness or shadow of turning".—But man, who is so imperfect can be immutable only while perfection is his standard; and the religionist who boasts of being always the same, glories in a human model.

Seriousness consists in the matter of what is spoken, the manner of speaking, in the dignity of behavior, and in weighty, not trifling actions. Some are serious by nature, some by policy, and for selfish motives; and some by grace, and from a sense of duty.

We are accustomed to regard the purification of the heart as the greatest of all things in religion. If, then, this be accomplished without faith, of what essential use is faith afterwards! If the greatest of all events is achieved without it, why may not the effects of that change be accomplished without it? Why do we preach the gospel to convert men, if, before they believe the gospel, and without the gospel, men are renewed and regenerated by the direct and immediate influence of God's Spirit?

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#### NOTICE OF A DISCUSSION.

[From the *Picton Sun*.]

Picton, 26th Dec. 1845.

Mr. Editor:

My Dear Sir,—Although not one of your regular correspondents, and although not happily instructed in the pleasing mystery of giving and receiving news, I am induced on this occasion to forward you a brief letter containing an item of intelligence, probably both new and interesting to the public.

According to previous agreement and arrangement, a debate of two days' continuance, designed to elaborate certain propositions relative to future happiness and misery, will take place at the brick school house, Picton, between the Rev. Mr. Leavitt and Mr. D. Oliphant, to commence on the first Tuesday in the New Year, being the 6th day of January '46, at 2 o'clock A. M.

An attendance of the inhabitants of Picton and its vicinity is respectfully requested. As the contending parties are not desirous of having "these things done in a corner," it is hoped we shall have the audience of the intelligent community.

Respectfully yours,

D. OLIPHANT.

The above notice was the occasion of congregating on the day

appointed a very respectable assembly, which during two days listened to the discussion of the following two

#### PROPOSITIONS:

1. Do the scriptures teach that a part of mankind shall be punished endlessly? D. Oliphant, *affirms*—D. Leavitt, *denies*.

2. Do the scriptures teach that all men shall be finally and eternally holy and happy? D. Leavitt, *affirms*—D. Oliphant, *denies*.

In support of the first proposition, the following affirmatives were stated, illustrated, and relied on:—

1st. Man is a sinner.

2nd. God is a God of love.

3rd. Of the fulness of his love provided a remedy for sin.

4th. This remedy received by some and rejected by some.

5th. All who receive this remedy, called the Gospel, are saints; all who reject it are sinners.

6th. The righteous Judge, on the final day, makes a separation between saints and sinners; sometimes called the righteous and the wicked, believers and unbelievers, holy and unholy, the children of God and the children of the devil.

7th. At this separation, the righteous are partakers of the inheritance of the saints in light, while sinners are excluded and punished with an everlasting destruction from God's presence, glory, and saving power.

8th. As we have no account of a remedial system suited to such rebels or excluded sinners, no good news for them to hear and receive, no record of anything in the bible to regenerate them, we affirm that they must remain there forever or endlessly.

In opposing the second proposition, we treated largely of—

1st. The Universalian philosophy of the sacrifice of Christ.

2nd. The philosophy of benevolence.

3rd. The philosophy of punishment.

4th. The philosophy of death.

The attention, order, and decorum of the congregation generally, observed throughout the whole discussion, were highly creditable to the community and will long be remembered. As one of the disputing parties, it would be immodest, unfair, and ungentlemanly for us to give any expression in reference to the question of victory. The alms-giving Pharisee, with his trumpet in his hand, was not our model before the discussion commenced; nor are we inclined to proclaim our own praise after it has terminated. We leave others to judge. To those who are at a distance we would simply say—It is the general opinion of this community, so far as we have learned, that our cause, or the cause of truth, has not suffered.

On accepting Mr. Leavitt's challenge, it was proposed that there should be a written discussion, if considered expedient, after

debating orally. At the close of the oral debate, this proposal was brought in remembrance, and the parties consented to exchange a number of letters upon the same subject in the Witness, for the benefit of the whole community. Six letters, containing matter for two and a half or three of our pages, from each party, making twelve letters in all, have been suggested. A report is in circulation that Mr. Leavitt, either from a recently enlarged caution or a fear to appear in print, will not be forthcoming; but we cannot persuade ourselves into the conviction that the gentleman has so far lost his self-esteem, or that he is in any respect so fearful of the future, as to be prevented from boldly and benevolently advancing to the ramparts of the enemy for the sake of obtaining another victory. For he may lose some of his best and most logical friends if he fail to make both a *smooth* and a *strong* apology for nullifying his present obligations. But on this point we cannot in the meantime afford much anxiety, as we are not accustomed to give safe anchorage to every vague report.

In anticipation of carrying out the above-intended arrangement, we have not further replied to "An Enquirer." He will perceive the propriety of considering his queries in the discussion proposed.

CONDUCTOR.

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### COBOURG MEETING.

On Tuesday the 13th of January, in company with brother and sister Palen, we left the vicinity of Picton for the town of Cobourg, in order to fulfil the appointment intimated in our last Number. Being prospered on our journey, we arrived in Cobourg on the following day about 1 o'clock, where, after learning that all necessary arrangements had been made for the meeting, we renewed our travels and proceeded to Oshawa. This journey was taken for the purpose of obtaining labourers, having learned that no assistance might be expected from the brethren of Toronto—other arrangements being made previously to seeing the notice in the Witness for January. Soon after our arrival in Oshawa, we had the unexpected pleasure of meeting with brethren Black and Menzie, who were travelling and labouring as the Evangelists of the churches of Eramosa and Esquesing. These good men, and zealous work-men, had been induced to leave their homes and families, and serve their Lord and King in a holy war against the 'armies of the aliens.' Their labours however were principally intended for the benefit of the Gaelic community who could profit little by anything expressed in English.

After some consultation and no little persuasion, the brethren already mentioned together with brother Ash consented to unite their efforts with us at Cobourg, where we all met on the Lords-



day following. Through the zeal and influence of brother W. Pomeroy, the Congregational Chapel had been procured, but as it would not be opened for us until 3 o'clock in the afternoon, the Disciples came together as usual at their 11 o'clock meeting. Uniting with this little assembly we gave attention to reading, singing, prayer, exhortation, and teaching, not forgetting the emblems which commemorate the death of our once crucified Lord. Brother Menzie was principal speaker; a man, like Apollos, "mighty in the scriptures."

It was arranged that I should speak in the afternoon. The congregation, all things considered, was not small; and to all who were assembled we spoke freely and unreservedly those things which we have learned. — The Chapel not being at our command in the evening, we formed a part of the audience of the Rev. Mr. Webster, Episcopal Methodist Minister, and Editor of the Canada Christian Advocate.

The privilege of the Chapel again being granted, on Monday evening brother Black addressed the congregation on the subject of christian character, or the power of the gospel as exhibited in the lives of those who receive and honor its precepts. This discourse, it was generally believed by the brethren, was instrumental in removing much prejudice. That it was calculated to have this effect no one who heard it could have any hesitation in saying; but we cannot expect that the fortresses of venerated customs and the bulwarks of humanly ordained divinity are to be penetrated, shaken, and leveled by a single effort.

Brother Ash left us on Monday, and brothers Black and Menzie resumed their regular travels on Tuesday, leaving us to conclude the meeting on Tuesday evening. The congregation was increasing, and we were almost tempted to make another appointment; but the demands of affairs at Picton hastened us away. — From all that we could hear, see, or learn, we judge the meeting was not altogether unprofitable, and that a second meeting would result still more favorably.

Early on the morning of Wednesday the 21st we left Cobourg for the District of Prince Edward, and arrived the next day at Picton in safety and in health. CONDUCTOR.

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Father Omega and his son very modestly declined their conversations for this number, in order to give a respectful hearing to others. They may be expected to say something next month.

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Various communications received. Brother "C." and "A Disciple," in our next.