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THE
WITNESS OF TRUTH.

Vol. IV. OSHAWA, OCTOBER, 1849. No. 10.

THE EVANGELICAL PIONEER.

MR. EDITOR:—In reading a late number of a Baptist paper, published at London, C. W., called the *Evangelical Pioneer*, (dated 5th July) my eye caught the following language standing on the fore-ground in black type, and under the division appropriated to Essays on "Christian Faith and Practice"—"THE WITHHOLDING OF DIVINE INFLUENCE THE MAIN CAUSE OF THE WANT OF MINISTERIAL SUCCESS." As one desirous to receive only what is presented as an object of Christian faith I read the Essay with no small degree of interest to learn what the author meant by "the withholding of divine influence;" whether he meant that ministers being too generally unfaithful to the directions of the Spirit of God as given in the Word, the divine influence failed to reach the hearts of sinners, and few, comparatively, were converted to God; or, whether he charged the want of ministerial success to the non-impartment of the Spirit of God to a world lying in wickedness. The latter is published by the *Pioneer* to the church and to the world as true according to the experience of men, and the testimony of the Word of God. If it be so that the Divine testimony teaches this doctrine, and that the experience of God's people corroborates its truth, however mysterious and inexplicable it may be to our limited comprehension, let us bow to the celestial light; let us receive it with humility and fear. As far as the Essay is concerned, I fear the *Pioneer* is leading its readers into a dangerous path, an error of the most serious kind, namely, that God is neither true nor faithful. This is the natural and inevitable conclusion of the doctrine therein declared to be true, for it stands in direct and positive contradiction to the plainest testimony of the Word of God.

The evidence adduced to the writer from Scripture in support of his position is both meagre and unsatisfactory. There is nothing indeed in the form of direct evidence, but the only two passages quoted he

believes embodies the doctrine. The first is Acts xi. 21, "*The hand of the Lord was with them, and a great number believed and turned to the Lord.*" The belief and turning of sinners unto the Lord is here evidently connected with or dependant upon "the hand of the Lord" being with the disciples who proclaimed the glad message of mercy; and the enquiry is, what is meant by "*the hand of the Lord*" being with them? The writer infers that it means the communication of a divine influence to the sinner's heart direct from God to induce him to believe; but the plain testimony of scripture explains it as meaning simply the miracles, wonders, and signs which the Lord wrought by his servants in attestation of the truth. The apostles, Peter and John, on a very interesting occasion, prayed with their brethren for "the hand of the Lord" to be outstretched to make the message of grace effectual, and their prayer leaves our mind in no uncertainty as to the meaning of the language.—Acts iv. 30—"*By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.*" Paul also when preaching the gospel to Sergius Paulus, being resisted by Elymas the sorcerer, said, "*behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.*" The same explanation is given essentially in Mark xvi. 20, "*And they (the apostles) went forth preaching every where, the Lord working with them and confirming the word with signs following.*" See also Acts xiv. 3, and Heb. ii. 4.

Instead therefore of referring the conversion of sinners at Antioch to the impartation of "a divine influence" to the sinner's heart by God (according to the meaning of the expression by the author of the Essay) we are taught that the reason why "a great number believed and turned unto the Lord" on that occasion was, that extraordinary evidence was given of the truth by the miracles, wonders, and signs which God wrought by his servants before the multitude. At Corinth also the power and demonstration of the Spirit accompanied the preaching of Christ by Paul. 1st Cor. ii. 4.

But another passage is quoted in proof of the theory of the writer, Acts xvi. 14. It refers to the conversion of Lydia, "*whose heart the Lord opened that she attended unto the things which were spoken of Paul.*" She received the Lord's message gladly and obeyed his command by being baptized. The opening of the heart, the eyes of the mind, or of the understanding, with respect to divine things, must be from God, who is "the giver of every good and perfect gift." That the heart of Lydia was opened by the Lord is plainly declared, but the

manner in which it was opened is not here explained. The writer assumes that a direct influence from God reached her heart and opened it. ~~The language of Scripture appears to refer~~ the change to another cause—the exhibition of saving truth with its appropriate evidence. Thus, the Saviour by explaining the scriptures concerning himself, made the hearts of his disciples to burn within them; and by giving ocular demonstration of the fact of his resurrection, in connection with the words he had spoken before his death, he “opened their understanding that they might understand the scriptures.” The same truth is taught in Acts, xxvi. 18. “When the Lord appeared unto Paul, he declared that it was to make him a minister and a witness, “to bear His name to the Gentiles, and that he might *open their eyes*, and turn them from darkness unto light, and from the power of Satan unto God.” In accordance with the divine promise to His apostles the Lord wrought with him in his labours of love. At Iconium He “gave testimony unto the word of his grace, and granted signs and wonders to be done by (his) hand;” and at Ephesus “God wrought special miracles by the hand of Paul.” The heart of Lydia was opened, doubtless, by the same means as the hearts of other converts, namely, by the preaching of divine truth, and by the evidences with which the Lord was pleased to accompany it. Both the truth and the evidence are from God, as well as the instrument by whom it is proclaimed; so that every believer must acknowledge that it is the Lord that opened her heart, however strongly he may repudiate the theory of a special and divine influence being imparted to the sinner in order to faith.

The difficulty with the advocates of the theory I now oppose is, that the preaching of the same truth with the same evidence, does not always produce the same results: many hear but do not believe and obey. Why is this, they ask? The question is more curious than wise, more speculative than of any practical utility, and might admit of innumerable answers; but the ordinary cause which may be assigned for it is, indifference to the truth through ignorance of its value and relationship to themselves, as it often happens in presenting truth with its evidence about natural things. In presenting the value and importance of Temperance or the benefit of applying the principles of science to Agriculture, many will be found to resist the clearest evidence, yet who ever thinks of enquiring—“Why is this,” or of referring the reception of such moral or natural truth to a special and divine influence? Spiritual ignorance and indifference are removable through the faithful presentation of the truth concerning the Divine character and inten-

tions towards our sinful world, and by the exhibition of the infinite danger and loss connected with the rejection of the gospel. Men are awakened by the appeals which are thus made by the Spirit of God through the word at the door of their understandings and hearts—it may be after it has been often repeated, and when perhaps providential circumstances may have accompanied that appeal; but if it fail *they would not be persuaded*, according to the testimony of the Lord Jesus himself, “*if one rose from the dead.*”

The author of the Essay under review assumes that the reason why some are not converted to God under the preaching of the Gospel is, “*the withholding of Divine influence,*” or, in other words, that the blame rests with God, not with the sinner: that God could convert every one by imparting divine influence to all, but chooses only to impart it to some. To meet this difficulty he asks the question, “*why is this promised blessing (the gift of the Holy Spirit) withheld?*” and he then gives the answer—“*Even so Father; for so it seemeth good in thy sight.*”

I may remark here, that the passage quoted in the answer, has no connection in the word of God with the promise of the Spirit in the question. It is a mere inference of the writer, and appears to be a lamentable perversion of the truth. The Saviour, on the occasion when he employed that language, was rejoicing in the wisdom and love of the Father in choosing poor and illiterate men to be the messengers of his grace to the world, instead of the rich, the learned, and the noble.—Matt. xi. 125.

The representation given of the Divine character in the above answer to the question proposed, appears to be antagonistic to the clearest testimony of the Holy Spirit as to the purposes of God towards sinful men. It represents our Heavenly Father as not willing the salvation of some, while the truth declares that He “*will have ALL MEN to be saved and to come to the knowledge of the truth,*” and the reason is thus assigned—“*For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom FOR ALL,*” 1st Tim. ii. 4. It represents the God of love as willing that some should perish, while the truth declares that the Lord is “*NOT WILLING THAT ANY SHOULD PERISH, but that ALL should come to repentance.*”—2d Peter iii. 9. I need not add to these passages (although they might be greatly multiplied,) for to the sincere enquirer after truth they will be fully satisfying, and they crush the God-dishonoring theory of the writer in the dust. Let not man assert that the Lord withholds the influence

needful to save, when, by His inspired prophets, His only begotten Son, and His apostles, He has unboomed his love and mercy, and has "brought life and immortality to light through the gospel:" when that gospel is in our hands inviting us all to partake of the water of life freely—to acquaint ourselves with God and obtain peace in believing.

There is doubtless a cause for "*the want of ministerial success*" which so generally prevails, but I fear it is to be found *in the pulpit*—not in heaven: *with the preacher*—not with God. And may not this solemn and affecting libel upon the Divine character be one of "*the main causes of the want of success*"—one of the chief reasons why the truth fails to reach the hearts of thousands. Our Divine Redeemer conveys to us the glad message—"God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." "This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent." "He that believeth and is baptized shall be saved." From these precious passages of the word of God, it is evident that the simple, intelligent, and sincere reception of the Divine message of love is "the power of God unto salvation;" and if men are not converted to God it is simply because they do not know and believe the truth which saves: the blame is with the creature—not with our ever-blessed, glorious, and merciful Creator.

TIMOTHY.

WHERE ARE WE?

Yes, where are we?—with Jesus and his choice friends, working with him and them for the benefit of the poor, the halt, the lame, the blind, the ignorant and the sinful; or are we with the common multitude, careless, unconcerned, cold, worldly, speculative, calculating for our own interests, and pursuing our own devices? O that the Lord's people may show themselves on the Lord's side, and take part actively, piously, perseveringly, and most zealously in the divine enterprize of saving men from everlasting error and ruin.

"He that is not for me is against me," said the True Witness, who spoke with the voice of Heaven. With him or against him, in his work or out of it, we all must be; and it is among the wise provisions of his institutions that we are required to make frequent examinations, personal and social, ourselves for ourselves, and others for us also, in order to prove to our own hearts as well as to assure those with whom we associate, whether we are of the Saviour's company or among his enemies. "The good man, out of the good treasure of his heart, brings

forth good things ;" and these good things are, in their moral and benevolent character, the same as Jesus would do were he present himself. Christian brother, "how readeest thou?" Yea, rather, how actest thou? Are you daily taking part, active, efficient part, in Heaven's designs for the happifying of unhappy men? Where is your influence? What scale in the moral world is receiving the power of your doings? How is your character forming and taking effect in the world's great family? Be assured, dear reader, that you exert an influence—it is either for Jesus and his cause, or against; you have a character—it is either advancing righteousness or retarding it; you have zeal and activity—these are always at work, and are therefore encouraging and helping yourself and others to pace with quicker step the broad road leading to a fatal issue, or to stretch along the narrow path which ends in a heavenly life. O, then, brother in the gospel profession, let us again ask, Where are we? and what do we?

There are two things accredited theoretically by every professor in the Christian community—

1st. That every convert to christianity, in submitting to Jesus, yields all his services to his Redeemer, who gave his own life for a ransom, and by whose favour he has been regenerated to an unfading hope.

2d. That these services being at the disposal of the divine Master, they are to be enlisted and employed in the very things in which Jesus himself would engage were he on earth among men.

These two points, we say, are definitely settled, and require neither proof to make manifest their truth, nor figure to set forth their just force. But with these admissions, what shall we say of modern Christians; and their exemplary life, and their daily zeal, and their attachment and devotedness to the Redeemer, and the sacrifices they make to help the almost friendless cause of him who was crucified, and the philanthropy they display in imitating him who gave all his riches for the benefit of poor mortals that they might be made rich indeed? We have, it may be said in truth, a meagre race of followers of Christ in these days. Their fruit is, like the thin ears of the once famished Egypt. It would seem as though we had forgotten that the immediate friends and primitive companions of Jesus are placed before us not only for our admiration but imitation—not only to gratify our intellectual vision, but to furnish us with a correct model in our spiritual walk.

Where is the zeal of former times—the devotion of primitive disciples? Has the gospel become stale and lifeless? Is salvation of less value than formerly? Have the interests of the gospel cause changed?

Is sin becoming less sinful and more lovely? And have the friends of Jesus less to do in the world than in times past? Brethren in the Lord, let us not deceive ourselves. The interests of Heaven continue the same—Jesus and his cause are precisely what he and it were when christianity was first taught—the people of the Lord are under the same obligations to perform the Lord's work—the gospel is as powerful, spiritual, and valuable as ever—the world is still a world that lies in darkness—the spirit that works in the children of disobedience has as much evil in it as at any former time—there is as great a necessity for watchfulness, prayer, piety, zeal, active benevolence, religious animation, wide-spreading love, interest in the welfare of others, courage, earnestness, and all the exemplary goodness of the gospel, on the part of the Lord's chosen few, both for their own sakes and for a saving influence upon others, as at any period in the world's or the gospel's history.

There is work for us all, and we can all do something. The labour we are called upon to perform is most honorable as well as most useful. Jesus conferred honor upon the work by attending to it in person. He invites and directs us to act in his stead. The poor and the destitute, the hopeless and dying, call loudly and beseechingly for our religious sympathies, and they ever wait for timely aid. And who so poor, so destitute, so helpless, so death-struck as the degraded and sin-burdened slave who has never tasted the bread of life—never possessed a single coin of the treasure of the world to come—never learned or enjoyed one hallowed principle of heaven-born liberty—never experienced the kindness of friends and relatives who could assist him in every time of need, and even in death be his consolation, strength, and hope? Shall then we who have the riches of the gospel of God's favour shut up the avenues of sympathy and good will, and leave our fellows in society to wax better or worse as it may happen? O Lord, forbid!

Preaching the word of life, or sounding the good news of heavenly favour, telling every man, woman, and child capable of hearing and believing a simple story—telling them in language of gladness and simplicity that a crucified Jew is the Saviour of sinners—this is one of those great works and honorable duties benevolently imposed upon each member of the family of the Most high. "To let all men see what is the exceeding riches of his favour" toward our mortal race, might surely be accounted a message fit for seraphs and celestial messengers. But O, how blind to his own interests, and how rejectful of his real dignity, has man, Christian man, acted, and still continues to

act, notwithstanding the many incentives and motives to look higher and aspire nobler. Human aspiration, one might think, could not find an element in which to gratify itself more boundlessly, nobly, and delightfully, than in the God-like activities necessary to raise fallen mortals to share the bliss of heaven with spirits encircled in a halo of glory. To tell men of a new world, of a new life, of a new mode of happiness that waxes not old; of a new company of relations and associates; divine and undying, of a new source of wealth, fame, and nobility—undisputed, infinite, fadeless, and splendid beyond expression—is this not enough to awaken all our aspirations and rouse into ceaseless energy our whole nature? Who that is filled with the enrapturing hope of an immortal state, surveying with a Christianly sympathetic eye the vast multitudes who are hopeless, godless, grovelling, trodden down by sin, and unfit for the spiritualities of the world of glory—who, we ask, with an enlightened mind and a Christianized heart, can contrast the realities of heaven and earth, and at the same time responds to the prayer "thy will be done on earth as it is in heaven," and yet be indifferent to the sanctions of the gospel in asking every one whom it saves to save others?

We are more than satisfied and satiate with theories of benevolence. Have we not been almost theorized to death? We want the practice. Those who can and will work are the men in demand. It is not a picture or a paper-developed sketch of goodness and good-will, as seen after the touches of the painter or poet, for which we ask. Of these, we have abundance and to spare. Benevolence in books, upon canvass, rolled up in theories, or in the musical rhymes of the songster, we are well stocked with already; and for the sake of variety, as well as its utility, we think it is full time to see a little of the practical sort. Christian reader, what say you? Shall we go to work, and keep at work, and be at work when the Lord comes?

CONDUCTOR.

Victory, N. Y., 3d September.

WHAT DO WE BELIEVE?

THE BAPTISTS AND DISCIPLES—THE POSITION THEY OCCUPY.

LETTER FOURTH.

ELDER DAVIDSON: RESPECTED SIR:—My pen is again in my fingers to converse with you.

To regard practically every Lord's day as alike holy is among the special traits exemplified by the people calling themselves disciples.

The first day of the week, or the Lord's day, being the celebration of the resurrection of Christ, was observed in the apostolic church, by the disciples assembling to break bread in honor of their Lord and Saviour; and taking the inspired record for information; we still have good reason to assemble weekly for the same purpose or purposes for which the primitive saints convened. The different orders of party denominations, have, in their wisdom, appointed one day in fifty, one in twenty-five, one in twelve, or one day in four, according to their views of expediency, as more to be regarded than the others; but as for us, in view of the first practice of the church, we esteem it both a privilege and a duty to remember our Lord weekly in celebrating his death.

In respect to the ordinance of baptism, concerning which there has been such overflowings of disputation, we have a very simple method of settling all controversies. *In treating upon this subject, we never assert anything regarding its nature, design, or value, but allow the apostles to tell what it is, and what it is for.* Thus, when any man attempts to quarrel with us, he soon finds we have no favorite dogma or position to uphold, for we permit the apostles to speak in our behalf and in behalf of truth in their own language, only taking care that they are allowed to deliver themselves without having words or opinions manufactured for them. Hence we are free to employ expressions such as these:—“He that believeth and is baptized shall be saved”—“Repent and be baptized, in the name of Jesus Christ, [not in any name other than Christ,] for the remission of sins”—“As many as are baptized into Jesus Christ, are baptized into his death”—“Buried with him in baptism, to rise to walk in newness of life”—“Those who are baptized into Christ, put on Christ.”

Such is our heresy upon the subject of baptism. We have no fear of consequences in teaching with Paul that those who obey the gospel are baptized into Christ. Some curious and speculative questions are not unfrequently proposed to us upon the subject, such as—“Are not people as good without baptism as with it?” “Can we not be saved without baptism?” “Is salvation dependant upon being dipped in water?” “Do you not make this ordinance saying?” In view of these and similar queries, we exercise a measure of sympathy for those who press them upon our attention; but we have a summary answer for them all, and you will be led to perceive its merits in the old question, “What saith the scripture?” And in the mean time, while unwavering in the maintenance of our views, if any one has something to learn us that we have not yet received from the word of grace, it is a

pleasure of which we avail ourselves to exchange error for truth. We think we maintain our cause, the cause of truth, nobly, if, in argument, we lose what is of man and receive what is of God, however different to former convictions.

Scriptural repentance, in our view, is a different thing and occupies a different place, compared with denominations generally. We have no idea that repentance is a mere feeling, neither have we the least conception that the gospel asks us to think that repentance produces or precedes faith. I know not, my friend, what you are capable of, but as for me I have never yet repented of a sin until I was convinced it was a sin—until I had faith in the testimony which told me I had been a transgressor. Those creeds which tell us that certain gloomy convulsions and rhapsodic feelings constitute repentance, and this repentance is conversion; or those creeds which say that repentance ultimates in faith, and is the first pulse of spiritual life, are, with me, of the genuine human order, and cardinally wanting in the unction of divine authority.

In the time of Peter the Great, who received the keys of the kingdom of heaven, *those who believed what he testified concerning Jesus were called upon to repent—which repentance implied and resulted in reformation.* True, indeed, modern religious philosophers and spiritual chemists are able to solve the whole mystery of our now-a-days preaching and conversion. There is first, according to orthodoxy, a mental conviction of the truth of the gospel; then a spiritual spark from heaven, descending upon and into the heart, that works true repentance; and hence this repentance produces the faith that saves. There is, in this theology, a half faith, which is succeeded by repentance, and then follows full faith. I apprehended the system much better than I desire. But faith in the head, then repentance in the breast, and finally saving faith down in the heart, never, in my view, constituted a delightful theory, and certainly it is not according to the gospel of our Lord and Saviour.

But doubtless you will desire to extend your fathoming line to learn something about our views upon Election, Perseverance of the Saints, the Spirit's Influence, Design of Ordinances, Call to the Ministry, Religious Experience, Works—whether they are meritorious, Means of Grace, Special Providences, Atonement of Christ, the Trinity, Covenant between God and his Son, Open and Close Communion, Power of Prayer, Church Organization, Support of Ministers, Ordination, and a few score of subjects both human and divine, both popular

and unpopular in the times in which we live. Some of these will pass in review, and others will be reserved for your interrogations, if you should feel so inclined. One thing however may be remarked in passing, viz, that a number of these topics have been theologically manufactured, and should be allowed by "good men and true," to descend to the grave out of pure neglect. The sooner we learn to be silent upon what the Bible never teaches, the sooner will the Christian profession be unencumbered with a host of useless lumber, alike dishonoring to God and unprofitable to his creature man.

Upon election, spiritual influence, and Christian experience, I will meantime offer a few remarks.

I am a firm believer in election, but not that peculiar species of election which our old friend Calvin introduced. The apostles, agreeably to the instructions of their Lord, announced the gospel to every creature without distinction, and without speculatively computing a part to be saved and a part to be damned, according to God's eternal decrees. This formed no part of the apostolic gospel, nor should it ours. For my own part, the Bible that I carry with me when I plead the cause of my Master, directs me to speak the heavenly news of salvation to all the sinful sons who will lend an ear; and to those who obey the word of favour, and choose Christ for their teacher, leader, and lawgiver, the same Book authorizes me to say that God has chosen them in Christ, and hence are his elect. To tell a sinner that Christ is the only Saviour, and then immediately add that he cannot be saved except he is of the number of the elect, is anything but good news or glad tidings, and a different message entirely than that which was delivered by the original heralds of the cross who were appointed and elected by the Head of the Church.

Relative to the influence of the divine Spirit, I am assured that no people more fully assent to its existence, power, and presence than the disciples. This had never been doubted were it not for our determined opposition to those human miracles said to be performed in the hearts of sinners by the holy Spirit. We preach not to sinners election, nor the Spirit, nor religious experience, nor the duty or power of prayer, nor anything of the like category; but our discourses to publish the gospel are filled with Christ and him crucified—Christ and him glorified—Christ and him testified. No apostle ever preached the Spirit to convert a sinner. Neither can it be shown that any apostle ever theorized upon the Spirit for the benefit of either saint or sinner. The apostles spoke by the Spirit, through the Spirit, of the Spirit according to the

Spirit, and with the Spirit dwelling in them; but not even in the apostles' day have we the least intimation of the Spirit, alone or miraculously or directly, converting a single person whether Jew or Gentile, on Pentecost or afterwards.

To realise that God gives "his holy Spirit to them who ask him," "gives to all men liberally;" "if they ask according to his will," is a blissful provision of the divine economy. But to suppose that a person who refuses pardon through Jesus Christ has any right to ask for the Spirit, or to suppose that the Spirit is to come and dwell with him and make him fit for pardon, or take him to Christ to be pardoned, are suppositions as foreign to the teaching of the New Testament as Mahommed's revelations and religious politics.

Before closing permit me to add that *the apostles never called for a Christian experience when they introduced members into the church*; for this simple reason, if for no other, that until men become Christians they have no Christian experience. You, I presume, friend Davidson, date your experience as a minister from the time you entered the ministry—not before. Now since the apostles made converts, Christians, and members of the church of the same persons at the same time, they had no occasion to request or hear a Christian experience from any of their converts previously to entering the Lord's congregation. But of this more particularly when the plea from the scriptures is urged in its favour.

Still desirous of adding to my faith not only courage but knowledge,
I am, with much respect,

Yours, D. OLIPHANT.

Oshawa, 10th August, 1849.

DR. CÔTE TO KIRWAN.

A Presbyterian Minister, who under the title of Kirwan not long since had a very successful controversy with Bishop Hughes of the Roman Catholic Church, saw cause in January last to address a letter to Dr. Cote, agent of the Grand Ligne Mission in Canada, in which the Baptists were shamefully slandered by him. To that letter Dr. Cote has replied, in which he has as effectually chastised the presumption of Kirwan as he had previously done that of the Catholic Bishop. We have not room for the whole letter, but will give an extract from it, which will show a sample of its character and spirit:

"When I came to read the fourth division of your letter, the paper fell several times from my hands; as it dropped upon my desk, I said to myself, Were we to judge of the accuracy and correctness of Kirwan's

assertions against the Church of Rome, by what he says so unjustly and so unfoundedly against the Baptists and their sentiments, certainly the verdict of public opinion would be against the man to whom Bishop Hughes found it so difficult to respond. Had I not been personally acquainted with all the errors of the church of Rome, it would have been impossible for me, after having read that section of your letter, to believe that you could be an impartial writer,—able to say things just as they really are. Allow me, dear brother, to tell you candidly, that if there is a “hobby” with anybody, infant sprinkling must be the thing with those who would be afraid to risk the eternal welfare of their offspring, without previously having conferred upon them what they deem to be baptism: It cannot be deemed a “hobby” with the Baptists, who wait to confer this ordinance *until the recipient of it has believed*. The Baptists certainly cannot be charged with attaching an undue importance to baptism, but rather our Pedobaptist friends, who make such strenuous efforts to perpetuate a worn-out doctrine, which the more enlightened men in your own ranks candidly confess, is not to be found in the whole New Testament. If your infant sprinkling, dear Kirwan, is necessary, why do you allow so many members of your church to discard it—not bringing their children to the baptismal font! If it is not necessary, why press the observance of that unmeaning rite upon your people, when you can hardly find two of your own Pedobaptist authors who can agree as to the foundation on which it rests.

It requires all the pliability of a mind like yours to be able to reconcile what you say about your regrets “that so large and pious a body of Christians, and in the main so *truly excellent and orthodox*,” as the Baptists, should make of immersion “the one thing needful,” with what you say a few lines further on, about the close confraternity which exists between these orthodox Baptists and the heterodox Puseyites. Minds more straight forward and unbiassed will not be able to see anything analagous between Puseyism and the doctrines of the church with which I am connected. If my object was to make comparisons to hurt the feelings of others, I could easily establish a point of union between Puseyism, where infants are sprinkled, and other Protestant sects who observe the same unauthorized rite: but my desire is not to wound the feelings of any one. Grateful to God who has, in his mercy, delivered me from the bondage of Popery, of which I am not conscious of having retained a single relic, brotherly love teaches me to exercise forbearance towards those of my Protestant brethren who still cleave to lingering modifications of the Romish doctrine.

That you, my dear brother, have allowed yourself to be taken in the fact of misrepresenting your Baptist brethren as you have done, is only a proof that every man has his weak side. The mightiness of your strength was never so well exhibited as when in your letters to Bishop Hughes, you demonstrated to that Romish prelate the absurdity of his creed, and the contradiction of the tenents of his church. But next comes your turn to expose your weak side, Kirwan, when you try to grapple with, and overthrow, the scriptural doctrine of believers' bap-

tism; and when I behold your contradictions and misrepresentations, I must be allowed to exclaim with unfeigned regret, Kirwan! Kirwan! O, Kirwan! How is the mighty fallen! Did you not blush when you uttered the charge against your Baptist brethren, which you know is entirely gratuitous, that "with too many, baptism took the place of Christ and him crucified?" What right have you to expect that a Baptist who reads such a grave and uncalled for accusation on your part, against the body to which he belongs, can place any confidence whatever in all that you have heretofore said, or may say hereafter, on Romanism or any other subject on which you may choose to write? It would be far better for your fame as a writer to adhere to facts, rather than to venture into bold and unfounded assertions against brethren who, although they still see in you a remnant of that old system which you have repudiated, still desire to love you as a fellow member of Christ. Believe me, dear Kirwan, more modesty on your part would be a desirable feature in an individual, one side of whom remains yet fully exposed to the grape-shot of his Baptist brethren. Misrepresentation is always an unworthy arm, very soon exposed, and never fails to occasion a poor opinion of its originator. If ever it falls again to your lot to contend with Baptists, allow me to advise you, as a friend, never to speak rashly and allow yourself to be carried away with your passions and prejudices. Confine yourself to well-authenticated facts, and you will be sure of winning the respect even of your opponents, however erroneous they may deem your opinions.

I shall now pass to the fifth head of your letter. I must tell you the plain truth. It was for me the most painful part of your epistle, that a minister of the Lord Jesus Christ should allow himself to try to justify his own peculiar and favorite views at the expense of his divine Master's wisdom. You are at a loss to know why, in not submitting yourself to the ordinance of baptism as established by our Lord Jesus Christ, you cannot be regularly and properly a member of that visible body of which baptism is considered the initiatory rite! I feel sorry that your earlier Romish education and your latter Presbyterian training, allow you to fall into a strain of half-sarcastical and half-peering expressions, when speaking of the mode of an ordinance established by Him whose minister and servant you profess to be. I would like to find words strong enough to show you the undignified manner in which you treat so lightly what so large a number of your Presbyterian brethren confess to be the original mode of administering baptism. What a powerful arm you have thus lent to Bishop Hughes in your letters, to whom you profess to have so much reverence for all the doctrines taught in the Holy Bible! Solemnity and respectful language would have been preferable to scoffing and light words. Really, I feel abashed that a Protestant brother could expose himself in the manner you have done. To attack the immersion of the believer with the powerless arm of ridicule, to compare this sacred rite with the extreme unction of the Romish church, were the proper means calculated to blast forever the fair fame which you have won in your controversy.

with Bishop Hughes. Really, it appears to me, that when you wrote about extreme unction, you felt your theory as a Pædo-Baptist on the eve of giving up the ghost; which circumstance recalled to your waning memory the sacrament of the old dame which she administers only in *articulo mortis*. I can in no other way account for your bringing Romish extreme unction into such connection with the scriptural mode of baptism.

Oftentimes it happens to poor weak humanity, that when it feels itself in the wrong it thinks that it will find strength and power in the weapons of ridicule and misrepresentation. I would like to be able to believe, for the honor of the cause which you have so nobly defended, that your intentions in this instance were better than your language. I would willingly believe that your heart neither cherishes or harbors ill-will and uncharitableness, and accept the supposition that your uncurbed and unfaithful pen has traced words which are not the faithful representatives of your feelings. I dismiss this portion of your letter by placing you in the presence of that sacred book, to which you and I have no right to add, and from which we have no right to take, but which will judge us both at the last day."

REMARKS ON THE ABOVE.

Dr. Cote and Kirwan were once Roman Catholics. The Doctor has shown his Presbyterian brother that his adherence to infant baptism smacks of the old cask; but he says of himself that he is not conscious that he has retained a single relic of Popery in his union with the Baptists. We will not say that he has,—but we would respectfully and in the love of Christ, ask, from whence do the Baptists get their name?—from Christ or from an office which but few of them fill? From whence the title *Rabbi*, or Doctor of Divinity?—from Christ, who says call no man Master or Father on earth, or from Rome, which authorizes by example and precept these and all other assumed titles? From whence comes the mourning bench system of getting religion? Is it not the same system of penance performed at the bidding of a Protestant, rather than a Catholic, priest? From whence the supernatural call to preach, which the Protestant Whateley calls a "pious fraud"? These, and some others, if not the direct relics of Popery, are substitutes for Popish customs and institutions which ought to have been utterly abandoned. We know many Baptists who repudiate them and we do not despair of the day when the spirit of Apostolic Christianity shall remove all these vestiges of ignorance and barriers to union, together with infant sprinkling and every other human institution claiming divine prerogative. We adopt the language of Doctor Cote and say—grateful in being delivered from the bondage of every human institution, brotherly love teaches us to exercise forbearance towards those of our Protestant Brethren who still cling to lingering modifications of the Romish doctrine.—*Christian Magazine*.

From the British Millennial Harbinger.

B. W. NOEL'S BAPTISM.

The Hon. Baptist W. Noel was baptised on Thursday evening week, in the Rev. Mr. Evan's chapel, John-street, Bedford-row. As might be expected, the chapel was crowded. After singing a hymn, the Rev. T. Shepherd, Mr. Evan's co-pastor, read the latter part of the 8th chapter of the Acts, beginning at the 25th verse. Prayer was then offered by the Rev. Mr. Morris. Mr. Shepherd delivered an introductory address; another hymn having been sung, Mr. Noel entered the pulpit, and said:—Having been asked, my brethren, to address a few words to you on this occasion, I gladly avail myself of the opportunity of speaking a few words on this particular point—why a person who is unbaptised should be baptised, after having made a profession of faith in Jesus Christ in other ways, and perhaps for many years. I have not come to the resolution to obey what I believe to be Christ's command without having fully weighed the grounds upon which that step is to be taken. Without having read anything whatever in favour of the exclusive right of believers to Christian baptism I have read all the strongest arguments on the other side. I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian churches; and I have come distinctly to these two conclusions, which appear to me, at least, to be certain. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in water—a being buried in water, and, secondly, that immersion is meant to be a profession of faith in Christ. If these two conclusions are correct—and I believe they will completely prevail with the Christian world eventually—then it follows that a person who, like myself, has only been sprinkled in infancy is unbaptised, because such a person has neither been immersed, nor has he made a baptismal profession of faith; and those two things constitute Christian baptism. So that if these two conclusions are correct, then I, and others, who have been only sprinkled in infancy, are in neither sense baptised. Should we, then, after having professed our faith in Christ at the Lord's table, at many times, come to this, which is the initiatory rite of Christianity, and begin again a profession of faith in Him? There are these reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion. In the first place, there is no instance in the New Testament of any person unbaptised, after the institution of Christian baptism by our Lord, coming to the Lord's table; and therefore, if we should continue to attend the Lord's table without being baptized, knowing that Pædo-baptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament. In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one con-

fession of Christ, appointed by Him, should be taken as the substitute of another confession, appointed likewise by Him; and, therefore, as He said to us, as well as to others, "Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost." "He that believeth and is baptized shall be saved;" therefore, he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. On these grounds, it had seemed to him to be his duty not to shrink from a public acknowledgment of Christ's authority, but with his brethren around to be baptized, to acknowledge that he has a right to our subjection. After singing and prayer, Mr. Noel, and 13 others, six of them females, were baptized in the usual manner.

(For the Witness.)

HOW TO BECOME ESTEEMED AND ACCEPTABLE AS TEACHERS.

The first care of the inventors of all new theories is to secure for themselves and their doctrine a favourable reception from the public. Upon the result of their exertions in this particular, their success depends; for a failure here may be fatal to their success in the introduction of the scheme. Hence their anxiety about the issue of their labours in this matter. Such a course is always necessary when public opinion has to be opposed.

Though the gospel is not a new scheme of man's devising, still it has been corrupted, and the errors introduced have become so intimately mingled with all the popular religious theories of the present time, and made to occupy such a conspicuous place in them that if the truth be plainly taught, public sentiment must be opposed—to do which successfully those who know the truth and wish to be successful in communicating it to others, must secure the confidence and esteem of society by showing themselves under the influence of the precepts and truths to which they desire others to attend.

There is in the minds of all men a desire to be esteemed by others, which, though highly necessary to give dignity to the character, is often improperly indulged. Varied and improper are the means used by some to make themselves esteemed. Some have endeavoured to do so by austerity of appearance and conduct—others by courting the favour and influence of the great—and not a few by deceitful flattery and artful cunning; but these means and all of a similar character are unlawful, unsuitable, and insufficient to make a Christian estimable. That character portrayed on the pages of inspiration, and exemplified in the teaching and life of the Saviour, is the only thing which will commend the Christian religion to the consciences of all men. Gold and silver may purchase the applause of the multitude—the friendship of the world—and all the pleasures and honours that it can bestow—but they cannot commend their possessors to the conscience of any one. Great talents, great attainments, and superior intelligence may captivate feelings; but they cannot secure the approbation of the just, unless accompanied by amiability of character.

But notwithstanding that neither wealth nor talent can secure the favour of heaven, nor the esteem of the heavenly-minded, yet how many wearing the Christian name, and forgetting that humility is necessary to establish their claim to such a designation, show by their conduct that they hope to be respected more on account of these than their character or attainment in divine things. But let us always remember that "not he who commendeth himself is approved, but whom the Lord commendeth."

From the many reproofs given by the Saviour to the Jews on account of their delinquencies in their obedience to the God of their fathers—his solemn warning to his disciples not to follow their example—and the pathetic exhortations of the apostles to believers to avoid conformity to the world and to live in holiness and the fear of the Lord—we may learn the importance placed by the Saviour and his apostles upon the perfecting of character, and the necessity of believers commending themselves to all men by good works and a holy life.

Considering the importance of this subject, it is to be lamented that it is greatly neglected, and that the spreading of that glorious gospel which bringeth to man life and salvation should be retarded by the conduct of those who enjoy its blessings and are commissioned to teach it to others. That we should beautify our profession and accompany our faith with humility, love, and mildness of temper displayed so perfectly by the Saviour in all that he did and taught, all admit: but the fact of our coming so far short of doing so, declares more plainly than language can do that while we admit the truth of the proposition we often do not feel its importance.

Paul informs us that he commended himself to the conscience of all men by renouncing the hidden and dishonest things, and by displaying the truth. Now by imitating the apostle and showing forth the beauty and excellence of the heavenly precepts—their power to elevate the affections from earthly to heavenly things, and ennoble the character—we will increase our happiness, render ourselves worthy of the esteem of the pure and enlightened, secure the favour of the Lord while journeying through life, be-fitted for the society and delights of heaven, and qualified to dwell in the presence of our Creator throughout eternity.

J. BUTCHART, JUN.

Eramosa, Sept. 24th, 1849.

THE WORD OF GOD.

No. IV.

7. *The word of God is moral.* David sings (Ps. xii: 6.) "the words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times," and "the commandment of the Lord is pure, enlightening the eyes." They are, therefore, eminently adapted to make men moral, pure, and holy. To this the proudest of infidels yield their assent. Even Rousseau, one of the most talented and cul-

tivated of all the opponents of christianity, says "the holiness of the gospel speaks to my heart." That the Bible contains the most perfect system of morals the world has ever known, is admitted by all intelligent and candid men. That system has stood the severest scrutiny for full eighteen hundred years, and comes out unscathed from the fiery ordeal. It addresses itself to the conscience of man, and with an unyielding integrity and unflinching boldness it always condemns vice and supports virtue; and unawed denounces wrong, and sternly defends the right. It speaks in the same tone of conscious authority to despots on their thrones, and to their most abject slaves—to earth's mightiest potentates and to her most obscure inhabitants, commanding them ever to deal justly, live uprightly, fearing God and keeping his commandments. That he who sincerely and devotedly labors to instil this word in the hearts of men is a philanthropist in the highest acceptation of that term, all good men must unhesitatingly admit; and there is a time coming in the just government of God, when this truth will be most sublimely manifested before the angels, and in presence of all the hierarchies in heaven, by the exaltation of those most devoted servants of the Almighty to the highest dignities which heaven confers.

8. *It is perpetual.* Peter says (1 Pet. i. : 25,) "the word of the Lord endureth forever," while our Lord in his day told those Jews who rejected his words that "heaven and earth shall pass away, but my words shall not pass away." They are, therefore, as perpetual as the years of God. They will endure when the proudest structures of human art, science, and skill shall have crumbled to ruins, and mouldered back to dust. When those names, which the loud trump of fame from age to age has poured upon the listening ear of waiting generations, shall have perished from memory, those embalmed in the imperishable word of God will be as beacons to warn the nations of the perpetuity of his declarations. Even when the foundation of nature shall be broken up, and the heavens shall be folded together as a vestment, those words shall not fail. They shall stand erect when the harpings of the heavenly choirs shall hymn the requiem of their end. They were when "the morning stars sang together, and all the sons of God shouted for joy" over the birth of the new creation, and they shall be when the elders of heaven, as the voice of mighty thunderings shall shout their loudest Alleluias before the throne of the Highest, "When God and angels come to lay her in the grave." Then, according to those words, Messiah shall come again to earth accompanied by ten thousand of thousands of his holy angels to rebuke the ungodly, to make "an end of reconciliation," and to clothe with enduring blessedness all those who prove "faithful unto death." To such they promise a crown which shall not fade away, while their praises shall be hymned to the farthest verge of heaven, all the seraphim striking their harps responsive to the cherubim. A "hope so precious—so divine" may well endure earth's bitterest trials and deepest miseries, knowing that these will all eventually issue in the extacies of heaven, and that

"Tis only in the realms above,
That full fruition follows love."

9. *It is Catholic.* By this I do not mean that it is Roman Catholic, but simply catholic, or universal. The last commission given to the apostles fully proves this. That was—"Go into *all the world*, and preach the gospel to *every creature*." It is addressed to the "frozen Icelander and the sun-burned Moor," to Jew and Gentile, to Greek and barbarian: It was to be proclaimed to the lofty and the low, and was not to be circumscribed by geographical boundaries, or conventional limits. It is, in its work of love and mercy, to awe the monarch on his throne, and to cheer the peasant in his hovel; to bring low those who are highly exalted, and to elevate the lowly until the whole world shall be united in a fraternity of feeling and shall be actuated by the noble aspirations of the same exalted hope. It is to go forth to regenerate the world, to redeem the captive, and to elevate to the highest degree of moral and spiritual grandeur the ruined son of the human race. Let us, then, be "fellow laborers with God" in the proclamation of his holy truth, at all times holding in faithful remembrance the injunction of the wise man (Prov. xxx. 6) "Add thou not unto his words lest he reprove thee, and thou be found a liar."

Our task is done. We have called attention to the important attributes of the word of God, and it remains for us only to say to all, to so strive for the crown of God's favor as to obtain, in that day when our Lord shall again come, at whose presence the mountains shall flow down and the earth smoke as a furnace, a seat in the enduring habitation of the blessed.

Wishing all the readers of the *Witness* the highest enjoyment of his heavenly favors, and a participation in His unwasting fulness, I bid them a most devoted and affectionate adieu!

J. M. SHEPARD.

Pompey, N. Y., Aug. 1849.

THE WITNESS' LOCALITY.

DEAR BROTHER OLIPHANT:—Now that the question of the removal of our periodical is fairly before us, permit me to make a few remarks. The question "shall the *Witness* live, or shall it die," has frequently been discussed among its friends in private, and more than once has it been proposed for the decision of the churches. Its life has been decreed so far as the good wishes of the brethren generally are concerned. Now that our provincial co-operation is going into effect, it will be more necessary than ever, and may be expected to be put on a firmer basis than before.

It will be more necessary, as the brethren will require to hear from their Evangelists in reference to their progress and prospects—and will most probably be placed on a more solid basis as the Evangelists can act as agents in extending its circulation, and by their reports will make it still more interesting and acceptable to the brethren. Any serious attempt therefore at the present time to remove it would seem like throwing down, what had, with much labor, been raised, and which ought rather to be propped.

And what are the advantages expected in case of removal?

As to, Syracuse being a stirring and growing place of business, &c. this may be all very well so far as your printing establishment is concerned—as a printer and publisher you might, for any thing I know, do better in Syracuse, than where you are, that is, in the usual sense of *better*. But it is not very clear that a thriving commercial city, *as such*, is the best locality for a religious periodical. Every large city, and town, is justly regarded as “a combination of vicious circumstances,” and certainly the inhabitants of a large town are not more disposed to receive the truth than are those of a small town or farm house. Would the *Harbinger* be more useful if published in New York city? who imagines it! The truth is, the value of a paper depends, not on the place in which it is printed, but on the *manner* in which it is conducted. True, unless an Editor be properly seconded by those for whom he writes, his efforts however appropriate and powerful will be comparatively useless. And this I apprehend is the reason you lean so sensibly towards the other side of the Lake. You seem to expect that the good brethren there, will take hold of the work with their characteristic enterprize, and place the *Witness* where it will not be in constant fear of starving to death. Still, its removal would be but an experiment. It lives here, and enjoys a hope of life, and its condition *might* just be the same there.

Besides, if the *Witness* would answer for Canada, published in Syracuse, it will just as well suit New York, published in Oshawa; and if a *press* is needed there, doubtless it is needed as much here. Let us not then fall out by the way, even in regard to the best means of doing the most good. Let the brethren there and here, try to keep the press at work where it is, and doubtless we shall see the work of the Lord prospering in our hands.

You *feel* that your correspondents on this side are the minority, but do you make sufficient allowance for the fact that some who are willing to write are deprived of the *privilege* by pressing circumstances? Continue to hope that your correspondents on this side will increase in number and usefulness. O

Sept. 26th, 1849.

CO-OPERATING MEETING AT BOWMANVILLE.

Those interested in our mutual effort to sound the gospel abroad in Canada, will anxiously desire to learn the result of the meeting appointed in behalf of the churches pledged to mutually co-operate. It will be remembered, that, three months ago, there was a call, in the “*Witness*,” for a general expression upon this subject by letter from the several congregations in the province, and next a meeting announced for the 29th of September at the village of Bowmanville—a meeting to carry into effect the real and express desires of the co-operating churches

relative to employing evangelists and sustaining them in the field of labour. That meeting has taken place, and a good meeting it was. On the 29th ultimo, agreeably to our published notice, chosen brethren from Eramosa, Esquesing, and Erin—from Toronto—from Pickering—from Oshawa—from Picton; met with brethren at Bowmanville for the purpose of arriving at a brotherly understanding in relation to a general effort to proclaim the gospel of our Lord.

The brethren whose names follow were present:—Robert Royce and James Menzies for Eramosa, Erin, and Esquesing; Thomas C. Scott for Toronto; George Barclay for Pickering; Marshal B. Stone and Joseph Ash for Oshawa; Willson Bently, Esq., for Picton; John Simpson, Charles Lister, and William H. Goad for Bowmanville.

Wainfleet, Jordan, and Port Hope were represented by letter—the Port Hope brethren only partially so. The brethren in King wrought with us through brother Scott.

The brethren composing the meeting were harmonious in calling for the labours of brothers Alexander Anderson and James Kilgour, of Eramosa, pledging to keep them in the field for the year ensuing by putting into their hands three hundred dollars each. By the authority of the meeting, a letter has been sent to these brethren informing them of the appointment and requesting their compliance, but we have not yet learned their answer, or rather no answer has been received, sufficient time for a reply not having elapsed. It is our devout prayer that they may be forthcoming to engage in this most important work, and that they may commence without delay.

A supervising committee was appointed, for the purpose of directing the labours of the evangelists who take the field. These brethren, thus chosen, are to form what may be called the executive of the co-operation. Their names and localities are thus written:—T. C. Scott, Toronto; G. Barclay, Brougham; J. Ash, A. Farewell, and D. Oliphant, Oshawa; J. Simpson and C. Lister, Bowmanville.

Brother J. Ash was chosen general Treasurer for the co-operation, and D. Oliphant was appointed corresponding Secretary. As we shall require to say something further upon the subject next month, we here for the present draw to a close. May we still expect that the zeal of some churches from which we have not heard will yet be stirred up to unite their efforts with us?

D. OLIPHANT.

SPECIAL NEWS.

Wamsleet, Aug. 29th, 1849.

DEAR BROTHER OLIPHANT:—Favor mercy and peace be multiplied. Our big meeting having terminated, I presume you and the friends at large desire to hear something respecting it. The confluence was considerable—persons being present from Rainham, Bronte, Chingacousey, and from various other distant places. The meeting was also most happily graced with a goodly number, mostly sisters, from Williamsville N. Y. Their company imparted encouragement, instruction, and happiness. The meeting was ably conducted by brother A. P. Jones and brother Spoor of N. Y., who were the speakers on the occasion. The result of their labors proved truly satisfactory: five making the good confession were immersed in Lake Erie—thank the Lord for the trophies of his word. The most joyful period of the meeting was Monday forenoon when it terminated; and many of the brethren leaving on the evening previous *lost* the richest and very best of the whole affair—the pleasure of beholding sinners turning to the Lord. Ah! brethren! don't regard this world so much: for the scriptures announce that in due time it shall be destroyed. In order to make an effort interesting and *successful*, the brethren should witness its beginning, middle, and ending—should be intensely engaged and active for the prosperity of Zion's cause. Brethren, don't again I beseech you leave in the midst of the occasion for your homes. It is a gratification to state the attendance of Jacob Snure and Wm. Bradt—two brethren beloved by all who know them. We thank the Lord for the glorious termination of our holy interview and we all feel very happy at present. Your absence was regretted by all. Some of us contemplate enjoying a similar feast to be held at Williamsville in September.

"Happy time when christians, meeting,
Songs of joy to heaven raise,
One another kindly greeting
Like the saints of former days."

—Your Brother, A. CLENDENAN.

St. Vincent, Aug. 26th, 1849.

BROTHER OLIPHANT:—I have at length taken my pen in hand to address you. We meet regularly every first day, and attend to the ordinances of the Lord, exhorting one another, and teaching those that come to hear, and the church is in a prosperous state, walking in the fear of the Lord.

But we find we are too weak to make much progress here, and we would be glad to see brother Oliphant, or any of the brethren, and proclaim for a time among us; but we are too poor to compensate them for their time.

Since you last heard from us, we have baptized two, making in all twenty-two. I should be glad to meet with you at Bowmanville next

month if it should be in my power, though the prospect at present is rather dull.

There are several of our brethren here that I think will take the *Witness* next year. I will do all I can to get good subscribers for it. I think that if we had an able brother to proclaim among us, there would be a number yield obedience to the Lord. It takes a good talent to attract attention. The Methodists are exerting themselves, and a camp-meeting came off here this week.

May the Lord stand by you, and keep you in the path of usefulness and uprightness is the prayer of

Yours in the good hope,

WM. TROUT.

OBITUARIES.

Pompey, August 26th, 1849.

BROTHER OLIPHANT:—Our sister ADELINE M. BALL, wife of CALVIN S. BALL, of this place, is no more. After a protracted illness she expired in the triumphs of the christian hope, on Friday, the 21th of August, in the fortieth year of her age.

She was one of the pure spirits of earth; and we feel that in losing her we have lost one of our christian ornaments. We fondly cherish her memory, and trust that when the storms of life shall all be past, we shall meet her in those realms where full fruition follows love.

J. M. SHEPARD.

LINES

On the death of ALBERT, youngest son of DANIEL and LUCINA MASSEY, which occurred on the 28th ultimo, by his friend and former Physician, R. H. C.

He's gone—the lovely youth is gone—
From earth and all its scenes below;
His brilliant sun but deign'd to dawn,
To set beneath a cloud of woe.

But sable cloud, untimely cloud,
Can but obscure it for a while;
When Gabriel's trumpet shrill and loud,
Shall bid this son arise and smile.

In yonder bright eternal sky,
Amid the burnished lights above—
Around the throne celestial fly,
And brighten with a Father's love.

Dear friends—tried and afflicted friends,
Weep not at what our Father's done—
All means adapted to all ends—
Salvation to yourselves and son.

Rejoice, then, evermore rejoice:
That when life's pilgrimage is o'er
You may unite with Albert's voice
To praise your God and part no more.