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THE
WITNESS OF TRUTH.

VOL. III. OSHAWA, DECEMBER, 1848. NO. 12.

THE TRUTHS OF THE GOSPEL CONTRASTED WITH THE ERRORS OF
HUMAN SYSTEMS.

THE following is extracted from a little Tract which has made its way into Canada from Glasgow, Scotland. The contrast between human and divine teaching is well drawn, and therefore merits attention. As we are pleading for the authority of heaven, in contradistinction to the authority of earth, and are determined by all means to divorce the theories of men from the things of God, we commend the subjoined to every thinking mind:—

D. G.

I.—Thus saith

THE CONFESSION OF FAITH.

“Wherefore they who are elected being fallen in Adam are redeemed by Christ.-----neither are there any other redeemed by Christ.-----BUT THE ELECT ONLY.” *Confession*, ch. iii. sec. 6.

I.—Thus saith

THE WORD OF GOD.

“For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a RANSOM FOR ALL to be testified in due time.” *1 Tim.* ii. 5, 6.

II.—Thus saith

THE CONFESSION OF FAITH.

“The rest of mankind GOD WAS PLEASED-----for the glory of his sovereign power over his creatures *to pass by, and to ordain them to dishonour and wrath for their sins, to the praise of his glorious justice.*” *Chap.* iii. sec. 7.

II.—Thus saith

THE WORD OF GOD.

“HAVE I ANY PLEASURE at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?”

Yet ye say, 'The way of the Lord is NOT EQUAL. Hear now, O house of Israel: Is not my equal? Are not your ways unequal?' *Ezek. xviii. 23-25.*

III.—Thus saith

THE LARGER CATECHISM.

“God's decrees are the wise, free, and holy acts of the counsel of his own will, whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained whatsoever comes to pass in time.” *Quest. 12.*

III.—Thus saith

THE WORD OF GOD.

“They have built also the high places of Baal to burn their sons with fire, for burnt-offerings unto Baal; *which I commanded not, NEITHER SPAKE IT, NEITHER CAME IT INTO MY MIND.*” *Jeremiah xix. 5.*

IV.—Thus saith

THE SHORTER CATECHISM.

“The decrees of God are his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.” *Quest. 7.*

IV.—Thus saith

THE WORD OF GOD.

“FOR ALL THAT IS IN THE WORLD—the lust of the flesh, and the lust of the eyes, and the pride of life, IS NOT OF THE FATHER.” *1 John ii. 17.*

TRUTH—ITS VALUE AND POWER.

Bowmanville, Oct. 14th, 1848.

DEAR BROTHER OLIPHANT:—I have received the *Witness* regularly for the last two years, and am much pleased with its testimony. I have often thought, even before I had the pleasure of perusing its pages, that such a periodical was much needed for the Western Reserve. I like its name, and it is what its name imports—a *Witness for Truth*, or the *Witness of Truth*.

What is truth? inquired a Roman Governor, when the very impersonation of it stood arraigned at his bar; and had he waited for a reply, doubtless in the answer such a definition would have been given as the world has never heard. Not what is truth as it stands related to history, science, and the every day concerns of this mortal life—though the inquiry, with reference to these things, is highly important:—but what is truth as related to the happiness of man—to his origin, dignity, and destiny—as related to the being, character, and perfections of God. The question, What is truth? with reference to these things,

assumes an importance that no pen can describe and no tongue exaggerate.

Ancient philosophy strove in her day to make the discovery and develop the truth to man, and after trying in vain for four thousand years, honestly confessed her own incompetency, and said, 'I am not sufficient for these things'. And it would seem that this confession ought to teach modern philosophers more modesty, and to cease in their vain attempts to extort from the goddess an answer to the question, What is divine truth? and no longer worship at the shrine.

An eminent christian divine has said that truth is that which is, and falsehood that which is not; another one has said, "Truth is a perfect correspondence between thoughts and words." I have no special objections to the above definitions, perhaps the best that can be given. The former giving us to understand that truth is something—a veritable reality; the latter, however, defines one of the indispensable qualifications of a witness of truth rather than gives a definition of it.

But what is *divine* truth? It is, says a brother, the highest effluence of the animated mind; or, in the language of the Great Teacher, "thy word is truth." "God spake and truth was born." At the approach of truth, primeval light, its fittest emblem, is stricken from antecedent darkness, and night's ancient empire is troubled. The Spirit of the Almighty, which is the Spirit of truth, moves upon the formless void, and the smiling earth emerges from the womb of old chaos.

By the magic power of truth, the stately edifice of the universe, with all its countless assemblage of beings, sprang into existence. "The rolling worlds" are sustained by its all-powerful energies; and when these shall have completed their almost numberless cycles, truth will still continue to exist:—"for the eternal years of God are hers." The history of the material universe not only chronicles the operations of its life-giving energies, in its creation, but the history of redemption more especially records the glorious effects of its wonder-working power.

To effect a new moral and intellectual creation, for the consummation of which all suns and systems are but the mere scaffoldings, truth descends from her native skies and takes up her abode among men. She is embodied in the person of the Messiah. Her brow is encircled with a halo of glory, and attired in spotless innocence and purity in robes divinely bright, with a zone of light dipped in heavenly dyes for the girdle of her loins, with God-like intelligence and love

sparkling in her eye, and with charms, most melting; most subduing; beaming from her more than angelic countenance, she begins her work of love. Faith, hope, and love are enlisted in her service, and reason and philosophy truly and properly so called, are her handmaids. There is an indomitable firmness in her step. Her motion is slow but perpetually progressive, and when once she grounds her foot, neither gods nor men can force her to retire. Falsehood, her sworn antagonist, unmasked, stands abashed in her presence, and when the eye of truth glances full upon her, she is seized with the paralysis and her strength fails her.

Truth offers pardon to all penitent offenders, and says, your sins and iniquities shall be remembered no more. She asserts her glorious power, and at once the moral horizon is streaked with the golden rays, and penetrating the noxious mists of the ages of superstition and false philosophy, ushers in the full glories of the new born day, the new and everlasting age. She breaks open the prison doors of imprisoned minds, knocks off the manacles of sin from the conscience, the immortal soul assumes its native dignity, and the free and unfettered thought roams at large through vast and tractless fields of investigation. She kindly raises up the bowed down—speaks peace to the desponding—seats the beggar amongst kings and princes, and makes the poor and needy to tread upon the high places of the earth. "You shall know the truth, and the truth shall make you free," are the words of Him who is "the way, the truth, and the life,"—of Him who is the "faithful and true witness" to the truth. In a word, truth brings heaven with all its joys down to man; and operating like a mighty moral lever, lifts man purified, immortalized, and glorified, up to the throne of God; and victory, immortal and eternal victory, will ultimately perch itself on her bowers.

It was not my intention when I sat down to have written thus much; but catching a partial glimpse of truth's unrivaled beauty, and the untold blessings which follow in her train, I could not tear myself away without giving a faint portraiture of her matchless charms. Surely she is the chiefest among all the ten thousand, and the one altogether lovely. The topaz, the emerald, and the beryl cannot equal it. No mention shall be made of silver. It cannot be purchased with fine gold, for its price is above rubies. Oh! how indispensably binding her mandates, and how inexpressably great the privilege to plead her claims. In hope that the *Witness of Truth* may continue to bear its testimony,

I am yours,

W. LANPHEAR.

THE GOSPEL.

No. xviii.

LETTERS TO A FRIEND—No. 6.

COURTEOUS FRIEND:—My sixth letter is in process of writing, and I opine you may register it among the probables that a long season will elapse before I again address you.

Whether, in all the letters you have received from me, I have succeeded in imparting to you a single idea, or furnished you with the proper groundwork for one new feeling, or called into being an additional motive to give yourself to the Lord, is not at present known to me: nor am I very desirous, for my own sake, of ever knowing. There are some things concerning which I have little solicitude, although of the first and highest importance. My anxiety runs in this direction: I speak or write for the instruction and salvation of others according to my wisdom and ability, making the best effort that I have power to make, solicitous to leave nothing undone that God has enabled me to do; and then as it respects consequences I am undisturbed, free, and at rest.

I have no leisure, and perhaps as little inclination, to look backwards upon my letters for the purpose of ascertaining how much or how little I have written in order to your learning and religious guidance; but the substantial outlines of the things I at first designed to declare, have still a place in my memory. To show that you could not believe the gospel and yet live in practical disregard of its obligations—to open into full view the familiar nature and active power of faith—to prove the conditional character of the gospel inheritance; and the literal submission to the institutions of the christian dispensation—and to exhibit the immediate personal requirements invariably demanded by the gospel—have been the objects steadily before me in all the movings of my pen for your reading and deliberation.

In taking my leave of you, allow me to express my settled and sober conviction that there is not one individual to be found on this earthly footstool who rejects these things, or lives in disobedience to them, when he apprehends them in their true relations, character, and bearings. Be not startled. Think again what I have said. Understand me as I mean. You will, I grant, find many who have come forward and united themselves to the congregation of the faithful, who afterwards, turn to the world and die the death of the unrighteous. Hence the importance and propriety of the saying, "He that endureth to the end, the same shall be saved." Those who continue not, or

endure not to the end, retain not in their minds and affections the bearings, character, and relations of the scheme of salvation. Their understandings and feelings again become engrossed with the world, and hence, as the mind cannot be occupied with two subjects at the same time, and as the heart is not capable of loving two objects together supremely, they fall back into the ranks of the enemy, and "forget" and "neglect" the things they once understood and remembered, loved and persued.

But I am speaking wide of the point. I will come to it immediately. Listen to a question. What hinders you from practically owning the Saviour, entering his kingdom, honoring his laws, enjoying his salvation, and hence finally sharing his glory? A thousand voices from the world, sin, and satan, may tell you that it is time enough to think of these things, and that better days are coming for the study and the conformity required by the gospel. But, my friend, these motives and arguments issue from a corrupt source, and in yielding to them, it is altogether reasonable to believe that you will be no better than the arguments, or the source whence they proceed. There is one voice, and a most faithful and benevolent one, which says to you, to me, and to all, as it finds us, To-day—not to morrow; now—not after; immediately—not in future; at the present time—not at some other time.

Up, then, and put on Christ, and carry his cross with you wherever you go, and walk in him, and by him, and with him, now, henceforth, and eternally. Awake and live. Leap at the sound of liberty and life, turn your back upon sin, and bid the world in its iniquity farewell forever. This world, then, if you thus trample it beneath your feet, will be scaffolding to lift you to the skies.

Your friend to the last,

D. OLIPHANT.

LECTURES TO CHILDREN.

BY JOHN TODD.

[EXTRACT.]

ANGELS' JOY WHEN SINNERS REPENT.

"There is joy in the presence of the angels of God over one sinner that repenteth."—*Luke xv. 10.*

Did any of these children ever see an angel? No. Did I ever see one? No. Did ever any body see an angel? Yes. A great many have. Abraham did. Lot did. Christ did. Peter and John did. And in the Bible you read of many who have seen angels.

But though you never saw an angel, yet you all know what an angel.

is. Angels are good spirits, who love God more than they love one another, and more than they love anything else. They live in heaven. And what do you think they are doing there? Idle, do you think? No. They are never idle a moment. Sometimes God sends them away on errands, just as your parents send you. Sometimes they come down to this world to do good to good people here. When a good man dies, they stand by his bed, and carry his soul up to heaven, just as you are led by the hand when you do not know the way.

And though we cannot see them, yet I suppose some are here not very far from us, seeing you and me, and looking to see if this sermon will do any good. What else do they do? Why, if God has no errands on which to send them, then they sing his praises, and make music a thousand times sweeter than any which we ever heard.

There are a great many of these angels in heaven—more than this house would hold, more than a thousand or a million of such meeting houses would hold, if they were all seated just as you are. And they are all happy. Because not one of them ever did wrong; not one ever spake a cross or a wicked word; not one of them ever told a lie; not one of them ever sinned, or ever felt any kind of pain. And what is wonderful, they love us. They come down here, and when any body repents of sin, they tell of it in heaven, and they all rejoice and are glad. Now, just read this beautiful text again. “I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.” Now, if I had told you this without first finding it in God’s book, you could not have believed me. But now we know it *must* be so, because Christ hath told us so; and he says, “Heaven and earth shall pass away, but my words shall not pass away.”

I wish, now, my dear children, to tell you two plain reasons why the angels rejoice over every sinner who repents. I could give you many more reasons, but am afraid you cannot remember more.

1. First, then, they rejoice when any one repents, because *they know what heaven and hell are.*

Now, suppose, I had never seen any one of you before; and I should ask one of these little boys or girls about their home. You could tell me about it—where you eat, where you sleep, where you play, how you are kept warm in the cold weather,—how your parents take good care of you,—where you go to school,—how many ways your parents take to make you happy. You could tell me all about your home, and your garden, and all your pleasant things there, *because you have always lived there.*

Just so of the angels. They have always lived in heaven, and know how pleasant a place it is. And when any one repents, they know he will go to heaven, and be happy as they are. They have talked with good old Noah about the wicked world that was drowned in the flood, when he

“Humble, happy saint,
Surrounded with his chosen few,
Sat in the dark, secure from fear,
And sang the grace that steered him through!”

They have talked with Abraham, and Joseph, and David, and Paul, and all the happy men in heaven; and they know that they are all happy, and so they rejoice when any one repents and sets out to go to heaven.

Suppose you were to see a poor ragged boy, almost frozen with the cold, and who has no home, and no fire to warm him by, and no food to eat, and no bed to sleep on, and no friends to take care of him; now, would you not be glad to have some kind man to take that poor child in, and give him a home like yours? Yes. I know you would—I know you would, because you know what it is to have a pleasant home. Well, just so the blessed angels feel when any one repents, for they know God will take him to heaven.

Children, what would you let any one take some heavy tool and crush your finger for? For a dollar? No. For ten? No. But what would you have your arm cut off for? For a hundred dollars? No. For all the playthings in the world? No. For how much would you lose your *reason*, and be crazy? For any thing in this world? No. I know you would not. For how much would you have your eyes put out, so that you would never again see your friends, nor the beautiful light of the glorious sun? Not for all the world. But, my dear children, the man who goes to hell because he will not repent of sin, is worse off than if he were to lose his reason, or be put into the fire, and kept burning all day and all night, and a year, and ten thousand years. For he loses his soul, and has not a friend in heaven, nor any where else; and, what is more, he never will have a friend. He is “covered with shame and everlasting contempt.” The holy angels know all this, and rejoice when any sinner repents, and thus escapes the punishment of hell.

This is the first reason. Can you remember it?

2. The second reason why angels rejoice over a sinner who repents, is that *till he does repent, it is very uncertain whether he ever will.*

If one of you were sick, and laid on the bed, and were so sick that it was very uncertain whether you would live or die, your parents and friends would feel very anxious about you. They would come to your bed side, and raise up your feeble head, and inquire about your pain, and send off for the physician, and would sit up with you all night. Yes, and they would think more about their sick child, and feel more anxious about you, than about all the rest of the family, so long as it was uncertain whether or not you got well. And just so the angels feel, so long as it is uncertain whether or not a sinner repents.

Turn now to the 12th chapter of 2d Samuel, and see if David did not feel just so. As long as it was uncertain whether his child should live or die, he lay on the ground, and fasted and prayed. This uncertainty made him feel very anxious.

Suppose one of your little brothers should fall into the river, and there sink down under the deep waters, and before he could be got out, he should grow cold and pale, and seem to be dead. Your father takes the little boy in his arms, and carries him home, and then they wrap him up in warm flannels, and lay him up on the bed. The doctor comes, and goes into the room with your father and mother, to see if it is possible to save the little boy's life. The doctor says that nobody may go into the room but the parents. They go in, and shut the door, and in a few minutes the question is to be decided, whether or not the child can live. Oh, then, how would you go to the door, and walk around with a step soft as velvet, and hearken to know whether the dear boy lives? And after you had listened for some time, treading softly, and speaking in whispers, and breathing short, the door opens, and your mother comes out, and there are tears in her eyes! Is he dead?—says one in a faint, sinking whisper—is he dead? Oh, no—no—your little brother lives, and will be well again! Oh, what a thrill of joy do you all feel! What leaping up in gladness! Now, there is such a joy in heaven over one sinner that repenteth. The sinner has been sick, but the gospel has been taken as the remedy, and he is to live forever. Do you wonder that the angels rejoice at it?

Just turn to the 21st chapter of Numbers, and read the account of the healing of those who had been bitten by the fiery serpents. Had you been there, you might have seen parents carrying their little children who had been bitten, and who were just ready to die. The poison of the serpents is circulating through them, and they are almost gone. The mother brings up her child to the brazen serpent. Oh, how anxious is she, lest it has not got strength sufficient to look up! How tenderly

does she gaze upon its face, as she holds it up to the brazen serpent, waiting for it to open its eyes! and what joy when it does look up and and live! So there is joy in the presence of the angels of God over one sinner that repenteth.

PURITY OF SPEECH.

[EXTRACT.]

IF I were to classify in *three* chapters the whole Christian institution, after the fashion of the modern schools, for the sake of being understood, I would designate them Christian *faith*, Christian *worship*, and Christian *morality*. To these the moderns have added two others, which, using the same license, I would call human *philosophy* and human *traditions*. Now, in the first chapter, we, and all Christians are agreed: for as Christian faith has respect to *the matters of fact* recorded—to the direct testimony of God found in the New Testament, concerning himself—concerning his Son and Spirit—concerning mankind—what he has done, and what he will do, on it there is *no debate*. I find all *confessions of FAITH*, properly so called, like the *four gospels*, tell the same story so far as matters of fact or faith are concerned.

In the second chapter we are also agreed, that God is to be worshipped through the Mediator—in prayer, in praise, public and private—in the ordinances of Christian baptism, the Lord's day, the Lord's supper, and in the devotional study of his word and of his works of creation and providence.

In the third chapter we all acknowledge the same moral code. What is morality, is confessed and acknowledged by all; but in the practice of it there are great subtractions.

We repudiate the two remaining chapters as having any place in our faith, worship, or morality; because we think that we have discovered that all the divisions in Protestant Christendom—that all the partyism, vain jangling, and heresies which have disgraced the Christian profession, have emanated from human philosophy and human tradition. It is not faith, nor piety, nor morality; but philosophy and tradition that have alienated and estranged Christians, and prevented the conversion of the world. Socrates, Plato, and Aristotle, deserved not the reputation of philosophers, if Calvin, Arminius, and Wesley, were not worthy of it. The former philosophised morally on nature and ancient tradition—the latter, on the Bible, and human society.

Religious philosophers on the Bible have excogitated the following doctrines and philosophical distinctions:—

'The Holy Trinity,' 'Three persons of one substance, power, and eternity,' 'Co-essential, co-substantial, co-equal,' 'The Son eternally begotten of the Father,' 'An eternal Son,' 'Humanity and divinity of Christ,' 'The Holy Ghost eternally proceeding from the Father and Son,' 'God's eternal decrees,' 'Conditional election and reprobation,' 'God out of Christ,' 'Free will,' 'Liberty and necessity,' 'Original sin,' 'Total depravity,' 'Covenant of grace,'* 'Effectual calling,' 'Free grace,' 'Sovereign grace,' 'General and particular atonement,' 'Satisfy divine justice,' 'Common and special operations of the Holy Ghost,' 'Imputed righteousness,' 'Inherent righteousness,' 'Progressive sanctification,' 'Justifying and saving faith,' 'Historic and temporary faith,' 'The direct and reflex acts of faith,' 'The faith of assurance, and the assurance of faith,' 'Legal repentance,' 'Evangelical repentance,' 'Perseverance of the saints,'† and 'Falling from grace,'‡ 'Visible and invisible church,' 'Infant membership,' 'Sacraments,' 'Eucharist,' 'Consubstantiation,' 'Church government,' 'The power of the keys,' &c. &c. &c.

Concerning these and all such doctrines, and all the speculations to which they have given rise, we have the privilege neither to affirm nor deny—neither to believe nor doubt; because God has not proposed them to us in his word, and there is no command to believe them. If they are deduced from the Scriptures, we have them in the facts and declarations of God's Spirit; if they are not deduced from the Bible, we are free from all the difficulties and strifes which they have engendered and created.

We choose to speak of Bible things by Bible words, because we are always suspicious that if the word is not in the Bible, the idea which it represents is not there; and always confident that the things taught by God are better taught in the words, and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches.

There is nothing more essential to the union of the disciples of Christ than *purity* of speech. So long as the earth was of one speech, the human family was united. Had they been then of a pure speech as well as of one speech, they would not have been separated. God, in his just indignation, dispersed them; and before he scattered them, *he divided their language*. One of his prophets, who lived in a de-

* † ‡ These are examples of scriptural phrases misapplied: for the corruption of Christianity has been consummated by the incursions of barbarian language, and by the new appropriations of the sacred style.

generate age, who prophesied against the corruptions of his day, when he spoke of better times, of an age of union and communion, was commanded to say in the name of the Lord, "Then will I turn to the people a *pure language*, that they may all call upon the name of the Lord, to serve him *with one consent*."* Purity of speech is here declared to be prerequisite to serving the Lord with one consent.

"The words of the Lord are pure words."† To have a pure speech we must choose the language of Canaan, and abandon that of Ashdod. And if we would be of one mind, we must "speak the same thing." This was Paul's scheme of union, and no man can suggest a better.

A TRIAL AND A TRIUMPH.

THE following two letters were forwarded by our brother Clenduan. They tell their own story, and need little introduction, comment, or paraphrase from us. The first is from a popular minister to a lady who had taken the liberty of leaving his fold and flock; and the second is from the lady in her own behalf, responding to her former minister's epistle. There is a good lesson in the letters, and we therefore say to all in the language of the English prayer-book, "read, mark, learn, and inwardly digest the same." Hear what is said by the parties:—

D. O.

MR. ORVIS TO MRS. WOODRUFF.

Morgan, O., 14th July, 1848.

MRS. WOODRUFF:—In consideration of the fact that you have left the care, watch, and fellowship of the Congregational Church in Morgan, in a way not according with the regular and proper order of withdrawal, and have united yourself with a church which we deem to be based upon radical error of doctrine—and have thereby broken your covenant with the church—that covenant which you vowed to keep till by death or otherwise you were regularly dismissed, it has therefore seemed to be the duty of the church to take your case into consideration. Accordingly at our last church meeting, by an unanimous vote, your connection with the church was suspended for the present, in the hope, however, that you would see your duty to return to your covenant relation with the church, and thereby prevent the necessity of your being finally excluded.

While we would hope that you have not departed wholly from Christ in your own heart, we feel called upon to take this course in

* Zephaniah iii. 9.

† Psalm xii. 6.

view of your example, giving countenance as it does, to a system of doctrine which we believe would effectually prevent the conversion of any soul that was not converted by other means, previous to embracing the doctrine of those calling themselves disciples. We would admonish you of the error of your course in the spirit of kindness, and of love for your soul, and for the souls of those over whom you exert an influence; and we would entreat you to consider seriously whether it would not be your privilege, as well as your duty, to return to your covenant relation with this church! Will you humbly ask counsel of God, and with a christian's singleness of eye, direct your course accordingly.

In behalf of the church,

W. B. ORVIS, *Pastor.*

THE REPLY.

MR. ORVIS AND THE MORGAN CHURCH:—It seems that you have at this late hour taken my case, with some others, into consideration, and have concluded to suspend us for the present. I should like to know if this is the way you deal with an offending member. If it is, please show me the chapter and verse for such a step, as I have not found them. I think you have broken your covenant now in not admonishing and trying to bring me back; for it is over three years since I left, and not one of the brethren or sisters has ever tried to reclaim me; and *now* I am in all kindness suspended, in the hope, however, that I shall see my duty and return to my covenant relation with the church, to prevent the necessity of being finally excluded! I can say to you in all-kindness that I do not feel it my duty; neither should I esteem it a privilege, to return again to the doctrine and commandments of men. I am resolved, the Lord helping me, to “stand fast in the liberty wherewith Christ hath set me free, and not to be again entangled with the yoke of bondage.”

It seems that you deem the views of the disciples based upon radical error. How can this be, seeing we have no creed but the bible, and we advocate no sentiments not found in the Word of God; and if that is not a safe-rule to follow, what will be the end of those who advocate the doctrines and commandments of men?

The day is coming when men will not make light of the positive and divine commandments of the Lord, nor think them unessential to salvation. When our Saviour was about leaving this world, what was his commission to the apostles? If not essential, why did he say, “he that believeth and is baptized shall be saved; but he that believeth

not shall be damned?" Peter must have made a mistake when he said, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and you shall receive the gift of the Holy Spirit." What a promise! O that men would be wise, not in the wisdom of this world, for that is foolishness with God. (*Mat. vii: 21, and vx: 9.*) I would entreat of you to read the Word of God with care. Jesus said, "if any man hear my words and believe not the word that I have spoken, the same shall judge him in the last day." How important that we read and understand. "Ye are my friends if ye do whatsoever I command you." "If ye know these things, happy are ye if ye do them." I write this to you my friends in the spirit of kindness, as one who will meet you in a coming day.

In my own behalf,

PAULINA WOODRUFF.

July 21st, 1848.

CONTEMPLATED UNION OF PAPERS.

[A communication was lately received from the esteemed brother Eaton, editor of the *Christian*, in which he makes some statements and propounds some questions, having reference to a union of this paper and the one under his control; and the following letter is in answer to the said communication. Believing that the brethren generally will be interested in knowing everything knowable of this suggested alliance, we are induced to furnish our readers with what has transpired without postponement. Not having brother Eaton's permission, it would be contrary to courteous rule did we publish his letter; otherwise it would not be withheld.—D. O.]

Oshawa, 13th November, 1848.

DEAR BROTHER EATON:—Your letter of 31st October was received on the morning of the 11th inst., and I now have a pen in my fingers to reply.

With the chief brethren here I have consulted freely respecting the contents and general bearing of your present letter. There is a unanimous desire on the part of us all that you may yet make Oshawa, or some village near it, your residence, and labour by speech and by pen for the promotion of the cause we plead. As for myself, in reference to locality, I am willing to settle in Mexico or New Brunswick, Oregon or Nova Scotia, California or Prince Edward Island, Van Dieman's Land or Canada, Jamaica or the United States, provided I am about the Lord's business in the best possible manner. Some brethren are

to be found, honest and pious no doubt, who seem to speak and act as though the whole world, or the most important part of it, was within a few miles of their own residence; and hence according to their sober decision, to remove and labour away from that circle, is a full-faced sin which implies guilt in the inner man. So far as I am acquainted with you, I judge you are not of this class.

Your first proposition, relative to some half dozen periodicals being merged into one, superintended by twice 2 or 3 editors, may, I think, be regarded as a tip-top touch of the imaginative, something like a fancy lodged in the third or fourth story of an air-castle. Without doubt, were we to converse the half of one half hour upon this suggestion, we should view it alike—not feasible and therefore not accomplishable.

The second proposition you submit, respecting a folded sheet of thirty-two pages, unstitched and uncovered, is, I consider, somewhat superior to the first; but still not filling up the measure in all things. Not many readers, in my judgment, would approve of such a paper. However, if you furnish matter, and read proof, we shall, for a religious purpose, print you five hundred and fifty copies of such a work, twelve times per year, for three hundred and fifty dollars. Of course we would print them entirely for a foreign market!

But when you ask, "On what conditions can we make our two periodicals one?" you speak of something that has a bearing in it more than ideal. Suppose, then, first, that you remain in New Brunswick, and send five hundred and fifty subscribers' names, to what we shall at present call the "Witness of Truth and Christian." By furnishing a certain number of letters and essays, to be received monthly, you can have all these subscribers supplied by guaranteeing to us the payment of two-fifths of them, or a little over two hundred dollars. Suppose, however, second, which is supposing something better, that you remove to this place, and carry with your mail-book four hundred and fifty subscribers' names. By taking part in the editorial department, it may be so arranged that you would only be responsible to Mr White and myself for the simple cost of working off, putting up, and mailing these four hundred and fifty copies, which would not count up more than a hundred and seventy-five dollars.

Taking everything into view, I cannot make better offers than these. Arrangements are making by which the *Witness*, after this year, will be the property of the brotherhood; else I might change my speech

somewhat, and present a different proposition. But if you come, we shall, in time, if we live be able to make a happier arrangement.

My opinion, and not my opinion alone, is, that preparations should be made for an immediate union of the two periodicals; and, if not immediately, as soon as possible, we should become residents in the same vicinity, for the purpose of uniting our efforts in other respects. I am convinced that it would be not only better for us individually, but very considerably better for the cause. The brethren throughout the province are increasingly desirous of securing more labour in the form of speaking, and were you to come and dwell in Canada, you might be certain of a measure of support from this source.

Please write without delay, saying something decisive, and tell us that you have made up your mind to co-operate for the benefit of the whole British provinces. If New Brunswick afforded half the inducements that Western Canada embraces, I would cheerfully meet you there, instead of inviting you here. The Lord give us counsel, and add his blessing, and to Him be all honour forever.

Probably I will publish this letter, with some explanations, in the *Witness*. I would also publish yours; but have not your consent.

From what has been said, you will properly infer that our press is large enough to print a paper of thirty-two pages equal in size to the pages of our respective papers.

Your fellow-labourer in the Kingdom,

D. OLIPHANT.

MORE CONTROVERSIAL LABOUR.

It is credibly reported to us that there is a preacher who sometimes preaches in the Niagara District, who has given a challenge to "debate with any minister of any denomination" in defence of his own views, and against all views which stand in opposition. He subscribes to the doctrine of the ultimate salvation of all men, saint and sinner, believer and unbeliever, obedient and non-obedient. The disciples in Jordan not only allowed him, a few Lord's days ago, the use of their Meeting House, but they have accepted his challenge, and have engaged to find some one to stand up against his teaching in open controversy. Brother David Crow, who gives this information, and invites us to become debatable, concludes his letter in the language following:—"I wish you would reply as soon as possible, and if you will debate, state your proposition, and express your thoughts with regard to moderators, time, and place, and the length of time each debatable will occupy in speaking."

To all inquiries, intimations, and proposals, we have replied as follows :

Oshawa, 16th November, 1848.

DEAR BROTHER CROW:—Your letter of last week arrived in Oshawa in due course, and as it is full time that an answer should be written, I will engage myself with this business without further postponement.

I accede to the desire of the brethren in Jordan, and will meet in public debate any teacher of error they may judge worthy of controversial encounter. If you are satisfied of the talent, standing, intelligence, and reputation of the gentleman you invite me to meet, I ask nothing further as respects the gentleman himself.

The proposition that the preacher submits is somewhat dubious in its framework, but I will accept of it, and take its negative; for although in its construction there is room to play upon words, yet he is obligated to interpret it in accordance with the general system he advocates. His proposition, I understand, is:—"Do the scriptures teach the final holiness and happiness of all mankind?"

There is little propriety in debating two propositions; but for fashion's sake, and for the sake of silencing those who might say that I am desirous of taking advantage, the following proposition is submitted as my affirmative:—Do the scriptures teach that men unrenewed by the gospel will be finally and eternally unholy and unhappy? Or if the gentleman should not approve of the words, *men unrenewed by the gospel*, you may insert in their place, *sinners, dying in their sins*. Or you may change the whole phraseology thus:—Do the scriptures teach that men who continue to disobey the gospel will be eternally unsaved, unholy, and unhappy? Or you can word it in this manner:—Do the scriptures teach that those who refuse obedience to Christ will be always unholy and unhappy?

Concerning the time, place, and continuance of the debate, and how long each shall speak before the other responds, I think you will be able to make all such arrangements. It should be announced in the public prints, and time enough given for the community generally to become acquainted with the fact that such a debate is contemplated. About the end of February would perhaps be suitable. I will however be easy to please as respects the particular time. Not less than two, and not more than four days should be taken up with the debate after commencement. Say three days. Our speeches, so far as I am concerned, may be shortened to twenty, or lengthened to sixty minutes.

Thirty minutes is a common length for a debating speech. For the place, how would St. Catharines answer? or Jordan?

A Chairman may be chosen by mutual consent of the parties in debate; or if there be objections to this suggestion, the gentleman may choose one moderator,—I, a second,—and these two, a third.

If arrangements are made, please write a note to the St. Catharines *Journal*, with a request to the *Hamilton Journal & Express* to copy, in order that the fact, the time, and the place of the debate may be as widely known “in all that region round about” as possible. Should brother Clendenan be in the vicinity of Jordan, he will doubtless along with you take an active part in arranging the preliminaries.

Expecting to hear from you shortly, and solicitous that all our plans, arrangements, and efforts may be for the good of men and the praise of God,

I am,

Your brother in the gospel,

D. OLIPHANT.

For the Witness of Truth.

LETTER FROM BROTHER ASH.

BROTHER OLIPHANT:—With your permission I will offer a few sentences in reference to the *Witness of Truth*. From the earliest period of its existence, I have been intimately and happily acquainted with it—have observed its testimony, and am compelled to bear witness to the truth of its testimony. Much, I am sure, of the matter contained in the three volumes now nearly completed, has not, nor will be for a long time, rightly appreciated by some. Various are the causes why many people do not properly understand what they read. The want of close application to matters of importance is a chief cause. They read, but do not mature. Prejudice is another cause. Most receive certain teachings, and are surrounded by certain circumstances, which fasten themselves upon the mind so strongly, that it is exceedingly difficult for them to break through and view matters disconnected with the prejudices they have formed. Any idea that seems to cross the track they have been so long accustomed to tread, looks ruinous, and without a calm and dispassionate investigation, and comparison with the Word of truth, they turn away in disgust, crying—*heresy, heresy*, when, in most cases, a candid investigation would turn the cry of heresy back upon the erier. From some experience in such matters, I know this is often the case. I also know that in several cases this has been the fate and effect of your *Witness*

There is another class of persons who do not prize the *Witness* as highly as they will upon more mature reflection. They are those who are well disposed, and desirous of divesting their minds of all prepossessed biases, but are not of that strength and power to scan all that has been advanced on its pages. This, my dear sir, is the case to a greater or less degree in the publication of all sound and truthful matter. But it is with much, very much pleasure, I reflect upon the amount of good that has been effected by its testimony. And I am sure it might have effected even more, had its friends been more active and zealous in its behalf. If they had communicated more for its pages—circulated it more among the community, both professor and non-professor,—and read it more to neighbours and acquaintances, much more would have been done. All will allow that no one speaks so truly upon a subject as he who speaks from experience; and now let me say that I know from experience that the friends of the *Witness* can effect very much lasting good by sending it to persons whom they would like to read. Let it not be known who sent it. Send through the Post Office to your friends' address, and if they will not pay for it, pay yourself. A few dollars spent in this way, seldom fails of producing some thirty—sixty—or a hundred fold. Let fifty or a hundred able brethren, (and there is far more than that in Canada,) try it and see. Send off four, five, or six copies each; and if no fruit is seen, your experience will not be like mine. The state the *Witness* is now being brought into favours this idea admirably.

I am happy to learn that the scheme as noticed in No. 11 of the *Witness* is being well received. I hope and trust it will meet with a general reception. Allow me here to press upon the brethren the duty of writing for the *Witness*. If you cannot write articles on set subjects, write all church news. By so doing the prosperity of the whole body will be known—the saints will be refreshed—and readers generally enlivened. Let nothing of importance in any church or surrounding community escape without noting. This will encourage the Editor, enrich the *Witness*, and do much to increase the usefulness and circulation of the publication. Certainly, brethren, we ought to be as active and liberal as the children of the world, and it is a shame to us if we are not. Brethren, arouse yourselves to spiritual action, and we are sure to succeed. Let us be on the Lord's side and we need not fear.

In the Kingdom and patience of Jesus Christ,

Yours,

JOSEPH ASH:

“Honor to whom honor.” We have something yet to say in respect to the liberality, christian devotedness, and disinterested exertion of our brother Ash, calculated to make some others blush, if indeed they have christianity and sensibility enough to form the rudiments of a well colored blush. Meantime we shall allow the above language to speak for itself, and await further developements respecting the liberality and enterprize for christianity in this northern climate. D. O.

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#### WHAT THOU DOEST, DO QUICKLY.

Quick, young man! life is short. A great work is before you, and you have no time to lose. If you would succeed in business, win your way to honour, and save your soul, you must work quickly. The sluggard dies. The wheels of time roll over him and crush him while he sleeps. Aim high and work hard. Life is worth the living, death worth the dying, because worth gaining.

Quick, ye men of might, in the road of life! Your life is more than half gone already. You are going down the hill, and the shadows begin to fall around you. If ye have aught to do before ye die, do it quickly. The morning has fled, mid-day has passed, and the night cometh.

Quick, ye aged men, quick! Once you thought threescore years and ten to be an endless time, and that they could never pass away. They have come, they have gone—and what have they left? The days of pleasure are past, and the days of darkness are here. Have you left any work undone? Have you come to infirmities and trembling with no preparation for death? Ah, quick, ye aged fathers and grey-bearded sires. Already are the messengers of death beginning to tender their services to bring you to the sepulchres of your fathers. With the feeble remnants of existence struggle for heaven. Work, pray, seek while life lingers, mercy waits, and God is Gracious!

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TALLYRAND'S DEATH-BED.

For nearly half a century, this veteran diplomatist acted a prominent part in the affairs of Europe. As the Prime Minister, or ambassador of the directory, the consulate, the empire, the restoration, and the monarchy of Louis Phillippe, he negotiated the important treaties which determined the boundaries of empire and the fate of kingdoms. Such a man's view of an eventful life of fourscore years, furnishes instructive lessons to men who are wasting the energies of their being on political ambition or worldly aggrandizement. Just before his

death, a paper was found on his table, on which he had written, by the light of the lamp, such lines as these :

‘Behold eighty-three years passed away!—What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without other results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past.’

Contrast with this the exclamation of ‘Paul, the aged,’ as he was about closing his earthly career: ‘I have fought a good fight. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give at that day.’ A death bed is the triumphal chariot of the useful Christian, however humble; it is the executioner’s cart of the worldly unbeliever, however exalted.—*American Messenger*.

BROTHER LANPHEAR IN CANADA.

Scarcely can we give too great conspicuity to brother Lanphear’s visit and efforts. Not only are we to reckon the distance he travelled—the lateness and perils of the season—the strength of attachments connected with country, brethren, and home; but we must include in our estimate the indisposition and general unpropitious circumstances under which our brother prosecuted his labours while with us, in order to form something like a correct opinion of the self-sacrifice he manifested.

Commencing his labours in this place on Lord’s day, October 8th, he continued his efforts here until the Lord’s day following, speaking during this period, a greater number of discourses than the number of days in a week. These labours were not in vain. Prejudices, of long standing, were removed, and not only removed for the time being, but for a permanency;—the brethren were quickened, strengthened, and encouraged; and the hearers generally delighted and benefitted. And the seed that was sown, will, doubtless, in some cases, spring up and bear fruit many days hence.

It was gratifying for the disciples in Oshawa to open a new Meeting House on the occasion of the visit of our brother from Ohio. How easily this accession to our places of meeting was consecrated! No official priest, bishop, or ecclesiastic functionary was called, and therefore we had no fashionable dedication. Still, our more orthodox

neighbours were not forgotten or slighted, as the following note, sent to to every minister in the place, will show:—

Oshawa, 13th Oct., 1848.

DEAR SIR:—You are courteously and kindly invited to attend at the new Meeting House of the Disciples in the village of Oshawa, and take part in the religious exercise, on Lord's day, the 15th inst., at eleven o'clock, morning, and also at seven in the evening.

Respectfully,

D. OLIPHANT.

This invitation, calling for their attendance the second Lord's day of our meeting, was put into the hands of all the resident preachers either in Oshawa or vicinity, with a single exception, and this happened through accident or something equivalent, as the note to him also was put up and addressed, but the delivery, by some means, was omitted. And did one of our official friends attend? *Not one.* They were all better instructed in the art and mystery of their respective modern systems than to appear in company with the advocates of the old-fashioned worship and teaching of the apostles and primitive teachers. They are wise, we grant "The world loves its own." Sectarrians also love their own. This we knew before: but we designed to ascertain still more definitely the narrowness of their liberality, and at the same time to "show a more excellent way."

Brother Lanphear next laboured in Bowmanville. Here he remained a full week, teaching the things that were taught by the Spirit that dictated the bible. Contrary to our hope, and much against our desire, we found it impracticable to be present while the meetings were in progress in Bowmanville; but we learned with pleasure that these meetings were highly satisfactory, and eminently calculated both to make and to leave an excellent impression.

Much regretted, our brother Lanphear left his last place of labour on Monday the 23rd, and on the morrow, Tuesday the 24th, gave a parting adieu to Canada. Shall we see him again? Many of us are of this hope, and may the Lord grant its realization. D. O.

SPECIAL NEWS.

Wainfleet, Nov. 2nd, 1848.

DEAR BROTHER OLIPHANT:—Since writing my letters of September and October we have witnessed the further conquest of the gospel, by the addition to the church in this place of five persons by baptism. I would have written sooner, but desiring to learn the wishes of the

brethren relative to the *Witness*. I have deferred writing to the present time. We all concur with brothers Kilgour and Parkinson, that the *Witness* as a monthly messenger is exceeded by no other religious periodical published by our brethren in North America—the *Harbinger* excepted. We desire *you* to continue the paper, and an exertion for its support is about being made here, concerning which you shall hear ere long from our good brother Thomas Bradt.

Last Lord's day I attended a meeting at Jordan, conducted by brother D. Stewart, and the happy privilege of baptizing a female devoted to the Lord was conferred upon myself. The Lord be honored. I find some choice spirits still at Jordan, and by prayer, zeal, and perseverance, much good may yet be done for Zion's cause.

A. CLENDENAN.

Father Barclay writes from Pickering:—"I have immersed a young man in the neighbourhood of brother D. Knowles; and we have Robert Barrie, my son-in-law, added to our number, who was formerly an Elder among the Christians. I hear of another who wishes to be baptized. To the Lord be all the praise."

THE PEOPLES ALMANAC.

WITHIN the space of 48 pages I have crowded together as large an amount of intelligence bearing upon the great interests of Society, and more particularly upon the fearful evils arising from the adulterous alliance between Church and State, as could be compressed into that space. An honest man cannot handle such an abomination, or its supporters, with silk gloves. The great interests of truth and righteousness and liberty demand that the actual cautery—the most powerful eschariotics—or the knife—should be employed to remove the moral gangrene—the foul ulcers, and alarming tumours which have thus appeared upon the body politic. The two edged swords of truth must be freely used, and, I doubt not, it is all-sufficient to meet the case. Men want however to be roused to use it, not only as a weapon of defence but of aggression. Priestcraft has taught the masses that it is dangerous to think for themselves about religious things, unless when held in the leading-strings it has manufactured for them—namely, the old stereotyped notions of good but fallible men; and that it is especially dangerous for them to handle at all such edge-tools as the Bible furnishes to test their systems. The masses want therefore to be undeceived; for the intelligence—the peace, the freedom, and the moral health of society, depend upon every man's submission to the clear light of Divine Revelation in opposition to the multifarious and discordant schemes of the Clergy of our day.

The year 1848 forms a momentous era in the history of the world. Europe has been shaken to its very foundation, and the people every-

where demand freedom:—many freedom of conscience—all of them political freedom, freedom of thought and of the Press. This is but the precursor of brighter scenes in the history of man. Let every individual therefore—every christian do his duty:—let them labour to remove all impediments out of the way of the progress of light and liberty. My little Annual aims at the removal of the mightiest of them all—Church and State abominations.

ANDREW MARVEL.

If all our Marvels had effected as much for the matter-of-fact benefit of society as Andrew, we doubt whether there would now be a fiction, or a figment for any modern novelist or theorist, religious or literary, political or ecclesiastical. Circulate—circulate—circulate. Let us all circulate.

D. O.

NEW SELECTION OF SACRED MUSIC,

BY A. S. HAYDEN,

ASSISTED BY A NUMBER OF EXPERIENCED TEACHERS.

THE public are in possession of many Music Books, containing but few genuine and enduring melodies. A work is needed and called for which shall be free, on the one hand, from the objection of being frigid and lifeless, and, on the other, of being light and trashy: a work that shall embody the grave, touching and enrapturing tunes that enkindle devotion, and cause the spirit of the christian to glow with piety. In a word, it will not be so much the purpose of this work to present new music to the public, (although many choice new tunes are in readiness for it), as to collect and give anew to the world, very many pieces hallowed by long use in the sanctuaries of the family and the church, and endeared to myriads for their power to please and warm the heart to praise.

The work will be executed in a neat and durable style, and cost to subscribers not over a dollar per copy—perhaps less. It will contain about 350 pages.

A. S. HAYDEN.

Elucid, Cuyahoga Co, Ohio, 1848.

We learn that the above work will be ready for distribution sometime during the present month, and we are happy to say that a supply will be forwarded for our brethren in Canada to this office. Will the friends generally take an active part in assisting both themselves and brother Hayden by receiving and paying for them? D. O.

☞ The letter of "A Methodist" was not received in season for this number. We are therefore reluctantly compelled to lay it over until a New Year.