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THE

WITNESS OF TRUTH.

Vol. V. OSHAWA, DECEMBER, 1850. No. 12.

ESSAY ON THE REASONABLENESS OF A REVELATION FROM GOD ;
AND OF MIRACLES TO SUBSTANTIATE IT.

In the investigation of this subject, as comparatively few have reached the acme of being "magnanimously wrong"; we will assume, that there is a God, the Creator of all things; and consequently, that Man is a created being. The human race stands confessedly at the head of created intelligencies, in this lower world; endowed with the noble powers of reason; and as the history of our race confirms, with religious feelings, and aspirations for immortality. Now it does not seem reasonable, that beings so constituted should have been left in utter darkness respecting their origin and destiny; and without ever having received the least intimation of the Divine Will; how the religious faculties of our nature, should be exercised, to worship acceptably, the Creator. If God has never spoken to man, it would be reasonable to conclude, that he was created for no other purpose beyond the groveling toils necessary to sustain animal existence, propagate his species, and at last sink into the arms of Death. But as this conclusion is repugnant to the common sense of mankind, its predicate cannot be true. If God has not spoken we are in total ignorance, whether Death be an everlasting sleep; or whether we be destined to live in a future state of being; and if such a state awaits us; whether happiness and misery enter into it, as in the present; and whether any connection exists between future happiness and present conduct; so that all the ennobling motives to holiness of life, derived from a belief of a future state, a day of retribution, and everlasting Glory for well-doing, are, on this hypothesis blown to the four winds of heaven.

But let us view the other side of the subject. Reason would sanction that a being constituted as man is, must have been created for a nobler purpose than mere animal existence. And what purpose more noble than to adore the Power that made him; and to exercise the faculties of his nature, in emulating the moral perfections of a revealed God. And if our Creator takes an interest in the well-being of man; it is therefore reasonable, that He should condescend to reveal himself in all his glorious perfections; and communicate whatsoever is essen-

tially necessary for man's happiness, or his own glory, and place him under a system of means, to elevate his moral nature, to fit him for a higher state of existence in the spiritual world. And if any catastrophe has befallen our race, since creation, is it not reasonable, that we should be made acquainted with it; and that God should at various periods of the world communicate such truths, as would seem necessary, to keep error from exercising universal sway over man, in relation to the knowledge of the true God? And is it not also reasonable, that the will of the Most High respecting the religious duties of man by which he can worship his Creator acceptably, should be revealed; and not that man should be left, to the imagination of his own brain; influenced by a deceitful heart, to excogitate a system of divine worship. And besides, that God should make known the means and terms of pardon for offences, and all things necessary for us to know respecting our future state. And not that these important matters should be shrouded in impenetrable darkness; and man perplexed with doubts, and painful anxieties, be left to grope his way in the dark.

Now all these things, our gracious Creator has done, if the holy Scriptures be true. To take the position, that God has made no revelation of his will to man, and that all we can know concerning Him, is from the things that are made, sometimes styled the book of nature, is in effect to say (if the preceding observations have any weight) that He cares very little about us, which greatly detracts from the benevolence of His character. Besides, the book of nature is so obscure without the living oracles to interpret it, that those who have had no other directory, could not decide whether there be one God or many. The highly polished, philosophic Greeks had 30,000 objects of divine worship. The celebrated Romans imitated them, and paid divine honors to the gods of the nations, which they had conquered. And the ancient Egyptians, whose works of art astonish posterity, worshipped four-footed beasts, and creeping things. So true it is, that the world by wisdom knew not God. I shall not name the degrading, impure, and abominable rites of worship, practiced by the nations, with the book of nature open before them, as their directory in divine things.

From these considerations, we think, it is reasonable to conclude that our Creator would make a revelation of his will to men; at least, that it is much more probable that He would do it, than that he would not. And may I not say, that if the Christian Scriptures do not contain a revelation of his will, that there is no other record of professed revelation, which has an equal claim with them, upon our faith.

Our next enquiry will be: how a revelation from God should be made so as to be perfectly adapted to our present state? The answer that most naturally suggests itself would be—It must be made in the language of men. Our Creator must condescend to accommodate himself to our circumstances: for what would we know of the mode of communication in the spiritual world? A revelation of the will of

God would either have to be made to the whole human race individually, through every successive generation: or else to persons chosen of God, to be his agents, in communicating the message of His will to man. The Scriptures teach, that He has chosen the latter method: which is in perfect accordance with the manner that man in analogous circumstances does business with man. When an earthly Sovereign has a message to send to another nation, an ambassador with proper credentials is commissioned to convey it. And when a proclamation is made to revolted subjects, the same practice is adopted. The Sovereign does not make the proclamation himself to each rebel personally. And what can be more reasonable, when the Sovereign of the Universe condescends to accommodate himself to us (who by Nature are rebels to his government) that He should adopt the same practice, which we use in similar cases among ourselves.

The grand question now presents itself: *How could God make a revelation of his will by Agents; and at the same time confirm it with such evidence as would produce conviction in the unbiased mind that the revelation was from God? We answer, in one way only—by connecting the revelation with an exhibition of superhuman power. In other words, by empowering his messengers to work miracles, to confirm their testimony, that God had commissioned them to make a revelation of his will. Supernatural communications require supernatural evidence, to substantiate them.*

This species of evidence addressed to the senses of man, is equally adapted to all classes and conditions—learned and unlearned, which is a consideration not to be overlooked; and *real miracles*, to the teachable mind, we think would naturally be regarded as the confirmatory seal of Jehovah, by which *his word* could be distinguished from the *word of men*.

If miracles have never been wrought, God has never interposed in the affairs of men; for any divine interposition is a miracle—a deviation from the ordinary course of things. And if God has ever made a revelation of his will to our race, miracles would be indispensable, and of necessity wrought, to demonstrate to the senses and understanding of man, that the message was from God. Now while we admit that the case of miracles is a contest of opposite improbabilities: that is, whether it be more improbable, that the miracle be true, or the testimony false; we do not admit the question of improbability is any thing like being fairly stated, when the specific object for which the miracles were professedly wrought, is left out of it entirely. Reason would say, that the laws of nature would not be suspended by the God of Nature, without an adequate reason for the suspension. But we conceive that the gracious purpose of God, to man, revealed in the scriptures, is an *adequate reason*, and is in every sense worthy of God, and highly necessary, as well as directly calculated to promote the holiness, happiness, and everlasting welfare of man. And, therefore, we think it reasonable that the ordinary course of nature should be interrupted, in order to confirm a revelation which is fraught with

blessings innumerable to man and honourable to God ; and that miracles professedly wrought for a purpose so benevolent, if sustained by the testimony of unexceptionable witnesses, have a valid claim upon our faith.

The miracles performed by Christ, and the Apostles, as narrated in the new Testament, preclude the idea of their being tricks of art. They were wrought publicly ; frequently in the presence of multitudes ; whose outward senses would be exercised to detect deception, if it existed. The wonder they excited was only incidental ; it was not the primary design.

The miracles were a display of God-like benevolence, wrought generally to relieve the sons and daughters of affliction. And while the blessed Saviour and his Apostles, invested with the power of omnipotence, proclaimed a gracious message of Peace and Pardon, from the Sovereign of the Universe to rebel, sinful man ; they, in perfect harmony with their errand of love, confirmed their testimony by a display of miraculous power in curing every sort of disease and malady incident to suffering humanity, and even raising the dead.

So we conclude, there is nothing inconsistent with sound reason, that a revelation should have been made ; and in order to confirm it that miracles should have been wrought ; that man might not be left in darkness in relation to things in which he is so deeply interested.

G. Pow.

New Albany, Ohio, 28th Oct., 1850.

F A I T H .

No. 3.

The power of faith is exhibited in all the daily avocations of human life. It induces us to plow our fields, sow our grain, and cultivate our crops. By it vessels are built, the sea is navigated, and the varied products of every clime are borne to all parts of the habitable world. Under the operation of its power, canals are digged, railways thrown up, and telegraph lines established on which the lightning is made to travel, the messenger of our thoughts from city to city, and from state to state. It is the motive power of this lower world. Without it, human society would stagnate, the arts decay, and the sciences perish. Literature, music, painting, sculpture—all the fine arts, would perish from the earth. Indeed the foundation of human society would be destroyed ; for all the social relations of life, and the ties of consanguinity, would be severed, if faith were to cease.

As faith is to human, so it is to divine things, only in a greater degree. And if our dearest delights on earth are made to depend on our faith in human testimony, is it strange that the brightest felicities of heaven are made dependent on our faith in divine testimony ?

The power of faith in religious matters is most ably and eloquently exhibited by the great apostle Paul in his letter to his Hebrew brethren. In the commencement of the eleventh chapter of that letter, he begins to rehearse the mighty deeds of the worthies of high renown in ancient days, which were prompted and successfully consummated through faith. After having completed the induction of a long list of these, he winds up with the following eloquent passage—"What more shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth."

Such was the power of faith in ancient times, nerving the man of God to the loftiest deeds of moral heroism, and the delicate and sensitive female to endure "mockings, scourgings, and tortures" steadily "refusing to accept deliverance," that their God might be honored, and they might "obtain a better resurrection." Here true heroism stands out in all its sublimity and grandeur, and in its fullest proportions. The most daring deeds of the warrior thirsting for human fame on the field of carnage and death, bear no comparison with this exhibition of constancy and fortitude in the midst of bitter scorn, and under the severest of earthly sufferings.

Its power is still the same. The martyrs of every age are sufficient evidence of this. The reformers of the world—the benefactors of mankind—have attested it with their lives. Faith manifested by a continued obedience to God, is a means of our present and future salvation, and will eventuate in our exaltation to heaven, and our introduction into the holy society of the first-born sons of light, the prints of whose feet are too pure and bright for the earthly portals to view, and in our participation in all the delights and extacies of those mansions of bliss which our Saviour has prepared for us in his heavenly home.

But Paul says "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The evidence necessary to the production of this faith is to be found in the predictions of prophets fulfilled, the doctrines, life, and miracles of Christ, and in the teachings and conduct of his apostles. May the world by a wise use of these means obtain "like precious faith" with the saints, yield to its power, and eventually participate in its glorious triumphs!

J. M. SHEPARD.

Fort Brewerton, Oct., 1850.

The above should have appeared in the November issue, but it did not come to hand in season.—D. O.

THE BEST CAUSE.

Twinsburgh, O, 7th Oct., 1850.

BROTHER OLIPHANT:—"The Witness of Truth" is still a welcome visitor to me, as well as several other of our periodicals. When I think of their steady visits, and the zeal of their humble editors, I am often led to ask, Was there ever a theme that called forth as much zeal and talent and ardent devotion as the gospel? Was there ever a cause that its advocates would sacrifice as much for, as the true followers of Christ would for their Master? The original witnesses of Jesus laid down their lives, in attestation of their sincerity in what they declared they had *seen* and *heard* of the sayings and doings of Jesus Christ. And thousands who heard the apostles preach, and saw the wisdom with which they were endowed, and the power with which they were clothed,—in healing the sick and even raising the dead,—were compelled to say, 'This doctrine is of God, who can withstand it?' Thousands heard; and when they saw the miracles, they, fearless of consequences, confessed Jesus to be "Lord of all!" This they did at the risk of losing their popularity, their property, and even their lives! The cross, the stake, the rack, could not terrify them. But when the terror of the cross was presented on the one hand, and the promise of deliverance on the other, provided they would renounce Christ, they embraced the cross, they kissed the stake, while they sang songs of praise to their king, and preached Jesus as the Saviour sent of God with their expiring breath.

He who was in bondage through the fear of death, is made to rejoice in the hope of a resurrection from the dead. When we see the wailings of the heathen as death enters their dwellings, and see them put ashes upon their heads, and clothe themselves in sackcloth, and pluck their hair out of their flesh, and then hear Paul proclaim to believers, "I would have you sorrow as those who have no hope;—for the Lord shall descend from heaven with a shout.....and the dead in Christ shall rise first; then we who are alive and remain shall

be caught up together with them. . . . and so shall we ever be with the Lord." I say, when we view the contrast, we see what the prophet meant when he said—to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified!"

Yet strange to tell, there never was a system proclaimed among men that has called forth such cruel persecutions as has the proclamation of pardon and life through Jesus Christ our Lord. Even the King of saints fell a victim to the malice of those who *saw him heal their sick and raise their dead!* But eternal honors to our King—he conquered though he fell; and brought life and immortality to light through the gospel. His religion still lives, notwithstanding the combined opposition of kings and potentates has been arraigned against it. It still extends its influence, though the wit and sarcasm of a Paine or Voltaire have been hurled against it. It comforts the bereaved mother, and consoles the believing orphan; and the dying saint exults in the hope it presents of undying bliss beyond the grave. Jesus was, and still is, the wonder of the world. "Who is this?" exclaimed the people when they saw him ride into Jerusalem amid the "hosannahs" of the admiring multitude. Who is he? was often asked by the people when they saw him heal the sick, cast out devils, and raise the dead. He is Joseph's son, said his opposers. How then came he by this learning? said certain inquirers: he must be a "good man!" No: "he deceives the people; he has a demon, and is mad," said his enemies. But "can a demon open the eyes of the blind?" was quickly asked.

The question is still agitated—Who is Jesus? Is he the son of Joseph or the Son of God? The proof of his divine mission to which he himself referred is still good evidence that he was sent of the Father. "The works that I do in my Father's name, they bear witness of me." "If I do not the works of my Father, believe me not."

Truly was it spoken, "never man spake like this man." He ever spake openly and before the multitude. "Many good works have I shown you of my Father, for which of these do you stone me?" No flattery would cause him to swerve from his purpose. When they said—"Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man; for thou regardest not the person of men: he saw their hypocrisy, and detected them in all their attempts to deceive him. The reproach of his enemies, or the desertion of friends, could not daunt him. But he reproved with authority, yet taught with simplicity the way of God perfect."

We are, then, my brother, engaged in the best cause in the world—a cause that cost the life of him who came to bring it to us—a cause that calls upon man to forsake all that he hath for the sake of it. But its promises will more than balance the sacrifice we are required to make. "There is no man," said the Master, "that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's

sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Go on, then, my brother. Plead earnestly. Pray fervently. Eternal things are at stake! The cause of the Lord is winning many hearts in Ohio. To the Lord be the praise. "The harvest is great—the labourers are few." May the Lord in his good providence send forth more labourers into the field, is my ardent desire. My lungs are weak; my days are fast being numbered; I must work while my day lasts.

Peace be with you, my brother, and may the Lord's name be glorified by your labours of love.

Remember me to the saints and faithful in Christ Jesus in Oshawa.

Your brother in Christ,

A. B. GREEN.

BIBLE SOCIETY IN CANADA.

The "Tenth Report of the UPPER CANADA BIBLE SOCIETY, and Twenty-first of the Society's operations: 1850," is before us. A copy of this Report came to our office several months ago, but has been laid aside from month to month with the hope of noticing it more copiously than other duties have hitherto permitted. We learn that over *seventeen thousand copies* of the scriptures, Bibles and Testaments together, have been issued during the year by the Society. The committee of management "resolved to carry into effect the resolution of their predecessors, by furnishing the Sacred Volume gratuitously to all the Steamboats and sailing vessels coming into the Harbour (Toronto) and to the principal Hotels in the city." The first year of the operations of the Society there were only some five hundred and forty-two copies of the scriptures distributed.

The receipts of the Society are regarded as very encouraging. The whole amount received from the period of the last Report (twelve months) is stated to be *four thousand, eight hundred and four dollars; six hundred and twelve* of this having been free contributions.

Extracts from the Report of the British and Foreign Bible Society, embraced in the Report of the Canada Society, show that it has issued during the past year *one million, one hundred and thirty-six thousand, five hundred and ninety five copies* of the scriptures; and the receipts for the same period have been *three hundred and sixty-six thousand, five hundred and thirty-eight dollars*.

Mr. James Richardson, long in the employ of the Society as travelling Agent, has travelled during the year over two thousand, two hundred miles, visiting Branch Societies, establishing new societies, obtaining contributions, and stirring up all to greater diligence in

the good work in Canada. His labours through the province have been highly beneficial to the Bible cause.

The extracts from the London Report furnish cheering news of the operations of the Society in sundry portions of Europe and Asia. The following account of progress in China will be read with more than common interest :—

“ Much and anxious attention has been bestowed upon the subject of China during the past year. The Missionaries have printed 3,000 copies of St. Matthew and 3,000 copies of St. John, with 2,000 copies of the Epistle to the Romans, and 3,000 copies of the Epistle to the Colossians.

In the last letter from the Revising Committee, dated July 1, 1848, progress is announced as far as John's Gospel, and Dr. Bridgman observes, accounting for the length of time occupied by himself and fellow-labourers :

“ The entering of all the words into the Concordance, day by day, enables the Committee to make frequent and careful comparisons of their renderings, thus furnishing the means of securing uniformity where the words are employed in the same sense ; and when this is not so, of indicating the altered sense either by the necessary modifications, or by the selection of new words. In our daily sessions we continue as we began, carefully to consider every word and phrase ; and by comparing these with what have gone before, we often find occasion to make alterations. So we expect it will be, even to the end of the work. In any language this process would lead to this result. In the Chinese language it is so essential, that we see no other way by which to bring out a version such as can be generally approved and acceptable.”

In a previous letter he had written :—

“ Our average daily progress, instead of being, as it was at first, only six or seven verses, is now ten verses. Were we able to advance less slowly, and perform the work satisfactorily it would be to you doubtless, as it certainly would be to us, a matter of great joy. Such, however, are the circumstances of the case, and such the nature of the work committed to our hands, that any less consideration and labour bestowed on it would be, we think, inadequate, and incompatible with the proper performance of our duty.”

It was long supposed that the scriptures could never be given to the Chinese in their own language. The operations of the Bible Society commenced in London have effectually contradicted this old apprehension. Who knows but England may give the Bible to all the nations of the earth, and then learn them to speak unitedly the praise of the Lord in one language—her own ?

D. O.

THE PEN—THE VOICE—RELIGIOUS NEWS.

North Bloomfield, Ohio, 6th Nov., 1850.

DEAR BROTHER OLIPHANT:—I have been long under a promise to write to you, and communicate something for your *Witness of Truth*. I love to countenance every witness of truth—be he ever so rough and ungainly in aspect, or harsh in tone and speech. I can hear him right well if he but tell *the truth*. Still, I must say I have a choice as to *the way* of telling even the truth; and there is so much of Christian modesty in appearance and of politeness in the demeanor of the Witness you send me, that I have felt ashamed a score of times for delaying so long a word of approbation.

With me, however, it is no *idle* apology when I say that I have very little time to spare from my public and private labours to write communications for the press. If *my* tongue were “the pen of a ready writer,” then you might have communications from me in abundance; for it is always going, and has to be so closely watched lest it should go wrong, that there is left but little wish, and no time to execute the wish, that “my words were written in a book.” I do not despise the “dignity of authorship.” They who can write what is worth reading (and how few are they!) ought to esteem it a blessed privilege to give permanency and immortality to their thoughts, and send them forth in visible power to cheer the hearts of thousands. But for me, I admire chiefly the living orator—the earnest and fearless pleader in the cause of truth:

• • • “The glorious burst of winged words—

The full expression of the mighty thought, the strong triumphant argument,

The rush of native eloquence, resistless as Niagara,

The keen demand, the clear reply, the fine poetic image,

The nice analogy, the clenching fact, the metaphor bold and free,

The grasp of concentrated intellect wielding the omnipotence of truth.”

And were I going to write an essay for your paper, it would be to urge on the brotherhood the importance of sustaining the *living* advocates of truth, and multiplying their number. One journal such as yours is enough for Canada, and can serve the cause in adjacent States; but within the limits of the territory where it circulates, how many living, earnest, active, humble devoted preachers of the gospel are needed to meet the increasing demand for light and heat in almost numberless dark and cold corners of the land! But I did not sit down to write an essay. I am neither an author nor an orator; but a very feeble and unworthy labourer in my Lord's vineyard, acting under the authority granted in the following language: “Let him that heareth say, Come.”

I have just returned from a seven week's trip to Western New York. In company with brother Wm. Hayden, I visited a region of country new to me, but familiar to him as the field of anxious labour and blessed triumph in years that are gone. This faithful soldier of the cross—now grown old in the service—has many precious witnesses of his faithfulness and zeal in Western New York;—and I could not but thank God for the affection which the gospel inspires when I saw the eager delight with which he was every where greeted as a father in Israel.—We laboured together seven weeks at the following places, and rejoiced over the number of converts set down below:—

Williamsville, Erie co.	“	7
Clarence,	“	4
Lancaster,	“	0
Troopsville, Cayuga co.	“	9
Cato,	“	4
Clarksville,	“	15
Butler, Wayne co.	“	14

Whole of number of baptisms,-----53

In addition to these there were several backsliders reclaimed. And the churches generally were effectually aroused to active exertion for the salvation of souls. There is a general awaking among the churches to the importance of cultivating religious feeling and sentiment,—in the closet, the family, and the social meeting. And if our brethren generally can have a zeal for godliness equal to their commendable zeal for the form of sound words, they will not only have greater enjoyment, but exert greatly increased power over a perishing world. I am glad to see that the “Witness” smiles with peculiar favour on every effort to increase personal, family, and congregational humility and piety.

At Clarksville, the brethren have just completed a neat meeting House, 33 by 50, which was thronged with anxious hearers during our stay there. At Troopsville, the brethren are making arrangements to build a larger House next year.

We were happy in making the acquaintance of brethren Jones, Brown, Doyle, Bartlett, Lowell, and Moody—fellow labourers in the gospel, besides hundreds of the true-hearted, labouring in humbler spheres, yet delighting to do good in their Master's name.—May grace, mercy, and peace be upon them, and upon all the Israel of God.

ISAAC ERRETT.

ANCIENT BIBLE RULES FOR READING, &C.

BROTHER OLIPHANT :—I have before me a venerable book. The title page of the Old Testament is gone, but that to the New reads as follows “ The New Testament of our Lord and Saviour Jesus Christ, translated out of Greek by *Theod. Beza*: Englished by *L. Tomson*. Imprinted at London by the deputies of Christopher Barber; printer to the Queen’s most Excellent Majesty 1599.” The first edition of this Bible was printed in 1583. The common version was published in 1611.

In copying the synopsis, I have changed only the orthography. Some words are so much obliterated that I had to “guess” them. If you can find room for the poetry, prayer, and synopsis, it may please some of your antiquarian readers and benefit all.

Yours in the Lord,

W. W. EATON.

St. John, 3d Sept.

OF THE INCOMPARABLE TREASURE OF THE HOLY SCRIPTURES,

WITH A PRAYER FOR THE TRUE USE OF THE SAME.

Here is the spring where waters flow, to quench our heat of sin :
 Here is the tree where truth doth grow, to lead our lives therein :
 Here is the judge that stints the strife, when men’s devices fail :
 Here is the bread that feeds the life, that death cannot assail.
 The tidings of salvation dear, comes to our ears from hence :
 The fortress of our faith is here, and shield of our defense.
 Then be not like the hog that hath a pearl at his desire,
 And takes more pleasure in the trough and wallowing in the mire.
 Read not this book in any case, but with a single eye :
 Read not but first desire God’s grace, to understand thereby.
 Pray still in faith with this respect, to fructify therein,
 That knowledge may bring this effect, to mortify thy sin.
 Then happy thou in all thy life, what so to thee befall :
 Yea, double happy shalt thou be, when God by death thee calls.

O gracious God and most merciful Father, which hast vouchsafed us the rich and precious jewel of thy holy word, assist us with thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to thine own image, to build us up, and edify us into the perfect building of thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O heavenly Father, for Jesus Christ’s sake. Amen.

HOW TO TAKE PROFIT IN READING THE HOLY SCRIPTURES.

Earnestly and usually pray unto God that he will vouchsafe to—
 Teach the way of his statutes.
 Give understanding.

Direct in the path of his commandments.

At least twice every day this exercise be kept.

Diligently keep such order of reading the scriptures and prayer as may stand with his calling and state of life: so that—

The time once appointed hereunto after a good entry, be not otherwise employed.

Superstition be avoided.

Understand to what end and purpose the scriptures serve, which were written to—

Teach, that we may learn truth.

Improve, that we may be kept from error.

Correct, that we may be driven from vice.

Instruct, that we may be settled in the way of well doing.

Comfort, that in trouble we may be confirmed in patient hope.

Religion and the right worship of God—

Faith in one God, [Father, Son, Holy Ghost]

The state of mankind by. [1. Creation. 2. Fall and sin. 3. Regeneration in Christ.]

The Church and the government thereof, [Before Christ. Since Christ.]

The word of God written in the Testament, [Old. New.]

Sacraments, [Before Christ. Since Christ.]

The end and general judgment of the [Good. Wicked.]

Commonwealths and government of people, by—

Magistrates, [Good. Evil.] Peace and War.

Prosperity and plagues. Subjects, [Quiet. Disordered.]

Families and things that belong to households, in which are—

Husbands, Wives, Parents, Children, Masters, Servants, [Godly—blessed; ungodly—plagued.]

The private doings of every man in—

Wisdom and Folly. Love and hatred. Soberness and incontinence. Mirth and sorrow. Speech and silence. Pride and humility. Covetousness and liberality.

The common life of all men, as—

Riches. Poverty. Nobility. Favor. Labour and Idleness.

Refuse all sense of scripture contrary to the—

Articles of Christian faith contained in the common creed.

First and second table of God's commandments.

Consider the—

1. Coherence of the text, how it hangs together.

2. Course of times and ages, and such things as belong to them.
3. Manner of speech proper to the scriptures.
4. Agreement that one place in Scripture hath with another, what seems dark in one is made easy in another.

Improve every opportunity to—

Read interpreters if they be able.

Confer with such men as can open the scriptures.

Hear preaching and procure the superintendence of the wise.

A BENEVOLENT SCHEME: OR

A SPIRITUAL SPECULATION.

Black Rock Female Seminary, Nov. 18th, 1850.

DEAR BROTHER OLIPHANT:—The still small voice within me has often urged me to send you a word of encouragement, not so much from a conviction of your need as from a sense of duty which should impel all Christians to labor mutually in a good interprise. The one in which you are engaged demands the sustaining effort of all; and is one in which all the members of the Blessed Family are equally interested with the immediate conductor. Therefore pecuniary aid does not alone suffice, were this *always* extended; but a co-operation of the mind and heart of the whole body. This would essentially change for the better the whole aspect of existing relations, and instead of the enervated or dormant zeal which so lamentably pervades the face of Christian society, we might have an active, an energetic one, inducing a corresponding tone of Christian sentiment; for of what use are all our kindly feelings of sympathy—all our tender regard and anxious solicitude—while confined to our own hearts, without expression or due manifestation?

Your monthly visits to us in the form of your *neat* periodical has cheered us not a little, by showing to us, that we sympathise in a *common cause*—truth and holiness,—and has instituted claims upon us superior to those of pecuniary consideration—to sustain by approving smiles of recognisable christian action in a cordial interchange of communication. This encouragement I have ever found myself unwillingly withholding, but at the same time endeavoring to satisfy myself that you must be assured of the fullest confidence of all the friends of reform. That you always possess their unlimited sympathy and love, you can in the depth of your Christian regard persuade yourself; yet that your efforts are fully appreciated by *all* in Society, is no longer problematical in the trials of patience you are required to endure while conflicting with the prejudices of perverse and unchristian spirits, who will not meet your propositions fairly, but who seek to evade them by acrimony and crimination. Your Christian treatment to all such, your kindness and conciliation, is entitled to all praise, and must ultimate-

ly win those who "resist the truth" and follow their own or human inventions

As we have a promise that our labors in the Lord shall not be in vain, you have abundant reason for hope, dear brother, that you will yet realise your reward. Those who win souls to Christ, says the prophetic *word*, "shall shine as the stars for ever and ever." Ah! what a blessed enterprise is it! transcending all others! How my heart yearns to be engaged also in some way more efficiently in my Master's service! I wish to make my School subservient to this cause. If you could send us one or two scholars from each of your churches we would support an Evangelist in some field of labor. I cannot but think that incalculable good might be done through the agency of schools. I am sorry that Disciples so over-look this means of usefulness in not fostering their own schools. I conceive of this as an adequate means of sustaining a ministry, and at the same time disseminating religious truth, that is, Bible knowledge, not sectarian or catechetical instruction. Will not the brethren ponder upon this subject, and some able scribe set forth its probable merits and the amount of gain which would be the result. If New England, or Presbyterian Fathers, regard the Westminster Catechism as useful in scholastic lore, may not we, through the clearer, brighter medium of Scripture Truth, hope to enlighten and bless much more those placed within *its* influence?

I proposed sometime since to the churches of Disciples in our immediate vicinity the following, which I intended also to present to you in Canada, and others more remote, ere this, but which has thoughtlessly been delayed.

The Principal of the Black Rock Female Seminary proposes to devote to sacred and benevolent purposes *twenty per cent.* of the receipts from pupils attending the school who come from Christian communities—1st. to sustain an Evangelist whose labours shall be chiefly confined to Buffalo and Black Rock; 2d. to sustain another Evangelist wherever his services may promise the greatest usefulness; 3d. to support the Bible Society.

To render her efforts efficient, the active co-operation of Christian preachers, and all other friends of primitive christianity, is earnestly solicited. Two or more pupils from each Christian church would greatly encourage and promote the cause not of Education alone, but also of true piety and philanthropy.

The above may be modified to suit individual communities. Thus the church sending out may by the percentage sustain their own preacher, or retain it for the Evangelist who solicits.

With sentiments of the highest esteem,

Yours, in the Christian hope,

C. M. STEELE.

The above, we are convinced, is a benevolent scheme, and therefore according to our judgment it should be made manifest to all the friends of benevolent enterprise. Although our churches generally are at pres-

ent unprepared to take a vigorous hold of the good work here submitted, yet doubtless there are some of the congregations which would do better than well to honor themselves and honor the cause by making a spirited and zealous use of the offer herewith presented. Being personally acquainted with sister Steele, and having received much testimony to be set down to her credit, we can assure all who are interested that her words and plans are far from being idle or fanciful.

We most cordially and thankfully acknowledge our sister's sympathy in the work of the Lord, and trust that such a kindly and truly Christian spirit will ever receive—what it deserves to receive—an increased share of sympathy in return.

✍ Sister Steele's Seminary is prettily situated at Black Rock, a little south-west of Buffalo, where she will be happy to welcome pupils and instruct them on moderate terms.

D. O.

A NEW STEP AND A NEW SCHEME.

A FRIEND INDEED—TO THE CAUSE AND TO THE WITNESS.

DEAR BROTHER OLIPHANT:—My attention has been called on reading the August number of the "Witness," to a portion of an article under the title of "Financials," following an article from the *Evangelical Pioneer*, which has now for want of support ceased to exist; and also to some resolutions passed by the Wainfleet church. Now, my dear brother, you have for once opened your columns a little on the subject of your financial concerns, and accordingly I will say a few words on the same subject. From what I have learned from yourself, and from your former partner in business (Mr. White) it appears that there is up to this time actually due on the last three volumes of the "Witness" the no small sum of nearly ✍ one thousand dollars. ✍ Who would have imagined that in the space of three years you would have had to expend that large sum? Now how can we expect that you will continue a work that is so great a pecuniary loss? Never, dear brother, *can or shall this be allowed.* The *Witness* was established for the benefit of the cause of truth and the interests of the brethren in Canada; and even were we not pledged to so many dollars per annum to support it, we are bound to see that its publisher does not suffer too much, when so many, yea every one of us, are able and I trust willing to bear a part of the burthen. No doubt had these matters been brought properly to light at an earlier day, you would have received up to this time *full compensation*, pecuniarily, ere this time, and our publication have been past the possibility of following in the footsteps of others. It must not—it shall not be said in Canada, comprising twenty-five churches of Disciples, and so many hundreds of members, that our Monthly *died* for want of

support. No,—I will rather be one of ten to foot the bill, than that such a result should ever happen among our favoured and truth-loving brethren.

But I will not write too much before I come to the point. I have this to propose—that each brother on reading this letter weigh well the matter in his own mind—the advantages to be derived from the continuation of the “Witness”—as also the good that it has been the means of accomplishing, and act upon the philanthropic principle, by appropriating a portion of this world’s riches to help pay off the amount that is in arrears, so that our Monthly can go on again upon a new and a firm footing, seeing that something has been done even at the 11th hour to prevent future embarrassment from the tardiness of the past. In view of this—although, dear brother, you know pretty well that I am not blessed like many with a profusion of this world’s goods, having to earn my bread by the sweat of my brow, I propose however to be one of a hundred to pay the sum of \$500 into your hands forthwith;—the remainder of what is due you, no doubt with the exertions of the brethren, you may be able to collect within a short time. I would also propose, that this matter might be speedily consummated, that each brother who has the stability of the “Witness,” and the cause at heart, that he immediately communicate with you how many of that hundred he will be, and like myself manifest it in the right way by *enclosing the money at the time*, and also that every congregation at its very first meeting bring this matter before the whole, and then and there testify their love for the cause by sending along their mite.—Now how easily this may be accomplished. Just think—one hundred brethren paying each \$5, and the matter is accomplished, and fifty paying each \$10, and the same result. Now let one and all who read this letter not rest his head until he has fulfilled an honorable and christian duty, by acting in accordance with the foregoing. And in the meantime

I am, Dear Brother,

Yours in the hope of future reward.

6th Nov. 1850:

S. H. M.

Ever since we were invited to take charge of a religious paper, we have been sincerely reluctant to drop a syllable in relation to pecuniaries: We formed a resolution never to say a word about such matters; and the spirit of this resolution we would still maintain in all its original force were it not for the inquiries and importunities of a few genuine friends who determine to do a little more than usual to encourage us to keep to our post.

The very friendly brother who writes the preceding, and others who read what he has written, should be informed that we have not been personally a lesor to the amount stated during the time stated; but we consider it a low estimate to say that, in time and means to

gether, we have been deprived of something over that sum within the five years that the work has been prosecuted.

We occupy a fine position to learn to a demonstration who are the right-hearted and who are the reverse as it respects this department of the Lord's work. The liberality of some, and the want of it in others, we have ample opportunity to philosophise upon. For the benefit of all our friends, let us here record a sample of both. At the close of our Third Volume, a number of active friends judged it prudent, besides liberally contributing, to make an appeal to all the churches in the province to do something more than they had been doing in the past. A circular was sent to every congregation in Canada West. It was received with cordiality in the greater number of churches; but there was at least one company of brethren who, by a solemn vote, decreed, so far as their authority went, that it was expedient to have such a work as the "Witness"—that if it could get enough subscribers to sustain it, well—if otherwise, it should 'die the death.' These good brethren had ascertained, by a very exact and nicely working rule, it was the duty of every brother, sister, or friend who subscribed for the "Witness" to pay over to the editor precisely *four shillings and eleven pence four farthings*; and that hence it was out of order and wholly inexpedient, if not positively wrong, for any friend or brother to add to this specific sum, even to assist the brother who had charge of the work in meeting heavy expenses he was incurring while pushing it forward. By what revelation these methodical brethren had learned so precisely that four shillings and two sixpences should, in all cases, pay the "Witness" for a year, and that any addition to this sum would be out of the boundaries of duty, is to us a chapter among the mysteries.

However, to balance this, if our friends who care for us require to be comforted a little after the preceding narrative of narrow liberality, we have the satisfaction of saying, that two brethren in another direction, chief among only some twenty-five church members, became, without the least hesitancy, guarantee for the payment of fifty copies of this paper. And one of these same brethren, had, the first two years of the existence of the work, himself paid for twenty-five copies. May we not say, then; that, if we cannot boast of a great host of subscribers, nor of largeness of soul on the part of all, it is in our power to boast of the liberality of a noble few who are not to be excelled.

In acknowledging the marked liberality of S. H. M., and in cordially making known the new co-operative scheme he has submitted, we have

a word to offer in answer to more than a few brethren who have taken rather a one-sided view of our publishing effort. They speak and argue on this wise: 'Why brother Oliphant is doing well; he is making rich in his general business; and what although the "Witness" of itself is not remunerative.' Now, we have no objection to this rule, provided it is made to apply, not to us only, but to all our brethren who are prosperous in temporals. If those able brethren who take the liberty of judging how liberal we are to be in supporting the work because of our prosperity, will allow us in turn to say what they shall do because they are successful in the affairs of gain, we will strike a bargain at once, and the work will go forward triumphantly. But we can see no reason, no justice, no religion in imposing a tax of *hundreds* upon a certain brother, and of only *one* upon all others, when it is agreed on every hand that all are equally (or at least should be equally) concerned in the maintenance of the work, as well as in its common tendencies.

But enough. It is to us anything but a pleasant kind of pleasure to attract so great a degree of attention to these pecuniary items. Let him who hath an ear to hear and a mind to comprehend, weigh within his own heart whether to be active or inactive under the influence of the facts submitted; and may He who gives true and unerring counsel direct us all to act a wise part both in relation to the "world that now is, and that which is to come."

D. OLIPHANT.

Dec. 7th, 1850.

SPECIAL NEWS.

EVANGELISTS' TOUR—REPORT, No. VII.

Bronte, October 28th.

DEAR BROTHER OLIPHANT:—We embrace the present opportunity of reporting our labours for the past month and a half. So far, however, as our visit to Wainfleet is concerned, we need say little, as the meetings held there have been noticed already in the *Witness*. While there we had the pleasure of seeing brother A. S. Hayden for the first time; and forming a very pleasant although a limited acquaintance with him. He is a brother somewhat remarkable. It is more readily felt than it can be easily described. When he begins to address an audience, all eyes are instantly directed towards the Speaker, and kept there until he is done with them. There is to be seen upon the whole congregation a pleasant, contented, reverential expression of countenance, and when he is about summing up and pressing home the conclusions, he requires no further effort at this stage of his labours but

to say "it is just so, my friends;" and they will believe it. The devotional and persuasive elements largely preponderate in brother Hayden. How much more becoming and effective is the pious and reverential deportment in speaking upon the great salvation, to that of the light, flippant, eccentric smartness that is indulged in by some. The latter may cause the unlearned and giddy to laugh; but the devout and wise are forced to grieve.

We visited Rainham after leaving Wainfleet. Our Baptist brethren there kindly offered us the use of their meeting house, which we accepted. We were there and in the village of Walpole (about three miles distant) for a week and a half. We had nearly the same congregation during this time. The audience was large and very attentive. We held forth upon the most important points of the great salvation in the best manner we possibly could. The bonds and scriptural grounds of Christian fellowship, the importance of christians being united in order to convert the world, and that this devoutly to be wished for consummation could only be attained by returning to the ancient or apostolic order of faith and practice,—were dwelt upon among these good friends. The effect produced we considered good; for often did we hear many of them declare that they knew of no scriptural reasons why they and the disciples should not be united. Neither did we. What we frequently said here, we desire to say to all our Baptist friends in Canada,—they do not know us, neither what we believe nor teach, or are contending for; and just so soon as we get their attention and make known the great truths we are contending for, so soon will the stiffness and apparent suspicion on their part be destroyed, and the distance between us be shortened. In our travels, many is the cheering indication we perceive tending to confirm this conviction. The apostles and prophets are the only Heaven-approved foundation, Christ Jesus being the chief corner stone. To this platform all who fear the Lord will return, and take up their stand.

The effect produced upon the community who favoured us with their presence and attention was also good. Three individuals in Rainham (as already reported) made the good confession, and were immersed by the authority of the Lord Jesus,—and others were almost persuaded to be Christians. We returned by Wainfleet and held some meetings. Our next station was at the Short Hills—a place equi-distant between Wainfleet and Jordan. Three meetings were held here to pretty large and attentive congregations. While here we had the great pleasure of getting acquainted with a few brethren who meet on the first day of the week to break Bread, and to edify one another. These were almost unknown to the brotherhood, and the brotherhood to them. They seem to have met as by accident from distant places. One from Nova Scotia, one from Prince Edward's Island, and Mr. Fisher who takes chief part among them came from England a few years ago. While there he was among the Baptists. How refreshing it is, how very much like the primitive order of things, to meet with brethren in the Lord thus congregating together, and, with the scrip-

tures, teaching, exhorting, and edifying one another by the exercise of the gifts they possess. The conduct of this little band seems to tender a reproof to those who feel justified in absenting themselves from meeting, because there is no preacher. May this little company continue to walk in the fear of the Lord that they may be edified, and in the comfort of the holy Spirit be multiplied.

We left here for Jordan and held meetings for a few days. The brethren turned out well. We were gratified to meet with brother Jones from Williamsville, while about here.

Brother Jones is an individual of no ordinary attainments, and is remarkable in many traits of intellectual, devotional, and social character. In private he is affable, conversable, and instructive; being quite at home on almost every topic that may be introduced. In his company you breathe an atmosphere that inspires one with the conviction that mind is greater than matter,—that the Christian is superior to mere circumstances,—that the distinction that character gives in the sight of heaven is immense compared with that of worldly position. As a preacher of the gospel he is not ordinary,—being fully equal to, or master of his subject. He is a great reasoner, and comes the soonest to his conclusions from his premises of any we ever heard. Perhaps he reasons too much and too close for the benefit of every one in a general audience.—None we think can be brought out to obey the gospel under brother Jones' teaching without understanding well what they are about. When humble Christians residing in comparative obscurity are informed of such brethren, or come in contact with them, they ought to thank God, and take courage—that we not only have the truth of the everlasting God to stand upon,—that we cannot only commend the truth by having our walk and conversation becoming the gospel,—but that our heavenly Father has raised up men who not only can live the truth, but defend it before a proud, unbelieving, and gainsaying world.

The brethren in the Niagara County are very anxious to engage brother Jones for a year to labour in the County and teach occasionally on first days in the churches. By this time we expect that brother Jones has entered upon this field of labour. May he be blessed in his labours, and may many be blessed by them. However this may effect the future workings of the general co-operation, the churches ought to be stimulated to greater exertion when the limited number of brethren residing in that County are willing, and have engaged to do so much.

We held a number of meetings in Bronte after leaving Niagara County. The attendance upon the first day of the week was very good, and the general appearance of things seemed to be encouraging. Our brother W. Bradt, now that he is about to leave this section of country, although he has not seen the efforts made there crowned with much success; has the consciousness that he has done what he could to get the gospel preached to the people.

In leaving here we held meetings in the south corner of the town.

ship of Esquering. This was our first attempt here. It was sowing the seed. We returned to Eramosa and held some meetings while there. We have been in Erin for the last week—have had good meetings. We have baptized two individuals while here.

Your brethern in the Lord,

J. KILGOUR,
A. ANDERSON.

Erin, Nov. 15th, 1850.

Davenport, Iowa, Nov. 2nd, 1850.

BROTHER D. OLIPHANT:—These lines will inform you that last week we concluded a meeting in Monmouth, Warren co., Illinois, at which meeting 63 persons were added to the congregation in that place. Some were reclaimed, some were from the Baptists, and some were converted to God from the world. There was great joy in that village. —Saints rejoiced, backsliders were reclaimed, sinners were saved, and God was glorified. Praised be his great and adorable name, now and for ever. As I came along from home by Tully, brother Church had added 70 to the congregation in that place. Our cause in the West is going forward. May God's Kingdom come in its original power, piety, simplicity, peace and order, and may his will be done by men on earth, as the angels do it in heaven. Let christians live like christians did in the first century, and the preachers preach as they did then, and the cause will succeed.

Yours as ever

JACOB CREATH, JR.

WESTERN EVANGELIST—ITS RESPONSE—In reply to our request for an exchange, made a few months since, the *Evangelist* in Iowa thus politely speaks:—"We responded to your call, Brother Oliphant, upon the receipt of your first package; and in our next issue noticed the reception of the "Witness." We shall continue to send, especially as we get the best end of the bargain by the exchange.

Yes the "far west" is a "mighty country," indeed. * * We have a large and RIFE field here ready to be harvested; but unfortunately we are short in the requisite number of efficient laborers; and for lack thereof, may lose much that, otherwise, might be gathered in. * *

Suppose you exchange CANADA for IOWA. We are much pleased with the spirit and style of your writings, and would rejoice to have you in our midst—by our side—for our right hand,—our HEAD if you please."

✍ The only preliminary necessary to our removal to any portion of the habitable Globe, is, to enjoy the hearty conviction that duty leads the way.—D. O.

ENERGY.

Be **ENERGETIC**. Ah! how we like the man of true energy. He carries all hearts. Nothing stands before him. Does he begin a task?—the thing is as good as done. Does he engage in an enterprise—make up your mind at once that it will be carried through bravely, manfully, and gloriously. **ENERGY!**—Why it's head, hand, muscle and bone. It's the very life, breath, and soul of everything.

Young man, be energetic. We impress, beseech, beg of you, be **ENERGETIC**. You will never make anything without it. Make it your watchword, your maxim through life, never forget it. If you read, think, act, work—fill, cram, drive the thing with all the energy in your power. Otherwise your life will be dull, stupid, without point, plan, symmetry, efficiency or good of any sort. Raise yourself up, then, in your manliest proportion, and resolve that whatever you put your hand to, shall be with a hearty, whole-souled, earnest, stern energy.—This done, and you may go forth into the world a **MAN**.

IMPORTANT CIRCULAR.

To the Brethren and Churches generally within the Province :

At the annual meeting of the Disciples of Christ, held in Bowmanville June 14th, 1850, a resolution was passed organizing a directing committee which should manage the affairs of the evangelizing co-operation, which committee was to be composed of the following brethren:—Bowmanville Charles Lister, J. Simpson, and Ira Van Camp; Oshawa, Wm. McGill, M. B. Stone, and Joseph Ash; Pickering, D. Knowles, R. Berry, and Jordan Post. A meeting of this committee was called on the 4th Dec., in Oshawa, at which meeting several communications from the Evangelists were read; and it was resolved that a Circular be addressed to each church by the Secretary of the committee, Dr. McGill, calling upon the several churches to send into the treasurer, brother J. Ash, all arrears if any in their subscription to the evangelizing fund this year; and to say promptly what can be given to carry forward the begun work during the ensuing year, as it is necessary the Evangelists be paid the balance due them, and that arrangements should be made for next year's operations. The committee earnestly recommend immediate and prompt action. Will every church call a meeting forthwith upon the receipt of this, and communicate to the secretary soon as possible, as there is to be a meeting of the committee shortly, at which it will be indispensable to know

what each church will give, as arrangements must soon be made to secure Evangelists for another year.

The committee fondly trust that no church will plead inability to do something, as much as, or more than, they have done the present year, as so much good has been done by the Evangelists, being as the committee believe only the beginning of far greater good if Evangelists can be properly sustained. Brethren, let it be remembered, that whatever is to be done, should be done at once. The year is almost closed, and there is no time to lose in this urgent and most important business. The secretary will expect to hear from you immediately. All letters should be directed to Dr. McGill, Oshawa.

The committee would embrace this opportunity to state to the churches that the financial condition of the "Witness of Truth" is such as not only to demand immediate payment of all arrears, but also to require assistance, not only in regard to the past, but a more liberal patronage for the future: otherwise it must suffer severe loss and ere long discontinue.

Brethren, shall we have Evangelists to proclaim the gospel, and the *Witness* to bear the glad news of the progress of the Redeemer's Kingdom to the brotherhood east and west, north and south; or shall we keep the means that the Lord has blessed us with, and let them both cease to speak? Shall we then renew our diligence to keep these instrumentalities, mutual helps to each other in the cause, actively engaged in the good work?

Brother Onphant has been requested, and has consented, to take a tour through all the churches immediately, to hold meetings to state the condition of the "Witness," and receive sub-criptions and *donations*; and we hope every brother in arrears will be prepared to pay up promptly, and that all will render hearty encouragement and assistance in aid of the "Witness."

WM. MCGILL, *Secretary*.

Oshawa, Dec. 6th, 1850,

BEAR IT IN MIND.—On account of a contemplated tour, already specified, occupying perhaps months, our next issue will be very considerably delayed. No. 1, vol. vi. will probably not be seen during the month of January 1851.

D. O.

✍ We are negotiating with brother Eaton for his constant co-operation and connexion with us in our publishing labours. There is yet hope that his zeal, faithfulness, and spiritual power can be secured after the present year. No effort on our part will be wanting to consummate this very desirable end.

D. O.