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THE
WITNESS OF TRUTH.

Vol. IV.

OSHAWA, AUGUST, 1849.

No. 8.

WHAT DO WE BELIEVE ?

THE BAPTISTS AND DISCIPLES—THE POSITION WE OCCUPY.

LETTER FIRST.

ELDER DAVIDSON:—MY DEAR SIR,—Your request, made at our brief interview near Columbus, desiring a synopsis of our religious views, is the occasion of my present letter and the letters which may hereafter follow. As nothing like justice could be done to the correspondence on my part without writing more than one epistle, I trust you will not seriously object to this arrangement. No advantage of a party character will accrue to me in thus presenting you with a number of letters instead of one; yet, should you opine differently, please intimate it, and my purpose will be abandoned. I am far from thinking, however, that you will fail to assent most cordially to what is now offered and contemplated.

In order to place before you the real ground we occupy as a religious body, it will be necessary for me to premise a few things by way of reference to the past history of christianity; or rather I might say, the past aberrations from, and abuses of, christianity. You will doubtless concur with me, that in pursuing this course, I claim no more than the Baptists claim when they exhibit to the religious world their views of baptism, the Lord's day, the nature and meaning of ordination, and their opposition to religious nationalities. Well, then, friend Davidson, allow me a fair field, a fair hearing, and a fair tribunal, and without doubt neither you nor I, by this written interview, will afflict each other with religious leprosy; a non-descript malady of which the party leaders of sectarian Israel are most obviously afraid.

Now if we extend our horizon to the time of Constantine the Great, the year of grace 325, looking from that period down to the year of the Christian era that we came upon the stage of action, we discover at

least the following leading attributes in the form of departure from the religion of Jesus as primitively taught—

First, An undue elevation of the ministerial or official function, or if we will understand each other better, an unscripural degree of clerical authority.

Second, A godless union of religion and politics by authority of the state, or what we may call church-and-state-ism.

Third, A nullification of God's word, by councils, creeds, and ecclesiastical courts, ultimating in a mixture of humanisms with the pure inspired text—a mixture which was and is received into the popular faith as implicitly as if the whole were of divine obligation; in other words, a practical rejection of the Bible through the subtle introduction of human teaching.

From the fourth to the sixth century, apostacy steadily increases, and now the Mother of Harlots takes her seat and rules among the nations. Her charms and enchantments enslave the civilized world. She dictates, imprisons, tortures, kills. Cruelties are sport, and death a smiling delight. Her feet trample the neck of kings, and her nod prostrates emperors. The dark ages attest her power and character; and terribly awful is the spectacle of cruelty, iniquity, and tyranny these gloomy ages disclose.

The opening of the 16th century brings the well-marked dawn of light and liberty. The reformatory flame that then burst over the chief nations of Europe, had been kindled previously in England, Scotland, and Germany by such men as Wickliffe, Knox, Jerome, and Huss. But it was not until the brighter rays of Luther, Melancthon, Zwingle and Calvin met and commingled, that anything worthy of the name of reformation was effected. And here, almost immediately, a new feature in the history of the apostacy is brought to view. The old parent Lady, the mother of sects, as well as of proscription and tyranny, has the comfort of being a Queen of queens, and is consoled in her decline by a daughterly family of sects which arise and aspire to parental independency with improvements. Forthwith we have Luthernism in Germany; Presbyterianism in Scotland; Episcopacy in England; and Calvinism distributed in greater or less portions among them. The sect-spirit now fairly developed, sects multiply with the progress of the times; so that three hundred years have given us more than two hundred different sects.

Creeds therefore produce creeds, and these again in turn produce other creeds, until the great Mistress of sects is scarcely able to keep

count of her own relations. They are still multiplying; and new articles of faith, new parties, and new combinations of doctrine and practice spring up before our eyes in this our own day.

The contagion is not simple schism—which of itself is an evil of sufficient magnitude; but almost all sorts of doctrines, conclusions, imaginations, feelings, observances, and practices obtain currency among these diversified ranks which constitute our spiritual Babelism. Now, just here, my dear sir, allow me to develop a prominent and distinguishing feature in the reformation which the disciples plead. *We take the Bible without note, comment, or creed, and reject every species of theology saving what we find in a ‘Thus saith the Lord.’* Partyism, in all its multiplied forms, has its origin in something else than the Bible—in philosophy, in speculative theology, in some description of human authority: we pitch overboard the whole cargo of these adulterated and papalized doctrines, rituals, and bonds of union; simply accepting the creed of Jesus and his apostles in all that pertains to christianity. A human discipline, a written formula, a confession of faith, prescribed by the clergy, we have not, and dare not have, so long as we have the divine Book. Against all such we solemnly and loudly protest. We are, on this point, essentially and most decidedly *protestant*.

While, then, we discard and disown all human creeds, we are, you perceive, not without a creed. The difference between us and our cotemporary professors, of whatever name, consists in this: our creed is inspired, while theirs can only claim a distant relation to inspiration—a relation so distant that division instead of union is the legitimate and never-failing result.

Meantime, in accepting and rallying round the Bible, instead of making a new creed, we regard it primarily as a Book of facts, and not a document of abstract texts for generating opinions or inferences. Now I take for granted that you are familiar with the grand distinction between a fact and an opinion; the one having reference to something that has taken place, for which there is evidence, and the other a mere impression of the mind, for which no real evidence can be adduced. A fact is something done, and is therefore susceptible of proof equal to the strength or truthfulness of the testimony that reports or speaks of it; an opinion ranks no higher in the scale of certainty than an inference or a think-so, and is therefore devoid of that element which makes evident, reliable, or certain. Hence, in this view, while a fact is indisputable and morally demonstrable, an opinion

may be received or rejected at will: for one man's opinion is upon an equality with another's,—the Bishop of Canterbury's opinion as good as elder Davidson's, and elder Davidson's opinion as good as the Bishop's. In this style, then, we cut off all that latitudinarianism which at first thought might be supposed to attach itself to our acceptance of the Bible without a restricting formula.

Now, in pressing around this banner and standard, for the double purpose of destroying partyism and of enjoying the pure faith of the gospel, we are not so full of self-sufficiency as to suppose we are entirely free from the errors which environ us on every side. Hence, then, another peculiarity, of the disciples may be noted. *We are willing to impart and receive instruction by a free interchange of religious views with our fellow professors.* 'The spirit of the gospel, the times, the circumstances that surround us, and the imperfections to which we are incident, make this demand upon us; and hence, instead of framing a splendid theory of liberality, regardless of a corresponding practice, as many that I could name, we endeavour to exhibit our desire to learn others and in turn receive what they can learn us, by an adherence to the genuine liberality developed on the pages of the Christian oracles. It is true, some among us, like some among you, are more or less sectarianly rigid, not so much however in theory as in the department of practice; but still, as a people, we endeavour to follow the apostles of our Lord, by entering into synagogues of all classes and degrees, Jew, Gentile, and Samaritan; hearing and being heard; giving and receiving; repelling darkness by light, and adding to our light if others have it to give; contending earnestly for the truth amid the sternest elements of opposition, and yet gladly embracing whatever divine teaching others can impart to us.

The spirit that animates the parties or sects, properly so called, has a very different unction, and displays a very different species of liberality, either sentimentally or in fact, compared to what has now been expressed. Each sect proclaims its independency, lays down its rules, fixes its centre and circumference, issues its decrees, and henceforth rigidly maintains that it is always right in doctrine, if not wholly so in practice or character. This spirit of sectary perfection and party exclusiveness reaches from the latest made sect to the first and most venerable of all: and, what is a little singular, and worthy of being pondered well, this unfriendly spirit is invariably developed the most perfectly where there is the least religious purity. Rome is infallible; Episcopacy is perfect; the holy Presbytery is never wrong; and I will leave you to

make your own comments upon the various degrees of self-perfection and practical proscription attained and maintained by the host of of sectary establishments of later date. They all have their temples surrounded with barricades and watchman-inquisitors; and no man dare enter save that he is of a certain stature, has a certain complexion, wears a certain uniform, makes a certain bow, and promises never to grow either greater or smaller, or look differently than when he enters.

I speak of partyism and its fruits with all freedom: for I am not a party man, neither do I belong to a party body. This, I trust, will be made apparent in the sequel.

Intending to be more specific, pointed, and particular in my next, I will for the time being allow you to reflect upon these introductory generals and specials, and take my leave,

Bidding you with all due respect,

Adieu.

D. OLIPHANT.

Oshawa, 29th June, 1849.

WHAT DO WE BELIEVE?

THE BAPTISTS AND DISCIPLES—THE POSITION WE OCCUPY.

LETTER SECOND.

ELDER DAVIDSON:—SIR,—I have said that the Bible in the hands of disciples is regarded as a document of facts. Permit me to elucidate and illustrate my meaning in making this declaration; for unless you understand me here, it will be unavailing to proceed.

God, in his good will toward man, has done something for him. Jesus also has done something for sinful man. The Spirit likewise has done something. The apostles too have done something. Now whatever has been done by God—Christ—the Holy Spirit—the apostles—for the rescue of fallen humanity,—is all matter of fact, and the Bible records these things for our instruction and salvation. Hence we view this best of all books as a depository of facts or things, not only divine in themselves, but divinely attested, and to be accredited as beyond all contradiction reliable. Facts, whether human or divine, as you will cheerfully admit, are of such a nature, that, when fairly disclosed, neither our fancy nor our learning, neither our ingenuity nor our subtlety, can subtract from their strength or make them void. The only possible way either of wresting their power, or of perverting their importance, is to conceal them, either by philosophy or some

species of sectarianism. Take the following items of fact as a sample of what I mean :

1. " God sent his Son into the world."
2. " Jesus came into the world to save sinners."
3. " He died that we might live."
4. " Him hath God exalted to be a Prince and a Saviour."
5. " You (apostles) are my witness."
6. " Whosoever heareth you heareth me."
7. " Go—preach the gospel to every creature."

These, my friend, are facts clearly developed to us in the oracles of the new institution, and are therefore incontestible, having God's own testimony both to reveal and confirm them. And should you be desirous of knowing the use we make of these facts, as well as others found on the pages of the sacred Book, you may be led partially at least into the secret by these hints which follow :

1st. There is first the fact, which is equal to saying that something has been performed.

2nd. There is the testimony of the fact, or the telling to others what has been done.

3d. The reception, belief, or accrediting of this testimony, or what is called faith.

4th. Obedience and the formation of character through this faith or belief of testimony.

I doubt not you will perceive the chain of things that I have attempted to present. God does something for us ; what he does we call matter of fact ; he appoints vouchers or witnesses to tell what he performs ; what these witnesses affirm is properly called evidence or testimony ; evidence, whether inspired or human, calls for credence or faith ; reformation or amendment of life grows out of faith or the accrediting of God's testimony. The whole, indeed, is of God, and therefore God-like and divine :—for it is God who first acts : God who chooses vouchers : God who inspires them to speak spiritually and deliver divine testimony : God, ultimately, who is pleased to dwell both in him and with him who receives and obeys the testimony thus divinely adduced. It may be said, then, " God is all in all" in this arrangement.

We are therefore a peculiar people by reason of placing our hopes and resting our joys upon facts, and the meaning and power of facts, rather than the popular dependence upon opinions, feelings, phantoms, and dream-begotten notions whom no man can describe, or explain

whence they came, or tell with certainty whether they lead. The heterodoxy of this sentence will probably require a long penance, or the more powerful purgatives of a protestant purgatory, in order to efface the guilt so boldly disclosed; yet, since you also, with the true blue populars, are a despised Baptist, perhaps you may still "hear me of your clemency" until my story is told.

The new institution or Christian church, permit me to say, is, both in its origin and its upbuilding, an institution of fact; and inasmuch as the apostles established it by doing precisely what Jesus instructed them, in word and deed, every portion of this sacred edifice can be set forth, proved, and exemplified, so that the student of the apostles' doings, delineated in the divine Book, may be thoroughly versed in all that pertains to the house of God, without borrowing from St. Augustine, St. Calvin, or St. any body else, Catholic or Protestant, ancient or modern. In other words, the Christian institution is developed and described in the Christian scriptures—the only inspired and infallible writings; and hence these writings are the only pure source of information in all that relates to the new and spiritual institution. What I mean by calling it an institution of fact may be exemplified in few words:

1. Christ gave authority to his messengers the apostles to establish such an institution as the Christian church. This is a fact—one that you admit.

2. The apostles did obey their Lord, and established the church, being governed by the authority of Christ. Is not this another fact that obtains your acquiescence?

3. The apostles founded and perfected the Christian church by preaching, illustrating, and enforcing facts. This I denominate a third fact; but you perhaps may be inclined to set it down as an assertion of my own. But in due time, if necessary, I will be ready with a full suit of proofs in support of this assertion.

In preaching the gospel, then, and converting men to the Lord, we simply enquire, *How did the apostles preach—how did the apostles act?* This, elder Davidson, is a cardinal point and a cardinal peculiarity; and as I will have occasion frequently to draw your attention to this fundamental difference between us and others, you may fix your eye upon it as a central and capital rallying point. My dear sir, could I write the above query in letters of gold, and give it to some spiritual Napoleon, to be inscribed on a banner to be carried in triumph throughout all Christendom; for every eye to see and every mind to

contemplate, I am of opinion that the pope and all his cardinals, and every bishop, and all man-made priests, and the whole fabric of multiplied sectarianism, would not have a "local habitation or a name" in twelve months from this date. It may be that I am expressing too much sanguinity; but if so, I at the same time show how greatly I prize the question above propounded.

The truth is, that in these days of opinion and partyism—of litigation and variance—of pride and priestly rule, the apostles, with all their teachings and actions, are mostly if not wholly left in the shade; or if at any time one of them is permitted to come forward to deliver his testimony, he must stand upon some theological wheel, in the presence of two or three scientific-inquisitors, ready to set their machinery in motion when he has uttered a text to grind into divinity for a particular purpose—which, at the same time, hurls the man of inspiration from the presence of these masters of ministerial artifices.

It is to the apostles that we look and to the apostles that we listen for "the glorious gospel of the blessed God"—"the gospel of the grace of God"—"the gospel which is the power of God unto salvation." To preach and teach this gospel, we ask not what saith the Catholic Fathers, nor the Protestant Fathers, nor the Baptist Fathers; but we ask what saith the Disciple Fathers, viz.: the Twelve Apostles, chosen from among the disciples by Jesus himself—the only Fathers to whom any man or class of men can lawfully apply for things spiritual and obligatory under the reign of Prince Emmanuel. "Believest thou this?" Then why talk of Peter Waldo, or John Gill, or Archibald McLean, or Robert Hall, or Andrew Fuller, or William Jones as Fathers in the Christian Israel; and why speak of the creeds they have written, the bonds of union they have made, the stakes they have set, and the exclusive customs they have introduced?

Good men were these, and a great harvest of good has been produced by their labors. I would not, were it in my power, subtract a single gem from their crowns of honor. But they lived too late to exercise rightfully a single particle of ecclesiastical authority. For allow me here to affirm, that notwithstanding all the boasting of the Baptists that they are free from the trammels of usurping ecclesiastics, not a few of them (I rejoice not all) are still "entangled with the yoke of bondage" originating in the authoritative greatness of the great men of the Baptist ranks. True, indeed, a number of the intelligent Baptists have little use for these shackles, and a few have entirely disowned them; among whom, may I hope, is friend Davidson; but unfortunately our

friends the Baptists, as a whole, are not fully disentangled from the rivets and fetters gathered from the fragments plentifully scattered by the old bishops. That you may not misinterpret this plain speaking, permit me to add, that the Disciples as a people have not as yet attained to the perfect rule in this department, and require still to learn both greater liberty and greater strictness from the apostolic example. Hence, if you can impart to us a share of liberality or its opposite, according to the Book, it will be received in good part, with many thanks for the favor. We are desirous, not to "hold fast" to any of the imperfections which may have been imposed upon us by the corrupt influences everywhere meeting us, in this age of "evil communication," but we desire only to "hold fast that which is good."

But you will ask, what, in our view, did the apostles preach—how act? Granting that they were and still are exclusively authorized to preach and teach infallibly, of what did their gospel consist? Paul will speak upon these questions, if you will permit him, while writing to his Corinthian brethren, when he refreshes their memory by relating what he at the first had declared to them; and should further light be required, we may call upon Peter, who is always ready either to speak or to act for his Lord and Master.

Turning then to the first letter that Paul wrote to the disciples he had made in the city of Corinth, fifteenth chapter, we find him reminding them of the same gospel he had formerly preached—which they had received—by which they were saved, provided they kept it in memory. He intimates that he formerly declared to them these facts:—1. That Christ died. 2. That he died for our sins. 3. That he was buried. 4. That he rose again from the dead. 5. That he was seen by hundreds of witnesses after he arose. 6. That all these things were according to the predictions of inspired prophets. The apostle sums up by saying, "So we preached, and so you believed." Paul therefore preached facts, and the Corinthians believed them. From this account we learn, that first there were facts; then witnesses of these facts; next faith in these facts.

Now when they accredited Paul's testimony or preaching, they were prepared for obedience; and we have only to ask the same question that Paul asks in the first part of this letter, in order to show that they did obey. "Were you baptized in the name of Paul?" asks the apostle—showing that they had been baptized, although not in Paul's name. May we not conclude, therefore, that Paul's gospel, in addition to the items above mentioned, included what is found in

Peter's gospel when he taught the Jews to "repent and be baptized." And as Paul exhorts the same brethren in Corinth, saying, "Watch ye, stand fast in the faith, be strong," are we not justified in affirming that his gospel, while it embraced all that has now been mentioned, also contained what Jesus enjoined upon the preachers to whom he gave a special commission, saying, 'Teach those whom you disciple to observe all things whatever I have commanded.' Hence, the gospel, when exhibited as found in the new oracles, consists of three departments of fact:

First—the things that relate to Jesus Christ; his coming, death, resurrection, exaltation, and coronation.

Second—the things that relate to the sinner's pardon—the means of present remission and immediate enjoyment, embraced in hearing, receiving, believing, and obeying.

Third—the things that relate to a "continuance in well doing," or a faithful perseverance in the ways of righteousness, in order to eternal life.

I have still much to say, but must here make a pause. Meantime, if you have anything to offer, either by way of approval or criticism, permit me to say there is both room and freedom. It is truth, not partyism, we love to uphold; and the peculiar gems of truth are worthy of all acceptance wherever they are found.

Yours in the gospel hope,

D: OLIPHANT.

Oshawa, 13th July, 1849.

GOOD—BETTER—BEST.

A GOOD ANCHORAGE.—At the late annual meeting of the Congregational Union of England and Wales, a resolution was passed tendering the thanks of that body to the Rev. Dr. Campbell, for his able services in editing its publications. In replying thereto the Rev. gentleman said:—"One thing he wished distinctly to intimate, while the magazines were under his care, they need fear nothing from Germany. He discarded all such speculations. He had burned, he might say, reams of a speculative nature. He had dropped his anchor in Westminster, where he found matter in abundance in the Confession of Faith, in the Shorter and Larger Catechism—shutting out chapter xiii., on the province of the civil magistrate. He had toiled to feed the spirit of the churches, and to fan the flame of a missionary spirit, both home and foreign—to generate and nourish a strong, a generous, and magnanimous public spirit."—*Puritan Recorder*.

A "good anchorage" is a spot where, in nautical phrase, there is "good holding ground"—where the anchor will hold fast and not

"drag" It is very evident that Dr. Campbell had dropped his "anchor" in the wrong place, notwithstanding his abundant contentment. "Chapter xiii." proved rotten ground, where the anchor would not hold.

A BETTER ANCHORAGE—The good Doctor should have weighed anchor, and sailed on a little farther. In *Baptist Bury* he would have found not only deep water, but also a sound bottom, and excellent "holding ground." He would have had no "chapter xiii." to trouble him; for Baptists have ever held that "the province of the civil magistrate" is altogether worldly, and that, as a magistrate, he has nothing to do with religion but to let it alone. Besides this, he would have unlearned all the traditionary teaching about the Abrahamic Covenant, the church-membership of children, &c. &c, which is contained in the "Confession of Faith," as well as in the "Shorter and Larger Catechisms," and which form the foundation of National Churches. He would have seen that a consistent profession of the spirituality of the kingdom of Christ required the abandonment of Infant Baptism.

THE BEST ANCHORAGE OF ALL—Dr. Campbell, we believe, is a man of enlarged and liberal views. He is fond of true independency. He thinks for himself, or thinks that he does. He dislikes the trammels of sectarianism. It is, therefore, the more wonderful that he "dropped his anchor in Westminster." Why did he not rather say—"Let names, and sects, and parties fall?" It is easy to talk about "fearing nothing from Germany;" but, in our opinion, the attachment of human creeds and forms of expression has produced that state of things, theologically considered, against which German neology directs its vigorous and successful attacks. Had the inquiries of divines been conducted in a more free and independent manner—had they studied the Bible more, and systems less—had they thrown off the trammels of technicality, and preferred truth to orthodoxy, at whatever risk, the ravages of neology would have been far less extensive. Yes—the word of God is the *best anchorage*. When a man "drops anchor" there, he has no occasion to "shut out chapter xiii." All the chapters are sound and good. There is safe "holding ground" in every direction.

Christian student—beware of "dropping anchor at Westminster" —or at Lambeth—or at Rome—or at any intermediate place. Do not learn christianity from the pulpit, or the Lecture-room—and then ask the Bible to confirm your sentiments. Learn how to read the word of God—compare scripture with scripture—exercise your common sense—above all, reverently enquire into the "mind of the Lord," and pray for the "wisdom which is from above." Conducting your researches in this manner, you will probably find that no creed, or catechism, or confession, exactly and fully expresses the views which appear to have a divine sanction; and word-mongers, wedded to tradition, will be apt to shake their heads at you:—but you will "know the truth," and "the truth will make you free."—*Baptist Register*.

Our Montreal cotemporary has cast anchor in the proper place. **It**

is most refreshing to find this intelligent and scriptural spirit among our brother Baptists, for whom we cultivate a higher respect and a greater brotherly regard than they do for us. We bid them God speed in cherishing and expressing the above liberal and biblical views. Truth will yet triumph.—ED. WITNESS.

From the New York Observer.

DISCIPLES—ON FIRE!

I saw several lately in a blaze.

1. One had been set on fire by the love of the world. Sparks and coals and brands from the world had fallen upon him, and then he was a burning. I had seen him when it was thought he was incombustible. I knew of his saying publicly, and before some hundreds of the people, and in the most solemn manner possible, that though the world had burned him badly, it should do so no more; and that he would guard every spark that should fall upon him. And he kept his purpose well for a while, and put out many coals that were near him, and had nearly set him on fire! But the moisture of his good purposes got dried up by a drouth, and he became capable of ignition, and when I saw him he was fairly on fire! I do not think the fire was so hot as it had been before he gave the pledge above-named; for then, from cellar to attic, he was all in a blaze. But there was fire enough now. And I was sorry to see it, for as one burning house is very likely to set its neighbor on fire, so one on fire with the love of the world, is very sure to encourage a very hot fire all about him. The worldly blaze up very fiercely at the sight with the same kind of fire, and so get very badly burned. Besides that, the disciple himself gets very badly burned too.

Before the fire was fairly quenched

2. I fell in with another disciple on fire. Anger was the cause. I had known something of an *old* volcano, but I thought its flame had all gone out; for there had not been seen even smoke for a long time. Enough had been to quench it utterly. And some things had been done publicly which it was thought, and hoped, would prevent re-ignition forever. But there was not smoke only, but fire, and a blaze even, when I saw him. And at that time the fire was so hot, though a couple of powerful engines, Reason and Conscience, were playing copiously upon it, it was hardly subdued. Indeed, it was not till a still more powerful engine, the Lively Oracles, had been brought to bear, that it was fairly got under. I saw what a sad ruin that fire occasioned. It caused the various elements of Christian character to be sadly scorched and blackened; some thought there was not one stone left upon another of that godly edifice, but I could not go so far; though I did think that if such a fire should occur, only a few times more, one would have to stir about among the ashes very vigorously to find any thing left to show that a Christian ever stood there.

While I was pondering the case above, and ruminating upon others like them, I fell in with

3. Another disciple in a blaze, and the fire was just as unlike as possible to that I saw in the other above described. He was on fire with love and zeal in promoting the kingdom of Christ. I had seen the man when there was not a spark of such fire in him, any more than if he had been an ice-berg from the Polar Sea. I would not say he had not been scorched by such fire, as it was blazing in others, for I think he had been. But it had never set him on fire. Every live coal of that kind which had fallen on him had been quenched. But at last one, thrown by an unseen hand, caused a visible spark, and then I saw he was all in a blaze. And, sad as I was at the other sights above described, delighted I was to see this disciple so well on fire. It was a sight to see in what a blaze Satan was to put this fire out. He tried his power upon the first spark, but he could not smother it; and the more the fire burned, the more he burned to quench it, and set every friend of his, that could handle a bucket, and had a heart for such a work, to the business. But he only got scorched for his pains; and a scorching considerable it was to him that the water he threw seemed often to turn into oil, and made the flame stronger and brighter.

It was good to see this disciple on fire, because he set others on fire also. He threw sparks and coals in all directions. I fell in with divers disciples, who told me that it was he who set them all a blazing. Indeed, he did not seem content with any thing short of making just as wide a conflagration as possible.

It was a comfort also to see such a disciple, inasmuch as the fire in him made him resemble very closely the Great Unseen, who had set him on fire; and because it gave him likeness to mighty millions of invisible beings who have a similar, only higher, flame of love and zeal in serving God and doing good.

It was a comfort too, because that fire was doing a very blessed work in the disciple's own heart. It was consuming many hurtful lusts and passions, and other trash, that had been finding lodging in the soul only to do it injury. It was a fire that purified. And I could not but very pleasantly consider that, if that fire kept on blazing strongly and clearly, it would cause the soul to be so thoroughly cleansed from all evil, that a sweet voice from the pure regions above, would, in due time, say, "Come up hither."

Now it is no great affair to know what to do when a disciple gets on fire. What is the kind of fire? That is the main question. Has covetousness, or pride, or anger, or any other hurtful passion set him on fire? Then out with every agency, for conscience' sake, bucket and engine, drops and showers; above all, let the "Lively Oracles," that famous extinguisher, play upon him. Do any thing and every thing that can be done to quench the fire. You cannot be in too much haste or earnestness to put out such a blaze.

But if sparks of divine love have kindled him, and he is on fire in the sense that all true saints are, then pitch into the flame every com-

bustible you can lay your hands on. Especially bring again the Lively Oracles, which, though putting out other fires, is the best in the world to make this fire burn gloriously. Play upon him copiously. Keep him on fire, and in the fire of such a flame. And if he should keep on burning thus till death and forever after, there would be no cause for alarm.

SIMON.

DOCTRINE AND DISCUSSION OF UNIVERSALISM.

(Continued from page 157.)

2ND PROOF TEXT.—Mr. Lavell introduced 1 Cor., chap. 15, as his second proof text. It appears from this chapter, that some among the Corinthians (even the brethren), denied the resurrection altogether. The apostle in order to establish this important doctrine in the mind of his readers, goes into a lengthened account of its extent and its effects upon its subjects. 1st. With reference to its extent, the apostle says: "For as in Adam *all die*, even so in Christ shall *all* be made alive." 2nd. As to its effect we learn, As those who are raised *in Christ*, we are justified in saying that they will be raised free from sin: "If any man be *in Christ*, he is a new creature." 2 Cor. v.: 17. The phrase "in Christ," is used about forty times in Scripture, and always applied to those who are justified from sin! 2nd. Paul declares that "as we have borne the image of the earthy (and *all* bear the image of the earthy) we shall also bear the image of the heavenly." 3d, "It is sown in *dishonor*, it is raised in *glory*." 4th, "It is sown in *weakness* it is raised in *power*." 5th, "It is sown in *corruption* it is raised in *incorruption*." 6th. We shall *all* be changed, (yes, even some of his Corinthian brethren whom Paul told to "awake to righteousness and sin not, for some have not the knowledge of God, I speak this to your shame") that is "the dead shall be raised *incorruptible* and we shall be *changed*." (What becomes of the partialist phrase "no change after death," if Paul tells the truth, which shall we believe?) We go for Paul and the Bible!—our Partialist friends may go for whom they please, with all their *home-made* Scripture! So much for the extent and effects of the resurrection; the former is *universal*, the latter, *glorious, sublime, holy*.

Mr. Lavell proceeded to notice some of the results and triumphs of his reign and kingdom. 1st. He is to conquer death: "Death is swallowed up in victory."—This agrees with the words of our Saviour, when speaking of the resurrection, and of those who are raised. "Neither can they die any more." 2d. He is to put down all rule, all authority and power, (that is all *opposing* rule, authority and power) not excepting the *devil* and his power, whatever they may be. "That through death, he might destroy him that had the power of death, that is, the devil—Heb. 2: 14. "For this purpose, (will it fail?) was the Son of God manifested, that he might destroy the works of the devil." 1. John, 3: 8. 3rd. "The *last* enemy shall be destroyed—death!" The *devil* and all his works, the *grave, sin*, and *all enemies* shall be

destroyed—*death* being the last enemy shall be “destroyed.” What will hinder the holiness and happiness of all mankind, if *all* his enemies are destroyed? Can friend Oliphant tell? 4th. All things shall be subdued unto him, “then shall the Son **ALSO** himself, be subjected or subdued unto him, that put all things under him, that God may be **ALL IN ALL!**” After all have been subject unto Christ, then Christ is to become subject unto God. Hence the word *subject*, does not convey here *any* idea of misery, but of happiness. The word *also* debars the popular cavil that some are subdued in one way and others in some other way. All must be happy, for they will be subdued to the mild and peaceful reign of Jesus Christ.

On the 26th verse, Dr. Clarke says, “Death can only be destroyed by a general resurrection; if there be no general resurrection, it is most evident death will retain his empire. Therefore the fact that death shall be destroyed, assures us of the fact that there shall be a general resurrection; and this is proof also that after the resurrection there shall be *no more death!* “Death is swallowed up in victory.” Hence the Apostle exclaims. “O death, where is thy sting.” And immediately he adds, “The sting of death is sin!”—What more, my friends, could be said? All that bear the image of the earthly, are to bear the image of the heavenly. *All* are to be made alive *in Christ*—not come up *out* of Christ, but all who go down to the grave *in Adam*, come up, or are made alive *in Christ*. All are to be raised *in power!* **GLORY!!** and **INCORRUPTION!!!**

In these proof texts there is the most perfect harmony. Over the whole there rests a flood of light and truth, that can never be removed; and though the heavens and the earth may pass away, not one jot or one tittle of God’s word shall pass away until all be fulfilled; until the ransomed millions of the race of man shall unite in one general anthem of praise; until “Every creature which is in Heaven and on the earth, and such as are in the sea, and **ALL THAT ARE IN THEM** (are) heard *saying*, Blessing and honour and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever.”

OBSERVATIONS AND CRITICISMS.

After the murmurs and comments of the *Messenger & Advocate* in relation to our extra boastfulness in noticing the oral debate, it would seem consistent to hear something of a modest tone from that region. We all think it does not become satan to rebuke sin, nor a man who wears a brazen face to despise another for boldness. But it so happens, by the volatile laws of human nature, that the person who complains most of a certain sin is not unfrequently the most addicted to it himself. On nothing was Napoleon more eloquent than when declaiming against ambition and tyranny; and Bacon could eulogize truth and denounce hypocrisy even while yielding to whole sale bribery and detestible falsehood. So human nature works. Nothing better may be expected. If therefore our disputing friend desires a mono-

poly of the boasting department, and practically enters a plea for the exclusive privilege of expressing a first best opinion of his arguments and cause, we have no serious objections to compromise any claim we may have in the affair aforesaid.

Allowing, therefore, our friend of debating memory to have and to hold a legal copy-right of all the boasting necessary to the end of the chapter, let us gravely and cheerfully attend to the preceding development of Universalism. A few words only are necessary.

It appears that the gentleman's second proof-text is the fifteenth chapter of first Corinthians entire. This is something new; but by no means alarming. Indeed had the gentleman produced it in this manner while the debate was in progress, it would have been too profitable to us, and too profitless for him: for the writer of that chapter, at its commencement, impressively brings to the recollection of his brethren in Corinth the same gospel that he announced to them when at the first he visited the city, and repeats the precious truth that they were saved by this gospel, if indeed they retained it as they had received it. This at least proves that Paul and his Christian friends in Corinth were not Universalists: for no Universalist is saved from sins on earth, because, according to his creed, all men are sinners, believers and unbelievers; and no Universalist is saved from eternal condemnation, because, in his confession of faith, there is no such thing from which to be saved. It is not common to save a man from being drowned where there is no water to drown him! and it would not be among the things of consistency to believe in saving men from everlasting destruction when there is no such destruction from which to be rescued. Since, therefore, these Corinthians, upon the principle they had been Universalists, could not have been saved from sins temporally, nor saved from sin and ruin eternally, it was good policy on the part of our friendly disputant to pass this portion of the chapter in silence; but it is not so honest for him now to aver that the whole chapter was his proof-text.

Still, we are pleased that he places his finger upon a part of it, and quotes, approvingly, "As in Adam all die, even so in Christ all are made alive." It would then appear, that as men die in the first Adam they shall be raised in the second Adam; if holy and happy when they die in Adam the first, "even so" or in like manner shall they be made alive or quickened from the dead; but if unholy and unhappy when they die in old Adam, "even so" or in like manner they shall be made alive or quickened from the dead in the new Adam. The apostle brings be-

fore our eye a pair of balances : the adversary weighs down the one scale with old Adam and all his posterity, saint and sinner, just and unjust ; but Christ touches the other scale and raises up the first Adam and his whole family from the grave "even so" as they went down, saint and sinner, just and unjust.

But we understand the apostle to be speaking with the idea before him that some among the brethren in Corinth denied the power of God to raise the dead, hence affirming that "there is no resurrection ;" and the apostle is therefore combating this erroneous and pernicious doctrine. Let the context speak for itself :—"But now is Christ risen from the dead, and become the first-fruits of them that slept : for since by man came death, by man also came the resurrection of the dead : for as in Adam all die, even so in Christ shall all be made alive." Christ, then, being risen from the dead, is presented as a pledge of a universal resurrection from the regions of death ; and here the word "for," twice repeated, follows in connection : "for" says the apostle, since by the first Adam came death, by the second Adam came also the rising again from the dead : "for" as in the one Adam all are subject to death and all die, even so in the next Adam, who is a quickening spirit, shall all be brought to life again. And as if anticipating every cavil, he stereotypes the meaning by adding this language—"But every man in his own order : Christ the first-fruits ; afterwards they that are Christ's at his coming," and they that are not Christ's at a later period still ; "for the dead in Christ shall rise first."

Our interpretation will at least make sense ; for if we place our definition in the passage as a substitute for the apostle's language, it will read tolerably. Let us try :—As in Adam all go into the grave, even so in Christ all shall again come up out of the grave. Now let us see how friend Lavell's rule will operate :—As in Adam all die unholy, even so in Christ shall all be made holy : every man in his own order : Christ the first-fruits of this holiness !!! afterward they that are Christ's made holy at his coming !! Alas for the bold blasphemy of a system that converts Jesus into a sinner, and makes him holy in his own grave ! O Universalism, you will not only "dash" your head "against a stone," but you will also rush lawlessly into the dark sepulchre of profanation and bury yourself among grim skeletons monumental of rebellion against the voice of Heaven.

The repeated triumphs concerning the honor, power, glory, and incorruption of risen bodies, may be disposed of in a few sentences. The power, glory, incorruption, and spirituality of all who awake at the

command of the Son of Man, cannot be doubted by any man who believes in the sacred word; but admitting that all sinners raised from the dead shall arise in the power, glory, incorruption and spiritual body of Satan and his angels, what proof is afforded in this admission that they will enjoy holiness and happiness? We readily admit that all men shall be raised in power, in glory, in incorruption, in spirituality; but this power, glory, incorruption, and spirituality, instead of imparting happiness to the religious rebel, will only augment the bitterness of the remorse and the acuteness of the anguish of the everlasting separation from the power, glory, and spirituality of those who are with God and the Lamb. We shall leave these periods in their unprotected simplicity, to see if any Universalist, far or near, will take up the subject in logical style.

There is only one more point worthy of argumentative notice. The gentleman quotes 1 John iii. : 8, "For this purpose (will it fail?) was the Son of God manifested, that he might destroy the works of the devil." The apostle here, as in all other places, is entitled to our faith. It is a "wholesome doctrine and very full of comfort" that the beloved John declares. Christ was manifested to destroy the devil's works, and this manifestation of Christ was not in vain, as will be seen by a reference to 2 Tim. i. : 10, where Paul affirms that "he hath abolished death, and hath brought life and immortality to light through the gospel." "Now is the prince of this world judged," said Jesus himself. The work is done. Paul speaks of it in the past tense. It cannot then "fail." If, therefore, Jesus has already vanquished death, and brought to us spiritual life and immortality, and yet we have so much sin, so many sinners, and such floods of misery and mortal suffering, will our Universalist friend please reveal to us the promises which may warrant the conclusion that Christ will dispense holiness and happiness to all mankind upon new principles and new modes of procedure?

D. OLIPHANT.

THE WORD OF GOD.

No. III.

5th. It is perfect. The very title plainly teaches this truth to every reflecting mind. Emanating as it does from the fountain of all perfection, wisdom, and goodness, it would seem as though this position must command the assent of every intelligent person. Nothing could be more impious than to assert that God could not, or would not, give a perfect revelation of his will to man, after what he has taught concerning his designs in the Bible. But, as we have an ulterior object

in view, which will be presently made manifest, we shall be at some pains to fortify this by some positive and direct testimony. As one passage is as good as a thousand when it is directly to the point, we will at this time only give David a hearing. "The law of the Lord is perfect." This position is, then, sustained by divine evidence; and we shall now proceed to show that—

6th. *It converts.* In proof of this, we will hear David still farther; for only a part of his testimony is given above. "The law of the Lord is perfect, converting the soul." This shows plainly that my proposition is true. But we will now give a greater witness than David a hearing. The Messiah taught that men were to be sanctified by it when he prayed—"sanctify them through thy truth; thy word is truth;" and the distinguished apostle to the Gentiles, taught that "it is the power of God into salvation to all those who believe," and hence told the Corinthians they were "saved" by it. But as some may think that the "gospel" as it is here termed is not the word of God, we will introduce Peter's evidence as given in his second epistle. He there teaches "this is the word which by the gospel is preached unto you;" and Christ said "you shall know the truth, and the truth shall make you free," and he before affirmed the "word" to be the "truth." From all these passages we learn three important truths in relation to the word. 1. It converts the soul. 2. It sanctifies. 3. It saves.—Now we have before learned that it is perfect, hence we must admit that it is the perfect means for the conversion, sanctification, and salvation of men; and if it is perfect, it precludes entirely the idea of something extraneous to aid and assist it, for that would be to confess that it is imperfect. If it is perfect it requires no aid, and consequently must be adequate to the accomplishment of the great end designed to be attained by its introduction into the world.—More in due time.

J. M. SHEPARD.

Pompey, July, 1849.

A TOUCHING AND STIRRING APPEAL.

DEAR BROTHER OLIPHANT,—I look upon every intelligent Christian as a reformer in church and state. I mean not that he is fond of change for the sake of novelty—that he is "every thing by turns, and nothing long;" but, that he is by profession, and by practice, a promoter of improvement in every department of society. His aim is, perfection—first, as regards himself—last, as regards the whole human race!

In respect to reform in matters of state, I have only at present to say, that, until all the institutions and laws under which man is placed, are in perfect accordance with his nature and destiny, there will be room for improvement. Meantime my attention is occupied with reform in religious matters,—not with religious reformation in general, but with one branch in particular. For any thing I know to the contrary, we need to reform considerably in reference to our practical regard for "the rising generation." Might it not therefore be useful to urge attention to the noble enterprize in which the Ohio brethren are at

present engaged—the object of which is, “the training of youth for the kingdom of glory?” No argument, I trust, will be necessary to induce us to lay right hold of this subject. I incline to think, that the *heart* of one who needs to be argued with in such a case—“is not right in the sight of God.” Still, a Christian may acquire bad habits; and I fear we have been so accustomed to prove *all* things, that in some instances, *logic* may be needed to show, that the church should hold forth the word of life! Is there not in every right hearted Christian something like a *spiritual instinct*, by which he decides, in numerous instances, what is, and what is not, in accordance with the mind of Christ,—a constitutional relish for the things of God? Who does not at once feel that the object of the Ohio brethren is one which the Lord approves? Is there any room for debate here? and if we admit—which we must—that the object is truly Christian, and the means appropriate, shall we not at once conclude to co-operate, and set to work in earnest? To the brethren in Ohio the simple approval of their project by the brethren here would probably be encouraging; how much more our hearty co-operation.

But while the encouraging of brethren is good, something better still is to be kept in view. The *Great Overseer* is watching us. Our motives are carefully observed and noted. By and by, he will address some as good and faithful—others as wicked and slothful. *Now is the time to secure his approbation.* The night comes when no man can work. Soon the door will be shut, and the scene closed. Fathers, arise. Mothers, awake. Call upon the name of the Lord. Look to Jesus, the lover of men—the lover of children! Think of what he said and did, while on earth, in reference to “little ones.” “Suffer them to come to me,” said he, and shall we not urge them to go? Who would not thrill with joy to see his offspring in the arms of the dear Redeemer!

“O! how benevolent and kind
Was God’s beloved Son!”

and, all glory to his name, he is still the same. We are not straitened in him, but in our own narrow selves. But shall we *remain* wrapt in indifference or selfishness? God forbid. Let us expand with the benevolence of God, and be co-workers with him in reclaiming a lost world. And how can we labor more effectually than with the young? Let us then enter with spirit into the work of “training the young for the kingdom of glory.”

I know of one church (in Framosa) which has nobly gone into the work without waiting for an example. May it speedily be imitated by all who are behind, and may we all enjoy the blessed consciousness, that, to promote the cause of truth and holiness, *we are doing all we can.*

June 18, 1849.

O.

CHRISTIAN COMPANY.

Wainfleet, June, 1849.

DEAR BROTHER OLIPHANT,—Having returned from the interesting

meeting recently held in Oshawa. I desire to express my reflections produced on the occasion. I think we were unanimous in pronouncing that meeting the best we ever witnessed in the province. The unity, zeal, intelligence, affection, and devotion manifest on the occasion contributed in rendering it a desirable resort. We all feel happiest in the family to which we belong. When separated, unpleasant emotions arise. A child thrown into a solitary wilderness, where "beasts of fiercest nature prowl," feels disconsolate in his gloomy abode. So the Christian—the meek and humble disciple of the Saviour—longs for deliverance, and earnestly desires to meet in joyful company the glorious band of saints, who, while separated from each other, are exposed to the assaults of the adversary, seeking to destroy the timid and wavering heir of immortality. While the sons of Belial remain scattered, their power of doing evil is quite limited; but when united they present a fearful phalaux.—bold, dark, and destructive as the apocalyptic locusts. (See Rev. 20, 9.) So with 'the children of the kingdom.' When assembled from various divisions of the earth, courage and zeal are produced, comfort is imparted, hope and love are strengthened, and acquaintance is extended—by which we are reminded of the glorified spirits above, "in joyful troops advancing," singing praises in strains of harmony to God our Saviour, who gave us the means of all these enjoyments. When deprived of the society of the faithful, I am unhappy; but possessing it, I am happy. How desirable that we should, at stated periods, meet together for mutual edification and encouragement. Acquaintance is necessary in order to "unfeigned love of the brethren;" and the formation of acquaintance requires assembling "in heavenly places in Christ Jesus." To a mourning soul overwhelmed in woe, the songs of the Christian congregation are soothing and healing—dissipating seasons of despair, and imparting consolation to the child of sorrow. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

"Lonely pilgrim, now repining,
Shed no more the flowing tear;
Lo a crown above is shining
Glorious hope the saint to cheer."

The apostle John says, "and I looked, and lo! a Lamb stood on mount Sion, and with him an hundred and forty-four thousand, having his father's name written in their foreheads." What a glorious company! Who would not desire union with those heavenly harpers, vibrating praise to the author of their salvation. But, ah! a little onward a sentence declares the character of this celestial assembly.—"And in their mouth was found *no guile*, for they are *without fault* before the throne of God." Do we desire to appear in this magnificent confluence? If so, we must be without guile—without *fault*.

The church of Christ with its praises, its teachings, and its songs of melody, has charms for me. I care not what scoffing infidels say—the church as depicted in the sacred writings is the most beautiful object on earth. The apocalypse describes its superior magnificence

in few words, "And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints."—Rev. xix. : 8. This fully exhibits the matchless appearance of the church in terms more brilliant than those employed by the readiest pens or most eloquent tongues. The character of the church is clearly shown by this passage. The fine linen is the righteous actions of the saints. Compare with this the deeds of pagans, Mahometans, and infidels, and we shall find their clothing to be—not fine linen clean and white—but polluted garments rolled in blood" O that we may wear the "robes of righteousness!" Let us then practice holiness, and press towards perfection. Let us often come together, for in so doing we shall be refreshed. The daughters of Israel came weeping to Jesus' tomb, but returned rejoicing; and surely the happy hours I passed with the dear brethren and sisters in Oshawa will not soon be forgotten. Let us, then, have another gathering in Zion. On the 24th of August next let the friends and saints from all parts, especially brother Oliphant, come up—not to Jerusalem exactly, but to Wainfleet, that we may increase the love which ought to exist in its primitive strength and purity among the disciples of the Son of God.

A. CLENDENAN.

MEETING ANNOUNCEMENTS.

The Disciples of the county of Onondaga, N. Y., will hold their quarterly Meeting with the brethren at their House in Tully, commencing on Thursday evening preceding the fourth Lord's day of September, and continue as long as the brethren think profitable. Also, the annual Meeting for the county of Onondaga, will be held with the brethren meeting at Cicero, commencing on Thursday evening before the fifth Lord's day of September, and continue as long as may be thought proper.

We would invite all the brethren, and all others who may feel an interest in the cause of human redemption, to attend—especially the teaching brethren. We expect a feast of fat things! Brethren Lanphear and Green, of Ohio, are expected.

Tully, 14th July, 1849.

H. A. CHASE.

A meeting of days will commence at *Williamsville, N. Y.*, on *Friday, September 21, 1849.*

Also, at *Lancaster, N. Y.*, on *Friday, September 28, 1849.* It is also probable that a meeting be commenced on the following week at *Clarence.*

Preaching brethren to be present, Wm. Hayden, Ohio; I. J. Brown and A. P. Jones of N. Y.

An invitation is given to the brotherhood in Canada to come over and help us, and rejoice with us.

Williamsville, N. Y. 23d July.

A. P. JONES.

How many of us can attend? Brethren, let no ordinary or trifling excuse prevent.—D. O.

SPECIAL NEWS.

To the Brethren and Churches in Eramosa, Erin, and Esquesing.
NARRATIVE, No. IV.

The favourable notices of the June meeting by others preclude the necessity of much additional commentary. It is however in good order still to say that the congregation here received an accession of eight to their number as the fruits of the meeting. Four were immersed, and four, previously immersed, but still hithero unconnected with us, were induced to unite. The brethren thank God, and take courage.

Soon after the annual meeting, I made a hasty trip to the township of King, where brethren Scott and Lesslie had bestowed some labour, and, during last summer, immersed one. I had the pleasure of immersing a brother who formerly ministered as a Presbyterian elder. The brethren who are acquainted with him, anticipate a good influence in the community through his labours both private and public.

Seven days have been appropriated by me agreeably to your appointment, since you were last advised of the time of my labouring.

In the one faith, hope, and love,

D. OLIPHANT.

It is gratifying to learn that the brethren at Picton have received lately an addition of three to their number. Brother Trumpour in closing his letter which conveys this intelligence, says, "May the Lord bless them—keep them steadfast unto the end—that they may reap the reward that is promised to those who live in strict obedience to the commands of God." To this we cordially respond.

The brethren in Hillier, Prince Edward District, have also recently received two by baptism.—Also, the brethren in Hamilton have participated in the joy of further increase. Two have united with the disciples in that city—one by immersion, and another by letter who formerly was connected with the Scotch Baptists. The Lord bless and be the law-giver of all who thus honor his name.

D. O.

 RESPECTFUL REQUISITION.

Syracuse, July, 1849.

DEAR BROTHER OLIPHANT,—The "Witness" having met with so favorable a reception in this state, it seems very desirable that it should be published where it would be likely to have a more extended circulation. I have thought that a better place cannot be selected than Syracuse, and though not a *Jerusalem*, it is, you know, a place of great resort from all parts of the Union. It has a population of from twelve

to twenty thousand, and rapidly increasing. I think I cannot anticipate any objection to this measure from the brethren in Canada, as you will be able to visit them, through the "Witness," as often as now, and personally if required, in a few hours. Brother Oliphant, you know who has said "he that *doeth* truth cometh to the light that his deeds may be made manifest;" and should not he that *sayeth* truth place himself in a prominent position?

The price, too, of the "Witness" will be another recommendation;—one dollar per annum will (as brother Jones has said) place it within reach of the many; and while it remains what its title imports—"Witness of Truth," it ought to receive the patronage of every lover of truth, wherever it asks admission.

Enclosed is a document drawn up, and is now in circulation for signature in this vicinity. You will soon have a report from them, and may you have wisdom from above to guide you in your decision.

I remain, dear brother Oliphant,
Yours in the truth,

WM. W. WHITE.

CIRCULAR.

To the Brethren and Churches in New York.

BRETHREN:—We have read the circular from brother A. P. Jones, and regard it favorably, and will act upon it if the amendment we are about to propose cannot be carried by a majority. There is a strong and growing feeling in favor of having a periodical among the disciples in our state, and we think the *Witness* would be better located in this section than in Canada; and at the same time the brethren there would not be cut off from a share of the attending advantages. If located at a central point, where there is considerable enterprise, it would meet the eye of thousands and probably be read by thousands who might never otherwise learn there was such a paper. An objection may be brought up and urged that we once had a periodical here, and suffered it to go down, and therefore not improbable that we might treat another with negligence. But when we all so much regret that our periodical stopped, and see now how materially the cause has suffered because it went down, we think we have learned a lesson that will be of use to us in the future. Well, brethren, what do you say; shall we unitedly invite the *Witness* among us, respectfully asking the consent of the brethren on the north side of the lake? We are willing ourselves to take vigorous hold of this work, but would not desire to push the matter contrary to the wishes of the brethren generally.

Speak out your minds, brethren.—Brother Jones, are you with us?

J. M. SHEPARD,
HARRY KNAPP,
LEVI WELLS,
WM. W. WHITE,
GEO. WALKUP,
H. A. CHASE.

July, 1849.

Remarks on the above in the preceding number.—D. O.

Brother Lanphear, of Canfield, Ohio, under date of June 30th, writes and again asks when the brethren there may expect to see us. Should we propose the same query to these esteemed brethren, doubtless they could give the answer as correctly as the editor himself, though greatly desirous of making the visit conditionally promised. Will these dear brethren accept of our Christian love, copiously sent in a small compass, with the assurance that this gift will be followed by the donor the very first opportunity?

D. O.