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WITNESS OF TRUTH.

Vol. IV.

OSHAWA, JUNE, 1849.

No. 6

FIRST PRINCIPLES.

No. III.

READING AND STUDY OF THE NEW TESTAMENT.

We trust it has been made abundantly clear that the religion of Moses is no longer among the living, and therefore not binding, and that the religion of Christ is found in the Christian scriptures or New Testament. The following portion of an essay, in tract form, written by A. P. Jones, is worthy of strict attention in view of reading with profit the various sections of the new oracles:—

1. The first department of the New Testament comprises all that which treats chiefly on one main subject, being the books of Matthew, Mark, Luke, and John, and having for their subject the history of Jesus of Nazareth, from his birth to his coronation in the heavens, as Lord over all. Take notice then that this department develops the truth concerning Jesus, of his nature, his office, and his works—he is the Son of God—he is the Messiah, the Apostle of the Father—he died and rose again for us. These three are the great truths of the gospel, but the greatest of these is the first. It is this which renders the other two peculiarly interesting—(for God formerly *sent prophets*, who were evilly treated and slain—in this it was *God's Son* who was *sent* and suffered.) Being the Son of God, he “is heir of all things”—“Lord over all”—the rightful sovereign of the universe. Notwithstanding which, it was *he* whom God sent to mediate a peace with man—to recover man from sin and sinful practices. In the prosecution of which, “it behoved him to suffer”—he died, certifying to mortals the sincerity and integrity of his mission, and “rose again from the dead for our justification”—conquering “him that had the power of death,” and “delivered them who all their life time were subject to bondage, through fear of death,”—leaving this example of the power of God to raise the dead, with the assurance that there shall be a “resurrection both of the just and the unjust.” In these books, or this department, then, one may learn the things necessary to be *believed* in order to his becoming a Christian; for herein is contained all things that pertain to Jesus, his nature, his office, his character, accompanied by signs and miracles sufficient for a conviction of the

truth. All of which things are told by the writers in the simplest and plainest manner. There is not one truth, of either of the above orders, delivered to man in metaphor or parable. The figures of speech are all used to illustrate and enforce, to amplify and encourage. The nature and spread of the Messiah's reign, and many kindred matters are the subject of parable and metaphor. But the simple *truths* of the gospel are presented in the simplest language. And let it be repeated, *all the truth* that is necessary to be *believed*, in order to life and godliness, is contained in this department. This appears to have been the understanding of two of the writers themselves: "It seemed good unto me, to write unto thee, most excellent Theophilus, in order that thou mightest know the certainty of those things wherein thou hast been instructed." Luke i. : 3, 4. "Many other signs, truly did Jesus, in the presence of his disciples, which are not written in this book, but these are written that you might *believe* that Jesus is the Christ the Son of God; and, that believing, you might have life through his name." John xx. : 30, 31. Matthew and Mark having, in substance, written the same things, it is quite evident they wrote for the same purpose.

2. The second department of the book consists of that which is a history of the preaching of the gospel by the apostles of the Messiah, and the first Christians under their immediate supervision. In which may be learned, not so much the things to be *believed*, as the things to be *done*, in order to becoming Christians. This department consists of the book called "the Acts of the Apostles." It contains a plain history of events, a plain account of what was preached, and a plain statement of results, in the several places where the gospel was introduced. The things to be *done*, are in this chapter as fairly set forth, as are the things to be *believed*, in the former. When the conversion of individuals to christianity is spoken of, a figure of speech is never once used in this whole book. In the previous chapter, that is, the four gospels, it is not spoken of without a figure—in this one not with a figure. In the former the language is "except a man be *born again*," &c. John iii. : 3—in this, such language is not found, but is "many of the Corinthians, hearing, *believed and were baptized*." Acts xviii. : 8. These examples must suffice. The time had arrived when the conversion of sinners to God was to be spoken of without type or shadow, without metaphor or parable—the time had arrived when the terms of peace with God, of which Jesus was mediator, were fully arranged and fully declared, and men were openly and earnestly urged and entreated to accept of them; and the blessings consequent upon an acceptance of the terms freely promised in the name of Jesus. Whoever, then, was found to conform to those terms, God being true, certainly did receive the promised blessings. This chapter, therefore, is the place to apply, if one would learn from the scriptures, *how* to become a Christian. For herein is recorded the manner in which men anciently became Christians, and the divine order of things has not since that time been changed.

3. The third department consists of twenty-one epistles, addressed to Christian churches, communities and individuals. Let it be carefully noted, that none of them are directed to the world or to unbelievers. The design, then, of this department is, primarily to teach the believing converts how to live in accordance with the confession they had made. In brief, living practical christianity is here taught. It embraces the following general features: 1, personal holiness, 2, family cultivation, 3, church edification, 4, public reformation. These four things engage the principal labor of all the epistles. The Christian spirit, morals, and character are all concentrated and directed in this chapter to these four things. This is a much longer lesson than the former. It does not require a long time to learn how to become a Christian; but it requires a life time to learn and live a Christian. The one is apparently but the business of a day, the other is the business of a life, however long.

4. The fourth department of the book presents the issue of all the foregoing. This department is usually called the "Book of Revelations," but is entitled by the writer, "The Revelation of Jesus Christ to his servant John." This chapter being chiefly prophetic, is not very well understood, and perhaps never will be by mortals. There are chasms in the history of the past which make it difficult to determine with certainty which of the prophecies are in the future and which are accomplished. Some parts of it, however, are easily apprehended. Such as the resurrection of the dead, the judgment of the world, the passing away of the earth, the new heaven and earth, the eternal city, the presence of God, and the everlasting joy of his saints. The following arrangement may, perhaps, be suggested as being nearly correct: 1. The admonitions of the Saviour to the seven churches in Asia Minor, comprising the first three chapters. 2. The then future history of the Christian church, with reference to the political kingdoms and empires of the world, to the end of time, closing with the 12th chapter. 3. The same with reference to the religious kingdoms and establishments of the world, to the end of time, closing with the 19th chapter. 4. The prophetic history of christianity, individually considered, from the apostolic day to the end of time and into eternity, comprising the last three chapters.

In presenting the foregoing arrangement, and the design of each, it is not affirmed that nothing else is to be found in the several departments. On the contrary, in the first chapter, (the four gospels) may be found general instructions respecting Christian department and character, as well as particular directions to be observed—for example, the "sermon on the mount," Mat. 5th ch &c., and the directions contained in the 18th Mat. for the settlement of difficulties among brethren. The chief matter of each of these departments may be found incidentally in all the others. But, observe, these things are but *incidentally* found. It is not necessary to introduce farther examples. The reader is requested to consult the book itself.

To sum up the whole matter thus far, it presents this distinct out-

line: In the four gospels is to be found all the truth concerning the Messiah, necessary to be *believed*, in order to becoming Christians. In the Acts of Apostles, are to be found all the divine commandments necessary to be *obeyed* in order to becoming Christians. In the apostolic epistles are to be found the things necessary to be observed, according to the appointments of divine wisdom in order to *live* Christians. In the Apocalypse, the great hope of christianity is defined.

Therefore, in order to the introduction and incorporation of christianity into the hearts and practices of mankind, no "Body of Divinity," arranged by the wisdom of man, is needed. No other creed setting forth the truth of Christ—no other guide or directory into the grace or favor of God—no other manual of exercises or book of discipline, can possibly be needed. Such books might be adjudged to the same fate as those containing "curious arts" at Ephesus, many centuries ago, and yet the Christian religion suffer nothing thereby. It is better to trust to the divine wisdom in all these matters, than to trust to the wisdom of man, however wise and sagacious. God having furnished all these things according to his own perfection, it is not well for man to think that he can amend them. "His divine power has given unto us all things that pertain to life and godliness, through the knowledge of him who has called us to glory and virtue."

By the orderly study of the Scriptures of the New Testament, it is fairly discovered that the gospel itself is divided into several complete departments. Which truth is evidently recognized by the Apostle Paul, in his second letter to Timothy, in which he says—"Study to show thyself a workman, approved unto God, that need not be ashamed, rightly *dividing* the word of truth." ch. ii. v. 15. This cannot mean a division of the book, for it was not then compiled, nor was it then all written; but it must mean the whole gospel system, as inculcated by the apostles. One should, then, "*study*" to make a *right* division. It is believed that such a division of the word of truth, will commend itself to the approval of all discerning persons, who are to any degree acquainted with the scriptures. The gospel system does most naturally divide itself in the following manner:—

1. The facts and truths of the gospel, to be *believed*.
2. The commandments of the gospel, to be *obeyed*.
3. The promises of the gospel, to be *enjoyed*.

The truth of the gospel is established by *testimony*, and therefore ought to be believed.

The commandments of the gospel are enforced by *authority*, and therefore ought to be obeyed.

The promises proceed from a source of *ability* and *integrity*, and therefore may be enjoyed.

Whoever, then, believes the truth, obeys the commandments, and enjoys the promises, is *sound* in the *faith*, *pure* in *heart* and *character*, and *perfect* in the *hope*. This view will give no one any license to trust in himself, or to his fellow mortals, for any thing, but all his trust must be in God and the word of his grace.

GERMANY, PAST AND PRESENT.

[Correspondence of the *New-York Observer*.]

There are in the ecclesiastical constitutions of Germany a host of abuses and unjust laws. The most enlightened men have remonstrated for years on this subject. They have been seconded by the addresses of municipal councils, by the voice of the press, and the complaints of the people. But all in vain. The abuses continued. It would seem that princes and their ministers had neither eyes to see nor ears to hear. Some mercenary writers, some statesmen in love with their antiquated principles, several pastors also who find it convenient to preserve old institutions, have ever at hand arguments, or rather sophisms to oppose to the most legitimate requests. Nothing was done. No progress, or only insignificant changes, as if the world must remain stationary at the will of churchmen and of statesmen!

But all at once the scene changes. The nations tired of waiting in vain for urgent reforms, take arms. They rush into the streets, resolved to conquer or to die. Blood flows. The satellites of kings are put to flight. The people triumph. Oh! *then*,—then suddenly princes and their counsellors become enlightened. Their eyes, their ears are at once opened. They see what they had not seen, and heard what they had not heard. They abandon their sophistry. Questions present themselves in a new light. They begin at last to understand that there is something right and proper in the remonstrances of their subjects. Indeed, if the time of miracles was not past, we might maintain that tumults of the people produce miraculous effects!

It is sad, however. Why must religious or political reforms be purchased at so dear a price? Why must the children of the same country butcher one another before mankind can take a step forward? Will the rulers of nations, the guides of Christian communities, never learn that the best means, the only means to avoid bloody revolutions, is to make seasonably the changes which are demanded by public opinion?

Consider what was the religious state of Germany before the late events. No marked amendments had been made since the peace of Westphalia in 1648. Great intolerance prevailed in the Romanist countries: protestants were hardly tolerated: they had not even the political rights which catholics enjoyed, and every act of proselytism was strictly forbidden. Matters were no better in Lutheran or Reformed countries. The dangerous and false principle of *state-religions* or *Christian states* was every where maintained. Kings, in their character of heads of the church, treated dissenters with cruel severity. They undertook to rule the conscience, and regarded every effort for religious emancipation as an attempt against their own authority. Thus, Romanists and protestants, in spite of their great doctrinal differences, were put, like children during their minority, under tutelage; they could not claim without exposing themselves to legal punishments, the first of all liberties, that of worshipping God according to the dictates of their conscience.

The *censorship* was applied to religious journals as well as political pamphlets. Before imparting to his readers his thoughts on the great interest of the soul, or the constitution of the church, the editor of a periodical journal must obtain leave of a civil officer; and how often the censor's hand erased articles which might offend the suspicious temper of a prince! Was such a situation to be endured in the country of Luther?

If a prince made any concessions to the spirit of the times, he took great care (and I will give an example presently in the conduct of the king of Prussia),—he took care, I say, to impose so many conditions, so many restrictions on the liberty of dissenters, that these new rights became nugatory. Favours for the national church! vexations for dissenting communions! was the motto of German sovereigns.

The Jews were yet more oppressed than the members of Christian sects; they must bear the same burdens as other citizens, pay heavy taxes, shed their blood in the service of the prince; but they could not hold office in the government nor in law courts, nor in seminaries of learning. The famous theory of a *Christian state* was constantly referred to against them. Further: the unhappy Jews could not even change any thing in their own worship without leave of the civil magistrate. Lately, a Jewish community at Koenigsberg having resolved to hold the meeting of their synagogue on Tuesday instead of Saturday, were prevented by the government, as if the Prussian cabinet ought to be more attached to Judaism than Jews themselves! No liberty for them. An influential statesman dared to say, some weeks ago, that if the Jews were emancipated, the curse of God which weighed upon them, would fall upon the Prussian nation! Horrible sentiment! fitter for a Spanish inquisition than a protestant writer!

I should never end, if I attempted to tell all that there was irregular and censurable in the religious state of Germany. Well then! the revolutions broke out; the people triumphed; and these old abuses have disappeared! The public voice has cried from one end of Germany to the other: 'No longer any difference between citizens on account of their faith! no more exclusive confessions of faith! equality of civil and political rights for all! liberty for dissenters! emancipation of the Jews! thorough reforms in ecclesiastical constitutions!' And these noble wishes have been realized. A century would have elapsed, in ordinary circumstances, before such great changes would have been effected. But the revolutionary storms have swept away obstacles, overthrown all opposition, and achieved a mighty work in a few days.

Last summer, a gentleman was robbed, on the frontiers of Austria, of religious books designed for his own use, and he retained his Bible only by showing his name written on the first page. The disciples of Ronge could not travel in the interior of the empire. Protestants were harrassed in various ways. The Romish priesthood, in connexion with prince de Metternich, exercised a brutal tyranny. The empress-mother was a narrow-minded bigot, and the emperor Ferdinand,—

poor, imbecile, crowned-head, sanctioned blindly all measures of religious despotism.

Now, how different! The first word of the citizens of Vienna, at the revolution, was this: *Liberty and equality for all modes of worship!* The catholic archbishop of Vienna, who was notorious for his ultramontane principles, was hooted in the street, and had to affix to the walls of Vienna a handbill to justify himself. Jesuits were forced to abandon the convent which they had opened near the capital. Their property will serve hereafter for the public use, and probably, after a while, all the other monasteries will be suppressed. The new political constitution has established liberty of worship and liberty of the press. The Bible and controversial works can circulate without hindrance in the whole extent of Austria. Protestants will have the same rights as catholics. What a wonderful transformation, I repeat it, in this empire, which was considered as the firmest bulwark of intolerance!

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### THOUGHTS TO THINK ABOUT—PRACTICALLY.

DEAR BROTHER:—Having in my last shown how every one *can* cooperate in making the *Witness as interesting and useful as it can be made*, I shall in this make a few direct remarks to the brother who neglects to do so.

Three excuses may be offered for such neglect, and only three.

1st, *Want of ability*. You may be unable to write a prize essay, or to furnish articles that will dazzle and astound. But can you express your thoughts in writing at all? If so, say no more about inability—go to work—*do what you can*—who knows how much good you may accomplish by giving utterance to a single idea.

But you may be unable to write at all. Well, can you read—understand—reflect? Can you discern what is wanted to make the brethren in your region, more like Christ? If so, point out the deficiency and the remedy, to one who can write, and see that the matter is attended to. That you have not already acted thus, is not, my opinion, because you lack ability. It may be you plead

2ndly, *The want of time!* True the time is short. But with what are you so greatly pressed—the affairs of this life or the things of the Spirit? How are you employed? Have you discovered clearly and fully your personal obligations to God and man, and do you allot to each particular duty its due portion of time? Please watch yourself a month. If the whole of this period—Sunday and Monday, morning, noon, and night, be *profitably* filled up, your case must be uncommon; and a statement of your method of employing time might be very



instructive. Even on this view, therefore, I trust you will see the importance of furnishing at least one communication. But do you feel satisfied that want of time is the true and proper excuse in your case? Think again, and say, is it not rather—

3dly, *The want of disposition!* This indeed may be a *real* excuse, if not a proper one. But we seldom suspect our disposition. All feel that they have a sincere desire to help forward the good cause. Please examine yourself on this point. Do not imagine you really desire the progress of truth unless you are moved in some way to help. Deceive not yourself by supposing that had you the time or the ability of such a one, you would do so and so, while you may be squandering away the time you have, and neglecting the ability you possess. God requires no more from you than he gives you time to do, and he that is unjust in little, would be unjust also in much. Away, then, with all weak or worthless excuses. Up, brethren, up and be doing. The harvest truly is great—the labor arduous—and the reward glorious.

I may in writing thus be drawing out my own condemnation. Be it so. If the truth condemn me let me *feel* condemned and amend my ways. Meantime I leave every one to say how far he is blameable in this matter, and will endeavour to practise my own theory. May our adorable heavenly Father lead us all to do what is pleasing in his sight, through Christ Jesus our Lord and Saviour. O.

May 10, 1849.

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### OPERATION OF THE SPIRIT.

To "A METHODIST:"—

My letter, my dear sir, when last I addressed you, was suddenly concluded, without, I might say, being finished; and it is my present purpose to complete what was then left incomplete.

Permit me here to remark, that while our original contract leaves you without a particular stipulated claim to the pages of this work, yet it is your privilege to respond to anything and everything in the *Witness*. It is only required that you keep on the gentlemanly side of things to be entitled to a hearing upon any subject found in this paper. Indeed, all classes of the community, whatever their religious bias, and however parcelled into divers flocks, or fenced off into different pastures, have the fullest access to our pages, and a free grant to praise or blame, approve or reprove, gainsay or re-say all that we publish to the world. As a people, we glory, not in men, but in principles,

well grounded and fully witnessed and documented by the voice of God; and therefore we are desirous of hearing both sides, or all sides, that we may be pruned of our errors, if errors we have, and that we may impart the truth, if truth we possess. We are fearless of the consequences of controversy. We cannot be defeated. It is truth—light—inspiration that we humbly and aspiringly desire; and hence if we lose in controversy, we still gain, for we gain truth for error, light for darkness, inspiration for humanism.

Some of your people, together with others of a like fraternity, so far as concerns opposition to us, take all possible pains to rivet the conviction upon all to whom they have access, that the *Witness* is a one-sided paper—devoted to sectarian interests—an instrument to make, keep, and help a new party, a most godless party, who have not the Spirit. This has been so often repeated, and by such white-neck-clothed gentlemen, with sacred black coats, that many an honest man has been induced to believe it true. The tricks and religious manoeuvres to which some resort in order to prove our heterodoxy and sectarianism, are gloriously in keeping with the religious deceptions of the age. It is questionable if all the water in the deep blue sea could wash the skirts of the garments of some of the holy men of modern times.

Let me relate to you a very modest fact in reference to a “reversed” of your connexion—one of the mildest and best-hearted affairs, that, in the midst of many facts, I have in my power to record. It happened sometime last year.

A Methodist minister and his wife visited a gentleman, not three thousand miles off, who was a reader of the *Witness*. The lady took one of the phamplets in her hand, began to read, was interested in the work, and asked the privilege of taking it home for farther perusal. The request was granted, and the paper taken in charge by the lady. On leaving for home, immediately after closing the door, the watchful clergyman, whose scent of heresy was usually keen, held a consultation with his fair partner, for once at least his *better* half, representing in suitable terms the character of the pamphlet she was carrying with her to their yet unstained domicile. It had a saving effect. Back into the house with all of woman’s zeal the *Witness* was again deposited, faithful to her guardian angel who had thus timously prevented impending ruin.

Now had this member of the clerical craft been an honest man, and loved the truth above all things, he would have silently reasoned and communed within himself in this manner: ‘The *Witness* is a

professed religious work. It has a bad name among men who profess Methodism. There is in these days much truth and much error preached and published in the name of religion. I will allow my wife to read this pamphlet without uttering a syllable to prejudice her mind. I will then ask her opinion of it. I will also read it myself. I will compare it with God's word; and as it professes to hear all sides, and receive upon its pages the arguments of all parties, irrespective of party, I will answer what I find in it objectionable. The press whence this paper is issued is constantly at work, busily spreading light or shedding darkness: it is therefore doing much mischief or else I am; and the sooner that I and the community come to an understanding about this matter, the better for all concerned. It must be confessed it is a redeeming quality in any paper to offer its pages to men of all creeds, and thus afford room for the antidote of its own error.'

Let me ask you, my friend, if such a soliloquy and such a course would not have been infinitely more honourable and more faithful? The question has only one response. Allow me therefore again to say most emphatically that you and all others who speak with any tolerable respect may employ the pages of this paper with all freedom.

With your permission we shall now have a little farther reflection upon the subject of the operation of the good Spirit—the Spirit which has given us all that we have learned, or can learn, either of God or his will. This is a most delightful topic when viewed and treated in its primitive relations and scriptural simplicity. But for years I have been intentionally sparing of my remarks upon spiritual influence, chiefly because of the popular and unprofitable metaphysics which have been made to encase the whole subject. I could never be drawn into the labyrinths of controversy upon spiritual power were it not for those wild and imaginative theories of men which nullify and effectually destroy the gospel of Christ. My apology, and my only apology for touching this theme, is, that the glad tidings of salvation is deadened and filled with religious gloom by reason of the fanciful and fanatical speculations of a species of theology, which, in pretence at least, has explored the first, second, and third heavens to unravel the mystery of the still mysterious operation of the Spirit.

In one of my replies to your letters, I stated that you believed in the Spirit's influence without means. At this, in your closing letter, you demur. And why? The only reason that I can assign, is, that you have not comprehended me. Means, I understand, refer to an inter-

vening agency between some person or thing that acts, and some person or thing acted upon; or in other words, a middle power. For example—you are now living in this village, some distance from my office, and I shall suppose you are wanted immediately in the room where I am writing. Should I go myself and call you, there is no agent employed by me to accomplish my purpose: it is myself that acts for myself. But should I send a messenger or a letter to bring you here, there is in this case agency employed. To apply the figure:—If the Spirit enters the human heart, and operates upon it directly and alone, distinct from the gospel and without the intervention of language, I call it the influence of the Spirit without means, because it acts for itself. But if the Spirit influences man's heart through that instrument we call the gospel, using for its all-powerful sword God's own word, then I say that the Spirit exerts its influence by or through means, because there is a medium or instrumentality through which it operates.

To sustain your position of direct spiritual influence, you have, in your four letters, quoted some twenty passages of scripture. Seven of these, if I mistake not, are from the Old Testament, and therefore can have no reference to the way of the Spirit in converting sinners to the gospel of Christ, since neither Christ nor his gospel was preached during the times of the old law. In your school, you "have been taught that conversion is the same thing under all dispensations." Doubtless you have been taught many other curious things. But if you will explain to me, or to any one else, how the Spirit that Jesus promised to send to his chosen twelve, could operate upon men before it was sent, or convert men to the faith before the gospel was preached, I will undertake to simplify the hardest problem you can propound. Indeed if I am not greatly deceived, you would be puzzled to reveal anything about Jewish or Mosaic conversion. For it is clearly demonstrable that the children of father Abraham were Jews by natural birth.

But to introduce scriptures written a hundred, a thousand, or four thousand years before christianity commenced, in order to prove a certain mode of conversion to christianity, may indeed be "good, sound, orthodox, apostolic methodism;" but it will not pass current in the school of the apostles where the new oracles are taught.

Let me now revert very briefly to the chief passages to which you have called and re-called my attention.

It is presumable that you were unable to justify your former appeal to 1 Cor. ii. : 14, as you have been silent upon it since I quoted it in its connexion. May I say that it was satisfactorily shown, that, 1st,

The apostles received God's Spirit; 2nd, This Spirit taught them divine things; 3rd, These divine things they taught; 4th, They taught these things in words which the Spirit communicated; 5th, That the proud man would not and could not thus be taught, since humility is indispensable to the reception or the discerning of meek and lowly teaching. If you have something more to say upon this text we will hear you at a convenient season.

Then you quote, "I will take away your stony heart, and give you another heart." God promises this himself. His Spirit is not even mentioned! God fills our mouths with bread, and gives us every cup of water we drink. But the question is *how*, in what *manner*? Not by miracle, but by ordinary means. Now let it be particularly observed, that in this passage the holy Spirit is not named. How very full your mind must be of the popular spiritual theory when you would press this text into your service. Still, let me not censure, for doubtless you are candid, and think there is a special spiritual power implied in these words.

You immediately add, "The Spirit's work is to change the heart, and lead it into the good and right way." Verily so say I. But *how*? The Spirit is to change the heart, and dispose it to all that is pure, holy, lovely, heavenly, and saving; but the fact is one thing, and the mode is another. To change the heart is the work of the Spirit, the work of God, the work of Christ, the work of the apostles, the work of the bible, the work of the gospel. Why then single out the Spirit, and say that it must come down from heaven in celestial sparks to fire the heart of the sinner to produce faith and bestow salvation, when other agencies are equally required?

"I will lead you by my Spirit," is also furnished by you for proof on your side and commentary on mine. Here again it is God who leads, and he leads *his people*, not that he leads *sinners*; and it is by his Spirit; not however by his Spirit alone, nor in a miraculous manner, so far as the passage explains. It is easy to perceive that you have the idea of supernatural and extraordinary spiritual influence in your mind, and hence whenever and wherever the word Spirit occurs, you immediately take for granted that it intimates and signifies a special operation. Let me make an honest effort to learn you something just here. In the epistle to the Hebrews, chapter viii., Paul quotes from an old prophet and tells us that God once said to his people, "I took them by the hand, and lead them out of the land of Egypt." Here, then, God leads a nation of bondmen from one country

to another, and he leads them by the hand. Suppose therefore I should say that God reached down a divinely fleshly hand from heaven, encompassed the thousands of Israel, and kept his hand over them and round them for forty years, until arrived at Canaan, would it not from these words be a little plausible? and would you not in the meantime regard me as entertaining a view more than a little visionary?

Now what is the fact in the case? It is that Moses in this journey was the hand of God!

But here I am interrupted and called away from my pen, and consequently must solicit your further indulgence.

Faithfully yours, D. OLIPHANT.

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## THE WORD OF GOD.

No. 1.

**BROTHER OLIPHANT:**—It is my desire at this time to call the attention of the readers of the *Witness* to the high importance which God has attached to his holy word, and show the exact position in which that word stands to man as he exists here, and to his eternal destiny in the "world of spirits." And in doing this I would wish all those who may read this article, to calmly take the Bible and examine all that God has affirmed in relation to what he has said.

Before I proceed farther, I will remark that some men have fallen into the extreme and visionary theory of the Spirit *alone*; while others to avoid this rock on which so many have made shipwreck, have run into as great an extreme in the opposite direction, and go for the word *alone*. The former results in the wildest fanaticism,—the latter in the coldest rationalism. We would, therefore, shun both of these whirlpools, by taking into our theory and practice both the spirit and the word. This will give us the life and spirit of christianity, while it affords us a safe compass to direct us over the sea of life to the haven of endless rest.

Why it is that men who profess to believe the Bible place so little estimate upon what it says, I cannot tell. Why they do not esteem the word of God as powerful and authoritative, I cannot conceive. And so long as the teachings of the age do not assign to it its true and proper place, it is in vain to look, either for the union of the religious world, or for the conversion of aliens. So long as men are taught that it does not mean exactly what it says, that it is powerless, and therefore must have something extraneous to help it, and without authority, or non-essential; just so long will they refuse to obey it, or what amounts to the same thing, neglect to submit to its teachings. We will now see what the Holy One says of his word.

1. *It is inspired.* Peter, to whom were committed the "keys of the kingdom of heaven," one of the apostles of our Saviour, and who fills so large a space in the page of divine history, says of the Jewish scrip-

tures, "the prophecy came not in old time by the will of man; but *holy men* of God spake as they were *moved* by the Holy Spirit." Paul says (1 Cor. ii. : 10) "God has revealed them unto us *by his Spirit.*" And also that the apostle spoke these things to the world "not in the *words* which man's wisdom teacheth, but which the *Holy Spirit teacheth;*" and thus the words of these "holy men of God"—these prophets and apostles, "who spake as the Spirit gave them utterance,"—their words were the words of the Holy Spirit, and were therefore inspired. With all due deference I would then ask,—what can be more spiritual than those spiritual words of the Holy Spirit himself? And where, or in what respect, is any disrespect manifested for, or want of power ascribed to the Spirit, when we affirm that he who is influenced by these words which the Spirit has used in communicating his "mind" or will, is influenced by the Holy Spirit? If I address a man on any subject, and by my words influence him to a certain course of conduct in relation to that subject, my spirit operates upon him through the words in which I present the motives which prompt him to a new course of conduct. So does the Spirit exert its influence through the motives presented in its words. Hence the Messiah said "my words they are spirit, and they are life." Having shown that the word of God is inspired, and therefore contains the "mind of the Spirit," we will next prove that

2. *It is authoritative.* Jesus declared to those living in his day that (John xii: 48.) "he that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall *judge him in the last day.*" And Paul demands of his Hebrew brethren (Heb. ii: 2, 3.) "if the word spoken by angels was steadfast, and every transgression and disobedience (of it) received a just recompense of reward; *how shall we escape* if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him?" These quotations show most conclusively that God has clothed his word with authority, and that he designs his word to be obeyed; and he who will not submitted to it "shall not escape." And it would be far better for men to study to ascertain and submit to it than to spend their time in fruitless endeavours to elude its requirements. The words of man may cease to endure, and the promises of men may fail, but the word and promises of God are "steadfast," and will be found to exist in full force and vigor when time shall be no more. Every man must judge, then, whether it is best to "hearken unto men or unto God." It is for each person, in all honesty and reverence, to ask himself this question—shall I submit to human institutions and neglect the divine? Or, shall I obey the teachings of erring, uninspired men, in preference to that word which shall judge me "in the last day?" However this question may be answered now, there is a time coming when all who do not answer it correctly will wish they had. But when the smoke of their torment shall begin to ascend up for ages of ages, it will be too late for obedience to what is required *now* to be done. The

"eternal judgment" will then be past, and the sufferings of an endless death will be upon them. From that death there will be no resurrection—no deliverance. And if man would escape it, he must escape it here, by presenting his body "a living sacrifice, holy and acceptable unto God." Let all remember that (John viii. : 47) "he that is of God, heareth God's word;" and that if any man loves God "he will keep his commandments."

3. *It is powerful.* It would seem almost superfluous to proceed to the proof of this proposition, since if it is authoritative it must be powerful, were it not that so many overlook this important fact. Let us hear Paul give in his testimony in his most eloquent and forcible manner. He deposes (Heb. iv. : 12) that "the word of God is *living* and *powerful*, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Again (Heb. xi. : 3) he declares, "through faith we understand the *worlds were framed by the word of God.*" Peter declares (2 Pet. iii. : 5) "this they willingly are ignorant of, that by the *word of God* the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which now are, by the *same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." If worlds can be "framed by the word of God," and be "kept in store," reserved unto the day of final wrath by the "same word;" and if that word can "pierce to the dividing asunder of *soul* and *spirit*," is it not possessed of the most astonishing power? May it not be capable of "destroying both body and soul in hell?" Oh! it is all-powerful to save or to destroy! It can consign to the dark regions of interminable woe, all those who brave God's wrath; while it can clothe all those who "fear God and keep his commandments" with the warm flush of celestial beauty, and heavenly immortality, and wreath around their radiant brows those crowns of life which shall not fade away. Let us, then, "be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of the Lord and Saviour." I have yet much more to say. More anon.

Yours hastily,

J. M. SHEPARD.

Syracuse, May 24th, 1846.

[We commend the preceding to the attention of all.—D. O.]

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From the New-York Observer.

THE ACTIVE DISCIPLE.

We missed him when he was gone. When he went hence he left something more than a tomb behind him. He left a goodly heritage of holy deeds. There is a fragrant perfume yet lingering about his 'precious memory'—the trail of *light* that followed his luminous pathway has not yet died away from our saddened vision.

He was a *legible* Christian. There was no mistaking him. He never stood upon debatable ground—he never required one to search the church records to see whether he were a “professor of religion.” We all *felt* his religion.

You might follow him at any time by the fragrance of his Christ-like deeds of well-doing. You might enter the house of sorrow and see that he had been there by the weeping eyes once more dried, and the broken hearts bound up. You might enter the abode of poverty, and see that he had been there by the plentiful stores which his bounty had left behind, by the food, and the raiment, by the consoling tract left upon the table, and the Bible sat there as a household-lamp to cheer the thick darkness. If you saw a group of children gathered by the way-side, you might conjecture that he was there “in the midst of them,” opening his package of little books, and dealing them out to the happy little throng. We *all* felt him in every good enterprise—in the social prayer-circle, in the Sabbath school, in the church, and (quite as much as any where else) at his own hearth.

But now there is a great blank in our social gatherings, in our evening meetings, in *every thing*. We wait in vain for his beseeching voice that well we knew reached “the ear of Jesus.” The Teachers’ prayer-meeting is not the same thing that it once was, now that he is gone. And as for the little flock of cottagers that used to gather in to the Wednesday evening meeting, they are left as sheep without a shepherd. The good old mother in Israel will hear no longer the cheerful salutation that was wont to greet her, as his slender form appeared in her door-way, sometimes covered with snow, sometimes dripping with the rain. She need not set out the little table any longer, with its white napkin, and the tattered Bible and “Village Hymns” upon it. “Poor Henry!” she used to say, as he closed her cottage-door, “I fear he is not long for this world; there is a red spot on his cheek that looks like disease; he is ripening fast for heaven.”

THE UNIVESALIST CONTROVERSY.

Through the kindness of our friend Mr. Lavell we have been favored with the last month’s Number of his *Gospel Messenger & Universal Advocate*. We thank him for the gift, and also for the many notices and allusions which pertain to the Jordan discussion. He has given us a few texts which may yet serve greatly to enlighten the community on some points most anxiously desired, and, by a goodly number, earnestly solicited. Our friend, it would appear, is fully willing that we should say something more than what we have already affirmed concerning the debate, and as we are frequently importuned to add to our limited notices of the controversy, we shall perform two things at once by giving some further attention to the interview of last February. The editor of the *Witness*, among all his labours, since he had the

management of a press, has never been obliged to write a letter to himself; but whether the following is written *by* and *to* the editor of the *Messenger & Advocate*, will perhaps remain a secret:—

Niagara District, April 27, 1849.

TO THE EDITOR OF THE GOSPEL MESSENGER.

DEAR SIR:—In the March No. of the *Witness of Truth*, I find two pieces written concerning the late Debate at Jordan, between you and Mr. Oliphant; one by Mr. Oliphant, editor of the *Witness*, the other by "A Hearer"—both having one object in view, viz: to convince their readers that in this debate, Universalism fell to the ground, under the masterly arguments of Mr. Oliphant. It may not be amiss to state, that I am not a Universalist, nor a Disciple, although I have been a reader of the *Witness* since its commencement. I have heretofore cherished every friendly feeling towards the *Witness*, notwithstanding myself and the church to which I belong, differ in opinion in many respects from the doctrine it teaches—but with all I like to see fairness and candor, and particularly from the teachers in Israel. In my opinion those two pieces referred to, are unfair, unchristianlike, and ungentlemanlike, and thinking that Mr. Lavell and Mr. Oliphant, exchange papers, both may have the benefit of my opinions. Mr. Oliphant assigns as reasons why he has completely girdled Universalism, as follows, viz:—

1st. Those at whose invitation he appeared on the ground, are no-wise inclined to express regret that the debate had taken place. 2nd. A number of friends and acquaintances approve rather than censure. 3rd. He has received by reason of the debate, various requests through parties either neutral or leaning to the opposition, to visit places where Universalism prevails. 4th. He says it has been creditably reported that more than one or two, who were previously either standing upon the balance, or wholly committed to the system of Universal Salvation, were induced to consider their position and to decide in favor of the apostolic gospel. He then adds in conclusion, "we cherish no unkind feelings toward Universalists personally, but assuredly we view the system as the most baseless, factless, and unsupported of all systems which fancy imagines or delusion sanctions. Were we to propose to ourselves the hardest task, in the whole range of difficult enterprizes, we should gather around us the assertions, the devices, and sophistical shifts of Universalism, and hence engage to prove that the Bible teaches all men's ultimate salvation. To prove that the Pope is the successor of Peter, or that the Pope is Peter, would be as children's play in comparison," &c. After having duly examined Mr. Oliphant's olive branch and tomahawk, I wish to ask a few plain questions: In what places, where Universalism prevails, have you been invited to visit,—and by whom. Who are the persons converted to your faith. Would you not rather undertake to meet Mr. Lavell in a debate, and prove that the Pope is not Peter, than to engage to prove that a part of mankind will be endlessly miserable,

and are there not many other things in the whole range of "difficult enterprizes" that would be a harder task for you, than it would be for Universalists to prove endless happiness for all mankind. Really it does not seem to me, that if you give us your true sentiments, it would be child's play for you to upset Universalism and prove that nine tenths of the human family or more, will go down into the pit, and suffer beyond description, throughout the countless ages of eternity. Recollect, sir, you are but a mortal, and recollect that in the opinion of millions, and of myself, that it would be just as hard for you to prove that all mankind must be immersed for remission of sins, in order to be saved, and that the followers of——, are alone the children of promise, as it would be to prove the final holiness and happiness of all mankind. Let Mr. Oliphant give us some of his proof texts; let him show how he defeated Mr. Lavell, and then allow others to judge—for my own part I have heard various opinions respecting the debate. Some, of other churches, who were present during the whole debate, have told me that it was their opinion that the discussion would tend in their opinion to confirm them who stood upon the balance that Universalism was true; others were surprised to learn that such strong arguments could be produced to prove the ultimate happiness of all men; others say it was a tie; and in short, as far as my knowledge extends, the public opinion is, that Mr. Oliphant, who is believed to be a good man, lost ground, and I am creditably informed that some of his members are quite dissatisfied.

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REMARKS.

This letter, omenously signed "Orthodox," would appear entire, only that the concluding portion of it is wanting in the unction of dignity.

Observe, it is written by a gentleman of undoubted candor, professedly neither a Universalist nor a Disciple, but whose sympathies for the former, notwithstanding his love for the latter, induce the very laudable effort to use his pen for the special pleading of Universalian fairness against the invasions of Disciple unfairness, besides arranging and applying arguments and epithets in behalf of universal salvation! We deeply sympathize with this corresponding friend who stands so upright between Mr. Lavell and Mr. Oliphant that he cannot refrain from espousing the cause of salvation for all, and adds logic to his zeal to show that Mr. Lavell is on the right side of the question! Who ever heard of any one save a Universalist pleading for Universalism?—! This correspondent, whoever he is, may yet deserve a medal for his impartiality; but it will be when the gold of California becomes more plenty.

But an industrious and laborious attempt is made to produce the

impression that in noticing the discussion we have been superlatively boastful—that our self-esteem has carried us beyond even the third heavens in our own commendation. Hence we are presented to the readers of the *Messenger* as having said that by our “masterly arguments” “Universalism fell to the ground,” and that we “completely girdled Universalism.” (Did we girdle this sectarian tree after it fell to the ground?—!!) Now if we could risk the value of the half of an English guinea upon the veracity of any Universalist quorum, we should be willing to allow a committee of the most critical and best approved Universalists in the land to report their decision upon the boastfulness of the aforesaid notice, and cheerfully bear the full odium imputed by this Mr. “Orthodox,” provided they would say we have in this instance exhibited any great degree of conceit. Nor would we say even this by way of personal palliation, had we not more than once been complained of because too cautious and too fearful of speaking a word in the form of self praise.

We have little reason, however, to admire the gentleman’s convincibility when he propounds certain questions in a style to indicate that our statements are doubtfully true, or leaning to the opposite side of truth. If necessary, we shall answer all of our friend’s queries, and give him if he chooses day and date, when he tells us his veritable name. We respond to neither plain nor puzzling questions from a querist who is fearful of letting us see the uniform he wears, or the colors he marches or fights under.

Still, we are amused at the mixture of curious things which have come to the ears of the *Messenger’s* correspondent. His powers of hearing must be marvelously acute; for he has heard that some “were surprised to learn that such strong arguments could be produced” by Mr. Lavell, and that “the masterly arguments of Mr. Oliphant,” according to some others, balanced “public opinion” to pronounce “a tie;” and then, unfortunately for our cause and reputation, this public opinion is so far reversed as to say that “Mr. Oliphant lost ground”—!—and that “a number of his own members were dissatisfied”—!

This last is an unfortunate expression; for we might have given a very grave hearing to some other things heard by our friend “Orthodox” had he not committed himself by this unguarded and impolitic expression. For the sake of generalship and good policy, it would have been wisdom to attach this statement to a distant margin, or lay it over for a forthcoming appendix, and not have allowed it to appear so near some other affirmations.

But notwithstanding our surplus self-esteem, we can receive all this tirade very good-humoredly, and ask for more, provided it be purified sufficiently to appear on our pages. However, to afford credence to some of these representations we only require a common certificate with one reputable signature. This, doubtless, can be readily obtained from "some of our own members"—!

There is however one thing for which the editor of the *Messenger* is responsible. Admitting he is not the writer of the letter, nor the author of its sentiments, he has put it into the hands of his compositor, and published it to the world, without publishing the article or articles it professedly reviews. Without doubt this may be considered fully as candid, fair, and honorable as the rickety, one-sided, and limping course exemplified in other sectarian papers; but the noble and charitable Universalist, whose benevolence and impartiality extend theoretically to saint and sinner, and whose all-comprehensive love encircles heaven, earth, and hades, should lift him, we might suppose, to that altitude of fairness which allows a man when on trial to speak for himself. A species of editorial candor which permits a writer to review an article in a cotemporary paper without laying the article itself before those who hear the reviewer, exhibits, to our mind, a maturity of cowardice, discourtesy, and injustice only surpassed by the inquisitorial degradations of former times.

But has the *Gospel Messenger*, as it respects editorship, changed hands? Is Mr. Lavell still the editor? We are slow to believe it, because we expect better things from one whom we could call a gentleman, and who has hitherto been gentlemanly in the matter of courtesy. But the spirit of our friend may have been wrought upon more than ordinary by the variety of contradictory rumors which have come to his ears.

There are other matters, however, more weighty and cardinal, contained in the paper bringing to us the preceding letter, which, for want of room, must lie over until our next issue.

D. OLIPHANT.

COURTESY AND SYMPATHY.

Euclid, Ohio, May 10th, 1849.

BROTHER OLIPHANT:—I am not in the habit of using words as an idle compliment. The appellation of *brother*, always awakes feelings of the holiest character within me, but in no case are they purer or

more delightful than when communicating with the editor of the "Witness of Truth." I command not the pen of the ready writer. This you very well know; and this is my chief apology for not corresponding with you even more frequently.

The brethren about you, and throughout the Canadian provinces, must not think that they have faded quite away from the grateful recollections of one who has received so many kindnesses among them. Christian attachments are of a more enduring nature. Time fades all; troubles try all; persecutions destroy all; but the blessed "tie that binds, our hearts in kindred love," is the pure gold that brightens in all fires. By a providence that sometimes seemeth hard to be borne, we are separated, widely separated; how seldom to meet, how little to enjoy Christian sympathy and holy fellowship! And how many pure spirits, abounding in all the riches of the grace of Christ, are hidden away in profound concealment, impenetrable to all human sight, with whom, what a pleasure, what a bliss, to be acquainted and associated! But we must toil our day through, unknown to them and they to us, till that voice of love and power calls us all to the brightness of a morning, which has been seen in hope by all the righteous since time began.

"Roll swifter round, ye wheels of time,
And bring the welcome day."

We are always glad to receive the *Witness*, and to hear of your prosperity in Canada. You do well in my opinion to notice the efforts making by many of the brethren here, south and west, in behalf of Sunday Schools. It is a work of vast magnitude and vast importance. We have lately had an encouraging meeting in Wooster on the subject, from which you will soon hear through the press.

The work of the Lord still goes on with us. I have baptized about 70 converts to Christ since the 1st of Dec. last. Brethren Green, Errett, William Hayden, Belding, Smith, O'Connor, have been with me, or I with them. Let us "be strong and of a good courage."

With sincere personal and Christian regards,
A. S. HAYDEN.

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*For the Witness of Truth.*

### CO-OPERATION EFFORT.

The conversion of the world—the happiness of man—his final holiness and triumph over sin—form a theme upon which all good men in all ages have delighted to dwell. On this theme not only have men

dwelt; but angels have earnestly desired to look into it. It was this that called the blessed Saviour from the bright abode of light and glory in the presence of Jehovah—to lay aside his robes of royalty and honor, and come down to earth, and take the likeness of men—to be subject to the keenest temptations and trials, and to be scorned and put to death. It was this that called forth the apostles to suffer the loss of all earthly things, and like their divine Master lay their lives down, looking for a more blissful state. It is this that calls men, "good and true," to make sacrifices of various kinds now—to set themselves apart from the world—its charms, its spirit, its practice—to bid a long and a final adieu to all the fleeting joys and enticements of this vain world, and place themselves under the control of our once despised but now glorified Lord. All Christian men feel the same desire for the well being of man. When they receive the love of God, and have it shed abroad in their hearts, their first and great desire is the conversion of others. This is called the "first love;" and all those who maintain their first love, have a deep desire that others may share in their enjoyment. They are all animated by the same Spirit, the same Lord, the same hope, the same joy, having been all baptized with the same baptism.

These are the living stones which compose the spiritual temple, and they are co-workers together with Christ according to their ability. "He that exhorteth, ministers in exhortation; he that teacheth in teaching; he that giveth, with simplicity." He that can teach is bound by the laws of our gracious King to do so. And so is he who can exhort. But he that can neither teach nor exhort, is bound equally and by the same law to give or sustain those who can (i. e.) according as the Lord has prospered him. And most certainly, if they maintain their first love, how gladly will they embrace the opportunity of giving to the support of those who teach and exhort sinners and woo them to Christ. They know that all they have is only lent them, and that they are accountable as stewards for the use they make of what they receive. How cheerfully does a true brother or sister embrace the opportunity of giving to the poor, or to sustain those who are preaching the gospel to erring and sinful man.

That brother who neglects or refuses to impart of his substance for the benefit of the world in this way, has lost his first love, and is in a condition not enviable. Oh! what mighty results might be produced if all the professed members of Christ's body were as living and true as they ought to be. How soon would we have evangelists peregrinating our land, and bringing to the fold of Christ many happy souls. It

may be said by some, we could not find men both willing and qualified, who would wholly devote their time to the proclamation of the word. I know of one, through the *Witness*, who is ready I learn to go so soon as his wife and family are provided for—one who is in every way acceptable. I mean brother Alexander Anderson, of Eramosa. Who loves enough to assist in sustaining him? My heart leaps at the thought. Let all who love God and his cause respond. Shall he be kept in the field, or shall he be forced to remain at home? Come, then, brethren—help. J. ASH.

## SPECIAL NEWS.

*St. Vincent, May 10th, 1849.*

**BROTHER D. OLIPHANT:**—Being a stranger to you personally, but made acquainted with your public character to some considerable extent by your writings, and also by some of the brethren in this place—and such historic account being firmly believed by me—and also being firmly persuaded that persons of your profession will at all times rejoice and be glad to hear of the success of the gospel of Jesus Christ, proclaimed by whom it may be, provided it is with primitive simplicity and purity, I take my pen, and you will by the foregoing remarks observe the design of this communication.

The brethren of this place commenced meeting in a church capacity about one year ago, with nine members only, including male and female, under the superintendence of brother William Trout, with whom I am informed you are well acquainted. During the aforesaid period we have regularly met on the first day of the week to commemorate the dying love of our Lord and Master, together with praise, prayer, thanks-giving, reading of the scriptures, exhortation, proclamation, &c. Now, dear brother, what do you think the result exhibited by such a course has effected? Why, in a short time there were three persons who came forward and confessed the Lord by being immersed into the ancient faith for the remission of sins,—and on the last Lord's day of last month, there were no less than six persons who made the good confession, and were immersed by brother Trout. Three of the number were of brother Trout's family. Surely a matter of rejoicing to see even the aforesaid number, yielding, as we hope, entire submission to the government of Jesus Christ.

We have also four members from the Baptists; so that we number at the present time twenty members, although two have removed to another part of the country. It may not be improper here to state that we meet with stern opposition from some of the sects; in fact, so bitter are some of them that they restrain all they can from hearing or attending our meetings, and as a matter of course misrepresent exceedingly. For one, I am heartily glad and rejoice that their powerful exertions are limited to that unruly member, the tongue. I am not



so certain, however, but the tongue can achieve as much or more than any other of our members,—and if so, may we not employ it in praising and blessing God, yea, and blessing our enemies too, if such we have, should they even be found among our sectarian opponents.

May the Lord help us to perform all incumbent duties with cheerfulness and delight, that we may at last enter through the gates into the city; which is the prayer of your friend and brother in Christ.

JOHN WILLIAMS.

*Brewerton, N. Y., May 10th, 1849.*

DEAR BROTHER OLIPHANT:—I have the pleasure to announce to you that brother J. M. Shepard has just concluded a series of discourses in this place and Central Square, sixteen in number; the result of which is the addition of seventeen to our number. Ten of these were immersed by brother Shepard, and the remainder were from the Baptists and Methodists.

Yours in the one hope, GEO. WALKUP.

*Esquesing 18th May, 1849.*

DEAR BROTHER OLIPHANT:—By request I write to inform you, and through you the brethren generally, of the progress of truth in this section.

We have been favored with a visit from brother Stewart, who spoke a series of evening discourses in *his feeling* manner. The result is that four young persons have made the good confession, and were buried with their Lord in baptism, and are now (I hope) like the Eunuch, “going on their way rejoicing.”

To the Christian it is always good news to *hear* of the conversion of his fellow beings; but to *witness* the power of truth in our own immediate neighborhood, enkindles in us a *stronger feeling* of rejoicing,—in seeing neighbors and acquaintance turning to the Lord, determining to follow him as the captain of their salvation. The brethren no doubt will rejoice with us that the cause of truth is advancing, although slow.

May the happy period soon arrive when the knowledge of the Lord shall cover the earth.

Yours in one hope, JAS. MENZIES.

Yes, brother Menzies, we will share your joy largely and thankfully. We learn that some seven or nine have been immersed in other places by the laborer above named. That Christ is preached, and sinners converted, we “therein do rejoice, yea, and will rejoice.” D. O.

NOTICE TO THE ACTIVE.—We can still supply new readers with this work. Those who have benevolence and energy will doubtless co-operate with us in a free distribution. The warmth of zeal, the spirit of energy, and the power of perseverance, happily combined, can accomplish all possible things—everything but perform miracles.

J. Butchard, jun., in our next.

D. O.