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THE  
**WITNESS OF TRUTH.**

Vol. V. OSHAWA, NOVEMBER, 1850. No. 11.

NOTES

UPON A DISCOURSE ON CHRISTIAN BAPTISM.

No. 1.

There is a pamphlet before us the title of which reads, "A Discourse on Christian Baptism, by the Rev. D. F. Hutchinson: Published by Request: St. Catharines, C. W.; H. Leavenworth, Printer: 1849." This document was forwarded for notice or review months ago by the esteemed elder Bradt of Wainfleet, and was put on file for earlier notice, but until to-day has been 'tiding its time' along with a mass of other papers and doctrinal budgets which may not be disposed of according to order before the generally anticipated conflagration of the world.

Of Mr. Hutchinson we have some faint knowledge by testimony. He is a "sound minister" and a "learned theologian," not to say a ready "defender of the faith," of the good old predo baptist school—a Presbyterian, if we mistake not, who ministers to his flock (in Niagara County) the solid luxuries of Westminster theology. As we are always desirous of keeping sober and sedate company, we have to congratulate ourselves upon our great good fortune in meeting and forming an acquaintance through the press with Dr. Hutchinson. And without any prosy preambles or discursive prefixes we shall enter upon the proposed interview.

The author delivers his discourse from Matt. xxviii: 19, "Go ye, therefore, and teach all nations—baptising them in the name of the Father, and of the Son, and of the Holy Ghost." In directing the reflections of his readers, after quoting this language, he purposes noticing "1. The nature and design of Christian baptism; 2. The proper subjects of this ordinance; 3. The scriptural mode of administering it." We propose following him in this order, and hence shall rapidly consider his firstly, leaving secondly and thirdly for the cool working days of December.

Mr. Hutchinson's first sentence on his first section, is, in itself, a happy hit, provided the language of the schools be a model. He says,

“By Christian baptism we are to understand, a religious ceremony performed by water, applied to proper subjects, by a proper administrator, in the name of the trinity.” Certainly this is a very fair beginning; and if this be a just specimen of the first-fruits, the after gatherings must be in the highest degree felicitous, and the termination more than triumphant. The “*we*” who ‘are to understand’ refers without doubt to all those honest church-goers who accept “the like precious faith” contained in the creed of our author, “who by reason of use have their senses exercised to discern”—what? Why that “Christian baptism is a ceremony performed by water applied to proper subjects.” The simple souls who taught theology immediately after Christ rose to heaven, were not endowed with the spirit of interpretation such as would tally with Mr. H.’s lexicon; for, in those days, in reference to baptism, if there was any ceremony in the case, or anything like an application, it was the ceremony of persons applying for a grave to be buried with their Lord, and then yielding submissively to the burial by going “down into the water” and again “coming up out of the water,” instead of having water applied to them. The ceremony and the application were on this wise, as we shall more elaborately show when we get past the portico of our author’s temple. Meantime it must be remembered that baptism, according to the Dr.’s pamphlet, is “a ceremony—water applied to proper subjects, by a proper administrator, in the name of the trinity:” a definition that would as well suit the first Roman Canton of Italy as Mr. Hutchinson’s diocese of the County of Niagara. To find ‘a proper administrator,’ one who could perform the ceremony of applying water to persons in order to baptize them, and to discover such language as ‘trinity’ in either Jewish or Christian scriptures, are by us classed with those patent spiritual discoveries yet to be made, and which are only speculated upon by a certain class of ecclesiastical philosophers who seem to have lost compass, telescope, and all reliable reckoning, and who therefore in the sadness of sad plight enter upon the study of what is fanciful, unsubstantial, and problematical.

Strange as the definition of baptism is, we are prepared to acknowledge, when the design is spoken of, that the Dr. puts upon it full value and perhaps more. Baptism is pronounced “a sacrament of the Christian church in which is communicated grace to the receiver, according to the divine appointment.” Again, “it is an ordinance by which its subjects are grafted into the body of Christ.” And again, “we regard baptism as a regeneration”—“in baptism there is a change

of state which can scarcely fail to justify our thoughts upon this subject." So the Dr. speaks, and in expressing himself after this manner his language tells us that he places an estimate upon water that few biblical scholars would or dare attempt. He first informs us that baptism is the ceremony of water being applied to proper persons, and now he tells us that this very same ceremony (applying water—a very little of it, too,) "is a sacrament in which is communicated, grace—according to divine appointment," and that thus (by water being applied) "subjects are grafted into the body of Christ." Mr. Hutcheson is more than a believer in baptism as 'a saving ordinance.' (!) To communicate grace by an application of a few drops or a whole river of water, or to engraft persons into Christ's body by such a ceremony, is making water much more important in the economy of the kingdom than we had conceived, and is putting a value upon this element at least a hundred thousand times greater than those barefaced heretics who lecture the people on the subject of 'baptism for the remission of sins'—!

Now the baptism of the Christian oracles, instead of being a ceremony, a sacrament, or an ordinance consisting of an application of water, is a burial with the Lord of life and a rising again to follow him, to walk with him, and to reign with him. Hence there cluster around baptism, in the light of the scriptures, the capital fundamentals of the kingdom of heaven; for a knowledge of, and faith in, the great sacrifice,—repentance from dead works,—a putting on of Christ,—an entrance into his church,—and a realization of his power and promise of forgiveness through thus obeying him, are all embraced in it. Mark, however: this is not an application of water; nor is it 'water baptism'; but it is knowledge and faith baptism, sacrifice of Christ baptism, a death to sin baptism, a putting on of the Lord baptism, an introduction into the kingdom baptism, remission of sins baptism! In this baptism there is an application, not of water to a person, but of a person applied to Christ! Can the Dr. or any of his well-learned pupils see the difference? If not, perhaps we may husband the leisure to write a paragraph or two upon the distinction at a season much more convenient than the present, for the benefit of those who are farsighted and cannot therefore see things near them. In the meantime it is not without regret that we find the author of the Discourse putting such an unjustifiable value upon the element of water!!

D. OLIPHANT.

## POWER OF THE SPIRIT.

COMMENTS ON PRESIDENT EDWARDS' LETTER PUBLISHED IN  
LAST WITNESS.

It would be difficult to meet with a more entertaining narrative of the operation of the Spirit, speaking after the manner of orthodoxy, than we find in the extract from President Edwards, endorsed by editor Dr. Campbell of London, copied in our number for October. It is however still more difficult to treat the narrative with that respect which is its due, and at the same time to expose without favor its want of spirituality and religious unction, notwithstanding its design to show by special example the power of the Spirit of God. The public mind has become so estranged, and we might say depraved, upon this topic, that we have only to disapprove of the fanciful credulities and speculative orthodoxies found in the sermons and essays of the day, in order to bring upon ourselves the whole censure of the scribes and elders of the people, and array against us the entire rank and file of ecclesiastics within the enlarged territory of both Roman and Protestant dominions. To speak against a theory of spiritual influence, is set down as speaking against the spirit and against its power. This impression in connexion with something else that we shall presently name, has not unfrequently kept us nearly half quiet on this vital topic when we have groaned in the inner man, to correct the Babylonian language of the times.

The other matter that has operated as a hinderance to our free speech, is, that there is scarcely such a thing in these days of dull pupilage as the advocacy of the Spirit's influence without some kind of a theory—long, short, or medium; orthodox, heterodox, or between. Excepting in a very few instances to the contrary, the discourses and the essays of those who accept the scriptures without creed or comment, have as much use for a theory of divine influence as any of the obedient sons of popular faith. A theory seemingly must be concocted to confront and combat theories. An opposite error to correct an error! We exculpate not ourselves: for in discoursing upon this most sadly abused and woefully misunderstood subject, we have more than seldom detected the current of our ideas shaping themselves into a well trimmed theory.

Still, it becomes duty to arrest attention to the spiritless speech about the Spirit so often heard from the lips and pens of the most godly men of the age—intelligent and amiable in all things, saving in the religion of the Lord and Saviour; and if we cannot ourselves always

•speak correctly, we may at least mark some of the larger class of blunders common to those favourites called the populars, and in the mean time put ourselves to school with others who are disposed to learn.

Let us go now to Northampton and listen to President Edwards. (See last Number—page 220) He says, referring to a former period, “It was in the latter part of December that the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us.” Some observing person has hinted that what is usually called a revival has never been known to occur at any season of the year but in autumn or winter; and here, sure enough, it was about the end of December that the Spirit descended and visited the town of Northampton. This circumstance in itself may appear trifling but it is really of consequence. When viewed in its bearings it goes to show that the occupations and pursuits of men—their times of activity in temporal business or otherwise—have something to do with what is termed the descent of the Spirit. Why is not this gracious, this more than earthly, more than ordinary influence of the Spirit, present among men during the busy months of spring and summer? Can any reason be given why a revival seldom or ever happens excepting during the season of cold weather? Nothing is more readily solved: preachers have not the opportunity, people have not the leisure, to get up large meetings, praying conferences, and continued exhorting seasons, to create the requisite warmth and emotion of soul which prepare the way and finally constitute the chief elements of a ‘happy revival.’ How far this shows the agency of man in the making of these seasons of refreshing, we stop not to enquire,—nor are we disposed to analyze these revival conversions to show how much of the influence belongs to the spirit of man and what amount of the influence belongs to the Spirit of God; but we do say that there is much to be considered in the fact that revivals and warm weather seldom come together! A writer in the state of Alabama so justly describes the main ingredients in a revival, that we shall be excused for listening to him in this connexion. He says:—

“A short discourse is delivered, in which the understanding is untouched. An inflammatory exhortation is delivered, in which the dying father and mother of the auditors are brought vividly before their minds. Hell is uncapped, and the flames of Tophet are fanned by the eloquence of the speaker, until they glow with intense heat—the passions are lashed into an intense excitement! Then is the time to make the call for the convicted, and the process for imparting faith is now commenced. Now you may see the priest fully under the influence of this mighty spirit; and behold his worshippers crowding to his altar, to offer to his sbrine the best feelings of their hearts. Now

the work begins in earnest. One sings, another prays, another exhorts, another shouts, another talks to the prostrated victim who has bowed to the mandate of this mighty spirit. The victim groans in anguish of soul. The priest contemplates with a smile of triumph the work that he done ! The worshippers continue to pour incense upon the altar, and fan the flame of excitement, which is fast consuming the reasoning power ; and amidst this scene of confusion faith comes down, and the victim struggles into spiritual life !"

But we must keep to the subject more closely. Dr. Campbell, through President Edwards, says, " Presently upon this a great and earnest concern about the great things of religion, and the eternal world, became universal in all parts of the town, and among persons of all ages." Again he says, " Those among us that had been formerly converted were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God." And he says further " God has seemed to have gone out of his usual way, in the quickness of his work, and the swift progress his Spirit has made in his operations on the hearts of many." Now what do these sentences and sentiments tell us ? Are we not led from this language to believe that God appeared in a cloud of mercy immediately above the town of Northampton, and that from this cloud of special divine favour God shed upon the inhabitants of the town a very rich portion of his supernatural power, which awakened and converted sinners, and animated and enriched the saints ? Briefly expressed, this is the idea we take from the scope of the language—an idea we cannot wholly receive. What is there in it spurious ? Let us go to another town or city and find an illustration :

The apostle to the Gentiles, Paul, after making a lengthy and very successful tour in various portions of Greece and Asia, turns his face toward the Judean capital—Jerusalem, accompanied by a number of fellow labourers. He arrives in the chief city of the Jews. Subsequently to a narrative of his travels, his labours, and success which he details to the principal brethren in the Jerusalem church, he is found at the temple. Certain Jews from Asia, who it seems personally knew the apostle, " seeing him in the temple, threw all the populace in confusion, and laid hands upon him, crying out Israelites, help ! This is the man that everywhere teaches all men contrary to the people, and to the law, and to this place ; and has even brought Greeks into the temple, and polluted this holy place. And the whole city was moved, and there was a concourse of the people ; and laying hold of Paul, they dragged him out of the temple : and immediately the gates were shut.

And when they were about to kill him, word was brought to the Commander" &c. See the twenty-first chapter of Acts.

Here, 1st, we have a town in a very great excitement, as much so as the town of Northampton in President Edwards' day. 2nd. We have also spiritual influence—"spiritual wickedness" as the apostle himself would express it—an evil spiritual power. 3rd. Orthodoxy, if we correctly understand it, ascribes this excitement, not to any miraculous spirit of evil, but to the religious prejudices and natural passions of these men who made such a stir and prepared themselves to slay the Lord's apostle. We are nearing the point: our illustration draws to a close:—Evil is done; an evil spirit does it; this evil spirit makes itself manifest and operates, not by extraordinary but by ordinary means—in this case by the malice and hatred of a bigotted mob. Just so would we speak in reference to the *mode of the influence* that gives life to the soul: Good is done; a good spirit does it; this good spirit exerts its power by means of truth and righteousness. Satan fills his people with his spirit: God fills his people with his spirit: and we teach that these two spirits are exerted, and have been exerted since the age of miracles, according to ordinary and well established law, and not by supernatural agency. There is the "law of the spirit of life"—there is the "law of death;" there is nothing special in either: so at least we argue, and we read the new oracles on the subject!

That there is a Spirit which is called in the sacred scriptures the Holy Spirit, we most cordially and joyfully believe; that this heavenly Spirit is received by men, we deny not: but we are prepared to resist 'steadfast in the faith' all of that high or low Calvinism which thrusts upon us the idea that this Spirit is lawless, special, and extraordinary in its workings.

More than this, and above all this, we must enter our unreserved protest against the pernicious notion that the Spirit hovers over towns or persons to come down upon them to convert them to Jesus and save them from their sins. Were it not for this delusive idea—were it not that honest mortals, groaning under a load of guilt and ready to sink into despair, as well as the thoughtless and unconcerned, are taught to wait, to look, to pray, to exercise anxious patience until God's own good time shall arrive, when his Spirit will be sent to pour into their hearts the true converting influence,—we say, were it not for such cruel delusions practised upon the best sympathies of the untaught yet well meaning, we should leave spiritualists and spiritual



speculators to treat this topic as they in their wisdom prefer, without offering one opposing word; but when we see the sad effects of this special spiritualism for men's conversion, concerning which there is something in the catechism but nothing in God's oracles, effectually preventing sinners from receiving simple truth, it is far from us to allow what charity we have to lie dormant and silent, and not speak out in behalf and in defence of truth.

Now let a Paul or an Apollos go to a town where Dr. Campbell in his paper has sent both himself and Edwards to propagate their views of the Spirit, and let the inspired speakers announce the gospel and call upon sinners to obey it—what would be the response? The reply would be, 'Sirs, the Spirit must come first, and as it has not yet "extraordinarily set in," we are not prepared to be converted.' From such orthodoxy may the holy scriptures soon deliver both priest and people!

D. OLIPHANT.

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### THE SOLEMN IMPORTANCE OF AN OPINION.

BROTHER "O.'S" OPINION OF OUR OPINION, AND OUR OPINION OF HIS OPINION!

When I wrote on the "communion question," I did not design to begin a controversy with you on the subject, neither yet do I so design. Few, in my estimation, are qualified to discuss a disputed point, in such a calm, candid manner as to benefit themselves and others, and I presume not to belong to the select number. However, as you have favoured my former letter with some attention, I will just look over what you have said, and make a few remarks in my own manner.

It appears I have done you and myself injustice by commenting as I have done. This is a serious matter to begin with; let us therefore look at it seriously. I understood your reply to Mr. Davidson in your No. 3, was in defence of the practice of permitting unbaptized persons to commune with you, and commented on it accordingly. But it appears I was mistaken. Instead of using the "spirit's answer" in defence of that unscriptural practice, you employed it "to slay the inquisitorial rigids who practice close communion, and to cut off the extra limbs of charity which have grown upon the open communionists." Hence the unappropriateness, or as you express it—the "injustice" of my remarks. But to err is human. When you stated that "the Book, and the author of the Book, the letter of the Book, and the spirit of the Book, we take for our guide at the communion table," I inconsiderately concluded that the Book guided you in communing with "others who are assured that they are the Lord's people," and hurried along as I said, "to obtain a glimpse of the new light." Whereas you were merely slaying inquisitorial rigids, and cutting off *extra* limbs of charity. (It appears the practice referred to, is but a com-

mon limb, an insignificant twig—unworthy your pruning knife till it become *extra*.) To comment on your letter as I have done is unjust to you and to me, for “we have, from the Book, learned our lessons precisely alike”—we “teach the same things”—and are of the “same mind and same judgment.”

So then you give up the Oshawa practice as indefensible? That’s right, for assuredly it has no warrant from the Book. But perhaps its defence is in your article now under consideration. Let us “see what we can see.”

“My authority to permit is in the same book, chapter, and verse where you find your authority for not permitting.” Indeed Out of the same fountain issues sweet water and bitter. The same verse grants authority to permit, and to withhold permission. Very convenient verse. This is the new light I was looking for. Where shall we find it? It is certainly your duty to point it out; for you say—“thus we teach, and thus we practise.” And do you teach and practise without authority? Yes, certainly. You candidly admit “there is no authority in the case.” This unauthorized teaching I do not admit, yet you say “we teach the same things” and “have learned our lessons precisely alike.” You do “what the apostles never *done*,” yet take the Book for your guide. You slay with the spirit’s armour one who teaches the same things as you teach, because his opinion is of a different color—because he is a “rigid,” and has a “bias nurtured in some unfriendly and uncongenial school.” If such language does not “cover the subject with some of the particles of confusion,” I confess I do not understand you. If this is not a sample of genuine *zig-zagism*, I should like to see such a sample.

“So far as authority goes we are even.” “We both do what the apostles never *done*.” Affirming that we are both wrong is a cheap way of proving yourself right. “Let it be neither mine, nor thine, but divide it.” It would be more satisfactory were you to show that your teaching and practice are in accordance with truth.

You did not succeed in my opinion, in removing many of the “particles of confusion” from the phrase “authority to permit.” Please let me try. Adam, Abraham and Peter in the cases to which you refer acted as *individuals*, “on their own responsibility.” The church of Christ is an *organized body*, over which elders are placed, to *rule in accordance with the Book*. Every thing done in the church is done by *command* or *permission* of the elders; and they can enjoin or permit, *only by the authority of Christ*, the Head of the Church. “Authority to permit,” therefore, after all, seems to me to have a meaning which even common optics may perceive.

But perhaps it may be made plainer in another way. A and B are elders in a church of Christ. A pious professor applies to A for admission to “communion” for his son. A says I can act only by the authority of the Master. He has not expressed his will in reference to such a case. Therefore I have no authority—I cannot permit. But brother A. says—B., you are too squeamish. My opinion is not of his color at all. I feel delivered from the leanings and partialities

of former systems and affirm there is no difference between the Jew and the Gentile. Besides "of such is the kingdom of heaven;" and were the book silent on the subject altogether, still so far as authority is concerned I would be even with you. Indeed, I would have the advantage, for "silence gives consent"—"where there is no law there is no transgression." Therefore I can permit this infant to partake on his own responsibility.

The same "zig-zag reasoning" may be applied to praying for the dead, sprinkling of infants, consecration of chapels, the sprinkling of horses, and of bells; and every practice concerning which the scriptures are silent. The practice of deducing a warrant from the silence of scripture, is one which, until further advised, I should not like to see adopted by the "*Witness of Truth*."

I have made more remarks than I intended, but as the principle involved is of great importance, I pray you have me excused.

September, 1850.

O.

NOTES: NOTICES OF THE ABOVE.

The preceding is rather an interesting communication, exhibiting a very fair degree of the combative faculty. To this, in itself, we have no objections. We too have weapons of war, and are addicted, from principle, to the sin of combating. But whether our excellent brother has fully investigated the prudence of arresting so much attention to the above topic while there are so many topics in the grand business of reformation which seem to call for scrutiny and discussion prior to the one he has cast anchor upon, is not for us to express anything saving an opinion: and the expression of this opinion may be postponed: for as we attach slender importance to our own opinions, and enjoy liberty enough to grant large liberties to others, especially the liberty of speech, we object not to hear what our intelligent, somewhat alarmed, and criticising brother has further to say upon the question of the communion of saints. Nay, if it be timous and every way fitting to try our logic and our liberty upon this topic, we invite this esteemed correspondent to offer his strongest reasons and treat us to his weightiest criticisms. Investigation we never have feared, and never expect to fear.

Having long since counted the cost of taking the position we occupy on the communion question—having looked for a slight ruffle in the sea when this subject was fairly broached among our brethren whom the rigid influence of some narrow-walled school had the power of making scrupulously close-hearted on this particular theme—having at the same time formed an honest determination to yield to truth and go where it should lead in the event of an investigation—we have not been taken by surprise by anything that has yet come to our office on

the subject. Epistles are received carrying with them commendation and satisfaction—others come to us primed with the spirit of murmur. We receive them all in good part !

Before we make notes upon brother " O's " present strictures, we shall turn our eyes a little further back and survey the ground from the beginning. The origin of the existing investigation, as the attentive reader will know, was the remarks we made upon the exclusiveness and closeness of close communionism while addressing a Baptist Elder. These remarks were read by an esteemed gentleman in Hamilton, Mr. Rattray, (a friend of truth who has suffered much from religious tyranny) and, in his view, we seemed to favour the principle of open communion. He wrote a letter—he propounded a query. The preface to the query in substance was, ' I apprehend you are favourable to open communion ; a Baptist friend tells me otherwise ' : and the query itself was substantially—*What are your own views, and the views of those you commune with concerning the question of open communion ?* Two things being embraced in the inquiry, they were answered by these two paragraphs :—

In gathering around the table of the Lord, a privilege and pleasure we enjoy every Lord's day, we are careful, as occasion requires, to explain to all that the table is not ours, but that it belongs to the author of the new institution. We also teach that its author designed it at first, and still designs it, for those who are redeemed by his own precious blood, and that hence he invites all such to sit and partake at his own board. And while we likewise teach that those who have proved their knowledge of the gospel, their penitence, their resolve to reform, by having openly confessed Christ in baptism, maintaining a consistent character, are by the Lord invited to eat and sup with him, we further say, that if there be others present who are assured they are the Lord's people, and hence desire to participate in the Lord's feast, we will not say no. Such is our teaching, and such our practice.

Many of the disciples forming congregations take this ground in approaching the commemorative table, while others stand in doubt of this liberality. It is necessary to say here, that the brethren in Christ called disciples, built upon the one foundation of the gospel, are gathered together from various sources, from former Baptists, Presbyterians, Congregationalists, Methodists, Christians, as well as those of no former profession ; and although there is the utmost openness and cordiality upon first principles, and I might say all *principles*, there is to be discovered in some instances the leanings and partialities of previous systems both in churches and individuals, the same as the prejudices and differences, national and educational, that existed among Jews, Samaritans, and Gentiles during the ministry of Paul, Peter, John, and James, though all believed and rejoiced in the one gospel. Meantime, we love one another as heartily and dearly in the Lord as members of the divine family, as though we were agreed in every shade of opinion ; for we have learned from the oracles that we are neither to be united nor divided for party sake or opinion's sake, but for the truth's sake.

Here was a field in which our quondam humble friend Mr. Davidson imagined he could figure to good advantage. He seized his pen and wrote. The pith of his logic when fairly brought together and clarified from all extras, was, ' Oliphant—you and other Disciples are closer than the closest Baptists, and yet you have written in advocacy

of open communion. Very consistent! To this we replied:—

The difference between the views and practice I approve and the views and practice of the open communionist consists in these cardinal points, 1st. I never, like him, open new doors for entrance into the kingdom of Jesus, or make subjects of the kingdom other than by Christ's authority; and 2nd, I never teach that any man has a divine right to the Lord's table who has not complied with Jesus' command "Be baptized." The distinction between *teaching* and *permitting*—between *inviting* and *allowing*, is a distinction, I apprehend, that you cannot religiously comprehend; for the creed to which you have been accustomed, and to which you are now willingly subject, binds up all matters of this description so stringently that you have no opportunity of perceiving or learning this liberty. \* \* \* The disciples teach that all who have put on Christ have a right to the privileges of Christ's house, and we invite all such to sit with us; and in the meantime, if others, whose love for the Lord so far overbalances their love of party as to desire to partake with us, we allow or permit them, with the full understanding that they take upon themselves the responsibility. \* \* \* We hold that Christ's table is not scripturally exhibited when members are made independently of the laws of the oracles for the purpose of seating them to take part in this divine institution.


Our friend, whether because he was really satisfied or because he was logically annoyed, returned not again either with complaints or questions. Meantime our faithful correspondent "O," judging that the Elder needed help, or that the cause of truth demanded his interference and aid, came to the rescue. Says he—'Ah, yes; you teach—you permit; your authority if you please; I wait for your new light.' In reply, we arrested attention to these two very plain things: 1st. That our brother in calling so loudly for authority was asking from us what he could not produce for himself and his own correct views, himself being judge; and 2nd. That it was entirely out of character, when treating of permitting, to demand authority for it, inasmuch as there have been according to scripture history very many things permitted by God, angels and good men, for which there was no authority from heaven or heavenly people—that, in short, it was simply a critical incongruity to speak of *authority* to permit; for 3rd. Wherever we find authority in the code of divine laws and institutions, we find something above permission—*something that must be taught and enforced*; an idea that the term permit does not generally convey. We may add, that the incongruity of speaking of authority to permit will clearly appear when it is reflected that authority invariably (without an exception, we believe) implies and carries with it responsibility; while the term *permit*, in many ten thousand instances, has not the slightest shade of responsibility attached to it. The Father of all, every day, permits evil; but who affirms that he is responsible for this evil by him permitted? In this illustration we have before us simply the idea or meaning of a word.

Very true, the term permit or permission, has, in some certain cases and positions, an authoritative sense. We say not otherwise. But

we have said, and again say, that its meaning generally is aside, apart, and distinct from the idea of accountability or responsibility. And to be convinced that we employed it in this common acceptation when speaking of the communion of persons not subjects of the Lord's kingdom, only required the exercise of a little candid discernment to notice another phrase coupled with it: viz., "that they take upon themselves the responsibility."

Now let us pay our respects to the creed-squinting portions of our brother's present epistle which would tie us all up to one opinion. (For after all our good brother says, he only desires us to accept of his opinion: for when asked what we shall say to the unbaptized when they place themselves at Christ's feasting board with the disciples, he cannot do other than affirm, 'My opinion is that such must be put away from among you.')

Let no one be alarmed: we have before said, and now repeat, that brother "O.," and all in Oshawa, and in all places where the disciples are found, teach the same things as it respects Christian communion: the difference, where difference exists, is not in teaching, but in opinion: and here is the solemn heresy of all those that stand opposed to our brother who has favoured us with the foregoing! It is indeed more than possible that our zealous brother estimates his view as of a higher grade and of more value than a mere opinion! Altogether likely. 'I am right—you are wrong' is as sound as orthodoxy itself.

But, waxing valiant in battle to put to flight the armies of the aliens, he says—"you teach and practice without authority—you candidly admit there is no authority in the case—this unauthorized teaching I do not admit." No wonder that our brother sharpened his pen to prune such 'extra limbs' from us! But such disjuncting of limbs—such dissecting and splicing of parts—we seldom witness. Words are taken from our letter of February last and placed with expressions in our letter of August, in order to make out the 'extras' that we both *teach* and *practice* without authority; and when the transposition of parts is complete, he says  behold the picture!—!

'Teach without authority'—! What have we taught? Have we taught that the communion table is to be spread every Lord's day?—We plead guilty of so teaching. Have we taught that when seated round this table we regard it as the Lord's and not ours? This, if it be a sin, belongs to us. Have we taught that those who have been buried with Christ are members of Christ, and that they have the authority of Christ to sit at his table? Here, too, we have been at fault, if teaching

such as this be faulty. Have we taught that those who are not subjects of the kingdom are authorized to sit at the communion table? We have said, and still say, no—our friend Davidson and brother “O.” to the contrary notwithstanding. In all that we have spoken and written upon the subject, not a sentence have we uttered which can with any degree of fairness be construed into such a meaning. We invite our critical brother to try again. When the proof is complete, we shall offer his own proof to the contrary, furnished in his June letter!

But a new edition of criticism upon *perimit* now calls for response. This is the strongest and therefore the best portion of the article before us for review. We quote the language:—“The church of Christ is an organized body over which elders are placed to rule in accordance with the Book. Every thing done in the church, is done by command or permission of the elders; and they can enjoin or permit *only by the authority of Christ*, the Head of the church.” The first of these sentences contains three grand truths, admitted by all the world,—That the church of Christ is organized—That elders are to rule—That they are to rule agreeably to the oracles. We agree. Those, then, who are not included in Christ’s organized body are not to be ruled—the elders are not to be responsible for them, nor they to the elders. So we teach! Henceforth, agreeably to his own logic, our brother will be able to perceive with shining clearness what is meant by persons partaking on their own responsibility—! The next sentence tells us that “they [the elders] can permit *only by the authority of Christ*.” Of this we stand in doubt—nay rather we have no doubt that it is wholly astray from correct or feasible principle. *We ask our good brother to put his finger upon a single iota that an elder can permit by authority of Christ.* That an elder can teach, admonish, command, rule, rebuke by Christ’s authority, we may affirm with all the assurance of inspiration; but that Christ has given to the elder authority to permit, while fulfilling his office in said organized body, we cannot admit. As before intimated, divine authority comprehends and includes a superior power to the power of permission; and hence wherever this authority is found, we at the same time find that it imports vastly more than permit, and a meaning very different from that of permitting. Our brother cannot put *authority to permit* in any shape, fashion, or position, but what we must call it an ingenious incongruity!

One thing more, and then the end. “The practice of deducing a

warrant from the silence of scripture," is a practice that we can assure brother "O." is in very low repute in this latitude. We are too fond of that part of Wesley's church-book which says concerning the great Book—"whatsoever is not found therein, nor proved thereby, is not to be required of any man." A warrant from the silence of scripture is precisely no warrant at all; and hence to offer such a warrant has not been on our part attempted. Concerning the communion, we teach what we find in the Book, which, so far as we have learned, is neither open communion nor close communion; and although it may be (as we think it has been) expedient to express an opinion when candidly asked, it never becomes necessary to defend it, either when expressed or afterwards.

We here remember, as an illustration, an incident which happened several years ago. It comes in very appropriately too, since we can say to our reviewing brother, "thou art the man." This zealous and truly excellent brother was once preaching in a community where there were more than a few Methodists. He preached, as was his custom, the gospel of the sacred Book. After the discourse, a sly and wary querist rose up and asked if he believed any would be saved but those who were immersed. Our brother, like a faithful teacher, referred to what the scriptures taught upon the subject of salvation. Mr. querist was not to be put off in this manner; he still pressed the question if the speaker held the view that all would be lost who were not immersed. 'If,' said this brother, 'you ask for my opinion, I have no objection to give it; but the Book regulates my faith.' The opinion was called for again, and at length it was given—to this effect;—That honest unenlightened persons, not willingly disobedient, may be saved by the Lord in his mercy, since they knew not all his institutions. Then followed the sharp ridicule of the querist. Why, said he, you first tell us that your faith is different from your opinion; and then you tell us that you must be governed and stand fast by your faith; and then you tell us your opinion is that more will be saved than your faith can warrant, and finally virtually say that your opinion is of no use!

Now what did all this prove? It only proved that the acute querist did not comprehend the position occupied by the speaker.

We had designed to say a word upon the duty and authority of elders at the communion table, but the length to which our observations have extended must admonish us to lay over this part of the subject until the reader gathers a new supply of patience. Meantime, we have a full quiver, and only wait a suitable opportunity to make pal-



pably evident that the communion of the Book is greatly superior to the close-ites or the open-ites; and that what we teach from the divine oracles will eventually prove effectual to the uprooting of both extremes.

*Oct. 20th, 1850.*

D. OLIPHANT.

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### CHARACTER TESTED BY CHRISTIANITY.

[The subjoined comes to the "Witness" from afar—written by an esteemed brother, A. R. Benton, Principal of a High School in Fairview, State of Indiana. Being always gratified and encouraged by the introduction of new witnesses for the truth on our pages, more especially when personal acquaintance enables us to have the 'full assurance of faith' that their heart participates in what they declare, it would be superfluous to say that we take pleasure in submitting the following for the perusal of our reading friends:—D. O.]

There is a point of view, in which christianity appears of priceless worth, viz: as a test of character.

In all the transactions of life, there is some standard of weight or measure, by which every thing may be proved, and its deficiency, excess, or exactness of measure be verified. So also is there a "balance of the sanctuary" in which every one may be weighed and learn his real value in the sight of heaven. "The mind may be the measure of the man" among men, but with God the character—the stamp of the soul—is alone of value; and so the word of his grace is the discerners of the thoughts and intentions of the HEART. When our Saviour was first taken to the temple, his Father's house, the Holy Spirit then and there declared him to be set for the fall and rising again of many in Israel, and that the thoughts of many hearts be revealed. Christianity, then personified by the Saviour, was both to elevate and cast down, to cause to rise and cause to fall, those to whom it would be submitted. Facts in the personal history of the Saviour prove the verification of the prophesy, and events in the history of the church, show that christianity is the touchstone by which moral character is discovered.

A remarkable passage in Tacitus, a historian of universal credit, shows the true condition of the Jews in the times of the Messiah. "The mass of the people entertained a strong persuasion, that it was mentioned in the writings of the priests, that at that very time the East should prevail, and some one from India obtain the empire of the world. These ambiguities predicted Vespasian and Titus, but the common people according to the influence of human passions, having once appropriated to themselves this destined greatness, could not be brought to understand their true meaning by all their adversities."

The state of public solicitude is also indicated by the anxiety of Herod at the birth of Jesus, and is still further illustrated by the multitude, who thronged to John, and, says the Evangelist, "all the people mused in their hearts whether he were the Christ or not." The coming of the Messiah discovered who among the children of Israel were controlled by human passion, or actuated by a spirit of devotion to truth and righteousness. As he predicted, the former FELL on this foundation stone, tried and precious, and were broken; while the latter were BUILT UP a spiritual house to offer acceptable sacrifice to God.

The number of those to whom he was the occasion of falling, was the number who rejected him and his pretensions; which comprised the Jewish nation "en masse;" for he came to "his own" people and "his own received him not;" and because they rejected him, God rejected them from being his peculiar people. The principal circumstance that led to the rejection of the Messiah, was the NATURE of the universal expectation of the nation.—After beholding his miracles of feeding multitudes with a few loaves and small fishes, they imagined he could easily maintain an army, become their temporal deliverer, and restore the kingdom to its former splendor of royalty. But when they began to show some proof of attachment and devotion to him, some marks of humility and peaceful disposition appeared, which turned the whole current of their feelings against him. Hence when apprehended, they, who had before followed him with acclamations into Jerusalem, now follow him to the mount of crucifixion with insult, crying, "Crucify him, crucify him." "Extreme in love and hate," those once his friends and admirers, now become his most bitter enemies and persecutors.

It is to be kept in mind that the personal relations, and worldly circumstances of the Saviour, did not produce this revulsion of feeling, but the DOCTRINE which he taught—the DOCTRINE committed to the apostles, and by them to us. The truths of the gospel were the prism that separated the good from the bad—the power that raised some "mortals to the skies, and drew others down."

The gospel then was a perfect mirror of the soul to the Jews, by which we may see what manner of spirit they were of, and from which we may detect the moral lineaments of our character, and by which the thoughts of many hearts are revealed.

A. R. BENTON.

[To be continued.]

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## THE PRESS—WAINFLEET RESOLUTIONS.

### TO THE BRETHERN IN CANADA.

It is a truth perhaps universally admitted that the press is a powerful and efficient auxiliary in support of a cause, whether it be good or bad—that it can be exerted in the promotion of peace and happiness or confusion and misery.

In the dissemination of the principles of christianity and the further-

ance of the cause of redemption, the press has been and can yet be most happily and advantageously employed;—the success of the gospel can be communicated to all; brethren can be admonished and strengthened; the evidences of our holy religion exhibited and enforced; misrepresentations and captious opponents refuted and silenced. Every press thus engaged—conducted by pious, judicious, and competent individuals—should be encouraged and supported by every one wishing success to the best and most glorious of all causes—the cause of human salvation from sin and death.

Having discovered that certain good brethren in the state of New York were soliciting the removal of the “Witness” from this province to their own country, a goodly number of brethren, including the evangelists, at brother Thomas Bradt’s assembled, on the evening of the 14th inst., in order to take into consideration the affairs of the “Witness” and other matters connected with the good cause, adopted unanimously the resolutions following:—

1st. That the cause of redemption in this province needs the assistance and energies of the press in order to its greater prevalence among and more speedy reception with the people.

2nd. That the “Witness” has in the judgment of this meeting exerted a good influence and been productive of much good to the sacred cause.

3d. That the conductor of the “Witness” be earnestly requested to remain and continue the publication of his periodical in Canada.

4th. That brother Oliphant receive the prayers and support of this church, and that the same be solicited from the congregations in the British provinces, in the conducting of his publication for the advancement of Messiah’s kingdom.

5th. That we earnestly desire the brethren throughout the country to be active in procuring subscribers for the work, and that proper persons be appointed to collect and transmit the subscriptions to the editor without delay.

6th. That the foregoing preamble and resolutions be forwarded to the office of the “Witness” for publication.

In behalf of the brethren,

THOMAS BRADT.  
*Chairman.*

A. CLENDENAN, *Secretary.*

*Wainfleet, 16th Oct., 1850.*

⚡ Remarks next month.—D. O.

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#### DEATH OF DR. JUDSON.

The news of the death of this very distinguished missionary will be

received with very deep regret, but not with surprise; the state of his health having been known to be extremely critical for some time past. He died on the 12th of April last, on board the French barque *Aristide Marie*, of *bordeaux*, bound for the *Isle of bordeaux*, at the age of 62.

Dr. Judson left *Maulmain* on the 3d of April, accompanied by Mr. T. S. Ranney, in compliance with the direction of his physician. Mrs. J. would have gone with her husband, but it was a hazard of her life, and he would not consent. For a day or two hope and fear alternated, but before the pilot left the vessel, he felt so much revived as to dictate a message to Mrs. Judson, expressing a confident belief that he would recover. Scarcely, however, had the pilot got off, when he relapsed, and suffered great pain, which continued till he was released by death. He was buried in the sea on the same evening, in lat. 15 deg. North, long. 93 deg. East, within the range of Islands that run down to the straits of *Malacca*, within nine days after embarkation.

Dr. Judson embarked for the East in 1812, and has thus been more than thirty-eight years in the missionary service. There are few men of his day whose lives have been more philanthropic, or more eventful than his, or whose biography will be waited for with greater interest.

—*N. Y. Observer.*

Dr. Judson was the son of a congregational clergyman residing at *Plymouth county, Mass.* He was educated at *Brown University* and subsequently prosecuted his studies at *Andover Theological Seminary.* While there he offered himself as a missionary to the East, and in company with *Rev. Messrs. Nevil, Nott, and Rice* went to *Calcutta.* There he became a Baptist. His more prominent connection with the *Burman mission* is familiar to most readers. Dr. Judson was no common man. He has been very fully described as a moral hero. He literally offered himself a living sacrifice unto God for the salvation and instruction of the benighted. Yet there was nothing of the recluse or ascetic in his composition. His nature was kind, genial, benevolent; and he himself a Christian indeed, in whom was no guile. Few men, of any profession, or under any circumstances, have passed through scenes of severer trial—of mental agony as well as physical suffering than he who now rests from his labours, and whose works follow him. Dr. Judson leaves a widow, formerly *Miss Chubbuck*, or "*Fanny Forrester*" with two children, and four children of the former *Mrs. Judson's.* They will doubtless be cared for by the Church he served.—*Boston Traveller.*

## SPECIAL NEWS.

A GREAT MEETING.—From the August No. of the "Christian Record" published by James M. Mathes, Bloomfield, Indiana, we learn that a season of great refreshing was enjoyed at a meeting in Gosport in that state. Brother Mathes and another labourer were the two workmen. "The meeting," says the Record, "continued nine days. When we commenced the effort, the church numbered 43 members, and during the meeting we obtained *one hundred and forty-one additions*—Ten of them from the Baptists." Some twenty nine more are reported in the same No. of the Record. The brothers and sisters in Indiana state already make a large family; yet "what are they among so many?" True, if the salt be genuine, and the light pure, they will speedily christianize the whole Commonwealth. Indiana numbers at present not far from one million of inhabitants—a fifth more than Canada West—and hence the harvest is still plenty.

The August and September Nos. of the "Western Evangelist," by brother D. Bates, Mt. Pleasant, Iowa, gives an account of some one hundred and sixty-five added to the churches, until now unreported to the brethren here. The brotherhood seem, from all that we know of them, to be more than usually spirited and zealous in Iowa. We trust in the Lord that they will enjoy rich and increasing harvests of righteousness!

In the "Christian Magazine," Nashville, J. B. Fergusson, June and July Nos. (August No. not received) we find reported no less than *seven hundred and forty-nine* who were added within a short period to the number of the saved, [apart from those copied from the Harbinger.]

The "Millennial Harbinger" for September reports *some three hundred and fifty additions*. Great is the truth—it already prevails in many communities both in Europe and America. D. O.

✍ The above was designed for last month's issue.

Warrfleet, Oct. 7th. 1850.

DEAR BROTHER OLIPHANT:—Our big meeting having terminated I take the pen to inform the brethren of the result. The speakers present were brethren Anderson, Kilgour, and A. S. Hayden—the latter accompanied by his amiable consort, sister Sarah. The commencement of the meeting was rather unpleasant, owing to the rain—but soon the clouds breaking away, the sun made its appearance, which much revived our spirits. We were favoured with quite a full hearing—persons being in attendance from Bronte, Rainham, Jordan, and other places. We also had with us a brother and sister from Williams-ville, N. Y.

Considering the reputation of the proclaimers on the occasion, it would methinks be superfluous to say that we had a good meeting, as it could not well be otherwise. Not only men and women but the heavenly messengers themselves viewing with intense interest the progress of the effort, will testify that the result was cheering and glorious. The solid interesting discourses, accompanied by most animating exhortations and heart-stirring appeals, reprov'd the Christian and arous'd the sinner. You will rejoice with us upon learning that eight were baptized, and three others were added who had been previously immersed. This doubtless will appear very surprising to those who returned home before the meeting closed ! One of the number baptized is an individual of Rainham—may he rejoice and be steadfast in the Lord.

The Lord be praised for the power of the truth—scoffers mock, but saints and angels rejoice. How earnest we ought to be in our prayers that those converts may prove faithful—may grow in favor and in the knowledge of the truth. What a glorious sight for angels, to behold brethren and sisters dwelling together in harmony. How easy for the truth to conquer if we offend not in word or deed. How pleasant for the Overseers to watch over the congregation while brethren and sisters dwell in love, and are diligent in training that most unruly member—the tongue. Take care, brother, what you say : for the Lord hearkens—be cautious, sister, that you defame not : for the angels listen. Let Bible things as much as possible be your topics of conversation. By so doing we shall avoid difficulties, watch over ourselves, and love the brotherhood. The three brethren already named gave us good lessons on Christian duty—may they not be forgotten.

I take pleasure here in stating the attendance almost throughout the whole interview of our highly esteemed brother Wm. Bradt whose presence gave joy to the brethren and dignity to the occasion. But at length arrived the hour in which we were to part with brother Hayden. Meeting with beloved ones is joy—separation is sadness. A goodly number being at brother Thos Bradt's on the morning of the 1st. inst. the pathetic words "I'm on my journey home, To the new Jerusalem" were sung just before parting. We then took the parting hand, and bid adieu to brethren Wm. Bradt and A. S. Hayden—the one to go beyond lake Erie the other beyond Ontario. The Lord go with them. The scene was solemn in the extreme.

Brother Anderson and Kilgour have gone to Rainham, but purpose returning shortly to hold meetings among us. The Lord bless their efforts.

As ever,

A. CLENDENAN.

*Wainfleet, Oct. 16th, 1850.*

DEAR BROTHER OLIPHANT:—Since writing my last to you, the evangelists have returned from Rainham and are again with us. They enjoyed a very refreshing season there. Our Baptist brethren having kindly tendered their meeting house for the occasion, audiences

large, orderly, and attentive—a lively interest and a most favourable impression—were the consequences. Three were immersed, and the prospect for many more is most flattering. Why should such a field be abandoned?

Though none obeyed in this vicinity during their present visit, yet the meetings were joyful and the impressions produced encouraging. Brethren and sisters were admonished, instructed, and edified—others were almost persuaded to make the good confession. The orderly conduct, prudence, and holy conversation of the evangelists tend greatly to the advancement of piety among brethren. They now leave for Jordan, and we trust their efforts may prove beneficial to that community.

As ever,

A. CLENDENAN.

Rich spiritual news—gratifying intelligence to all who have an interest in that kingdom which is not of this world. The old Divines were accustomed to treat largely of “effectual calling:” and our brethren it appears are firm believers in effectual calling—a calling of sinners from sin, by intelligent zeal in making known and suitably exhibiting the power of the gospel. ‘Conquering and to conquer’ will the truth march on.

D. O.

*Fairview, Indiana, 1st Oct., 1850.*

BROTHER OLIPHANT—DEAR SIR:—We have just closed a meeting, conducted by brethren Roberts and Pritchard, during which forty persons have been immersed into Christ. About half of these are from my pupils, which is a source of pleasure to me quite inexpressible. At a meeting in Brownville, held the week previous to ours, thirty-two made the good confession. As God has given us an abundance of the fruits of the earth, he has also been pleased, in keeping with his providence in nature, to permit us to gather fruit to eternal life. It is a high honor and privilege to laborers together with God, in the emancipation of men and women from the rulers of the darkness of this world, and from the rulers of the darkness of a corrupted church, and introduce them into the freedom of the gospel of Christ.

A. R. BENTON.

*Palmyra, Missouri, Oct. 5th, 1850.*

BROTHER D. OLIPHANT, DEAR SIR:—Our cause is onward and forward in Missouri. Through the labors of brethren Church, Everets, and myself, one hundred have recently been added to the congregations of Jesus Christ not far from here. The cause is prospering in other parts of our state. All that we need to insure success is for our people to maintain the letter and spirit of the gospel, and for our proclaimers to preach the gospel in its purity and ancient simplicity, and it will run and be glorified in the salvation of sinners.

I have not time now to write upon any topic. I will do so as soon as I can find leisure, and will try to procure you some subscribers. Excuse these few lines, and believe me to be

Your fellow servant in the Kingdom and patience of Christ,  
 JACOB CREATH, JR.

The well known, truly devout, and very laborious brother who writes the above, has our thanks for his Christian politeness in communicating with us and showing himself social although at so great a distance.

D. O.

**BROTHER OLIPHANT:—**For the benefit of brethren abroad I am happy to state that a few weeks ago, by special request of the candidate, I was called to Pickering to immerse a female who had occasionally attended the meetings of the brethren. She resides in the village of Sparta in the township of Markham. Last Lord's day brother Mo Gill and myself according to previous request and arrangements started at an early hour toward Sparta, taking our course through the concessions of Pickering in order to meet brother Berry who was to accompany us to the place of meeting. At the hour appointed (three o'clock) after travelling some 23 miles we reached the place, where we found a goodly number of citizens very respectable in appearance and behaviour convened in the meeting house belonging to Mr. Jos. Tomlinson, the patriarch of the place. Our meeting was interesting. We all threw in our mite in the way of speaking. On account of ill health I was unable to do much. Brethren McGill and Berry were chief speakers, and they were listened to with the greatest of attention. After meeting closed, we repaired to the stream near by, where two candidates for immersion were according to the apostolic practice buried with their Lord.

It was heart cheering to see two females in the bloom of youth amidst their young associates thus turn to the Lord, regarding the scoffs of worldlings nothing in comparison to the glory laid up for the faithful. Just as the congregation which lined the banks of the stream to witness the interesting scene was dismissed and about to retire, an occurrence took place which sent a thrill of joy through every Christian bosom and caused our hearts to throb with gladness.

Our faithful brother J. Post of Pickering, came running down to say that another candidate for immersion was on the way. The congregation was called back. In a short time while we were singing that beautiful song "Among the Mountain trees", with feeble step and quivering lip and streaming eyes came a female, a widow, who had a few days before returned from Michigan after burying her husband and child. She had resolved if life was spared, to cease to serve sin and seek the Lord's pardon and grace. She boldly and gladly came forward, confessed the Lord, and was buried with him. Her health is feeble; but now she is connected with the Lord, and her cares are cast upon *him* who cares for her, and who will support her amidst all the scenes of mortal existence.



Thus closed one of the most interesting meetings I have attend in a long time. This is the beginning—the first meeting we have attended in the place; and we hope for more fruit ere long. The Messrs. Tomlinsons treated us with great kindness indeed; all the inhabitants we saw were kind and respectful. Before leaving, agreably to urgent request, we made arrangements to meet them again in three weeks. May the Lord bless the saved in that place and add to the number until many who are now strangers to God shall be led to rejoice in *Him* who forgives iniquity, transgression, and sin.

It is a divine saying, "out of the abundance of the heart the mouth speaks." It was so with me on that occasion. I spoke more than I ought, being as I am and have been for some time under medical treatment for bronchitis. Having travelling that day 40 miles—assisted in the meeting—administered the ordinance of baptism—besides a great amount of anxiety; I found it was too much labour for me. I am not so well since, but I trust in the Lord I shall recover and again speak forth the words of truth and soberness to perishing mortals.

Yours, faithfully and truly,

JOSEPH ASH.

*South Oshawa, 23d Oct.*

Glad to hear again from our friend and brother Ash. In the name of all our readers we may invite him to develop and make full proof of his moral sociability through our publishing messenger.—D. O.

*Twinsburgh, O., 7th Oct., 1850.*

BROTHER OLIPHANT:—I have been labouring hard here in Twinsbury for three days, two discourses in a day, where biggotry reigns. There is no church of Christ here. I have baptized one to day. We expect more.

P. S. Another has obeyed since.

A. B. GREEN.

*Wooster, O., 22nd Oct., 1850.*

I left home last Thursday for this place, twenty five miles distant, to hold a meeting of days. I commenced on Friday evening. On Lord's day one confessed the Saviour and was buried beneath the yielding wave in the name of our King. Last evening, (Monday evening,) three more made the good confession and bowed to the authority of the King of kings.

A. B. GREEN.

✍ The above was written to a friend, and was handed to us by the receiver to tell to the holy brethren.

D. O.

To CORRESPONDENTS.—A number of letters from esteemed brethren, among whom are G. Pow and A. B. Green of Ohio, will appear in the December number.

D. O.