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THE
WITNESS OF TRUTH.

Vol. V.

OSHAWA, SEPT., 1850.

No. 9.

A NEW PAPER.

"TO OUR CATHOLIC FELLOW-CITIZENS OF CANADA.

It has often been the subject of wondering remark, to many of sincere regret, that, whilst our Protestant fellow-citizens of almost every denomination, have each their avowed organ, through which they can express their wants and feelings, and advocate each their own peculiar views of what they consider truth, the Catholics alone, that is that numerous portion of the community, who professing the Catholic faith, speak the English language, should not possess throughout the entire Province, a single publication, in the columns of which they can give utterance to their indignant protest, against the illiberal, and often libellous charges with which they stand accused. That, whilst every recurring week brings back the same stereotyped calumnies, and blasphemous mockery; of all that as Catholics we love; of all that as members of Christ's Church, we esteem most sacred, not one voice should be raised in defence of the teaching of our holy religion.

As men, as citizens, we are insulted by the meditated invasion upon the sacred rights of property, by the cry raised against our religious establishments, and the property of the Clergy;—by the cry raised for their destruction; not because it is even pretended that the funds created by the farseeing piety of former generations have been wasted, are misapplied; not because our religious establishments have been found by experience impotent for good, or productive of evil, but because of their very efficacy, but because of the living testimony that they bear to the unity of the true Church of Christ.

And, if ever mindful of the precepts of our Divine Master, "not to render railing for railing;" we have long borne all this in silence; could we hope, by patience, and calm endurance, to disarm, or weary out the malice of our adversaries, we yet could bear. For we have no wish to enter upon a religious newspaper controversy, far less do we desire to heap abuse upon our separated brethren, because of the difference of our respective creeds, or to cast back upon them some portion of the dirt, with which they have so long bespattered us. But even patience may be taxed beyond the power of endurance; a longer silence be mistaken for inability to reply, and a continued refusal to plead to the indictment, might seem to authorise the finding of a verdict of guilty against us. And therefore, with the blessing of God, we will reply; not to offend others, but to defend ourselves.

We will endeavour to shew, that we are not necessarily fools, because we are Catholics; that humble faith is no more the fruit of igno-

rance, than infidelity is the sign of wisdom; that we are not idolaters, because we worship, as of old, what the Martyrs worshipped that we do not dishonour God, because we honour His saints; and that we are not wanting in love and adoration to Christ, our Lord and Redeemer, because we also offer the homage of our love, and veneration to his blessed Mother.

We will endeavour to shew cause why it is not expedient to violate treaties, to infringe upon the sacred rights of property, to destroy the establishments for educational purposes and to annihilate the only provision existing in this country for the relief of the poor and needy. And, by the help of God, we will no longer tamely submit to have our religion reviled—our holy things profaned—our Clergy insulted—and the meek inmates of our religious communities exposed to the ribald taunts and cowardly insinuations of the infidel or the fanatic.

We will endeavour to shew, that it is owing to these much abused institutions, and to them alone, that this country is not, like Protestant England, burdened with a daily increasing mass of pauperism, and its hideous attendant, crime. That these establishments offer the only effectual provision for the suffering members of the community. And whilst gratefully acknowledging the benefits we derive, from the equitable administration of the laws, under which we have the happiness to live, we will still contend, that it is chiefly owing to the blessing of God upon the teaching of the Clergy, that peace and order, religion, and morality, continue to flourish in this country, to a degree unknown in others, best perhaps, with a more fertile soil, a more genial climate, and more richly endowed with the elements of a material prosperity.

And, at the same time, we will always endeavour to avoid giving just cause of offence to others. In as far as in us lies, we will endeavour to maintain peace and charity with all men; and in any disputes, in which we may happen to be involved, if we cannot boast of the serpent, we will at least try to emulate the gentle meekness of the dove.

With these sentiments, and for the purpose of carrying into effect the above mentioned objects; it is proposed, if the necessary encouragement can be obtained, to start a Weekly Paper, to be edited at Montreal, and entitled, the "TRUE WITNESS." Although the "True Witness" will be essentially a religious publication, it is not intended that it should be so exclusively. Whilst no articles, inoffensive to true religion, sound morality, or to Christian charity will be excluded from its columns, yet, as its primary object is avowedly religious, the greater part of its pages will be devoted to topics connected with religion. Not indeed to the discussion of abstruse points of Catholic theology, or to treatises upon the incomprehensible mysteries of our faith. The love and condescension of God towards man, as manifested in the incarnation, and real presence in the Holy Sacrament of the Altar. His mysterious nature revealed to us, and by us worshipped in unity of essence, and trinity of persons, are topics too vast, too holy to be lightly treated of in the fleeting columns of a weekly periodical, too awful

and sacred to be irreverently mixed up with accidents and offences, shipping intelligence, and police reports.

Religious intelligence from Rome, from France, Great Britain, Ireland and the United States, gladdening the heart of the reader with the prospect of the increase and continual triumph of our holy faith. Extracts from the writings of Catholic Divines—translations of interesting passages from the early Fathers—a full account of the toils and victories of those glorious Athlets of the Faith, who, for the love of Christ, devote themselves to the conversion of the heathen. A record of all the ecclesiastical changes, promotions, and conferments; together with a detail of the proceedings of the different branches of that generous society of temperance, will principally compose the religious matter which it is proposed to lay before the public.

Catholicity is of no nation, of no particular shade of politics. The "True Witness" therefore will not be a political paper, in the ordinary acceptation of the term. Confining ourselves to the discussion of those measures, the effects of which may be advantageous, or prejudicial to the moral and religious well-being of the community—the acts, and not the persons of the members of the Ministry, will alone form the subjects of our censures or of our praise. Ardently attached ourselves to the land which gave us birth, we cannot but admire the love of country in others, and the respect which we would demand for our own nationality, will be a pledge for the respect with which we will ever treat the laws and language of those whose religion is also our religion.

The "True Witness" will be conducted and edited by Laymen, who alone will be responsible for every line and word of every article that it may contain. Whilst on the one hand, no articles of a purely religious or dogmatic character will be submitted to the public, without having been previously subjected to an Ecclesiastical censorship, so that our readers may be effectually secured against the danger of having heretical propositions laid before them, and have a sure guarantee as to the orthodoxy of our *matter*. So, on the other hand, if in the *manner* of treating any subject, harsh or unseemly expressions should occur, as such through inadvertance or momentary irritation may occur; then be it clearly understood, that the blame, whole, and undivided thereof, must rest upon the shoulders of the Laymen, by whom the paper will be avowedly conducted.

And now we trust that we have sufficiently explained our objects, and the means by which we hope to obtain that support and encouragement which are necessary to ensure success; and, therefore, would we call upon the Catholics of Canada, whose religion is dear unto them, to assist us with their literary and pecuniary contributions. Especially, we call upon our Irish brethren for countenance and support—by the love they bear to their own Green Isle, and their Ancestral Faith—by the memory of the trials and persecutions they so oft have borne in the cause of truth. We would implore them to come forward now, and prove, that here, in Canada, as in Ireland, and elsewhere, they are ever ready to do battle for their Church; always prepared to give every man a reason for the faith that is in them.

Respectfully, would we solicit the patronage and encouragement of our Ecclesiastical superiors—the benediction of our Bishops—the prayers and good offices of all the Clergy—their approval when right—their reproof and correction when in error—the benefit of their parental admonitions and ghostly counsels at all times. And, above all, would we humbly ask the guidance and assistance of the Father of Lights: beseeching Him, from whom alone cometh every good counsel, and from whom every perfect work doth proceed; that He will deign to bless this our undertaking to the honour and glory of His name, and the good of His Church; so that from Him every work of ours may always begin, and in Him, and by Him be happily ended. Still as Catholics, not ashamed of our religion, not afraid of the sneers of our opponents, would we desire to place ourselves under the powerful protection and patronage of the ever Blessed Virgin, Mother of God, —calling upon her for help, in the form of words, which the Church herself teaches:

Sancta Maria, Auxilium Christianorum, Ora pro Nobis.

MONTREAL, June 18th, 1850.

P. S.—For the present all communications to be addressed, post-paid, to A. B., care of Messrs. D. & J. SADLER, Montreal."

A REMARK ON THE PRECEDING.

The above having come to our office, we know not how or why, it has seemed to us good to give it an insertion, the more especially as we learn that some few remarks we made on the return of the Pope in the "Witness" for May gave great offence to our Catholic friends in Canada West, and in a particular manner in Oshawa. True, our language on that occasion was severe, and we designed it to be severe. The circumstances, in our judgment, called for something decidedly pointed and unmistakeably sharp. In the face of the lights of christianity, the veriest outrages in the name of christianity had been perpetrated; and to take note of the things enacted, and to offer a word of comment, seemed to be justifiable. But here let us say to Catholics, that, had the Pope been a Protestant, we should have spoken with equal point and severity. It was not, primarily, because the transactions we condemned were Catholic, but because they were highly censurable and flagrant, that induced those remarks which were by Catholics considered so bitter. It is one of the characteristics of this "Witness," that all sins and aberrations, whether Catholic or Protestant, are freely and unsparingly challenged and reviewed. Doubtless our language, in some instances, might be more happy and lovely; but we aim to be less particular in the outside dress of things than in the substance and soul of the things themselves. But if our friends the Catholics have any grievance or complaint, it is always their

privilege to speak in their own behalf on our pages. We express our views and state our sentiments without reserve upon all topics on which we touch; and, in return, we invite all others, Roman or English, Catholic or Protestant, to review anything and everything we advance, and thus permit the same readers to have both sides—the *for* and the *against*—in the same work. We regard this as fair and honorable, and calculated to correct any false, partial, or prejudicial impression made by our own pen or that of any of our friends or fellow labourers.

But indeed our language was scarcely more than equal to what was said on the same subject by Catholics themselves. During the time that the siege of Rome was in active operation, more than a few of the Pope's friends expressed their strong disapprobation of the French intervention, and some of them even went so far as to hope that the invading soldiers at the gates of Rome would be sent back disgraced to their own country! And a Cardinal in the German States, of high standing in the Catholic connexion, wrote a book on the destructive policy devised and executed by the Head of the Papacy, in carrying on such a war for such a purpose,—gravely giving it as his opinion, that these things would bring contempt and ruin upon the Roman Church. If, therefore, so high an officer in the Papal Church could thus speak, why should it be considered offensive for one who is unconnected with that church to comment upon the premises with more than a little point?

Our article on the Pope's return, was, we have understood, taken to Toronto to the Bishop for inspection. This is all very well; and if the Bishop or some friend on that side of the question has a word to offer on the premises, we shall freely give it publicity. In conclusion, we say, unhesitatingly, that it is far from our purpose to cherish or to show the least *personal* hostility to Catholics or to any other professors: for while we stand up stoutly against certain systems, as such, we never despise those who are members of these systems as individuals or citizens. It not unfrequently happens that we oppose with great freedom doctrines and systems, while *personally* we hold in dear esteem many who subscribe to these doctrines and systems. We harbour no unkind feeling in a *personal point of view* toward any living man—not even the Pope or the Cardinal who announced his return. If their temporal or social happiness, safety, and welfare depended upon us, in any case or place, we would extend to

them all kindness and courtesy. Against persons, as persons, we cultivate no feelings other than those of friendship and esteem.

D. O.

THE BIBLE.

[From the *Christian Baptist*.]

There is, perhaps, no book read more than the bible, and it appears as though no book generally read was less understood. This, no doubt, has arisen from a combination of causes which exists in relation to no other book in the world. If any other book in the English language had as many commentaries written upon it, had as many systems based upon it; if any other book were exhibited in the same dislocated and distracted light, had as many debates about its meaning, and as many different senses attributed to its words; if any other book were read as the scriptures are commonly read, in the same broken, disconnected and careless manner; with the same stock of prejudices and preconceived opinions, there is every reason to believe that it would be as unintelligible and as little understood as the bible appears to be. We often wonder at the stupidity of the Jews in our Saviour's time in relation to his pretensions and claims, and no doubt posterity will wonder at our stupidity and ignorance of a book which we read so often and profess to venerate so highly. There is a greater similarity in the cause and reasons of their and our indocility than we are aware. The evil one has the same interest in obscuring this volume which he had in obscuring the evidences of his mission; and the vitiosity of a man both natural and acquired, exhibits itself in the same aspect towards the bible as it did in reference to the person concerning whom it was all written.

But among the myriads who religiously read the bible, why is it that so little of the spirit of it, seems to be caught, possessed, and exhibited? I will give one reason, and those more wise may add to it others. Many read the bible to have a general idea of what it contains, as a necessary part of a polite education; many read it to attain the means of proving the dogmas which they already profess; many read it with the design of being extremely wise in its contents; many read it that they may be able to explain it to others, and alas! but few appear to read it supremely and exclusively that they may practice it; that they may be conformed to it, not only in their outward deportment, but in the spirit and temper of their minds. This is the only reading of it which is really profitable to men, which rewards us for our pains, which consoles

us now, and which will be remembered for ages to come, with inexpressible delight. In this way only, the spirit of it is caught, retained and exhibited. Some such readers seem to be enrapt or inspired with its contents. Every sentiment and feeling which it imparts seem to be the sentiments and feeling of their hearts; and the bible is to their religion what their spirit is to their body—the life and activity thereof. The bible to such a person is the medium of conversation with the Lord of Life. He speaks to Heaven in the language of Heaven, when he prays in the belief of its truth, and the Great God speaks to him in the same language; and thus the true and intelligent christian walks with God and converses with him every day. One hour of such company is more to be desired than a thousand years spent in intimate converse with the wisest philosophers and most august potentates that earth ever saw.

CHURCHES—PREACHERS—SMART MEN.

I hear much said in the churches about smart men—men of talents—great men—powerful preachers, &c., &c.; and this more particularly in reference to candidates for settlement. The questions asked by churches in want of pastors, are not, Is the candidate a good man?—sound in the faith?—eminently pious, devoted, and active? but, Is he a smart man?—a man of talents?—a popular preacher? This has become universal, from the aristocratic city congregation, down to the feeble society. Indeed, the feebler the church, the more unwillingness is often manifested to take up with a pious, sound, faithful minister, of ordinary talents. This feeling is doing immense mischief, both among the wealthy and feebler congregations, but more especially the latter. I have a few things to say to small churches and feeble congregations on this subject. I am not about to detract an iota from the smart men;—would to God all the Lord's prophets were ten times more gifted, provided they were a little more pious than smart. But then there are evils in having one of our present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils, perhaps, because they must have great men at all events; though some of them are dying under their popular preachers. But feebler churches should look well to this matter. For,

1. Many who pass for smart men are more showy than sound—more brilliant than deep. They can let off a few sermons and speeches wonderfully well, and their pond is out.

2. Smart men are often more learned than pious, and, by their levity and worldly conformity and want of spirituality, spoil all their sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and worship your preacher more than God, and then God will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think that such talents as he possesses, ought not to be confined to such an humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the large churches and colleges will most probably entice him away. He will have *call upon call*, till at last he becomes satisfied that the providence of God calls him to leave; and then,

6. You will find that having once had a smart man, you will not be willing to take up with anything less than just such a smart man again. These smart, strong men make churches fastidious. I know a small church that is now dying from this cause; it has had one or two smart men, and they broke away suddenly, and now this church is not willing to take up with any *much less than some great D. D.*

7. Many of our smart men (I grieve to say it) do not preach the gospel plainly, pungently, fully. They sacrifice sound doctrine and faithful dealing to popularity. They wreathe the sword of the Spirit with so many rhetorical flowers, that it does not "pierce even to the dividing asunder of soul and spirit." This sacrificing at the shrine of popular applause is killing the orthodox spirit of many congregations. The poor leave the church because they are not fed; and when *God's poor* leave a church for such or *any other cause*, orthodoxy and piety will soon follow.

8. Smart men make churches fastidious. Like children fed on condiments, they have no relish for sound, wholesome instruction. The gospel must come to them through a richer tube. They spurn at the "sincere milk of the word," unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them whose ministration enlightens the understanding, mortifies their vanity, humbles their pride, corrects their bad tempers, reproves their sloth, exalts their Saviour, and makes them forget their preacher, in their love and admiration of his Master. But a minister is sure to be very popular with them respecting whom they can say, "What a fine speaker!" "What a fine voice!" "What beautiful figures!" "What eloquent sentences!"

"What powerful reasoning!" in short, "What a charming man and preacher he is!" Thus the man is loved, praised, and followed, instead of his Divine Master. Oh! how some of these smart men, swollen by the breath of human flattery, will shrivel up before the judgment seat. Feeble churches, can you afford to have a smart man?—*American Paper.*

LETTERS ON CHRISTIAN UNION.

No. III.

TO THOSE WHO TOOK PART IN THE SYRACUSE UNION CONVENTION IN GENERAL, AND TO MESSRS. SMITH, WHEATON, AND SNOW IN PARTICULAR:—

ESTEEMED SIRS:—Union, as an element and means of power, for good or for evil, stands in the foremost place in the advance rank of instrumentalities; and here is the secret of our love of Christian union, and of our aversion to the union of sectary parties and partially converted men. A union upon truth gives force to truth; a union upon error augments and imparts power to that error. Therefore unity among men who receive the gospel with all its love, humility, spirituality, and divine favour, is to be prized as the wisdom of God attended with the blessing of heaven; and unity among men who are fond of systems different from one another,—all of which to a greater or less extent foster pride, human glory, and unsanctified teaching,—is a species of unity greatly to be feared and most earnestly discountenanced.

In my last it was attempted to be shown, that division is not a primary but a secondary evil—an effect growing out of another and greater evil,—the direct and real cause of which is to be found, not in man's love of division for its own sake, but in authority artfully and plausibly substituted by human skill for the authority of God. That scheme called the gospel,—not the gospel of any man or sect, but the gospel that was originally heralded by the divinely chosen Twelve,—contains the authority of the Lord for uniting in happy harmony the subjects who are taught by it the way of life. Hence, as before hinted, instead of plans of union being necessary, all that we require is to learn and submit to the gospel as the Lord's gracious instrumentality to save, unite, and glorify the family of man. Plans for healing divisions, and devices for bringing together in one body the subdivided ranks of Christian professors, may appear very enticing to the wise and prudent, and may be altogether flattering to man's love of applause; but that every effort of this character must prove utterly

futile and abortive, is as evident to my mind as that human power cannot redeem a lost soul or create a new heaven.

Nothing is easier, when men's ears are open to the subject, than to effect Christian union. It follows indeed as a consequence without the least special or direct effort. Union, like division, is an effect. The gospel produces the one; something more or something less than the gospel produces the other. We cannot prevent unity where the gospel is received. As well try to disconnect heat from fire—the power of quenching from water—or light from the rays of the sun. No man ever thinks of making a fire, and then helping it to be hot or putting heat in it; but this, were it to be attempted, would only be similar to a grave effort to make and execute a scheme to unite Christians. The union is in the truth,—it is embodied in the very elements that make Christians; so that men are united and converted at the same time; not converted, and then united either soon or long afterwards by other means and instrumentalities.

It will however be necessary to consider in a less general sense the uniting nature and power of the gospel. Let us bring before our mental vision a distinct case. For example, let us suppose that the faithful apostle Paul receives a new message from Jesus, and is told to go into the city of Syracuse to labour as a herald of the gospel. When the apostle arrives among the Syracusians, he enquires, like a true workman, for the best place in the city for a fair hearing, and he finally concludes to preach in the City Hall. The people flock together. Paul appears. He preaches. What does he preach?—Messiah come—his design in coming—his wonderful life—his teaching—his works—his heavenly mercy—his friends and enemies—his apprehension—his death—his mourners and burial—his revival to life—his interviews with the living after his resurrection—his ascent to the royal realms in the heavens—his intercession for the guilty—his message from heaven by the Spirit—his offer of remission of sins to sinful men. Among all these statements, sometimes called facts, he dwells with marked emphasis upon these three,—first, the object Jesus had in taking upon him the form of a servant and appearing among men; second, the purpose of his death on the cross; and third, the authority he exercises in his sovereignty at God's right hand far above principalities earthly or heavenly. He gives prominency to these pre-eminent facts, and makes every other statement, incident, item of history, or portion of prophecy cluster around them, whether he refers to the Saviour himself or to man's interest in his salvation. Paul will say

that Christ stooped from heaven to earth, "made himself of no reputation," and therefore argues the apostle man should be lowly, abased, and humble: he gave himself an offering for sin, "laid down his life" to purge away sins, and therefore man is called upon to be pure, unpolliuted, and spiritual: he ascended on high, is Head over all, and has a name above every name, and therefore it is reasonable, just, and righteous for man to be subject to his authority and princely rule.

The apostle sums up his simple sermon in this argumentative form:—Christ humbled himself for all, therefore all should be humble: he died and revived for all, therefore all must have been dead, and all are alive again who acknowledged him: he reigns and intercedes for all, therefore all should yield to his sceptre and obey him. There is now, says Paul, speaking after the manner of christianity, no Jew, Samaritan, or Gentile—no polite Greek or rude Barbarian—no European, American, or African; for they are all alike to be made humble like a little child through Christ; they are all alike to be purified from their sins by the great sacrifice of Christ; and they are all alike to be inducted by obedience into Christ's own kingdom.

Paul's hearers—the liberal and evangelical denominations of Syracuse—begin to be uneasy, some of them at least, and interrupt the apostle by informing him that they are already Christians. The apostle is evidently pleased to find in the city so many brethren in Christ, and giving his hand to the nearest by-stander—(for the place is crowded and they all stand)—salutes him as a brother in the name of the Lord. Another in the assembly making his way to the apostle, raises his voice and says, 'No, no, there is no union with the person you have saluted and welcomed—he speaks against our creed and church.' 'What!' exclaims the apostle, 'have you two churches in this city; how many Saviours have you; or is Christ divided?' Paul is speedily undeceived. He learns upon inquiry that there are some thirteen large edifices that are called churches, and more than that number of denominations calling themselves Christians, in the city of Syracuse; and he further ascertains that one says 'I am of the Roman creed,' and another 'I am of the Episcopalian creed,' and a third 'I am of the Presbyterian creed,' and a fourth 'I am of the Lutheran creed,' and still another 'I am of the Baptist creed,' and yet another 'I am of the Independent creed,' and a very precise spoken, sincere individual says 'I am of the Bible Christian creed,' and another adds 'I am of the Protestant New Connexion American Wesleyan Methodist creed.'

Tears of deep sorrow trickle down Paul's cheeks while he listens to these sad revelations. It is new—it is all to him entirely new. He only finds utterance for one sentence, and he says in the sadness of untold anguish of spirit,—“Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”

But we must again refer to Paul's gospel, and observe with greater diligence its power of unity. He preaches one mission to earth, one sacrifice for sin, one Lord and Master in the heavens,—these centering in one Christ Jesus, Lord of the living and the dead. In these inspired facts Paul finds for man divine grace, love, lowliness, truth, purity, authority, spirituality, unity; that is to say, union, spiritual power, obedience, holiness, veracity, humility of mind, affection, and forgiveness are all enforced by the apostle from these few facts of inspired grandeur that he recounts concerning Christ. All these are in the gospel—embodied in the heaven-devised scheme that he preaches—and not any one of them an appendage to it. Are there motives in the gospel for humanity—for charity—for virtue? There are motives also for unity. Are there motives in the gospel for speaking the truth—for mercy—for affection and forbearance? There are motives also for unity. Are there motives in the gospel for a strict compliance with the divine will expressed in the precepts of the Lord of life? There are motives also for unity. May we not therefore say that it would be as expedient and as consistent with the mind of the Spirit to get up plans of Christian love, of Christian spirituality, of Christian forgiveness and grace, as to sketch and enforce a scheme of Christian union?

But here I am called upon to offer an explanation. In speaking of union meetings and plans of union, I am not willing to be understood as treating them with contempt, or turning away from them with disdain, or standing up against them opposingly. So far from anything like this, it affords me sincere pleasure to learn that professing men agree to meet one another to confer upon the evils of division, and to treat of the duty of promoting union. In all these movements there are hopeful indications, not indeed in the intrinsic merit of what is done, in itself considered, but as a preparation for better things in time to come. One of the greatest and most insuperable barriers to the correct understanding of the oracles of God—to the reception of the truth—and consequently to the unity taught and effected by the truth, is that something which men call prejudice. At present the influence of prejudice extends so fearfully wide, and insinuates itself into the graces of men in such a variety of forms, that the ears of professors are closed against

each other ; and hence there is no medium of teachable approach by which men of real worth can hold friendly intercourse to trim each other of their errors and apostacies. Now it is not to be doubted that the meetings, conventions, and alliances arranged with a view to wage war against sectarianism and bring about a greater degree of unity among existing denominations, will have the effect to kill or at least to wound prejudice, and pave the way for a more liberal and confidential feeling between those who now watch one another with fear and pious dread ; and when once professing men generally have the confidence to examine and scrutinize each other, carrying every disputed point up to the bar of the commissioned Twelve for final decision, the groundwork of union will be fairly laid, and union itself will most certainly follow.

Still, Christian union can only be effected by the exact opposite of what destroyed it, or, which is the same thing, by the exact opposite of that which produced division. The union of the people of God was invaded and broken by the substitution of humanisms for inspiration—man's teaching for God's—schismatic authority for 'thus saith the Lord'—an estrangement from the word of heaven's grace. Now when the professors of this generation return to the sacred oracles—hear the Lord when he speaks—bow to the divinity, not of any man-created doctor, but that infallible Doctor who is called Christ—then, in the religious sense, shall wars cease ;—the sword shall be turned into a ploughshare and the spear converted into a pruning hook ; denomination shall not encounter denomination, neither shall party jealousy nor bitter discord disturb the borders of Zion any more forever !

Praying and labouring for unity,

Yours truly,

D. OLIPHANT.

FAITH.

No. 2.

“How shall they believe in him of whom they have not heard ?”—Paul.

In my last I showed that to believe is to have faith ; and I propose now to show that evidence is indispensable in order to the production of faith. If faith or belief is the persuasion of the mind to the verity of any given proposition, it follows that that proposition must be clearly stated in language understood by the person who is expected to believe it ; for if I were to state any proposition in the Greek language, no mere English scholar could possibly tell whether he believed or disbelieved it.

Notwithstanding this, all the evidence of its truthfulness may and does exist, but being expressed in an unknown language the individual to whom it is expressed is not able to perceive the connection of the evidence with the truth stated. Hence it is that the Bible is translated into the various heathen languages, and that missionaries study the languages of the nations to whom they are sent. If faith can be produced without evidence or testimony all this is useless and worse than useless. It is a sinful squandering of means which should be employed in the alleviation of the wants of the suffering destitute. That Christ did not expect to produce faith without evidence is proven by the following passages:—"He that *heareth* my word, and *believeth* on him that sent me, hath everlasting life;" "if I bear witness of myself, my witness is not true" (credible); "there is another that beareth witness of me; and I know that the witness he witnesseth of me is true" (credible); "search the scriptures; for in them ye think ye have eternal life: and they are they which *testify* of me;" "had ye believed Moses, ye would have believed me: *for he wrote of me*; but if ye believed not his *writings* how shall ye believe my *words*?" "I *told* you, and ye believed not: the *works* I do in my Father's name, they *bear witness* of me;" "I *said* it, that they may believe that thou hast sent me." To these add the following: "If any man *hear* my words, and *believe* not, I judge him not;" "he that rejecteth me and *receiveth* not my words hath one that judgeth him;" "neither pray I for these alone, but for them also which shall *believe* on me *through their word*."

From the following passages you will find that his disciples entertained similar views; "and many more *believed because of his word*;" "as he *spoke these words* many *believed* on him;" "these are *written, that ye might believe* that Jesus is the Christ, the Son of God." Christ said, "go ye into all the world, and preach the gospel to every creature. He that *believeth*, (the gospel) and is baptized, shall be saved," which shows most plainly that he did not expect the gospel to be believed until preached, and the passage implies that there is no sin in not believing it until it should be preached. To show that the preaching of the gospel produced faith we will quote Luke's testimony as recorded in the second chapter of the Acts of the Apostles. "When they *heard* this they were *pricked in their heart*." Again, "howbeit many of them which *heard* the word *believed*;" "when they *believed* Philip *preaching* the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women;" and "they *searched the Scriptures* daily whether these things were so.

Therefore many of them believed." All these passages show an inseparable connection between faith and testimony, witness, or preaching, so that no man can have the former without the latter. We will now conclude with an extract from Paul. He asks "how shall they believe in him of whom they have not heard?" All must admit this to be impossible. He then inquires "how shall they hear without a preacher?" This is just as impossible as the former—hence no man can hear without a preacher, and no man can believe without hearing; therefore preaching is indispensable in order to produce faith; and thus Paul reasoned when he said in conclusion of his argument "so faith comes by hearing, and hearing by the word of God," for they were all to "preach the word."

That we may all embrace the "word of faith" which was once "delivered to the saints," and govern our lives by its heavenly dictates, thus purifying ourselves preparatory to an induction into the enjoyment of all its precious promises, is the cordial prayer of

Your brother in Christ,

J. M. SHEPARD.

August, 1850.

EVANGELISTS:

HOW SHALL THEY "BEHAVE IN THE HOUSE OF GOD?"

TO BRETHREN B. S. O:—MUCH ESTEEMED IN THE LORD:—An inquiry into the manner, temper, and behaviour of evangelists in the active prosecution of their calling, will, I doubt not, form another chapter of entertaining and edifying matter for consideration. There are two or three other chapters connected with the officials and labours of evangelists, in reference to which I would most willingly enlist my own and your studies; but these for the present must be laid over. The whole subject of making choice and bringing forward qualified brethren to fill the evangelical office, and the scriptural procedure relative to their ordination, are still very imperfectly understood by the religious community, and hence a few queries and responses having a definite bearing upon these topics would be fraught with much interest to all who aim at the unerring correctness of the biblical standard; but I cannot obtain the consent of my own mind to engage in matters of this order until 'a more convenient season.'

In the Acts of Apostles, chap. xiv: 1, the missionaries Paul and Barnabas are said to have entered into a Jewish synagogue in Iconium, and "so spake" that a goodly number of their hearers received the

gospel they announced and turned to the Lord:—let me therefore ask if the expression Luke employs in writing his narrative—"so spake"—has reference to manner or matter, or to both?

"Even as I please all men," says Paul (1 Cor. x: 33.) "Giving no offence in anything, that the ministry be not blamed;" (2 Cor. vi: 3.) This means, does it, that the apostle was on the alert wherever he preached to ascertain what description of preaching might suit the ear of the audience he addressed, in order to conform to the popular taste, and to be pleasing and acceptable to his hearers?

"Gravity and sincerity" are recommended to Titus while following up his labours in the city of Crete. Had the apostle's advice exclusive reference to the gravity of Titus while publicly discoursing, or did he refer to a uniform gravity and sincerity to be cultivated in his general behaviour?

Paul also recommends "sound speech that cannot be condemned." Does this leave room for a considerable share of witticism, pert remark, and braggadocia challenging while discoursing either to the people of God or to those who are yet to be converted?

James the apostle not only says in general terms that "God resists the proud and gives favour to the humble," but Paul tells us that it was "with all humility of mind" that he served his Master in Corinth when he preached among the people of the city and raised up a large and flourishing church. Are times now so much changed, that it is not required in proclaimers to have such a model before them?

What is meant, or is there anything meant, by the language addressed to Timothy, "in meekness instructing those who oppose themselves?" I mean—is there anything implied in this language which has a general bearing upon the labours of evangelists?

"In all things shew thyself a pattern" says the faithful Paul to the servant of Christ in Crete:—*a pattern of what?*—a pattern of something pleasing, amusing, popularly entertaining, or a pattern of the holy, godly, better than earthly things pertaining to the kingdom of God's own Son? In other words, should the spirit and behaviour of teachers and preachers, and their good works, be the spirit, behaviour, and good works of "clever men" who take lessons from Shakspeare or some other comedian for the purpose of affording entertainment to spectators and hearers; or should the whole tenor and conduct of proclaimers, public and private, be assimilated as much as lies in frail humanity to those original missionaries who were most zealous in copying from their divine Lord?

The questions now submitted, as also those previously propounded, are, in my judgment, of general and not of any local or special importance. There is one or two places that I have visited within the last five or ten years where perhaps few, if any, of the queries proposed in this or any former communication would scarcely be of the least practical account; but if I am not very considerably deceived, there are not many congregations within the circumference of the circulation of this paper but what may be somewhat benefited by a careful consideration of every question which has been submitted for your response. Still, in this it is not difficult to be mistaken, and therefore to dogmatize upon it is not wise. Expediency's laws, and the laws of wisdom, are, by different authorities, variously interpreted, and therefore a little forbearance in cases of this kind is a most happy and very edifying commodity.

I have now proposed all the queries in relation to the calling, authority, sustaining, and qualification of evangelists that I design proposing during the present year. A reconsideration of the whole premises, after you shall have replied to the preceding seven inquiries, will close what I have to say on the subject for the time being. Such a review on your part, too, keeping the grand points in view, fixing the mind of the reader upon things and not upon persons, saving where persons are models for imitation, would, according to my means of judging, be highly expedient, profitable, and instructive.

Yours in Christ

And for Christ's sake,

D. OLIPHANT.

TO THE READERS OF THE "WITNESS."

A CORRESPONDENT'S VIEWS.

DEAR BRETHREN:—Understanding that brethren in various localities were behind in their payments toward sustaining the "Witness," I had purposed to endeavour to stir them up to the discharge of the important duty of rendering "unto Cæsar the things that are Cæsars," and I must confess that the facts stated in brother "Dun's" communication and brother Oliphant's remarks upon it, have not tended to divert me from my purpose.

That there should be owing a single dollar of the subscriptions for 1849, is too bad;—that many of the brethren may be justifiably behind for 1850, no doubt is to be acknowledged; but that it should be to the amount stated certainly says that some are to blame. Allow me

to press upon your attention a few thoughts in connexion with this matter.

Consider for a moment the painful and harrassing position in which a brother, whose means are not inexhaustable, is placed, by there being withheld from him that which is due. He may from this thoughtless conduct of brethren be rendered unable to meet his own liabilities with that promptness which is necessary to the conducting of business healthfully. It has not unfrequently been the case that those, who, from a spirit of Christian philanthropy, have embarked in the noble cause of promoting that truth "which saves and sets the sinner free," have, through the unfaithfulness of brethren, been left to struggle with pecuniary difficulties and made the objects of the sneering remark—"A pretty story for a man to be engaged in writing on religious subjects, and inculcating Christian principles, and yet not paying his lawful debts, but, requiring to be perpetually dunned." I ask whose fault, in such cases, is it that such a remark should be made, and that the progress of truth should thus be hindered?

The non-payment of subscriptions to such an amount must exert a very depressing influence on the mind of the brother engaged in conducting the periodical. There must flit across his mind such thoughts as—"surely these brethren take very little interest in the matter, or they must entertain very singular ideas respecting what is requisite in conducting a business where there is a continual expenditure."

There is another point of view in which brother Oliphant may be injured by the subscriptions due him not being paid. If by this he is under the necessity of buying his materials for the publication on credit, he must make his purchases to a disadvantage; for you all know that if a merchant go to the market with cash he can purchase much more advantageously than on credit. Does it not occur to you, brethren, that there is something exceedingly inconsistent in taking a *religious* publication and not punctually paying for it? It has always seemed so to me. Is it not calculated to prevent our receiving that spiritual benefit from portions of truth we may peruse which we otherwise would?

I would ask, Is it not pre-eminently unbecoming on the part of the "disciples" to be behind with a subscription of not a penny farthing per week? Our pecuniary burdens in ecclesiastical matters are confessedly very, very small. We have no ministers' stipends, no pew rents &c. &c. &c. Surely then it becomes us to evince that our non-recognition of these, proceeds from principle, and not from un-

willingness to part with self, by liberally, cheerfully, and punctually meeting those pecuniary obligations we recognize in connexion with our Christian profession.

I do think with brother "Dun," that the state of things which called forth these remarks, is to a considerable extent the result of inattention, and should be sorry to think otherwise; but allow me in all affection and faithfulness to say, that it appears to me culpable inattention. Do prove your conviction of this by immediately forwarding to brother Oliphant the amounts you are severally due. Believing you will receive this in good part from one, who, in calling upon you to discharge what claims brother Oliphant may have against you for the "Witness," thinks he is endeavouring to promote the good both of you and brother Oliphant.

I am, Dear Brethren,

Yours faithfully and affectionately in the Lord,

T.

It occurs to me that there were one or two prominent brethren in each church who agreed to see the subscriptions forwarded to brother Oliphant. If so, do they not feel a responsibility resting upon them in this matter?

T.

JOHN HOWARD.

Howard's energy was not of that kind which wastes with years or grows weak from age. His boundless benevolence and unflinching love to God urged him forever onward. Wherever humanity lay suffering, there he was seen stooping over it. Wherever a dungeon reared its gloomy walls, his shadow was seen crossing the threshold. Wherever a captive languished in chains, his voice of kindness was heard cheering the heart accustomed only to words of rebuke.

During the twelve years that elapsed between the commencement of his prison labors, to 1784, when he retired to Cardington, as he supposed, to end his days in peace, he had visited every country on the continent but Turkey, and entered the jails and prisons of their capitals and chief cities. He had traveled in that time over 40,000 miles, and spent of his fortune in charities to the suffering and helpless, *a hundred and fifty thousand dollars*. Now mangled and braised, we heard him from his bed of pain, breathing the earnest prayer of the resigned Christian. Now pressed to the brink of the grave by a fever caught in the pestiferous air of a dungeon, from a poor wretch he was relieving, his voice of thanksgiving to God for his mercies;

rises calm and trusting, as though nought but blessings surrounded him.

Another striking characteristic of Howard was his indomitable courage—not only physical but moral courage. He was a hero in the true sense of the word. To-day sending consternation over the court circle of the Emperor of Austria, by his bold denunciation of his cruelty to prisoners—to-morrow carrying terror into a convent of monks who had feasted him, by his stern rebuke of their extravagance and dissipation. Now refusing the invitation of the Czar of Russia to his court, and anon uninvited entering the most deadly pest-houses of Europe, and again calmly standing on the leaking deck of his helpless and storm-tossed vessel, he moves before us like a being of another sphere, a being not subject to our weaknesses, nor daunted by those dangers that appal the stoutest heart.

In those twelve years he had hazarded all that man can hazard, and apparently fulfilled all that heaven demanded of him. But his warm and generous spirit could not long bear the irksomeness of inaction, and the next year he goes on a mission which, for hardihood and boldness, made all his former perils appear light and worthless. He had thoroughly explored the prison-world, and no more remained there for him to learn, and he therefore determined to meet the *plague*—that scourge of Southern Europe. He had dived into the deepest and darkest dungeons, and now he would enter the lazarettos, and breathe their deadly atmosphere.

It is evident that he himself, when he resolved on this undertaking, had but little expectation of surviving it. He therefore arranged all his worldly affairs as if about to die, and refused to let his faithful servant, Thomason, the companion of so many perils, accompany him. Like the Apostle, he went alone, not knowing what should befall him, but willing, if so decreed, to die in a loathsome plague-house, and be buried.

Passing through Italy and Malta, he finally set sail direct for the "cities of the plague." In Smyrna he first came in contact with this terror and scourge of Asia. From thence he went to Constantinople, where he remained a month or more, spending his whole time among the sick and diseased. The smitten wretches fell and died by his side, he stood over the fetid corpse, and walked unhurt amid the most deadly places of the city. He went into the most loathsome pest-houses where no servant, interpreter, or even physician could be prevailed upon to accompany him. From these dreadful exposures he always

came forth with a burning pain through his temples, warning him that the Destroyer was seeking also his life; yet he walked like the three Hebrews through the furnace of fire unscathed.

But all this was nothing to a resolution he made, and immediately carried into execution—to go through the privations and dangers of a quarantine with a plague-smitten crew. He had only witnessed the evils of a lazaretto as a visitor; he determined to know them as a fellow sufferer. Going deliberately on board an infected vessel with a foul bill of health, he set sail for the Adriatic. To us accustomed to the ordinary exhibitions of benevolence, this seems like insanity. But Howard, like one greater than even he, “Counted not his life dear to him, if he could fulfil the ministry which he felt he had received from the Lord.”

A SHORT VISIT WESTWARD.

The brethren in South Dorchester (near Aylmer) are not behind in zeal and activity. Already they have a very creditable House in which they meet and worship. Last January some six or eight or ten met together in that vicinity for the first time: now they number some eighteen or twenty, and enjoy the religious convenience of a meeting House. Receiving a pressing invitation to be present when they had their first meeting at their new meeting place, we hastily left home and journeyed in that direction a few days previous to Lord's day the 22nd of August, and laboured there on the said 22nd. The audiences were very good for a region where there is not a village. We consider the brethren in South Dorchester have an influence in the community enjoyed by few little companies of the same number, and their prospects in almost every respect are anything but discouraging. Their new House will greatly add to their standing and power in all that country.

We were delighted to find brother E. Sheppard in the enjoyment of health, and in the enjoyment of such a field of labour for his spiritual activity and healthfulness. He is exerting a decidedly favourable influence in the advocacy of the great cause of truth and virtue. He is a good preacher, for he lives as well as speaks the gospel. All such brethren should be highly and heartily esteemed. It is what we call piety—it is excellence of character—which constitutes the soul and heavenly essence of Christ's religion:

In Norwich, the Lord's day previous to our appearance in South Dorchester, brother Sheppard immersed a young man—a son of brother

Bates, long under a severe trial of affliction. He was borne to the water more than a mile, in a couch, the people following in great numbers to witness the spectacle. So conscientious or strict was the candidate for baptism, that he would not hear of a temporary baptistry being constructed for the occasion, nor indeed any expedient for a living stream.

The brethren in Norwich are greatly desirous of help. And they need help. When shall we have labourers enough? When shall we have one for every ten that our country needs? There is some grand error at the root of all this dearth of workmen in the Lord's service. The great Master himself offers an abundance of good pay for labour, and he has given in this same Canada a very full store of ability to do his work; but we fear that some of the "stewards" that he has left to attend to his work in his absence are forgetting his orders and becoming too independent of his authority. "Better things" however we still hope for, notwithstanding we speak thus. D. O.

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SPECIAL NEWS.

*Collamer, Ohio, Sept. 3d, 1850.*

**BROTHER OLIPHANT:**—My Dear Friend:—I was recently absent on a trip to Harrison co., Ohio; to Bethany, Va.; and Washington, Pa. I attended two yearly meetings on that trip. At the latter brother Campbell was also in attendance. "The power of the Lord was present to heal." Six persons at one, and five at the other meeting gave themselves away in the new covenant to be the Lord's. The saints through all that region are doing more than standing firm in the faith and hope and love of the gospel. They are growing in grace and in the knowledge of the religion of Christ. In Pennsylvania, from a more extensive acquaintance with them, I find that the gospel has a much more permanent hold than I imagined. Bold, able, humble, self-sacrificing men are there, and not a few of them,—men who are an honor and a guaranty of success to any cause in which they enlist. I am greatly encouraged by one or two recent trips into that state. Great is the *truth*, and must *prevail*. This blessed cause of original christianity, the glorious unity of all divine truth in the bible and in the hearts of God's children for the conversion of the world, works like leaven, works mightily in the earth; its power is omnipotent; for it is heaven-born. And few have yet learned to estimate—not even many of its friends.—the glorious victories it is destined yet to achieve in the earth. We are on the wheel of revolution. It is not the wheel of destiny, that which filled the imaginations of the blinded nations of antiquity. The movement of the age is prophetic of an age of the triumph of truth over falsehood and error—of light over darkness—of liberty over oppression in its countless forms—of peace and good will over hatred, and the untold miseries of man. This is an age of toil; for

the work is great to be accomplished ; and also of hope, for the prospect before us is full of blissful anticipations of future good.

Three of our yearly meetings of the Western Reserve are over ; those for Columbiana county, for Trumbull and Cayahoga. As usual the attendance has been very large. Brother Campbell was expected at the last one, which closed yesterday, but he was provisionally hindered. The vast multitude heard the gospel with great attention. The meeting closed most joyfully—being crowned with twenty-two additions to the number of the saved, beside some reclaimed. Fifteen at each of the former meetings obeyed the Lord in baptism.

Dear brother, I hope soon again to eat bread in Canada. Three weeks from this day, I am to start to a meeting in Wainfleet. Can you be there? But I hear you whisper—'Nay, I am sitting down in Syracuse.' I hope the move will be an advantage to the churches, and to the "Witness." The sympathies and prayers of our hearts must still go out and up for the cause in Canada. The Lord hasten the day of its triumph, both there and in all lands.

Ever yours, devoted to the gospel, A. S. HAYDEN.

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#### ADDITIONAL REPORT OF LABOURS.

*South Dorchester, May 19th, 1850.*

BELOVED BROTHER OLIPHANT:—I am happy to inform you that brethren Anderson and Kilgour have been laboring in the great and good cause in this neighbourhood for one week. I cannot express the joy we experienced from their visit ; we were encouraged, comforted, and edified ; and though none were added to the Church during their sojourn here, we are confident that many had their eyes enlightened, and their prejudices weakened. The seed must be sown before we can look for the harvest.

We have had the pleasure of receiving into Christian fellowship a brother and sister from the Baptist order, who are strong in faith and "ready to every good word." Also a beloved brother from the Freewill Baptists ; a brother from Troopville, N. Y. ; and a brother and sister from Jordan. Thus the Lord is adding to our number and blessing us,—and what a blessing, brother Oliphant,—to make us the instruments of good to our fallows. Oh ! if the brethren would reflect upon and appreciate their high and exalted position, how would all worldly-mindedness wither before the influence of godly zeal and devotional energy. They would go on conquering and to conquer, breaking asunder the bands of satan, and casting down all that opposes itself to our *dear Redeemer's Kingdom*.

Your affectionate Brother, E. SHEPARD.

☞ The preceding report having been mislaid, accounts for the great delay in its appearance. Happily the news is not old enough to have become stale. As we noticed the additions by baptism to the Dorchester Church, we have omitted them in the above communication.

D. O.



*Aurora, June 3rd, 1850.*

We have just closed our yearly meeting for Portage Co. in Aurora. Twelve were baptized, and six come out from the Baptists and united with the brethren.

To the Lord be all the praise.

A. B. GREEN.

☞ The above has been too long in our manuscript drawer. D. O.

MEETINGS IN NEW YORK.

*Lancaster, August 11th, 1850.*

DEAR BROTHER OLIPHANT:—We intend to have a meeting of days at our place, commencing on Friday evening the 27th of Sept. next, and continue over Lord's day, and close perhaps on Monday. We want you should give this notice an insertion in the "Witness" as soon as possible.

Another request we wish to make to you. It is this:—As we are informed that the brethren Kilgour and Anderson are employed by the brethren in Canada, and as we have Elder Brown and brother Doyle in our employ, we should be pleased to exchange with you. Therefore if you can bring this matter about so as to have the brethren Kilgour and Anderson attend our meeting as above stated, we will repay the compliment by sending one or both of our speaking brethren to the other side of our National line when called for. The brethren at Williamsville will have a meeting on the 14th and 15th of Sept. next. Brethren Wm. Hayden will be there, on his way to our State meeting at Pompey.

I think perhaps you will be able to accomplish what we solicit, and if you could attend yourself we should be very happy indeed to have you do so. The brethren at Clarence will have a meeting commencing on the 4th October next, and continue over Lord's day. If the time be too short to bring the matter about to have your Evangelists attend at Williamsville, try to have them attend here and at Clarence by all means.

The appointments are at Williamsville, Sept. 14th, Lancaster 27th, and Clarence 4th October.

Favour us with your presence if possible.

Adieu—In behalf of the Church at Lancaster,

BENJ'N. SUMMY.

At the request of our brother we wrote to the evangelists who labor with and for us in Canada West, requesting them, if they could possibly make arrangements, to attend the above meetings. They have replied, and intimate that their presence at the Wainfleet meeting will effectually prevent them from attending those interesting assemblies in Erie county, although altogether desirous of making the journey and forming an acquaintance with the brotherhood in all that region. We are sorry that the above notice was not in time for our August number. It was only one day too late.

D. O.