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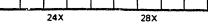
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THE

WITNESS OF TRUTI.

Vol. IV.

OSHAWA, JULY, 1849.

No. 7.

ADDRESS OF THE PEACE CONGRESS TO THE GOVERNMENTS OF EUROPE AND AMERICA.

In the month of September last, a Congress was held in the city of Brussels, whose great object was to promote and secure permanent peace among the civilized nations of the earth, by finding, if possible, an efficient substitute for the bloody, uncertain, and costly arbitrament of war. The Congress was composed of numerous individuals, speaking various languages, living under diverse forms of Government, and entertaining different political opinions and religious convictions, but drawn together by a common sentiment of humanity, and an ardent desire to promote the welfare of mankind, by removing the causes and incentives to war.

The eminent position which you occupy in the councils of the nations of Europe and America, induces the Congress, of which we are the representatives, to submit to your serious consideration, the great and important questions which formed the subject of their anxious deliberations; and respectfully, yet earnestly to invite your attention to the conclusions at which they arrived. They will be found embodied in the following resolutions:

Ist.—That in the judgment of this Congress, an appeal to arms for the purpose of deciding disputes among nations, is a custom condemned alike by religion, reason. justice, humanity, and the best interests of the people; and that therefore, it considers it to be the duty of the civilized world to adopt measures calculated to effect its entire abolition.

2nd.—That it is of the highest importance to urge on the several Governments of Europe and America, the necessity of introducing a clause into all international treaties, providing for the settlement of all disputes by arbitration, in an amicable manner, and according to the rules of justice and equity—special arbitrators, or a supreme international Court, to be invested with power to decide in cases of necessity as a last resort.

3rd — That the speedy convocation of a Congress of nations, composed of duly appointed representatives, for the purpose of framing a well-digested and authoritative international Code, is of the greatest importance, inasmuch as the organization of such a body and the unanimous adoption of such a Code, would Le an effectual means of promoting universal peace.

4th.—That this Congress respectfully calls the attention of civilized Governments to the necessity of a general and simult neous disarmament, as a means whereby they may greatly diminish t e financial burthens which press upon them; remove a fertile cause c irritation and inquietude; inspire mutual confidence; and promote the interchange of good offices, which, while they advance the interests of each state in particular, contribute largely to the lasting prosperity of nations.

These substitutes for war adopted by the Congress, require no arguments to enforce them, for it is evident that if they be adopted and applied, that torrible scourge of humanity will cease to afflict and degrade the nations.

Few, if any, of the wars, which, for centuries past, have desolated the carth, can be justified on the ground of equity, utility, or necessity; nor can any one of them be cited whose fearful results are not loudly condemned by the voice of Humanity and Religion. The war-spirit of past generations has loaded most, if not all civilized nations, with enormous debts, paralyzed their industry, interrupted their commerce, retarded the progress of science, literature, and art, and created a spirit of jealousy and animosity among the nations which long years of peace have not been able completely to subdue.

Europe, at this moment, presents the melancholy spectacle of an "armed peace." Her mighty legions are ready to take the field; and it is feared, under these melancholy circumstances. a single spark from the torch of war may wrap the world in flames: may God avert so terrible a catastrophe!

The great questions of Peace and War are confided to the hands of those to whom the government of the nations has been entrusted. Their responsioility is as great as their power; and while the Congress would earnestly pray that "The God of Peace" may deign to preside over their councils, it would implore them, in the name of the dearest interests of humanity, civilization, and religion, promptly to adopt the most effective measures for preventing a return of the horrors of war, and for securing to all nations the blessings of a solid and lasting peace.

The substitution of arbitration would be an immense step towards this object; the principle, and the means for giving it effect, might be embodied in special treaties, but the progress of sound political opinions leads still farther. The convening of a Congress, composed of the enlightened and eminent men of all countries, for the purpose of framing an international code, which shall place the relations between the different nations on a solid and intelligible basis; and the institution of a High Court of Nations, for the final adjudication of questions in accordance with the great and comprehensive principles of such a code, would not only remove the causes of war, but cement a noble and holy alliance between both governments and people.

In anticipation of so great a result, it is desirable that the necessity of a general and simultaneous disarmament should take place, as such

an act, without compromising the dignity or impairing the strength of governments, would be the surest guaranty for the preservation of general peace, and the advancement of public prosperity.

The Congress is fully aware that the force of circumstances, the progress of modern industry and commerce, the greater facility and frequency of communication between the nations, the diffusion of knowledge, and the more elevated sentiments of humanity and religion all tend to prevent the recurrence of war; but it is not less assured that it remains with the governments of the civilized world to put an end to that fatal and sanguinary custom, by adopting those wise and necessary measures which shall lead to so happy a result.

In submitting to statesmen the recommendations embodied in the resolutions. 'he Congress entertains a just and legitimate confidence that they will not be disregarded; and that the governments of Europe and America, animated by an ardent and sincere desire to promote the welfare of the great commonwealth of nations, will determine as in the performance of a sacred duty, to give them a practical application, and thus aid in securing the peace of the world.

> AGUSTE VISSCHERS, Belgium, President, WILLIAM EWART, England, FRANCISQUE BOUVET, France, ELIHU BURRITT, U. States, M. SURINGAR, Holland,

"YET THERE IS ROOM."

THERE is room -

1. At the foot of the cross. Jesus says, "Him that cometh unto me I will in nowise cast out." With extended arms he is now saying, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

> "Laden with guilt, sinners arise, And view the bleeding sacrifice; Each purple drop proclaims there's room, And bids the vile and guilty come."

2. There is room in the church of Christ. Three thousand joined the church on the day of Pentecost. We read, "The Lord added to the church daily such as should be saved." What multitudes have been added since; "and yet there is room."

3. There is room in heaven. "In my Father's house," says Christ "are many mansions." Abraham, Moses, Elijah, Isaiah, Paul, Luther, Whitfield, have each a mansion, and there are multitudes yet unoccupied; there are many thrones vacant; there are many crowns, harps, robes, waiting for owners. John says, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." What countless myriads are now adoring before the throne; accessions are being daily and hourly made to their number, "and yet there is room."

4 And there is room in the mercy of God. "His arm is not shortened, that it cannot save;" his patience is not exhausted; the gates of the city of refuge are not yet closed; the fountain of Immanuel's blood is still open; our great High-priest is still interceding within the vail.

> "See Jesus stands with open arms; He calls, he bids you come."

Thousands have entered, and

"Ten thousand times ten thousand more Are welcome still to come."

-London Paper.

ONESIPHORUS.

THE WORD OF GOD.

No. 11.

BROTHER OLIPHANT: --- The next important point which presents itself for notice in the investigation of this subject, and which, in this age of manifest religious scepticism, cannot be made too conspicuous, is--

4th. The Bible is intelligible. I am aware that many who rank high in the religious world teach that it is impossible to understand the holy word of God until some divine assistance be rendered, aside from the ordinary means of intellectual and moral improvement. In confirmation of this view of the matter, we are almost universally told that Paul affirms in one of his epistles (1 Cor. ii.: 14) that "the natural man understandeth not the things of the Spirit of God;" and it is then assumed that this natural man is the unconverted man. Now, there is no such passage in the Bible, and consequently all the teachings predicated on it are without foundation.-All that we know concerning the things of the Spirit is gained from the Bible. Paul says "the world by wisdom knew not God." These things must, then, be *revealed* in order to be shown; and if revealed, then there must be a revelation; and if a revelation, it must be in language we can understand, otherwise it is no revelation. "When God spake to man he adopted the language of man. To the fathers of the Jewish nation he spoke in their mother tongue. His Son, and his Son by the Apostles, spoke to every nation in expressing his will to it. And that he used their words in their commonly received sense, needs no other proof than this; that if he had not done so, instead of enlightening them in the knowledge of his will, he would have deceived and confounded them : than which no hypothesis can be more impious." But if the sinner cannot understand the "things

of the Spirit' as they are now revealed in the Bible, how can he better understand them by having a spiritual man to tell them to him? Was not Paul a spiritual man? And were not all the Apostles spiritual men? Have not all these most interesting and momen.ous things been revealed unto them by the Spirit, and by them unto us? Is any man at this time better qualified to do this than they? If not, why teach man that they cannot understand the inspired words of these most holy spiritual teachers, except they have some uninspired and fallible man to explain them? Can their words be more easily understood than the words of the Apostles?

But if the sinner cannot understand them from reading the Bible. or from the conversation of spiritual men, he never can become a spiritual man except he do so destitute of all understanding of spiritual things, (which no one will affirm) and is, therefore, without any hope of being permitted to enter those realms of unfading joy, and unending bliss which Christ has prepared for those that love and serve him with integrity of purpose here below. "But," says an objector, " the Spirit will reveal them unto him." The Spirit has once done this through the Apostles who "spake as they were moved by the Holy Spirit," and if this first revelation cannot be understood, how can the second? Will the Spirit reveal anything contrary to the Bible-its former revelation? Or will it reveal anything in addition to the volume? If so, then that additional revelation should be appended to that book, that we may have all the revelation of God embodied for our instruction. nd if it will not reveal anything in addition, or contrary to the Bible, all that it can do will be to repeat what that book contains, and he cannot understand those things more perfectly by having them repeated.

Paul says, "the natural man receiveth not the things of the Spirit of God," and "neither can be know them because they are spiritually discerned." The natural man, or the man who takes nature for his guide, does not "receive the things of the Spirit of God," and by all his investigation of the works of nature, as exhibited in her ample volume, cannet know them, for they are not discerned or discovered by those works. It is the province of the Spirit to reveal them, and not the province of nature. They are not naturally but "spiritually discerned." Hence Paul says "the world by wisdom (philosophy) knew not God."

When the Messiah had finished the glorious work for which he came into the world, and had triumphed over all the powers of darkness; when he was made "perfect through sufferings," and was just ready to ascend to his former glorious abode on high, there in the courts of God's own palace to be exalted to the throne of the universe, constituted a Prince and a Saviour for the united millions of all coming time, he told his apostles whom he had chosen to be the founders of his kingdom, to "go into all the world, and preach the glad tidings to the whole creation," adding "he that believeth and is baptized shall be saved." Matthew renders it, "go, *teach* all nations," showing plainly that to preach the gospel is to teach the same. Now, as there can be no teaching where there is no understanding, we conclude that Jesus Christ intended to have his word made intelligible to men. And in harmony with this he told the Jews, who continually opposed him, to "search the scriptures" for they testified of him. But why should these sinful persons search the sacred writings of their most holy prophets if they were incapable of understanding the momentous things therein contained? Indeed the whole ministry and teaching of Messiah and his apostles are based upon the fact that their discourses could be understood. Without this all their teachings, exhortations, and admonitions would have been unavailing and useless, and a moral darkness which no ray of heaveuly light could dissipate, would have rested upon the world through the consecutive ages of all coming time.

Paul affirms that the things of the Spirit have been made known unto the apostles "by the Spirit," and that they had made these · things known unto the world ; and he also plainly declares that " when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, • as it is now revealed unto his holy apostles and prophets by the Spirit." This understanding of these great and important matters is then to be attained by reading; and thus we "may understand" Paul's "knowledge in the mystery of Christ," which is all that it is necessary for us to possess to enable us so to conduct ourselves as to secure our final salvation in the courts of heaven, amid the pure who stand before the throne of God and the Lamb. The Ephesian converts were addressed as " having the eyes of their understanding enlightened ;" and that we may have more evidence as to the means by which this is effected, we will just read one or two sentences from the inimitable psalms of David, the "sweet singer of Israel," who affirms "the commandment of the Lord is pure, enlightening the cycs." And again, " the commandment is a lamp, and the law is hght." Still again does he sing "thy word is a lamp unto my feet, and a light unto my path." These are sufficient to satisfy every candid mind, and we therefore forbear quoting more

In view of all these facts, does it not become us to "receive with meckness the engrafted word, which is able to save our souls," remembering "not to be *hearers* only," but also to "be *doers* of the word?" That word contains "great and precious promises" of ultimate bliss, and perpetual holiness to all those who "fear God and keep his commandments." It is the word which makes known to us the mysteries, and inducts us into the awful secrets of eternity; which communicates to us all divine knowledge, and instructs us as to the means by which we can be prepared for endless blessedness in the divine presence. He who studies it devoutly communes with the best spirits of all time past, and of all time to come, and of eternity also. He holds sweet converse with all the seraphic intelligences of heaven, while his heart is hallowed, and his lips are touched with live coals from the altar of Jehovah. It is that which can elevate man to the society and companionship of oherubim and seraphim; and fill his soul with the seraphic

extacies which animate the souls of those who shall come from far as the march of revolving worlds extends, to sit down in the heavenly kingdom of our Lord and of his Christ. Let us then peruse its holy pages with delight, and render to its requirements all that obedience and reverence which so justly belong to it as containing the divine will in relation to fallen, ruined man.

Wishing you all temporal and spiritual blessings, I am yours in the advocacy of divine truth,

J. M. SHEPARD.

Pompey, June 1st, 1849.

THE SPIRIT'S OPERATION.

To " A METHODIST"-AGAIN :

DEAR SIR .- You will perceive that in expressing myself on the subject of spiritual power. I take the liberty of being as familiar, easy, and off-hand in my style as though I were treating any other religious topic. The reason is simple. With me, every theme or doctrine developed in the Bible is alike reverential, alike important, alike familiar, and therefore as it regards language and style, alike to be treated. were I to express the idea in a different form. I would say that all Bible things are sacred, and that among these sacred things there is no one more sacred than another. They are therefore all treated by me as solemnly and as familiarly as my faith and my feelings permit, always guarding against any species of popular reverence that seeks to elevate certain religious topics above or beyond their divine place. and draw around them a glory mostly if not entirely made up of double distilled superstition.

The idea of a literal and physical hand, reached down from heaven to earth, and made to enclose, guide, and support the Israelites during their forty years' journey to the land of promise, was suggested at the close of my former letter, and I am inclined to pursue the suggestion still further alike for your sake, for my sake, and for truth's sake. God, in his own language, long after the the event had transpired, says, "I took them by the hand to lead them out of the land of Egypt." Could anything be expressed apparently more literal and definite? Does it not represent to us a kind father taking his son by the hand, not figuratively but literally, and leading him gently and safely from one place to another, careful to keep him in his embrace until the journey is finished? Now, I am disposed to insist that my argument for a real, unfigurative, visible and direct hand in this instance, is, in my opinion, as full of theological verity, strength, and fitness as your

argument for a direct, abstract, and extraneous Spirit to lead God's people when he says concerning them, "I will lead you by my Spirit." Be candid, my friend, and tell me if my logical vision requires ointment.

Now there is not the least doubt in my mind that the children of Abraham, numbering about two millions, in the year of the world 2500, were led by God from the kingdom of the Pharoahs, both through the Red Sea and the wilderness, to Canaan's "fair and happy land." I am as fully assured that the Israelites left Egypt, and that God led them out, and that too by his own hand, as I am convinced that the world had a beginning, or that God breathed into Adam the breath of life. Nay, if you should affirm that a supernatural hand, visible to the oye, with fingers, joints, and spiritual muscles, was present at their deliverance, I question if your faith in the fact that God led them out would prove itself stronger or better than my own faith; nor would you, in taking this ground, ascribe more glory to God in the transaction.

There is another text you delight to quote: "As many as are led by the Spirit of God, they are the Sons of God." In quoting this passage, as in most others you quote, it would seem that you take for granted what requires proof. I admit indeed, without argument, that the people of the Lord are led by his Spirit; but I am far from admitting that God's Spirit leads his children by coming down upon them as on the disciples at Pentecost, or that it walks in a personified divine form before the Lord's chosen in order to their guidance and safety. To be "led by the Spirit" and to "walk by faith," are, practically considered, the same; and in both instances the cardinal meaning is that we should be governed by what God says—in the gospel—that we should listen to the things which come from above, receive them in love, and be directed by them heaven-ward.

The phrases "after the flesh" and "after the Spirit," in this chapter, are erroneously interpreted by the great majority of those who expound divine things. It is not human nature in a general sense that the apostle signifies when he here speaks of "the flesh," but the fleshly commandments contained in the old covenant. Nor when he speaks of "the Spirit" does he mean the divine embodiment of Spirit, but, rather the new and spiritual arrangement of things in Jesus Christ. He is reasoning with the Jews, and I understand him thus: "Therefore, brethren, we are debtors, not to the flesh or the law, to live after the law; for if you live after the law, you shall die; but if you, through the new order of things which are spiritual, mortify the deeds of the body, you shall live. For those who are thus led or directed in their walk and behaviour by God's Spirit, are God's sons."

But the passage says nothing about the Spirit entering the hearts of sinners! The sons of God are led by God's own Spirit: how are sinners led?—! Perchance you may be disposed to reply that they were made the sons of God by his Spirit coming to lead them. Turn to Galatians, chapter iv., and the apostle will cure you of this singular notion: for says he, "Because you are sons, God has sent forth the Spirit of his Son into your hearts." The sons of God, then, on account of sonship or adoption, received, as their family portion, a liberal measure of the Spirit; but in all this you perceive there is nothing affirmed concerning a miraculous influence or special supernatural power to convert sinners.

Again, "the Spirit bears witness with our spirit, that we are children of God." So you say, so Paul says, and so say I. What then? If Paul means one thing, you another, and I a third, will you not allow me to think and to say that Messrs. "Methodist" and Oliphant should respectfully yield to Paul? Now the apostle does not say that the Holy Spirit gives its witness to the spirit of sinners for the purpose of making them children of God. But what does the apostle say? He simply says to those of us who obey the truth that the Lord's Spirit gives the same testimony as our own spirit, or testifies together with our spirit, that we are now the children of God. The Romans, who received the gospel of God's Son, and enjoyed adoption by him, were God's children, and there were two witnesses that testified to this fact —the Spirit of the Lord and their own spirit.

To me it is a striking proof that the scriptures are either read with needless indifference, or serviley viewed through the theological glasses of old-fashioned Divines, when I find persons of good sense upon every other subject pressing into their systems proof-passages which are really as distant from the point requiring evidence as the beautiful gate of Solomon's temple was from Babylon's gates of brass. Some of these theological attempts scarcely rise to the dignity of absurdity. They are not even sensible nonsense. Had I not looked back into the page of history, and become somewhat conversant with the awful abuses of the sacred Word during the dark ages, and the almost boundless priestification of things in times of priestly rule, it is next thing to a certainty that I could never persuade myself that intelligent men now held such conflicting and contradictory dogmas. Only think again,

N

my friend, of the passage last under examination. 1st. The Lord's Spirit bears testimony that when we hear and obey it we are the Lord's children. 2nd. Our spirit also bears testimony to the same effect; and now, say you since these two spirits prove we are children of God, therefore, yes, THERFFORE the Spirit of God operates abstractly to convert sinners!!!

But I will not indulge this reductio ad absurdum style. You close your arguments, page 258, vol. 3, to which you specially invite notice, with these beautiful words, " The Spirit giveth life." Giveth life how? and to whom? Let us examine the context. Turn, then, to 2 Cor. iii.: 6, and hear Paul say: "our sufficiency is of God, who also hath made us able ministers of the New Testament ; not of the letter, but of the spirit [or, not of the law, but of the gospel.] for the letter killeth, but the Spirit giveth life" [or it may be read, for the law killeth, but the gospel of God's favor giveth life.] That this is not an arbitrary interpretation of mine, coined for the occasion, will doubtless be admitted on reading the language which immediately follows. "For if the ministration of death, written and engraven on stones. [what is this but the letter or law ?] was glorious . which glory was to be done away,-how shall not the ministration of the Spirit be rather glorious ?" It is, then, my dear sir, the ministry or dispensation of things which grew out of the two tables written and engraven on Mount Sinai, and the ministry or dispensation of things which commenced at Jerusalem, superintended by Jesus and his apostles in person,-it is, allow me to say, these things which the apostle has placed in contrast while speaking of the letter and the spirit, the one ministring death and the other life.

Should you still require proof upon this point, a reference to a preceding verse may afford some assistance. We shall read the third verse. "You (Corinthians.) are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but on the tables of your heart." Do we not here learn that the whole church in Corinth (not the sinners in that city.) were Christ's epistle, written by the Spirit through the instrumentality of Paul, and that the Spirit's writing was found, not like the letter of the law on material tables, but written and engraven on their hearts. Notice, then, Paul was a minister of the Spirit for Christ. The Corinthians formed the epistle, Paul was the pen, the Spirit suggested the language to be written, and Christ was the author of the Spirit. Is not this correct so far?

Now if we ascertain how Paul ministered to the people in Corinth.

for the purpose of converting the inhabitants of that city into Christ's epistle, will we not understand the matter in full without need of further evidence?

Shall we then refer to 1 Cor. xv., and Acts xviii: 5—8, and learn how the apostle acted under the Spirit, and under and for Christ, in order to the conversion of the Corinthians. You will at once see that Paul preached the gospel, delivering to them "the word of reconciliation," and sounding in their hearing "the whole council of God" as found in the testimony of his Son. "I declare unto you the gospel by which you are saved." So he says when he reminds them of what he had preached. "Many of the Corinthians hearing, believed, and were baptized." Thus speaks the writer of the Acts in giving the account of Paul's labors while in the city of Corinth. In this manner, then, did the apostle constitute these called and chosen Corinthians into a true epistle of Christ, written with the Spirit of the living God.

I must now close this letter, hoping that the few suggestions I have offered may prove useful in leading you to consider the subject anew. and be the means of suggesting to your own mind many things that I have had neither time nor room to introduce. In my replies and reflections, it will be seen that I have treated the subject negatively. I have done little in the way of affirming. My position has been simply to deny the abstract Spirit theory, and to show that the scriptures taken to substantiate this system are wrested from their connexion and meaning. Were it not, my dear sir, that the speculations upon spiritual influence palsies the gospel, and renders it powerless, lifeless, and practically worthless, I would give my consent to the systematizers to stretch their fancies like Grecian poets, and speak as they please about the power and manner of the Spirit. But I cannot hold my peace when the results of these imaginations displace God's word, and thereby throw down the grand land-marks of the remedial institution.

We will hear from you again, I trust, if you have anything further to add. Yours with respect,

D. OLIPHANT.

DOCTRINE AND DISCUSSION OF UNIVERSALISM.

THE LATE DISCUSSION AT JORDAN, C. W.

We give below some of the arguments brought forward by us in

support of the first proposition, which reads thus : " Do the Scriptures teach the final Holiness and Happiness of all Mankind?"

Feb. 21, 10 o'clock, A. M.

Mr. Lavell having the affirmative, was called forward by the principle Moderator to open the debate, and commenced by saying that " the proposition before us was one in which all are deeply interested, Do the Scriptures teach the final Holiness and Happiness of all Mankind. Neither one of us believes any will be saved in their wickedness, but FROM their wickedness. He (Mr. Oliphant) believes in the final holiness and happiness of a part of mankind. I believe in the final holiness and happiness of all mankind; and here we join issue. Mr. Lavell then proceeded to his first proof-text: Matt. 22: chap. from the 23d to the 32nd verse inclusive," The same day came to him the Sadducees, which say there is no resurrection, and asked him, saying, Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; (Eadducces, who were unbelievers.) and the first when he had married a wife, died ; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seven, and last of all the woman died also. Therefore, in the resurrection whose wife shall be of the seven? for they all had her.' Jesus answered and said unto them. Ye do err. not knowing the Scriptures, nor the rowen of God .- For in the resurrection they neither marry nor are are given in marriage, but as as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." The parallel passage in Luke 20 chapter, was introduced, and reads as follows: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are EQUAL unto the angels; and are the children of God, BEING the children of the resurrection. Now, that the dead are raised, even Moses showed the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for ALL LIVE UNTO HIM." Our Saviour did not merely answer the question of the Sadduceess and then stop; but proceeded, 1st, To show that there was a resurrection of the dead. 2nd, To inform his hearers what would be the condition of those raised, 1st. " They should not die any more." 2nd, They should be "EQUAL unto the angels." 3d, They should be "the children of God." 4th. They ALL should "live unto God." Mr. Lavell called the attention of Mr. Oliphant here, that two distinct facts are predicated of the raised, 1st, They should not marry. 2nd, They should not "die any more" lecause of their equality with the angels of God. Hence we are justified in saying those raised will not sin or suffer, or marry, or die any more :-- carnality will not exist in the resurrection state. because of their equality with angels. There

is no way of escaping from this conclusion other than to say that "angels in heaven" sin and suffer !

Mr. Layell wished to call the attention of Mr. Oliphant to the words "they which shall be accounted worthy to obtain that world, and the resurrection from the dead." How many does he think will obtain that world and the resurrection from the dead ! Is it not a prominent doctrine of the New Testament, and universally acknowledged by all Christians, that all the dead shall be raised. Paul declared this fact in his first letter to the Corinthians ; " As in Adam ALL die, EVEN SO, in Christ shall ALL be made alive," And again, (Acts xxiv.: 15) "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead norm of the JUST and the UNJUST." Hope is a conjunction of expectation and desire, and Paul being a christian did not hope that any would be raised unjust; for that would have been a most unchristian hope indeed. Does my friend hope that any will be raised unjust? If his hope is as extensive as Paul's was, then he must certainly believe that ALL will be "accounted worthy to obtain that world and the resurrection from the dead." He must have "hope towards God, that there shall be a resurrection of the dead, both of the just and the unjust." The fact is, he must admit that all are worthy, in order to prove the 2nd proposition (endless punishment), or else prove it without the resurrection from the dead. The Scriptures I affirm, teach the resurrection of all mankind into a state of immortality, by the same process and the same power; and the fact is triumphantly established by Luke's own teaching. that all will be "accounted worthy," and will be "equal unto the angels,"--"the children of God being the children of the resurrection"for none are to " obtain that world and the resurrection from the dead," but those that are "accounted worthy." That this proof text triumphantly sustains the proposition cannot but be evident to all who will give it a fair examination. If after the resurrection the greater part of mankind are to be endlessly miserable, why did not our Saviour say so when treating of the resurrection ?- the very time we should expect to hear of it. Why did He never say so? On the contrary he tells us that "in the resurrection" mankind shall be "equal unto the angels"-" the children of God, BEING the children of the resurrection"-that they shall not " die any more," and that all shall " live unto God." These are glorious announcements-well worthy of that Gospel which brings good tidings of great joy which shall be unto all people.

NOTES ON THE ABOVE.

In this manner speaks friend Lavell on the first proof-text on the first proposition. The succeeding portion of the article from which the preceding is copied, we shall reserve for another month. Our room seems to demand this arrangement even against our inclination.

As the gentleman has, in our reckoning, over-stepped the boundary

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lines of the controversy, and given us matter in the form of extras, not introduced while the debate was in progress, we shall perhaps be excused if we have occasion sometimes to speak of what was said on our part in reply, and at other times respond direct without referring to the past. Before proceeding, however, an apology should be made for our controversial friend. It was evident that he appeared on the ground with his principal speeches demonstrated in writing, and therefore he read the most of what he offered to us in the way of logic; and hence we account, without imputing it to dishonest intention, for tho discrepancy between his reading and what he had prepared. May we entertain the opinion that he was too calm and collected to read straight?

The gentleman in pressing into his service the Saviour's reply to the Sadducces, Matt. xxii., and Luke xx., dwelt at length upon three primary points. 1st. That all the dead should be raised. 2nd. That because the dead thus raised are called children of the resurrection and of God, therefore they are to be accounted children of God as saints. 3rd. That because they are said to be equal to the angels, therefore when they are all raised they shall all be as sinless, holy, and happy as the angels. The first of these we admitted, and hence it required no proof so far as concerned the controversy. We aimed a blow at the other two, but more especially at the second, by a simple appeal to the words of Jesus as found in John v.: 28-29, taken in connexion with the verses preceding.

These texts honestly put together, we attempted to show, clearly developed two resurrections—a literal as well as a spiritual; and we placed them in their proportions and connexions for the purpose of preventing the lawless figuring of Universalian figures. "He that heareth my word and believeth on him that sent me, hath everlasting life, and *shall not come into condemnation* . . . The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Such is the Saviour's language when speaking of a quickening from a death in trespasses and sins. Great was the power that could accomplish this, but in comparison not so marvellous as a power hereafter to be exerted. "M: rvel not at this : for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; (sinless ? holy ? happy ?—not so—but) they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Upon these passages we argued thus :- Those who, in the first

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quickening, passed from death unto life, are promised an endless life, and therefore it is said of them that they shall not come into condemnation, implying most plainly that there is such a thing as condemnation in the future for those who heard not the voice of God's Son; and accordingly, at the next quickening, when all graves are opened and all the dead raised, there appear two orders or descriptions of men, some of them having done good and some of them having done evil, the one order to enjoy the resurrection of life, and the other to experience the resurrection of damnation. When therefore our friend of the opposition argued from Luke xx. the holiness and happiness of all men because of the expression "children of the resurrection," we showed that some of these " all" were children of the " resurrection of damnation," agreeably to the language of the Great Teacher. We felt here, in this stage of the argument, that we were in a fortress prepared by the Captain of salvation himself.

Concerning the phrase "children of God," in the text quoted from Luke, it was intimated that the whole human family at present are the children of God, and yet numbers of them are also "children of the devil,"-that even the audience before the speakers, although some were believers and some unbelievers, some belonging to the Lord's congregation and some not, still they were all in one capital sense children of God ; and therefore the phrase "children of God," applied to those who are brought from the grave by God, did not and could not prevent those called "good" from being raised to a blissful life, and those called "evil" being raised from one death to another death. The argument then stood thus :---All men now could be called the children of God, yet some are unbelieving, unholy and unhappy ; and hence at the resurrection, all can be called the children of God, being raised from the dead by him, although some are raised to "everlasting shame and contempt." Yet, apart from this process of reason, the fact that Jesus says in unequivocal terms that some men shall rise to life and others to condemnation, must definitely settle the question, and proves that our Universalian theologists extract an illegal meaning from the expression " children of God."

But the greatest force was brought to bear upon the darling words —"equal to the angels." A very tall and robust boast takes root and flourishes in the logic that springs up on all sides round these terms. "There is no way for Mr. Oliphant to escape the Universalian conclusion other than to say "angels in heaven" sin and suffer!"

We approached this point in two separate directions, or by two dif.

ferent methods. The first-to reason upon our friend's reasoning and philosphize upon his philosophy; the second—to adduce language from the Book to show that both his philosophy and theology were minus the authority of God.

It was, we think, proved, 1., that those who were brought forth at the resurrection, embracing the human family entire, whether "just" or "unjust," could not be equal to the angels in having been with God from the beginning. 2. They could not be equal to the angels in having been the immediate messengers of God in conveying intelligence such as had been delivered to Zacharia. to Mary, and to the shepherds in Bethlehem. 3., They could not be equal to the angels in never having sinned. These examples were enough for our purpose to show that those who were raised from the dead, whether saints or sinners, were not, and could not be, equal to the angels in all respects. This was further illustrated by a reference to those present at the debate. They were all equal in some respects, but in other respects very different. They all had physical life-were all human-all in one place all capable of hearing,-in these they were equal to one another; but on the other hand, some were learned and others unlearned, some were old and others young, some were comparatively happy and others very unhappy (and especially the Universalists appeared of the latter class.)

And here we gave a particular instance by referring to the debaters themselves, Messrs Lavell and Oliphant. Both of us, it was said, were men, both of us preachers, both of us editors, both of us debaters—equal in these respects; but how very unequal in other respects. Hence we were lead into the inquiry, *How, or in what,* were the resurrected equal to the angels?

We answered this question, by Jesus' authority, saying, 1st. In a future state, men, as angels, "neither marry nor are given in marriage." 2nd. In that state, it can be said of men as it is said of angels, "neither can they die any more." In due time we challanged our debating friend to declare to us, from the passages he introduced, any other condition, state, circumstance, trait, or characteristic in which men raised from the dead would be equal to the angels excepting these two mentioned by the Saviour. Did he do it? He could not—and cannot; nor any other man: "for if any man be bold, I am bold also." Now the facts of the case are these : A class of infidels in respect to faith in a future state, came to Jesus, whose teaching constantly had reference to a state in prospect beyond death. These Sadduceean puzzlers have a -question to solve which is to turn the Saviour's doctrine into ridicule. They propose their puzzle by saying, 'Master, there was a woman among us who was married seven times. Her seven husbands and herself are dead. Which of the seven will be her husband in that state concerning which you so often teach?' To this Jesus replies, 'You Sadducees are in error about the state after death. You know not either the scriptures or God's power. Here, in this state, people both marry and die; but there, in the coming state, after the resurrection, neither the one nor the other takes place. Angels neither marry nor die,—men, raised from the dead, are equal to the angels in these two things, embraced in your question, in reference to which you greatly err; and the angels have no need to marry, and they never die.'

Not a word in all this about man's holiness and happiness—not even the holiness and happiness of the righteous; but it is a potent reply to a captious faction of Jews who denied both the resurrection and a future state. Now if our friend of February 21st has anything new to offer upon all men's equality with the angels after being raised from the dust, we hope it will be forthcoming, and until then we shall say that no man can show from the scriptures cited that all men or any class of men will be equal with the angels in more than these two respects already specified.

But there was one admission we did make and will make again, namely, that, at the resurrection, "they that have done evil" will be "equal" to the "angels that sinned"—equal to those who depart into that region "prepared for the devil and his angels"—equal to such angels, not however in all respects, but certainly in their eternal doom.

We shall hear the gentleman again while treating upon his second and last proof-text. D. OLIPHANT:

(For the Witness of Truth.)

CHRISTIAN PURPOSE.

All rational beings have some purpose, object, or desire after which they pursue. Mankind are supposed to be seeking happiness. Though all are seeking happiness, the ways in which it is sought are almost as numerous and varied as the persons and characters who are in pursuit of it. Some seek it in the unrestrained indulgence of their animal appetites and sensual desires. Others in the pursuit of wealth, thinking that riches will give them happiness. Some suppose it is to be found in the possession of fame, worldly pomp, and power. Disappointment is the reward of all such. A few find a species of happiness in benevolent deeds; but the happiness thus obtained is transient and unsatisfactory.

Lasting happiness may be enjoyed by all, if sought in the Lord's

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own way, with the proper purpose before the mind. The apostle Paul in his 2nd letter to Timothy, iii. chap., brings before him a number of characters whose purposes were astray; and in the tenth verse he refers to his own purpose with which he reminds Timothy he was well acquainted, or of which he had been a dilligent follower. From this portion of scripture we learn that Paul had a purpose or design in all The purpose to which the apostle referred, was his that he did. resolution to spend his life and all that he had in preaching the gospel to men. and prepare himself to enjoy eternal bliss by yielding obedience to all the requirements of the Lord. Such should be the purpose and desire of every follower of the Lamb. All rational action must proceed from an object before the mind of the actor. The gospel is presented to man as an intelligent being, pocsessing a variety of faculties, and it furnishes him with an object worthy of his pursuit. The benevolent or humane person in becoming a Christian, finds ample scope for the exercise of his good purposes, and finds real and lasting pleasure, because his mind is now changed, refined, expanded, and made to harmonize with the will of his Creator and the object for which he lives.

Many who wear the the Christian name seem to have no purpose or object before their mind, but are tossed to and fro by every trifling event, and governed by circumstances rather than by any fixed principle or design. In order that Christians may enjoy the life that now is and possess the "good hope," every thing in which they engage must be done from principle, accompanied by proper desires and feelings, else their actions will seldom be acceptable to the Lord, or profitable to themselves.

Some complain that the meetings of the brethren are uninteresting and tedious. and doubtless they appear so to some ; and no wonder ; for though the speaker should declare the gospel of the grace of God, and the love of the Saviour, with the power and boldness of a Paul or the eloquence and ardour of an Apollos, accompanied by the mildness and love of an Apostle John, yet if the hearers have not been led to meet through love to the Saviour, and a desire to honor his name and laws, and participate in such exercises, they will soon be satiated with the cloquence of the speaker and displeased with his plainness of speech. "Be ye followers of me. even as I am of Christ" says the apostle to the Gentiles. When all those who are numbered with the saints follow Paul as he did Christ, and. like Timothy, are fully acquainted with his "doctrine. manner of life. purpose, faith &c." and diligently follow the same. then will love and union be increased and dissention and turmoil find no place among Christians.

If it was necessary to exhort the ancient saints to cleave to the Lord with purpose of heart, it is equally so now. We are not in this our more favoured time and more enlightened land, surrounded with heathen idolatry; yet we are surrounded with idolatry, which, though it be more refined, is nevertheless as delusive and fatal as that against which Paul contended. The present is a time in which those who know the truth, and purpose to enjoy the favour of the Lord, must add both courage and prudence to their faith. By the majority of the modern

popular teachers of religion there is such a perversion of divine things -such a mixing up of truth and error-such a confounding of faith and opinion-that religion is made to suit the fashions of the times and the taste of its professors, just as the carriages in which theyride, and the garments which cover them, are fitted by their respective makers. Sin, however disguised by human art, is not changed in the sight of the Lord. To all the faithful we would say, let us arm ourselves with the whole armour of light. and with fixedness of purpose let us adhere to the Lord and his people, always remembering that is only those who end the race well that will be crowned. 9. John Butchart, JNR.

Eramosa, May 12th, 1849.

NATURE AND GRACE. No. IV.

I po not wish to carry my analogy too far, but before concluding I shall briefly advert to what have been called essentials and non-essentials in religion. Is it not strange that professors of religion should ascribe a course of conduct to God, of which they themselves would be ashamed? What would we think of a schoolmaster who in giving particular rules and laws for the management and order of his school, should tell his pupils that some were essential and others non-essential; that is,-that they must obey some while they have liberty to disobey others? Would not even children detect the imbeelity of the teacher's mind and the inconsistency of his conduct. Why give rules if they are useless? Why form laws to be disobeyed? Is not God wiser than man? "The foolishness of God is wiser than men; the weakness of God is stronger than men." Non-essentials are unknown in the vocabulary of nature. God has made just what is necessary for the enjoyment of all animated nature. He has instituted such laws as are necessary for the government of his physical creation. None too many; none too few. None that can be altered; none that can be dispensed with. Heat and moisture produce vegetation. No vegetation without heat, none without moisture. Both are essential. Both are indispensable. We must eat to live and also drink to live. Eating and drinking are both necessary-both essential. Alas! the history of distressed Ireland bears ample testimony of the one; while the bones that lie bleaching in the Sahara bear witness of the other.

The term and meaning of non-essential or dispensable are foreign to God, in the remedial system, has instituted such laws as the Bible. are necessary for the government of his moral and intellectual creatures. No laws too many, none too few. None that can be altered ; none that can be dispensed with.

Faith without works is dead. Works without faith is impossible. Hence faith is an essential-obedience is also essential. Now, reader. I am going to carry out the analogy, and I trust you will give your particular attention to it.

Experience is the test of right and wrong in nature. The word of God is the test of right and wrong in religion. The blessing obtained by obedience to the natural laws, or the curse consequent upon diso-

bedience to the natural laws, is immediate—sensible—palpable. Hence there can be no deception. But the blessings to be secured by obedience to the spiritual laws, or the curses to follow breaches of the spiritual laws, are in their fullest sense more remote ;—they are " unsecu." Now remember, our experience teaches us when we are neglecting the natural laws; while the word of God teaches us when we are neglecting the spiritual laws; therefore we cannot be deceived if we follow experience in the one case, and the word of God in the other. We are punished or blessed in the one case by our experience. We shall be judged in the other by the word of God.—John xii. 4.

The word of God teaches us that a man must be generated by the Spirit, and born of the water. "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." What then shall we think of him who will dare to assert that the Spirit is essential and the water non-essential; or that the water is essential and the Spirit non-essential? We think he is impious. Why? Because the word of God contradicts his assertion. If we neglect to take food we die a natural death. If we neglect to take spiritual food we die a spiritual death.

"Do this," said our Saviour when he instituted the supper, "in remembrance of me" Can we call this ordinance a non-essential? Can we remember Christ as well without partaking of the supper as with? Why did he institute it then?

Rut some are ready to cry out "You are making the ordinance saving." To such I say—that I only wish to develope *truth* by analogy; to justify the character of God, and show the dignity, the authority, the importance of the institutions of his church. It is not for us to say what is saving and what is not saving. It is for us to submit to all the requirements of God without doubt and quibbling. God who formed the sea, and gave rules to the great deep: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed"—the same Jchovah has marked out our path—"hitherto shalt thou come." We must not fail of discharging any duty; we must not omit obedience to one law; " and here shall thy proud waves be stayed,"—we must not try to do more than he has commanded; we must not try to add to that which is complete and perfect, but restrain the violence of our minds, and the bold presumption of our hearts.

"For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."—Rev. xxii.: 18. EDMUND SHEPPARD.

AN ADDRESS

To all the congregations of the one faith, built upon the one foundation, in the Province, on the propriety of co-operating for the extension of Messiah's Kingdom.

BRETHREN IN THE LORD :-- The time, the full time, has doubtless

come, when we as a peculiar people require to act more zealously and unitedly for the advancement of the gospel of Christ. Great is the Lord's work, and great should be the efforts of his servants to perform this work as the Master willeth. He whose will it is that all should "come to the knowledge of the truth." whose mandate sounds in the ears of his people, "preach the gospel to every creature," whose love has "regenerated us to a lively hope," and who has made us "new creatures" by his divine favor—even the Lord who redeemed us by himself and to himself, says to us in all that he has done for our personal redemption, "freely you have received, freely give." In effect he says to us, 'I have redeemed you; go, show your gratitude by redeeming others.'

To give carnest and efficient heed to this part of the will of our Saviour, union and co-operation among the ransomed of the Lord may be regarded as indispensable. Personal and local effort may accomplish something for a time; but these efforts will be comparatively weak even while-made, and only limited in continuance. Individual enterprize may begin, but combined and co-operative effort must continue a great work. It was so in the beginning The Saviour and a few friends, by little else than personal labors, propagated the new doctrine of the kingdom at the first; but when communities were gathered to the Lord, and were enlisted heart and soul in his cause, they were, in their associate capacity, to "shine as lights in the world, holding forth the word of life."

A commendable feeling was exhibited in relation to this duty at an interview of brethren from a goodly number of churches during our late annual meeting. A degree of unity was expressed highly encouraging. The brethren in attendance willingly promised to lay the subject before the respective churches to which they belong; but it was also deemed expedient to choose certain brethren to prepare an address for the purpose of urging this matter with add tional earnestness upon all the congregations. Four brethren were appointed to make this appeal. These brethren are now addressing you. And now, dear bretkren, will it be necessary for us to urge this plea by a series of arguments ? Are you not freely willing and gladly ready to comply with the simple invitation ? Will not the "love of Christ" constrain you? Does not the cry of dying multitudes excite your sympathies, and the call of the Muster enlist your energies? O brethren, turn not a listless ear, a heedless eye, a lifeless heart, or a helpless hand to our provincial world that "lies under the wicked one."

Permit us here to say that two brethren from Eramosa, brothers Anderson and Parkinson, were present at the meeting mentioned above,

ENCOURAGEMENT.

who brought with them the pleasing intelligence that the co-operation existing among the churches in Eramosa, Erin, and Esquesing desired a more extensive union—a union embracing, if possible, all the churches in the province. Already the church in Wainfleet has intimated cordiality in this proposition; the church in Jordan likewise; the chief brethren of the church in Richmond street, Toronto, something similar; the church in Oshawa in like manner; and what brethren remains but to act spiritedly—carnestly—unitedly—determinedly?

What we desire at present, is, simply, for each church throughout the province to confer upon the expediency of this measure, and appoint one of its members to let us know by letter, at the earliest possible date, whether it will unite and form a part of the general co-operation contemplated. Other steps will be taken immediately, so soon as we shall be informed by letter from each church whether the plan now proposed will be favorably regarded. It is only necessary to say, that every congregation will have a voice in determining who shall be the laborer or laborers in the gospel field, should the union and harmonious action of the brotherhood call for their services.

All letters will please be addressed to brother Joseph Ash, Oshawa. Brethren, shall we hear from you shortly? Please consult and write soon. The King's buisness requireth haste. "Children of the light" should have the energy of the morning sun. Let us hear from you, brethren, for or against, with the least delay. D. OLIPHANT.

A. FAREWELL Joseph Ash WM. McGill.

ENCOURAGEMENT.

BROTHER OLIPHANT :--Having recently enjoyed a very interesting season with the good brethren in your region, and hearing them talk over their arrangements for co-operation in publishing and preaching the gospel—and witnessing the spirit of benevolence and good will flowing from Eramesa, and responded to from Prince Edward, I am feeling a very lively interest with you in common, in the cause of our Lord. Will you then permit me to say a word to the dear brethren on our side of the lake? A. P. J.

TO THE BRETHREN IN WESTERN NEW YORK.

Will the brothren in Western New York permit me to call their attention to a more intimate acquaintance with the brotherhood in Canada West? We are separated from them by bat a few miles distance. In manners, customs, and language, we are one. In faith, hope, and love, we are one. Our local interests are very nearly allied, and might be much more so, and happily. In intelligence, piety, and devotion, we would not lose, but gain, by a cultivation of our fraternal relations.

To me it appears that the way is presented by which this very desirable thing may be commenced. The brethren there at a recent meeting from different parts of the province, resolved that the "Witness of "Truth," conducted by Brother Oliphant, should be continued, and that all deficiencies, should there be any, in the financial affairs of the establishment, should be made up by contributions. The paper is viewed by them as a conservative centre—a means by which all the brethren may know the affairs of all, and therefore be alive to the interests of all. And in addition to this, they may speak in its pages, in the Chris- tian spirit of meckness and kindness, to thousands of their fellow mortals, of the claims of God and humanity, according to the gospel of our Lord. This is a good and worthy undertaking.

Now, brethren, what I have to propose is, that we become very generally readers of the "Witness;" and that we also contribute for its pages whatever may be of general interest in our respective communities. We shall thereby become more acquainted with them, and they with us—interchange of visits will follow, and we shall be knit together in personal friendship and Christian charity. Mutual co-operation of efforts and labors of love in behalf of the Truth, and the comfort of one another, and the building up of one another in the most holy faith, will undoubtedly ensue. Let me then urge upon the brethren to subscribefor the Witness, as many as can afford to, and there are but few who cannot.

Your brother, in the charity that "hopeth all things."

Williamsville, N. Y., June 25, 1849.

[There is brotherly regard in the preceding—a regard which has no fear of being smitten into religious hysterics by the sound of "Canada."

Should the brethren in New York consider it expedient to act upon brother Jones' suggestion, we shall endeavour to inspire them with the righteousness if not the rights of this country.

How will brother Bartlett, of Clerksville, and brother Shepard, of Pompey, respond to the foregoing? D. O.]

SPECIAL NEWS.

To the Brethren and Churches in Eramosa, Erin, and Esquesing.

NARRATIVE, NO. 111.

You will have seen since last I addressed you, that my time and attention have been more or less engrossed with duties, which, though indirectly are not directly related to the work you assigned me.

Occasionally, during the past month, I have appointed and attended meetings a few miles from Oshawa. In Pickering, three weeks ago, I had the pleasure of immersing an intelligent and worthy candidate; and I learn that brother Scott, of Toronto, has, since that time, immersed another in that place. Brother Scott kindly pays a visit to the brethren there at intervals when his engagements permit. Brethren Barclay and Berrie exhibit a good degree of zeal in sustaining the meetings in that vicinity; and the brethren are advancing.

Two Lord's days ago, it was my privilege, with brother Ash, to visit and speak to a number of Baptist brethren, some eight miles north for Oshawa, where I found genuine brotherly regard. We were well re-

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A. P. Jones

· ceived by the brethren Parkers, father and son. A proposal was made to exchange speakers-elder Bettes to preach in Oshawa, and I to speak in his place to the Baptist congregation, near Columbus. Accordingly last Lord's day this arrangement was carried into effect, and, unless the spirit of prejudice from other sources shall intervene, it is not improbable that the intercourse will be mutually prolonged, and hence both Baptists and Disciples reap advantage from the friendly exchange. Among the Baptist denomination I have the pleasure to know personally many intelligent, high minded, liberal hearted, and unprejudiced men-members of the Lord's true Israel-willing to co-operate with all who are of the one faith, one Lord, and one haptism. Some others, however, we know, who, unfortunately, take a narrower view of things, and withal have a little of the old leaven of biggotry. These hang as a dead weight upon the whole Baptist brotherhood. But the "light of the knowledge of the glory of God" will break all their illiberal The truth is mighty, and will prevail. fetters.

Since the last report from brother Ash, two more have united with us in this place, and the brothren generally encouraged to renewed activity. May we all persevere unto eternal life and bliss, is the prayer of Oshawa, June 5th, 1849. D. OLIPHANT.

N. B Since the preceding was written we learn that our friend Bettes has been rather unceremoniously questioned by some of his more rigid brethren on account of his familiarity with the disciples.

D. O.

A MEETING PROPOSED.

Wainflect, June 4th, 1819.

DEAR BROTHER OLIPHANT :- I embrace this opportunity of expressing a few thoughts upon paper to you. It is now nearly three months since we saw each other face to face, and 1 still remember our visit to Rainham, and hope that we may make a similar one, and that we may not only see the people coming to hear, but to obey the word of the Lord for their salvation. Brother Clendenan has been up to Rainham, to instruct the people concerning the great importance of becoming obedient according to the gospel. I learn that they were highly pleased with his discourses .- We contemplate having a general meeting in the month of August if it meets your approbation, and we think of calling on brother Hayden, and would invite as many brethren from the various churches as could attend.--- I have nothing special to write in respect to the cause in this place, only that we have many dear friends and some bitter enemies. I have thought sometimes that the gospel will make men better or worse. But these necessary evils make us think of the frailty of human nature. I must close my letter, and would remind you of the friendly regard I have for you, hoping that we may not only enjoy each other's company here, but also in heaven.

Your friend, T. BRADT.

We earnestly trust the brethren in Wainfleet will have a happy, a useful, a most influential meeting on the 24th of August—the time agreed upon for the meeting to commence. If application be made immediately. it is probable that brother Hayden will make it his duty to be in attendance. We recommend him, should he come, to make arrangements to visit Jordan also. It is among our designs to see that our brother of Euclid does not labor alonc, should be journey to labor in Wainflect D. O.