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THE  
**WITNESS OF TRUTH.**

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HOLY SPIRIT.

Dr. Campbell, a Congregational Minister in the great metropolis of England, editor of three papers, the *British Banner*, the *Christian Witness*, and the *Christian's Penny Magazine*, is one of the great men, mentally, morally, and religiously, in the British Isles. His influence as a man and as a theologian is scarcely to be estimated. The *British Banner*, a very large Weekly, had, some few months after its establishment, a circulation of over a hundred thousand. His works freely circulate not only in England, Scotland, Wales, and Ireland, but in Australia, the isles of India, Canada, and other portions of British territory. A gentleman of such extensive power, when on the right side of things, wields an influence for good beyond the mathematics of any one to reckon; but on the other hand, when an individual of Dr. Campbell's abilities and popularity, advocates what is erroneous and inconsistent with truth, his power in the commonwealth of mind is not to be envied. Below will be found an extract from his *Christian's Penny Magazine* upon the subject of the Spirit, which we give to our readers this month to digest:—

D. O.

POWER OF THE SPIRIT ILLUSTRATED.

Throughout all denominations of the true church of Christ, complaints are heard of the prevalence of comparative deadness as regards the power of the truth in the conversion of sinners and the edification of saints. Indeed, there is much reason to believe that the bulk of the younger portion especially of the people of God, who hold the doctrine of the Spirit, entertain very imperfect conceptions of the nature of his work and the effects manifested by his gracious presence, and consequently they are too easy under proofs of his absence, and hardly know the effect that would flow by an outpouring from on high. This state of knowledge and of feeling is much to be deplored, both on account of its personally perilous and its socially injurious consequences. This great matter it is difficult adequately to bring forth in mere doctrinal statement. The best possible

method of illustrating it would be by bringing individuals into a locality where the heavenly guest is present and putting forth his influence. But next to the actual and visible exhibition of the effects is a clear and faithful record of them. Such we have in many of the publications of the middle and earlier parts of the last century. On the present occasion we shall select from the works of the celebrated President Edwards a portion of his account of a case that occurred in Northampton, under his personal ministrations, which is as follows :

“ It was in the latter part of December that the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us ; and there were, very suddenly, one after another, five or six persons who were, to all appearance, savingly converted, and some of them wrought upon in a very remarkable manner. Particularly I was surprised with the relation of a young woman, who had been one of the greatest company-keepers in the whole town. When she came to me I had never heard that she was become in any wise serious ; but by the conversation I then had with her, it appeared to me that what she gave an account of was a glorious work of God’s infinite power and sovereign grace, and that God had given her a new heart, truly broken and sanctified. I could not then doubt of it, and have seen much in my acquaintance with her since to confirm it. Though the work was glorious, yet I was filled with concern about the effect it might have upon others. I was ready to conclude (though too rashly) that some would be hardened by it in carelessness and looseness of life, and would take occasion from it to open their mouths, in reproaches of religion. But the event was the reverse, to a wonderful degree. God made it, I suppose, the greatest occasion of awakening to others of anything that ever came to pass in the town. I have had abundant opportunity to know the effect it had, by my private conversation with many. The news of it seemed to be almost like a flash of lightning upon the hearts of young people all over the town, and upon many others. Those persons amongst us who used to be farthest from seriousness, and that I most feared would make an ill improvement of it, seemed greatly to be awakened with it ; many went to talk with her concerning what she had met with, and what appeared in her seemed to be to the satisfaction of all that did so.

Presently upon this a great and earnest concern about the great things of religion, and the eternal world, became universal in all parts of the town, and among persons of all ages. The noise among

the dry bones waxed louder and louder: all other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. The minds of people were wonderfully taken from off the world; it was treated amongst us as a thing of very little consequence. They seemed to follow their worldly business more as a part of their duty, than from any disposition they had to it. The temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion, which thing was exceedingly misrepresented by reports that were spread in distant parts of the land, as though the people here had wholly thrown by all worldly business, and betook themselves entirely to reading and praying, and such like religious exercises. But although people did not ordinarily neglect their worldly business, yet there then was the reverse of what commonly is: religion was with all sorts the great concern, and the world was a thing only by the by. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. The engagedness of their hearts in this great concern could not be hid; it appeared in their very countenances. It then was a dreadful thing amongst us to lie out of Christ—in danger of dropping into hell; and what persons' minds were intent upon was to escape for their lives, and to fly from the wrath to come. All would eagerly lay hold of opportunities for their souls, and were wont very often to meet together in private houses for religious purposes; and such meetings, when appointed, were wont greatly to be thronged. There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest and loosest, and those that had been most disposed to think and speak slightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought out of darkness into marvellous light, and delivered out of an horrible pit, and from the miry clay, and set upon a rock, with a new song of praise to God in their mouths.

This work of God as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, in the year 1735, the town seemed to be full of the presence of God: it never was so full of love, nor so full of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families, on the account of salvation being brought unto them, parents rejoicing over their children as new born, and husbands over their wives and wives over their husbands. The goings of God were then seen in his sanctuary; God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth. The assembly in general were from time to time, in tears, while the word was preached: some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours. Our public praises were then greatly enlivened; God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable that there has been scarce any part of divine worship wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises: our congregation excelled all that ever I knew in the external part of the duty before. But now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed.

In all companies on other days, on whatever occasions persons met together, Christ was to be heard of and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ—the gloriousness of the way of salvation—the wonderful, free, and sovereign grace of God—his glorious work in the conversion of a soul—the truth and certainty of the great things of God's word—the sweetness of the views of his perfections, &c. And even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of anything but the things of religion, and no appearance of any but spiritual mirth. Those among us that had been formerly converted were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God, though some much more than others, according to the measure of the gift of Christ. Many that before had laboured under difficulties about their own state, had now their doubts

removed by more satisfying experience, and more clear discoveries of God's love.

God has also seemed to have gone out of his usual way, in the quickness of his work, and the swift progress his Spirit has made in his operations on the hearts of many. It is wonderful that persons should be so suddenly and yet so greatly changed. Many have been taken from a loose and careless way of living, and seized with strong convictions of their guilt and misery, and in a very little time old things have passed away, and all things have become new with them. God's work has also appeared very extraordinary in the degrees of the influence of his Spirit, both in the degree of saving light, and love, and joy, that many have experienced. It has also been very extraordinary in the extent of it, and its being so swiftly propagated from town to town. In former times of the pouring out of the Spirit of God on this town, though in some of them it was very remarkable, yet it reached no further than this town; the neighbouring towns all around continued unmoved."

☞ We shall endeavour to find leisure to take a glancing review of some of the above points on the issue of another number.—D. O.

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## JOURNALISM.

(From the *British Banner*.)

The history of our labors for the last six months, but for the unlooked for development of human infirmity to which it has led, would present an amusing, as well as a striking and instructive lesson. It is proper here, for reasons which will be subsequently apparent, to recount a few facts.

Were order and subordination to authority in College Institutions defended? Forthwith a cluster of hot and hasty spirits in diverse academic institutions anonymously, of course—unite to issue a protest in a journal, where they count upon sympathy against such puritanic severity—a sufficient pledge for the opposition of parties!

Were the inexpediency and the injury of accepting State grants for the support of the Gospel Ministry discussed and demonstrated? Within a brief space the Act calls forth no fewer than four pamphlets, of various merit, and each of a different spirit;—another pledge for the opposition, to the extent of their power, of the parties.

Was a character—venerable for age, precious for worth, and peerless for established services—to be defended, and his assailants routed with confusion? A Lynch-law pamphlet, comprising nonsense and

folly, malignity and falsehood, in about equal proportions, is fired off in return, and sent by post throughout the Kingdom !

Were the misdoings of a public charity, which had made much noise in the ranks of Nonconformity, exposed and denounced, and converted into a lesson of caution and duty to public men ? It is represented by a pamphlet, heralded in by huge promises, but which leaves the matter just where it was, plus the abuse, as we understand, for we never read it.

Is a great public Institution virtually assailed, under the mask of a friendly desire to serve it,—a course pursued towards it which could only tend to peril its peace and impede its prosperity ; and is a statement of the case, with an argument of remonstrance sent forth to the public, of a character to constitute a caution for the time to come ? Personal influence is employed to enlist the services of a Provincial Journal to misrepresent the whole matter, and those who have done the thing that is right ; and, not satisfied with that, a Metropolitan Journal must needs degrade itself and disgrace the Press, by an effusion so marked by coarseness and malignity, and a recklessness of the decencies of civilized life, as has never before appeared in connexion with the Nonconformist Press.

Such, then, are some of the deeds with which this Journal stands indented, and it will scarcely be denied, that they are such as only a Journal of some strength could have dared to attempt. Because such an amount of various and arduous service must, of necessity, make no small number of adversaries, and might, by possibility, have been attended with an extent of loss which few Journals could have hazarded. But now for the facts.

Well ; what are the facts ? It is our privilege to inform such of our readers as may be anxious to know, that, while during the past few months, in the defence of truth and justice, honor and religion, *we hazarded all*, we have lost nothing !

A few individuals, it is true, have withdrawn, but their places have been fully supplied. The late, like all other controversies, had two sides, and the course which made foes on the one hand, made friends on the other. But although this happy result may gratify our faithful supporters as well as it does ourselves, we hope it will not satisfy them ; we trust they will leave no means untried still further to fortify our position, that they may thus enable us to prosecute still more vigorously and effectively the war of truth and love, not only keeping deadly error in check, but driving it from its strong holds, and banishing it for ever from all our borders.

The practical bearings of all this will be readily apprehended. With whatever imperfection, to the best of our ability we have endeavored to do our part; and it now remains for our friends and all who generally approve of our course, kindly to do what is beyond our reach, and only within theirs. They now thoroughly comprehend our principles and our policy; what we have hitherto been and done, we shall henceforth continue to be and to do, availing ourselves, however, of all the lights of experience, observation, and inquiry. The confidence they have so generously reposed in us shall not be betrayed; their just and reasonable expectations shall not be disappointed. Life and health continued, we shall not be wanting to Gospel truth, and to New Testament polity, to our common country, and to the cause of human kind.

Thus for ourselves: now for our friends. Will they do what *they only* can do, not simply to maintain, but to increase our official strength, that we may be able still more effectually to serve the interests of those great objects which are so dear to their and our hearts? Will they begird themselves afresh to that part of the work which lies wholly beyond our province? Properly to nourish the interests of such Journals as the *British Banner*, there must be a widely extended agency; it is absolutely indispensable that the friends of such Journals should everywhere track opponents, correcting their misrepresentations, and uprooting the plants that may have been sown by malicious mendacity. But merely to stand on the defensive will not be enough: aggression should be the watchword—aggression on the wide empire of intellectual darkness, apathy and death. This is the sole condition of social progress. It is needful to embrace every opportunity as it may arise, and, as far as possible to create opportunities, giving to every step a practical director. If men of somewhat limited means, who, heretofore, have borrowed a paper, will get one or more to join them in taking a copy for themselves; if they who have hitherto taken it in company with several, who could individually have taken it alone, will do so, and bring their friends to do the same; if all will lend their copies to their neighbors who take neither this nor any other similar Journal, that they may awaken in them a spirit of inquiry, and at length induce them to become subscribers; if men of influence in society will, as their judgment may dictate, use it for this object; and above all, if our fair friends will all put their gentle, yet powerful hands to the work, what may be accomplished none can tell!

Should not this be viewed as a very important field of Christian



labor? Will not our friends who put forth their efforts on this behalf, be doing an act of Christian kindness to those individuals and families whom they induce to subscribe, and, at the same time, be furthering the real good of the public? Do they not everywhere see the great want of well-informed men upon all subjects affecting both our own and other countries, the church and the world? Is there not throughout the land a fearful want of thoroughly enlightened patriotism? But is not this a quality which is peculiarly required in these eventful times? Is it not of the very first moment to rear a generation of able, well-informed men, for the management of both secular and religious business? Is not want of such men everywhere felt? Were such men ever so needful as at this moment, both in Great Britain and the Colonies? Who sees not, both at home and abroad, that the comparatively few who exist are the instruments of most signal service to the cause of truth? If they could be increased a thousandfold, would it not be one of the greatest blessings that could occur to English society?

All this, we presume, will be readily granted; but how is it to be brought about? The answer is obvious—it must be by the use of appropriate means. But is not the chief portion of such means the Periodical Press? How sound and thorough soever may be the education of British youth, their mind must be left, of necessity, all but a blank in the knowledge of much that is needful for public life! Is it not, then, of the utmost moment to bring young men's minds as speedily as possible under the healthful action of the sound portion of the periodical press? The knowledge they want is such as books and private study can never impart. Give us two intelligent, well-trained young men, in all points otherwise equal, and circumstanced alike; let the one be shut out from the Periodical Press, but have for his use the best library in the land, and let the other, with the same privileges, become a regular and thoughtful reader of a well-principled and adequately conducted Journal, and, at the end of five years, mark the difference. We leave it to our readers to carry out the thought. For practical business, the wide world attests, that the cheapest, best, and incomparably the most efficient instructor, is the Journalist. But this is a lesson which a thoughtless world, and the mass of a thoughtless Church, has still to learn; and to help it on is the object of these our occasional homilies, which our indulgent readers, who for themselves require them not, will be best able to turn to the good of others.

## REMARKS ON THE PRECEDING.

The objects, the toils, the effects, the hazards, and the requirements of journalism being everywhere the same, it is not to be supposed that we owe an apology to the reader for laying before him this extract from a journal published in the Old World. The reader is treated to the preceding article in order to draw two items of instruction from it—one from its beginning and another from its end.

1st. No man of true energy, sound heart, and effective force of character, can perform the work of a journalist without making to himself a due proportion of foes as well as friends. A go-between, a non-principled turn-every-way person, careful for nothing saving a puff of fame from everybody, may, for a time, keep a tolerably fair face with all; but his reign, if he designs to preserve universal good-will, must be short. The fact is, virtue will oppose vice, and vice will oppose virtue; and hence the determined protector and promoter of the one must needs be the direct and decided opposer of the other; and here the strong enmity on the one hand and the warm friendship on the other hand begins, grows, and ripens into all the maturity of which humanity is capable. It is therefore no sign, singly considered, that a man is to be set down as deserving of enmity because he has enemies: nay, it would not be difficult to show, in more than a few instances, that an individual may merit the highest encomium just because he has enemies of a certain class! Yet it so happens at times that a good man's friends will be turned from and against him, not because they have cause of complaint against him themselves, but in truth solely because his zeal, his firmness, or his something else in some righteous cause has been effectual in making adversaries—which they have the weakness to suppose, a good and a useful man should not have!

2nd. But the ending of the Banner's "Journalism" is what we have more immediately in view. The "lesson that a thoughtless world, and the mass of a thoughtless church has still to learn," is a lesson that will be worth something when it shall be well learned. It spreads itself into these two branches—the influence or utility of journals in the advocacy of any and every great cause, and the essential nourishment necessary to the life, efficiency, and wide working power of journals when established. There are few communities of such high attainments in the knowledge of these two chapters, and in the practice properly growing out of such knowledge, but what may with great profit to themselves, their neighbours, and the world receive an addi-

tional hint or two in reference to these grand items. We read of "the revival of letters"—we now desire to hear of such an awakoning and revival as will make the revival of learning, sacred learning, spread over and run through the earth from the one extremity of it to the other, until the earth itself shall be converted into a lower story heaven!

As yet we know little of what we ought to do by the Press. Without active workers and helpers, the Press is no better than an Ice House for the reformation of a rebellious world. If that "widely extended agency" were set on foot with the design of "tracking opponents, correcting their misrepresentations, and uprooting the plants that may be sown by malicious mendacity"—and nurtured and cultured by good men who are only piously evil; and if all this were entered into and prosecuted with the indomitable vigour of life and death earnestness, which, in practical working, sets all obstacles at defiance, it would be just as easy for us to count the drops in the ocean as to compute the comprehensive benefit we should be the means of conferring upon our fellow men. It is indeed remarkable how little will sometimes effect great results. Take one illustration—one among many. Three years ago a minister belonging to one of the popular pædo baptist denominations was laboring within some six miles of this village. He preached a discourse upon the subject of baptism or rather infant christening. He was to preach again on the same subject at the same place. Meantime a brother—rather perhaps it was a sister—contrived a plan by a roundabout medium to put into his hands a pamphlet (no matter at present where it came from originally) containing a few premises and arguments on this controverted topic. He read—saw his error—made his resolution—was baptised—and is now preaching what he was formerly destroying. He is at present hundreds of miles from this vicinity, carrying with him his rectified views. Can any one tell the end of this result? Now it so happened that talking, explaining, arguing—would not and could not avail in this gentleman's case; for to speak to him upon the subject was to arouse his wrath.

We have prayed, preached, petitioned and plead for a thorough system of energetic agency. In years past, too, we endeavoured to exemplify our own doctrine by industry in travels and agency labours, although greatly averse to the work of becoming personally an agent when so nearly allied to the publication. We have said, and say again, that, in this our country, there is nothing lacking in order to the wide, speedy, and triumphant march of apostolic truth, saving the agencies

necessary to convey to the ears and the hearts of the people amongst whom we dwell a preached and printed gospel. The requisite knowledge, the necessary talent, the number of tongues and pens, the abundance of means, and the suitable opportunities—we have all—we abound in them; that important something called religious enterprise is what is mostly needed to keep all the rest in a spiritual whirl—an impulsive and onward motion which shall drive to the kingdom of darkness all that “exalteth itself” against the reign of the Redeemer!

D. O.

## LECTURE TO CHILDREN.

BY JOHN TODD.

## GOD WILL TAKE CARE OF US.

Consider the lilies of the field, how they grow; they toil not, neither do they spin.

And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.—MATT. vi. 28, 29.

Our Saviour used to preach any where, and every where, as he met with those who wanted to hear him. Sometimes he sat down on the ground, and sometimes sat in the boat on the water, and sometimes stood in the great temple and preached. He used to be very plain, and easy to be understood. He would have preached finely to children: and if he were now to speak to all these children before me, I do not believe there is a single one who would not understand all he should say. And yet it is possible, if any one wants to do so, to misunderstand even the Saviour himself. Now see. Suppose a lazy boy should read over my text, and say, that Christ teaches us that God takes care of the lilies, though they do no work, and, therefore, we need not work, and he will take care of us in our idleness. This would make the Bible favour our sins; but the Bible never does that.

Suppose you should go and visit a man who was so rich that he had his trees covered with silk of the most beautiful colours, and even his most ugly looking creatures were covered with gold and silver, and adorned by the most curious art? Would you not think him a rich man? And if he were known to be a good man, and true to his word, and he should tell you that he would be your friend, and always take care of you, would you have any fear but he would do it?

God is richer than all this. He is so rich that he can put more of what is beautiful upon a single lily or tulip, than the great king Solomon could put on his clothing. The hoarse, homely peacock carries more that is beautiful upon his tail than the richest king could ever show. And even the poor butterfly, which is to live but a few hours has a more glorious dress than the proudest, richest man that ever lived. God can afford to dress this poor worm up so, because he is rich. If, then, he can afford to take such care of the lilies, the birds, and insects, and to make them more beautiful than man can ever be, will he not take care of us, if we obey him?

Suppose you had a rich father—so rich that he had a hoghead full of gold, and a great barn full of silver. Do you think that, if you were to be a good child, he would ever refuse to take care of you? But God has more gold and silver laid up in the ground, which men have not yet dug up, than would make a mountain—it may be a hundred mountains. Can he not take care of you?

Suppose your father had more oxen, and horses, and cattle, than you could count over in a day, or in a week. Would he not be able to take care of his child, and give him every thing he needs? Yes. But God has "cattle upon ten thousand hills," and "every beast of the forest" is his, and his are "all the fowls of the air!" Can he not give you food from all these cattle, and clothe you, and give you beds from the feathers of all these fowls? Yes, he is able to do it all.

Suppose your father was so rich that he had ten thousand men at work for him every day, all at work, and all paid to their mind, and all happy in working for him. Would you have any fears but that he could take care of you, and do you good? But God has more servants than these. He has all the good people on earth in his employment, and all the angels in heaven. He pays them all. And if you need anything he can send one, or a million of these his servants to you, to help you.

A little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but *charged* him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir, on smooth ground."

"And how did she get over these stones, which lie between us and the house?"

"O, sir, mother *charged* me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right; George. And I want to tell you one thing. You see now how to understand that beautiful text, 'He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and lift good people over difficulties, just as you have lifted little Anne over these stones. Do you understand it now?"

"O yes, sir, and I shall never forget it while I live."

Can one child take care of another, and cannot God take care of those who put their trust in him? Surely he can; and there is not a child among you here to-day, over whom he is not ready to give his holy angels charge.

Did you never see the lily as it stands in the garden in the summer? God sends it the pure sunshine, and it seems to rejoice in his warm beams. He sends it the cooling dews, and it seems to drink in

their sweetness like milk. The clouds gather, the storm rages, the rains pour down, the winds sweep along. See! the lily has shut up its blossom, and folded its leaves, and meekly bows its head, and bends to the wind, and asks no eye to gaze on it, while the storm lasts. God has taught it to do thus, till the smile shall again follow the tempest. It is not injured. It opens and smiles again. So does God teach the good. The Christian thus rejoices when blessed; and when troubles and sorrows come, he meekly bows and waits till God remembers him and removes the storm.

You have seen the lily, in the fall, when the frosts came, drop its head, and droop, and die. The stalk on which the sweet flower waved all summer, is gone, and the spot where it stood is forgotten. But see the care of God for that lily. The cold winter goes past, the sunshine of spring returns, the young buds swell and open, and the lily, which has only been sleeping in the ground, puts up its meek head, and rises again to beauty and glory. God takes care of the frail, beautiful plant, and will not let it perish for ever. So you have seen the beautiful little child, which stood, like the flower in the garden, struck down by sickness, and cut down by death, and laid in the little grave. But God will take care of it. The long winter will be over; and though that dear child is forgotten by every body on earth, yet it is not forgotten by God. There is a day coming when God will come down from heaven, and send his angel to call this child from the long sleep of the grave, and it will come up from the ground fair and glorious on the morning of the great day. Do you ask how it can be? Let me ask you one question.

Did you ever see a pond covered over with hard ice, thick and cold, all the long winter? Well, the spring comes, and the ice melts away, and the lily seed, which has so long been sleeping in the mud at the bottom of the pond, springs up, and shoots up, and opens its beautiful white flower, on the top of the smooth water, and seems to smile as it looks up towards heaven. How is this done? By the care and power of that God who watches over all his works, and who will take care of the flower seed, and of the immortal spirit of every child.

While too many people, who know about God, seem to live, day after day, for years, without loving, or obeying, or even speaking about God, you can almost hear the lily speak, as if preaching, and say,—

‘I acknowledge the presence of God, my Maker. When he passes by me on the soft wings of the breeze, I wave my head as he passes; when he rides on the whirlwind or the storm, I bow and tremble; when he draws over me the curtains of the night, I feel safe, and go to sleep; when he opens upon me the eye of morning, I wake up, and drink in the fresh beams of his sun; and when he sends his chilling frosts, I let my frail body perish, and hide myself in the ground, knowing that he will again raise me up to life and beauty!’

Some years ago, there was a poor child left alone, at the death of

his parents, in a distant island of the ocean. His people were all heathen, wicked people. His father and mother were killed in a cruel war. Now, see how God takes care of his creatures. Let us hear his own account of the thing. "At the death of my parents, I was with them; I saw them killed with a bayonet—and with them my little brother, not more than two or three months old—so that I was left alone without father or mother in this wilderness world. Poor boy, thought I within myself, after they were gone, are there any father or mother of mine at home, that I may go and find them at home. No; poor boy am I. And while I was at play with other children, after we had made an end of playing, they return to their parents,—but I was returned into tears.—for I have no home, neither father nor mother. I was now brought away from my home to a stranger place, and I thought of nothing more but want of father or mother, and to cry day and night. While I was with my uncle, for some time I began to think about leaving that country, to go to some other part of the globe. I thought to myself that if I should go away, and go to some other country, probably I may find some comfort, more than to live there, without father and mother."

This poor boy, thus left an orphan, in a heathen country, was under the care of God. He left the island, and came to this country. Here he found kind friends, who took care of him, and taught him to read and write, and who took great pains to teach him about Jesus Christ. He became a true Christian, and a dear youth he was. He wanted to go back to his country, to tell his people about God and Jesus; but just as he had gotten his education, and was ready, he was taken sick, and died. His name was Henry Obookiah. He died with "a hope full of immortality." His grave is in Cornwall, Conn. But he lived not in vain. By means of his life and death, good men felt so much for his poor countrymen, that many good missionaries have gone to those islands, and there built churches, and printed school books, opened schools, printed the Bible, and taught many thousands to read and know God. The foolish idols are destroyed, and they are becoming a Christian nation.

Perhaps some of my little hearers are orphans,—have no father, or no mother. I can feel for such a child. But let me say to you, that God will take care of you. He takes care of the lily. You have heard of the ostrich, that great bird which lives in the wilderness. She lays her eggs in the sand, and then leaves them for ever. The warm sun hatches out the young ostrich, and there is no mother to feed and take care of it. But God takes care of it, and feeds it; and will he not much more take care of the child who has lost father or mother, if that child ask him to be a father? Surely he will.

Children, you have all yet to meet with trials and disappointments. You are meeting with them every day. You will have sickness, and pain, and sorrow, and you want a friend whose love cannot change. You must die, and be buried up in the ground; and you want God to take care of you, whether you live in this world or in the next. Well, God will be such a friend to you on these conditions:—

1. You must promise him sincerely that you will obey him and do his will. Suppose you had no father or no mother, and a great, and good, and rich man were to offer to take care of you, and make you his own child, and should say he would do it all, on the condition that you obliged him and did his will—would you not at once promise to do it? And so you ought to promise God.

2. You must love God as you would the best father in the world. Love his Son, because he is the express image of the Father. Love his word, his people, his service, his commands, his duties, and thus give him your heart, and he will be your friend for ever and ever. Amen.

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### A TRUE PICTURE.

WRITTEN BY ONE WHO KNEW.

The enmity to God among the irreligious, and the shallowness, the incompleteness, the hollowness, among the religious, are things fitted to startle and to sadden.

Two extremes between which much of the religion of our day is oscillating, are abstraction and personality. The abstract religion is the religion of speculation—of philosophy—of the intellect. Of this the one terminus is chill, soulless orthodoxy, and the other rationalism or infidelity. The personal or concrete religion is the religion of the feeling or of the fancy. Of this the one terminus is mysticism—the system of frames and feelings; and the other Pantheism. In the former case we have truth without a person, in the latter a person without truth.

In the Word of God, these are inseparable; and it is their conjunction that is the basis or the essence of true religion. Without this all is unsatisfying, unreal, hollow; the soul has no resting place, no anchorage. The conscience remains unpurged and unpacified. Conscious reconciliation with God, conscious forgiveness, conscious friendship, in filial relationship, in virtue of which our whole life becomes a walking with God, a service, a ministry; these are only attainable or possible when the things that God has joined together are kept in harmonious unity, without displacement, or disproportion, or disjunction.

One feels, in our day, *how little there is of simple reading of the Divine Word, and simple understanding of it, unwarped by system, or undiluted by speculation.* Not that the the Scripture is left unstudied, but it is little studied for the simple end of learning the mind of God, and of having the way that leads to the kingdom traced out for our personal guidance. One searches it in order to prove



that the life of Christ is a mere mythical deception, imposing unrealities upon us for realities and histories. Another searches it in order to show that there is in it no such thing as prophecy, or miracle, or sign, or wonder, or mighty deed, and that the common laws of nature will account for all. Another goes to it for the purpose of demonstrating that it contains no such dogma as that of resurrection from the dead. Another gropes about in it for human flaws, or fancied contradictions, to prove that it is not wholly divine, and that the question of its entire inspiration is as yet unsettled and uncertain. Another goes to it for its beauty, its poetry, its lofty sentiments, just as he goes to Shakspeare, or Milton—extolling it beyond measure, yet never finding in it “the Christ of God,” the life of his soul, the peace that passeth all understanding.

One goes to it for truth, but loses sight of the True One, thereby deceiving himself with the mere shadow or spectre of knowledge and religion. Another goes to it for the True One—a person, not an abstraction—but, losing sight of the truth, he works out for himself a scheme of mysticism and dreaminess, which has in it, indeed, the appearance of warmth and vitality, but is still little better than religious sentimentalism.

The leaven of evil is everywhere doing its work—defiling, loosening, undermining everything that is divine and sacred. Satan is laying his last snares, and musters his troops for the last battle that is to decide the empire of earth. He has sent forth the powers of darkness and they are doing their work with strange rapidity. Atheism defies, scepticism doubts, blasphemy mocks, Pantheism is turning the world into God. Religion is meagre, hollow, and unhealthful—of a low and second-rate kind, not hardy, fearless, unearthly, heedless of toil and peril, ready to affront a world, braving pain, and bonds, and death. Sedition rages, lawlessness threatens, misrule prepares to triumph. Despotism and democracy have thrown themselves for a death-wrestle on each other; the tiger and the wolf have met in the long-anticipated struggle—and woe to the world, woe to the Church, whichever of the two may conquer!

#### BEAUTY OF JEWESSES.

It is related that Chateaubriand, on returning from his Eastern travels, was asked if he could assign a reason why the women of the Jewish race were so much handsomer than the men, when he gave the following *one*:—“Jewesses,” he said, “escaped the curse which lighted upon their fathers, husbands, and sons. Not a Jewess was

to be seen among the crowd of priests and rabble who insulted the Son of God, scourged Him, crowned Him with thorns, and subjected him to infamy and the agony of the cross. The women of Judea believed in the Saviour, and assisted and soothed Him under affliction. A woman of Bethany poured on his head precious ointment, which she kept in a vase of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with the hair of her head. Christ on his part extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother Lazarus. He cured Simon's mother-in-law and the woman who touched the hem of his garment. To the Samaritan woman he was a spring of living water, and compassionate judge to the woman taken in adultery. The daughters of Jerusalem wept over him; the holy women accompanied him to Calvary, brought him balm and spices; and, weeping, sought him in the sepulchre. "Woman, why weepest thou?" His first appearance after the resurrection was to Mary Magdalene. He said to her, "Mary!" At the sound of his voice Mary Magdalene's eyes were opened, and she answered, "Master." The reflection of some beautiful ray must have rested on the brow of the Jewess."

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## OUR BRETHERN IN IOWA.

*Davenport, Scott Co., Iowa.*

*24th August, 1850.*

DEAR BROTHER OLIPHANT:— Appended are the proceedings of a meeting of our brethren, held about forty miles from Davenport. If you think they or any part of them are worthy of the attention of your readers, please use them as you think proper. As a people we profess to love truth for its own sake; therefore if any of our acts are inconsistent with it, we ought rather to desire than to shun their being scrutinized. If you find anything in these proceedings worthy of your attention, and they or any part of them having a tendency subversive of truth, we hope you will be free to expose any and all such tendencies therein to be found.

With esteem,

Yours in truth, C. LESSLIE.

### PROCEEDINGS

OF THE FIRST CONVENTION OF CHURCHES IN THE SECOND DISTRICT  
OF IOWA.

Agreeably to an arrangement entered into at the State meeting held at Marion, Linn Co., commencing on the Thursday before the fourth Lord's day in May last, a meeting of the Messengers of the churches of the Second District of Iowa, convened near Maquoketa, Jackson Co., on Friday, 16th August. After an appropriate address, and the appointment of the following committee, viz: J. Ingram, I. Breden, G. D. Clark, J. B. Allen, and C. Lesslie to make arrangements for

organization and prepare business for the meeting, it adjourned to meet next morning at 10 o'clock.

The meeting organized by appointing JOSEPH INGRAM Chairman, and C LESSIE, Secretary. The Committee reported the order of business as follows:—

1st. That the meeting allow each church represented three delegates in this convention.

2nd. That the messengers from the different churches be received.

3rd. That then the Reports from the churches be presented.

The above report of order was received and adopted. The following brethren took their seats as delegates from churches:—

From Long Grove.—James Brownlie, J. B. Allen.

“ Davenport.—Isaac Gaspel, C Lesslie.

“ Marion.—Jacob Booze, J. Shipman, D. S. Brown.

“ Maquoketa.—M. M. Curtes, Isaac Breden, D. Cassaday.

“ Rockingham.—C. D. Clark.

“ Big woods.—Orville Cronkite, C. W. Fall, W. C. Simpson

“ Washington Township.—N. A. McConnell.

The reports of the churches were received as follows:—

The church at Long Grove meets on the first day of the week for breaking the Loaf. On Thursday evening during most of the year it meets for prayer. It numbers Forty members. Nine of which were added since the commencement of brother McConnell's labours in the District. Has a Sunday School. Subscribes to the co-operation for the next year Fifty-five dollars. Its Elder is James Brownlie; Deacons, Alex Brownlie, Joseph Quinn.

The Church at Davenport meets every Lord's day and during the week on Thursday evening. Number of members 10th August, 1850, 75; additions during the year, 16; dismissals by letter, 10; Deaths 2; Excommunications 2. Its Deacons are Wm. Gray and Adrian Moore. Four brethren have been appointed to preside at its meetings on the first day of the week—two on each alternate day. Has a Sunday School. Report of its subscription to the co-operation not given.

The Church at Marion meets every Lord's day alternately at Marion and Monroe Township. The number of members Seventy-five. James P. Brown and James M. Berry, Elders. Jacob Booze and Iram Wilson, Deacons. It has subscribed One Hundred and fifty dollars to this co-operation for the ensuing year.

The Maquoketa Church meets three times a week. The number of its members Sixty. Additions during the year Twenty-four. Six by letter and eighteen by immersion. Agrees to contribute to the co-operation Seventy-five dollars. Isaac Breden, G. D. Berry, Elders, James McPeak and D. Brinescomb, Deacons.

The Rockingham Church meets every Lord's day. Its number of members Six. One death since its organization this year. Has subscribed to the co-operation Twenty dollars. Its Elder is Thos. Blackburn. Deacon, C. D. Clark.

The Church at Big Woods meets once in two weeks on Lord's day. The number of members Thirty-nine. Additions by immersion during

the year Thirteen. Its Elders are Joseph Ingram and W. C. Simpson. Deacon, Orville Cronkhite. Has subscribed to the co-operation One Hundred and three dollars.

The Church in Washington Township, recently gathered together—taking the Bible and the Bible alone as its standard of faith and practice, numbers Forty five members. Is not fully organized. Will contribute to the co-operation Twenty-seven dollars.

The Le Claire Church, (Scott Co.) having no Delegates, it being a member of the co-operation, N. A. McConnell the Evangelist was invited if in his power to report it. He did so as follows: The number of its members Thirty two. Additions by immersion during the time he traveled in the District, Four. Added from the Baptists two. Withdrawn to unite with the Methodists, one. Wm. McGinnies and Jacob Pearson; Elders, M. M. Pollok and James Gardiner, Deacons. Has a Sunday School. Meets on Lord's day. Its subscription to the co-operation not known.

At the conclusion of these proceedings the committee retired and N. A. McConnell addressed the citizens and brethren present. When the committee returned they reported the following resolutions for the consideration of the meeting.

Whereas it is desirable and reasonable that Christian Churches should co-operate with one another in spreading a knowledge of the truth—in view of the importance of this duty the Congregations of disciples of the Second District of Iowa by their Messengers assembled near Maquoketa, resolve

1st. To sustain two Evangelists in the field during the ensuing year, to travel in different portions of the district; provided the necessary means can be obtained, say at least Six Hundred dollars.

2d. That brother N. A. McConnell continue to travel as hitherto until another Evangelist be obtained; allowing him to exercise his judgment in visiting the Churches or pretracing his stay at any particular point.

3d. That should this co-operation raise the necessary amount to sustain another Evangelist and succeed in obtaining a suitable person for that station, the officers to be hereafter appointed shall convene a meeting of one delegate from each church in the co-operation to designate to him and brother McConnell their respective fields of labor.

4th. That the Agents of this co-operation to transact its business during the recess of this meeting, shall consist of a President, Vice President, a Secretary, Treasure and Committee of three, with power to fill vacancies to be designated the President and Executive Committee of the Christian co-operation of the Second District of Iowa—their duties to be the same as usually devolve upon such officers—a majority to form a quorum and to reside in the same locality.

5th. That we rejoice in the efforts being made by our brethren in the formation of Agencies for sending the Gospel by Missionaries to destitute places of this and other lands, and for the circulation of a pure translation of the Word of God. While we can not wholly approve of the manner in which they are constituted, we

will use our influence to unite the brotherhood throughout the district in their support.

6 h. That we regard it as a matter of importance that the young should be taught in the Holy Scriptures. For the purpose of advancing this noble object we commend the brethren of each Congregation to appoint suitable persons to attend to this department and regularly to convey the young on the Lord's day with this especial design.

These resolutions on being submitted were unanimously received and adopted.

Resolved, That N. A. McConnell, James Brownlie and W. C. Simpson be a committee to nominate officers of this co-operation to serve for one year or until their successors are elected, and report for the action of this meeting.

After an interesting discourse from N. A. McConnell on the subject of Christian Union, the Delegates met to hear the report of the committee. The following are the names of the brethren reported:— Wm. McGinnies, of LeClaire President; Alfred Sanders, Davenport, Vice President; C. Lesslie, Secretary; R. S. Craig, Treasurer; J. B. Allan, of Long Grove, James Quinn, and D. C. Eldrige, of Davenport, Committee

Resolved, that the proceedings be prepared for publication in the Western Evangelist.

Resolved, That this delegation adjourn to meet the Lord willing, at Big Woods, Jones Co., on Friday previous to the last Lord's day in May next.

JOSEPH INGRAM, President.

CHAS. LESSLIE, Secretary.

We thank our esteemed brother Lesslie for the foregoing communication. It is regarded as "good news from a far country." We have something to say respecting the subject to which our good brother in Iowa invites criticism; but the time to speak has not yet fully come. We notice that three of the above churches, viz: Long Grove, Davenport, and Le Claire, have each a Sunday School. The seed in those congregations will doubtless yield sixty and a hundred fold. In less than ten years, if our arithmetic be correct, they will be "ensamples" to the churches in all that region.

D. O.

#### INVITATION TO SYRACUSE AND REPLY.

BROTHER OLIPHANT:— You are aware that for some time most of the leading brethren in this state have felt the necessity of having a religious periodical sustained in the city of Syracuse devoted to the advocacy of primitive christianity. About one year since a preparatory effort was made, and a circular inviting you to remove the "Witness" to that place was published by you. Since then the matter has assumed a more decided aspect, as you will discover by perusing the following circular. From it you will perceive that it is now necessary that you finally decide whether you will remove to Syracuse or not.

The circular reads as follows:—

CIRCULAR.

The importance of a press in the dissemination of religious truth is exceeding great. "It is my conviction," says an English periodical, "that more will have to be done through the press, than by any other means. Lecturing and preaching are great things, but they are not the greatest. They can do something which the press cannot do; but the press can do much which they cannot do. Printed leaves can go everywhere. They can be multiplied without end by the press. Books and tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down like angels of God, blessing all, giving all, and asking no gift in return. You can print them of all sizes, on all subjects, in all places, and at all hours. They will wait men's time, and suit themselves to men's occasions and convenience. They will break off at any point, and begin at any moment where they broke off. And though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on any subject and on every subject they can be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers and reformers of all classes, the regenerators and benefactors of all lands."

Such being the case, how important it is that such a powerful agent should be most speedily and actively employed at some central and influential position in this great commonwealth, that it may elucidate truth, expose error, and disseminate religious interest throughout the whole community! Syracuse is, we judge, the situation best adapted to such an enterprise, and one of rapidly increasing influence for evil or for good. In a very few years it has risen from a small village into a city of some 20,000 inhabitants, and has become a radiating centre of commercial, intellectual, and moral influence. If an able, independent, and temperate religious periodical could be properly sustained at this point, it would have more influence over the surrounding country than any other agent we could employ, and would, at the same time, give more of permanency to the good cause in which we are engaged than all other means combined. In view of all these things we conclude it to be imperatively necessary to establish such a press at Syracuse as soon as possible. The brethren who signed a circular some few months since are still determined to prosecute this effort; and would again first invite the "Witness" to remove to the above mentioned place, and if it cannot be induced to respond favorably to the call, we will take steps to procure a press from some other source. There is now a very general feeling to this effect existing among the brethren, and those who are more immediately engaged in this matter would earnestly invite them to show their interest in the most zealous manner by lending a helping hand to aid in this most desirable object. We pledge ourselves to use our utmost influence to sustain the Witness or such other periodical as may be started at the above place, and to give it a free and extensive circulation throughout the community.

Ira, N. Y., 1850.

J. M. SHEPARD,	}	Ira.	LEVI WELLS,	}	Rompey.
ALLEN BENTON			W. HAYDEN,		
H. A. CHASE,	}	Tully.	GEO. NEARING,	}	Brewerton.
RUSSEL CHASE,			ASA WELLS,		
JNO. HUTCHINGS,	}	Syracuse.	H. KNAPP,	}	Hastings.
JNO. CAVEN,			C. D. WALKUP,		
A. H. SQUIRES,	}		GEO. WALKUP,	}	
WM. W. WHITE,			Wm. WHITE,		
CHAS. TUCKER,	}			}	
THO'S, SPENCER,					

I have left off several names attached to the above document for the want of room. I will, therefore, state, that at the general meeting of the brethren held at Dewitt, I laid the matter contained in the above circular before them on Lord's day afternoon; and called for a vote on the following:

Resolved, that we invite Brother Oliphant to remove the "Witness" to Syracuse, and that we will use our best influence to sustain it at that point, and introduce it into general circulation:—It was *unanimously* adopted.

Our next general meeting is to be held at Cicero commencing on Friday preceding the first Lord's day in Sept.; our annual meeting at Tully commencing in the week preceding the third Lord's day; and our state meeting at Pompey commencing on Thursday preceding the fourth Lord's day of Sept.; which will give an excellent opportunity to make arrangements for sustaining the "Witness" should you conclude to come: you will hence see the necessity for giving a final answer, that we may know what we are to do as relates to the establishment and sustenance of a press among us.

Hoping to receive a favourable response, I am as ever,

Yours in christian love,

J. M. SHEPARD.

RESPONSE.

To J. M. Shepard, Dr. Benton, Wm. W. White, H. A. Chase, and all those brethren in New York desirous of establishing a periodical in the city of Syracuse:

ESTEEMED BRETHREN:—When a circular was got up and signed among you last year, inviting me to make my abode in your state for the purpose of publishing a paper, the project was viewed by me with more than a little favour, and nothing prevented any immediate compliance with your request but a sense of duty growing out of obligations to the brethren in Canada—obligations fairly embraced in what the brethren had done and were then doing for the continuance of my labours for the furtherance of the cause of the Lord in this section. It was frankly stated, in reply to that circular, that I could not then prudently remove, but it was intimated that removal was both possible and probable at some future time. In making a visit to a number of congregations in your state last April and May, in conversation with several brethren on the subject of my leaving Canada and locating in New York, I designed it to be understood, when solicited to remove, that my obligations to remain in this province were lessened, and that if no unforeseen obstacle prevented, I could, were it desired, take up my abode in the empire state and proceed in the business of a religious publisher. This judgment was based upon the following premises expressed or understood:—

1st. That the brethren generally among you, and more especially all the proclaiming brethren, were unanimous in the desire to establish a paper in New York. 2nd. That Syracuse was a most suitable field for evangelical labours, and a very appropriate point for a Press to serve the brethren and the cause of truth. 3d. That my labours in Canada, now that our co-operation had been fairly tested and found to work so successfully, could be spared without any great injury.

But in forming a judgment upon the preceding grounds, I was not conscious of the compound mistake which was then made. For, in the first place, while there was a very general desire on the part of the

New York brotherhood to enjoy the blessings of a periodical, subsequent information gave me to understand that one or two rather prominent persons were not only indifferent but came out in half-hidden half open opposition. This of itself, if there was no other obstacle, would interpose an effectual barrier in the way of my appearance in your state with the design of remaining and labouring.

A word here in reference to Syracuse. This city is well located, and deserves attention as a point of great and growing consequence. A successful effort in such a place would be of unspeakable advantage to the cause, not only in New York state, but in regions around it far remote. All this is freely and heartily acknowledged. But are the brethren as a whole in any wise advised as it respects what is required to move forward in such a city with the least prospect of success? Is there not only a few—a very few—a most precious few, who at all comprehend the amount of labour, time, means, co-operative effort, and noble disinterestedness necessary to prosecute the work of the Lord in the city of Syracuse, so fashionable, so growingly great, so popularly ambitious? Permit me to remark that I have yet to hear those extensive, matter-of-fact, dependable calculations requisite to the undertaking. I do not however urge this against the project.

But another point of greater moment to the friends of a periodical here, is found in this fact,—a paper for the advocacy of our principles in Canada is considered indispensable to the healthy progress and prosperity of the cause of truth, and therefore the removal of it is regarded in a very unpropitious and discouraging light, serving to check the energies of those whose energies are the most needed. And although the supporters of the work have done no more than they ought, nor half so much as they might, yet when compared with others they are perhaps as well entitled to commendation as their neighbours anywhere on the new continent, especially when it is almost universally granted, that all are behind. The brethren here, beyond all question, have the first and best claim to my publishing labours; and when I learn that this claim is urged, and discouragement is associated with the discontinuance of the paper in this country, it is not in my heart to leave for another field of labour. There was, as I supposed, good reason to conclude that my efforts here could be dispensed with easily, and turned to better and greater account at a point hitherto unoccupied; and it was these impressions, harmoniously blended together, that gave weight to all my reflections favourable to a change of locality. But now that I find brethren to whom I have been attached ever since my name was enrolled with believers lift up their voice and their pen against my departure, it will not be necessary for me to offer many other reasons why I must write a negative instead of an affirmative in answering the preceding circular. Were it consistent with commendable manners to extract from letters primarily designed for my own individual reading, I would take the liberty of affording a few specimens of proof for the double purpose of illustrating and substantiating what is above affirmed.

That the intelligent and noble-minded among the brethren in New



York feel the need of a periodical as a centre of greater and more extensive effort for the advancement of the gospel and the edification of the brotherhood, I have every reason to believe; nay, I am firmly of the opinion that the Lord's cause can not progress with the same energy and decisive zeal in your state as it would with the auxiliary of a substantial and well conducted paper. So far as the "Witness" is concerned, all the interest it has in New York will be most willingly withdrawn to give room and scope for a publication of your own; and further, it will be my pleasure to assist it by correspondence and by giving it circulation on this side according to the measure of my ability, regulated measurably no doubt by the merit of the paper itself.

At the coming state meeting, to be held in Pompey, you will doubtless make arrangements either to prosecute vigorously or abandon indefinitely the proposed enterprise of establishing a paper. Permit me here to offer a plan, which, if executed, would probably subserve the interests of the brotherhood both in Canada and New York. The esteemed and faithful brother W. W. Eaton, now residing in St. John, province of Brunswick, would, I have no doubt, accept an invitation (of the right kind) to locate in Syracuse and become editor of the contemplated work for the brethren of New York. I have reason to know that brother Eaton will not object to a co-operation with myself in getting up and conducting a work of this character; and hence the work could be printed in my office in Oshawa, and sent to Syracuse, dated, imprinted, and every way arranged as if put to press in that city, and at a cost little more than half what would require to be paid if printed there; because the same work would answer that side and this side, saving a few minor alterations as it respects the place of its issue, date, and some little items of news and notices. I could furnish and deliver in Syracuse, per Express, regularly every month, a thousand or fifteen hundred copies of a publication, thirty-two large pages, double column or otherwise, containing all the editorial brother Eaton would write, just as though the work was printed the next door to his residence; and in the meantime you would have the speaking labours, counsel, presence, and wisdom of brother Eaton perhaps in greater abundance than if he were more closely allied to the press.

I ask you, dear brethren, to bestow a little thought upon this proposition, for these two reasons:—1st. Brother Eaton without doubt would be much more happy as well as more useful in New York than in New Brunswick, although there is no question with me but he is about his Master's work in the city of St. John. To Canada he is not disposed to come—to Syracuse he can be induced to come. 2d. The cheapness and efficiency of the plan suggested would seem to warrant the assurance that the arrangement would be permanent. This, with me, is a consideration of grand importance. I will not however enlarge. The suggestions are before you, and you are wise men—men of good counsel: do that which seems to you good. May all our counsels and labours tend to the extension of truth, the honor of our Father in heaven, and the present as well as future happiness of man.

Yours as a member of the divine family,

Sept. 3d., 1850.

D. OLIPHANT.