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T H E

WITNESS OF TRUTH.

VOL. III. OSHAWA, FEBRUARY, 1848. NO. 2.

COVETOUSNESS—BENEVOLENCE.

No. I.

As an introduction to a number of plain, printed, and practical essays upon the subject of christian liberality, we offer to our readers the subjoined extract. It is taken from a little volume, entitled, "The Sin and Evil of Covetousness," written by the well-known Thomas Dick—a work full of useful prescriptions to those who are afflicted with that deadly malady, or any of the symptoms of the malady, which sends every miser to a hopeless grave. The language of the extract is bold, radical, and independent; not more so, however, than the condition of christendom demands. Christians in the first century, and christians in the nineteenth century, appear so widely different, especially in the practicals of religion, that we question whether any writer can be too pointed in attempting to portray the contrast.

Perilous times were predicted, and perilous times have come. The prophecy is fulfilled before our eyes. Long ago it was said, "Men," professing christianity, "shall be money-lovers"—shall be "covetous"; but we can now say, that men who are living with us in our own times, who are righteous in profession, and whom every professedly religious denomination on earth recognize as brethren, are worshippers of mammon, both secretly and openly; of which the testimony is a thousand-fold too strong. But we shall hear our author:—

We are too apt to imagine that the censures of the church are only to be inflicted on those who are guilty of what the world terms *scandals*: and many professors of religion are thus led to consider themselves as acting a dutiful part in christian society, if no such scandals can be

proved against them. But the non-performance of duty is equally sinful, and as regularly denounced in scripture, as the direct commission of vicious actions. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; does not He who pondereth the heart consider it?" The unprofitable servant who hid his talent in the earth, is not accused of drunkenness, uncleanness, licentiousness, or any similar crime, yet, because he misimproved the talent committed to his trust, he is doomed to the same punishment as the most flagrant workers of iniquity. It is by the regular performance of duty, more than by freedom from vicious practices, that the reality of Christian principle is displayed. There is, perhaps, nothing that brings a man's Christian character to a more decisive test, both to his own conscience, and in the eyes of others, than the circumstance of his voluntarily and perseveringly devoting a fair proportion of his wealth to the service of God, and the benefit of mankind. A worldly-minded man may continue for a considerable time to attend divine ordinances, and make a fair *profession* of religion, while no regular demands are made upon his purse; but when called upon to contribute regularly, at least the tenth part of his income, it is more than probable he would display the latent avarice of his heart, by mustering up a host of carnal arguments against such a demand, and would soon take his station, where he ought to be, among the men of the world.

There is a certain false delicacy which some religious communities seem to feel in meddling with the pecuniary affairs or allotments of individuals, and especially of those who are wealthy, and who move in the higher spheres of society. They are afraid lest the pride of such persons should be hurt by such plain dealing, and lest the funds of their society should be injured by their withdrawal. But, although it is proper to use the greatest prudence and delicacy in such matters, yet if such persons refuse to listen to calm reasoning and scriptural arguments and admonitions, they give evidence of a spirit which is inconsistent with Christian principle; and it is no honour to any church to have such enrolled among the number of its members.

A church of Christ is a society whose members are animated by holy principles and affections; but most of our churches require to be sifted and purified—to be purified from the communion of those who are actuated by a worldly spirit, and who have little more of religion than the name; and, I know no better external *test* that could be applied for this purpose, than that which is stated above. A church composed of eighty "right-hearted" Christian men, generous, ardent, harmonious,

and persevering in their efforts to promote the extension of Messiah's kingdom, would do far more to advance the interests of true religion, than if they were mixed up with 500 men of a carnal spirit, who are chiefly guided in their religious professions by the opinions of the world. Such a select band would move onward in harmony and peace, without interruption from men of proud and carnal dispositions, "their light would shine before men," and others would "take knowledge of them that they had been with Jesus," and might be induced to follow their example and walk in their steps.

As christian churches should be zealous in inculcating the duty of liberality, so *they ought to take special cognizance of acts, and general conduct which display a spirit of avarice.*

When a church member has been found guilty of an act of drunkenness, or of pilfering an article from his neighbour, a cry is instantly raised; and he is separated from the society, or at least, brought under the discipline of the church. And the purity of christian communion requires that censure should be inflicted on all such delinquencies, and the offender, if possible, brought to a sense of his guilt, and to the exercise of repentance. But, it is not a little strange and unaccountable, that men should be permitted to remain in the church, without the least censure or admonition, who are guilty not only of *acts* which indicate the predominance of avarice, but go on in a *systematic course* of such conduct. Although there is scarcely any thing that so clearly designates the character of an individual, as habitual avarice, yet, in many cases, it is scarcely considered as a scandal, because generally society is disposed to wink at it—as if an avaricious christian were not a contradiction in terms.

Many who make the most glaring profession of religion, and are extremely fastidious in respect to evangelical views and orthodox opinions, are not unfrequently distinguished by selfish and avaricious dispositions. There would be no end in specifying all the particular instances, and circumstances connected with the manifestation of covetousness, even by persons who are continually talking about union with Christ; spiritual mindedness, and their own and others' conversions.—Some of these, and I state it with deep reluctance and regret, have been known, on many occasions, to practice duplicity and deceit in many of their dealings, in order to secure a good bargain, or an extraordinary profit—to traduce the characters of their brethren in order to gain a lucrative situation—to injure most seriously the pecuniary interests of others by not fulfilling a verbal agreement, because the civil

law could not *compel* them—and, when solicited to contribute to a religious or philanthropic object, have either refused with a sneer, or a shuffling promise, or bestowed with a grudge the most insignificant sum. Now, it is not a little unaccountable, that such practices should be overlooked, especially by christian communities that profess a strict adherence to the principles and precepts of the New Testament. Yet it is a fact, that all the cases I have now stated, or alluded to—although some of them excited the attention and reprobation of a few individuals. were never thought worthy of being brought under the discipline of the church. There is an indifference, and a bluntness of moral perception among the members of many christian societies, which prevents them from perceiving the malignity and unscriptural character of such dispositions and practices, because they are not generally considered as scandals by the world around them. But, if we wish to preserve purity in the church, to promote the extension of christianity, to undermine the spirit of avarice, and to encourage a principle of christian generosity—it becomes religious societies to look more narrowly into the disposition and practices of their members, and by every scriptural means, to endeavour to wipe away the disgrace which has been cast on our holy religion, by the worldly-mindedness of those who “have crept in unawares” into the bosom of the church.

SINS OF IGNORANCE.

“If any soul sin through ignorance;—The priest shall make an atonement for the soul that sinneth ignorantly:—But the soul that doeth aught presumptuously, the same reproacheth the Lord, that soul shall be cut off; his iniquity shall be upon him:—Because he hath despised the word of the Lord, and hath broken his commandments, that soul shall be utterly cut off, his iniquity shall be upon him.”—Numbers xv. 27, 28, 30, 31.

The question presents itself, Is not this sin committed, as set forth, in our day—(v. 22) “If ye have erred, and not observed all the commandments which the Lord hath spoken unto Moses?” and, in the 31st, verse; is not such disobedience declared a despising of the word of the Lord, by not obeying his commandments? I would ask, why do disciples of the Lord Jesus assume a liberty that was denounced with condemnation and separation in disciples of Moses? The apostle Paul, in writing to the Hebrews, clearly exhibits the greater condemnation incurred by disobeying the laws of Christ. See Heb. x. 28. “He that despised Moses’ law died without mercy: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?” The term “treading under foot” unquestionably signifies not

regarding or obeying ; but there are thousands who do not obey the Lord Jesus, yet would regard with abhorrence the idea of treading under foot his mercy, or the sacrifice of his death on the cross. Now, "treading under foot" is merely an act of contumely, an expression of disregard or contempt ; and surely there can be no greater contempt of a law, than disobeying it. But so general is the fault in all religious communities, that, even in theory, disobedience to the commands of Christ, as set forth in the Acts and Epistles, holds only the second place in the systems of the respective denominations. It is not observed, when there is remissness in attending to what Christ, or his apostles by his authority, enjoined upon all who profess his name, as respects continuing steadfastly in the apostles' doctrines, fellowship, breaking of bread, and prayers.

Let none boast of their faith who are not obedient in all things, and do not by their works prove their faith. The view taken of sin by the professing world, principally refers to sins of an immoral bearing ; but the sin of ignorance, as referred to in the passage cited, has reference alone to sins of omission, which are too lightly thought of in the present day ; and men accounted pious and godly, pay little or no attention to the subject of obedience to the apostolic rule, in regard to following the churches which were in Judea. If members of churches sustain the doctrine of their denomination with zeal, and observe moral rectitude of walk and conversation, and take a prominent part in certain works of the day, especially in giving money, they are regarded as eminent disciples, and no question is ever made whether they do not, through ignorance or otherwise, omit obedience to any of the commands of Christ. But the excuse of ignorance cannot be set up in this matter ; for who can justly, in the sight of God or man, plead ignorance, having the law, the prophets, and the New Testament in our tongue—with full liberty to render obedience ?

The truth is, that too many, who boast of their learning and knowledge, are the great upholders of obedience to rules and ordinances of men in their worship. I shall at this time only adduce two out of many acts of omission by some claiming to be successors of the apostles, as well as others who profess alone to be guided by the Bible. The blessed Saviour, in the commission given to the apostles in Matt. xxviii. 16, said, "*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost : teaching them to observe all things whatsoever I have commanded you.*" Here we see that those baptized were to be taught to observe all things enjoined upon the apostles. Now I put the question, where are (with respect

for the order) those called the clergy and rulers in churches who teach thus? I also ask, in the fear of God, what religious sect or church sends out teachers to fulfil this commission? On the contrary, are not teachers expected rather to promote, the order of the church to which they belong, Episcopalian, Presbyterian, Baptist, Wesleyan, &c. &c., than to follow the apostles' instructions given in 1 Thess. ii. 13, 14. Some obey as to baptizing, but the remainder of the commission, as exhibited by the church, set in order by the apostles, Acts ii., namely, continuing steadfastly in the apostles' doctrine and fellowship, breaking of bread and in prayers, modified, omitted, or otherwise regulated by the rulers and leaders of the sects, and, as respects the Church of England, such is regulated by Act of the Imperial Parliament, which governs the worship of that church in all the British dominions.

I would remark, that while the breaking of bread is enumerated with no special mark of importance among the duties to be attended to, most of the churches boasting of being alone guided by the word of God, make it the ground of fellowship and membership, and while they will admit persons to join in their worship and fellowship in contributing money, exclude them from breaking bread: thus treading under foot the obedience the apostles rendered, set forth as obligatory, and to be followed to the end of the world. Alas! while the breaking of bread was the dying command of the Saviour, and shows forth his death as the ground of pardon, with few exceptions it is regarded according to the directions of the rulers of the church, and, being thus treated with contempt, is not held forth in view but after numbers depart, or at a meeting when others do not attend, thereby treading under foot the command of the Saviour of showing forth his death as the ground of their pardon. Why are the laws of Christ to be overlooked with impunity in the churches, when no such contempt was permitted to the laws of Moses, as referred to in Heb. x. ? Rev. xxii. 14, has this declaration: "Blessed are they that do his commandments." Such alone are to be counted as members of Christ's body, and, praised be his holy name, all the duties required are within the reach of two or three humble disciples, of ordinary judgment, requiring no extraordinary talents or learning.

Teachers in the churches are required to speak only as the holy oracles of God speak, independent of any human authority, license, or delegated power, their qualification depending upon having been taught, believing, being baptized into the name of the Father, the Son, and the Holy Ghost. Such have only to keep in view, that all things in the church are to be done *decently, in order, and to edification, according*

to the gifts bestowed by the Head of the Church; looking constantly in prayer to the Lord to raise up among them those possessing the qualifications for deacons, elders, or bishops, as set forth in Timothy and Titus, and they have the assurance of the Saviour that he will be with even two or three met in his name (Matt. xviii. 20.)

Finally, let us remember that disobedience called forth the judgment of Jehovah on the children of Israel, and not their immoral acts only. The purity enjoined in the gospel requires that all disciples of Christ should not only avoid evil, but the very appearance of it; "for without holiness no man shall see the Lord," Heb. xii. 14.

Such are the views drawn from God's word by one who writes and feels in accordance with the spirit of the Publican.

Submitted to all who love the Lord Jesus in sincerity, by

JAMES BUCHANAN.

Falls of Niagara, 1847.

EVANGELICAL REPORTS.

No. I.

ON the 21st of August, 1847, at a meeting of deligated brethren, assembled in Cobourg, the writer of this article was solicited to labour as an Evangelist for the period of twelve months. My objections having been removed, the proposal and appointment were accepted.

In consenting to act in this capacity, there was an express understanding that my time would not be wholly devoted to the preaching of the word. Duties connected with the press were considered: and hence it was unanimously consented, that whatever time might be required in the regular issues of this paper, should be at my own disposal for this object. Indeed, the brethren, who were then and there in deliberation, all things considered, seemed to exhibit rather a liberal spirit, and to proceed upon an enlarged principle, in view of my past, present and future labours. They appeared to regard me as one who had been labouring, and was still willing to labour, either in writing or speaking, for the general good; and therefore they are disposed to concert measures and co-operate in aiding me to carry forward and accomplish purposes generally acknowledged to be of interest and utility, as well as appoint for me a new and definite field of duty. Considering the sordiness of the times; the narrow-mindedness of modern philanthropy; and the very neat systematic divisions and parcels of duties which a sectarian wisdom has taught the most of us, the preceding resolutions of the brethren appear to form an agreeable counterpart.

The field of labour is between Picton and Pickering. As comparatively few of the readers of the "Witness" are acquainted with the country between these places, or the places themselves, in order to make these reports interesting to all, it may not be improper to take the liberty of departing from the usual manner of preparing such documents, and furnish the reader with a brief notice of the country stretching between the places above mentioned.

Pickering is a little over twenty miles east of Toronto. Picton is not far from forty miles west of Kingston. Now as one hundred and eighty-six miles separate Toronto and Kingston; the one being towards the head, and the other at the foot of lake Ontario; we all agree in saying that Pickering are about one hundred and twenty miles apart. A number of villages and towns are embraced within these two points. Going eastward, we have Pickering, Whitby, Oshawa, Bowmanville, Newcastle, Port Hope, Cobourg, Grafton, Colborne, Brighton, Carrying-Place, Conseccon, Wellington, Bloomfield, Picton. These places are principally on the frontier, or shore of the lake.

After my labours were commenced, it was considered advisable by a majority of the "right-hearted," that, instead of labouring upon the frontier, I should spend the principal part of my time in localities some distance back, unfrequented and unfavoured. Concurring in this decision, and, indeed, heartily approving of the benevolence it indicated, I delivered only a few discourses in the vicinities of Cobourg, Newcastle, and Bowmanville, and hastened away to other and more distant localities. I will, however, in order present a connected narrative, "begin at the beginning," and show where I have been and all I have done—where I have not been and all I have not done.

The day succeeding my appointment, Lord's day, August 22d, I was with the Port Hope congregation, assembled at the usual hour in the forenoon. Brother Ash being present, and taking an active part in the meeting, my discourse to the people was not lengthy. In the afternoon, my appointment took me to Cobourg, where I spoke to all who came together—a goodly few, if we remember that Cobourg is a flourishing and business town, more famous for merchants and commerce than great meetings, or the religion of a once crucified Christ. In the evening of the same day, I was again discoursing to the friends and brethren of Port Hope. Few were in attendance.

Tuesday, August 24th, leaving the vicinity of Cobourg, I journeyed to Newcastle; and on Wednesday evening, 25th, held a meeting, which was the first of three in that place. The prejudices of the inhabitants.

prevented an impartial or extensive hearing; but the increase of the audience, and the degree of attention while the meetings were in progress, were indications not so unfavourable as at first expected. None, during my stay, were persuaded to obey the Saviour. Christ, and him crucified, and exalted, and glorified, were things too remote for immediate action; and therefore the friendly hearers of Newcastle waited a season more suitable to acknowledge the royal claims of the only divine Lawgiver. Alas! how many of our best-meaning fellow-citizens, almost persuaded to be the Lord's, keep putting the practical acceptance of the gospel afar off, and allow themselves by the charms of a deceitful world to be forever deprived of the sterling joys and fadeless glories of the world to come.

Lord's day, August 29th, my discourse, in the morning, was to the brethren and neighbours convened in the village of Bowmanville; and in the evening, accompanied by brother Powers, an address was delivered to an assembly in Darlington, seven miles back from Bowmanville. Here I discoursed three evenings to a full audience, my companion also adding a word of exhortation. Some, with whom an acquaintance was formed while in the vicinity, seemed to be somewhat interested in the things that were offered for their acceptance, and some others expressed a desire to hear further; and another class, numbering only a few, were desirous that meetings of the same character might be continued; or that I should return at no distant period.

Returning to Bowmanville, I remained until the afternoon of Lord's day, September 5th, delivering, in the meantime, two addresses; one on the evening of Friday, the 3d, and the other in the forenoon of Lord's day, the 5th—after which, two candidates for baptism were added to the congregation in the manner authorized by the King. These additions were noticed in the "Witness," shortly after the above date.

An appointment for the evening having been circulated in Oshawa, I was upon the ground in readiness to make my promise good, when a storm of rain prevented the anticipated meeting. For several days while in Oshawa, my time was more or less engaged with some of the prominent brethren, in mutual advisory proceedings relative to a contemplated removal and settlement; and by the 10th of September I was on my way to Brock, Mariposa, and Eldon, places about thirty-five, forty, and forty-five miles north of Oshawa.

Saturday, September 11th, arriving at the house of brother McIntyre, whose name had been repeated to me by father Menzies, who, in company with brother Black, had visited that region to preach the word.

I there received a welcome not soon to be forgotten. An appointment, nay, two of them, were circulated for Lord's day without delay. Making a little inquiry, I found there was a church in that vicinity, numbering, if memory serves me, between twenty and thirty, the members of which, although usually calling themselves Baptists, are nevertheless sufficiently disciplined in the school of the Lord to be cordially acknowledged as brethren in the one holy community. Indeed, upon most of the topics which came within the compass of several days' conversation, there appeared to be less difference between us than the thirty-ninth part of one of the thirty-nine articles that support the ecclesiastical portion of the seat on which our kings and queens sit.

The spiritual teaching, and, if I may so express myself, the educational circumstances, of these brethren, have been favourable. The intelligent Baptists under the learned McLean, of Edinburgh, whose labours and influence secured to many of his brethren the name of "McLeanites," were greatly in advance of their religious cotermporaries, guided as they were by many of the principles of New Testament simplicity: and the church in Brock, composed as it is of members originally from the land of McLean, and having been established by teachers who learned most of their lessons from McLean and the inspired Book,—it may be regarded as somewhat related to that excellent man, and devoted workman.

But aside from any allusions to places or persons, learned or unlearned, eminent or not eminent, it was with pleasure these brethren were added to the list of my religious acquaintance, and with no less pleasure I united with them both in public and more private devotions.

The meetings, also, for a new country where inhabitants are not so numerous, were, upon the whole, well attended. If previous arrangements and demands had permitted, my labours in "all that region round about" could have been advantageously prolonged. But having remained until the 20th of September, delivering some five or six addresses at places not very remote from each other, I bid farewell and turned my face toward Oshawa.

Respectfully and affectionately presented by

D. OLIPHANT.

HAVE AN OBJECT IN VIEW.

Constituted as mankind is, no human being can be happy without some object in view. A person brought up in a maze of folly, with a fortune at his command, and without any regular business, is one of the most

miserable creatures on God's footstool. The beggar clothed in rags is a prince to him. Young men who dream that it would be a fine thing to have riches showered upon them, know not what they desire. If you have no object in view—are not engaged in any steady pursuit or employment—we know you must be miserable. When we look back upon the past, our heart is filled with unutterable gratitude, to know that we were born in poverty, and had to jostle our way in the world. It has been life and joy to us. To be happy you must aim at something—no matter what—if a worthy object, you will derive daily pleasure from its pursuit. It is not the abundance we possess, it is only the right use we make of it, that contributes to our happiness in life. Any steady, honorable pursuit will employ the mind and make it contented.—*Extract.*

BIBLES, AND BIBLE READING.

No. I.

HAVE we bibles? is one question: what is the use of bibles? is another question: are we using our bibles according to their value? is a third question: can we, or shall we increase our relish for bible reading? is a fourth question. A glance at each of them is worthy of the best man, with the best mind, with his best thoughts, in the best possible manner, before the best community.

Comparatively speaking, bibles, counting the number issued from the press, are not scarce. Millions of copies are printed and distributed annually. America, and the principal portions of Europe, together with the colonies, have their Bible Societies, which, in their operations, have printed and given the sacred Book to the world upon a scale as extensive and liberal as any of the benevolent enterprizes devised, prosecuted, and achieved by the most distinguished benevolence of the age.

A copy of the New Testament, or the two Testaments together, may be obtained for a few pence; and in every case where a reader can be found who has nothing to give, the precious Book is bestowed without money and without price. The question, therefore, in brief, may be answered for the whole community, that we have bibles, or at least we may have them immediately.

And concerning the use of bibles, the question has only one answer from all who buy, sell, give, or receive them. From the overflowing charity of a system that saves all mankind, to the narrow-souled love that relishes only the pre-ordained elect, we have but one voice in respect to the use of the divine scriptures. True, if we should reason the ques-

tion with critical exactness, we might easily find a light or a dark shade of difference, arising, at least in part, from the "helps and governments," and the "notes and commentaries," which some good protestants as well as Catholics require, in addition to the pure word. But still the great question is conceded, that the bible is the only inspired Book—the only Book which conveys to mortals the mind of God—the Book alone which guides the soul unerringly to bliss—the Book, in short, which heaven has bestowed to raise men higher than the skies, and give them a place among the inhabitants who inherit glory. All appear to quote with admiration the lines of the poet,—

"Hast thou ever heard
Of such a Book? The author, God himself;
The subject, God and man, salvation, life,
And death—eternal life, eternal death—
Great words! whose meaning has no end, no bounds."

* * * * *

"By prophets, seers, priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost, anointed, set
Apart, and consecrated to declare
To earth the counsels of th' Eternal One,
'This Book, this holiest, this sublimest Book,
Was sent."

To this sentiment there is a universal response, all uniting in consenting to its truth. We therefore dismiss these two questions, which relate to the use of bibles, and our supply of them; and immediately proceed to concentrate our thoughts upon the question, Are we using our bibles in accordance with our own sense of their value? This, we regard, as a query of greater importance, and of more practical service, than either of the preceding.

So far as we are acquainted, whatever may be the practice of the "men of this generation," no one professedly relies upon the simple possession of a bible for the knowledge, faith, and spiritual blessings only secured by its faithful perusal. At least if such an instance were to be discovered, it would be regarded as a rarity of unparalleled occurrence. A bible upon the shelf, in the book-case, on the table, or wrapped up as a keep-sake and deposited in some private crevice, must be considered as a very different thing from a daily use of the Book in the hands of one who knows its worth, and who resolves by pondering its pages to prove the reality of its treasures. Speak we of valuing the bible? What can we mean? Give a few shillings or a few dollars for a finely printed copy, placing it safely and carefully as an ornament,

to show our best friends and visitors what a beautiful volume the printers and book-binders can produce? Is this our value of the bible? Can this be our use for it? Truly it is a using of the Book. And it is also prizing it. But whether either of these can be considered of the proper character and quality, demands a serious doubt.

If it be true that we have souls; if it be true that our souls need salvation; and if it be true that no other means in the heaven above nor in the earth beneath can save our souls but a knowledge and obedience of the bible; is it not also true that a neglect of the bible is a neglect of our own welfare, now and forever? And this, it will be acknowledged, is a neglect which results in a loss overbalancing and throwing into the shade all other losses.

The question of life or of death, simply as it respects the present world, is always of absorbing interest. Shall I live, or shall I die? is a query that no mortal seriously considers without emotions which strike to the centre of the soul. Life is loved, and death is feared. The most sickly and weak, suffering under the entire list of ills to which mortality is subject, still cling to life as the sweetest and fondest of all that is dear, and rich, and great on earth; while death is hated and dreaded as the chief of all the enemies. And what does this say to us? It says to us, in language not to be misunderstood, that life is beyond value—that it has in reality no price—that it is precious above the power of reckoning—that it is better, richer, greater, and therefore more to be desired, than all things else that ambition either craves or holds in its widest grasp.

Now it will not be questioned that the life of which we speak in treating of the bible, is, at the lowest calculation, as precious and every way excellent as the life of the body. If, therefore, the bible is the source of spiritual life, and if this life be worth as much to us as a life that we would not exchange for a world, we have little difficulty in making all men see how greatly valuable is the Book of heaven. To use the bible according to its real value, then, is to read, study, examine, scan, and ponder its pages with an interest and intensity equal to our love of life.

But shall we improve and increase our taste for bible reading? Can any one say, No? Our Father in heaven, forbid! The question, however, properly terminates upon the preceding topic. We shall increase in bible reading the very moment we perceive the value of the blessed Book. It would not be possible to prevent a constant, vigilant, and diligent perusal of the bible, were we fully penetrated with the idea of

its worth.—But a few farther reflections by way of re-considering the whole questions must be postponed till another month.

CONDUCTOR.

“SEEK, AND YOU SHALL FIND.”

Bronte, 20th January, 1848.

DEAR BROTHER OLIPHANT:—In the last number of the “Witness,” I observed a communication from the Secretary of the co-operation in Eramosa, containing a resolve, and a sort of advertisement, from the good brethren who had met together and consulted upon the welfare of the churches, and the advancement of the good cause in general. The advertisement reads, “We desire to procure the services of a suitable Evangelist, and shall thankfully receive from you, or any brother, such information as may assist us in this matter.”

Now, I am happy to have it in my power to give such information as I should hope may be of service. There are some five or six brethren that I could recommend; but I will name only three of them: brother Black, brother Anderson, and brother Kilgour. The praise of these brethren is in all the churches where they are known; and I should be happy to have any of them visit this place, and continue the work that has already been so well begun.

But to speak no longer in a figure, I would ask, with some degree of surprise, why the talents and useful abilities of these brethren are allowed to remain unnoticed, and apparently dormant? Why are they not encouraged and sustained by the brethren, especially at the present time, when good and efficient Evangelists are every where needed among the churches, as well as among aliens? Do we not fully believe that the Lord will call us to account for the gifts he has bestowed upon us?

Yours faithfully and affectionately,

WILLIAM BRADT.

REMARKS.

Our esteemed brother who communicates the above should have the thanks of a large majority of the brethren in Canada. Had it been in place, or had it been both lawful and expedient, the official document, to which reference is made, would have been accompanied with a commentary which might by many have been taken for poetry of a new metre. However, meantime, we shall sum up our conclusions with all brevity. After thinking and thinking upon the subject with all the powers we have, and all the candor we can afford, we are willing to con-

jecture that one of three things must be true. First, the brethren of talent in the locality of Framosa cannot be procured. Or, second, the brethren in that region are unacquainted with the gifts they have in trust. Or, third, the gifted brethren are all sent upon missions of mercy away from these parts, and therefore a labourer is now required to fill the places of them all. We shall take pleasure in cherishing the last conclusion, because the most consistent with christian charity, and shall be happy to have it confirmed.

CONDUCTOR..

BEAUTIFUL ANSWER.

What can be more touching than the following anecdote, which we find in the *New York Organ*:—

“A friend of ours, while dressing a very young child, a few days ago, said, in rather an impatient tone, ‘You are such a lump of a shape, it is impossible to make anything fit you.’ The lips of the child quivered, and looking up, it said, in a deprecating tone, ‘God made me.’—Our friend was rebuked, and the little ‘lump’ was kissed a dozen times.”

“God made me.” Had the wise men of the world pondered on a fitting answer to such a careless remark for a century, they could not have found a better than flowed naturally and spontaneously from the wounded heart of the child. “God made me, nother—it is not my fault that I am what you thus seem not to like, such a ‘little lump’—‘God made me!’” Blessings on thy innocent heart, sweet child—“of such are the kingdom of heaven.”—*Extract.*

LIFE IN EARNEST.

It is the eternal lifetime that makes the lifetime of earth such a solemn thing. Sever the living here from the living hereafter, and man's longest being on earth is little more in importance than the flutter of a leaf, or his death but the falling of a blossom. But fasten the infinite and the eternal to our present existence; and every thing in life becomes mighty, momentous, solemn. The pang that shoots through our frame and makes each fiber quiver, is such as even a weak mortal might endure—were it but for a moment—were it to die with us and be buried in the same tomb—were there no capacity of eternal anguish in our nature, or no eternity in which that capacity might develop itself. The sting of a moment is a trifle, but the eternal stinging of the undying worm is terrific.

In like manner the thrill of fresh joy which makes the whole man throb with delight, would be scarce worth the having or the losing, were it only like the lightning, flashing intensely bright, and then quenched forever. But a nature gifted with faculties for infinite enjoyment, and with a whole eternity wherein these joyous buds shall expand themselves in undecaying beauty and fragrance, turns our whole life into a deep and awful reality. A flower that folds its leaves, and withers down at sunset, may be carelessly trodden under foot; but a star that shall roll round forever in its orbit—either effulgent in its brightness, or dark in the gloom of its own chaos, is an object of wonder.

Such is the life of man—not of one man, or of some men, but every man. By itself it may seem a plaything; in connection with the everlasting future, it becomes awfully real and solemn in its aspect. We may be poor, unlettered, obscure, hard-toiling men, still our life is an infinite reality—no mere shadow or vision, but an inconceivable reality.

We must then live in earnest. No other kind of life deserves the name. Life is not life if it be not in earnest. Anything short of this is gross inconsistency—an utter mockery of life. If there be anything in real life, or anything real in eternity, we must be in earnest. If our souls have any value beyond the trees of the forest, we must be in earnest. If heaven be no fable, and hell no dream, we must be in earnest. If God so loved the world as to give his Son for us, we must be in earnest. If Jesus died and rose again, and lives in heaven for us, we must be in earnest.—*Extract.*

FRIENDLY RELIGIOUS LETTER.

BELOVED BROTHER OLIPHANT:—It is not at all uncommon for me, and for many others also who are situated at a distance from relations and friends, to write frequently to them about the every day affairs of this transitory life; and why then should I, though not situated very remotely from you, fear or hesitate to write to you upon a far more important subject; viz. the very day affairs of the christian life? It appears to me there is not enough familiarity among disciples.

When we speak of the life of a christian, we have eternal life in view. And the question naturally arises, How shall we, who have put on Christ, and profess to walk in newness of life, conduct ourselves in order to be as perfect as this state of existence will permit, or in order to be as near like Christ as possible?

“Set your affections on things above,” says the apostle. What things?—and for what purpose? The things are, “Glory, honor, and immor-

tality," and the purpose is to secure "eternal life." This treasure, when rightfully viewed, is more than all earthly treasures. And as valuable as it is, or as important as it may be to man, it is free. It can be obtained without money and without price. "Whosoever will, may come and partake of the waters of life freely."

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The christian is known from the worldling by his fruit; and we would very naturally conclude that his fruit would be of a spiritual or Christ-like nature. For the apostle says, (Ephesians v. 9.) "The fruit of the Spirit, is in all goodness, and righteousness, and truth." Then where we can find goodness, righteousness, and truth, we find the true fruit of the Spirit.

"If we live in the Spirit, let us also walk in the Spirit."

I am, Yours truly,

H.

October 1st, 1847.

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POPERY THE SAME AS EVER.

We copy the following from the *Protestant Unionist*, and request every reader to make his own commentaries:—

"A woman and two children called on a lady in Broadway, to ask alms; the woman was dressed in black, and said that she was left a widow with the children she had accompanying her, in distressed circumstances, and she urged her request for alms with considerable earnestness. The lady informed her that she could give her no money, but offered her food and articles of clothing, if she might need them. But these would not do, the widow wanted money, and she insisted so earnestly, on the gift of money, that the lady asked her into the house, and entered into conversation with her, when she heard the following story:

"My husband, said she, died a few weeks ago, and since that time I've had no peace. The priest called on me soon after, and reproved me for not paying over to him the sum of money necessary for his release from that place of torment. I asked him how much that would be? 'O,' said he, 'we have different prices for different souls—for saying mass for some we have one hundred dollars, for others fifty, and for others less. The least sum I can accept for praying the soul of your departed husband out of that place of torment is twenty-four dollars.' And now he gives me no peace because you know I have not the money, and what can I do for the soul of my poor husband?"

The lady took a Bible and handing it to the afflicted woman, said

to her, Here take this Bible, and go to the priest you speak of, and request him to fold down a leaf on that place which teaches the doctrine of purgatory, and then you bring the Bible immediately back to me, and I will give you the whole amount you want to pay for the praying of your husband out of that place of torment.

The poor Romanist was delighted with this proposal. She took the Bible and made off in great haste to the priest. But she was not gone a great while; she soon returned more sorrowful than before. She told the lady in great distress, that she carried the Bible to the priest and informed him how he could put her in the way of obtaining the whole amount necessary to procure the release of her husband's soul from the torment of purgatory; but alas! instead of turning down a leaf in her Bible upon the place where it teaches the doctrine of purgatory, he flew into a violent rage, and ordered her from his presence saying—"See that the twenty-four dollars are forthcoming or I'll put you under penitence for having in your possession that heretical book, and your husband shall never be released from purgatory till the money is paid down, and mind you! no other priest but myself can pray him out, for he is *in my district!*"

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[From the Christian Baptist.]

THREE QUERIES AND THREE ANSWERS.

1. Do you not expect to sit down in heaven with all the christians of all sects, and why not sit down at the same table with them on earth?

Answer.—It is time enough to behave as they do in heaven when we meet there. I expect to meet with those whom we call Patriarchs, Jews, and Pagans, in heaven. But this is no reason why I should offer sacrifice like Abel or Abimelech; circumcise my children, like Reuben or Gad; or pray to the Great Spirit, as an Indian; because some of these sort of people may be fellow-citizens in heaven. Perhaps I am too charitable now, for some. Be this as it may. I do expect to meet with some of "all nations, tribes, and tongues," in the heavenly country. But while on earth I must live and behave according to the order of things under which I am placed. If we are now to be governed by the manners and customs in heaven, why was any other than the heavenly order of society instituted on earth? There will be neither bread, wine, nor water in heaven. Why, then, use them on earth? But if those who propose this query would reflect that all the parts of the christian institution are necessary to this present state, and only pre-

paratory to the heavenly, by giving us a taste for the purity and joys of that state, they could not propose such a question.

2. What, then, will we do with all our Paidobaptist fellow disciples?

Answer.—Teach them the way of the Lord more perfectly; and tell them if they greatly desire our society, it can be had just on being born of water and Spirit, as the Lord told Nicodemus. Our society cannot be worth much if it is not worth one immersion.

3. What is the state and condition of unconverted men, in other words, of all mankind, by nature?

Answer.—All mankind are not in the same state by nature—some are born in pagan lands, and some are born in christian families.

All persons are born children of wrath!—nay indeed, else they can never become vessels of wrath. All the Gentiles, Paul says, were in fact children of wrath, as in fact or nature all the Jews were children of Abraham. Some of these children were seventy years old; mind this as you proceed. But scripture and experience both teach that all who live in Christendom, and who are unbelievers or disobedient, are condemned. Not because they are the children of Adam and Eve, but because they have not believed the testimony of God—and consequently continue disobedient to the word of God. Farther than this, deponent says not.

ADDRESS TO PROCLAIMERS.

WITH more than usual anxiety for the effect which it may produce, we lay before our readers the following extract of an address, written by a devoted brother in one of the cities of the south. If any one who professes love for the Saviour has the ability to peruse it without deep emotions and prompting feelings, we are willing to acknowledge that he is possessed of stronger nerves than those of which we can boast. The subject is a most neglected one, in view of its importance. We mean, practically. O for a warm-hearted, expansive, exhaustless, ready-acting and really-acting benevolence as in former times, that the soul of every gifted brother and every professing member might be filled with christian electricity which could never cease operating for the eternal welfare of the unconverted. On this theme we are full even to overflowing. We must shortly allow the fire to break out which has been long flaming within us upon this all-important and greatly neglected subject. In the meanwhile we give place to another:—

Brethren and Fellow Labourers:—Are you asleep at your posts?

or devoted to other schemes of social improvement than the gospel proclamation? or waiting for the many-tongued press to send forth its leaves for the healing of the nations? Or, are you like watchmen upon the walls of Jerusalem, who shall never hold their peace, day nor night, until Zion have rest, and Jerusalem have praise in all the earth? Or are any of you become blind; sleeping, lying down, loving to slumber; strong of appetite, who can never have enough; shepherds that cannot understand; looking every one to his own way—every one for his gain, from his quarter?

The people are without the gospel—and they will have it, for the mouth of Jehovah hath spoken it. Will they have it from you? Will you be the honored and God-consecrated instruments? The people must have the gospel; far west there are fields that are opening—fields that are ripe, and to reap whose harvests, days and nights of toil are absolutely necessary. Are you looking for places, which you can reach by steam cars, and have your baggage brought in for nothing, with a pleasant parsonage, a splendid temple, and crowds of Sunday worshippers, answering to the peals of deep-toned bells, with a snug salary and outfits? These you cannot find, or if you find them, it will be after years of self-sacrificing labor, and even then they will never answer your expectation if your views are no more elevated in contemplating the gospel reward.

You must go forth, and among what materials? Men of all nations, of all languages; men of whom you know nothing, and can know but little; men of good hearts, and again not so good; of open hands and closed hands; of polite habits, and rude habits; but men, I mean men with souls, capable of christian training and a glorious immortality,—such are your materials; they are to be formed into a spiritual temple of the Lord. Are you a skilful architect? If so, be a worker with God, and regard not what men can say or do unto you to deter the commencement of the work.

You have mixed materials to work upon. Be it so. They are often the best materials. It is said that a mixed soil is the most fertile soil; that the reason why our lands are so rich and inexhaustible, is, because some great deluge of Nature has washed its various materials from the hills, mountains, and prairies into its deep vallies, and thus has been made their present amalgamation. Well, there is a mighty deluge, of another character, now setting in. Its tides are rising higher and higher every year. Already it rolls like an ocean wave, from the hills of Albion and all the east; and its course is westward, as the star of

Providence leads the way. It is a deluge of human beings, of all classes, of all habits. The revolutions of old and mountain dynasties, famines, and pestilences have opened their deep fountains, and are all giving forth the volumes which are emptying into every valley of our widening land. They also make the best soil, the most inexhaustible—for you can wear out no feature without turning up another—the most productive for the pure gospel, and where only it can be expected to produce its rich, and fair, and abundant harvests. Canst thou sow well? Go forth, then, weeping if need be, and thou shalt return bearing thy sheaves, and angels will sing the harvest home.

But you tell me you are poor. The fishermen of Gallilee were poor—poor, did I say? rather rich, in faith, giving glory to God. Did you ever know a rich man eloquent? If you did, did he not acquire his eloquence or develop it while poor? Did he not lose it when he became rich? The Lord never 'called' a rich preacher. A rich preacher! that's an anomalous sound to my ears; how is it to thine? I think he belongs to an anomalous species.

But you have not been successful. Have you labored faithfully? This is discouraging: I have felt it in this proud city, from which I write. I have felt it; but canst thou not sow and let another reap? "Blessed are they that sow beside all waters."

Our fathers have planted orchards, and we eat the fruit of them, and recline at eve beneath their shady and bending branches. Let us also plant. Our fathers have cleared the wilderness, and the desert now blossoms with the rose. Let us, also, make the wilderness glad for us. But it requires faith. Yes, brethren, the just shall live by faith. We must labor, then—we must have a faith that works, none other is worth the naming. We must have a trust in God that will swallow up all earthly trust. Without sympathy, without assistance, amidst envy and jealousy, or unknown and uncared-for; we must labor. But the toil will soon be over. The reward is great beyond expression—even an eternal weight of glory. And we are mistaken if we suppose we are without every earthly hope.

I know some, and it is refreshing to know them, who are humble, patient, and persevering, and who have had but limited success to cheer them on, who are doing their work, what the world calls a hard work, and who are doing it cheerfully, and giving God thanks. They bless God, and take courage under every trial, and rejoice that they are counted worthy to suffer for his sake. They are raising churches, and feeding them.

Brethren, once more, let me say with emphasis—there is a work for us. God has laid it upon our shoulders, and if our brethren will not help, let us go to it single handed. But I believe they will help, if we labor faithfully. But suppose they do not, we must work. It is no high sounding work, no mere surface work, no work to give us a name, no pay in hand work; it is for our own and the salvation of others. And let us remember that there is no release in this war.

We must be willing to labor and wither; to labor with years of suffering and hardship before us, and at last to lie down by earth-borns forgotten, till the trump of God shall awake us to enter into the joy of our Lord. Can you bear this toil? Can you bow to this suffering? Can you meet the opposition of sects and the desertion of false world-loving brethren? Can you labor only for the approbation of God? If so, here is my hand and my heart.

J. B. FERGUSON.

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SELECT READING.

“As one wave chases another on the broad boundless ocean—as the speed of thought—or as the constant dropping of sand in the inverted hour-glass, even so at the present day, volume succeeds volume and pamphlet follows pamphlet, from the teeming press. There never was a period in any age when literature was more diffuse than at present, or when the thorny ascent of knowledge was rendered more easy. Yet is it painful to think, that while the press is issuing so much that is excellent for the culture of moral principle—for the wide diffusion of Christianity—for the advancement of the arts and sciences—there is also very much daily scattered abroad on the field of literature, which, there is reason to fear, may spring up as tares to blight and impede the better harvest. And as there never was a time when the press was more prolific, so was there never a time when its influence was more widely extended, for, at the very moderate price at which literature may now be obtained, all works, whether of good or evil kind, are circulated even into the most retired and most remote sections of our country; and with insidious spell, those whose tendency is to vitiate and taint the imagination of the young and susceptible, perform their work insensibly—but too surely!”

The above text we take from the writings of Mrs. Butler, for the purpose of preaching a sermon which may perhaps be as long as the text. People in all countries, who have the ability, will read—read

something. Disciples, who are interested in the will of their master, especially in times when active exertions are made by the partizans of the enemy, should make full proof of their zeal by a timely and holy effort to supply the growing desire of the community with suitable reading material, and, by all lawful means, to supplant the efforts of unrighteous men, who, for the sake of pounds and pennies, would not only sell their own conscience, but destroy the minds and ruin the souls of all others to whom they have access. What do you say, brethren? Time is going on; let us decide.

Besides the books, periodicals, and papers, daily and monthly and yearly sent to us from other lands, we have in Canada scores of presses employed in preparing matter for the reading public. It is a good symptom. It shows that education is advancing. It proves that some progress is making. Enterprize brightens the whole of us. The advocates of the gospel, amidst the general activity, are only required to act their part; not from party feeling or selfish motives, but for conscience' sake and truth's sake. By speaking, and writing, and consistent living, we are not merely able to put all opposers to the blush, and silence the truthless cavils of stereotypic enemies, but successfully instil into the yet unoccupied mind a flourishing supply of heaven's best instruction.

CONDUCTOR.

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### “EVANGELICAL PIONEER.”

SUCH is the title of a new Weekly Paper, devoted to Religion, Morals, Literature, and Social Improvement, published in London, C. W., two dollars per annum, by J. INGLIS, overseer of the Baptist congregation in that place. The first numbers of the “Pioneer” have been perused with interest, and seem to promise favourably. Although not a Baptist in the general acceptation of the word, yet we are Baptist in fact, and regard many of the Regular Baptists as our brethren in the Lord and Saviour; and therefore we desire that success may attend the christian efforts of our cotemporary. So far as the work is religious, we shall allow brother Inglis to speak for himself in the language of the prospectus:—

On January 1, 1848, will be published at London, C. W., the first number of a weekly journal under the above title. It is designed that it shall be distinctively a religious paper, and that as a religious paper, it shall preserve a decidedly Evangelical tone. Holding up and illustrating a primitive Christianity, vindicating the doctrines of grace through a crucified Redeemer, urging the claims of spiritual religion, and



exhibiting the high standard of christian character as it is established in the Word of God, the *Evangelical Pioneer* will take its place as a humble witness for Christ, and labour to promote the spirituality, enlightenment, unity and efficiency of the churches. The uneasy and unprofitable discussions of the mere polemic will be avoided, but a firm stand will be taken against the doctrinal laxity, and the practical corruptions which exhaust the vigour of the Church and tarnish its lustre.

Thus pledged to maintain the whole truth, and aiming at a revival of Scriptural religion, its columns are consecrated to the glory of God and the good of man. From its advocacy of the truth, all bitterness and wrath and clamour and evil-speaking will be excluded. Its catholic aim does not, however, demand the suppression of principles for which an appeal can be made to "the law and the testimony."—The *Evangelical Pioneer* may, therefore, at once be recognized as a witness for the institutions of Christ, and the organization of his Church, as these have been contented for by Regular Baptists. The Holy Scriptures will be held as the broad basis of union and the only rule of faith and practice to Christians. And it may be added, that while all bitterness will be shunned in the maintenance of these institutions and that organization, they will be held in all respects as the positive appointments of our Lord, which we have no right to modify, and which we dare not compromise.

RELIGIOUS INTELLIGENCE will occupy a prominent place in its columns. So far as space admits, its readers will be kept informed of the prospects and progress of Christianity in the world. Special efforts will be made to exhibit the state of religion in the province, and to make the churches acquainted with each other's condition.

This is the language of the prospectus in reference to the religion of the "*Pioneer*." We all have our tastes and peculiarities respecting the propriety or impropriety of bringing together in the same columns religion, literature, provincial affairs, and commercials; but again we say that the editor has our desires for his prosperity.

D. O.

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☞ The thought appears unaccountably mysterious, how one who confides and rejoices in the celestial hope and anticipates the glories of new relations through the heavenly Father's love, should so tenaciously adhere to this changing and ever-sorrow-giving habitation of clay.

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☞ The unusual press of various matters while preparing the first articles of this number, and a subsequent absence of two weeks, have occasioned a number of errors in our typography. They are of the minor order, saving in one or two instances. First line of first article, the reader will please read *pointed* for "printed;" and on page 32, line 12, after the word Pickering, read *and Pidon*. Other corrections we shall leave for the critics and speculators.

D. O.