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THE

# WITNESS OF TRUTH.

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Vol. V. OSHAWA, FEBRUARY, 1850.

No. 2.

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## RELIGIOUS INTERCOURSE AND THE QUESTION OF COMMUNION.

SIGNS AND PROGNOSTICS OF REFORMATION.

Every reader of the *Witness* will doubtless be interested in learning that the letter of Mr. Rattray, inserted in our last, is one of a series that this gentleman, formerly connected with the Wesleyan Methodists, has written against clerical domination and in favour of religious freedom. Though not personally acquainted with Mr. Rattray, we learn that he is possessed of much independence of mind, maintains an unblemished character, and is in good repute with all who esteem candor, honesty, and truth. We cheerfully permit him to speak for himself in the following communication :—

D. O.

*Hamilton, January 14th, 1850.*

MY DEAR SIR.—I beg sincerely to thank you for your kindness in sending me the numbers of *The Witness of Truth*, and also for your esteemed favour of the 17th ult. I anticipate much good to the Redeemer's cause from the reciprocation of counsel and kind offices by his professing people, and hail these things as signs of that long wished for era when the people shall all be one in the all absorbing love of Christ and the brethren. To bring about this desirable state, it is needful that there be intercourse and fraternal counsel, and also much patience and forbearance.

I am very strongly convinced that the connexional state of the church is inimical to the spread of the truth and to that free and loving intercourse of believers which is the great desideratum to a right knowledge of one another and to the freedom of the truth from the thralldom of creeds and systems. These denominational walls and buttresses are admirable for the preservation of what may accidentally be either truth or error—but they are found to be in general used for the conservation only of the system in times of enquiry and research to know the mind of the Spirit; and I fear that now when there is a partial awakening in the churches—when the people of God are desirous of closer union and the acknowledgment of the supreme and absolute authority of God's word, that the main difficulty will be felt in the churches themselves. The authority of Bishops and Synods and Conferences will be too much for the weak faith of the Christian people, and the property being either all deeded to the aforesaid Bishops, Synods, and Conferences, or to trustees for the preaching of the word in ac-

cordance with a wire-drawn theological system, will interpose almost insuperable barriers to the free action of the members.

It is much easier to see these things than to propose a cure for the evil, and it is impossible to oppose these systems without in the frailty of human nature doing more or less injury to the general interests of religion. These considerations no doubt prevent many who see the evil from attempting to arrest its course or destroy it. It is a work of time; these systems were not made in a day, and they will not be destroyed in a moment. The work I am persuaded will be gradual, and it is better that it should be so for the general interest. Man is always hasty and impatient—always sure that himself only is right. I feel it needful to be very diffident and to strive against the self-will, self-love, and forwardness of my own spirit.

I am persuaded that the great work now to be done, is to diffuse information on the nature of a Christian church. Great efforts should be made to convince the Christian people that the churches were independent in the days of the Apostles and for nearly two centuries afterwards—to show them that these associations of churches which are governed by a central authority are unscriptural—and that it is a sin against Christ for any church to give away its rights to others and thus nullify the Headship of Christ. Now whatever else is to be done I am convinced that this is the first and great work. The other matters cannot be arranged until the independency of the churches is secured. The people will not think for themselves when they have others to think for them; and the authority of lordly Bishops—venerable Synods—and Conferences—will be quite sufficient to keep the members of the churches quiet until they are fully convinced of their unscriptural pretensions, and under the fear of God and regard for Christ are constrained to assert their rights.

There is a question which you will pardon me for putting to you. My reason for doing so is this. In letter fifth to Elder Davidson, you state what seems to me to be *open communion* views; that is to say, that where there is love to Christ, a difference on the questions of adult or infant baptism need not prevent a free communion at the Lord's table. In reading the letter to a Baptist friend, he assured me that I was mistaken, and that you were as close on the communion question as himself,—that is, would not commune with one who had been baptized in his infancy. I would like to know your sentiments and those of your brethren generally on this subject.

With kind regards,

I am, My Dear Sir,

Yours Sincerely,

THOS. RATTRAY.

Mr. D. Oliphant. }

ANSWER.

Oshawa, Feb. 2d. 1850.

RESPECTED SIR:—Numerous engagements have occasioned an unexpected delay in my reply to your favour of last month. At length

I have taken my pen to converse with you; and in so doing, you will find me as free, easy, and open in communicating as though we enjoyed a long and familiar acquaintance.

Ever since I learned a portion of your history, and especially that portion of it connected with your severance from the Wesleyan Conference, I have taken a lively interest in your religious labours and welfare. The perusal of several of your letters in the "Examiner" led me, many months since, to a decision to communicate with you in writing: but a variety of calls and duties prevented it for a time, and the resolution was well nigh buried beneath a mass of business, till reminded of it by an incidental interview with a friend who had lately seen you. Since then it has come to pass that we have exchanged epistles; and in the reception of yours I desire to reciprocate your acknowledgments of mine.

One of the greatest evils in what is called the "religious world," in my judgment, is, the want of free and untrammelled intercourse among those professing obedience to the one Lord. This, with me, is one of the cardinal sins of christendom. It has a bad origin—party pride; and it bears as bad fruit—pious exclusiveness and religious selfishness! True, indeed, it is the love of party systems that puts a veto upon intercourse; but again it is the non-intercourse that keeps up both the systems and the love of them. The "rulers of the people" practically understand this philosophy, and hence the spiritual care and pastoral guardianship, not to say absolute authority, they exercise over the minds, consciences, souls, and even bodies of their respective "flocks." We have this demonstrated daily. "Talk not with him"—"go not to his meeting"—"do not hear his views"—"keep aloof from his heresy"—are the common warnings of denominational priestified prejudice when the least apprehension is entertained that a fellow member is disposed to inquire into another's faith. The old and rusty bigotry of—"why do your disciples eat with publicans and sinners," seems to be as well patronized and as dearly loved in these days of religious dissension, as in the days that witnessed the familiarity of the lowly Jesus divinely contrasted with the haughty, overbearing, and supercilious dignity of a popular and godless priesthood who gloried in lording it over the heritage of God. How soon would all those dividing "walls" of which you speak tumble into ruins and sink into everlasting forgetfulness were all to imitate the heavenly social intercourse so prominently exemplified in the life and labours of God's beloved Son!

When you speak of the "freedom of the truth from the thralldom of

creeds and systems," you touch on one of the main pillars upon which is built that indescribable temple so strangely partitioned and made to stand upon so many different zions. Few of us, if indeed any of us, have been fully delivered from the power and influence of man-made systems. No doubt the great protestant reformers, Wickliffe, Luther, Calvin, Knox, Arminus, Wesley, and others, each in his turn, concluded that they were almost if not altogether free from the tyranny of human creeds and earthly bonds, and were sincerely assured in their own hearts that their labours were according to the "sure word."—They conscientiously believed that they did not wear one garment of Babylonian fashion, nor permitted a single article of Roman furniture to adorn the inner court of the churches they established, nor allowed themselves to follow any of the rigid manners and customs of the great Hierarchy. But although they were master-spirits in accomplishing a work superior to anything since what was done by the primitive messengers of Heaven, yet we perceive how much they were entangled in the labyrinth of long established error, and that, without knowing or designing it, they retained in their practice what they scornfully rejected in principle.

From all this we are furnished with a lesson of capital import.—At least two things are to be learned: 1, Not to depend upon the good men who preceded us; and also, 2, Not to depend upon ourselves, or to be wise in the wisdom that we may call our own. Still, we are not to falter or waver. So far as we have discovered truth, and proved it, not by others or ourselves, but by the divine testimony, it is both our privilege and our obligation to stand up valiantly for it, and to raise our voice like a trumpet against the innovations and fashionable devices of the times. At the same time, while boldly contending for the unadulterated teaching of the living Word, according to our measure of knowledge, it is also comely and in accordance with religious etiquette, to hold ourselves open to conviction, and to be ever ready to exchange truth for error, regardless of the reproaches of those who have a greater attachment to a particular system than to the gospel itself.

But, indeed, there is one thing in our favour, in reference to which the great men and zealous reformers of former times never seemed to have the most glimmering conception. Those who advocate reform in the nineteenth century have seen the fallacy of all human creeds, and renounce them first, last, and always, not having them even "named among them as becometh saints." The reformers of the fourteenth,

fifteenth, and seventeenth centuries were as deeply in love with Confessions and Disciplines as the orthodox from whom they separated. Each reformer wanted a reformed creed, not an abolition of creeds: It is here they erred, and this error stands stereotyped against them, while it serves as a warning to the generations following. In this, my dear sir, I find much hope. The rock on which others struck, in their well intended *steerage*, is well marked, and we are privileged to avoid the dangerous and unsafe channel where their wrecks are still visible. The old reformers, if you will allow me the term, studied cotemporary creeds, and framed modifications, emendations, and opposites; but the true reformers of the present day are pondering the Saviour's commission, scanning the lives of the apostles, and opening to view the faith, order, manners, customs, and example of the first or primitive churches. The appeal is, not to creeds, confessions, conferences, or councils, but to the living and inspired word, "profitable for doctrine, correction, and instruction" in all that the heavenly Father designs in the fullness of his favour we should know and obey both for present and eternal salvation. The grand contest at present is between those who say "Thus saith the Lord" and those who say "Thus saith the creed."

But—your query. You have my thanks for calling attention to the subject. I will first speak of our practice in Oshawa.

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

Many of the disciples forming congregations take this ground in approaching the commemorative table, while others stand in doubt of this liberality. It is necessary to say here, that the brethren in Christ called disciples, built upon the one foundation of the gospel, are gath-

ered together from various sources, from former Baptists, Presbyterians, Congregationalists, Methodists, Christians, as well as those of no former profession; and although there is the utmost oneness and cordiality upon first principles, and I might say all *principles*, there is to be discovered in some instances the leanings and partialities of previous systems both in churches and individuals, the same as the prejudices and differences, national and educational, that existed among Jews, Samaritans, and Gentiles during the ministry of Paul, Peter, John, and James, though all believed and rejoiced in the one gospel. Meantime, we love one another as heartily and as dearly in the Lord as members of the divine family, as though we were agreed in every shade of opinion; for we have learned from the oracles that we are neither to be united nor divided for party sake or opinion's sake, but for the truth's sake.

If these hints on this topic relative to my own views and those of others amongst us, are not sufficiently explicit and satisfactory, you need not fear propounding another query, as we are not in the habit of keeping an assortment of religious secrets. Concerning the terms "open communion" and "close communion," we have little use for them, since they are found neither in express language nor by implication in the inspired Discipline. We are fond of cultivating a taste for "pure speech." God confounded the language of the builders on the plain of Shinar, when he designed to confound their purposes; and the builders of the great temple of sectarianism, by reason of an impure and confused speech, will also be dispersed, and all their labours prove worse than abortive.

Permit me in conclusion to ask a favour. Having received various versions of what took place in your "expulsion," "withdrawal," or "separation" from Conference, may I solicit you to draw up a brief statement, not exceeding five, six, or perhaps seven pages common letter manuscript, for this periodical?

Wishing you all success in your search for the whole will of Heaven,  
I am,

With much esteem,

Yours,

D. OLIPHANT.

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MEMORY.

*Falls of Niagara, December 17, 1848.*

Rev. xx. 13. "And I saw the dead, small and great, stand before

God; and the books were opened, and the dead were judged out of those things written in the books, according to their works."—Ps. cxxxix. 3. "Thou compasseth my path and my lying down, and art acquainted with all my ways."—verse 4. "For there is not a word in my tongue, but, lo, Lord, thou knowest it altogether." The following passages may be regarded as figurative, but they all attest one fearful truth, alone to be acquiesced in by all who have been led by the Holy Spirit to flee to the cross for pardon through the death of the blessed Saviour, whose blood cleanseth from all sin. Ps. lxxix. 28; Dan. xii. 1. Luke x. 20; Rev. iii. 5; xiii. 8; xvii. 8.

The faculty of memory is one of the most wonderful of those with which man is endued. When we reflect upon its powers, its records, we are overwhelmed. When we realize that there is not an act of our lives, not a word we have uttered, not a thought we have conceived, that is not treasured up in its records, and for which we shall not have to render an account, we are lost in astonishment, and in the language of scripture must say, "We are fearfully and wonderfully made."

Conscience is an associate of memory, which often withdraws its remonstrances when we are under the influence of sinful or improper passions and actions, and, as some say, falls asleep; so that the guilt is lost sight of until events tending to exposure and punishment awaken its energies and call forth its reprobation. I am not prepared to say why conscience and memory alike fall asleep as to our bad actions; yet are ever wakeful and alive to those we deem good or worthy of praise.

But are we to believe that our thoughts, our words, as well our acts, whether good or bad, are all treasured up as set forth in the word of God, and also in our memory, to be hereafter reviewed? And yet who may on sure ground deny the one, while he must admit the other? Who can say that trifles or small events have no place in the memory, while matters of importance are written there? I am constrained, now drawing near to four score years, from my own experience, while constantly complaining of my memory, not to limit it as to words or actions, whether in our estimation trivial, foolish, wicked, or highly honorable and commendable. The Lord Jesus (Matt. xii. 46.) settles the point: "But I say to you, that every idle word which men shall speak, they shall give account in the day of judgment."

I submit to the experience of men of 40, 50, 60, and 70 years of age, if they have not frequently, from some trivial incident or accidental expression or circumstance, had facts and expressions of no moment, nor worthy of recollection, brought to their mind, while the matter so brought to view left no trace in memory at the time of its occurrence. Philosophers and wise men of the world—yea, the weak and foolish, I doubt not, will all concur in ridiculing, if not treating with contempt, the idea that trivial foolish words uttered on all occasions, are on record, and to be hereafter judged. All will admit the capacity to remember words of wisdom, and such are readily remembered.

I ask, who has power to obliterate even the most trivial silly expressions uttered? Whence the capacity to retain words of wisdom and

importance? David explains where all the powers in man rest, and from whence they proceed, (Psalm xciv. 8, 9,) while man is accountable for the use or abuse of the dispensations placed in his power; and wisdom promised to all who ask it in accordance with the merciful revealed will of the Lord and Saviour Jesus Christ. The passage at the head of this article, I do not presume to say, strictly applies to the subject, while I have for some time thought the books to be opened are the tablets of memory of all arriving at years of accountability, so that each soul at the time of departure from the body, would have an immediate and vivid view of all words and transactions in this life; and the judgment to follow: then the intervention of the blessed Saviour and Redeemer by his death on the cross, in that his blood washed out all the sinful acts and expressions, would be glorious, joyous and valued by the redeemed; while all who had rejected and undervalued the gospel are represented (Rev. vi. 16,) as crying to the rocks and mountains to hide them from the face of him that sitteth on the throne, I am aware of the great danger of being misunderstood, arising from figurative terms and language, and as the Apostle Paul in the 5th chapter of 2nd Cor. 6th and 8th verses, speaks there confidently that the soul "absent from the body is present with the Lord;" and the Lord assuring the suffering man on the cross that he should be with him that very day amongst the blessed, the deduction is that the instant the soul leaves, (if through grace a believer of the gospel,) the blessedness of pardon and the blotting out of all the transactions, sinful acts, and words, through the atonement on the cross; will be acknowledged, felt, and rejoiced in by the soul on being emancipated from the body, and among the blessed to await the final judgment of the world. Salvation is effected by resting on the truth of Christ; he is the rock, the shield, as well as the glory of the converted sinner; the suffering on the cross is the only purgatory by which sins are pardoned, and there all followers of the Lamb look for pardon as the Israelites looked to the serpent raised up in the wilderness. John iii. 15, 16.

The passage quoted refers to the record kept of the actions of all men; and from that record their condemnation will be denounced; while they are figurative expressions, they attest a fact as to a record of the actions of man in this life, all of which are known to Jehovah before they occur; and often the act, known to the man or woman by whom performed, whether approved or condemned. I dare not presume to express with confidence what I consider in no way opposed to what is set forth; namely, that the book, as regards man, is memory, and that each converted soul will eternally remember his evil deeds, being pardoned through the death of the Saviour his Redeemer, whom, he and all the redeemed adore and praise in the heaven of heavens; while the memory of the damned is awfully increased from their having rejected the manifest dispensation of pardon through Christ, often presented to them here on earth, but set at naught and despised. The degree of suffering in the state of the condemned will be in degree

according to their privileges and opportunities here, which is to be learned from the teaching of the Lord. Luke x. 12, 13, 14, 15.

I must crave indulgence and mercy from those of God's redeemed who may condemn what I have set forth, as I put forth my ideas in hope of calling forth the labors of others more competent, as the subject of *memory* has for some years occupied my attention, while I have endeavored to find out some work on the subject,—all I plead is, that, if in error, my views will not sanction licentiousness, foolish speaking, or acting sinfully.

In the spirit of the publican,

J. BUCHANAN.

### CHURCH ORDER AND RELIGIOUS BEGGARY.

*Niagara Falls, 6th Jan., 1850.*

OBSERVATIONS AS TO THE DUTY OF CHURCHES SUPPORTING THEIR ELDERS AS TAUGHT IN THE SCRIPTURES, WITH REFLECTIONS ON THE MEASURES OF LATE ACTED ON IN RELATION THERETO.

The first instruction on the subject of support, to those sent forth to preach the gospel, we find in Luke-x. 3, 4, 7, from which a governing rule is laid down, viz: "The labourer is worthy of his hire" which is ever to be kept in mind, as the teaching of the blessed Saviour, as it relates to all engaged to make known the gospel. We find two orders were to be ordained in every church, viz: Elders or Bishops, to be overseers; as each term imports, as one order; and Deacons, as the other order.\* The Elders to attend to the spiritual, the Deacons to the temporal wants of the members. The qualification of these and their wives, the Apostle distinctly sets forth to Timothy and Titus. In the xxth of Acts we find Paul sends to Ephesus, and calls the Elders, and tells them what was his course, in "serving the Lord," (and in doing so, interests all who assume the office) "with all humility of mind, testifying repentance toward God, and faith toward the Lord Jesus Christ;" "take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the flock of God, which he hath purchased with his own blood. I have coveted no man's silver, or gold, or apparel; yea, yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

\* In the present day I find sixteen orders distinct from Elders and Deacons in the churches called Evangelical, assuming titles alone applicable to Deity.

The same Apostle writes to Timothy v. 17, "Let the Elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine, for the scripture saith, thou shalt not muzzle the ox that treadeth out the corn;" "and the labourer is worthy of his reward." Here we see Paul following the teaching of the Lord Jesus, referred to in Luke. The Apostle in 1 Peter v. 1., says, "The Elders which are among you, I exhort (who am also an Elder) feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock, and when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."

I now turn to the duty of the Church, as to their liberality, apart from those not belonging to the body, contributing to the support of Elders, whose circumstances require it. From the Lord's teaching, followed up by the Apostle Paul as to the "ox treading out the corn," it evidently refers to those who laboured in the word and doctrine; dispensing the bread of life, even the gospel, in accordance with the teaching in 1 Cor. xi. 14, "even so hath the Lord ordained, that they which preach the gospel, should live of the gospel," rendering it the indispensable duty of all who attend on the ministering of the food for the soul, to supply abundantly the wants for the body, and personal comforts of those who so minister. Wherefore those who attend and partake of the labours of the preacher, if such do not contribute, it is unjust, as between man and man; but how much more so towards those regarded as the servants of God. The support afforded by those waiting at the altar in the temple worship, (which was typical of the Christian) teaches that those who attend the gospel ministry, should, without referring to others, sustain the officiating elders, the church, like the temple worship, being attended by those professing to be of like faith, regarding obedience to Christ as their Head and King; avowing communion with his body the church and subjection to his laws;—wherefore on them the privilege as well as the obligation rests, to support those whom the church select to preach the gospel, or dispense the bread of life. If the church is governed by the teaching of Christ and his Apostles, the members of the church are not only bound, but privileged to sustain, not only their Elders, but such of the brethren as are in want. The fellowship, which is attended to after the breaking of bread, was designed for the support of the poor brethren, whom it is the bounded duty to aid if they are not able to work, but if they

do not work, when able, they are to be treated as taught in 2 Thes. iii. 10. This duty belongs to the Deacons; yet supplying the wants of the Elders is not to interfere with the fellowship for the poor brethren. In like manner, the aid requisite to sustain the Elders, should be in accordance with the support they require for themselves and families; of which the Deacons should judge, and such should be regularly supplied to them, so that nothing may interfere with their devoting their time and talents to the duties of their office; not only as to their pastoral duties with Christ, but sustaining them in going forth to preach the gospel, unless their circumstances do not require aid from the church.

There is no ground in the scriptures for a church of God referring to the world or those not admitted as brethren, for aid for their poor brethren, or for support to their Elders. It is the peculiar duty of Deacons, to be acquainted with the wants of the members of the church, as well as of their Elders, and they are deficient in duty, if these objects are neglected. It is not necessary that all the members should know what each gives. It should be regarded as a matter between the giver and God, while the Deacons who must necessarily know the contributions for the Elder, should enjoin liberality according to the necessity and the ability of the giver. The scriptures furnish ample instruction on the subject of liberality, with a promise of blessing; while it is to be lamented that the attaining of money, seems to justify any departure from scriptural rule. Yes, yes, the god of this world, by the obtaining of money, reconciles those who obtain it to shut their eyes to the course pursued; yet they profess to fear God, and forget that God worketh in those who act in the fear of the Lord, "according to his pleasure." If we do anything, however approved by man, in a way not enjoined in the scriptures, such is not of God, "working in us of his good pleasure," but of the god of this world, who leads many to count gain godliness, which awful influence I denounce as the prominent sin of the present day, even among those professing to be guided by the "Bible and nothing but the Bible."

REFLECTIONS SUBMITTED.

At all times the god of this world, has made money (called the mammon of unrighteousness) the great instrument of corrupting professing Christians, and new plans have been invented of late, to get up fairs, and attractive schemes to raise money, to carry into effect measures professedly connected with the worship of God, including even the garments for the officiating Elders of the church. Such corrupt as-

semblies meet in places set apart for the worship of God, while to these abominations, Satan has set on foot a new begging system, termed "Donative Meetings," held forth as acting on the principle of alms giving or charity, yet, standing opposed to the teaching of the Saviour in Matt. vi, 1, 2, as such is blazoned forth regardless of delicacy to their pastor; his house is selected where this sinful and awful display of begging is carried into effect. The pastor, though sensible of this want of delicacy, cannot object, as the members of the church organize the plan, enlist a number of those the scriptures call "silly women," who feel they are engaged in a good yet a sinful work, as all religious works are sinful unless sanctioned by precept or example in the Scriptures.

I deeply regret to find the system of counting gain godliness has come into Canada, and that lately in St. Catharines, the Presbyterian, the Baptist, and Methodist Pastors, had their houses turned into begging establishments. Why was not delicacy observed to select other places? "Oh we would not get as much,"—Oh Mammon!—Mammon! thou accursed god; as long as you furnish Money, you will have followers, even among those called Christians;—therefore the greater will be their condemnation as giving a corrupt view of the gospel.—May the Lord in Mercy lead all who profess the name Evangelical, to renounce every sinful course, and may all such ungodly systems, like Money-changers, be scourged out of the house of God, prays one in the spirit of the publican.

J. B.

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### FIRST RESURRECTION.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ; and shall reign with him a thousand years; this is the first resurrection."—Rev. xx. 6.

Let me examine, is this blessedness attained in this life; as it is to men in this life it is addressed, while the apostle Peter says of disciples, they are priests and kings.

Resurrection is applicable to any effectual change, and has generally the same signification as being born again, becoming a new creature or a changed man.

Under the gospel dispensation, and coming of Christ, the world is viewed as dead, and those who become converted are regarded as made alive, "risen from the dead," "born again," regenerated; "new creatures," as having "passed from death unto life."

"I say unto thee, unless a man be born again he cannot see the kingdom of God," or discern the reign of God; or comprehend the reign of heaven that Christ came to establish on earth. John iii. 3.

"But as many as received him, to them gave he power to become the sons of God, even to those who believe on his name, which was born not of blood, nor of the will of man, but of God."—No spiritual blessings from fleshly descent—John i. 12.

"Shall we continue in sin that grace may abound, God forbid; how shall we that are *dead* to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death, therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 1 2 3 4.

"He that heareth my word and believeth on him that sent me, hath everlasting \* life, and shall not come into condemnation, but is passed from death unto life.—Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—John v. 24 25.

"Buried with him in baptism, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead, and you, being dead in your sins, and the circumcision of your flesh, hath he quickened, together with him; having forgiven you all trespasses."—Col. ii. 12.

"If ye then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1.

"For God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ."—Eph. ii. 4.

In the parable of the prodigal, in his unconverted state he was considered as dead, and upon repenting he is viewed as alive from the dead.

Those alone who are led to the Saviour, escape the second death; therefore all who are converted to Christ, upon such the second death hath no power.

Believers who are buried with Christ in baptism, are stated to be risen with him, and required to walk in newness of life. Upon all such the second death hath no power.

"For this cause was the gospel preached also to them that are dead, but live according to God in the Spirit."—1 Peter iv. 6.

#### REFLECTIONS.

The death of the body passes upon all, arising from our connection with Adam. The second death is the fruit of our actions; "the soul that sinneth it shall die." Infants incapable of sinful actions, suffer the death of the body from their connection with Adam, but as man is to be judged for the deeds done in the body, and infants and idiots of all nations, not being capable of sin, they derive from the second Adam that blessedness which Christ hath purchased by his death, so that as in Adam all die, so in Christ shall all be made alive, come forth to judgment according to the deeds done in the body, while those who were converted in or made alive by believing in, Christ, on such the second death hath no power.

Oh that the glorious and blessed privilege pertaining to the humblest disciple of Jesus, made alive by believing in Christ, thereby risen from the dead, an heir of glory, was understood in this day of scriptural light; so as to come out from all, and every church, wherein a *single ordinance of man has place*, where any looking to the *state*, or collecting of money from *the world*, is resorted to, in order to extend the kingdom which the Lord set up on the day of Pentecost,—alas! alas! how the privilege and glory of disciples are trampled under foot by the admission of human authority.—“*Church Order*” by J. B.

### THE POPE'S EPISTLE TO THE ROMANS.

(The following was published in the *N. Y. Presbyterian* some time ago.)

All have heard of Paul's Epistles to the Romans, and are acquainted with its general character. One feature of it is peculiarly prominent. It is the writer's earnest desire for the spiritual prosperity of the people, and his unfeigned thankfulness that their faith and holy life were of a character to excite the notice of others. The people were dearly beloved by him because they had become followers of Jesus Christ, were called to be saints, and he wishes them all grace; appeals to God how incessant had been his prayers for them, how anxious he was to have a prosperous journey in his proposed visit to them, that he might impart to them some spiritual gift.

Pius IX., a professed successor to the Apostles, is expected soon to visit Rome, and to the inhabitants he has addressed, in the interval, one or more epistles, the substance of which may be given in a few words, as follows:—“Dearly beloved Romans, as successor to Peter and Vicar of Christ, I purpose soon to visit you, that I may have a final settlement with you for your presumption and wicked rebellion in resisting me as a temporal sovereign and questioning my infallibility. I have deemed good for your souls in the meantime, and for my own special benefit, to employ the compliant troops of my beloved France to pay a visit, that I might have a more prosperous journey to you. Day and night have I besought the Virgin, in whom I have reposed all my salvation, that my faithful soldiers might be enabled to administer to you a wholesome discipline. Thanks to Mars, the god of war, they have succeeded, and it is my joy and rejoicing, that your streets have run with blood, and that thousands of you have been slain, that widows and orphans have been multiplied, and that you have thus had a small taste of my fatherly displeasure.

“I had purposed, also, to employ my beloved and devoted Spaniards and Austrians in this mission of love, but I was hindered. Doubtless they would have carried out my paternal purposes more effectually. It has greatly grieved me, my children, that in my absence you have suffered the Bible to circulate among you. In this you are wholly without excuse. It is a most pestilent book, filled with heresy, encouraging the insane efforts of men to secure liberty and civil rights,

and flying in the very face of Papacy. When I come to you it will be my first care to restore order by banishing this book out of my sacred dominions. I will not tolerate it for a moment. My consecrated priesthood do not meddle with it, and why should you?

"You have violated the sanctity of my holy office of the inquisition, by exposing what was designed to be private. In this I cannot commend you, as you have given to heretics occasion to blaspheme. Entrusted with the sword of Peter, that I may wound the flesh for the good of the soul, I have restored the sacred office, and the bones of former heretics being removed, I have ordered the apartments to be prepared for your accommodation that you may have quiet retirement, and some indispensable aid to prepare you for another world, as your presence may prove troublesome to me in this.

"When I come to you, I will be lenient to all who merely transgress God's law, and I shall in no way interfere with your carnal pleasures, for human nature is weak, and must be indulged. On all days, except saints' days, you may therefore pursue your pleasures; but wo to the sinner who opposes my pontifical will! This is a crime deserving death here, and purgatorial fires hereafter.

"I promise not to preach to you on my return, (it is an antiquated custom,) but I will take care to confer with you through my trusty cardinals, who will summarily make known to you our sovereign will, and take care of your 'principal and interest.' I am forbidden to trust to human affection; it is a broken reed: I shall therefore hereafter rely on well manufactured bayonets and stiletos. Take heed, my children, of meddling with such edged tools. Be obedient to me, pay punctually your dues, shut your eyes and ears against the admission of dangerous knowledge, pray for the return of those middle ages, when priests had full sway, and be happy."—*Written to the Romans from Gaeta.*

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*For the Witness of Truth.*

## ORGANIZATION.

A congregation of believers in the Lord Jesus Christ, is what is denominated the Christian church. It appears from the Acts of Apostles and the Epistles that a body of believers meeting together in the name of their Lord was called a church, simply from the fact of their being members of Christ's body, though not organized. Titus was left in Crete to "set in order things that were wanting and ordain elders in every city" or church. From this it appears evident that churches existed, and were by the Apostles owned as such, before order was introduced, or before they had elders, deacons, or rulers. The first or primitive Christians being of one heart and one soul, as indeed all true Christians are, they could meet, worship, preach, pray, break the loaf &c. &c., with one accord, but nevertheless God being a God of order, it was in accordance with his mind and law that all things should

be done decently and in order ; hence the necessity of setting things in order.

No body can long exist without order. I am free to admit that a body of true and faithful believers can exist in an unorganized state longer than any other congregated body. But this will not atone for negligence in setting things in order or organizing a body or church of Christ. My experience teaches me that a body can progress for a time in this way as the Cretans and others did ; but there is always more or less dissatisfaction either on the part of those who for the time being preside in their worshipping assemblies, or on the part of those who are presided over. The spirit of Korah is apt to make inroads, and thus dissensions and other evils arise. When a body of Christians is called together, so soon as the proper material is found in the Church, things should be set in order—elders and deacons should be ordained after the primitive fashion by the imposition of hands. The officers then know their duties and responsibilities. The other members know their duties and obligations not only toward themselves, but also toward those who by their united voice they have set over them as overseers. When a church is properly set in order, those who unite with it do so with the knowledge or understanding that it has certain persons as its officers. Converts to Christ whether old in years or not are all denominated babes. Children, as such, need much nourishment and care. Again, when they assemble there is no one to look to, or to depend upon, to open the divine service. They are generally looking at each other—one is asked and refuses—another and another—and a Quaker meeting may be the result ; with this deficiency, however, “the moving of the spirit.” After a time the love of those who possess it grows cold, and dissensions arise, disorderly walk, and no one to look to the case ; and finally a disruption and a total scattering of the body. These are only a few of the evil consequences resulting from a negligence of a proper scriptural organization.

All power of setting officers over a Christian church is lodged in its members. They with unanimity call from among them those whom the *Holy Spirit* by the mouth of the apostles has marked out (see Timothy and Titus.) The prosperity of a church greatly depends upon the vigilance, piety, and godliness of its officers. They must be “examples to the flock,” and the members should be regular in their attendance on the public worship of the church, that the officers may be encouraged and held up in their labours and cares. The whole body should give themselves much to prayer, reading of the scriptures, and these should be accompanied with fasting. They should be free in conversing with those with whom they associate, upon the things relating to eternal life. Much good is done in this way. Every Christian family should also be well organized. The daily reading of the scriptures, bowing around the family altar, invoking the divine blessing upon themselves, the church, and the world—every Christian by attending to these duties is better fitted to enjoy the blessings sought, as also the Lord's day worship. A family thus organized exerts a

powerful influence upon those around. Our Evangelists in their travels should pay particular attention to these important items. All of which is respectfully submitted to the readers of the "Witness of Truth" by their friend and brother in the cause of our blessed Lord and Master.

JOSEPH ASH.

Oshawa, 29th Jan., 1850.

### IS THE ANGLICAN CHURCH A DISSENTING BODY?

*From the Pioneer.*

The *Church* newspaper, which our readers are aware is the organ of the Episcopal sect in this region, is exceedingly annoyed at our late article which at once exposed to public view his characteristic canting about infidel institutions, and fastened upon his denomination with indelible accuracy, the horrible stigma of being dissenters! We have no disposition to bandy words of bitter recrimination with our contemporary, else might we notice with cutting effect his charges of "school boy ignorance, or want of veracity"—his pompous pretensions to dignity—and his patronising tone—but in these matters; (matters below our reach!) we shall "leave him alone in his glory."

When we spoke of the Episcopal sect, as *dissenters* from the Roman See, and consequently, *schismatics*, according to a favorite corollary of *The Church*, we spoke intelligently; and it is the wonder of wonders that any sane man, with any knowledge of history whatever, should have the hardihood to deny the fact stated. Our contemporary echoes the thread-bare, and oft repeated rodomontade about a pure Anglican Church, prior to the days of Popery, and claims, what sundry modern Bishops ("we employ the term in its vulgar sense,") have done before him, that, the *old* Episcopal church is the true mother of this *modern* affair, who, in the playfulness of her infant heart makes civil officers her guardians, and dungeons the instruments of her love. But in what light does *The Church* walk, and by what authority does he speak when he affirms that "after that cleansing process, (the Reformation) our beloved ecclesiastical mother, continued to be the same Church, as she had been before"—that is before the domination of Popery in England. So far as the truth of God is concerned, it matters not whether old and young Episcopacy, are one and the same sect, or, whether there be two—both are dissenters from the polity of the New Testament—but we assert, that the Anglican Church, or modern Episcopalianism, never had a counterpart on the face of the earth, in any age, or in any nation. All in the system that is true, with nearly all that is false; all that is pure, with nearly all that is corrupt; all that tends to save the soul, with nearly all that tends to destroy it, existed, we admit, in various combinations before the days of Henry VIII.; but it was not until that licentious monarch broke with the Pope, because the Pontiff would not suffer him to leave his lawful wife, and take to his embrace a young and beautiful maiden, that modern Episcopacy looked up upon the world. Henry introduced dissent

from Rome, and Cranmer was the chief instrument in adjusting the forms of worship which the dissenters should adopt. Of Cranmer, Macaulay says:—"He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change, as any Swiss or Scottish Reformer. In his character of statesman he was desirous to preserve that organization which had during many ages, admirably served the Bishops of Rome, and might be expected now to serve equally well the purposes of the English Kings and of their Ministers. His temper and his understanding eminently fitted him for a mediator. Sainly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery. To this day the constitution, the doctrines and the services of the [Anglican] Church, retain the visible marks of the compromise from which they sprung."

Such is Babington Macaulay's account of the *origin* of modern Episcopacy. It will be seen from this that the system, is neither a new "*sword*" nor an old one, but a fresh casting in which the old steel and the old rust, minus a portion of both, are compounded together. A system was needed, that should harmonize alike the religious and the worldly, and Cranmer brought it forth. Compromise, was his talisman! Not a return to the doctrines and practice of the Apostles!—Not even a return to some antiquated form of Episcopacy; but a compromise, having for its object the commingling together of heterogeneous elements, was the rock upon which he built the Anglican Church. He did not build his superstructure upon Peter,—he laid its foundation upon compromise, and the people have since been taught to look upon this novel combination, as a sort of resurrection of the Church of Christ. But what did Cranmer, and Latimer, and Ridley gain by their dissent? Their old ecclesiastical mother who gave them ecclesiastical existence—who made them Bishops by the imposition of *holy* hands, ground them to dust; and we presume that *The Church* has read the Bull which deposed, unchurched, and sent to perdition the whole compromising faction; cursing them in every member, from their toenails to the top of their head. Now, was not the excommunication of the Anglican dissenters a perfectly legal transaction? Had the church of Rome the same right and authority to excommunicate that she had to ordain? And on what principle of consistency can men laugh to scorn her excommunication, and at the same time all but idolize her ordination? Why is her power and authority acknowledged in one ecclesiastical act, and denied in another? If Rome's ordination be valid; so is her excommunication—and if her excommunication be invalid; so is her ordination. It follows then, as a natural logical consequence, that if modern prelates, (including John Toronto,) be not legally and righteously excommunicated, neither are they legally and righteously ordained. And the upshot of the matter, is, that the whole Episcopal sect is without a legal officer of any kind. If the Episcopal

Church will abandon her nonsensical pretensions to Apostolic succession—give up her unintelligible dogma about clerical grace flowing through human hands into human heads, and boldly assert her innate right as a body of believers, to ordain, or do what she pleases, without the aid of a continuous stream of Popish grace, we shall at once admit her rightful independence as a Church;—but so long as she maintains her humiliating position, that Rome's ordination is essential to her very existence, so long must we regard her, as a dissenting body, legally excommunicated from Rome!

## REMARKS.

How convenient it is to have the right side! How easy to yield to the spirit of controversy when the preception and possession of truth can guarantee victory! A Baptist, it seems, can find "time" and "inclination" to assume the argumentative in opposition to the pretensions of a Churchman; but in some other cases there is neither sympathy nor leisure for religious reasoning! Is there not a little human nature in Canada?

But there is something in the above that we heartily commend. The writer throughout the whole article argues upon the principle, not without good grounds, that the New Testament is the divinely authorized standard of the Church of Christ, and hence *The English Church* and its Episcopacy are to be tried by the writings of the apostles.—Yes, the *Pioneer* steps up to the point nobly, and measures the episcopal temple with the only correct reed. He argues well. His principles are sound. Truth is with him. He deserves credit. Whether episcopacy dissents from Rome or not, it dissents from the New Testament; and this, with the *Pioneer*, is enough. Yes, yes—Amen and amen. Now a slight application of this sound divinity would answer an admirable purpose in the regions of a Covenant meeting, a Revival concourse, an Association to prepare a creed or manufacture ecclesiastical laws, or an Experience committee to adjudge candidates whether they shall be taken into the church or sent adrift for further repentance and experience.

By the way, we are reminded here of a trifling circumstance connected with the *Pioneer*, from which we may all learn something useful. Soon after this Baptist organ removed from London to Toronto, we requested a brother to call at its office in the City and solicit an exchange. The gentleman was told in reply—1st, That the *Pioneer* would not exchange; 2nd, That the *Witness* had tried several times to be taken notice of by the *Pioneer*; and 3d, That the *Pioneer* would not condescend to notice a work like this. These things, as we learn,

were, in substance, the answer to the above request—a satisfactory, a final, and, it is presumable, in the opinion of the *Pioneer*, a Christian answer. We offer neither objections to, nor commentary upon, the above items of response; but leave our readers to judge how much liberality is displayed in the first; how much truth in the second; and how much Christ-like beauty in the third. It is with pleasure we find the evidence that while this pioneering paper cannot condescend to speak with us, it can at least up-descend to talk and dispute with a Churchman, and that in so doing it is rendering service to the great cause of freedom and truth. “In this we rejoice, yea, and will rejoice.” It is unnecessary to add, what our readers already know, that we have absolutely said nothing about this new champion against Episcopacy, saving that, on its first appearance, after publishing the religious portion of its prospectus, we commended it to the public: for although an opening was presented to say a word or two a short time since in the able communication of “Timothy,” yet we still preserved silence.

D. OLIPHANT.

#### EVANGELISTS' ADDRESS TO THE BRETHREN.

**BELoved BRETHREN:**—We have now commenced our labours, and we trust that we are in some measure sensible of the position we occupy as the servants of the congregations—that in order to success we must hold forth the truth not only in word but in deed, and thus by living and acting in accordance with what we teach “commend the truth to every man's conscience in the sight of God.”

But, beloved brethren, you must not think that the success of the cause depends solely even upon our best efforts. Much, very much, depends upon the manner in which you conduct yourselves. You are expecting a visit from us, and we shall be happy to see you; but you will remember that while we are with you, we are to hold forth the truth to your friends and neighbours. We are to speak of the condescension, the abundant mercy, and the great love of God our heavenly Father in the gift of his Son to save a guilty world. But this is not all. We will require to speak of the power which the belief of this glorious truth has over the minds of men. We will require to teach that this truth “purifies the heart, works by love, and overcomes the world”—that this truth is intended by the Lord to benefit society in every respect—that the belief of the gospel not only reconciles man to God, but also to his fellow man, and that under its influence men and women live a holy life, a blessing to themselves and all around them,

But, dear brethren, these are truths that are not solely proved by speech; and here the truth wants a pillar to support it. And has not the Lord in his wisdom provided a "pillar and support" of the truth? Assuredly he has: and this pillar is the church. Let us then have the pleasure, brethren, of pointing to you in proof of the moral power of the gospel; and you may rest assured that the truth will triumph around you. Let these truths be kept before your minds that they may awaken in you a livelier sense of your responsibility to God, and our prayer is that the "God of peace who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever, Amen."

There is, however, another subject connected with our mission, to which we wish to call your attention.

In our travels we will meet with opposition and misrepresentation, and we cannot always be on the spot to meet such charges as sectarian prejudice will bring against us and the cause we profess. We therefore want some medium through which the truth can be established in our absence; and this we have in the "Witness of Truth." Through this medium we can every month visit every corner of the land, and rebut all the influence of the enemy.

But, again, the field in which we are to labour is large, and we cannot continue long in one place, however much inquiry may be awakened and however much some may desire to learn more of our views and practice: and here again we need the aid of the press; and in this way many of you can become preachers of the gospel, and do your fellow men a real benefit. But you say that such persons do not read the "Witness." True, but our object is to get it into their hands. But say some, they will not pay for it. Some will; and let us here suggest to you a plan to get it in the hands of those who will not:—

The Lord has blessed many of you with an abundance of the good things of time, and we could here name more than twenty brethren, who, did they feel their responsibility to God as stewards of the things they possess, could send to the editor of the "Witness" five or more dollars each, with an order to forward so many copies of the "Witness" to the Evangelists for distribution; and in this way not only support the press, but enable us to do a great amount of good that otherwise must be left undone.

Beloved brethren, will you not respond to this call? O brethren,

let us be willing to make a sacrifice. Let us take hold in earnest of this divine work, and ignorance and vice will fly before the light of truth, like the mist before the rising sun. Let us seek to be "rich in faith, and heirs of the kingdom" which shall not fade away; and may God in his goodness fit and prepare you, as well as us, for that kingdom—is the prayer of

Your servants in the gospel,

A. ANDERSON.  
J. KILGOUR.

*Berlin, Jan. 27th, 1850.*

### SPECIAL NEWS.

We learn with pleasure that one was added not long since to the congregation, Richmond street, Toronto, and that two were lately added to the brethren in King. To hear occasionally from brother Burns, of King, will be more than acceptable. We solicit news from all points and sections.

It is with sincere delight that we are enabled to present evidence that the evangelists of the congregations have entered upon their labours:—

### OUR TOUR.

#### REPORT N O. 1

DEAR BROTHER OLIPHANT:—Leaving our homes on Jan. 19th, we arrived at Elora, and made arrangements for holding meetings on the First Day of the week and the two succeeding. Here we had entirely new ground to break up. The ancient gospel for the first time we verily believe was proclaimed in all its fulness and freeness. The last meeting held was the best attended. What may be the results or fruits of this visit to Elora, time will develop; an enquiry has been excited; the attention of not a few has been directed to the scriptures of truth as the only safe guide in faith and practice. Around this neighbourhood there are five brethren, and after reviewing their position and attainments, we advised them to meet as a church on the First Day of the week in order to build each other up in the faith, and attend to the observing of the appointments of Heaven.

On the 23d we arrived in Berlin, whither an appointment had preceded us. Here the state of affairs wore a very different aspect from what they did on former occasions, when we visited Berlin. We were received affectionately and treated hospitably. We found no church however—the brethren here resembled sheep without a fold and without a shepherd. For the last six months they have had no meetings, and from their conduct and present position, the cause has unquestionably suffered much. We visited each brother and sister that formerly belonged to the church, and appointed a place and a time when they

should meet to take their deplorable position into consideration. The results of our efforts in the whole affair issued thus;—that for the present they must continue in their dispersed and lamentable position. It is our belief that there are still some right hearted brethren who will yet rally for the honor and enjoyment of the truth. We held forth the word of life three times to public audiences here. We leave this place to-day for North East Hope.

May the Father of mercies bestow upon us every needful blessing to fit and qualify us for his service and glory.

Your fellow labours in the good work,

A. ANDERSON.

J. KILGOUR.

Berlin, Jan. 28th, 1850.

South Dorchester, Jan. 7th, 1850.

BELOVED BROTHER OLIPHANT:—As it is pleasing to every friend of Christ and Christ's people to hear of the prosperity of the cause they love, and of the spread of the principles of primitive christianity, I have embraced this early opportunity of informing you, and through you the brethren, that a church of Disciples has been established in this neighbourhood.

As there is joy in heaven over one sinner that repents, as Christ views with pleasure the return of one wanderer to his fold, may we not conclude that Christ and the celestial spirits view with interest the convention of a "little flock" in a new place, to form themselves into a Christian church,—to attend to Christ's institutions,—to observe his laws—to maintain the dignity and the authority of his reign?

Such were our impressions when assembled last First Day as incorporated members of Christ,—and though we are watched closely by the jealous eye of sectarianism—though we are slandered by the prejudiced tongue of the "enemies of the cross of Christ" yet we thank God and take courage, knowing that he will prosper every good work, and that he will promote the happiness and the welfare of his people.

As I cannot tell you accurately how many may unite with us, I shall reserve this piece of information for a future letter; and as our prospects here are good, I shall conclude by raising the Macedonian cry, "Come over and help us."

Yours affectionately

E. SHEPPARD.

The above intelligence is doubly welcome after the sad news from another quarter of a church ceasing to exist. It is both encouraging and remarkable, that no less than four new churches have arisen near the time of the demise of the one to which our Evangelists allude.—May our brother Sheppard, and his little flock, be blessed! D. O.

Western Star, Ohio, Feb. 10th, 1850.

BROTHER OLIPHANT:—May health and the apostolic benediction attend you and yours.

I have long delayed writing to you on account of not being able to obtain a Canada note. The enclosed note is the best I can do for you,—if it will answer your purpose, please give me credit for the fifth volume of the *Witness* for 1850.

The good cause of our blessed Redeemer, is, we trust, gaining ground. I know but little what others are doing, only as I read the accounts published. There have been, I believe, some eighty additions to the cause within the bounds of my labours since the close of our yearly meetings in Sept. To the Lord be all the praise. I am not able to hold meetings of days often. But some others are engaged, and much is being done. The churches also are being strengthened, and we trust are growing in grace and in the knowledge of our Lord and Saviour.

Go on, my brother. Plead the cause of the dear Redeemer, and “when the Chief Shepherd shall appear, you will receive a crown of glory that fadeth not away.”

Yours in the Lord,

A. B. GREEN.

We formerly heard occasionally from our zealous brother A. B. G., but recently the telegraph line seems to have broken at some unfortunate point. Please send yourself, brother Green, over to Oshawa as often as possible in a letter. Stir up others, also, to accompany or follow. In this country we not only “covet” good “gifts,” but good company.

D. O.

✎ The following names and signatures of writers and correspondents we find on and among the pages of vol. 4, and we let them appear as we noted them down in turning the leaves of the volume for the purpose of soliciting all to continue their labours with us for the love of the truth during 1850. Perhaps we may be able to add others to the list before the year closes:—E. Sheppard, J. Buchanan, W. Bradt, A. Clendenan, W. Lamphear, B. Summy, L. Cooley, “A Methodist,” J. Black, R. Royce, W. A. Stephens, J. M. Shepard, J. Ash, “O.,” A. S. Hayden, J. Williams, G. Walkup, J. Menzies, J. Butchart, A. P. Jones, T. Bradt, H. A. Chase, W. W. White, “An Old Samaritan,” T. G. Scott, “Timothy,” W. Trout, “Diffidence,” A. Anderson and J. Kilgour, “A Traveller,” and D. L. L yton. These form a very respectable “cloud of witnesses,” but we fondly hope to have their number increased and their testimony more frequently delivered.

D. O.

TO CORRESPONDENTS.—Several communications are in waiting for next month. We are looking for an increase of correspondence during the present volume.

✎ The Address of the Evangelists to the brotherhood, in this Number, is recommended to the attentive perusal of all the holy brethren.

D. O.