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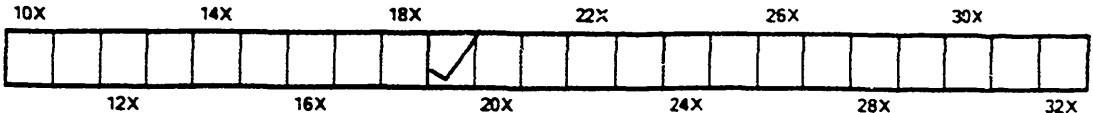
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THE

WITNESS OF TRUTH.

Vol. V.

OSHAWA, JANUARY, 1850.

No. 1.

VOLUME FIVE.

INTRODUCTORY REMARKS.

The fourth volume of the *Witness*, having been so favourably received, and being called upon to continue our efforts in the good work of contending for the faith through the press, we commence the new year with a new volume. Whether the fifth volume will be greater, better, more interesting, more instructive, or edifying than previous volumes, neither its editor nor any of its readers can tell; but one thing is certain—it is commenced with as much earnestness, devotion to the cause, religious zeal, and Christian hope, as any volume that has preceded it. And if the interest which it elicits on the part of readers exceed our expectation in the ratio of our last year's offering, we shall only have disappointment upon disappointment of the most favourable, happy, and welcome character.

As it regards intentions, and all that these intentions either embrace or imply, we cannot promise more for the future than we have performed in the past. Still, we anticipate the fifth to be the best volume, because of increased means to render it so. To say nothing of other sources, the fact that two evangelists will be in actual service in the field of labour during this year, who will furnish reports, share their counsels with the brethren, tender lively exhortations to all concerned; together, probably, with an occasional essay, will greatly enhance the contents of the present volume, and make it abundantly more useful and influential in the divine work of edifying saints and converting the yet unconverted to the right ways of the Lord. Indeed if the spirit already partially developed in past Numbers of this work, showing, by practical fruits, that a goodly few are disposed to labour with us on the pages of the *Witness*, by way of correspondence—if, we say, such a cordial and co-operative spirit continues, and increases, this paper will prosper and succeed to a charm.

But we need unity or co-operation in these four things;—unity of sentiment in the expediency of a periodical organ; unity in contributions with the pen; unity in pecuniary aid; unity in the work of

agency. Nothing is too great to accomplish by a united and energetic people; and by the blessing of the Lord, we shall effect mighty things if we are united together as one man, and add to this oneness a well-tempered zeal. O brethren, shall we—can we—allow political associations, literary clubs, or earthly charitable institutions to outstrip us in fellowship one with another, sympathetic energy, and undivided devotedness to the cause we have espoused?

Let us then prepare in unequivocal earnest for the labours of 1850—the last year of half the nineteenth century from the era that gave us the gospel. There is much to do. The Lord asks all to lend a helping hand. None are exempt from duty. Jesus has no pensioners in his kingdom. Active service is the order of the day where Christ rules. He has made no provision for drones. The “slothful” are “cast out.” To “give all diligence” then, and to “always abound in the work of the Lord,” will not only effect triumphant results for the advancement of heaven’s grand cause, but insure for us who are active the highest happiness and noblest honors for time and eternity.

D. OLIPHANT.

CHRISTIAN DISCRETION.

We copy the following from the “Millennial Harbinger.” It is written by brother Ferguson of Nashville, State of Tennessee. To say that this article is much needed is only to say what will be and must be universally conceded. We commend also the extract from an article copied from “The Christian” by brother W. W. Eaton, which immediately follows this essay on the discretion of Christians. We print these articles in the *Witness*, and may we hope that its readers will imprint them upon their memories?

D. O.

The cause of truth seldom suffers more than from the imprudence and indiscretion of its friends. An intemperate and misdirected zeal, a vain and foolish haughtiness of disposition, and a love of contention for contention sake, do as much effective service in retarding reformation, as is accomplished by all the opposition now arrayed against it. The times call for an analysis and exposure, as well as a remedy for this crying evil. In so far as the following observations may contribute to these ends, they are submitted in the fear of God.

Every Christian should seek to elevate himself above servility to the world. He should not covet its smiles, and he should certainly be superior to its temptations. At the same time he has no right, human or divine, to despise the world. A very important distinction exists between a slavish submission to the opinions and customs of others, and a discreet and judicious behaviour towards them. It is

the difference between wisdom and servility—prudence and meanness—gentleness and timidity—courage and violence. The distinction is as broad as that between virtue and vice. In the one case you treat men with civility and appear before them with good breeding, by which you are enabled according to an immutable law of the social economy, to gain upon their affections and instil into them the principles of your holy profession; by the other, you bow meekly to their weakness and errors, and become lost to yourselves and your principles in conformity to the world. In the one case you become a Jew to make him a Christian; in the other you become a Jew at the expense of your christianity. How forcible is the apostolic teaching and example upon this subject! “For, though I be a freeman, with respect to all; I have made myself a servant that I might gain the more. So, to the Jews, I became a Jew, that I might gain the Jews: to those under the law, (though not under the law,) as under the law, that I might gain those under the law: to those without law, as without law (*not being without law to God, but under a law to Christ,*) that I might gain those that are without law. To the weak, I became as weak, that I might gain the weak. To all, I have become all things, that, by all means, I might save some. Now, this I do for the sake of the gospel, and that I may become a joint partaker of its reward.” 1 Cor. ix. 19, 24. Here is embodied the great principle for which I contend. It is not a sacrifice of truth or even of dignity that christianity requires; but it is a sacrifice of self. By bearing with the mistakes and infirmities of men you may master their errors, dissipate their prejudices, and through patience and a gentle teaching lead them to truth and consistency. The tide of human prejudice, when blown by the winds of passion, always runs high, and threatens a wreck to all who venture upon its turbid waters. The skillful pilot on the bark of truth will prefer to coast along the shore, rather than venture into the bounding channel, as the only course by which he can reach his destination with celerity or safety.

There are men among us, who have so misconceived the Christian spirit, as to think that it is beneath their dignity and the honor of christianity to court the affections of their fellows, by bearing with their prejudices. Such have surely forgotten that Christ and his religion, though holding supreme authority, have ever appeared in the form of a servant. Or they have never understood the power of the principle, which makes him “*greatest who is servant of all.*” Let us ask such, Ought not men to be won to Christ? Can this be effected without engaging their hearts? Are not prudence and wisdom part of Christian character? And upon the score of dignity, which is the most truly dignified, to take so large and comprehensive a view of the designs of the gospel, so as to be able to stoop to human prejudices and infirmities, and thus arrest their false principles and reform their improper practices; or to be puffed up with a self-conceited haughtiness which places the honor of our actions not in doing good, but in contemning and despising all the means of effecting it? The latter

dignity is a narrow insolence! This pride is the pride of Lucifer!—more properly called vanity. This contempt of the world is bigotry, and will destroy whoever possesses it; and so far as he has influence, the good cause with which he stands connected. The experience of all the wise would address all such—

“This pride I know will bring you low;
A thousand times I’ve told you so.”

What a difference between this character and the truly great and magnanimous man! The one is open and free to all—has no good that he would not love to impart. He is ever ready to render an account of his actions; for his character is never more bright than when fully understood. Affable and simple in his manners, he is seldom assailed by the hatred and animosity of the bigoted, the jealousies or suspicions of the ignorant; or, if thus assailed, he rejoices in the future triumph of truth, and shows the true greatness of his character by calmly waiting the sober decision of his assailants. He loves the light and rejoices in it, and fears naught but the danger of offending against truth, the rights of his fellow-men, and the laws of his God. In order to attain to this elevation of character we should remember in our intercourse with men, that our actions are liable to different constructions; that different men look upon them differently; that all men do not reason, and few reason correctly; few discriminate between things that differ; and therefore, we owe it as a duty to truth and to the rights of our neighbour that we so act as to secure our principles against the misapprehensions and consequent perversions of weak minds. It is to this end that our Lord has enjoined—“Be ye wise as serpents and harmless as doves.”

We are called to zeal; and zeal or earnestness of temperament is, without doubt, the greatest of mental accomplishments. He who is without it never effects any thing, unless it be by accident, in which case he deserves and can receive no reward. But zeal illy tempered and mixed with ignorance of human nature, often defeats itself. For example: some men often do and say the things they approve from no higher motive than because others are present who oppose them. They look upon this as devotion to the truth, and to do otherwise would be a desertion of it. The result is, that very truth is brought into reproach and contempt for their zeal in opposition. This is wrong. The motive is low. It is a perverse and uncharitable use of truth. It is causing “*our good to be evil spoken of.*” It is the extreme of dissimulation. The medium, therefore, is the true ground—the medium between a hypocritical dissembling, and an arrogant obstinacy. Any man who sacrifices truth to interest—who basely deserts the cause he approves, will always reproach himself more than the truth he deserts, in the estimation of the world. I never knew an exception to this rule. Our brethren, removing from the west to some of the more fashionable circles of the Union, and where we were known as a religious people only through the misrepresentations of our enemies, have deserted the cause they had espoused. But in all these instances, they have suf-

ferred many of the consequences even in this life. Time-serving has injured them, but the world knows full well what honor and christianity require, and they charge such base treachery upon the Judas who is guilty, rather than upon the cause he abandons. I have from my heart pitied such men. Lost to their own self-respect, deserted by all, even by those whose smiles they have perfidiously courted, ashamed to return to the humble but fearless advocates of their former profession, they are left to callous indifference of heart, or the dreadful corrodings of sorrow and remorse. It is the casting of the thirty pieces of silver, the small reward of their perfidy, at the feet of the priests, to seek forgetfulness in a spiritual suicide. Hence the conduct of such is not so much to be feared. The world knows them, and the world brands them. But in the case of the indiscreet professor, the cause is injured, and the world deceived to believe that his indiscretions are the truths he and his friends advocate.

Are we not warranted, now, in the conclusion, that by the highest authority we are bound carefully to avoid giving needless offence to any man, however weak or sinful he may be, and so far from casting a stumbling-block in the way, we should seek, by all honorable means, the promotion of truth among all ranks and conditions of men? I think I may safely say, this is our solemn duty, enforced by at least three of the most powerful considerations. 1. The justice and respect which we owe to our own character demands it. If our profession suffer by our own imprudence, we must, to some extent, suffer with it. If it is reproached, we are reproached. True, the promotion of our personal reputation should not be the end for which we should either teach or practise christianity. There is a higher and nobler one—one to which, if need be, reputation and life itself should be sacrificed. Still, we should not be insensible to the great amount of good we can effect by a good reputation. Men should not live to eat, yet they must eat to live. He should not labor for the good opinion of men; but certainly we should have such self-respect as to provide against the mistakes and reproaches of men. 2. The love we owe to our neighbors requires it. "Without holiness no man shall see the Lord." If I, by my imprudence, sacrifice the prospective holiness of my fellow man, which I do when I needlessly cause him to reject the truth, I am indirectly the cause of his destruction; and thus, though I may not detract from *his* responsibility, I greatly add to *my* own. Human nature exhibits a most wonderful chain of mutual dependency. No man exists for himself. No man is independent. He cannot be. From this fact all social good flows. "No man liveth to himself, and no man dieth to himself, for whether we live unto the Lord, or whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Let selfishness and ignorance, then, exult in contempt of others, but let us rejoice in giving none offence, "neither to Jew nor Gentile, nor to the church of God, not seeking our own profit but the profit of many, that they may be saved." 1 Cor. x 32, 33. 3. The honor of our profession and our duty to Christ require it. The previous

obligations run into this one. We are commanded to let our light shine before men, that they seeing our good works may be constrained to glorify our Father who is in heaven. We are exhorted to shine as lights in the world, holding forth the word of life. The example of Christ and the Apostles, presented before us for our imitation, enjoins the same thing. They sought not to please themselves. They endured all things that men might obtain the salvation of God with eternal glory. Let us, then, impressed with our duty to God, and animated by the example of our Lord, seek to adorn our holy profession in every circle into which we may be thrown.

J. B. F.

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 "SOUND DOCTRINE."

We have labored long and zealously to explain, establish, and enforce correct views of Faith, Repentance, and Baptism, and the outward order of a New Testament Church; this is well, and these things should have still their share of attention in our meetings and in our publications, but not to the exclusion of those moral precepts; without the practice of which all our professions are as sounding brass or a noisy cymbal. I have often found inattentive hearers when I have endeavored to enforce the necessity of secret prayer; the worship of God in families; more attention to social meetings for prayer, praise, and the study of God's word; more conversation with friends and companions on practical godliness; and the necessity of an entire conformity to all the will of God. Discourses on themes like these have called forth no signs of approbation, while a sermon on some of our distinguishing peculiarities would have been listened to with the most profound attention. Brethren often appear quite surprised that the disobedient do not receive and obey the gospel, while they can let days and weeks pass without spending an entire hour in the prayerful study of God's word. They can find time to visit friends and brethren, to converse on all subjects and on all occasions, but no time to retire to their closets to hold communion with God. These are the pseudo reformers which I fear; men so worldly would sell the cause of God for a morsel of pottage; they soon fall out with their brethren, and a prayerless man you never can fully reconcile to his brother; he becomes wilful, and rather than humble himself before God and his people, he would see the Church of God and his cause scattered to the four winds. All this begins in the neglect, of what are esteemed by too many, small duties. If we would see the cause of truth triumphant, the constant watching over our thoughts, words, and actions must characterize us. Persevering prayer, and the conscientious discharge of the duties we owe to God and man, must be required as proof of the sincerity of our profession. Indeed the whole christian system is only the means!—The end is the formation of a character as near like the great Exemplar as possible. He who is satisfied with his christianity, because he attends regularly upon the ordinances of the gospel in the congregation, and neglects the daily study of God's word, self-examination, and

secret prayer, will find no enjoyment in the social worship of the congregation—the meetings will be irksome—and he will wait for only the semblance of an excuse wholly to leave the Church of the Living God. Suffer then, my brethren, a word of exhortation: “I beseech you by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service; and be not conformed to the world, but be transformed by the renewing of your mind.” Instead of offering yourselves an offering to the world, offer yourselves to God, with hands clean and hearts pure. Instead of leaning towards the world, endeavour every day to become more and more like the Saviour. Be Christians—Disciples of Christ—reformers (of yourselves.) in doctrine, in practice, in thought, in desire, in every thing that ennobles human nature. W. W. E.

### METHODIST SCHISM.

The subjoined extract is from a letter written by a gentleman in Europe. We copy it from the *Observer* of the city of New York:—

D. O.

Anything that promotes or retards the progress of the church towards her spirituality and freedom.—anything in any section thereof, or in Christ's government of the nations bearing thereupon,—is matter of deep and devout interest. It is only now that the proceedings in the Wesleyan body, that seem so ominous of extensive and even vital results to that large and important section of the British Christian community,—have assumed a shape such as can be correctly described, the real state of the case unfolded, and the probable results to both parties in their bearings upon the cause of the spiritual and the free discerned. I give you, therefore, a brief history of the Wesleyan Schism.

I call it *schism*; for it is a division *in* the body,—the *Conference* has indeed expelled the refractory ministers, but they are still Wesleyans, and have no notion of withdrawing from the *Body*. And yet, if ever there was a religious community that might seem to have secured itself against division, the Wesleyan was that one. That the Head of the Papal Church should be expelled by his own subjects, and only restored by foreign bayonets; or that, in the Protestant Episcopal Church, bishop should war with bishop, and dean denounce dean, and rector condemn vicar, and the members of one congregation fly from the ministrations of the pastor of another, as from a poison-scatterer; or that, as is now the case at Bristol, a dissenting minister should lecture on the evils of dissent, were things wonderful enough; but, that the Wesleyan body should now heave from centre to circumference as with the throes of a moral earthquake, is most wonderful of all: what no one expected. The case stands thus. For some half-dozen years past, dissatisfaction, that had for more than the same number of years before, been secretly fermenting in the Wesleyan body, began to display itself. A kind of clerical aristocracy, it was said, had been established



in the Conference, by which all the business was managed ; and neither its pecuniary affairs, nor those of the mission-house were satisfactorily conducted. Ministers, superintendents, stewards, and class-leaders, all grumbled ; but " the knot of magnates " as they are called, continued to act as they chose.

The " Flysheets " then began to be published ; a kind of Methodist " Tracts for the Times," without author's name, printer's name, or any clew to the writers, who yet must, from their intimate and accurate knowledge of what was taking place in the interior management of the Wesleyan body and its mission house have been members ; and a weekly newspaper called the *Wesleyan Times*, whose attacks upon the persons and proceedings of the recognized leaders of Methodism were quite in the " free and easy " style of its great metropolitan prototype. The Conference for a while disregarded all this ; but the effects of accusations, reiterated and unrefuted, began to be felt throughout the Wesleyan body. Distrust took the place of confidence, suspicion succeeded absolute faith, and concord was superseded by division. Then the Conference took up the matter ; pronounced the attacks reckless and malicious calumnies, but did not prove them so, nor refute them ; adopted a course that gave a handle for saying : " The Conference is annoyed, not that what has been said of it is true, but that it has been said at all ; its object is to silence its accusers, not to reform itself." It required a categorical answer to the question, " Are you or are you not the writer of the articles in " the Fly-sheets " and *Wesleyan Times* ! " Treating the articles as criminal, deserving expulsion from the ministry and deprivation of bread, they ask, " Are you the author ? " Thus improving upon the old saw, " Confess *and* be hanged," by substituting, " Confess *or* be hanged : " the punishment being the same in either case ; confess, or confess not, hanged you shall be : something like the course pursued in Scotland under Charles the Second. When acts of overt or constructive treason could not be established, the question was, Do you approve of the Sanquhar Declaration ? Or, Was the killing of Archbishop Sharpe murder ? Answer, or no answer ; it was all the same, you must be hanged.

Messrs. Everett, Dunn, and Griffiths refused to answer, and were expelled ; and they have held meetings in Exeter Hall, London, and in Bristol Manchester, and other large towns ; upwards of forty circuits have " pronounced " their expulsion, as equally at variance with the ancient rules and established usages of Methodism and the principles of the New Testament ; and an organization is widely set on foot for adopting means to bring the proceedings of the Conference into harmony with the principles of civil and religious liberty, and hindering them from pursuing a course of intolerance and exclusiveness, dangerous to the best interests of the connection. The expelled ministers declare, that though Mr. Everett has labored in the ministry 43 years, Mr. Dunn 30, and Mr. Griffith 20 ; though driven from the ministry, excommunicated from the Society, deprived of church privileges, stripped of their income, and thus publicly condemned, neither for preach-

ing false doctrine, nor immoral conduct, nor neglect of ministerial ability, they do not intend to join any other body. They will, they say, embrace all opportunities of preaching the gospel, hold meetings all over the empire to make their case known, encourage officers and members to keep their present relations to Methodism, urge the body to petition Conference to reinstate the Anti-Wesleyan and Anti-Christian law of '35, to conduct its proceedings with open doors, to appoint laymen alone as treasurers of all its funds, to discontinue the present committee, and henceforth to choose the Connexional committees by ballot; to admit the right of the Methodist Societies, in all official meetings, as Leaders, and quarterly meetings, to petition or memorialize Conference on any subject, bearing, in their opinion, on the interests of the Connexion; and to require that a large and independent committee be chosen, for the purpose of investigating the state of the Connexional funds as far back as that committee may deem necessary. From all this it will appear that what these men want, and the thousands upon thousands of their applauders, all over England, is, reform in the administration; and it is not till the next Conference we shall know whether those reforms will be made, the Conference retrace its steps, and these men be restored, that the final effects of the schism shall be seen.

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### THE COMMANDMENTS OF GOD.

*Niagara Falls, 1st October, 1849.*

#### SIN OF DISOBEDIENCE.

"Fear God and keep his commandments, for this is the whole duty of man."

*Eccles. xii : 13.*

For the correct understanding of the term commandments of God, I shall as far as the Lord enables me briefly classify them in the following order. 1st. Those which refer to our duty in adoration and worship of Jehovah, as our Creator, Saviour, Redeemer, Preserver, merciful Benefactor, and to whom we are accountable as to all our thoughts and actions, "in whom we live and move, and from whom we have our being," Acts xvii, 28—"who surroundeth our path and is acquainted with all our ways." Ps. cxxxii, 3. 2nd. As to our views and hopes, as in and to Christ Jesus the Lord and Saviour, and the Holy Spirit. 3d. As to referring to our brethren in Christ, with whom we associate in worship. 4th. As to professing Christians, yet not fully carrying out obedience to the commands of Christ and the apostles, as exemplified in the churches which they established. 5th. As to our intercourse with the world. 6th. As to our families. 7th. As to being obedient to the laws of the government where we dwell. 8th. As to taking part in war, and as to our personal enemies.

The apostle Paul referring to the conduct of the children of Israel, says, 1 Cor. x, 11, "These things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the earth are come." I shall therefore select a few passages from the old'

Testament to show the uniform dealing of God, in reference to every act of disobedience in his people. Gen. ii, 16, 17, "And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." Gen. iii, 4 "And the Serpent said unto the woman, ye shall not surely die, for God doth know, that in the day ye eat thereof, ye shall be as Gods, knowing good and evil." "And the Lord called unto Adam, Hast thou eaten of the tree whereof I commanded thee thou shouldst not eat." "And to the woman he said, I will greatly multiply thy sorrow" &c. Here we see from disobedience the cause of all the misery that prevails upon the earth. This first act of disobedience is the ground of all the evils which have afflicted mankind. It was not an immoral act—not an act of injustice, but the mere eating of the fruit, while there were strong inducements held out to do so, "to be made wise," to become as Gods knowing good and evil; and from this same kind of reasoning, Satan, to this hour, turns millions of professing Christians to disobey the Lord's commands. May the Lord lead all professors to lay it to heart. The great sin of our first Parents consisted in not believing God, regarding his declaration false; in plain language, considering God a liar as to the threatened death.—So does every act of disobedience condemned by God's word partake of the same wful sin. We should bear in mind, that good motives or intentions, sincerity of purpose, or conscience, the common standard pleaded for, which govern many pious people, but unsustained by God's word, and all such plausible grounds, are to be rejected, as such comes from "the spirit that worketh in the children of disobedience," to whom he "appears as an angel of light" through the instrumentality of learned men who profess to make their hearers wise as Gods or Divines.

I shall set forth a few passages as to the obedience enjoined upon the Israelites, and the uniform dealing of God, even toward that favoured people, in consequences of disobedience, that we may be led to repentance for any and every departure from the line set before us under the gospel dispensation.

The Lord says to Isaac, Gen. xxvi, 5, "I will perform the oath which I swore unto Abraham thy father, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws. [here the Lord has reference, not to obedience in some, but in all things, which I pray we all may keep in view.]—The Lord declares to Moses, in reference to the people, Ex. xv, 25, "If thou wilt diligently hearken to the voice of the Lord thy God, give ear to his commandments, and keep all his statutes, I will put none of those curses upon thee." Num. xv, 39, "That you may remember all the commandments of the Lord to do them." Deut. xi, 18, 19, 20, 27, "A blessing if ye will obey, a curse if ye will not obey, the commandments of the Lord your God." Much more to the same effect I omit, trusting that those who fear the Lord will search for their own edification, so that they may be moved to render obedience. The casting off the Israelites, and

the judgments which God inflicted upon them, will be found to have arisen from *disobedience as it respects his worship*, which is not so held forth by the teachers of the present day. The disobedience of Moses in striking the rock, instead of speaking to it, as he had done before to bring water, as also the case of Saul and the people as seen in 1 Samuel, xv, keeping the best of the cattle to sacrifice unto God, clearly establish that good motives are no justification to be pleaded. Repentance, and fleeing to the cross is the only refuge for pardon for our disobedience.

In examining the gospel dispensation, I shall commence with the commission of the Lord to the Apostles, as such is the ground of authority for all that they taught. Matt. xxviii, 18, "All power is given unto me in heaven and 'n earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." See also John xiv, 21, 23; xv, 10; 1 John ii, 3, 4, 5; 2 John 6; 1 Cor. vii, 19. Blessings of obedience, see Acts v, 29, 32; Rom. vi, 17; Phil. i, 2; 1 Pet. i, 22; Heb. v, 9; Luke iii, 20, 21; xi, 27, 28. The consequences of disobedience I shall set forth; but I proceed to show in what way the first converts obeyed, and how they were directed by the Apostles. This we find in the Acts or actions of Apostles, after they were endued with power from on high. We have this set forth in the ii of Acts, 14th to 37th verse; and we find at the 41st verse, "they that gladly received the word were baptized." "And they continued steadfast in the apostles' teaching, fellowship, breaking of bread, and prayers."

Here we see the effect of the Holy Spirit, and that then as now, some reject the obedience the word enjoins. I ask in the fear of the Lord, by whom among professing disciples is this example followed, in strict conformity as set forth? I ask, do those called Baptists act thus? Where is their authority for delay to baptize those who profess to believe? Did Peter and John subject to Quarantine those professing to believe? In the breaking of bread, instead of shewing it forth, or attending to it "on the first day of the week," when it is observed it is generally placed in the back ground when the auditory are gone away. Surely this is not shewing forth the death of Christ as their hope. Many are zealous as to regarding to the Lord's day (for which there is no divine command.) yet the last command of Christ as to remembering his death, is omitted, which forms the ground of all our worship, whether prayer or praise, and was stately observed on every first day of the week by the first churches. Such is now by most professors attended to according to their feelings, and not stately, as practised at first. And so with regard to the fellowship and the reading of the scriptures—no prayers for God's blessing on the fellowship, or for liberality in giving as God has blessed us.

The Saviour sanctioned the reading of the law and the prophets, while to these we have the New Testament. These all being read in regular order by the church, with prayer for the aid of the Holy Spirit,

to open the hearts of all who may hear the word, to attend to the teaching, and to bless the word throughout the earth, such acknowledgement of dependence on God, with attention thereto by the Church—the whole counsel of God is brought to view. In many churches assuming great respect for the Bible, many portions of it never come before the church, preaching having assumed the chief place in the professing world, which is intended for the unconverted.

The ordinances and exhortations as to duties and obedience are for the members of the church. The Apostolic order is subverted, so that the *all things* enjoined to be attended to, in order to secure the Lord being with the church, are now disregarded, and the commands of men in *some things* take the place of the order established at Pentecost. The mode of admitting members to the churches, is according to an order established by each community—the children of the members are generally regarded as disciples without any reference to conversion. The Saviour in teaching Nicodemus, shews that no title to heaven is derived from parents. (Jno. iii.) Abraham's fleshly seed had no claim to a spiritual character. To this hour they remain among the most depraved of mankind. The awful idea of regeneration being effected by sprinkling a little water on a babe incapable of faith, blessed be God, is exciting much attention of late, and as light is drawn from the scriptures, this, with other errors, will pass away.

The setting of churches in order, is now, and long has been in conformity to rules and regulations of the different denominations, into which the profession is lamentably divided, while in few, if any, the scriptural order as to elders, overseers, or bishops is attended or referred to. The apostle sent Timothy to "set in order the things that were wanting" in the churches, and ordain *elders* (not *one*)\* in every church, distinctly setting forth the character to be appointed. The appointment of deacons also is set forth.

I cannot omit noticing the course pursued by that numerous Body which has arisen in my day, namely, the Methodists, that as respects elders, pastors, or teachers, such are not chosen by the members, but an order of men styled the Conference take the whole authority into their hands; and notwithstanding the zeal displayed, none others omit more of the institutions practised by the churches which were in Judea, set in order by the Apostles. Zeal and numbers are no evidence of God's favour. The present day furnishes melancholy proof of this. Indeed the blessed Saviour teaches that the favour of the world should make us fear.

The following passages shew what was attended to under the order of the Apostles, some of which already referred to. 1st. Baptism upon belief, Acts ii, 37, 38, 39, 40, 41—43; case of Paul, Acts ix, 18; the eunuch, Acts viii, 38—x, 48; Lydia and the Jailor, Acts xvi, 14, 15. 2nd. Breaking of bread is held forth as the chief cause of meeting on

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\* One is to be accepted if none others have the qualifications, and others as their gifts point them out; but the church is not fully set in order without elders and deacons.

the first day of the week, and assuredly if Christ crucified and rising from the dead is not the ground of all our meetings, they are vain. There is no way to the Father but by the Son. 3d. The fellowship or collection for poor saints was on the first day of the week, 1 Cor. xvi, 1, 2. 4th. Disciplining, already referred to, 1 Cor. v. And we see pardon was extended to the subject of it upon repentance. 2 Cor. ii. 5th. Fasting was also attended to in the first churches. Matt. xvii, 21. Also Acts xiii we see it was part of their ministration; also or ordaining elders, Acts xiv, 23. Under all seasons of affliction it was resorted to, and never failed to minister consolation. We see the honorable mention of Anna (Luke ii, 37) as to fasting and prayer.—6th. Liberality is an essential feature of Christian duty, 2 Cor. viii, 2, 3, 10, 13; ix, 7, 13. Rom. xii, 8, 13. Ep. iv, 28. 1 Timothy viii, 6, 18. 7th. How brethren should act toward each other. The xviii of Matt. is a course rarely regarded, while I question if it ever failed when attended to with prayer, taken in connexion with the teaching of the Lord Matt v, 23, 24.

In the present day, we see the spread of Arian and other sentiments, as to the divinity of our Lord. It is all important to believe the declaration in the scriptures on the subject of the Divine character of the Saviour, as any definition within the compass of human nature is not to be looked for. The blessed Saviour, so zealous to honor his Father before the Jews who professed to do so, speaks in various places of their oneness. I add a few passages, while I intreat all to read, and avoid all controversy with those who do not "honor the Son as they honor the Father." See Jno. v, 37; 1 Tim. iii, 6; 1 Jno. ii, 23.

From a number of passages we see the responsibility of parents as to training their children in the nurture and admonition of the Lord. In 2 Timothy iii, 15 we see that Paul refers to Timothy's teaching, and "that from a child he had known the holy scriptures, which are able to make wise unto salvation." In the 1st chapt. the apostle refers to his grandmother and mother. As I deem this a most important matter, for all professing parents, the following points are submitted to them. 1st. What has been the chief object of all their teaching as it respects their children? 2nd. What course have they pursued? 3d. What expenditure of time and money have they devoted to instruct their children, to make them wise, as to the world? The apostle states the scriptures are effectual to make wise unto salvation, under, it is fairly inferred, the guidance of parents; but who among professors act thus? Instead of the scriptures they sometimes refer to catechisms and questions of human contrivance, setting at naught the apostle's teaching.

As to taking part in war, the follower of Jesus has nothing in common with those that do so. If the law will not protect him where he lives, let him remove to where such is to be found. Nothing can justify a Christian to take the life of his fellow man to promote the interests or gratify the ambition of others, as is the ground of all wars. As to our personal enemies, even those who have persecuted and done

violence, we are fully instructed how to act to them Luke vi, 26—39 : Rom. xii, 19, 20. We are told in Ps. ciii, "The Lord will execute righteous judgment for all that are oppressed;" wherefore all the cruelty practiced on earth, God will punish in his own way and time. Those tyrannical despots over kingdoms, as well as their cruel conduct to individuals, God in his own time and way will punish. The Christian therefore refers all to God.

J. BUCHANAN.

The preceding, in connexion with what appeared under the head of UNION MEETING last month, was written both for the *Witness* and for printing separately in tract form. The essay, as a whole, merits a due share of consideration. Like every honest man and truth-loving professor, the writer of the above expresses himself frankly, and offers his sentiments for approval or criticism. Any of our correspondents, therefore, who approve not of everything advanced, are at liberty to respond. A "Thus saith the Lord" or "The mind of the Spirit," settles all controversies with brother James Buchanan of Niagara Falls. An excellent article on MEMORY AND CONSCIENCE, from the same pen, will appear in our next.—We are requested to say, that those who desire to correspond in reference to the Union Meeting at Buffalo, will please write by the 1st of April.

D. O.

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## POPULAR CHRISTIANITY—OR

THE CHRISTIAN RELIGION COUNTERFEITED.

No. I.

For any of the unlettered Galileans who left their homes and their handicraft to travel and tell the story of an almost friendless Jew who was hung upon a cross by the combined jealousy of a haughty priesthood and the servile timidity of a foreign governor—for any of these poor, penniless, unpopular, and seemingly powerless preachers to have looked into future centuries with the eye of fancy, and even to have whispered to their nearest confidants that the crucified Jesus whom they preached and the unattractive christianity they proclaimed, would become popular and receive the countenance of the learned, the great, the honorable, and the wise of this world, their imaginative prediction would have been regarded as a silly dream and a baseless vision.

To follow the original heralds of the gospel—to listen to their rehearsal of simple facts about a Nazarene dead and living—to see the rage of some, the haughtiness of others, and the indifference of the

many on hearing the new tidings—to look, after a time, at the church, and find its chief members in exile or in chains, and its apostles martyred—what, let us inquire, could be seen among these original developments to warrant even the most distant idea that christianity would one day be popular among the people?

The “heathen raged” and all the wisdom of this world was arrayed against Christ and his church when christianity first appeared. Governors, kings, and emperors hastened by fire and sword to relieve the world of the Christian name and cause. Who could then have supposed that the time would come when the rulers of the nations would take the church into their embrace, and legislate an alliance between the laws of the state and the laws of the kingdom of heaven? Never, perhaps, was there so thorough a change and so great a change effected. Christianity, commencing with a mocked, scourged, buffeted, insulted, condemned, crucified Jesus, deridingly suspended on Calvary between two of the basest criminals—christianity, starting from this low point, ascends thrones, revels in palaces, and dictates to all the world! Behold the change!! Was it ever surpassed? Was it ever equalled?

Kings and emperors, nobles and peers of the realm, could soon make the Christian religion popular; and among these dignitaries was the place for the popularity of christianity to begin. If the chief ruler of the nation was converted to the doctrine of the cross, who of his subjects could think it mean or degrading to become a convert? If the ministers of the state embraced the despised heresy of the gospel, what species of reasoning would be able to show that minor officers and the common people would disgrace their standing or sully their honor by paying a like regard to the claims of the divine message? Could it be dishonorable for the lowest to follow the example of the highest and most honorable of the nation?—! He is neither a philosopher nor a shrewd observer who doubts the almost magical influence exercised over the common mind by those who are high in authority. Manners, customs, dress, fashions, gestures, modes of address, and civil and religious sentiment, in high places, will be imitated by those in middle and downward circles. This is human nature—it is fact—it is history.

But the pride of kings, the craft of statesmen, and the divine humility and purity of the gospel, produced a most opposite, dissimilar, and singular mixture. It was now that christianity was wholly stripped of its original grandeur and glory. The religion of heaven, in this combination, was forced to yield to the paganism, priestism, and



nationalism of the times; and the confusion spreads and increases until a pope is born, and the heathenized Christian church triumphs and rejoices under the authority of an earthly Head! But christianity was entangled with the corruptions of full six centuries when this heaven-daring event transpired, and many a popular sin and many a fashionable vice had been committed in the name of the Christian religion between the time when the unassuming apostles began their labours and the period that a Roman Pontiff ascended a newly created throne to execute at one and the same time the laws of heaven and earth. But the mitre and the crown upon the same head was the perfection of popular christianity in the seventh century, and at once the safeguard and the example of religious popularity for all coming time till popes and priests were numbered with Pharaoh's host, and a return to the pure oracles swept away the whole refuge and remnant of delusion.

Christianity, like its author, was betrayed. It fell, too, into the hands of sinners. The pomp, the glitter, the parade that attended, served but to hide the betrayal from the common gaze. Every elevation of the doctrine of the cross by human power was deeper degradation. It was friendless in splendid palaces, and doubly destitute through the assistance of the noble and the great of the present world. Alas! Christ and his inspired servants the apostles were forgotten, and the kingly Bishop of Rome and his cardinals and chief priests reigned and triumphed.

God, however, even in these dark days, left not himself without witness. Faith was found upon the earth. Jesus still had followers. Of the popular party they were not, in the world's eye, though altogether popular and great favourites in heaven. The world loved its own, and heaven too loved its own. They walked by faith. They kept their eye on Jesus. Their motto was—"The friendship of the world is enmity with God" Popularity they left to others, and the Son of God, crucified and glorified, was their all and all. Into another world they looked for their applause, and waited in the "patience of hope" for the "reward of righteousness." May we not add, "this is the victory that overcometh the world."

But the Roman emporium continued, and popular christianity flourished. Rites and ceremonies were authorized carrying with them the highest touch of fashion and human splendor. The old pathway, so narrow and ungentle, was abandoned. A new pavement to heaven was made, and Rome's chief ecclesiastic, the pope, stood at the first and principal entrance-gate. He kept the keys. The entrance fee too,

was his. The money kept up the fashions, and the fashions kept up the money. They worked together admirably. So well did the system prosper, that, in due time, a flourishing trade was sanctioned, set on foot, and carried into successful operation by the new Head of the Church, granting license to commit sins for a stipulated price! Such was the crowning ornament of popular christianity for many a long year preceding the Lutheran reformation.—But here we shall invite the reader to a brief pause.

D. OLIPHANT.

### WESLEYAN CONFERENCE IN CANADA.

TO THE MEMBERS & ADHERENTS OF THE WESLEYAN METHODIST CHURCH.

DEAR FRIENDS:

The union was carried by fraud and intimidation; what was wanting in the one was made up by the other. The people were first cajoled, and then if not obedient were admonished either to submit or to leave the connexion, while the preachers were assailed with arguments which left them no alternative but to succumb to the course of events. They were not prepared to abandon Methodism, and they were not able to save it from the infliction of the union, by reason of a want of co-operation among themselves, the central power rendering that impracticable.

A body of Christians numbering twenty four thousand Church members, beside numerous adherents, and one hundred and fifty ministers, was seen bowing implicitly yet unwillingly to the dictation of a few men who were directing them in a course the very opposite to that in which they had formerly trod, and who, in spite of all their murmurings, turned them about and placed them where they intended. And while this was doing, many of their fellow-christians of other communions, were looking on in astonishment and wondering where the spirit of independence had gone, which in 1840, electrified the whole connexion, and raised such a noble barrier against the pretensions and aggressions of the Church and State English Methodist Missionaries. And well might they wonder, for if any one in 1840 had predicted the union of 1847, he would have been universally scouted as a false prophet, and especially if he had prophesied that it would be commenced and carried by the men who in 1840, were so jealous of popular rights, so much alive to the honor of the Body, and so much opposed to the British Conference. In view of the events of past years, you may well say "cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of."

Your great error, Dear Friends, has been that you have trusted in men, and have not considered the principles of your religious system. You have overlooked the great and profound truth, that systems make their men, and expected to find every thing that is good and great in your ministers because of the sacredness of their office, and the extent of their professions. But man is, to a great extent, the creature of circumstances, and is ever found more or less influenced thereby; and

no position in life and no amount of piety, can altogether prevent the exhibition in the life of that moulding influence which the peculiar principles of a system in which his interests are involved, has exerted on his mind. Hence the importance of right systems of government in civil and ecclesiastical affairs, which shall secure to the governed their just rights, and restrain within proper bounds, the power of the rulers. It betrays a gross ignorance of human nature, to expect from any system other than its legitimate fruits, which in a despotic and irresponsible form of government, are pride, intolerance, and persecution.

The Methodist Conferential system is as complete an oligarchy as the world ever saw; a little junta of the ministers rule with an absolute sway the other ministers and the membership. In it the preachers are everything and the people nothing, and in the Conference the great body of the preachers are cyphers, while the leaders are the embodiment of the legislative and executive functions. There all the vices connected with power luxuriate, free from popular checks and an abhorred responsibility. The most pious of the ministers are they who shun conferential proceedings, and in their several fields of labour fulfil their ministry; but even they are not free from the polluting influence of their system. They have to serve two masters—to carry out conference measures at all hazards, and to reconcile them to the people by the best possible means.—The conference they must obey, and the people they cannot afford to offend from whom the supplies come. In this unhappy position is the Methodist Minister placed, and in endeavouring to please two discordant parties, he is obliged to pursue a course of duplicity to the people which is too easily justified by the consideration that it is for the welfare of Methodism. Often is the term Jesuit applied to the minister when the deception is discovered, but the people see only the one side. The conference policy is behind the screen invisible, and all the blame is laid on the minister, when the greater part is justly chargeable to the system which he has been constitutionally fulfilling.

Woe to that minister, who in any matter in which there is a difference of opinion between the conference and the people, fails to evince the needed managing tact, to bring the people to the will of their superiors—and very few of them refuse to do THEIR DUTY. They say that Methodism has been a great blessing to the world, and this will tend to its conservation.—“They do evil that good may come.” A circumstance came to light at the time of the union, worthy of notice; a chairman of a District (who was the only one among his brethren opposed to it) in reporting to the Conference the state of his District out of fifteen circuits returned twelve as adverse to the measure. This occasioned some surprise, inasmuch as the proportion in the other districts was the other way. He had followed the convictions of his mind in laying the case before his quarterly meeting, and the result was unfavourable to the union:—but that Minister is not now a chairman of a District—he was weighed in the Conference scales and found wanting.

The bondage of the people is seen in the total want of any constitutional means for the remedying of abuses. &c. In the societies, the Superintendent Minister has the initiation in the appointment of the stewards and leaders. No one can gain admission into the leaders and quarterly meetings, who is not proposed for office by the presiding Minister, and *no measure* can be introduced for discussion in these meetings without his consent. If any attempt is made to do so against his will, he has only to leave the meeting and it is dissolved—no act being lawful without his presence in the meeting as its chairman. If a meeting should, after he has left, choose a chairman from among themselves, and pass resolutions, these would be considered as void of all authority, being the acts of an *unauthorized* assembly. At the time of the union, a minister was severely rated by one high in authority for having *allowed* his quarterly meeting to pass resolutions unfavorable to the union. He pleaded the strong feeling that existed against the measure: that he did all he could to remove it, but found it impossible. He was asked "who was chairman of the meeting?" he answered that he was; then, was the prompt and decisive rejoinder made, *you* sir, introduced the resolutions. Is it not evident that since the official members of the societies have no power to originate even a recommendation to the Conference for the amendment of a wrong, without the consent of the chairman of the meeting and as he is forbid to encourage even the discussion of any thing opposed to the Methodist system, or the Conference measures, that they have no constitutional remedies to employ, and that the evils must remain until it please the conference in its wisdom to examine them. Where shall we find an analogous case of such a system of government in the civil world? not in the old family compact; that was freedom itself compared to it.—There was the free House of Assembly to raise its voice and thunder forth its remonstrances against the corrupt legislative and executive councils. We must go to the old despotic governments of Europe, and where you find a people crushed under the iron rod of oppression, and no constitutional means for their relief; where you find the rulers entrenched by high prerogatives, wielding their power for their own selfish ends, and no check to restrain them; there you will perceive the resemblance in civil affairs to the Methodist polity in ecclesiastical matters.

Methodists examine your church polity; think not so much of the men as of the *system*, assured that the leading men will bear *its* impress in their motives, purposes, and acts. Inquire if it is in accordance with the New Testament. Have done with expediency and bring it to the word of God, fully convinced that nothing will stand the test, but that which is divine in its origin.

I am, dear friends,

Faithfully yours,

THOS. RATTRAY.

Hamilton, 20th Oct., 1849.



## THE BAPTISTS AND DISCIPLES.

THE POSITION THEY OCCUPY.

REJOINDER.

ELDER OLIPHANT: SIR:—I am in receipt of No 12, Vol iv, of the *Witness* and what you have written in this and the foregoing numbers of your periodical I have read. When you projected the plan of publishing the doctrinal views &c of the disciples in *your own organ*, and submitted the same to me for sanction, I did not object to your pursuing that course: but at that time I was not aware that your object in so doing was two fold:—viz. the advocacy of your own views (purely apostolical!!) and a design to hold up the Baptist denomination in the unfavourable and invidious light in which you have done. The first of these I understood to be your object, not the second; and had you “kept to your text,” I might and undoubtedly would have viewed your “pious performance” in a light very different from what I now do.

In acceding to your arrangement I pledged myself to no positive reply, save that to which it might in my judgment be entitled. All the reply I now feel called upon to make is here contained. Were I to give a reply to the whole of your letters, it would involve us in a controversy which would be unpleasant to me in the extreme, and unprofitable to both. From what I know of your debating with Universalist champions &c, I should be inclined to argue that you *loved controversy* I do not. I am a man of peace. Every where—at all times—with all men—do I wish to cultivate it, but especially with brethren. Besides, were I so inclined, the nature of my engagements forbids it. I am not so much a polemical writer as a humble worker in my Master's vineyard. My time is fully occupied in the discharge of the duties I owe to my God, the church, and the world.

My feelings are easily wounded, and I am sorry to say that in the perusal of your letters this has frequently been the case. I am now commencing a protracted meeting (  Not distracted  ) and I cannot and will not allow myself to be called off from my work by any object of minor importance. “Woe is me if I preach not the gospel.” “I am doing a great work so that I cannot come down; why should the work cease while I leave it and come down to you” Neh. vi. 3. Meanwhile, I would observe that after reading your epistles carefully, my mind is not in any degree enlightened. Before your verbose productions appeared in your columns, I was aware of the meaning of term *Baptist*!—that the apostles did not require of a convert desiring admission to church fellowship a “*Christian Experience*” (a charge falsely made against the Baptists)—that the church of Rome has persecuted and killed the Saints of God in by-gone ages!—that “sectarianism is not in the Bible but out of it!”—that “conversion is a new creation,” and some score other truths of a kindred cast: but I am grieved, and that deeply, that a minister of Christ who talks so confidently and exultingly of standing on ground “far above the peaks and pillars of partyism,” should be so far carried away by party zeal in its unloveliest form as to traduce and scandalize those whom he cannot but regard as brethren. *O pudor.*

Traducing and scandalizing may seem hard terms, but sir they are just. Your harsh and uncouth expressions evince it; here are a few of them to review:—"You Baptists," "hard-shell Baptists,"—"pliant professors, zig-zag in their reasoning," "unscrupulous fold-keepers," "twenty-eight thousand Baptists of Canada quarrelling and splitting into distinct fellowship on account of the Roman rigidity of some, and the waywardness and looseness of others."—"Baptist conversions not unfrequently effected independently of the gospel."—(Who made thee a judge? and "who art thou that judgest another?") Revival meetings you stigmatize as "places full of noisy tumult and behalism."—"rare specimens of praying, crying, groaning, shrieking, jerking, tumbling, and swooning," &c. &c. (you might with equal propriety have added "scratching and biting" as a climax to render the figure complete.) The last is a perfect caricature of protracted meetings as by us conducted. I can truly and unblushingly say, that I have NEVER seen any of this "jerking, tumbling, swooning" or their kindred qualities.

Than the above, therefore, nothing; so far as my experience and that of thousands of others goes, could be more libelously false. That there may have been, once on a time, some things done in some certain place not comporting with the law of order, I would not pretend to gainsay, but is it fair or just, I ask, to charge the many with the acts of the few. The invidious comparisons drawn by you between the disciples and the "excellent spirits," as you tauntingly call us, I shall pass over in sorrow and silence, only hoping that all your conversions may be wrought by the gospel alone, and that when brought to the test the Campbellite Bible may be found to want as little as the Baptist Bible (which will not be the case till Mr Campbell restores to his New Testament 1st John v. 7, which he has expunged.) Your strain of writing throughout shows that you regard the Disciples as perfect models! unparalleled and unmatched!! and so it may be, and if so, I can only exclaim: "No doubt ye are the men, and wisdom shall die with you."

Fraternally, Yours,

THOS. L. DAVIDSON.

Markham, Jan. 12th, 1850.

R E S P O N S E .

ELDER DAVIDSON: DEAR SIR:—I embrace a moment of leisure to make a few observations upon your letter of the 12th inst. Please, in the first place, accept my thanks, in having, amid many and pressing engagements, written in reply to the six letters I addressed to you; and in tendering this tribute of gratitude, permit me, in the best of good feeling, to offer a reflection or two upon what you have been pleased to communicate.

Your letter is considered by me, and will be regarded by others, as your best effort—an approved rejoinder to all that I have written.—This, doubtless, was not, on your part, intended; but it is so interpreted;

and will be so interpreted until better reasons are adduced for thinking and judging otherwise. To think, friend Davidson, that you have a whole armoury of arguments against the propositions, facts, and proofs contained in my letters, and that you withhold them when you have the fullest liberty to utter, illustrate, and enforce them through the same "organ" used by me, especially when you perceive the necessity of defending the Baptists from what is, according to your own words, "libelously false"; I say, my dear sir, to think you have the power and not the will to defend your brotherhood and to maintain truth against my error, is wholly inconceivable upon any principle, human or divine.

Want of time, and want of inclination, to engage in controversy, are standing apologies that the readers of the *Witness*, both Baptists and Disciples, know well how to explain. The pious Roman has no time, and not the least shade of a disposition, to converse with a protestant upon existing differences; the good Episcopalian has too many engagements, and a corresponding want of will, to speak with a Methodist or Congregationalist upon their respective views; the Congregationalist seldom has time, and never inclination, to enter into conversation with a Baptist concerning baptism or regeneration. But I have always found that the Papist had plenty of time, and abundance of will, to speak unfairly and uncandidly of the protestant; the Episcopalian finds opportunity, privately, or perhaps in the pulpit, to declaim against the Methodist and Dissenter; the Methodist does not often lose an occasion of disproving what he is assured he can disprove; and the Baptist, so far as I have observed, also acts upon this general and almost universal principle of arguing against what he finds himself able to refute. Whether any of these remarks apply to the case before me, I leave others to judge; but I incline to the conclusion that you decline a more elaborate answer to my letters because you mentally and religiously feel that the positions they embrace are not easily handled.

I appreciate what you say about my love of controversy and your love of peace. My love of controversy is well known. I love it the same as I love duty. When invited to a community where the truth is opposed, and when specially requested to contend for the truth against errorists of any or of every class, Universalist or Partialist, I am free to say that I shall make myself guilty of listening practically to the words of an inspired man, viz. to "earnestly contend for the faith formerly delivered to the saints." The Prince of Peace himself, in one sense, he tells us, "came not to bring peace, but a sword"; and if my friend Davidson is so much of a friend of peace as not to wield the Saviour's sword, or the "sword of the Spirit," I will neither envy nor disturb his love of peace.

In the letters that I have written, it is gratifying to say, have been extensively read, not to say highly approved, as I have evidence from all points of the compass to show; and the discovery that the readers of these letters will now make, that you are too fond of peace, and too much engaged, to respond to them; will, I doubt not, bring them still

more into honorable notice. No one, so far as known to me, has discovered a two fold object in them excepting yourself, seeing it was my purpose carefully to abstain from all personalities, and only to speak of Baptist views and practice either to prove or to illustrate the contrast existing between us, or which is the same thing, "the position we occupy." To you personally I am unconscious of having shown anything saving continued respect, and to the Baptists as a body I cannot at present call to remembrance that I have exhibited stronger disapproval or offered severer reproof than has been on some other occasions administered to the brotherhood with which I associate, according to the proportion of delinquency or deficiency I found in them. And as it respects the "harsh and unbecoming expressions" of which you speak, and my "party zeal in its unloveliest form," I have no objections to allow every reader to judge for himself whether you have shown me "a more excellent way." My apology for you, however, is, that you found it much easier and hence more expedient to divert attention to my manner and "strain of writing," than to take up a single point of difference between the Baptists and Disciples, and show that the Baptists are right and the Disciples in error. Had it been my design "to hold up the Baptist denomination in an unfavourable and invidious light," I could have produced a full supply of facts directly to the point connected with my own "experience." Although my father was a Baptist some twenty or twenty five years, and always esteemed and welcomed among the Baptists long after he became a Disciple, and although I was religiously educated in a church in which Baptists, in their travels, freely and frequently attended, years after the church was in nature and character Disciple, yet I am compelled to say that I have never been so ungenerously, discourteously, and disdainfully treated by any body of people, professors or non-professors, as I have been treated by the Baptists. Upon the principle, therefore, that I had designed to "traduce and scandalize" them, I would have taken other means than the statement of what they publicly hold, teach, and exhibit as a denomination, "known and read of all men."

Once more upon this topic. It is not for me to say what my friend Davidson can do, but as for myself, I only know and can only be taught differences by contrast. All that I know of God and Satan, of heaven and earth, a saint and a sinner, a Jew and a Gentile, a believer and an infidel, a catholic and a protestant, a churchman and a dissenter, a Baptist and a Disciple, is by contrast; and Paul himself could not contrast the law and the gospel without speaking of both; and therefore in speaking to a Baptist concerning the Disciples, I have felt and still feel, more than justified in having spoken plainly of Baptist sentiment, order, and practice. Any misrepresentation may always find a remedy, from the fact that the pages of the *Witness* are ever open, not only to you and all Baptists, but to all who can speak with the pen on any topic connected with the Christian religion.

Permit me to say before drawing to a conclusion, that it has been hinted that you were to receive instructions from some high in authori-



ty to the effect that it would be wisdom not to attempt a regular reply to the letters I have written, lest the Baptist cause should suffer in the review. Whether the 'high priests' have been thus successful in marshalling their "lay brethren" and "lower officers" into obedience so pliant as this would indicate, I am not able to tell, and not willing to believe; but if so, it is certain that the Baptists in Canada have lost much of the noble independence they possessed less than half a score years ago. I shall cherish the hope that the Baptists stand upon loftier ground; for though they have long since regarded me as a "cast away," my charity is so flexible that I take the liberty of returning love for their hatred of me, and hope to disappoint a number of them by meeting them in heaven!

The "Campbellite Bible" is a book worthy of some notice. This must be a volume not generally known, and I have a little curiosity to be introduced to it, as I am sufficiently Athenian to make inquiry into what is new. Will you favour me by revealing the secret where this novel work is to be procured? Can it be found among the "New Books Received at the Regular Baptist Book Depository, Ridout Street, London, C. W.," advertised in a Baptist paper? If so, please forward a copy to this office, and I will forward the price! But I opine that I know what you mean; and whether you "speak the truth in love," or display "party zeal in its unloveliest form" when referring to what you are pleased to designate a "Campbellite Bible," is not for me to decide. I presume you have reference to a new translation of the New Testament by three European Doctors, printed, published, and recommended by Alexander Campbell, president of Bethany College, Virginia. If then you refer to Mr. A. Campbell of Bethany, as the author of a new Bible, it is necessary for me to say, in simple terms, that what you allege may be registered among the things not true. I am somewhat personally acquainted with Mr. A. Campbell, having been on several occasions at his residence, and esteeming him as a gentleman, a scholar, a Christian, and a humble advocate of religious reform, it would be tantamount to admitting that you have spoken what is true of him were I to pass your remarks in silence. I say not, friend Davidson, that you have manufactured what is untrue; for I have a higher opinion of you; but you have received from others what is as contrary to truth as the affirmation of the Jewish doctors to Jesus when they said he was a Samaritan and had a demon.

I am happy to inform you that the cause of truth, notwithstanding all the opposition it meets, is on the advance. Scores of former Baptists are now with us pleading for the teaching of the apostles, apart from all human admixture. The taciturn policy of "letting us alone" in public, saving a little pulpit declamation, nor the private and oft-repeated allegations that our gospel is devoid of the spirit and that our own works merit eternal life, can prevent men of an independent mind from candidly examining our views and judging for themselves. To prove all things, and hold fast that which is good, has not, with such, become out of date.

That you, my friend, with whom now I part having none other feelings than these of good will, may increase in candor, Christian love, truth's freedom, and in all the graces of the Holy Spirit, is the unfeigned prayer of

Jan. 24th.

Yours sincerely, D. OLIPHANT.