

WITNESS OF TRUTH.

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NATURE AND GRACE.

No. 1.

THERE are two extremes into which mankind have fallen, both of which are repugnant to Scripture and common sense. One class of men deny miracles,—admit nothing supernatural,—but assert that the laws of nature are fixed and immutable,—that there never has been and never can be any deviation from their regular course. Another class, not so incredulous, while they admit the great truth that God has deviated from the fixed laws of nature for good and wise purposes, also believe and assert that the *direct*, *peculiar*, and *miraculous* power of God is still exercised in the physical and spiritual worlds. The first are deistical, the second superstitious. The former believe too little, the latter too much.

Of the necessity of revelation, and the necessity of miracles, (“the sign manual of heaven,”) in attestation of its authenticity, I need not now write. Let it suffice to say, that without miracles there could be no revelation; without revelation there could be no moral law; without the moral law there could be no morality; and without morality there could be no happiness, order, or peace amongst men.

As soon as the Christian religion was authenticated by miracles and made *credible* by the faithful testimony of many witnesses, and the “many infallible proofs” were given,—it became an *established system*. And as there is now existing a system of nature with its laws and order; so also there is now existing a *system of grace* with its laws and order.

The acorn produces the sapling, and the sapling produces the oak; without the acorn there could be no sapling—without the sapling no full grown oak. Faith comes by hearing, and hearing by the word of God,* and obedience springs from faith.† Without the hearing of the word there could be no faith—without faith there could be no obedience.‡

There was a magnificent display of the divine energy and wondrous power in first creating the means of vegetation, and ordaining the existing plan of re-production; yet it would be derogatory to the

* Romans xx. 17. † James ii. 18. ‡ Heb. xi. 6.

divine wisdom to assert that it is necessary that every seed should come *immediately* from God's hand, that the sun should arise by his *direct* power, and the rain descend from *newly-contrived* sources.

Infinite love, infinite condescension and grace are displayed in the Christian salvation: wisdom in its contrivance, and power in its accomplishment: yet it would be detracting from the glory of him "who is wonderful in counsel, and excellent in working," to affirm that every sinner must be converted by an *immediate* and *peculiar* revelation. There is a general, established provision made in nature for the working of the natural laws and the production of natural phenomena. There is also a general, established provision made in grace for the working of the spiritual laws and the reception of the gospel among men. Both are *finished* systems; both are *perfect* systems.

But it may be objected there were miraculous conversions in the apostles' day, and why not now? Paul was arrested by the immediate interference of God when on the way to Damascus, and was miraculously converted. The Philippian jailor was alarmed by the immediate power of God shaking the prison, and led to cry out "What shall I do to be saved?" by the direct interposition of his providence. Why then should not men at the present time be converted by *special* means? I answer: Once, in the course of the divine government, the children of Israel were commanded to pass through the wilderness to possess the promised land. They could not cultivate the ground and make use of the natural means to obtain bread,—therefore it was necessary either that the appetite should be miraculously suspended, or bread miraculously supplied. God rained down bread from heaven. But no sooner were they in possession of the "land" than they were left to obtain bread by making use of the natural means. Paul was converted for a special purpose, at a time when the evidences of the Christian system were not fully consummated. The prison was shaken for the deliverance of Paul and Silas, whose labours were particularly needed to establish the truth. And they who wait to be converted as Paul was converted, may also wait to be fed as the Israelites were fed; but in both cases their expectations will be cut off. They will die unconverted; they will starve for want of bread.

EDMUND SHEPPARD.

South Dorchester, Jan'y 1st, 1840.

CHAPTER ON CORRUPT COMMUNION.

From a Work on Church Order,—by JAMES BUCHANAN,—late Her Majesty's Consul at New York.

THE scriptural grounds taken by the clergy of the Church of England, Scotland, and other communities which do not exercise discipline in accordance with the word of God, rest chiefly on erroneous views of the parable of the tares in the 13th of Matthew, and the 3d of i. Cor. In the latter, men are represented as building on Christ the foundation, gold, silver, precious stones, wood, hay, stubble—and that the fire shall try every man's work, of what kind it is. "If any man's work

abide, which he has built thereupon, he shall receive a reward. If any man's work is burned he shall suffer loss, but he himself shall be saved, yet as by fire." As to the parable of the tares—when they appeared, the servants of the householder asked, would they not weed them out. He in reply stated, an enemy hath sown the tares, let them grow to the time of harvest, and then the reapers shall gather out the tares and bind them for burning. At the 36th verse, the disciples requested an explanation of the parable of the tares. The Lord thereupon states, "the field is the world, the good seed the children of the kingdom, the tares the children of the evil one, the enemy who sowed them is the devil, the harvest the end of the world, and the reapers are the angels—as therefore the tares are gathered and burnt, so shall it be at the end of this world—then shall the righteous shine as the sun in the kingdom of their father."

The Lord Jesus plainly has in view the whole world, and so states it, but the advocates of corrupt communion say no, not the world, it is the church, and the good and bad are to grow and remain therein, without separation, until the end. One moment's reflection as to the characters which constitute a church in accordance with scripture would condemn any such conclusion, but upon what principle are all the exhortations for the disciples of Christ to be a distinct and separate people, to withdraw from the ungodly, for the church to deliver to satan the incestuous person, to separate the brother who would not hear the church, as in the 18th of Matthew, and numerous other cases? How could brotherly love be exhibited? In fact it is impossible to conceive how a church should exist as subject to the laws of Christ, and not separate the ungodly from among them; while I admit to the credit of many clergymen, they will not admit all persons to the communion, though they cannot exclude them from all the other acts of worship; and even then this authority might be contested, while such excluding by the clergyman, in the manner alluded to, is assuming an authority no where to be found in the New Testament. The authority is in the church, not the clergyman or bishop.

As to the passage in 1 Cor. 3, the apostle is there speaking of himself as a wise master builder, that the church is a building, and the foundation is Christ. This building, called in other places a temple, is built with, and consists of members, called lively stones, 1 Peter, ii. 5. The church does not consist in opinions or doctrines, while such necessarily prevail in the church. Keeping in view the church as a building, Christ the foundation, believers are regarded as gold, silver, precious stones, according to their various gifts, but all valuable as resting on Christ—such would be enabled to bear the fire of persecution; while mere professors are compared to hay, wood and stubble, suitable to be burned and pass away.

Yes, the builder who while he himself was building on Christ, yet admitted characters comparable to hay, wood and stubble, would be saved, yet his work would be destroyed. This explains a passage which for years had been inexplicable in Matthew v. 19, where the

Lord says, "he that shall break one of the least of these commandments, or teach men so, shall be called least in the kingdom of heaven." The difficulty with me was, how any one could be in the kingdom of heaven, teaching men to break the commandments; but in this 3d chapter of 1 Cor. I see there a disciple or servant in the church, who rests for his salvation on Christ, yet from his admitting unconverted characters as members of the building, or temple of God—while they would be finally destroyed, yet he himself would be saved, but through much fire, or sufferings of various kinds. Oh the wonderful mercy of God which extends to all who make Christ their foundation! while in many things they come short. The prevailing error as to the passage under consideration is, that the materials of the temple are not professors calling themselves Christians compared to valuable and perishable material, but doctrines: overlooking that the church is spoken of as a building, a temple, while believers are spoken of (as stated,) called lively stones, built up a spiritual house.

The departure of all religious denominations from faithful discipline, in retaining unconverted men in the church, has from the beginning made shipwreck of all proving unfaithful; and whatever mercy might have been extended heretofore in times of ignorance, there is now no cloak for error; and in the present day, we see the dissenting communities in the United Kingdom uniting in their petitions to Parliament against the Maynooth system of error, yet not one word against Oxford, Cambridge, or the anti-Christian system of Church and State, from which their forefathers in the days of contending for purity of communion, separated, as opposed to Christ and his kingdom. With all such contentions the true disciples of Christ have nothing to do—no appeal to human legislation. Instead of appealing to Parliament, it would be well did they appeal to Christ and the Apostles as to their own course, and see wherein they have in any way or matter departed from the course acted on by the churches of God which were in Judea guided by the Holy Spirit.

I would entreat all who profess to serve the Lord, in the fear of God and with much earnest prayer, to ask themselves the following questions:

1. Are there any of the marks which distinguish the Church of Rome to be found in the community with which I worship?

2. Are there any regulations or ordinances to which I attend enjoined by the order of any claiming authority to regulate the same, and by whom were such persons appointed?

3. Have we liberty to examine and compare the order enjoined upon us in our worship, by the example of the church set in order by the apostles, who exacted the same order in every church?

4. Is any peculiar dress or title deemed essential for the due administration of the ordinances of Christ, and by whose authority is such required?

5. Are those who minister chosen by the members, governed by their possessing the qualifications enjoined in Timothy and Titus?

6. Are seats let for hire in the place I worship? Does wealth procure any accommodation? And is there a single commandment of man guiding or influencing the worship of Jehovah, where I meet on the Lord's day?

7. Is money the link which secures the service of any who minister in the church to which I belong?

I do not deem it necessary to probe deeper. The disciple of the meek and humble Saviour, will be governed by the Spirit to follow up the examination, and obey the injunction to judge ourselves. God grant such to follow the investigation.

FIRST PRINCIPLES.

No. I.

NOT UNDER MOSES, BUT UNDER CHRIST.

MUCH misapprehension still exists in relation to the primary principles of the oracles of God. Nine hundred and ninety-nine in every thousand in our land yet require information upon the simple elements of that divine something called the gospel. Nay, even Christian professors, old in their profession, who pass current for good scholars in the New Institution, have, in some instances, to learn the alphabet or the a-b abs of the divine salvation. Hence it is, that though we have, during the last two volumes of this work, written some eighteen articles upon the gospel, a new series of essays on this subject would seem to be as necessary as on any other topic in the whole range of Christian revelation.

There is such a mixing of things Jewish and Christian—of things carnal and spiritual—of things ordained of heaven and ordained of earth—of things testified by the Spirit and testified only by men in the flesh whose inspiration has consisted in pious superstition—that we again require some one “whose fan is in his hand” to thoroughly purge the outer and inner court, and make a separation between the holy and unholy, the human and divine.

As the temple in the holy land was brought to ruin, destroyed and desolated, and the once holy people were captivated and dispersed, so has their whole institution been abolished, disannulled, and numbered with the things that were. Jesus, and not Moses, now speaks to us. The mouth of Moses, as a lawgiver, is sealed, and Jesus is to be recognized as sole lawgiver to the nations. Moses kept the true school up to the term of his mediatorship, or so long as the first covenant was in being; but a better teacher having come, “him that speaketh from heaven,” and mediator of a second and superior

covenant, we are no longer under the tutorage of the old schoolmaster whose primary office was to teach the Jews. Moses indeed was inspired, and as such gave an approved code of laws to ancient Israel, and was invested with all authority while the dispensation of the law continued; but with the death of the old law, Moses, as a lawgiver, also died,—while Jesus, rising from the dead, exalted, glorified, and seated to share the throne of the Supreme Majesty, became “Head over all things to the Church,” a New Institution, “established upon better promises.”

Nothing, then, has been lost to us in the exchange of lawgivers. If Moses is dead, officially, Jesus still lives, and shall forever live. Two lawgivers indeed are never needed for the same people at the same period. We have therefore at least two good reasons why we can dispense with Moses; for, in the first place, we have a lawgiver, to say nothing more, who is his equal; and again, if we had two lawgivers, there would be such a clashing of authority and a war of power as would prove intolerable and render obedience impossible.

Some, however, in the plenitude of their liberality, find a legislative seat for Moses close by the side of Jesus—this, too, in the face of the fact that Jesus appointed twelve thrones for twelve apostles, to judge the very tribes who had been first taught by master Moses! Further still, as Moses and Jesus were face to face, and Elijah the reformer with them, talking to each other on the holy mount, while God imposes silence upon all other teachers but his own Son, saying, “*This is my Son, HEAR HIM,*” it shows either a fearful degree of inattention or a mighty impulse of traditionary daring, to add, ‘*This is Moses, a law-giver too, hear him likewise.*’

At this stage of the investigation we shall more fully accept of the help of an apostle. Christ, says Paul to the Gentiles in Ephesus, has “abolished the law of commandments contained in ordinances”; and to the Jews he says, Heb. vii. 18, “There is verily a disannulling of the law, because of its weakness and unprofitableness.” To the Judaizing disciples in Galatia he affirms, God sent forth his Son, under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Again, Paul, our true commentator, boldly says, speaking to the Hebrews of that which was and is, contrasting to the tenacious sons of Israel the covenants of God, “He taketh away the first, that he may establish the second.” This second he calls “a new covenant,” which reveals “a new and living way” of access to the Divine presence.

But to leave no ground for the shadow of a doubt upon this question, the language of Jesus himself at the close of Matthew's narrative may be called to our aid. Of himself Jesus says, "All authority is given to me in heaven and in earth"---"teach the nations to observe all things whatsoever I have commanded you." Moses is totally eclipsed in this last and standing message to the apostles: for if the Saviour has left out the first lawgiver with all his precepts and ceremonies, and has charged his chosen witnesses in these words, not to be mistaken, 'Teach all things that *I have commanded,*' the question is forever decided that the commandments of the Christian lawgiver are the only commandments having the true measure of authority. Besides, where is Moses located, and in what part of the universe does he legislate for us, when Jesus in his unmeasured fulness has all authority both in heaven and in earth? There is no room for Moses to speak officially when God's Son has all power with both angels and men. We are, then, independent of the founder of the Jewish Institution, since we have one to make laws for us who is invested with entire authority above and below—in heaven and earth, these being the only regions in which we are interested.

'What!' says one, 'is the moral law disannulled?' Yes—distinctly, decidedly—yes. Moses has resigned his commission in full, and therefore his judicials, his ceremonials, and his morals, so far as he can give them power, are alike out of date. He cannot to us sanction a single moral precept. Strange and startling as this may appear to many a Moses-made Christian, it would be stranger still if a superior dispensation had to borrow morality from an inferior, or if Christ had to run in debt to Moses for moral precepts. It is anything but a compliment to the Christian lawgiver to say that he led his people back to Egypt, to Sinai, or to the wilderness for their model of morality. Hence, we would rather insult those doctors of the law whose theology is a modified transcript of the two tables of the old covenant, than to insult the author of the new covenant by sending his elect to either side of the Red Sea for instruction in morals.

It is not to be concluded from these observations that we are destitute of a moral code. Our object is rather to show that we have a code of morals as much superior to ancient Israel, as the name and character of Jesus are superior to the name and character of Moses, and at the same time to show that we are not in the least indebted to Moses for our better standard of manners.

But not only are the moral precepts delivered by the new lawgiver

superior in themselves, but they are written or inscribed in a superior place. Literal tables of stone were the deposits of the old precepts; but the new law writes the better precepts in the mind and inscribes them upon the heart; and hence all these old things are passed away and all things are made new by the new lawgiver. Truly "we are not under law but under grace."

Now of the things we have taught, or have designed to teach, in the present essay, this is the substance:—

We have had in the world two lawgivers, Moses and Jesus.

Moses, in his official and divine capacity, spake from Mount Sinai; Jesus from Mount Zion.

Moses, as a lawgiver, legislated for a single nation; Jesus for all nations.

Moses made a covenant upon the principle of fleshly heirship; Jesus upon the principle of faith.

Moses founded an institution that looked forward typically to another; Jesus founded an institution which is the substance and the fulfilment.

Moses was the mediator of a law which demanded many sacrifices; Jesus is the mediator where there is one offering that perfects forever them that are sanctified.

Moses was a minister whose ministration called for vengeance and spoke wrath; Jesus' ministration speaks life, liberty, and love.

Moses was a servant over another's house; Jesus is a Son over his own house.

Moses gave a first covenant that has waxed old and vanished away; Jesus has given a second covenant which was, is, and shall be new.

CONDUCTOR.

THE JEWS.

THE following comes to us from a Jewish synagogue in the city of New York:—

"It may be generally known to our people, that since the destruction of our temple, upwards of 1800 years ago, Israel has been without a place of worship, dedicated with all the solemnities of our faith, and erected with suitable magnificence to the divine architect of heaven and earth. The Jews, in their own land, on that land which God gave them as an inheritance forever, by a deed consecrated and confirmed by ages, were not permitted to erect a synagogue from that fatal moment of the destruction of the temple, even to the present day.

"The army of the Roman conqueror captured and carried away the

nation, to be sold as slaves. A few only of the faithful, hid in tombs and caverns, secreting themselves beneath the fallen columns of the temple, remained on the spot endeared to them by so many blissful reminiscences, and by the great hereafter. The Roman Centurions pursued them—the Greeks persecuted—the Persians destroyed them—and, in after ages, the followers of Mahomet visited them with fire and sword, and the Crusaders trampled upon their necks—yet they refused, under these unprecedented calamities to abandon the home of their fathers, and their ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved; with the sacred rolls written by Esdras, now in their possession, which they bore from the flaming ruins: they read the law in chambers, in caves, confined rooms, and deserted places; for, among the Pagan persecutors, they did not dare to worship openly that God whose protecting mercies the civilized world now unites to invoke. The mosque of the Musselmen reared its domes and minarets on the site of our temple—Christians erected magnificent churches and richly-endowed chapels on our soil; while our people, the rightful inheritors of all that land of promise, crawled in abject submission to the walls of the temple, to bewail their hard destiny—to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never despaired of the fulfilment of those promises which God had made to them—that still small voice continually whispered in their ears, in accents soft, as the cherub's voice—“Fear not, Jacob, for I am with thee.”

“Centuries rolled on—nations arose, flourished, decayed, and fell, yet the Jewish people still existed, increased in numbers, and under every privation and persecution, preserved their identity, their faith, and their nationality.

“At length a sign is given: the thunders begin to roll all over Europe; and the cry is every where heard in despotic governments, to arms; the people are at war with their kings, and the kings are overthrown; priestcraft and fanaticism are overthrown; the sun of liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions—‘You are free; you have my permission to erect a synagogue in Jerusalem;’ and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the holy city since the advent of Christianity.

“Friends and brethren, do you understand that sign? Is it not pregnant with great events? Is not this another seal broken? We can erect a synagogue, and build a temple here, and it excites no attention; but when the trumpet sounds from Mount Zion, every ear is opened, every heart throbs. I know full well that there are many Jews throughout the world, who look upon the restoration of their brethren to the holy land as a possible event in the great changes

which may hereafter occur—but they take little interest in the signs of the times. Happy in the enjoyment of every comfort here, they only think of their brethren in the Holy Land when their charitable feelings are appealed to; but when the great events of the restoration which are to fulfil the prophecies are talked of, they cling to the home of their birth, and the country of their adoption, and say, My destiny is here. Be it so. I do not blame them; for great sacrifices of life and treasure await the first moment of restoration. We are safe, but let us not forsake their ancient heritage—who cling with ardent devotion to the sacred soil, and who turn their eyes of hope toward Zion and say, ‘The time will come, the hour will arrive.’ Let us furnish with the means of living until the trumpet again sounds on the walls of Jerusalem—let us add, to erect a temple worthy of their faith, their devotion, and their constancy.”

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### WORK OF THE HOLY SPIRIT IN CONVERSION.

[*Extract from a Tract.*]

“Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.” ZECH. iv. 6.

THE circumstances in which these words were originally uttered were painfully interesting. God does not afflict willingly, yet he often afflicts heavily. He does not spare the rod when the application of it is necessary, in order to secure the salvation of the soul. “Judah was carried away captive out of his own land” into Babylon. The messengers of God had been mocked, his Word despised, and his prophets misused, “until the wrath of the Lord rose against his people till there was no remedy.” Many of them, however, profited by their affliction in Babylon, and the Lord, in due time, stirred up the spirit of Cyrus to make a proclamation, allowing and encouraging all who chose to go up to Jerusalem and rebuild the house of the Lord God of Israel. Many went up under the guidance of Zerubbabel. The foundation of the Lord’s house was laid, and the building began to rise. The work, however, was vast, compared to the number of those who wrought in it. Time passed on, and brought many changes and discouragements with it. The reproaches and threatenings of enemies in the neighbouring countries caused the hearts of the builders to faint, and consumed their strength. Letters of accusation against them, sent to Babylon, prejudiced the minds of their friends there. From these and other causes the builders seem to have begun to despair of ever being able to finish the work they had undertaken. In these circumstances, the sublime announcement contained in the text was made by the prophet Zechariah. “This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it.” Although the text primarily referred to the building of a *material* temple, all will allow that the statement it contains is emphatically true of the building of the spiritual temple

—the Church of the living God. The cutting, polishing, and placing of every stone composing the spiritual building is a work accomplished, “not by might, nor by power, but by the Spirit of the Lord of hosts.”

The grand question to which we would at present invite attention is, *How is the energy of the Divine Spirit put forth in the accomplishment of the work?* The text ascribes the result to the power of the Holy Spirit, in contradistinction to mere human might and power; and yet in the subsequent verses that *same result* is ascribed to the *hands of the builders*, or rather to the hands of Zerubbabel, the governor; “the hands of Zerubbabel have laid the foundation of this house; *his hands shall also finish it.*” There is a seeming contradiction here, and we must look for a principle of reconciliation. Both the Spirit of Lord of hosts and the hands of the workmen must have been concerned in the building, otherwise the result could not be ascribed to both. What, then, was the *nature of the connection subsisting between the two*, or what part did *each severally accomplish?* While the builders wrought with their hands in the work, did any order to *render them effectual?* Was such a putting forth of the power of the Spirit, and *not to the power of man?* As much as this has been a thousand times *assumed*, when the text has been accommodated to the building of the temple.

Now it will be allowed that no sound cannon of Scripture interpretation would allow us to deduce from an accommodated text a sentiment which that text did *not* contain in its *primary* acceptance. Although the language of such a text might be accommodated to express such a sentiment, it could not be regarded as *proving it.* *How*, then, did the Spirit of the Lord of hosts build the temple in Jerusalem — by a *direct* mysterious operation upon the *materials*, or otherwise? A satisfactory answer to this question, if obtained, may clear the way to an understanding of *how the Spirit's power is put forth* in the building of the *spiritual temple.* In order to a solution of the seeming difficulty in the text read in connexion with the subsequent verses, it may be advantageous to bestow attention on other cases in which the same result is ascribed both to divine and human agency. We may find, in connexion with these, exemplifications of the *true principle of reconciliation.* In the first chapters of the book of Joshua, we have mention made of various cities and nations, the inhabitants of which, with their kings, the children of Israel *smote with the edge of the sword*, in order that they might possess their land. In the twelfth chapter, we have a list of thirty and one kings whom the children of Israel thus “*smote*, and possessed their land.” Yet in Psalm xlv., verse 3rd, we read, “they got not the land in possession by their *own sword*, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance.” This must, therefore, obviously have been a co-operation of divine and human strength in the slaying of the Canaanites. The children of Israel slew them with the edge of the sword, and yet they were so slain by the arm of God, as that the children of Israel could not say

they got the land in possession by their *own sword*. The land was obtained, "not by might, nor by power, but by the Spirit of the Lord of hosts." The question returns, how was the power of the Divine arm put forth? Was there any direct mysterious operation of the Spirit accompanying the sword of the Israelite, in order to render it efficacious? Again, in David's song of triumph, recorded in the 22nd chapter of the second book of Samuel, we find the same result ascribed both to divine and human agency. In verse 48, we read, "It is God that avengeth me, and bringeth down the people under me;" but, in seeming contradiction, it is said, verse 38, "*I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. And I have consumed them and wounded them, that they could not arise; yea, they are fallen under my feet.*" In verse 40, however, we have a satisfactory principle of reconciliation expressly announced—"For *thou hast girded me with strength to battle.*" THIS REMOVES ALL DIFFICULTY. FOR THOU GIRDING ME WITH STRENGTH. Divine strength put forth IN THE WAY of strengthening the HUMAN agent. This principle is adequate to harmonise the apparently conflicting statements we have adverted to, relative to the conquest of the land of Canaan. "They that wait upon the Lord shall renew their strength." The Spirit of the Lord, no doubt, uses various means in stirring up the spirits of his people, so as to strengthen them. Taking a *practical* view of the matter, it is for the Christian to bear in mind that the exercise to which he is especially called, in Scripture, in order to obtain strength suited to his day, is, *prayer for the power of the Spirit to rest upon him*, along with *feeding upon the Word of God*. He is instructed to be strong in the Lord, and in the power of *his* might; and he possesses the required state of mind, in as far as he is strengthened with all might, *by his Spirit*, in the inner man. If, at any time, he has not this strength, it is because he asks not, or because he asks amiss, for the Spirit of the Lord is not straitened. Whatever effects upon material objects the Christian can produce, in consequence of being so strengthened, are effects that *can, with NO PROPRIETY, be ascribed to human might or power*. The true account of the matter is, they are effects produced by the Spirit of God, in *contraaistinction* to the mere forces of created agency, although even these might, in a qualified sense, be ascribed to the Spirit, viewed as the Creator. If the effect produced in consequence of the Christian's being strengthened by the Spirit in the inner man are *gracious* effects, the praise must obviously be ascribed to the sovereign *grace of the Spirit*, leaving the human agent *much* to be *thankful* for, but *nothing to boast of*. The appropriate language for him in such a case to employ, would be, "Not unto us, O Lord, not unto us, but unto thy name give glory." All difficulty is thus removed from the words of our text, viewed in reference to the building of the temple in Jerusalem. The Lord strengthened the builders by a special stirring up of the Spirit. But for this, they had never brought forth the head-stone. Hence the work was accomplished, "not by

might nor by power, but by the Spirit of the Lord of hosts," and the head-stone brought forth, with shoutings of "Grace, grace unto it!"

Having thus illustrated the doctrine of the text, viewed in its primary acceptation, let us deal with it as accommodated and applied to the building of the spiritual temple—more especially as bearing upon the conversion of sinners. It is with this work that the people of God, in these last days, have practically to do, and there are two evils to be specially guarded against. We must beware of attempting and expecting to accomplish that, *by our own strength*, which *divine strength alone* can effect. On the other hand, we must give earnest heed that we leave nothing undone which we could have done, *had we been strong in the Lord, and in the power of HIS MIGHT*.

While correctly holding that the energy of the *Divine Spirit must be put forth*, in order to the building of the spiritual temple, we must see to it that the work be not retarded, in consequence of a criminal *destitution on our part* of that "all might" with which the Spirit *strengthens* in the inner man. While careful not to arrogate to ourselves any portion of the glory that belongs to the Spirit of all grace, we must take care to be free from the blood of all men. Does the Scripture, then, furnish us with any important practical answer to the question, How is the energy of the Spirit put forth in the conversion of sinners? We have had our attention directed to one way in which it has been extensively put forth, in order to secure physical results. Is it put forth in a *similar way*, in order to secure the spiritual results in question? We ask not, is it put forth in a similar way *only*, but is it, according to Scripture, *really* and *EFFICACIOUSLY* put forth, in a similar way? and is this way of its being put forth that with which the Christian Church has, in an especial manner, to do, *practically*? Is that which may *properly* be denominated *efficacious grace* extended to the sinner in this way, or no? In endeavouring to obtain an answer to this most important practical question, let us examine some Scripture doctrines and facts. Of John Baptist it was said, "Many of the children of Israel shall he turn to the Lord their God." This could not be accomplished by his might or power. *Either* John must be strong in the Lord, and in the power of his might, *or* the Spirit must act in some direct mysterious way upon the hearts of those who were to be turned to the Lord their God; for the Holy Spirit *alone* is competent to turn men to God. But the sacred historian informs us explicitly in *what way the Spirit's power* was to be put forth. "He shall be filled with the Holy Ghost, even from his mother's womb," "and he shall go before him (Christ) in the Spirit and power of Elias." But not to multiply examples, let us take the case of the Apostle Paul; one of the most suitable we could select, because of his remarkable success, and especially on account of the numerous references made in Scripture to the *relation in which both he and the Spirit stood to that success*. When giving an account, in his speech before King Agrippa, of his apostolic commission, as originally received from Christ, he thus records the

Saviour's words:—"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me."

Had the apostle, on receiving *such* instructions, understood that he was to go a warfare upon his own charges, he might well have exclaimed in despair, "Who is sufficient for these things?" But, although alive to the import of the question, he did not despair, because he knew, as he subsequently wrote to the Corinthians, "*Our* sufficiency is of *God*, who also hath made us able ministers of the New Testament, not of the letter, but of the spirit." This being the case, he could, with all consistency, address those who had been turned from the power of Satan unto God, and, with the same breath, both say, "Ye are *our* epistle," and, "Ye are manifestly declared to be the epistle of *Christ*, ministered by us, written, not with ink, but with the Spirit of the living God." The same principle is exemplified, when he speaks of the Gentiles as having been made obedient, by word and deed. "I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient, by word and deed." *Christ* wrought by *him* as the *Spirit* wrought by *Zerubbabel*. The grace bestowed upon him was not in vain. He laboured abundantly, yet not he, but the grace of God, which was with him. The grace that wrought was *bestowed* upon him; he had nothing but what he had received. He was not sufficient, of himself, to think any thing as of himself. He and Apollos were but ministers, by whom the Corinthians believed; and, consequently, although the one planted and the other watered, it was God, properly speaking, who gave the increase. The spiritual temple was built, not by might nor by power, but by the Spirit of the Lord of hosts. Once more, while speaking to the Colossians, and mentioning the work he laboured to accomplish, as the servant of Christ, viz., "that he might present every man perfect in Christ Jesus," he adds, "Whereunto I also labour, striving according to his working, which worketh in me mightily." The Spirit wrought in him mightily, he strove *according* to his working, and the results were the conversion of sinners, and the edification of saints. He, to the utmost of his opportunity, went everywhere preaching the Word—preaching the gospel to every creature; and he constantly experienced the fulfilment of the promise, "Lo, I am with you alway"—a promise which obviously had reference to the Spirit whom the Father was to send in Jesus' name, to *abide* with his servants. Various interesting questions might here suggest themselves connected with the doctrine of the text, as we have illustrated it. Is the way described the *only* way in which the Spirit's power is put forth in conversion? Does he never produce results by means of providential dispensations, in such a way as to *require* that these results should be ascribed to *his special power*, in CONTRADISTINCTION to the mere power of means? Does he never act in a direct mysterious way upon the

heart of the sinner in order to conversion? From the discussion of these and similar interesting and important questions we, in the meantime, purposely abstain; our object being to concentrate due attention upon *that work of the Spirit* which, in connexion with the text, has been brought under consideration. Let the important practical doctrine be deeply impressed upon every Christian mind, that the energy of the Holy Spirit is put forth *efficaciously* for the *conversion of sinners*, in the way of strengthening those whom he employs to preach the gospel to all nations for the obedience of faith; and that every Christian should be more or less a preacher—every man teaching his neighbour and his brother to know the Lord, until the time when such teaching will be no longer necessary, because all shall then know the Lord—the object of the teaching *now* so urgently required being then fully attained.

The work of the Spirit, as it has been at present under consideration, is the *chief* work of the Spirit with which Christians have practically to do. It is this work of the Spirit to which SCRIPTURE PRINCIPALLY DIRECTS ATTENTION. While other modes of the Spirit's operation (miraculous endowment excepted) are at most but incidentally alluded to in Scripture, that to which we have at present directed attention, meets us more or less in almost every page. Theories and disputes about a direct and mysterious operation of the Spirit have *sadly diverted attention* from that which is *emphatically the Spirit's work in conversion*, and hence the few conversions that take place among us. Facts furnish abundant evidence that, where due attention is practically given to what we have denominated the work of the Spirit, the people of God, instead of having to cry, with sorrow, "Why art thou a stranger in the land!" are constrained, with thankful joy, to exclaim, "What hath the Lord wrought! Not unto us, O Lord, not unto us, but unto thy name give glory." Children of God, be entreated. Wait upon God that you may renew your strength. Be strengthened with all might by his Spirit in the inner man. Be strong in the Lord, and in the power of his might—then, having put on the whole armour of God, take the sword of the Spirit and wield it on all sides in his strength. Then shall the work of the Lord appear unto his servants, and his glory unto their children. But what is the sword of the Spirit, by which the sinner's heart is to be subdued? What is the bread of life, with which the renewed spirit is to be fed? The *Word* of God is quick and powerful. The gospel is the *power* of God unto salvation. The Spirit does not convert by power *accompanying* the gospel. The gospel itself is the power of God. The Most High does not ripen the fruits of the earth by power accompanying the sunshine. The sunshine is the power of God to ripen the grain. In like manner, food is the power of God to nourish the human body, and so is the gospel itself the power of God to convert the sinner. The spirit *testifies of Christ* through the instrumentality of his own people, in whom he dwells.

Let Christians, then, filled with the Spirit, declare good news to

every creature. Testify to every sinner under heaven, that he is every moment compassionately loved by the God against whom he has sinned, that he does not really *know* God until he knows this to be true concerning them. Seek to turn him from sin to God by convincing him that he is already an object of divine compassion. Prove that he is so by proving that God sent his well-beloved Son to die for his sins. Prove that there is already at the Father's right hand an accepted propitiation for his sins. The love exists, the propitiation has been made, but the unconverted *know not the facts*. While ignorant of *any* facts, they cannot influence our minds. Although the sunshine is the power of God to dissolve the snow, yet the roof of an icehouse interposed, will render the sunshine of none effect. Erroneous conceptions regarding inability to believe, special influence, &c., are like a dense icehouse roof upon many minds, preventing the entrance of the beam of the gospel-love. Let these delusions be removed by appropriate reasonings; but, let it never be forgotten, that if we would see the work of conversion advance, we must unweariedly testify of Jesus. Dear unconverted reader, the God of heaven loves his enemies—loves you. Jesus died for sinners—died for you! Why will you in your heart say—No! to this gladsome testimony? Why not receive upon the authority of the Spirit of truth, testifying in the word of truth, the good tidings, and be filled with wonder, love, and praise? It is faith in this testimony that can give you peace with God.

*For the Witness of Truth.*

#### STATE OF THE CAUSE IN LOUTH.

*Louth, January 4th, 1849.*

DEAR BROTHER OLIPHANT:—After leaving the place of my nativity—the home of my childhood, and peregrinating various sections, near and remote, I am again, for a limited period residing in my native township. The travels of an individual resemble very much, I think, the Christian's journey to the grave. Both have trials, temptations, and sorrows to be encountered and endured.

Our migrations, and consequent intermingling with all sorts of human beings, enable us to ascertain, with much certainty the spiritual destitution of the ruined sons and daughters of Adam. What, then, is the duty of every disciple living amid those, who, being destitute of the good hope, are living to themselves and not to God? Let the apostle answer—“Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold glorify God in the day of visitation.” “Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent,

I may hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel."

These admonitions, methinks, fully and clearly teach us our duty as Christians in the world. Since parting with the happy assembly of saints in Wainfleet, I have embraced many opportunities of conversing upon, and earnestly enforcing the good things pertaining to salvation, to all with whom I could gain access. But as the journey over this earth to view terrestrial things for human gratification is attended with obstacles and disappointments—so the course to draw the sinner's attention to celestial objects is obstructed with innumerable hindrances and oppositions sternly maintained. These obstacles greatly retard the progress of the fundamental principles of the gospel, which, if received in good and honest hearts, bringing forth the proper fruits, will to all produce happiness inexpressible. We should overcome these hindrances by meekness, gentleness, and an earnest desire to win the hearts of all with whom we associate.

In days gone by the *manner* in which the gospel was exhibited to the people of this Province, by certain unprincipled and irresponsible teachers, is to be regretted by all who love the Saviour's name and cause. The principal and uniform objection was, and now is, "If that man's manner of teaching is a proper exposition of the spirit of this reformation I have no desire to engage in it. His sarcasm and vindictive style in public, and his trashy conversation in private, are sufficient to create disgust in every community." As Paul once confirmed the truth of a charge against the Cretians that they were liars, &c.—so I must confess that the witness against those referred to, is true, and I embrace this opportunity to declare, that we openly and confessedly, before all, repudiate both *manner and matter* of those unfortunate men. Their unholy influence is seen wherever their teaching was received—careless, prayerless, lifeless professors was the result. The cause in my judgment requires this expose, in order to free ourselves from the odium heaped upon us by the public, and I am bold thus to express myself, knowing that should any thing be injudiciously written—your good judgment so expertly exercised on former occasions would withhold it from the public eye.

I rejoice to state that at a meeting recently held in this place by brother Stewart, my youngest brother Thomas, notwithstanding the severity of the season, made the good confession, and in primitive style was added to the saved. I hope his example may influence others to go and do likewise. The Lord has a cause in this world to be advo-

cated by us, and its reputation and success depend much upon the management of its adherents. Had an earthly sovereign a cause to be maintained, its advocates would use their utmost powers to procure themselves favor by a prudent management. Their finest abilities would be brought into requisition to make it acceptable to his subjects by gentleness, zeal, energy, and a prudential address. So ought we to act in reference to the cause of the Heavenly Sovereign. We should hold in view the honour and glory of the Saviour—our own enjoyment and the salvation of our fellow beings. Where these grand considerations predominate, the cause of heaven must triumph. In conducting Messiah's kingdom let us have that heavenly wisdom which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Let us awake, brethren; the day is far spent and the night is approaching when no man can work.

AMOS CLENDENAN.

### A MACEDONIAN CRY.

*Hamilton, Christmas morning, 1848.*

At the conclusion of our meeting yesterday evening, brother Kelly submitted to the brethren and sisters an important wish, in which he believed they would all most fully and cordially concur. This wish was that the few disciples who have for some time past, in accordance with *ancient* custom, met together to break bread and edify each other on the first day of the week, should now lift their voice like the Macedonian seen in the vision by Paul, saying, "Come over and help us."

The brethren in Hamilton deem their city an important position and eminently worthy of the consideration of their brethren in Canada, not only because of the large and increasing population of their city, but also in view of its locality—at the head of the great Ontario—a gateway to the East and West, whither they come and go and concentrate large masses of our fellow-men, as well as many of our beloved brethren and sisters, whom it would be a pure and holy delight to welcome to the sweets of Church communion; as, on the other hand, a Church being raised up in this city would facilitate the glorious work of proclaiming the gospel of our salvation in its original simplicity to a multitude of people.

These considerations, susceptible of being greatly amplified and more eloquently and forcibly presented, are sent and submitted to the Christian consideration of each brethren and churches in Wellington, Niagara, and other Districts, as have in their employment evangelists who would be willing to come and proclaim the glad tidings to the inhabitants of our city.

The few of us who now regularly meet for the commemoration of

our blessed Saviour's dying love, and unitedly to offer up to God through Him our prayers and praise: are willing and anxious to obtain as large and commodious a house as possible, and attend to other necessary arrangements to facilitate the proclamation of the gospel. Being only some ten in number, and none of us endowed with wealth, we cannot at present promise more than the above; but nevertheless indulge the pleasing hope that by the determined labours of one or more competent evangelists, crowned with Jehovah's blessing, a congregation can be raised up in this city that shall in turn lend its aid in carrying forward the conquests of Messiah's kingdom.

Praying unto God our Father, through Jesus Christ our Lord and Redeemer, that grace, mercy, and peace, may be multiplied unto you all, we subscribe ourselves, yours in the bonds of the gospel—in the hope of eternal life. In behalf of "the Disciples" of this city,

JOHN WHALES,  
JOHN H. KELLY,  
GEO. CLENDENAN.

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#### TIDINGS FROM BROTHER LANPHEAR.

*Youngstown, Ohio, Nov. 28, 1848.*

DEAR BROTHER OLIPHANT:—I am under the painful necessity of making the same apology to you that I do to all my correspondents, and that is a want of punctuality. Still I am always promising myself that I will reform.

You will recollect that we parted on Wednesday morning, October 25th, at Rochester. The car-train arrived at Buffalo in due time, and had I gone directly to the landing without leaving my baggage at one of the city hotels, I should have got there just in time to have secured a passage on board of the *Ashtabula* steamer, which was at that instant about leaving the wharf. So I was compelled to wait until the next night, when I shipped a board of the *Diamond*, and arrived at Ashtabula at twelve the next day; and leaving there a little after one o'clock in my buggy, I reached home by twelve o'clock at night—a distance of sixty-five miles, without stopping—and found all well at home. I was never so deeply impressed with the inconceivable value of a moment of time. Oh what mighty destinies often hang suspended upon a single moment!

I have visited Caufield once, and New Albany twice, since my return. Brother Pow engages to become a contributor to the pages of *The Witness* so soon as he shall have terminated his discussion with brother Watkins on the War question, which I think will be shortly. I have written also to brother Loos upon the subject, and expect to receive an answer soon. Brother Errett I shall see in Caufield one week from to-night, when I will present the subject to him, and request him to correspond.

Christianity is at a low ebb in this place, mostly because of internal dissensions in the Church. It were comparatively an easy matter to

preserve an equilibrium of temper when opposition comes from without; but when a man's foes are they of his own household, I confess it tries me above what I am able to bear. The brethren here with whom you formed an acquaintance have many inquiries to make concerning you, and the brotherhood in Canada; and I have given them some encouragement that you would make them a visit some time during the winter. You will please bear this in mind.

A meeting of the preaching brethren came off at Hanover the 15th of this month. It was one of some considerable importance to the good cause, there being some seventeen preachers in attendance, though I was not among the number. They agreed to co-operate with the American and Foreign Bible Society. This is doubtless as it should be.

How are you prospering in Oshawa? You will remember me affectionately to brethren Ash, Stone, Farewell, Luke, White, McGill, Simpson, and all others whose names are written in the book of life.

Yours in the good hope,

W. LANPHEAR.

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TRUTH'S FREEDOM.

Ohio City, 15th, Jan., 1849.

DEAR BROTHER OLIPHANT:—I trust the lines of a celebrated Poet will not be applicable to us—

“Lands intersected by a narrow firth
Abhor each other. Mountains interposed
Make enemies of nations, who had else
Like kindred drops been mingled into one.”

No, the principles taught by our Saviour are too ennobling in their nature to permit national differences to break asunder the bonds of love that entwine around the heart of Christians. Enlisted as we are, with all our energies, in one common enterprise,—having before us the redemption of the world, we ought never to let the standard of Christian character to become so depressed in our estimation as to notice national differences or peculiarities.

In this respect Christianity triumphs over every other system. Other systems look upon individual localities and external circumstances; but the gospel knows no such contingencies. It was never proposed to an individual because he was a king or a ruler; nor was it ever withheld from an individual because he was a serf or a peasant. It was never offered to an individual because he was wealthy; nor was it ever withheld from the poor. No, none of these distinctions are known by the gospel, for they arise, for the most part, from circumstances over which individuals have no control, and consequently, in justice, ought to make no difference.

But there is one thing the gospel does notice, and that is *character*; and this is something that all possess, either good or evil. Good character is man's real wealth, and his only moveable property when he emigrates from time to eternity. Wherever the gospel finds an individual willing to submit to its requirements, it regards in a

special manner that individual for this and other consideration. Let the gospel, then, be proclaimed to all the nations of the earth, that wherever a heart is moved, and captivated by its power, it may there take up its abode and shed a saving influence upon all around.

But I was going to write you a friendly letter, and let you know how things are moving in this region. I am happy to say that the prospects are very flattering. We hear of additions in almost every place where the gospel standard has been planted; and so far as our own city is concerned, we have had several additions quite recently, and there is a prospect of more soon. May the Lord grant it! So we have every reason to thank God and take courage. All that seems wanting, in order to bring seasons of refreshing in every city, town, and village, is a concentration of effort, and this we trust will be brought about by the meetings of the chief brethren, which take place semi-annually at the most central places in northern Ohio, the next of which is to be held at Wooster, Wayn Co., commencing on the first Tuesday of May. We should be very happy to have brother Oliphant, or any of the brethren from Canada, take a part in our deliberations for the good of Master's cause.—But I must draw to a close.

That the God of peace may be with you in all your toils, is the unfeigned prayer of

Your brother,

L. COOLEY.

MINISTERIAL WATCHFULNESS!

The subjoined note was handed us by a brother for publication. It reveals its own mystery. But shall it be told that the vigilance of the watchman to whom the request was made did not dispose him to attend and attempt a refutation of the abhorrent doctrine preached on the occasion? So it was. Well, these hireling shepherds, no doubt, can afford to be careless.

Newcastle, 16th Jan., 1849.

TO MR.——

REV. AND RESPECTED SIR:—D. Oliphant will deliver a lecture on the gospel of Jesus the Christ, on Saturday the 20th inst., at half past six o'clock, in the School House a little west of Mr. H. Renwick's,—to which you are respectfully invited to detect any errors; and now remember you claim to be a shepherd in Israel, and that it becomes imperative upon you to detect and expose the fallacy (if any,) of such advocates to their very face.

Think of the value of an immortal soul, and that there, even there, you may be instrumental in rescuing from thrall one of these invaluable spirits.

Yours Respectfully,

B. McBEATH.

REV. BAPTIST NOEL.

*Correspondence of the Edinburgh Witness.**London, Nov. 27.*

The rumoured intention of so remarkable a person as the Rev. B. Noel to secede on grounds of conscience from the Established Church, has occasioned in London, as it must have occasioned everywhere, a profound sensation. Since his resolution crept out in the beginning of last week, it was the principal theme of conversation amongst all classes of people; and it was curious to hear the variety of comments made by the quick-witted Londoners upon this impending movement, the reasons which occasioned it, and the consequences that would probably result. Dissenters are disposed to hail it as an accession of strength to the Voluntary principle. Our own section of the Presbyterian Church sympathise with Mr. Noel, and wish him well personally,—for he is greatly esteemed,—but are at a loss how to define his position, and are rather afraid that the results of his secession will be altogether negative in their character. The Episcopalians look upon the event with various feelings; some condemning—some lamenting—few if any sympathizing with it; and none that I have met with entertaining the very slightest shadow of apprehension that the abandonment of the National Church, by so distinguished an ornament as Mr. Noel, will endanger its existence, or enfeeble its powerful hold on the popular mind. As it was generally expected that he would make a declaration of his intention from the pulpit after Divine service, I, with hundreds of others, wended my way at an early hour yesterday morning to St. John's Chapel, Bedford-row. Through the kindness and urbanity of one of the wardens, I was provided with excellent accommodation, in one of the front seats of the gallery, and nearly abreast of the pulpit. The house was crowded in every part. After the morning service,—to me most wearisome, for it lasted one hour and twenty minutes,—Mr. Noel entered the pulpit, and introduced his work by a short *extempore* prayer. I was much gratified by his appearance. He is tall and well proportioned, with an open countenance, beaming with intelligence and benignity,—his complexion is blonde, and in his contour he bears a striking resemblance to Dr. Samuel Miller. The resemblance is so manifest, that they would be taken for brothers by any one ignorant of the fact. There is no doubt a perceptible difference. D. S. Miller is emaciated by infirm health, Mr. B. Noel is as yet robust and fresh. His text was Matthew, xxxii. 31. Of course his subject was the death of Christ. He had no notes, not a scrap of paper, and gave us a clear, simple, impressive discourse upon the precious doctrine of the various sacrifices of the Cross. His manner is quiet and unimpassioned, and would be considered tame by a Scottish audience. But here it is much admired as chaste and solemn, the very “beau ideal” of manner in a preacher of the gospel. Towards the close, as he spoke of the glory of the redeemed, and expressed his heartfelt conviction that many of his beloved flock would spend eternity with himself in singing the praises of the Lamb; and again, when

entreating the careless and impenitent to consider the death of Christ, this day set before them, and not rashly, madly to refuse the one only means of salvation,—he warmed into energy,—for the pulse quickened as the heart glowed; and of all the parts of his beautiful discourse, this was decidedly the most effective. He finished, as he began, without any distinct allusion to his projected secession, much less any formal statement of his opinions and design.

The matter, however, I am given to understand, is in this state; he has conclusively determined to withdraw from the Establishment, and has communicated his resolution to his warden and others. His reasons are comprehensive, embracing many points of Diocesan Episcopacy, as well as that point which concerns the principle of national religion. He has arrived at these reasons after long, anxious, and prayerful deliberation; and will, in all probability, take an early opportunity of publishing them through the press. Meanwhile, his position is very anomalous, and affords room for much reflection. He is now so opposed in conscience to the system of the Episcopal Church, that he can no longer remain a member of it. Faithfulness to God drives him into secession. But he cannot, while in the Church, open his mouth, or utter one word *against* her. The Church is now what she has always been; there is no dispute here; therefore he is not entitled to make use of his opportunities and influence, as one of her ministers, to alienate from her the affections of her people, or to expose her corruptions to their view. He is thus *gagged* so long as he continues within the pale of this Church; and when he quits, he quits alone. His congregation, totally uninstructed in the causes of his secession, are wholly unprepared to go along with him. They love him,—they mourn, they weep over his departure,—but accompany him they will not. Instead of that, they will make every effort which affection can dictate, to overcome his scruples, and persuade him to forego his unhappy purpose. They meet to-morrow evening for the sake of united prayer in the present solemn emergency, and to subscribe a memorial to their pastor, beseeching him not to leave them.

Since the preceding was written, accounts have come that this popular minister has left the English Church, and has published a book giving the reasons of his secession.

D. O.

SPECIAL NEWS.

Eramosa, 6th February, 1849.

DEAR BROTHER OLIPHANT:—The first article in the *Witness of Truth* which we read, is, very generally, that headed "Special News." Under this caption we expect to find an account of one or more individuals returning to the Lord; and when we have reason to believe the profession of such is sincere and intelligent, we greatly rejoice, and desire all who love the Saviour and his cause to become acquainted with it, so that they also would rejoice with us, and the angels before

the throne of God, over returning sinners. I send you the following narrative for publication in the *Witness*, as I believe all our brethren will enjoy the good news.

About two months ago, brother Daniel Stewart from Niagara District visited us and commenced a series of evening discourses specially intended for the conversion of men to the Lord, and as we would all approve, dwelt at considerable length on the glory of Messiah's person, his character, and his work, showing the freeness and suitableness of his great salvation, and then pressed very urgently upon all who believed, the immediate necessity of submitting to him; and the result was in two weeks the baptism of thirty-two persons, most of them young. Since that time, brother Anderson baptized two, and myself one, making in all thirty-five from the middle of December till now.

Last week, brother Stewart made us a second visit; and, by the divine blessing upon his labours, three more have been added, and the meetings are still in progress. To the Lord belongs the praise, and may He in his abundant mercy preserve them in his fear until he translates them into his presence above, and bless our brother Stewart to be further and greatly useful in preaching the kingdom of God and teaching these things which concern the Lord Jesus.

JAMES BLACK.

The above, from our excellent and truly worthy brother Black, whose name and character should be familiarly known to all the brethren, will, we doubt not, meet with a hearty welcome. Brother Black was one of the first, if not the very first, in the Province, to lift his voice in favour of a religious amendment which contemplated a rejection of all uninspired authority and a return to apostolic doctrine and order. It is well-nigh approaching a score of years since the beginning of these things in this country, and during this period no one has acted a more zealous and consistent part than the writer of the preceding. We are all indebted to the labours of Brother Black, and therefore they are not to be forgotten.

Brother Alexanderson Anderson, too, mentioned above, were he practically acquainted with written discourse as he is versed in discourse through the living voice, would be favourably and extensively known. Gifts such as our brother Anderson possesses, ought they not to be fully engaged? We are ready to become liable for the payment of the fourth of what is required to keep this brother constantly in the field of the gospel, and we shall engage to find another brother who will be responsible for a second fourth for the same object. Who will take the remaining stock in this enterprise?

We are doubly pleased to hear of the success of brother Stewart, and that he has commenced to labour in earnest. May all favour attend the efforts of brother Stewart!

D O.

Eramosa, 10th Februcry.

The late appearance of the present number of the *Witness* is, in part, owing to sickness among our hands. We hope to be able to come out soon on the first of each month.

W.