

man to run a race. His going forth is from the end of heaven and his circuit to the end of it, and there is nothing hid from the heat thereof."

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND NOVA SCOTIA—No. 7.

GENTLEMEN—From some of your number, I have heard that incidental remarks in my letters are questioned. I therefore conclude that if the main features could be successfully assailed by you, before the public, there are, at least, some among you who would attempt a defence of your distinguishing peculiarities.

Were it not for the influence on some minds, of a single doubt expressed, in reference to the least branch of an argument on the whole question, I should pursue the even tenor of my way without pausing to answer any objections until I had filled up the outline proposed by myself. Minds there are that will contemplate a score of arguments against a loved theory, and in favor of another entirely subversive of it, without the ability to utter a rational thought for or against; but if a single defect in the *least* of these arguments can be made apparent by another, the entire series are thrown to the winds! All of you, conversant with human nature and the cavils of those who are more attached to a party than to the truth, have doubtless often noticed this fact. Objection 1st. Several have intimated that my statements, in reference to communications prepared for the Baptist Magazine by the late Elder Crawford, of Prince Edward Island, are not true. Now, admitting for a moment that I have made incorrect statements in relation to these manuscripts, does that fact invalidate a single argument in favor of the positions advanced by me? For what purpose were these documents named in connexion with these letters? Why was Elder Crawford's name associated with this discussion? For a single purpose which ought to have been apparent to all: namely, To prove that you, or at least your Editors were *not impartial*, that you were *not willing* that your people should read and hear *both* sides of a question involving your peculiarities: nay more; that in various ways you have endeavored to prevent the people giving, what we call the apostolic gospel, a hearing! Is this so, or not? So far from denying it, I know the greater part of you justify the course that has been pursued by your Editors in closing your columns and pages to communications questioning the "doctrines" of the denomination. And I have yet to learn where the Baptist ministers have not used their influence to prevent the community in every city, town, village and hamlet in the country, hearing the ancient gospel when it has been first announced! To make this apparent, I simply alluded to the manner in which Elder Crawford's communications had been disposed of. And this is the point which is disputed; not that I was wrong in the position that you were not impartial inquirers after the truth; not that I was mistaken in saying that you wished to prevent your people hearing both sides of questions which you were bringing before them. No, no, but that the Editors of the Magazine did not *absolutely*, only *conditionally*, reject Elder Crawford's communication! The facts, so far as I am concerned, are these. Unsolicited and unsought for by me, the documents published on pages