

leave me without the love of God—with the lie of the devil—under condemnation and wrath—in the gall of bitterness and bonds of iniquity, and lost at last—is a salvation I neither preach nor desire.

8. A great part of your preaching is a railing accusation against the Church of Christ; the truly pious and religious part of every Protestant denomination in particular; for I hear you gave the preference to the Roman Catholics. If you had been preaching against their evil things, you would only have been doing them an act of kindness, even washing their feet. But is this your work in defaming the Lord of glory—perverting the doctrines of the atonement—faith—repentance, and eternal salvation; calling their Bible Societies, Missionary Societies, Sabbath School Societies, &c., &c., the invention and work of the devil, and money matters. These things need not, at this late hour, be defended, while we are sure it is our duty to be employed in the circulation of the word of God to every nation under heaven,—to preach the gospel, to instruct the ignorant, and be zealous in every good and perfect work. I grant, if some of these things were done by the church in church capacity, I would prefer it; but as it is, I am willing to love and support it, for I believe God is before me, and has made this principle of union, the spring of a great deal of blessing to the world.

9. I object to your church as false and anti-Christian, led as she is by false prophets, false apostles, false miracles, and false tongues. These inspired and extraordinary officers and gifts continue with us by the volume of inspiration, to confirm the gospel,—confirm the hope, and guide the faith, of the church of God; and they direct us to refuse you the titles, as you cannot show your credentials. If you have now apostles, let them show the signs of apostles; if you have prophets, let them prophesy; and if you have tongues, let them be used to some good purpose. Attempts have been made, even before Mr. Irving's congregation; but unhappily the gibberish was not understood by any in that vast assembly. But come down, Sir, and give us a Gaelic sermon, and I shall admit your claims, and pay your expense.

10. Your system and your practice are full of the grossest inconsistencies that ever were known under the sun. What can be the meaning of the "sinless sinner?" You make the body of Christ a fallen body, and his soul a fallen soul; and attribute to him evil passions, evil inclinations, and every species of wickedness; and hold him guiltless in heart and soul, after all. But this, Sir, is no more inconsistent than your conduct; for on the bridge of Bytown, while quite in kindness, I asked your opinion as

to whether there were many pious people in Bytown or not, the field of your labours, you said, quite hurt, that you had no right to judge; but, in a few moments, you had no difficulty to judge that the love of God was not in me. You call benevolent institutions, money matters; while you surpass all others in this matter. Do not you keep your money box at the door of your place of worship, and plead for your right to tithes; and, although dissenting from the church, plead for the connection of church and state? Yea, the disciples cannot in this be above their master, who at one time threw down his gold watch, I believe, in a missionary collection, but afterwards taught you to call it the work of the devil; who would have the poor Missionary go to the end of the earth without purse or money, while he himself lived in the bosom of his 1000 communicants, with his £800 Sterling a year.

Further; you hold sprinkling to be baptism; and I am told re-sprinkle your converts, while you hold and use infant sprinkling at the same time. Are these the preachers that are to bring the church back to a consistent and Scriptural state in faith and practice? No wonder that you rail so much against all parties, for really you vitally differ from all churches, all religion, and even common sense.

Lastly: I object to your creed as not coming from the Bible, but from the fanciful, fanatical, and heretical lady Madame Antonia Bourignon, whose seventh error was "asserting the sinful corruption of Christ's human nature, and a rebellion in Christ's natural will to the will of God." In 1700, Dr. George Garden, of Aberdeen, was suspended and deposed by the church of Scotland, for this heresy; and I believe that Mr. Edward Irving, your teacher, was the next suspended and deposed, in 1831, for the same heresy by the very same church; and every one knows that they are not too strict in discipline, on either faith or practice; and they bore long, very long, with Mr. Irving. But I must come to a close, and pass for the moment some other dangerous errors of your leaders, such as that God gave to Adam "sinful flesh, that is flesh as well as mind always ready to be gratified, and to call for gratification without reference to God;" that it is "serving a system to say that Adam or even Abraham was under the law." Were they not under the law of God for their day, Sir? Again, that the work of Christ was a "perilous work," which includes the blasphemous idea that there was a danger of miscarriage or failing; and sin is spoken of as an indispensable characteristic of human nature, while it is only an accident that happened to it; for human nature was in Adam, is in Christ,