CORRESPONDENCE.

To the Editor of the Wesleyan. DEAR SIR, I thank the editor of the P. Witness for the insertion of my previous letters. But as he thinks the arguments not likely to do any good, and wishes to close his columns against the discussion at the end of the year, you will oblige me by giving a place in your columns to the following intended

"For the Presbyterian Witness."

For the Presbyterian Witness.

BAPTISTS AND THE RULE OF

MR. EDITOR,—As the Rev. E. M. Saunders, in his letter of Dec. 4th begins with a repetition of my words, adorned with all their italic flowers, so do I. "I want to know whether the Baptists of Nova Scotia own the Old Testament as a Rule of Faith and Practice at all. I have a strong opinion that they do not." If I had a strong opinion before having read his letter, I have a stronger opinion,—one amounting to full conviction—that THEY DO NOT. Accustomed to look upon my old friend, Mr. S. as possessed of a large measure of "simplicity and godly sincerity," I am inexpressibly pained to find that he is breathing an atmosphere unfavorable to the maturation of either, and that he is capable of subscribing a communication so evasive, so unscrupulous, and so deceptive. His letter is a specimen of evasiveness as perfect, as if he had been educated in the best equipped school of Ultramontanism.

The editor of the Messenger has blun-

dered so excessively, and committed himself so fully, that an effective vindication of his position is impossible, and to confess his errors would ruin his reputation and influence. The probability however, is that he will, some of these days, attempt the impossibility, and make brass do duty in the absence of argument. For the mean time, Mr. S. volunteers, or is stimulated, to make a diversion in his favor, and give him leisure to recover his composure, or call in his distant auxiliaries. Let him do what he can; let him secure what assistance he may; he shall not escape. The unscriptural, and semi-infidel Baptist system is before me: obstacles thrown in my way I fling aside: to calls on the right hand and on the left, I reply by an answering call: my eve is fixed on my object. I owe this to thousands of candid Christian Baptists who never are taught to look beyond the questions of immersion and infant bap-Baptists seldom have access, and if they had access, they would not care to read it. They must not see any thing but the trenchant replies of the Messenger. To know the charges preferred against them, and the evidence by which they

are sustained, might excite a spirit of

inquiry. The manœuver will not do. Mr. S. would leave the impression upon the minds of his readers, that I have given a false stetement of the doctrine of Baptists, respecting the place assigned to the Old Testament; yet I have sought in vain, in his letter, for a definite declaration that the Baptists of Nova Scotia do own the Old Testament as a Rule of Faith and Practice. Such a declaration is the least that we would expect, in the circumstances; but that little we do not find. We must be satisfied with a reference to the third of their Doctrinal Articles. "Here it is." of Faith and Practice." I never thought tion are to be judged." And again,that the Baptists deny the inspiration of the Old Testament, although from Let the word "IN." with which the sec-Testament, as a rule of faith and pracdist, or Congregationalist, will cheerfully accept the whole: but let the word "IN" be retained, and the way is open to deny that the Old Testament is a rule'; and every Rationalist in Germany or elsewhere will accept it. The Rationalist denies that the Scriptures are the word of God, but admits that the word of God is in the Scriptures, and - all Scripture is the rule of faith and practice, but the rule is in the Scripture. New Testament be sumed, a clear did not want their own people or others | D.D. in all the Baptist Churches to to know the degraded place to which produce from the New Testament one third Article, which he has brought in pose of teaching or confirming its inspira-

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the New Testament is a rute of Faith and Practice to the Baptists of Nova Scotia.

Mr. S. is very unscrupulous, when he represents me as giving " partial statements," by which readers would be led to form incorrect ideas of Dr. Wayland's views. I deny that I have kept back a single word necessary to show this doctrine of the claims of the Old Testament. His words are these: "We profess to take for our guide, in all matters of religious belief and practice, the New Testament, the whole New Testament, and nothing but the New Testa-They are too plain to be misunderstood. They exclude "Councils, Fathers, Chucrhes;" but they exclude the Old Testament as decidedly as they do the Tridentine and Vatican decrees. Mr. S. favors us with a larger extract from Dr. Wayland, and so far from committing me of error or injustice, he has only made the Doctor's case worse. We read, "We believe that the New Tesment, the word spoken by the son of God from Heaven, and by the Apostles whom he himself inspired, was given not to one nation, but to the whole human race for all coming time." There is here a sad amount of darkness that may be felt, and confusion. Can we learn any word spoken by the "Son of God from Heaven," except by the report of the writers of the New Testament? Our Lord never wrote anything. Did Dr. W. really think that the words spoken by the "Son of God from heaven" were more divine than the words of any inspired writer? Did the

man of God may be thoroughly furnished unto all good works? To both parts of the above sentence put in a decided negative. I denv that the Old Testament was given to one nation, to the exclusion of the interest of the whole human race. It was not given at all to Jews, in the current sense of give. It was a trust committed to them for all-coming time and for all nations. From the first days of their national existence, Israelites had been instructed that in Abraham and his seed all nations would be blessed. To the Prophets it was "revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have tism as distinguishing. The present | preached the Gospel unto you." The tactics are too obvious to be disguised. Old Testament was no more given to This argument must be confined, as far the nation of Israel of old, than it is constantly on hand. as possible, to the P. Witness, to which | given to the "Commonwealth of Israel" which now is. I deny that the New Testament was given to the whole human race. It is not yet given to the whole race. It is a trust committed to the church as the Old Testament was and is for the nations for all coming time. With the exception of Matth ew Island and Newfoundland. Mark and John the whole New Testais expressly addressed to persons in covenant with God, whether churches or

know that the Old Testament prophets

spake by the Spirit of Christ? Did he

not know that all Scripture, O. T. as

well as N- T., is profitable now, that the

individuals. Dr. Waylard has placed the Old Testament "on the same footing with the writings of Dr. Cramp or Dr. Guthrie." Mr. S. does not wish Baptists or Pedobaptists to think this, but if he is capable of understanding Dr. W.'s very precise language he knows this; and as Warehouse 111 and 113 Granville Street. he has expressed nothing but a hearty approval of the Doctor's doctrines be seems to have no higher opinion of the Old Testament than the Doctor has. "The holv Scriptures of the Old and Dr. W. "believes the New Testament New Testaments are the word of God, to be the standard by which the prein which he has given us our only rule | cepts and teaching of the former revela-"By this word (N. T.) we are to decide upon the obligatoriness of every part of the place they assign to it, whether it the olden revolution." The writings of is inspired or not is of little moment. Drs. Cramp and Guthrie are put into my hands. I read, examine, it may be with interest, pleasure and profit, but do not accept them as authoritative. I this importation has been carefully selected by the Trade Committee of the Sunday School Union, and comprises the publications of the Religious Tract Society, Sunday School Union, T Nelson Sons, and clause of the Article begins, be left | with interest, pleasure and profit, but out, and mark how differently it reads: do not accept them as authoritative. I "The holy Scriptures of the Old and judge of their obligatoriness by the Bible, New Testaments are the Word of God, and accept or reject their teachings, as which He has given us-our only rule I consider them in unison with the of Faith and Practice." Here the Old Word or against it. This is precisely the place assigned to the Old Testatice, occupies as high a place as the ment. Its "precepts and teachings" New, and every Presbyterian, Metho- are to be brought to the standard before we decide.

As according to Dr. W. all "the pre-cepts and teachings" of the Old Testament are to be judged by the New April 3. Testament, before we can decide whether they are obligatory ones, or how far the quotations, which Mr. S. has made from Drs. Cramp and Hovey, go to show that Baptists do not accept his reason will separate the gold from the inspiration of the Old Testament the ore. Baptists, while owning all with an antecedent knowledge of Scripture to be inspired, do not say that | the inspiration of the New Testament. Here, then, by the introduction of the and cogent proof of the inspiration of little word "IN," which not one in a the Old Testament can be derived from thousand would notice, we have an ex- it; but the inspiration of the Old Tesample of the "deceivableness of un- tament was established, proclaimed, righteousness." - Jesuitism, Jesuitism. and accepted before the apostles wrote The compilers of the Baptist Articles or Jesus Christ appeared. I defy any they relegate the Old Testament. Mr.S's passage where our Lord or his apostles letter is completely deceptive. The refer to the Old Testament for the pur-

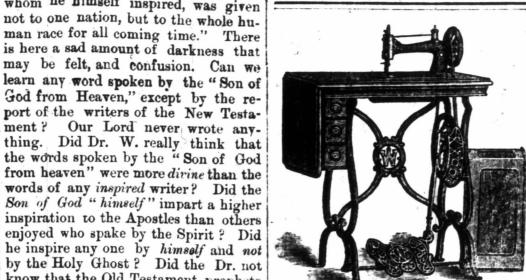
to contradict my assertion, is perfectly tion, and not (its inspiration assumed)

Charatent with they - that morning very for edutioning the text of the doctors

which they taught by an appeal to the testimony of an accepted inspiration. Baptists differ from all who are accounted evangelical in the very essential article of the Rule of Faith and Practice. The rule of Methodists, Congregationalists, and Presbyterians is-The Scriptures of the Old and New Testaments; -of Baptists, "Nothing BUT THE New Testament."

W. SOMMERVILLE. Somerset, Dec. 17, 1875.

P. S.—I had finished a rough draft ment." These words need no comment. of this letter before the Messenger of Dec. 8th came to my hand. I cannot say I have yet read the editor's criticisms, but, if God will, he shall have a In the meantime there is an important point to be discussed. I have guessed right this time. Mr. S. has stepped in to give the editor time to recover himself. He is what Dr. Jas. C. L. Carson would call a "slippery customer."



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