

the divinity of the Lord Jesus Christ? Never were charges more wicked and unjust. They are as false as God is true. There have been so many falsehoods, calumnies and slanders, uttered in relation to myself, on this subject, that should I hold up their authors to the public in the light in which they might be, too much space would be occupied in "the Christian; and should they receive their just deserts from my pen, persons unacquainted with many things which it would not be proper to commit to paper, might think that I owed them some personal ill-will; but I do not. I leave them at present to their own reflections. The great day of the Lord Almighty will bring us all before the great white throne, where a clergyman's coat, a broad brimmed hat, and a sanctimonious face, will be poor apologies for falsehood and detraction.

In relation to the charge I would, however, observe, that we have rejected the doctrine of the Trinity for the same reasons that we have Calvinism, Arminianism, Universalism, &c., just because the word of God said not a word about it. It may or it may not be true. But that Father Son, and Holy Spirit, are equally divine, and that they are one in the work of Creation, Providence and Redemption, is a doctrine of which I never entertained a doubt. To go farther into these speculations, although I have in former times, I cannot now.

On this point, however, for your own satisfaction, I refer you to your Brethren in this City, who have often frequented our meetings, and with us have celebrated the dying love of him whom we adore, as the brightness of the Father's glory, and the express image of his person. If, then, we are not disfellowshipped in consequence of these sentiments, why then are we so obnoxious to the Baptists? It must be from one of two causes; either because we oppose creeds and confessions of faith, or in consequence of our preaching that Jesus Christ, by the grace of God, tasted death for every man! And even on these points the Baptists are not agreed, even in these Provinces! The conclusion, then, of the whole matter is: the Baptists receive and approve of members in abundance, who believe, teach, and practice, precisely as we do ourselves, but we are opposed by them with more zeal and rancour than by any other denomination: meeting houses and school houses, under their control, are closed against us, and many of them I really believe would much rather their children and relatives would live in the practice of the most odious vices than become members of our communion. What I have seen in several places put these facts in my mind beyond a doubt. You, sir, see not only the folly, but the wickedness of such conduct. I appeal, therefore, to you as a mediator; as one who has influence in the Baptist community, to show them the necessity of pursuing a different course of conduct, for their own credit, for the peace of Zion, and the salvation of our fellow men.

The preceding remarks have very little to do with your letter; but I have taken this opportunity to lay these suggestions before you.—There are a few things in your letter that I wish to notice, not to oppose, but that you may understand our practice. You seem to think that we "disapprove of either Church or Minister judging of the qualification of persons wishing to be baptized." Here you are mistaken, for we permit any person to judge. The course pursued is usually the following: