

but we were refused the liberty of speech ; we were clapped down, and not permitted to speak in answer to the charges alleged against us. Some persons present said we were worse treated than barbarians ; that it was worse than the Spanish Inquisition. In August following (1830) the Elkhorn Association met at Silas meeting house, Harrison county, Ky. We were there out off and thrown out of the Association most violently, without any other charge except that of heresy. We did all that men could do to stay with them ; but no, they would not permit us. They excommunicated us and the Churches to which we belonged, against our wills and remonstrance. It would be as true to say that Jonah left the ship, that he split off from the crew, as to say that we split off from the Baptists. People had as well ask Jonah why he did not stay in the ship, or why he left the ship, as to ask us why we left the Baptists. We left them because they declared, by words and acts, that we should not stay with them ; that we were unworthy to stay with them. People had better ask the Baptists, Why would you not permit these Christians to remain with you ? Why did you expel such men from you ? What were they guilty of ? Were you not precipitate in your course ? Did you not do these men great injustice in expelling them ; in publishing them to the world as unworthy of your fellowship ? Were they not slandered and most injuriously treated ? If we differed from them, it was because they had departed from the New Testament. We can prove that we, in our teaching and practice, are nearer the New Testament Baptists than those who expelled us. We can prove that in our teaching and practice we are more like Wickliffe, Tyndal, Huss, Jerome and Simmon Menno—the Apostles of the English, Bohemian and German Baptists, than our persecutors are. If we had left them, they had left Jesus Christ and the Apostles before we left them—had left their teaching. I hope these few remarks may stop persons from slandering us, by saying, You split off from the Baptists. *We never did.*

“MY VIEWS.”

The above caption will appear strange to some persons. They will desire to know the reason of it. The reason is, it is made by preachers, especially, a kind of scapegoat word to carry off all the sins of the preachers, for refusing to believe and do what the Lord says. Did not the Lord say so ? Yes ; but then my views of the Gospel and yours differ. My views are the things which justify me in disobeying God. Words are things. I hope our preachers will cease to use the expression, our views. I have heard some preachers use it so often that I have been tempted to conjugate it thus, while they were preaching : I view, thou viewest, he views, we view, you view, they view, my views, our views, your views, their views of the Gospel. A man's views of the Gospel, and the Gospel itself, are as different as a man and his shadow. A man's shadow is sometimes longer and sometimes shorter, according to his position to the sun. So a man's views of the Bible, of Christianity, are according to his religious education, his prejudices, his interests, his party, his capacity, his opportunity, &c, &c. What is Catholicism but the views of the Pope, the Cardinals, Jesuits and Popish Clergy, about the Bible ? It is