

unfavorable. Whether the light of which Mr. D. complains is too strong or too weak, whether it *manifests* too much or too little, I must leave for him to say. One thing is clear—there is neither reason nor propriety in saying—you have placed the Baptists in an unfavorable light, therefore I will leave them there.

But certainly your letters were not mainly occupied with the Baptists, and hence Mr. D.'s first reason for his silence is the more remarkable. He says you hold up the Baptist denomination in an unfavorable light, therefore, says he, I have nothing to say to you—your “pious performance,” your “verbose productions” I regard with contempt.

Is such logic common in Markham ?

His first reason being so evidently *unreasonable*, let us examine his second—a reply would be unpleasant to him in the extreme and unprofitable to both.

Is it unpleasant to speak the truth in love ? If you have made any erroneous statement in reference to any *great* scriptural truth, is it unpleasant to Mr. D. to show in the “spirit of meekness” wherein you have erred ? For my part I cannot conceive how a good man can possibly esteem it unpleasant or unprofitable to contend for the faith once delivered to the saints. So strange a notion of pleasure and profit that good man Paul did not by any means possess. Not only did he dispute daily for months and years with all sorts of infidels and opponents, but he labored incessantly in exposing the false doctrine that was introduced by the professed Disciples of Christ. In imitating the Lord Jesus Christ “who pleased not himself” he had occasionally to act in a way, which, to human nature, “would be unpleasant in the extreme ;” but he conferred not with flesh and blood in such cases.—Therefore, “when Peter” says he “was come to Antioch, I withstood him to the face, because he was to be blamed.” His pleasure consisted in doing his duty, and this he knew was profitable to all concerned, Hence he taught Titus that a Bishop should “be able by sound speech both to exhort and convince the gainsayers,” “for,” says he, “there are many unruly and vain talkers and deceivers teaching things which they ought not, whose mouths must be stopped,” “wherefore rebuke them sharply that they may be sound in the faith.” Titus might reply “True, father Paul. These men do indeed teach things which they ought not. But you are aware how difficult it is to stop men’s mouths, and were I to attempt to convince the gainsayers and to make them sound in the faith, it would certainly lead to a controversy un-