

was not God manifest in the flesh. Our hope, our confidence, rests in the finished work of our divine Saviour. We trust in the Word which was with God, and which was God; our Lord and our God.

Because the errorists referred to above, practise immersion, they are said to hold Baptist principles. As well might it be affirmed of Romanists that they are Presbyterians, because they practice sprinkling. We have not so learned Christ.

We cannot close this article without, in common justice to the denomination called Disciples, saying that so far as we understand their sentiments they do not harmonize with the errors noted above.— Their leading journals teach the very reverse of these. Alexander Campbell is the leading spirit amongst them in the United States, and he would no more endorse the sentiments of those western teachers than he would the doctrines of Mahomet.

The preceding is taken from the columns of the *Christian Observer*, edited by Mr. Pyper, Toronto. Our readers know how to read it; and they will thank the editor of the *Observer* for the closing sentences of the article. Can brother Sheppard, of Dorchester, or brother Morison, of Chatham, inform us more particularly of "individuals calling themselves Disciples," and yet teach that the Lord's ministry is superfluous, that the Holy Spirit is a Phantom, that the Word is all Spirit and the Spirit all Word, and speak disparagingly of the Lord of all? May we ask our Baptist brother, Mr. Pyper, to name and surname the correspondent in the west who knows such individuals calling themselves Disciples, thus disgracing the sacred name they profess, and bringing reproach upon all who bear that name?

D. O.

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### CURE FOR SCANDAL.

"The North wind driveth away rain; so doth an angry countenance a backbiting tongue."—*Solomon*.

Mrs. Chalmers, of Anstruther, mother of the Doctor, had an extreme dislike to all petty scandal. She had one rule, which she made known among her acquaintances, and which she rigidly followed. "Whenever told of anything that a neighbour had said or done amiss, she instantly put on her bonnet, and went at once to the person, and told what had been said, and who had said it, and asked if it was true." Those who follow this rule, we opine, will seldom have occasion to execute it. They who smile at scandal, or listen to it complacently, obey not the injunction of the wise man. He who pours scandal into my ears, gives me just occasion to be angry. He offends my good sense, by presuming that I wish to make my head a lumber-room, instead of a storehouse of useful knowledge; he offends my good taste, by presuming that I love gossip. He offends my piety, by thinking that I will "rejoice in iniquity." I am justified, by the wisest of men, in "looking him out of countenance."