

to the soul to correct such perversity. None of us believe that every, or any member of a church has a right to "break bread." The brethren of Toronto believe that the ordinances of the Gospel are committed to the churches. Not to the eldership, or the brethren, as such, but to the church that the ordination of the Pastor leaves him the only authorized administrator of the ordinance of the Supper in the body. They further believe, that the Church is thoroughly independent—that, under Christ, its head, it is the source of all authority ecclesiastic—that here the pastor derives his authority—that when they are destitute of a Pastor, they have a right to appoint a brother to preside in the Pastor's place—a right to conduct the work of discipline, to receive and exclude members, and to attend to the ordinances. Now, whether this be in accordance with primitive practice or not, we all know that it is no part of "Campbellism." Our brethren, holding these views, are life-members of all the great missionary bodies, home and foreign, in the United States; and we ask, would one of those bodies ever think of raising a question on such an opinion.

3. Messrs. Cleghorn and Booker (the latter not being present at the close), contradict the statement of the *Observer*, that our meeting, after a free interchange of thought on matters relevant and irrelevant, was harmonious to its termination. The *Observer* stated the simple truth—after the suppression, by an open vote, of those who had the will, but not the power, to defeat the object of the Convention—after Mr. Cleghorn, in the chagrin of defeat, declared, that rather than allow an agent of our Society to visit the Paris church, he would upset the see, if he were buried in the ruins—and after a rambling speech from Mr. Booker, about his feelings, about order, and about certain wealthy parties "drawing their purse-strings," &c.—the meeting proceeded calmly to business, passed through it in perfect tranquillity, and adjourned. As to the scene which followed, and with which the Society had nothing to do, and of which the *Observer* did not speak, it is sufficient to convince brethren who were not present, how grossly that circumstance has been caricatured, simply to inform them that the friendly hand of fellowship was, then and there, extended to brother Davidson by all those who had been offended by his course. And whatever indignation was felt at the commencement of said interview, even its termination was heart-cheering and satisfactory to all.

4. Mr. Cleghorn informs us, that letters have been written to damage his reputation in the States. Who thought this to be necessary? The brethren in the States felt it to be their duty to exclude him from the Baptist church, even after he had commenced preaching the Gospel, for sins which we are not called upon to chronicle. His reputation in the States (in Madison) needs no damaging; and his recent unblushing assertions in the *New York Recorder* clearly evince that Canada has not improved him. Fidelity to Christ and to truth, demand of us plainness. We have no personal feelings to gratify; and speak only to put iniquity in its proper place. Mr. Cleghorn is a disappointed man. He first thought to reach certain editorial chairs amongst us, but failed for ob-

vious reasons. He next sought certain General Agencies, and was repulsed here. Next to gratify feelings of private hostility toward an influential member of his church (now in Toronto), he became the champion of usage, and wrote a letter which the *Observer* did not defend, and has since denounced as containing the "virus of Puseyism." That letter must be, in some way, endorsed by the Convention; and the *Observer* and the Toronto church must be rebuked, whatever became of the destitute settlements of our Province. Hence the lusty efforts of this man of order, to prevent all whom he can prevent from uniting their energies in giving the gospel of the Son of God to our neighbours. Apart, however, from the influence of the *Recorder*, he is powerless.

As to Mr. Booker's statements, they furnish a melancholy proof of the deceitfulness of the human heart. He accuses brother Hewson of "wilfully trying to deceive." If brother Hewson were known to the readers of the *Recorder*, it would be unnecessary for us to repel so base and heartless a stab at an unsullied reputation. Such an unprovoked and unprincipled attack upon the character of an upright man, merits the condemnation of every Baptist on the continent. And what is the secret of this hostility? Simply this: Brother Hewson is the Recording Secretary of a Society that co-operates in the work of missions with Mr. Duncan Bell and the Hamilton John Street Church. Some time ago the most influential members of Mr. Booker's church came to the conclusion that he was not the proper man to build up the Baptist cause in Hamilton, and frankly told him so. He resisted their entreaties to leave the ground; and the result was, that being unwilling to hear him preach, a number of brethren and sisters took letters of dismission, and started a new interest. Mr. Booker objected to their being received by the Association. His attempt to exclude them, however, proved abortive; and he afterwards declared his purpose to have nothing more to do, in the present state of things, with Associations and Conventions. His church was the only one that voted against calling the Convention: yet Mr. Booker could not resist the temptation to unite with Mr. Cleghorn in an attempt to sow discord amongst us. His object was transparent. Mr. Duncan Bell, and his brethren, who had "drawn their purse-strings" on Mr. Booker, must be crushed—hence his lusty efforts. It was not to be expected that a man who had resolved not to meet with an Association who had received the above-mentioned brethren, would feel cordial towards a Society that had assembled in their very house of worship.

Mr. Cleghorn affects to give a history (!) of our denomination in Canada; and refers pathetically to the Kendricks, (names venerated by all who knew them,) to give point to his remarks. While we give to the United States, all honour for what they have done for the Baptist cause in Canada, we repel the monstrous assumption that old Britain has cast only innovators upon our shore. His fulsome adulation of the successors of the lamented Kendricks, at the expense of the successors of Cary, Ward, Marshman, Fuller, and others, is worthy of the man. Our only wonder is, that

with his course at Hamilton, N. Y., yet staring him in the face, he could summon audacity enough to speak of the venerated Dr. Kendrick in any terms.

We regret to have to notice such matters; but we have been maligned and misrepresented, as far as the *Recorder* circulates. Personalities have been freely indulged in. We, without having done any thing to provoke such assaults, have been dragged before the public as a heterodox body. In view of all this, we know of no better way of enlightening the uninformed on these matters, than by giving them an insight into the hidden springs of the opposition which we have met. And we again inform the readers of the *Recorder*, that we are a body of as strict Baptists as can be found on the continent. We challenge a comparison between the Regular Baptist Missionary Society of Canada and any Baptist Missionary Society in the States. We would not suffer by the comparison. We have a single object in view, that of supplying the destitute settlements with the gospel of Christ. Personally we have nothing to gain by the movement; but souls are perishing in our land, and we would do what we can to bring them to our Redeemer.

It will be admitted by all, that we are perfectly competent to define our position, and to declare our own sentiments. We have done so; and where is the man who can for a moment believe that we are combined to deceive the world by false statements as to our faith and practice. God knows that we have truly stated our position. The readers of the *Recorder* may now form their own conclusions. We are not conscious of being influenced by the fear of man, and we have no temptation, even were we destitute enough of principle for the work, to conceal by base falsehood our sentiments.

ABRAM DUNCAN,  
Chairman.

W. HEWSON, Recording Secretary.

The Treasurer of the Regular Baptist Missionary Society of Canada acknowledges the receipt of the following sums:—

Amount received for membership, at Hamilton, per Elder Hewson	-	-	-	£6	16	8
Elder Wilkinson, proceeds of payment made on a collecting tour in the Eastern Association, in conjunction with Elders Hewson and MacDougall	-	-	-	20	2	9
Mrs. Silver	-	-	-	0	10	0
Mrs. Kilborn	-	-	-	0	2	6
Mrs. Marlatt	-	-	-	0	2	6
H. Moyle, per Elder Pyper	-	-	-	0	5	0
Baptist Sabbath School, St. Catharines, per Elder Ryerson	-	-	-	0	15	0
Mr. Rott, Beamsville	-	-	-	0	2	6
Collection, 7th con. Whitby, per Elder Starr	-	-	-	0	10	9
Collection, Pickering, per do.	-	-	-	0	16	9
A. T. McCord	-	-	-	3	0	0
				£33	4	5
Less amount paid expenses of taking up Collections, Printing, &c.	-	-	-	5	10	7
				£27	13	10

A. T. McCORD, Treasurer.

Toronto, January 24, 1852.