

most liberal views that each had learned, indifferent whether they were called Scotch Baptists, Canadian Baptists, or no Baptists, but fully persuaded that it was high time to contend for the apostolic word independently of the counsel and commandments of men. About this time a most valuable reformatory periodical was read by father Oliphant, entitled the *Millennial Harbinger*, the principles of which he accepted as his own, although placed in a clearer, fuller, and more commanding light to his mind than ever before. The irreproachable character, biblical attainments, and prayerful effort of these two men were honoured and blessed by the Lord; and although their work was not rapid, yet it was solid, steady, and sterlingly progressive. One congregation grew up under their labors—a second spread from that—then a third—meantime a Baptist congregation was charmed into union—and finally at the present moment there are five churches and several hundred Disciples in that centre of the work of reformation in Canada.

Father Oliphant took his departure to a better world early in 1841. He died as all faithful men die, with the full assurance of meeting his glorified Redeemer. All his family expect soon to be with him—where all Disciples of the Lord will be, but where, it is feared, Campbellites will not be able to enter. Father Black still lives and still labors in the Lord and for the Lord.

Our principles are frank, bold, and simple. We accept of the Bible as our only written doctrinal confession—the New Testament as the infallible oracle of the new or Christian Church. We view all ecclesiastical legislation with distrust. We strenuously oppose the fancied idea of a stream of clerical grace beginning with the apostle Peter and reaching to Bishop Strachan, Toronto, or Pius IV. of Rome. The legitimate authority of preachers we endeavour to distinguish from their usurped authority, the latter, in our view, being awfully prevalent. We are deeply impressed with the necessity of proclaiming the pure word of Christ to sinners, instead of theories of salvation whether our own, Calvin's, or that of Arminius. We are assured that the people of God should be much more humble, simple, and spiritual than they are generally, and that they should assemble weekly to celebrate the Lord's death as they honour his resurrection by the observance of the Lord's day. We hold that "faith without works is dead," and in this sense reject the system popularly called "faith alone." We believe that men are converted to Jesus Christ by having confidence in, and obeying his gospel; and that the Divine Spirit is enjoyed in, with, by, and through Christ's gospel. We urge that christianity is calculated to unite men, not separate and fractionalize them into parties; hence we labor for union; though it ought to be frankly avowed that some called disciples have an unfortunate method of showing their love of union. To effect this unity we endeavour to make manifest that the lovers of truth are not to be united in their personal opinions, but upon the truth itself—which is distinguished from opinion.

I have not leisure, nor have you space, for details. Concerning the unique and Divine character of Father—Son—and Holy Spirit—I