

make your own comments upon the various degrees of self-perfection and practical proscription attained and maintained by the host of of sectary establishments of later date. They all have their temples surrounded with barricades and watchman-inquisitors; and no man dare enter save that he is of a certain stature, has a certain complexion, wears a certain uniform, makes a certain bow, and promises never to grow either greater or smaller, or look differently than when he enters.

I speak of partyism and its fruits with all freedom: for I am not a party man, neither do I belong to a party body. This, I trust, will be made apparent in the sequel.

Intending to be more specific, pointed, and particular in my next, I will for the time being allow you to reflect upon these introductory generals and specials, and take my leave,

Bidding you with all due respect,

Adieu.

D. OLIPHANT.

*Oshawa, 29th June, 1849.*

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## WHAT DO WE BELIEVE?

THE BAPTISTS AND DISCIPLES—THE POSITION WE OCCUPY.

### LETTER SECOND.

ELDER DAVIDSON:—SIR,—I have said that the Bible in the hands of disciples is regarded as a document of facts. Permit me to elucidate and illustrate my meaning in making this declaration; for unless you understand me here, it will be unavailing to proceed.

God, in his good will toward man, has done something for him. Jesus also has done something for sinful man. The Spirit likewise has done something. The apostles too have done something. Now whatever has been done by God—Christ—the Holy Spirit—the apostles—for the rescue of fallen humanity,—is all matter of fact, and the Bible records these things for our instruction and salvation. Hence we view this best of all books as a depository of facts or things, not only divine in themselves, but divinely attested, and to be accredited as beyond all contradiction reliable. Facts, whether human or divine, as you will cheerfully admit, are of such a nature, that, when fairly disclosed, neither our fancy nor our learning, neither our ingenuity nor our subtilty, can subtract from their strength or make them void. The only possible way either of wresting their power, or of perverting their importance, is to conceal them, either by philosophy or some