

and shall be in the saints, complete without it. They further say that the doctrine of Christ's substitution is a mere figure and not a fact; and "that imputation is a figure to express a reality, and that that reality is the incarnation of the second person in Deity." So it seems, Sir, you do not believe the doctrine of the imputation of our sins to Christ, or of his righteousness to us, in the matter of salvation. Really, Sir, this is sweeping away every thing dear to a Christian's heart with one stroke. But you have gone too far, Sir, to deceive any in the light of day. Your wisdom is to keep your system in the dark, and which I fear you do. But here I have made an humble attempt to bring it to the light before the public mind; and now let them compare it with the word of God, the only rule of our faith and practice; and may the spirit of all grace lead them aright to a fair decision, and the enjoyment of eternal life by Christ Jesus our Lord. I have now done, Sir, and God knows that I here address you with no love of controversy; but, grieved at the spread of such mortal errors, and the perversion of the public mind, and desirous to lead you and your disciples to the faith once delivered to the saints, I have thought it to be my duty, and I remain your humble servant,

WILLIAM FRASER.

To Mr. ———, Preacher at Bytown.

### CREDULITY AND SCEPTICISM.

Which of these two states of mind is most injurious to the individual, and to society, is a question of some importance to decide; since all human beings are more or less exposed to their influence. Whatever tendency there may be in particular minds to the one or the other infirmity, these native tendencies may be checked or counteracted by proper consideration and judicious treatment.

By credulity we are induced to believe any thing on insufficient evidence; and by scepticism we are taught to hesitate or doubt where we ought to believe. Unquestionably the right state of mind is that which is equally distant from both these extremities, which can examine impartially before it decides, and which for

this purpose is either naturally endowed with, or has acquired by exercise, a power of discerning the quality of evidence and estimating its weight. Precipitation and fear are the companions of credulity; indifference and pride are often found in connection with scepticism.

In credulous persons we generally find gross ignorance, mental weakness, or a predominance of imagination over judgment; or all these united. They receive the most wild and extravagant stories, as absolute truths, and cherish the most monstrous and absurd notions in opposition to all the laws of reason and probability. The silly and strange fables of the Indian Shaster, the voluptuous fictions of Mahomet's Koran, the ridiculous traditions of the Jewish Rabbies, and the mercenary legends of Popish priests, are all blindly and eagerly swallowed by the vulgar crowd of devotees, who never think or reason for themselves, but yield implicitly to their blind or artful leaders. Mr. Ward, the late Baptist Missionary to Serampore, assures us that the Hindoos have thirty-three millions of Gods; and the transformations of these deities, together with the rites by which they are appeased and honoured, are such as one would suppose no sound mind could admit for a moment; and yet that the mass of the people really believe what the Brahamins tell them, is rendered in the highest degree probable by the cruel privations and sufferings to which they submit in consequence of their faith. The absurdities of Mohammedanism, though not equally numerous, are scarcely less glaring; and the superstitious of the Jewish Talmudists, and the popish monks, are not less revolting to reason and common sense, though believed by multitudes through blind credulity. But not to distant ages, or foreign nations, heathen lands, or Popish devotees, is the influence of credulity

\* Candid Examination, p. 50—51.  
† No. 3, Morning Watch.