

ren is,—can the present system of employing evangelists be so modified, that those employed can give themselves wholly to the work?

W. OLIPHANT.

*Eramosa, September, 1852.*

### AN EPISTLE TO AN EDITOR BY AN EDITOR.

To the Editor of the Canada Christian Advocate.

RESPECTED SIR:—My respect for you, your paper, and many of your brethren, inclined me some time since to make a resolve to address you in order to correct a notice published in your journal. The notice, if I remember right, was in language to this effect—

"The CHRISTIAN BANNER: Edited by D Oliphant, Cobourg, and W. W. Eaton, St. John, N. B.: devoted to the principles of the Disciples or Campbellites."

In the first place; you will permit me to tender you my cordial thanks for having courteously announced the reception of the *Christian Banner* at your office almost every time it was sent. This courtesy on your part justifies the testimony I have always heard respecting you, as being a gentleman well balanced with Christian magnanimity and frankness. Many of our brother editors willingly omit to notice this periodical, because their journals (perhaps being somewhat Jewish) might be made unclean by the operation. Yours however, being ostensibly a *Christian Advocate*, has no such fear!

But by some cause you have been led into error by grouping the Disciples with the Campbellites. They are not of the same origin, order, or character. If you look at a late *Quebec Gazette*, where the returns of this year's Census appears, you will discover that Campbellites and Disciples are a separate people,—for while in the whole of Canada West there are but fourteen Campbellites, the brethren calling themselves Disciples number according to the Census between two and three thousand. If you will allow me, I will lay before your readers a brief running history of the Disciples in this the noblest and largest British American Province.

The two principal men—in the providence of Him that rules all things—who first labored in our cause in Canada, were Elder James Black and David Oliphant, Senior. They were both natives of Scotland, the former from the Highlands and the latter from the Lowlands of that country. In 1821, father Oliphant settled in Dundas, four miles from where you now publish the *Advocate*, where he faithfully preached for a period of years, neither asking nor accepting reward. He had been a Scotch Baptist. But he would not or at least he did not unite with the Baptist Association in this country: for he found the Baptists of Canada very different from those who associated with Haldane, Low, and McLéan, in Scotland. Elder Black had also been a Scotch Baptist: and after being in this country for a time, united with the Baptists, losing however none of his taste for the liberal views received while under the ministry of Dugald Sinclair, then of Scotland, but now of Lobo, Canada.

Elders Oliphant and Black met in 1832, the former having removed to the vicinity of Guelph, and they began to co-operate upon the