

Now, is this a correct view of the people called Baptists in this present year of grace? I trow not, because

1st Many among the Baptists are as decidedly opposed to creeds as the disciples are. The Scotch Baptists know nothing whatever, practically, of a human creed as a bond of union or fellowship; and to say of them and of all Baptists, that, when they urge the precepts of God's word rather than certain usages—"they are in danger of the council,"—is surely going considerably astray.

2nd. Many on removing from the vicinity of their own churches, unite with us, without noticing any special difference between our teaching and that to which they had been accustomed.

3rd. Many who remain in their present connexion are one with us in almost every thing but the name; so much so at least that nothing stands in the way of their cordial union and fellowship with us as occasion serves.

4th. In no religious society is there less clerical arrogance or greater respect and reverence for the "wholesome precepts of God's word," than among the Scotch Baptists.

Without going further, these considerations I presume are sufficient to show, that the views you have presented require some modification, and that the "contrast between Baptists and Disciples" is not so wide as some of your remarks would imply.

Time was, no doubt, when Baptists and Disciples had as little of friendly intercourse with each other as the ancient Jews and Samaritans,—when intelligent individuals and churches among the Baptists were "dropped" for aiding and abetting "reformers." But that time is passing away. A more liberal spirit is pervading the people. Let us not throw stumbling-blocks in their way by attributing to them views and customs which perhaps few among them would *now* be willing to avow or practice. Rather let us forget these unpleasant things and help them on in the path of truth and love.

However well Mr. Davidson may represent the Haldimand Association, I cannot regard him as a worthy specimen of the Baptists in Canada and elsewhere. (By the way his second letter is rather a singular illustration of his "want of time," and his "love of peace!") But even admitting your remarks are correct so far as he and the said Association are concerned, is it right on their account, to pass an indiscriminating sentence of condemnation upon the whole body?

Your remarks too, on the subject of "conversions among the Baptists," seem to partake of the same character. "Baptist conversions"