

formation relative to the operations of the Society, and in the hope that some method of co-operation may hereafter be devised."

Resolved, "That the Committee consist of the following persons:—Rev. J. M. Cramp, Dr. Cox, C. Stovel, J. H. Hinton, and W. Grozer, with the Treasurer and Secretaries, *ex officio*; and that they report their proceedings from time to time to the General Committee of the Union."

The formation and progress of the American and Foreign Bible Society have been regarded with lively interest in this country. In separating from the American Bible Society, and establishing an Independent Institution, for the express purpose of securing faithful versions of the Scriptures, you have set us an example which we shall rejoice to imitate as soon as circumstances shall enable us to do so. It is with this end in view, as well as to express our hearty fellowship with you, that we invite the correspondence contemplated in the above-cited resolutions.

Fully agreeing with you in the principles which have compelled you to separate from the American Bible Society, we are anxious to adopt a similar measure; but our chief object at present, is to diffuse information, and employ all suitable efforts to enlighten

the public mind. In this respect, you can render us very valuable assistance; and we have to request that you will kindly furnish us with copies of your publications, and inform us from time to time of your proceedings, which we will take care to publish, for the instruction and benefit of the denomination, and in the hope that ere long some more determinate plan of action may be devised.

There is another point of view in which the importance of your labours will be more and more manifest. *The baptismal controversy is attracting increased attention, and is destined, as we believe, to lead the way to searching and extended Theological inquiries. Baptists ought to present their sentiments to the world in the clearest and most complete manner. It is especially their duty to prevent the word of God from being tampered with. You are discharging that duty nobly. Assist us to do the same.*

We shall hope to receive an early communication from you, and remain, on behalf of the Committee of Correspondence, affectionately yours,

W. H. MURCH. D. D.,
JOSEPH BELCHER,
EDWARD STEANE. } *Secretaries.*

TO OUR READERS.

THE few remarks that we made last month on "Open and Strict Communion" have been the means of stirring up some of our "latitudinarian" friends; and the consequence has been, that we have received several Communications on the subject—censuring us for the "strong language" we used, and "solemnly warning" us of the evils that will arise, if we make the Magazine the vehicle of circulating such "narrow-minded opinions." One Correspondent (O. L.) tells us that he was "twenty years a Strict Baptist, and the last ten an Open one." "Now, if he continues to go down the hill at that rate, where will he be in ten years more? *This is a degenerate age.*—Another says that he is "a Member of a Strict Church, because there is not an *Open* one near him—that he is, nevertheless, as firm (!) a Baptist as any who call themselves strict—and that the late Mr. HUGHES, the founder of the British and Foreign Bible Society, was an Open Communion Baptist Minister."—A third says, that we "have no charity," and calls us "bigot." Now we cannot consent to insert any Communication that possesses no *weightier argument* than these. The writers appear to have forgotten that there is a Book called the Bible, that we regard as the standard of appeal in all religious matters; and that when individuals plead for a practice that sets aside one of the positive institutions of our Lord, and do not take us "to the law and the testimony" on the subject, it is because THEY CANNOT.

We have been accused of "stepping out of our way" to say something on Communion. No such thing. We were invited by a Correspondent to answer his query; and we did so according to our *knowledge and belief*. While on the one hand, we can say that we have no wish now, nor had we any then—to invite a controversy; we must also add, that whenever we find ourselves properly called on to defend the practice of the primitive churches, in regard to communion, we shall shiver a lance with the most talented that may take the field.