

not been immersed, no matter how good their characters may be; why not upon the same principle receive them to the Lord's table?

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Should any, and what allowance ought to be made for the peculiar situation of the day in which we live? That many are sincere in their present course can admit of no doubt, who, through the influence of education, &c. &c. cannot see as we do; and shall we say we will hold no fellowship with them, no matter how pious, humble, and devout, merely because they have not been immersed, though their lives may shame those of many an immersed professor? *If the volume of inspiration affords any light upon this subject, you will confer a particular favor by letting me see it, either privately, or through the Harbinger.*

Yours in the hope of a glorious resurrection,

ISAAC W. TENER.

Taylorstown, Pa. Dec. 6, 1834.

WE give the following Letter a place here, instead of A. C's. answer to I. W. T.—This, besides being the more generally interesting of the two, also contains A. C's. views on the subject of I. W. T's. inquiry respecting open communion.—*Ed.*

TO MR. WILLIAM JONES, OF LONDON

Letter II.

My much esteemed and valuable brother Jones,

Your second question is in the words following, to wit:—"How do your churches act with regard to the admission of *whites* and *blacks* to the Lord's Supper; Do they meet promiscuously, or is the distinction kept up as in other societies, and are separate tables used?"

To which I reply:—We have learned from the holy Apostles, and even reason enlightened by the lamp of Heaven, teaches us, that "in Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free;" In political society, ranks, and classes, and cast are necessary, and may be necessary to the good order and government of the world; but if there be on earth a spot of ground, on which all ranks and degrees of men, all classes and casts of society should feel, confess, and exhibit that they stand upon equal ground—it is in the temple of God. If there be an hour or a day in which the high and the low, the rich and the poor, the master and the servant should forget all the differences which the circumstances of this life, the artificial and political arrangements of society have instituted, it is that sacred hour in which they prostrate themselves before the throne of the Almighty Father of the whole family in earth and heaven: it is that hour in which they surround the table of the Lord, and express their common