

the centre of their brotherly attraction. Neither you nor I would be allowed to sit with them, though we believe in the Lord Jesus and have been baptized into the one faith. Why? Because we are not close enough for them in our views, principles, and practice. Some of the congregations among the Regular Baptists, I admit, are more liberal, and hence these, as individual churches, are not to be accounted close communion. The open communionists, on the contrary, sit with all, baptized and unbaptized, and teach that it is divinely right, if proof be found satisfactory to their mind, according to a standard of some kind of charity, that the communicants are pious. How they ascertain their piety we can only judge by asking the question—where did they find their standard? But christian communion, or the communion of Christ's people, is neither "close" nor "open"; for it contemplates the spiritual fellowship and real oneness of those who acknowledge and yield obedience to the great lawgiver of the christian institution.

Yours in the Lord's communion,

D. OLIPHANT.

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#### BAPTISTS AND DISCIPLES.

[The following letter was forwarded last month, in company with the article on communion, published in our last, and was, in the order of arrangement, designed to precede that article.]

I am not fully satisfied with the manner in which you have, in your letter Number six to Mr. Davidson, represented the Baptists. Of the Haldimand association and its peculiarities, I know nothing more than what you have written; and of the Baptist body in Canada as a whole my knowledge is so limited that I cannot speak of them with the full assurance of understanding; still, my opinion is, that you have done the denomination injustice. Read again with becoming candor the "extract," and "comments" in the letter referred to, and say if they are not calculated to show—first, that "the Baptists" have a creed of the popular order; and secondly, that Baptist associations constitute themselves competent judges of the faith, and drop "from the Baptist connexion" those churches which depart from the creed? Nay, do you not affirm that when the leading members of a Baptist church urge the wholesome precepts of the Bible in preference to usages sanctioned by custom, the church to which they belong, is—so far as the association has power—placed before the community as a corrupt, heretical, and ungodly body!