

You may be surprized at the remarkably smooth and polished manner of Mr. D.; but "as his own feelings are easily hurt," he naturally avoids all "harsh and uncouth expressions," in his intercourse with others. In short when we consider that, "every where at all times—with all men—he wishes to cultivate *peace*" we naturally expect to find in him all the graces and beauties of a "*meek and quiet spirit.*" Hence the polite and graceful style of Mr. D.'s communication, so illustrative of the truth that he is "not so much a polemical writer as a humble worker in his Master's vineyard."

But while admiring his style, let us not forget his logic. Another item of *reason* remains to be examined which is,

Fourth, his time is fully occupied with his "duties to his God, the church, and the world." With what did you wish to occupy his time? Let us see. I need not mention all the subjects specially touched, the following will suffice;—"Christ the Head of the church;" "the gospel;" "repentance;" "baptism;" "conversion;" "church fellowship;" "open and close communion;" "election," "spiritual influence," "christian experience," the difference between Disciples and Baptists."

Now on reflection, what can you think of yourself? What a fertile and romantic imagination you must possess to think that all, or any of these, or similar subjects, had any connection whatever with Mr. D.'s duties to his God, the church, or the world! Awake from your dream, and profit by experience. Should you ever again wish to secure the attention of Mr. D. say nothing to him about repentance, about conversion, about the way of salvation, about the blessed Redeemer as the glorious Head of the church; he has no time for such trifles—he is "doing a great work," "and cannot and will not allow himself to be called off by any object of minor importance."

Thus ends the logic of Mr. Davidson as I understand it. How would it look to close by exclaiming in imitation of Mr. D., *O Pudor!*

But seriously I cannot conclude without again expressing my disappointment with Mr. Davidson. He has not in my judgment acquitted himself worthily on the present occasion. The case is simply this,—The Baptists and Disciples are *one* on several important points—on several important points they differ. Union on scriptural grounds is desirable for its own sake—for the sake of the church—for the sake of the world. Such union cannot be effected without a clear view of its nature, and of the nature and extent of the forbearance to be exercised. Several letters were written, showing either clearly or obscurely