

quarrelling and splitting into distinct fellowship on account of the Roman rigidity of some, and the looseness and waywardness of others? I ask not who is the most to blame in this affair; this has no true relation to the real question itself; for if the Baptists as a body had been well instructed in "the doctrine of the kingdom," no such rupture and division could have transpired. But apart from the facts connected with the making of two bodies of Baptists in this country, east and west, I was about to say that the Baptist bible had lost some pages in this western section of the province, if we may judge from their "theory" and "practice." At present I will only allude to one circumstance, to show how certain it is that your brethren have become minus some pages of scripture, and the necessity you are therefore under of resorting to other counsel. Here is one proof:—

Elder Bettes, one Lord's day last June, after preaching where the disciples meet, took a seat with them at the table of their weekly feast, and partook with them of the divine emblems. Not many days after, two Baptist Elders, one whose name is Piper and the other Davidson, halted at the place where Mr. Bettes usually preached; and then and there, friend Bettes, if I am correctly informed, was called upon to make a special confession of the sin of communing with disciples, and promise, for the future, to be a more *Regular* Baptist. Is this true? I shall be happy to learn that you acted differently and more scripturally. But if otherwise, let me inquire of you, as a candid man, if you once thought of acting in accordance with the Bible, or whether you had not supreme regard for "Baptist practice?" I will not however dwell upon this circumstance; for it has been introduced only by way of illustration; for I have not laid up anything against you or against the Baptists on account of it. Still, so far as the gospel as preached and exemplified by the apostles instructs me better, I am willing to "show a more excellent way." Should you be with us a Lord's day in Oshawa, the fault will not be mine if you sit not with us at the Lord's table. You will be made welcome; for the Lord has made us "free indeed" by his truth.

There is a singular scrupulosity among all parties in relation to communion. Not unfrequently we find professors of different denominations praising and praying with one another as Christian brethren, treating and viewing each other as the chosen of the Lord; and yet, when the emblematic supper is to be observed, the one is to the other "as a heathen man and a publican." This is partyism in its freshest bloom, and its perfume is anything but pleasant. Its doctrine and