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entering upon the argument before us, it is but just to remark that, IN ONE PRINCIPLE, the Baptists and Pedo-baptists AGREE. THEY BOTH AGREE IN REJECTING FROM THE COMMUNION AT THE TABLE OF THE LORD, AND IN DENYING THE RIGHTS OF CHURCH FELLOWSHIP, TO ALL WHO HAVE NOT BEEN BAPTIZED." With such an interpreter of Methodist doctrine as Dr. Hibbard, I have all I want to support my assertion.

With regard to Mr. Gaetz's references to English Baptists, I have simply to say that the three millions of baptized believers on this continent, have no more to "SETTLE" with the English BAPTISTS, than they have to settle with the English WESLEYANS. The English Baptists are mostly open communionists, and to-day they are (Mr. Spurgeon included) opening their eyes to the fact that while they have grown to only three hundred thousand in several centuries, the Close Com Baptists on this continent have grown to three millions in a little over one century. There, open communion Baptist churches have been so largely patronized by the pedo-baptists, that in some cases the Baptistic features have vanished, and they are virtually governed by the Pedobaptists, who have been enjoying all the same privileges of members of the church. Not a few have become "Union Churches." John Bunyan's old Church at Bedford is now a Congregational Church.

Mr. Gaetz closes his letter to the "Times" by saying, "When our brother has settled the question of close communion with his baptist brethren (meaning the English Baptists) we may be inclined to pursue the subject further; NOT TILL THEN."

But Mr. Gaetz, what have you to do with the English Baptists? That is throwing sand in the eyes of the people. That is like a man trying to draw the eyes of a crowd off who are looking at the Sun, by the flying of a kite. It may appear to the unwary very ingenious, but though in minds who look for ARGUMENTS in your letter we perceive that your reference to the free-communion Baptists of England, is simply a bit of sentimentalism, tacked on to draw the minds of the people away from the great question at issue