

participation with them of the Lord's supper, who have not been baptized or immersed. On this subject, the churches in England are more divided in practice. Many, and indeed a very increasing number of them, readily admitting pædobaptists to their sacramental table. Christians of all denominations are not sufficiently aware, that, while censuring the rigidity of strict communionists, they are for the most part equally strict, and participate in those feelings of bigotry, if they be such, of which they accuse their brethren. Nothing can be said of strict communion baptists, which may not be predicated of the great majority of congregationalists, episcopalians, presbyterians, and others, *viz.* that they refuse to admit to the Lord's table, those who they themselves consider to be unbaptized. Many individuals are scattered throughout the states, who are strongly inclined to the practice of open or mixed communion, but scarcely any of the churches would tolerate it, or even allow the latitude of an occasional fellowship with those whom they deem unbaptized, to any of their members. Some small churches in the vicinity of Providence, who advocate it, have acquired the designation of "Potter Baptists," from a minister of that name. But although this difference of opinion prevails, in a few instances there, and in a rapidly increasing number in England, its advocates are nowhere regarded as a distinct body. Both in this country, however, and in America, multitudes who retain their connexion with the other