

more into honorable notice. No one, so far as known to me, has discovered a two fold object in them excepting yourself, seeing it was my purpose carefully to abstain from all personalities, and only to speak of Baptist views and practice either to prove or to illustrate the contrast existing between us, or which is the same thing, "the position we occupy." To you personally I am unconscious of having shown anything saving continued respect, and to the Baptists as a body I cannot at present call to remembrance that I have exhibited stronger disapproval or offered severer reproof than has been on some other occasions administered to the brotherhood with which I associate, according to the proportion of delinquency or deficiency I found in them. And as it respects the "harsh and unbecoming expressions" of which you speak, and my "party zeal in its unloveliest form," I have no objections to allow every reader to judge for himself whether you have shown me "a more excellent way." My apology for you, however, is, that you found it much easier and hence more expedient to divert attention to my manner and "strain of writing," than to take up a single point of difference between the Baptists and Disciples, and show that the Baptists are right and the Disciples in error. Had it been my design "to hold up the Baptist denomination in an unfavourable and invidious light," I could have produced a full supply of facts directly to the point connected with my own "experience." Although my father was a Baptist some twenty or twenty five years, and always esteemed and welcomed among the Baptists long after he became a Disciple, and although I was religiously educated in a church in which Baptists, in their travels, freely and frequently attended, years after the church was in nature and character Disciple, yet I am compelled to say that I have never been so ungenerously, discourteously, and disdainfully treated by any body of people, professors or non-professors, as I have been treated by the Baptists. Upon the principle, therefore, that I had designed to "traduce and scandalize" them, I would have taken other means than the statement of what they publicly hold, teach, and exhibit as a denomination, "known and read of all men."

Once more upon this topic. It is not for me to say what my friend Davidson can do, but as for myself, I only know and can only be taught differences by contrast. All that I know of God and Satan, of heaven and earth, a saint and a sinner, a Jew and a Gentile, a believer and an infidel, a catholic and a protestant, a churchman and a dissenter, a Baptist and a Disciple, is by contrast; and Paul himself could not contrast the law and the gospel without speaking of both; and therefore in speaking to a Baptist concerning the Disciples, I have felt and still feel, more than justified in having spoken plainly of Baptist sentiment, order, and practice. Any misrepresentation may always find a remedy, from the fact that the pages of the *Witness* are ever open, not only to you and all Baptists, but to all who can speak with the pen on any topic connected with the Christian religion.

Permit me to say before drawing to a conclusion, that it has been hinted that you were to receive instructions from some high in authori-