

mitted the unbaptized to sit with them at the table of communion. Then, on the other hand, the Baptists thus sternly excluded, were almost if not altogether as much at fault, for allowing their charitable feelings instead of the divine laws to govern in the church, since they not only permitted the unbaptized to sit with them when they communed, but received them into the church as members, and taught this as an article of faith. I will say here, in justification of many a noble minded and honorable Baptist, that these party developments were not so much the fruits of the majority of the members on one side or the other, but the work of a few little great spirits "clothed in a little brief authority" that ecclesiastical institutions gave them.

Now, so far from being so close as the one division of Baptists, we heartily invite, in the Lord's own name, all who have put on Christ to commune with us; and so far from being so open as the other division of Baptists, we hold that Christ's table is not scripturally exhibited when members are made independently of the laws of the oracles for the purpose of seating them to take part in this divine institution.

Such, then, on the subject of communion, is our real position to the Bible and to the Baptists.

But you give me credit for a share of inconsistency, and judge that I have contradicted myself, in my letter upon communion in the February Number. Here then I am, in my own proper person, to confess my guilt on conviction, or show that your witness is incomplete and illusory. Now, although you say that you "understand my position much better than you would desire to occupy it," I am apprehensive that had you understood it, ten chances to one if you would have appeared before me with sword, shield, and helmet. The difference between the views and practice I approve and the views and practice of the open communionist consists in these cardinal points, 1st. I never, like him, open new doors for entrance into the kingdom of Jesus, or make subjects of the kingdom other than by Christ's authority; and 2nd, I never teach that any man has a divine right to the Lord's table who has not complied with Jesus' command "Be baptized." The distinction between *teaching* and *permitting*—between *inviting* and *allowing*, is a distinction, I apprehend, that you cannot religiously comprehend; for the creed to which you have been accustomed, and to which you are now willingly subject, binds up all matters of this description so stringently that you have no opportunity of perceiving or learning this liberty.

My friends the Baptists build a walk around the communion table,