

the disciples are more close than the regular or particular Baptists who fence themselves round with gates and bars unapproachable except to the elect who have subscribed to the articles of the creed they have made, is, to say the least, a mystery that requires an interpreter.

These lesser points touched, I am now prepared to consider, 1st, The position we take on the subject of communion, in accordance with the Bible, and as compared with the Baptists; and 2nd, The consistency of my letter of February as compared with former statements. Now, friend Davidson, put on your clearest spectacles, and perfume yourself with a slight sprinkling of the sweet odor of religious candour if there be any of this in Markham, and hence rigidly scrutinize the following paragraphs.

As the disciples in Judea in the year of our Lord 33, were neither open nor close communion, so the disciples in Canada in the year of grace 1850 are neither open nor close communion. We are opposed to both, as distinctly and unequivocally avowed in one of said letters addressed to Mr. Davidson. The Spirit's armour is employed by us against the exclusiveness of the one and the lawless charity of the other. They are disclaimed, indeed, not because we have a bundle of prejudice against them, nor because we are desirous of building up a party between them, but in deed and in truth because they are unsanctioned and unauthorized by apostolic precept or example. Our position, then, takes in neither extreme, as all extremes have a human and not a divine origin. By opening up and rightly dividing the word of truth, evidently exhibiting the position the Lord's table occupies, and that the disciples of Jesus are to feast at this table, and that disciples are those who gladly receive the Lord's doctrine and obey it from the heart, we expect to successfully resist the spirit of error on the right side and on the left; and hence the regular and the irregular Baptists, the particular and the general Baptists, all the Baptists and the pædo Baptists who cling to earthly systems instead of giving unprejudiced ear to the heavenly oracles, must feel more or less opposed to us in pursuing a course so primitively independent.

The Book, then, and the author of the Book, the letter of the Book and the spirit of the Book, we take for our guidance at the communion table. And how with the Baptists? Facts will answer; and certain it is I have no desire to misrepresent them. Up to the year of grace 1847 the Baptists in Canada were a united Body, when, as you are fully aware, a number of churches became more "particular" on the subject of communion, and made new screws to their creed to fasten or guard themselves from those of their brethren who taught and ad-