

eunuch, who, after Jesus was preached to him by Philip, demanded baptism. Philip said, "If thou believest with all thy heart, thou mayest." And he answered, "I believe that Jesus Christ is the Son of God." We see then, that as Christ declared he would build his church upon this rock, and was himself laid as its foundation stone, so the Apostles and Evangelists proceeded to build upon this tried foundation, as living stones, those individuals who, through this simple faith in Christ, were made alive to God.

From what I have already said, you doubtless fully comprehend our views of what constitutes the true basis of Christian union. A truth-loving mind is not disposed to cavil, and knows how to select the most favourable point of view from which to judge correctly of the questions at issue.

But it will sometimes be asked. Do you propose, then, to receive persons into the Christian Church upon a simple confession of their belief in Christ as the Messiah, the Son of God, without repentance or a change of heart, or even baptism? Would you receive any one to communion with the church upon such a declaration, without any inquiries as to the sense which he attaches to the expression, "Son of God," or in respect to his feelings and experiences of the grace of God in his heart? May you not thus receive and fraternize with those who are Unitarian or Sabellian in faith, or mere formalists in practice?

As an answer to all such objections. I might say, that it is enough to know that any course of procedure has a Divine warrant, in order to adopt it without the slightest fear of any consequences which may ensue. But to be more particular, I would say in regard to the reception of those who would attach a peculiar, or Unitarian sense to the words of the above proposition, that such perversions are natural results of preconceived theories and speculations, which lead men to explain away the plainest statements of Scripture, or wrest them by specious glosses; and that, since, according to the fundamental principles of this reformation, all such speculations are to be abandoned, and the word of God itself is to be taken as the guide into all truth, there is not the slightest room for apprehension. And this is, thus far, fully confirmed by our experience, for I presume there is not a religious body in Christendom which renders a more true and just honor to the Lord Jesus Christ, or receives with a more sincere faith, all that the Scriptures declare concerning him. With us, he is the Son of God, in the strict sense of these words. He is the Word which was in the beginning, which was with God and was God: the Word by whom all things were made; in whom was life, and who became flesh and dwelt among men, revealing his glory—the glory as of the only begotten of the Father, full of grace and truth. He is the brightness of the Father's glory, and the express image of his person. In Him dwelleth all the fullness of the Godhead bodily. He is Emmanuel, God with us, who having brought in an everlasting righteousness, and made an end of sin by the sacrifice of himself; and having for us triumphed over death and the grave, has been invested with all authority in heaven and in earth, and has taken his seat at the right hand of the Majesty in the heavens, where he must reign until all his