

of these principles it is that, amid all the modifications and changes of ecclesiastical administration, all who truly believe are constituted "ONE in Christ Jesus." The doctrine cement thus formed is undissolved, untouched by minor differences. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost; and he that IN THESE THINGS serveth Christ is ACCEPTABLE TO GOD," though he may not be *approved of men* entertaining unscriptural sentiments like yours. How gloriously does this view of THE COMMUNION OF SAINTS, contrast with the theory of Christian unity which has such charms for you! a frigid, lifeless, exterior, organization. You may erect a different standard, and, not deigning to "con-sort in religious fellowship" with Methodists or Dissenters, from the haughty distance to which you retire to "avoid them," you may exclaim, "*The temple of the Lord, the temple of the Lord, are WE!*" By assuming that the Church of England is the only Church of Christ within the British realms, you may brand as schismatics, and represent as left to uncovenanted mercy, all who are not within her pale; but every "babe in Christ" must perceive that by so doing you incur the fearful responsibility of *condemning* those whom *God hath received*, and who are as "manifestly declared to be the epistle of Christ, written, not with ink, but with the Spirit of the living God," as any within the pale of your own communion. How preposterous, then, are your exclusive and truly Papal pretensions! It would be well for you to reflect whether the indignant terms in which Dr. Campbell rebuked the temerity of the famous Dodwell, a man after your own heart are not as fully applicable to yourself:—

"Arrogant and vain man! what are you, who so boldly and avowedly presume to foist into God's covenant, articles of your own devising, neither expressed nor implied

in his words? Do you venture, a worm of the earth? Can you think yourself warranted to stint what God hath not stinted, and, following the dictates of your own contracted spirit, enviously to limit the bounty of the Universal Parent, that you may confine to a party what Christ hath freely published for the benefit of all? Is your eye evil because he is good? Shall I then believe that God, like deceitful man, speaketh equivocally, and with mental reservations? Shall I take his declaration in the extent wherein he hath expressly given it; or as you, for your own purpose, have new vamped and corrected it? Let God be true, and every man a liar! You would pervert the plainest declarations of the oracles of truth, and, instead of representing Christ as the author of a divine and spiritual religion, as the great benefactor of human kind, exhibit him as the head of a faction—your party."

Were I addressing one who, by direct avowal, arrogated the claim of infallibility, or who officially represented the anathematizing communion which openly affirms it as an incontrovertible axiom, that *Extra ecclesiam salus non esse potest*, out of her own pale there is no salvation, I should feel less surprise and indignation at the sweeping sentence of proscription which you pronounce indiscriminately upon all separatists and dissenters, and at the zeal with which you labour to convince Churchmen that however irreproachable may be their character or eminent their piety, they are "men whom Scripture bids them mark and avoid." By *what* principle of the Bible, pray, or of *common sense*, are you authorised thus to exact the implicit adoption of your dogmas, and unqualified acquiescence in *your* terms of Christian communion, as a *sine qua non* of our recognition as members of the Church of God? The subject is of too lachrymal a character to admit of ludicrous associations, else one

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