

the smaller ones, as not merely to acquiesce in their ministers leaving them, from time to time, to help in the work of evangelising neglected places, and to visit other Churches and brethren, for their encouragement, but *urge* it upon them, if they require the stimulus. Let the more favoured congregations exercise a little of the grace of self-denial. If they are constantly fed with the "finest of the wheat," let them be willing that others should share, to a certain extent, in the banquet, who have ordinarily to content themselves with "barley loaves,"—(laughter)—though these are to multitudes, thank God, good and nourishing diet (laughter) under which a healthy and sturdy race of men have grown up, who stand firm to their principles, which, as is often the case in the rural districts, they have been "pressed out of measure, above strength."

Then, after a paragraph or two in commendation of Councils of Reference, in certain cases, he goes on to speak of

OUR RELATIONSHIP TO OTHER NON-CONFORMIST BODIES.

He has but little sympathy with those who, tempted by State patronage, "give themselves airs on account of a fancied superiority or position, or of a supposed possession of some occult spiritual powers, inherited or conferred." But with all others "we are bound to sympathise and co-operate; and with them, without any difficulty, there can be the interchange, not of mere conventional courtesies, but of actual services. Shall we be deemed self-complacent, if I venture to assert that Congregationalists think they stand least of all exposed to the charge of sectarian bigotry?"

"Our pulpits are open to all, and we are ready to occupy others, without insisting that every one of our individual opinions shall be sworn to as incontrovertible truth. We do not look for, nor are we prepared to exhibit to others, entire unanimity on every subject. Our motto is, 'In essentials, unity; in non-essentials, liberty; in all things, charity.' We plant a banner upon the walls of the fold, with a cross inscribed upon it; and with the legend, 'Grace be with all them that love our Lord Jesus Christ.' At the entrance gate we sit, like Abraham, to welcome every messenger of God, and cry, 'If now I have found favour in thy sight, pass not away, I pray thee, from thy servant; or exclaim, with Laban, 'Come in, thou blessed of the Lord: wherefore standest thou without?'

THE QUESTION OF BAPTISM.

"I cannot refrain from expressing my regret, in which you will all share, that a large and influential religious community, with which we are *so much* in harmony, should be separated from us by a difference of opinion on the subject of baptism—(loud applause)—on one particular view of which, some of its ministers and members—though happily not all—insist, as though the very 'foundations of the earth would be out of course' unless their view is received as the *only* Scriptural one."

Without questioning the sincerity of his Baptist brethren, he suggests that "it may be well to remember, it is possible that, with a large amount of principle, there may be mixed a modicum of educational prejudice. With us the question arises, Is it really the mind of Christ that an external rite, to which neither we nor our Antipædobaptist friends attach any *spiritual efficacy*, should be applied only to certain persons, comprising but a fragmentary portion of those to whom the Gospel is to be preached, and not to 'every creature?' Is it in harmony with the genius of an elastic system, like the Gospel, whose servants are to 'become all things to all men'—even if it could be indisputably proved that immersion was the ancient and invariable practice—to insist in all places and seasons upon any particular *form* of observing that ordinance?—providing water be employed, which, after all, is the main thing in the symbol, not the mode of using it. One would think it was equally necessary that we should insist upon reclining,