

ment, but of the imbecility of self conceit. If through infirmity and corruption, I should, in any part of my argument, be found guilty of these evils or of the appearance of them, I have thus pronounced a previous verdict against myself.—My aim, however, shall be to avoid them, and to state my views and reasonings, although with decision and firmness, (because to this I do believe them, *bona fide*, to be entitled,) yet with becoming simplicity, self-diffidence, and charity.”*

Having thus animadverted on the rigid and repulsive spirit of Mr. Crawley’s performance, we may be considered as having given a sufficient answer to all that it contains in the shape of pure and positive assertion, a figure of speech for which he indicates an ardent predilection. It is his *arguments* however, not his *oracles*, that we purpose to examine: on those we shall bestow our best attention, with all possible brevity.

In every species of controversy, there ought, obviously, to be a distinct and perfect understanding between the disputants in regard to the preliminaries of the debate. Unless the principles from which they deduce their conclusions are matters of mutual concession and confidence they may indeed *wrangle*, but it will be impossible for them to *reason*. All difficulty upon this point is, in the present case, effectually precluded by the dignified enunciation recorded in 2 Tim. 3: 16, viz:—

“ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.”

By the test of *this* principle, taken in the whole range of its legitimate application, we wish to stand or fall. Recognising, equally with ourselves, the Bible in all its entireness as the only authorised standard of faith and practice, our Baptist brethren are bound to receive whatever is clearly evinced from an examination of its records, to have the sanction of Divine authority,—although the manner in which its claim to that sanction is demonstrated may not accord with *their* previous conceptions of propriety. It is surely not the province of an erring mortal, to dictate to the Omniscient in what way he shall convey to us the knowledge of his will. For aught we are warranted to assume to the contrary, the *mode* of his communications may as far transcend our preconceptions as the *matter* of them.

Mr. Crawley lays it down as a principle which ought to be universally admitted by Christians, that “the New Testament is the

* Dissertation on the Scrip. Authority of Infant Baptism, p. 17.