

believers' baptism; indeed I must confess the testimony of Scripture seems to favour that doctrine. But I cannot away with that close communion." Now, because I myself felt this obstacle to free enquiry, and know that it influences many a catholic-hearted Christian, I am the more desirous to remove the misapprehension out of which I believe it arises. For my own part, I can say, that my sympathies extend to all the people of God, wherever found; and that I do love all those in whom I see the image of Christ reflected. Nor am I aware that the views I have been led to embrace, either have contracted or are likely to contract my sympathies. Before endeavouring to prove this, I must demur to the phrase, as applied to the regular Baptists, "close communion." In their principles of church fellowship, they are no closer than other evangelical denominations, believing as they do, in common with others, that baptism is the initiatory ordinance of the Christian church, and should according to scripture order precede communion at the Lord's table. I am now just where I was before my sentiments on the mode and subjects of baptism were changed. Whatever change has taken place, there has been none on this point. When I was a Presbyterian minister, I had no liberty or discretion in this matter. The standards of my church prescribed the limits of my liberty. I could only admit to the communion of the church those who had been baptized, and whose baptism *the church accepted as valid and scriptural*. I was not at liberty to admit a candidate into the church, on the ground that *he believed himself baptized*, if the church could not recognize his baptism as being such as the Word of God enjoined. I shall suppose a case, by way of illustration. A brother whom I have long known and esteemed and loved as a Christian man, and with whom I have spent many an hour in profitable Christian fellowship, comes to me as a Presbyterian minister, and says, "Mr. A., I very much desire to unite with you in fellowship at the Lord's

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