

## REPLY TO ROBERT B. SEMPLE.

BROTHER SEMPLE,

THE arrival of your letter when the copy for this number was nearly completed, prevents me from paying so minute an attention to it as I would have done had it been received at an earlier day. I think I told you when parting in Essex, that if you and I should never approximate nigher to each other in our views, I would nevertheless still love and esteem you as a christian—as a citizen of the kingdom of heaven. Since parting with you I have found this affection and esteem increase; and your letter before me is a new excitement to the cultivation of all brotherly kindness and charity. It gives me pain to have to differ in a single opinion from one whom I venerate so highly; and glad would I be if I could say a hearty *Amen* to every sentiment in your letter.

One consolation I have, that you and I believe all the same gospel facts. We believe every fact which Paul called “the glad tidings,” viz. that “*Jesus died for our sins; that he was buried; and that he rose the third day according to the Scriptures.*” Nay, we are equally assured of all facts in the gospel history, and consequently are of *one faith*. I do not think there is one historic fact in all the testimonies of the four Evangelists in which our faith is not the same. We are not only of *one faith*, but we agree in *one immersion* also. You say that we are buried with Christ in immersion, and raised with him; and that *in this act we put him on*. We do not differ in the *one Lord*—in the *one God*—in the *one body*—in the *one Spirit* which animates that *one body*; and in the *one hope* of a glorious resurrection from the dead. *In some points of view we differ on some of these unities; or, rather, we view them with more or less distinctness and force.* We pray to the same God and Father, through the same Lord and Saviour, and *by the same Holy Spirit*. In a word, we agree in a thousand things, constituents and connectives of the Patriarchal, Jewish, and Christian ages of the world. But we differ in the strength or weakness—in the latitude or longitude of our conceptions of some matters and things *connected with, or proceeding from, the seven unities*.

You are pleased to commence with the good old catechism of the church of my grand father. I was taught the Westminster “*Larger and Shorter*;” but “when I became a man I put away childish things.” Well now, brother Semple, there is, as a Vermont Telegraph says, the *refraction* of some great truth below the horizon of the Episcopalian world in this very answer. And you and I both agree in the proposition that neither the “Church of Rome” nor “the Church of England” has lost all truth; I agree with both of them in many items, and so do you. Had you not been sprinkled, and had you been a believer of the testimony which God gave of his Son before