

which make the unwilling *willing* to pay their stipends, but by and by it becomes a scorpion even among themselves.

But the constitution of the kingdom of the Saviour is the New Testament, and this alone is adapted to the existence of his kingdom in the world. *To restore the ancient order of things*, this must be recognized as the only constitution of this kingdom. And in receiving citizens they must be received into the kingdom, just as they were received by the apostles into it, when they were in the employment of setting it up. And here let us ask, How did they receive them? Did they propose any articles of religious opinions? Did they impose any inferential principles, or require the acknowledgment of any dogmas whatever? Not one. The acknowledgment of the king's supremacy in one proposition expressive of a fact, and not an opinion, and a promise of allegiance expressed in the act of naturalization, were every item requisite to all the privileges of citizenship. As this is a fundamental point, we shall be more particular in detail.

When any person desired admission into the kingdom, he was only asked what he thought of the king. "Do you believe in your heart that Jesus of Nazareth is the Messiah, the Lord of all," was the whole amount of the apostolic requirement. If the candidate for admission replied in the affirmative—if he declared his hearty conviction of this fact—no other interrogation was proposed. They took him on his solemn declaration of this belief, whether Jew or Gentile, without a single demur. He was forthwith naturalized, and formally declared to be a citizen of the kingdom of Messiah. In the act of naturalization which was then performed by means of water, he abjured or renounced spiritual allegiance to any other prince, potentate, pontiff, or prophet; than Jesus the Lord. He was then treated by the citizens as a fellow citizen of the saints, and invited to the religious festivals of the brotherhood. And whether he went to Rome, Antioch, or Ephesus, he was received and treated by all the subjects of the Great King as a brother and fellow citizen. If he ever exhibited any instances of disloyalty, he was affectionately reprimanded; but if he was guilty of treason against the king, he was simply excluded from the kingdom. But we are now speaking of the constitutional admission of citizens into the kingdom of Jesus Christ, and not of any thing subsequent thereto. The declaration of the belief of one fact, expressed in one plain proposition, and the one act of naturalization, constituted a free citizen of this kingdom. Such was the ancient order of things, as all must confess. Why, then, should we adopt a new plan, of our own devising, which, too, is as irrational as unconstitutional.

Let me here ask the only people in our land who seem to understand the constitution of our kingdom and the laws of our King in these respects, Why do you, my Baptist brethren, in receiving applicants into the kingdom, ask them so many questions about matters and things which the apostles never dreamed of, before you will permit them to be naturalized? Although you do not, like some others, present a book for their acknowledgment, you do that which is quite as unauthorized and as unconstitutional.

Your applicant is importuned in the presence of a congregation who