

and to transcribe his life in our own." This, gentlemen, is all that is needed to make the world one body of loving brethren. Now this certainly is very desirable. Who can object to it? Who of your number objects to this basis of union and co-operation? If any, *speak*, for him have I offended! My dear sirs: when you will agree neither to preach nor to practice without a thus saith the Lord, and thus it is written, either in express terms or in approved precedent, you will have taken the only rational and consistent ground for the union of all the disciples of our common Lord and Master. To make a personal application of this sentiment I appeal to your consciences, my friends. Suppose that in one of the churches over which you have the pastoral charge there shall occur a difficulty on some doctrinal point, and each party would zealously contend, as they always do in such cases, that they were the true church, that they occupied the true ground as Baptists. How would this question be decided? If one of the parties decided and proved that they had consistently practised according to baptist usages, and were willing to pledge themselves before God and the world that they would never teach nor practice only in accordance with the Baptist Articles of Faith, while the other party would say we care not for the articles so long as our faith corresponds with the oracles of God, would you not *unanimously* decide that the former party was right, and exclude the latter. Would you not decree that the real test of a true baptist church was the reception of "our articles?" Would not teaching contrary to them constitute your best members heretics?

Now the ground proposed is such that you can make an application of the above. There exists several parties among immersionists. It is desirable that all the real disciples of Jesus Christ among them should form one communion. On what ground can we meet each other honorably without sacrificing the truth? You hold out your name and your articles of belief. The Free Christian Baptists of Nova Scotia and New Brunswick, have recently issued some thousand copies of their system of faith and practice, somewhat in imitation of yours, and that is spread out as the bond of union. To speak against that is a crime of greater magnitude than to oppose the ordinances of the Bible. Now, to unite with either party I must adopt an unscriptural name, and thus dishonor Christ; and I must pledge myself to sustain a creed that I know not but that additional instruction from God's word may prove false to-morrow. No sirs—the ground we propose is the only safe and honorable foundation; and it is one on which every loyal citizen of King Jesus has *already* pledged himself to stand—the Bible AND THE BIBLE ONLY. If you will now take the same means to try a true church of Christ that you do to try the true party in a baptist church what will be your decision? The party that pledges itself neither to teach nor to practice contrary to the creed is the true congregation of Jesus Christ. I have no disposition to boast of our devotion to the truth, much less of our zeal for God and the conversion of our fellow men; but we are most solemnly pledged before God and man that we will *teach no doctrine, that we will ask no one to believe any thing which we cannot express in the words of the Holy Spirit. we will ask no one to practice what we cannot show plainly, was either commanded or practised by the Apostles and the New Testament*