

in its primitive purity and simplicity, to establish ourselves upon the eternal rock just as did Saul of Tarsus and the thousands of that early time and to revive once more in the glory of its original beauty and splendor the Christian institution. The ground of union is here. We can find the original apostolic Christian institution no where else. Rome, Constantinople, Geneva, Westminster saw not its beginning, but Jerusalem. Nothing is essential to the union of Christians but the apostles' teaching and testimony. The Bible alone; its faith and its purity, its practice without change will effect it. The old foundations are here; the old paths are here. Foundations and paths are good, but they are not enough. Foundations are to build on. Paths are to walk in. We talk of the Higher Criticism; of a new school of Christian Evolutionists, of viewing the cross in the light of to-day. But the cross is eternally the same. Jesus of Nazareth is yesterday, to-day, and forever the Christ of God. The truth is the new and the old, the old and the new forevermore. And going back to Jerusalem, and sweeping away the rubbish, may we not lay hold upon the genuine foundations of the Christian institution, the imperishable basis of the apostolic church? And finding and building upon the old foundations and walking in the old paths, and restoring to men the Christian institution in its integrity and unity and divine power, may we not expect to convince the world of its truth and bring the whole of a now divided Christendom as one people back from its wanderings to the true foundation? This is what the world wants. This is what Christianity wants.

What then? There must be one body as in the beginning, the Church of Christ, not a confederation of sects. And the Bride must wear the Bridegroom's name. Human names for the church dishonor Christ and promote division. No one of them can be held in common by the people of God and from one end of the earth to the other it is enough to be simply a Christian.

There must be one Spirit. Convicting the world, dwelling in the church, sanctifying the Christian, must be the Holy Spirit which bears its witness in the written word. No Creed of man's making can rule the conscience and be the law of faith and life to the church of Christ. Any spirit that promotes division, fosters rivalry and strife, and antagonizes the prayer of Christ and the teaching of the apostles is anti-Christ. Unity of teaching in the proclamation of the the gospel, and oneness of spirit in the one body can only result when all are imbued and led by the one Spirit of God.

There must be one hope. Looking beyond the grave, resting upon the eternal promises, laying hold as an anchor of strength upon the common inheritance of all the saints in the light, the common hope must be the inspiration and life of the one body. And this thought of the same heaven, the same destiny, the same fruition of joy, the same exceeding great and precious promises held out to a perishing world, should by a potent influence in keeping the unity of the Spirit in the bond of peace.

There must be one Lord. The supreme and exclusive authority of Jesus Christ must be recognized. True Protestantism says we ought to obey God rather than man. Human authority in religion projected within the sphere of the authority of Christ has been the cause of every departure from apostolic unity and practice. Let Christ be Lord over his own body, head over all the church.

There must be one faith. Peter's confession, "Thou art the Christ, the Son of the living God," should be the one article in the Christian's creed. Belief in speculative and

philosophical dogmas is not the faith of the gospel. Simple, trusting obedient faith in the one Lord as the Son of God and the Saviour of sinners, that leads into the one body, fills with one Spirit, comforts with one hope, and proves the victory that overcomes the world is absolutely necessary to the unity of Christians.

There must be one baptism. Why should this be reckoned by Paul with one Lord and one faith unless essential to this union, and unless any change or perversion, or substitution in respect either to the action or design of this ordinance would be a source of controversy and faction? There was one baptism recognized by Jesus Christ when he went down into the water and was baptized by John in the Jordan River; which Christ commanded when he commissioned his apostles, saying, "Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved;" which the apostles required when to inquiring believers they answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins;" which Paul declared to be a baptism "into Christ," a "burial with Christ," a planting "in the likeness of Christ's death," and a rising in the "likeness of his resurrection;" which was after this manner practiced universally by the primitive Christians, and this one baptism is an important part of the inspired and infallible ground of union for the people of God. No human substitute can ever be generally recognized and accepted in place of the one baptism of Christ and the apostles. It will always be a hinderance to union, and the baptismal controversy to-day is a shame to enlightened Christendom.

There must be one God; not fate, destiny, chance, but one infinitely great intelligent and free Being, of perfect wisdom, power, goodness and holiness, directing all things by his providence and laws. One object of worship and imitation; one Father with eye to see and heart to feel and hand to relieve his children, teaching the littlest and feeblest to say, "Our Father who art in heaven. Thy name be hallowed. Thy kingdom come. Thy will be done, as in heaven, so on earth."

The teaching of the apostles then is the only and all-sufficient means of uniting all the people of God, and the union of Christians with the apostles' testimony is all-sufficient and alone sufficient to the conversion of the world to Christ. Let every barrier be removed. Let Christendom present solid front to the enemies of Christ. Preachers and teachers of Christianity have much to do with the existing state of division; let this work begin with us. Hasten Lord the day when mercy and truth shall dwell together and righteousness and peace kiss each other to the ends of the earth.

#### AN EXTRACT.

Mr. Campbell had arrived at the conclusion that the Greek word *bapto*, throughout its two thousand flexions and modifications, always retain its radical meaning of *dip*, and he asserted, in his debate with Mr. Rice at Lexington in 1843, that by no author, sacred or profane, had any word derived from its root been used in the sense of *sprinkle* or *pour*; and further, that no version of the Scriptures, ancient or modern, had ever rendered it by either of these words. Mr. Rice immediately referred to the Peschito Syriac version, the oldest translation of the New Testament, which, in Revelations, xix, 13, translates a word derived from *bapto* by "sprinkled"—"a vesture sprinkled with blood." He also brought up the Vulgate translated by Jerome, which renders the

same passage in the same way. He further alleged that Origen, writing Greek, had quoted this same passage, using a Greek word which means *sprinkle*. This looked like a strong case against Mr. C.'s position, and would have staggered a scholar less profoundly versed than himself in the science of language. But, confident that the laws of language are as invariable as those of nature, and that such an anomaly could not exist, he did what Leverrier did when he discovered perturbations among the planets—he asserted that the Peschito Syriac, the Vulgate and the quotations of Origen were made from a text older than any we possessed, which contained in this passage some inflection of *raino* (*sprinkle*) instead of *bapto* (*dip*). Leverrier said there must be a star, though no eye had seen it, and so Mr. Campbell said there must be a certain word in a passage, though no living man could prove it. This is the ultimate attainment of science, to say what the facts must be under given circumstances. The result was the same in both cases. A German astronomer found Leverrier's star, and a German scholar (the illustrious Tischendorf) found in a convent on Mount Siani, in Arabia, a manuscript of the New Testament older than any hitherto known which contained in Revelation xix, 13, the word which Mr. Campbell had said must be there.

#### WONDERFUL!

It is wonderful that in one hundred year after the death of the apostles, most shocking departures from the faith should have been made; that men should have arisen speaking perverse things, to draw away disciples after them. Yet it is true that such departures were made; that such men did arise and do the very work before prophetically described; and turned away from the simplicity of the faith of Christ. On the one hand the continual tendency to Judaize existed largely among the Hebrew converts, and there was a continual warfare between those named by this influence, and those determined to maintain the faith in its purity as it came from the Lord. The Judaizers were constantly trying to utilize Judaism, appending items to the gospel, and thus popularizing it with the Jews. On the other hand, the continual tendency to Paganize the New Institution existed largely among the converts from the heathen. They were determined to utilize the Pagan philosophy, temples, rites, and ceremonies, and append them to the religion of Christ, as an embellishment, an adornment, and an ornament to popularize it among the Pagans. The argument was that it would win the heathen to Christ. This state of things opened the way for the man of sin to arise, consisting of a mixture of Christianity, Judaism, and Paganism, as the Papacy is at this day. It is now the great apostasy, the Mystery Babylon of John, in view of the confusion of tongues; the Mystery of Iniquity, in view of her sorceries, the Man of Sin, in view of its mighty power in demoralization and destroying the work of God; compounded of Christianity, Judaism, and Paganism.

To rise out of this apostasy, and restore to this world the light of the Bible, has cost the blood of fifty millions of the martyrs of Jesus, and an indescribable amount of other sacrifice. But, by the blessing of heaven, the sacrifice has been made, the light of life has been restored to the people, the Bible has been made accessible to all.

Be loving and you will never want for love; be humble and you will never want for guiding.  
—D. Mallock Craik.