

own judgment shewed you once and again, that there is not ; yet you preferred the judgment of others to your own, and so were led astray.

Permit me, Sir, to mention some principles which should be kept in view in the investigation of religious truths in general, and bear upon this subject in particular. The first is, that God is one; and always the same in nature and purpose: hence it follows, that the plan of redemption from its commencement to its consummation is one, revealed by degrees, as God in his infinite wisdom saw meet. 'This is quite inconsistent with the notion of God's erecting a church, and after a while letting it become extinct, and beginning another. The New Testament dispensation is the accomplishment of the promises made to the church under the former dispensations; Paul taught none other things than those which the prophets and Moses did say should come. Acts, xxvi. 22. Hence it follows, that comparing the promises under the former dispensations with their accomplishment, is the best means of ascertaining the meaning of several passages of scripture. There is one thing which renders this course difficult to the inattentive reader, the Old Testament scriptures were written in Hebrew, and the New in Greek; hence the terms are, in several instances, different. These texts Acts, vii. 45. Heb. iv. 8. appear to many readers obscure; but when they understand that Jesus in those texts means Joshua, the passages are clear. In like manner a person reading the Old Testament, never meets with the term baptism, and hence rashly concludes, that there was no such thing: but this mistake may be rectified by reading the epistle to the Hebrews: Paul mentions baptisms under