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which he has recently gratified the importunities of the churches in these Provinces, with which he is associated. Discriminating, however, as may have been the judgment exercised by those churches, in so unanimously pitching upon him among all his ministerial brethren, as the champion of their impugned cause—and strong as may be his confidence in the rectitude of the views which he has adopted in connexion with the initiatory rite of the Christian dispensation, I was not, I confess, when I took up the work, prepared to see it intimated in language of no dubious import, that, in his estimation, the department of the church of Christ which derives its characteristic name, from its zeal respecting the baptismal ceremony, is, in reference to this ordinance, to be regarded as “the pillar and ground of the truth” ;*—that he is “compelled to look to the principles of Baptists, as a means essential to the *final* triumphs of the Cross—to the *complete* establishment of the reign of the Messiah” ;†—that “in the church of Christ, and in the participation of its holy ordinances, he dare hold communion with none but those whom in the exercise of the most christian and charitable judgment, he believes the Saviour has *sealed* [by *immersion* of course] as his sincere disciples” ;‡ with many declarations of a similar cast.—Now, not to speak of the preposterousness of instituting, on the ground of a disputable peculiarity of opinion respecting the *mere manner* of observing an outward ceremony, any comparison between the Baptist churches and the universal church of the living God, which, in virtue of her being the depository of the completed canon of divine revelation is called by St. Paul “the pillar and ground of the truth”,—what, let me inquire, is the *nature* of Messiah’s Kingdom? When he himself was demanded of the Pharisees, When the Kingdom of God should come? did he not most perspicuously discriminate it from every thing external? “The Kingdom of God” said he “cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the Kingdom of God is *WITHIN* you.” Luke xvii: 20, 21. In accordance with this declaration, the Apostle Paul gives equal prominence to the same essential distinction, and particularly describes wherein this *spiritual* empire consists:—“For the Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.” Rom. xiv: 17. How the *mode* of practising any *exterior* rite can be so essentially connected with the complete establishment of this *interior* dominion in the souls of men, we must confess ourselves utterly at a

* Treatise on Baptism, p. iv. † p. iv—† 197.