

provement of grace or means, so he may again be unsaved and be finally lost by choosing to live wilfully in sin : we believe that Jesus is the Lamb slain from the foundation of the world ; that God hath chosen his people in him before the foundation of the world, Eph. 1. 4 : that God knew from all eternity who should be saved and chosen in Christ, and that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren : moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified. We believe that while salvation in itself, is sufficient for all men, is to be preached to all, is offered to all without money and without price : yet the results or effects are not made to depend upon men's free choice, though Divine grace does not operate against man's free choice, for he is made willing in the day of Christ's power : nor are they made to depend upon his foreseen merit of faith or holiness ; but all is the effect, and, in the results produced, the embodiment of the Divine purpose : we believe that man in his natural state is totally depraved, being dead in trespasses and sins ; that the sinner's salvation is entirely of grace, in its origin and operation, for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God : " that this being the act of God and not of man, the believer being born from above, born of God, it cannot be again undone. God will perfect what he begins. "For the gifts and callings of God are without repentance.

4th. We believe in and observe two sacraments, and only two "Baptism and the Lord's supper." These are, we believe, and these only of Divine appointment, and their due observance is binding upon all Christ's followers. This we hold in opposition to the church of Rome, which holds the doctrine of seven sacraments. With respect to the Lord's supper it may be sufficient to remark, that we regard the bread and wine used in it, as the symbols of Christ's broken body and shed blood, which do not undergo any change ; that it should not be thus superstitiously observed ; but as a sealing ordinance it should be observed in knowledge of its nature, design and significance, in the exercise of faith and love, and to increase our comfort, hope, and obedience.

More, however, is required of us with respect to the ordinance of Baptism : this unhappily has been the subject of discussion, difference and separation among those who in all other respects are agreed. It is necessary therefore that I state wherein, in all candour of judgment and charity of christian feeling, we differ from christian brethren in this matter. On the one hand then we do not believe that this sacrament is any more than a sealing ordinance : or that the water and the dispensation of the rite are any more than a sign and seal. It destroys the very nature of a sacrament to make it in itself effectual, you give to it the power of the thing signified, it becomes the reality. On the other hand, with respect to the mode of dispensing the ordinance we do not think it essential to the validity of Baptism that the subject should be immersed in water. It is not necessary that the sign in a sacrament or rite should be commensurate in extent with the thing signified. We may ask ourselves, what would have been the result had this principle been carried out in the consecration of the tabernacle, its furniture, the altar, the consecration of Aaron and his sons to the office of the High Priesthood ! Would sprinkling have been sufficient ! would the touching of the thumb, the toe, the ear simply, have been valid ! Would the sprinkling of the book and the people have been admissible ? Insist on this principle, and what would have happened in the rite of circumcision ? Make the sign commensurate in extent with the putting off of the flesh, as Baptists do in the case of immersion, and you necessitate the slaying of the body. To be consistent what ought they to do in the ordinance of the supper ? I need not put the absurdity in words.

Again with respect to the subjects of Baptism, we think we are safe in laying