-OB-The Enquirer after Truth. CHAPTER VI.

[Continued.] " But now let us for a moment conter plate again the idea and the result of Christ's straching a particular form to an ordinance, so as to make that form an essential part of Let me ask you, Brother Burton, if a person could not come to the Lord's table. observing all the proprieties of the time and place perfectly as to outward form, and yet

eat and drink damnation to his own soul?" Why, yes, I suppose so; one must discern the Lord's body, says Paul, or else he others are fully sufficient at such a time to eats or drinks unworthily," responded Brother Burton languidly.

"And that is an operation of the mind." continued Halley. " Paul says, ' Examine yourselves;' that too is a mental operation entirely distinct from the form of the ordinance, so that whether we in reality commemorate the Lord's death depends not on obedience to the letter of the ordinance, for we might obey the letter perfectly, and still heap guilt upon our souls; but what is required is an obedience to the spirit of the ordinance—a discerning of the Lord's body. Now let me ask you if a person might not take upon himself the ordinance of baptism, after the most approved Baptist manner, and still be at heart a deceiver or self-deceived? Take it upon himself from precisely the same motive that a man who wears religion as a cloak, would approach the communion-tedience to the letter of the ordinance, for we symbolize the putting on of Christ-the bap-

ordinance than to the other; both may be seen, which may be seen, even on these observed perfectly in the letter, and instead much-controverted subjects, then all true of being recognized and accepted of God, Christians will so far agree, that no obstacle SURVIVID OR PINKLISHO will but sharpen his anger against the will remain to their perfect union in feeling sacrilegious, daring intruder into the pre- and action." sense of a God who is a Spirit, and who seeketh such to worship him, as worship glorious day!" exclaimed Anna, forgetting him in spirit and in truth- The two ordi- everything else in the enthusiasm of the monance in design are perfectly parallel."

"But a certain form is necessary in the ordinances of the Lord's Supper," said Brother Burton: "bresd must be broken and immersion, and immersion only, was pracwine poured out, and we must appropriate tised by John and the Apostles, that there some of each element, or otherwise we do would be no reason why we should adopt not commemorate our Lord's death and that particular mode-that the doctrine of sufferings, and the ordinance is not admin- immersion would be wholly inconsistent by

Exactly replied Hailey; " bread must be whereas in all others we only give heed to broken and the wine must be poured out, the spirit—that there is no reason why we but the quality or quantity of the bread and should obey the letter in this command, and wine, or the manner of breaking and pour- refuse to obey the letter in all other coming out, or the manner of appropriating mands, or vice versa, that there is no reason them to ourselves after being broken and in our simply giving heed to the spirit of poured out, are all considerations not es- other commands, and giving heed to the sential to the ordinance. So also in baptism, letter only in this one instance; and that the certain things are essential : water must be carrying out the principles on which literal used and applied to us in the name of the interpretration is based, would make our Father, Son, and Holy Ghost, or else we religion more ceremonial than the Jewish, are not baptized; but, as in the ordinance of the Lord's Supper, the quality or quantity the Romanist. of the water used, or the manner of apply-

ing it, are not essential to the ordinance. "Now I will take a position, and you may direct your batteries against it as much as you please, it will only reveal more clearly its foundation on God's immutable truth; and thus founded, the combined artillery of earth caunot shake it. The artillery of earth cannot shake it. The symbolic—an emblem of the purifying in- lous position is, that the essence of all God's fluences of the Holy Spirit - and the grand Holloway's Pills are the best remedy known in the commands is spiritual, and necessarily and leading symbol of purification instituted commands is spiritual, and necessarily and leading symbol of purification instituted by Jenovah himself is sprinkling. Immering I of this, they become to us a dead letter, or in view of this gives us no intimation whatof this, they become to us a dead letter, or worse still, a condemnation to our souls.

Material things are used or comprehended only as a necessary vehicle of action, or to make a deeper impression upon our minds.

In view of this gives us no intimation whatever that immersion was practised by the Apostles and the apostolic church. The practice of immersion was introduced and in only from an undue and superimpression upon our minds.

Dropsy,

Liver Complaints,

The CAUTION!—None are genuine unless the words with the words of the book of directions around the apostolic church. The practice of immersion was introduced and in only from an undue and superimpression upon our minds. make a deeper impression upon our minds. persisted in, only from an undue and super-If I were in search of a church of Christ, I stitious regard to forms and veremonies; medicines or vending the same, knowing them to be sp would not so much look after forms and genealogies, as after the spirit of the Gos pel as exhibited in the characters and lives of its members. If our Savior had considered forms of much value, he could not have found at his coming wherewith to the could not have found at his coming wherewith to the could not have found at his coming wherewith to the could not have found at his coming wherewith to the larger size.

Stitlous regard to forms and exercisents; and exercises; and those, too, that would outrage every law of decency, and should put to shame all civilized and Christian society; therefore these have been relinquished in more modern times, but immersion retained. Sprinkling is more simple, more in accordance with the larger sizes.

N. B.—Directions for the guidance of patients in every disorder are affixed to each box. September 21 blame the Jewish church, for they were the whole spirit of the New Testament, exceedingly punctilious as to forms, al- more Christ-like; and an ordinance that though spiritually dead; and of this he can be used in all places, under all circumthough spiritually dead; and of this he can be used in all places, under all circumto the attention of mothers, her reproves them even unto bitterness. 'Wo! stances, and, like the Bible is adapted to all unto you, Scribes, Pharisees, hypocrites! phases of society, conditions of life, and nafor ye are like unto whited sepulchres, tions of the earth. Is not the testimony which indeed appear outwardly beautiful, then all-convincing, all-powerful and overbut within are full of dead men's bones and all uncleanness. Even so ye also appear wholly satisfactory? Ay, more! Whilst I outwardly righteous unto men, but within admit that baptism may be administered by ALL PAIN and spasmole action, and is outwardly righteous unto men, but within admit that baptism may be administered by are full of hypocrisy and iniquity. This is other forms, as the word used limits to no form in its Christian use; yet I claim that the condense of the property of of the propert forms; and there is by no means so much sprinkling is the Bible mode, and has all AND RELIEF AND HEALTH TO YOUR INFANTS forms; and there is by no means so much excuse for this hitachinent under the Gospel dispensation as under the old. The Old Testament worship was necessarily of many precise forms, so as to preserve a distinct nation in the midst of paganism and idolatry; but it was not intended that the Jews should attach much importance to this precision, for 'To obey is better than sacrifice' (I Sam xv. 22). 'O Lord, thou desirest not sacrifice, else would I give it, thou delightest not in burni-effering. The sacrifices of God are a broken spirit, a broben and a contrite heart, O God, thou wilt not despise' (Ps. li. 16-17.) 'To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed ben and a contrice heart, O God, thou will not despise' (Ps. li. 16-17.) 'To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring me no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of mong the members of his household!

I cannot away with; it is ini
many names as that.

many names as new moons and Sabbaths, the caning or assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul claims the most direct and uninterrupted or claims the most direct and uninterrupted hateth; they are a trouble unto me; I am descent from the apostolic church, and hug-

well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow ning star of Mahomet, 'There is no God (Isa. i. 11-17). but God, and Mahomet is his prophet.'-"To rebuke this tendency to formalism, Being an elder brother, in power, of Jesus was the ourden of all the prophets, and the burden of the teachings of Christ. The recently, and being only inferior to God himself, and those only who follow his hast said the truth, for there is one God; teaching can enter the paradise of the and to love him with all the heart, and with blessed. There is no church but the church all the understanding, and with all the soul, of Mahomet! and with all the strength, and to love his neighbour as himself, is more than all burnt country, there has recently appeared a rival offerings and santifices. And when Jeaus star, leading a rival church, with rival claims offerings and sactifices. And when Jeaus star, leading a rival church, with rival claims saw that be answered discreetly, he said unto him, Thou art not far from the king-dom of God '(Mark xii. 32-34.) 'It is the Spirit that quickeneth, the flesh profiteth nothing, (John vi. 62.) Thus we might heap ap text upon text almost beyond computation, but let this suffiae.

PROBLED C.

ORGAN BUILDER, Alice the apostolic age the church began to relapse again, and to give undue heed to relapse again. The reverse mide and relation to t

from you; yea, when ye make many prayers, heretics! Her sister of Rome bows the

I will not hear; your hands are full of knee to a visible head, obeying his mandates

away the evil of your doings from before mine eyes; cease to do evil; learn to do she hurls her enathemas at all orher preten-

"On the western boundaries of our own

forms and ceremonies, and to adopt wrong IT IS NOT TOO MUCH TO SAY, principles of interpretation of the Secred principles of interpretation or the Decrea SINCE ALL, and traditional. And the causes that OLD AND YOUNG. brought about a change in the mode of bap-

Affirm its Truth, tism, were probably not only the early ten-dency of the church to formalism, and to Vis: That Professor Wood's Hair Restorative

dency of the church to formalism, and to adhere strictly to the letter, but also oriental ausages and the habits of warmer regions; a felse interpretation of Romans vi. 3-6, and Col. ii. 12; and a very erally habit of ascribing peculiar virtue to external forms.

The habits of oriental nations inhabiting a warmer climate are a sufficient cause to introduce the change of the mode of baptism from sprinkling or pouring to that of immersion, on favorable occasions; and the others are fully sufficient at such a time to extend, perpetuate and confirm it. This attechment to forms, says a learned divine, the church, of which the rise of baptism is alone would lurnish volumes of proof. Let the holy water—the baptism of men and bestow the putting on of white robes after baptism to symbolize and bestow the holy Spirit—the putting on of white robes after baptism to symbolize the putting on of white robes after baptism to make the company perfectly naved on of white robes after baptism to symbolize the putting on of christ—the baptism of men and women perfectly naved on of men and women perfectly naved to baptism to men and women perfectly naved to men

tive that a man who wears religion as a cloak, would approach the communion-table with sanctimonious gravity and outward punctiliousness; and would not the sacrible with sanctimonious gravity and outward punctiliousness; and would not the sacrible with sanctimonious gravity and equally abhorrent in the eyes of God?"

"Certainly, certainly, there is reason to believe that many a person enters into a church by baptism, and regularly communes with us, who is at beart a Simon Magus, "most truly in the gall of bitterness, and the bonds of iniquity."

"Then it follows as a necessary sequence that the form is no more necessary to one ordinance than to the other; both may be seen, which may be seen, even on these

STARTLING, BUT TRUE!



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JOHN BENNEIT STRONG.

Halifer July 21, 1859.

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Tholuck on St. John,
Jay's Evenings with Jesus,
Sturtevant's Preacher's Manual,
Paul the Preacher,
Memoirs of James Wilson,

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Geldert's Grocery Establishment, and having a
sign placed a Guilded Sheep over the door, 1
wish to call the attention of my friends and customers to the fact.

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