

ees. Believing, that Jesus the Nazarine, whom fifty days previously they had crucified, had arisen and ascended on high, and that he was the long expected Messiah, they cry "Men and brethren what shall we do?" "*Repent*," said Peter, holding the keys of the kingdom of heaven, "*and be baptized every one of you in the name of Jesus Christ for remission of sins and you shall receive the gift of the Holy Spirit.*" The time—the occasion—the commission of the apostles, and the plain unambiguous language of the spirit of God, show that to *Faith* must be added *Repentance* and *Baptism*, in order to *Remission* of sins and the *Holy Spirit*. But, hold Peter! You were only a fisherman. You had never studied theology! Why did you join baptism, to faith, and repentance? Did you not know "that repentance, which is inseparably connected with the first act of justifying faith, is that on which remission is granted?" How dare you, sir, mention an external act as connected with remission of sins; when "*PHILOGRAPHERS*," a classical scholar, and one called of God as well as yourself, positively asserts that "*Remission of sins is granted independently of every external act of obedience?*" Peter, what say you for yourself? "Well, I spoke as the Holy Spirit gave utterance, and if there is any mistake it is not in me!" Well, Paul can you say nothing for brother Peter? The Gospel which we preached we received it from God and not from man, "though we or an angel from heaven preach any other Gospel *let him be accursed.*"

That any man, having read his Bible, with the fear of God before his eyes would assert that "remission of sins is granted without any external act of obedience," is to us astonishing. It is the most reckless assertion we ever heard. And when we reflect on the source from which it came our surprise increases. Even though baptism were out of the question, few, very few sinners could repent without an *external* act of obedience! How could a liar repent without contradicting his lies—a thief without restoring that which was taken away if it were in his power, or a dishonest man without making restitution? Can "*Philographers*" answer? or are there no external acts here? We are exceedingly short of room in this number, and must, therefore, break off in the middle of this article, but we would earnestly request our readers to compare the above assertion with the invariable answers of John the Baptist, our Lord and his Apostles, and they will find them exactly antipodes. See John's answers to those who inquired "What shall we do?" the Saviour's to the young man, and also to Saul of Tarsus, &c. and remember that the closing scene declares that only "blessed are they that do his commands that they may have a right to the tree of life, and enter through the gates into the city."

W. W. E..

THE CONCLUSION OF VOLUME SECOND.

ANOTHER year of our editorial labours has terminated! We have just taken a retrospective glance at past numbers for the purpose of preparing our index for this Volume. To say that we are entirely sa-