

by Dr. George Campbell. Both terms have a wide meaning; but the first scholars of the past century agree that repentance refers primarily to an altered state of mind, a change of resolution or purpose; while reformation implies the broad change from a life of sin to a new life in Christ Jesus.

By affirming that baptism is not for the remission of sins to the Gentiles, by reason of making the Pentecostian address a special address to the Jews, you have, friend Harrison, made an important admission. You could scarcely assert more strongly that baptism was for the remission of sins to the believers in Jerusalem to whom Peter spake. But you have no taste for such preaching and such remission for Greeks, Romans, English, and Americans. The distinction between the circumcision and the uncircumcision kept up from Abraham's time to the introduction to the nations of Him who came to be "the light of the world," and to "give himself a ransom for all," must, it seems, dear doctor, be kept up still, and we must have one gospel trumpet to sound salvation to Israel after the flesh, and another trumpet with variation of note and flourish to announce remission to others in whose veins the blood of Isaac or Jacob flows not; and all this, Rev. sir, that there may be room for the camp-meeting, the converting altar, the experience room, and each variety of remission and salvation from the grave Calvinist who finds pardon in a divine decree to the light-heeled Quaker of the shaking species who gets his religion in a dance.

You survey without a compass, Mr. Harrison, and as a matter of course you make crooked work of it. The gospel of Christ, preached by the brother of Andrew and him of Cilicia, was to the Jew *first*, and also to the Greek. This one declaration from brother Paul turns your wisdom into foolishness.

But what next? friend Harrison—the baptism of infants because of the promise pronounced by Peter to the Jews and their children! Then, after all, Peter's discourse was not all special—the promise to Jewish children referred likewise to Gentile children! How far you can leap when you see a pleasant spot to light upon, dear sir!!

The promise of remission and the Holy Spirit to the children alluded to by the apostle, must be the same promise of remission and the Holy Spirit made by the apostle to those who stood before him. "To you and to your children" says the preacher; so that if we know what the promise is to those called "you," and on what terms the promise was given, we shall not remain in doubt respecting the promise and the terms of it to the "children." What then constituted