

*adoption* implies the three acts; and the same may be said of every title given to the saint in the New Testament. Are they called citizens? For an individual of one nation to become one of another, he must receive the constitution of the country of which he would become the adopted son; he must make application for citizenship, and in a formal manner renounce the former government, and take the oath of allegiance. Is the church called the bride, the Lamb's wife? Then to become a member, we must confide in him, place our affections on him, and then give the public a solemn pledge. Even under the former dispensation the three steps were necessary in order to forgiveness. The sinner must take his sacrifice to the altar, kill it, and confess his sins before that altar on which the awful name **JEHOVAH** was inscribed. Indeed, a system of faith alone, of works alone, of circumcision alone, or any abstract principle, never could have come from a being who has only fully revealed himself to the world as the Father, the Son, and the Holy Spirit. Modern systems are not philosophical, neither are they adapted to the nature and conditions of men. Man has a body, a soul, and a spirit. A system adapted to him must have something for the whole man. The apostolic gospel has: human systems have not. The apostles proclaimed the gospel that men might believe; here was a system of facts for the spirit, the mind of man: they commanded them to repent, to reform; here was the dedication of the affections to the Lord, action for the soul; and then there was baptism, that has particular reference to the body, but is designed for the consecration of the whole man to the Lord. How perfect the system.

But my time would fail, if your patience would not become exhausted, were I to attempt but a synopsis of the ten thousand proofs and illustrations that present themselves of this delightful view of God's plan of bringing man back to his home, in preparation for a return to the immortal Eden. The *three great facts* proclaimed to sinners—the death, burial, and resurrection; the *three commands*—believe, repent, be baptized; and the *three promises*—remission of sins, the Holy Spirit, and eternal life: these are sufficient to bring the subjects clearly before the careful bible reader, and fully to confirm the wavering that no one proclaims the commands of the apostolic gospel who withholds baptism for the remission of sins.

So certain as he who teaches theology without making prominent the revealed relations of Father, Son, and Holy Spirit, gives but a partial view of the Divinity; and he who theorizes on the nature of man as a mortal or an immortal being, as being all body, or all soul, or all spirit, loses sight of the man whom the word of God reveals; just so he who preaches faith alone, spirit alone, or doctrine alone, and loses sight of faith, and repentance, and baptism, or gives them a wrong place in the christian economy, preaches another gospel, which the apostles proclaimed not! May Heaven save us from the Apostolic anathema!

Your's faithfully.

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WE are about to preach a sermon, albeit not given to such matters. It shall not be long, and if it reach a few hearts, we shall be content. Is it not astonishing that the thought of "the end of all things" so seldom