

Romish; as evangelical, but not sectarian. It has been a progress, in consequence of which she more correctly understands and teaches the truth of the Gospel and Primitive Church.—*Bishop Potter.*

THE EFFICACY OF BAPTISM.

"You Episcopalians think that if one is only Baptized, he is then all right and sure to be saved," said Mrs. Sevier, "but I don't believe that Baptism, or joining the Church, nor any thing but faith in Christ is going to save us."

"Nay," replied Mr. Candid, "you greatly mistake us, if you suppose that we hold such views of the efficacy of Baptism irrespective of the state of its recipient. Baptism brings us, indeed, into covenant relation with God, and entitles us to a share in all of the benefits of Christ's atonement; it makes us parties to all the promises of the Gospel, and places us in a state of salvation. But that covenant is not without conditions to be fulfilled, those benefits increase our obligations, and we must still 'work out our own salvation with fear and trembling,' and *continue* in that state of salvation unto our life's end. Besides, without repentance and faith on the part of all who are capable of their exercise, Baptism can but increase our condemnation, for it would then be only a mockery or a pretence.

"But does not the Bible say, 'Believe on the Lord Jesus Christ, and thou shall be saved,' without one word about Baptism?" exclaimed the old lady.

"Indeed you are mistaken," Mr. Candid answered, "for when Paul and Silas replied to the question of

the Jailor in the words you cite, it is added immediately after, that 'they spake unto him the word of the Lord'—that is, delivered the whole message of Christ—and as a consequence of this, that 'the same hour of the night' he 'was baptized, he and all his, straightway.' And nowhere in the New Testament is salvation promised without Baptism; indeed, St. James declares, that 'faith without works is dead,' while Baptism is properly the very first of the works of faith, inasmuch as it is the means whereby that faith must lay hold on Christ and His salvation. Repentance and faith prepare and qualify the sinner for Baptism; but it is only in and through BAPTISM that God extends His forgiveness to the faithful penitent, and actually receives him into His favor, and accepts him for His own child by adoption."

"Then you don't believe that every one who is baptized will surely be saved?" asked the old lady.

"Certainly not, nor can I think that any one entertains such a monstrous delusion as that would be. And 'so far from the doctrine of the efficacy of baptism having any tendency to lull the mind into a false security, it is, when rightly viewed, the most heart-searching of all doctrines. It exhibits the slothful and worldly-minded Christian not in the light of a mere ordinary sinner, but as one who is throwing away the most glorious privileges, who is breaking the most solemn and blessed covenant, who is treading under foot the Son of God, and counting the blood of the covenant, wherewith he is sanctified, an unholy thing, and doing despite unto