

and acknowledged in regard to the change from ceremonial to spiritual—the gradual casting off of the prejudices of the Jewish people in favor of ceremonies, and an introduction of them little by little into the regions of a spiritual dispensation. If the Lord's prayer, Mr. Oliphant, be not a pattern for us *now*, or sufficient for us, or appropriate,—if it may be said that in the light of the subsequent revelation it must be accounted incomplete,—why may not the command in reference to baptism have been intended for the transition state of the gospel dispensation. The reference to baptism, it grows fainter and fainter as the truth approaches its complete expansion. Paul in his Epistle to the Christians at Corinth does not speak of baptism in a manner at all likely to augment its importance, but quite the contrary; and the apostles no where enjoin it as a duty, though they go into many details in relation to church matters, apparently of much less consequence than baptism would have been, if it had been in *their* view established as an initiatory rite, to be binding on the church in all ages. This I hold to be sound gospel doctrine; the practice of the rite of baptism, and its limitation to the early stage of the New Testament dispensation, being both agreeable the one with the other. Pity it is that men calling themselves christian ministers should lay so much stress on a rite, of which the apostle of the Gentiles declares that he “came not to baptize, but to preach the gospel,” esteeming faith in Christ of more vital importance to the believer than water baptism, the one being of perpetual obligation, the other only temporary. Waiting your reply,

I am, Sir,

Yours, &c.,

A. W. ——— N.

[Your vessel is then on dry land, after all your navigation, dear sir!! A happy conclusion of the whole affair!—first the immersion of adults, subsequently infant sprinkling, and finally nothing

Thinking that our review in the Feb. No. will answer for your present epistle as well as your former, seeing you have got to the end of baptism, we end our remarks for the time being.—D. O.]

CHRISTIANS--PARTIZANS.

No. III.

The Christian—the follower of Jesus—is a jewel of goodness in this evil world. He looks abroad over the world's family in a degree as the Saviour does, and is ready to act for the welfare of all