

of the bible, and a dictate of the unerring Spirit. Being thus patronized, he received the once obnoxious sentiment, under the full conviction of its being a divine truth. And now he considers the eternal, discriminating love of God, in the choice of his people, as the original source of all those spiritual blessings they here enjoy; of all that glory they hereafter expect. To the distinguishing love of the Father, to the redeeming blood of the Son, and to the almighty agency and sanctifying operations of the divine Spirit, he now desires to ascribe the unrivalled honor of a complete, eternal salvation. In the firm belief of this glorious and comprehensive truth, he desires to live; enjoying the sweet consolations arising from it, he desires to die.—*Booth's Death of Legal Hope, sec. iii.*

#### THE BAPTIST NAME.

From the Western Recorder.

The Editor of the *Presbyterian Herald*, by the help of some anonymous writer in the *Western Watchman*, and by the further assistance of Elder Scott has made the astounding discovery, that if the revision of the English Scriptures should take place, the Baptists will no longer be called Baptists! With the aid aforementioned, our very acute and sagacious neighbour, with unwonted vivacity and boldness, ventures to ask, "How will it look to put the word Baptize and Baptism out of the Bible, and still to call themselves by the name of Baptists?" If it would not be esteemed presumptuous to attempt a reply to so profound an inquiry, we might say: It would look pretty much like excluding "Presbyter" from the Bible, and yet not calling the Presbyterians *Elderites!* But, *Query:* If the editor of the *Herald* really believed that the revision movement would injure the Baptists, is there any one so stupid or so little acquainted with him, as to suppose that he would oppose it? Would not the catastrophe, which he intimates will occur if the revision enterprise succeeds—the destruction of the Baptists—cause just as great a jubilee in the office of the *Presbyterian Herald* as in the halls of Pandemonium? Who will answer in the negative?

The Baptists have never suffered from the truth. They are in no danger from that quarter. They are no sticklers for a name. The mere matter of a name is scarcely worthy the deliberations of a conclave of "silly women, laden with divers lusts."

For ourselves, if the truth kills the Baptists, we say *let them die!* and the sooner the better; and may the Lord spare our life to preach their funeral. Whether the Baptists "sink or swim, live or die, survive or perish," we shall perseveringly advocate faithful versions of the Scriptures in all languages.

#### PERSEVERANCE.

The doctrine of the final perseverance of the saints is a truth clearly taught in the book of God. "He will keep the feet of his saints." 1 Sam. ii. 9. "For the Lord will not forsake his people." 1 Sam. vii. 22. Ps. xii. 7; xciv. 14. Isa. liv. 10. "And I," says Christ, "give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." John x. 28, 29. 1 Cor. i. 8, 9. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. i. 6. At what other conclusion can we arrive from these passages? And perseverance is given as one of the distinguishing marks of a true Christian. Heb. x. 39. Matt. xxiv. 13.

Nor does this doctrine or these passages at all clash with other portions which appear at variance with them; for example, Ezek. xviii. 24—26. We do not regard this passage as at all affecting this doctrine, but laying down an eternal principle of the moral government of God—the certain connection between righteousness and reward, sin and punishment.

But the question arises, What is meant by final perseverance? Certainly not the arbitrary connection between two distinct points, but constant progress in the road which leads from one to the other, continuation of effort in the marked out course for heaven. But if a person turn aside out of it, or backslide, he then ceases to persevere. What then is final perseverance but *final persevering?* And this is what the Bible teaches concerning this doctrine. "The righteous also shall hold on his way." Job xvii. 9. But if the professor turn aside to crooked ways, he decides against himself. It matters not that he can relate a wonderful experience of former deep convictions, bright illuminations, and first love. The fact that he does not hold on in the good way proves that he has no claim on this promise, and so with other similar promises.

This doctrine forms no ground for presumption; for, although the Bible repeatedly and positively teaches that every true child of God shall most assuredly gain heaven, yet no person can draw comfort from it but such as are walking in the fear of God.

By this view of the subject, we see the propriety of the apostles' exhortations, admonitions, and warnings against apostasy. They considered the means ordained as well as the end, and tested men's conversion by their walk and conversation. They never assumed that persons might not be mistaken in their judgment of their good

estate before God, but cautioned them against it, and exhorted them to serious self-examination. 2 Cor. xiii. 5. Paul stood "in doubt" of some, and feared he had labored in vain with others. But when such characters could not be reclaimed, they were disowned. 1 Tim. i. 20. In other cases, when the character of persons was proved to be bad, they were excluded. 1 Cor. v. 11—13. But in reference to all apostates, the apostles taught: "They went out from us, but they were not of us; for if they they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" 1 John i. 10.

That men may go a great way without a change of heart, be eminent for gifts, soar high, and sink to the lowest hell at last, is taught in Scriptures. But at the same time the Bible teaches that no true child of God shall ever finally sink into perdition. And this will appear agreeable both to Scripture and reason from the four following considerations:—

1. *The sacred writers most confidently assert it.*—In addition to the promises already quoted, let the reader consult the following: Psa. ix. 10; xxxvii. 28; civ. 14; cxxxviii. 8. Prov. iv. 18. Isa. xlii. 16; xlix. 14—16; liv. 9, 10. Jer. xxxii. 40. Hos. ii. 19, 20. Rom. viii. 35, 39. 2 Tim. i. 12. 1 Pet. i. 5. Many more might be mentioned.

2. *The nature of grace*, which implies the free and undeserved favor of God. Our salvation is all of grace, from first to last. And shall the eternal and unchangeable God have second-thoughts, change his mind, hate those he once loved? No. The gifts and callings of God are without repentance. And one peculiarity of the covenant of grace is, the promise of the indwelling of the Holy Spirit in the heart. Jer. xxxii. 40. He dethrones the devil and turns him out, sets a seal he can never break, and implants a holy fear he can never destroy. Thus the poor, pardoned sinner is preserved. Is it reasonable to suppose, in such circumstances, such a one shall be finally lost?

3. *The saint's relation to Christ*, given to him by his Father as a reward of his sufferings, the purchase of his blood. The Lamb's bride, betrothed to him for ever in love; his mystical body, saved by his sufferings and suretyship, whom he represented in his life, sufferings, death, resurrection, and intercession at the right hand of God; his Church, which he will present glorious, without spot or wrinkle, or any such thing, before his Father in glory—is it possible that one of these may fall? If some may fall, all may fall; then, as a consequence, the mind of God must be changeable; the reward of Christ's sufferings uncertain; his intercession fallible; his crown may lose some of its jewels, and his glory thereby.