

not find a man in a million, unless he was a Jew, whether in Papal or Protestant countries, who is not a member of the church. Infant baptism has brought whole nations into the church in an unconverted state, in a state of ignorance and unbelief and enmity to God. They are disaffected in heart to the true grace of God, and are prepared to prefer any system of superstition and heresy to evangelical truth, it being more congenial to their carnal and unrevived hearts.

In Hamburg the clergy of the Established church had a meeting a short time before I arrived. One of the young ministers avowed his infidelity. He said: The Bible is a well told story, it is true, but thought it very absurd to consider that it was given by Divine inspiration. One of the number wished to rebuke the young infidel. But the great body of the clergy defended him. Another young minister, who was editor of a paper reviewed and censured two sermons by two of the senior pastors for their heterodoxy. This case was taken up, and he was laid under censure and forbidden to preach for two years, for questioning the orthodoxy of the senior pastors. An aged brother sarcastically said, "No doubt, gentlemen, you are right in your decisions." "This young man,"—pointing to the infidel—"has merely blasphemed Christ, and denied the inspiration of the Scriptures. That you know, gentlemen, is a small offence. But here is another young man,"—pointing to the editor—"who has censured two of our senior pastors for their heterodoxy. That is a crime, gentlemen, that ought not and must not be forgiven. You have, no doubt, done right in laying him under censure, and forbidding him to preach for two years." This biting sarcasm did not produce the desired effect. The infidel was screened by the clergy, while the Evangelical young man was laid under censure. The common adage is true in this case. "*Like priest, like people.*"

I was informed that there were 200 dance houses in Hamburg, open on the Lord's day. Many of them were dens of pollution. But all who kept those houses, or who frequented them, both men and women were members in good standing in the Established Protestant church. There were 5,000 prostitutes publicly licensed, who paid \$1 a month, \$60,000 a year, into the State Treasury. And the clergy of the Established church, receive their salaries out of this common Treasury. And not one of those women is allowed to enter her name as a public prostitute in the police office, until she is regularly confirmed as a member in good standing in the Established church.

If a man commits a crime that sends him to the penitentiary or state prison, he retains his good membership in the church, and can go to its Communion Table, when he serves out his time in the state prison. The only

way to exclude a man from the church is to hang him. As long as a man remains unhung, he remains a member of the church, whatever be his crimes. You will easily perceive, my dear brother, that infant baptism is the root of this evil, by bringing whole nations into the church in an unconverted state.

On the continent of Europe they burned Baptists, hung them, drowned them, or banished them. Then Pedobaptists possessed the whole ground to themselves, and here the legitimate evils of their system are clearly seen and carried into effect.

Infant baptism leads to a departure from primitive Christianity back to the heathen elements of Judaism. Under the old covenant every descendant of Abraham had a legal and scriptural right to all the ordinances under that dispensation, however unholy or ungodly in his practice. But under the new dispensation, no one has a right to be admitted into the Kingdom of Christ without a change of heart.

The difference between the two dispensations is this: A carnal birth qualified a man for all the ordinances under the law. A spiritual birth is absolutely necessary for admission into the Kingdom of Christ—to the ordinances of the Gospel. To maintain that the dispensations are the same, is to contradict the teachings of Christ and his apostles. For admission into Christ's kingdom, the same qualifications were required in a Jew as in a heathen. The Scribes and Pharisees, and Sadducees, and the murderers of the Lord Jesus, the Prince of Life, were all regular members in good standing in the O. T. church. But they were not qualified without a heavenly birth for admission into the kingdom of Jesus Christ.

But when you take eternity into the account, the evils of infant baptism are inconceivably dreadful. Both Papists and Protestant, you know, hold to baptismal regeneration, and teach their children, that by baptism they "are made members of Christ, the children of God, and inheritors of the Kingdom of Heaven." There are millions and hundreds of millions that believe this lie to their own eternal undoing. Presbyterians object to the views of Catholics and Episcopalians on this subject. But they teach in substance the same thing. In answer to the "Question: What is baptism?" they teach the children to say "Baptism is a washing with water which does signify and seal our engrafting into Christ, and our being made partakers of the blessing of the covenant of grace." This is to all intents and purposes teaching baptismal regeneration. And John Wesley teaches the same doctrine as strongly as the Pope of Rome would wish him to do.

I have written to you, my dear brother, with great plainness, because I love you, and earnestly desire that you may be led by the Word and Spirit of God into the

truth as it is in Jesus. Remember, my brother, the good confession of Christ before Pontius Pilate, and before many witnesses: "My Kingdom is not of this world." It is Heavenly in its origin, in its subjects, in its laws, and in its ordinances, and never was designed for any except those who are born from above. "Except a man be born again, he cannot see the Kingdom of God."

I wish you to examine, with great care and earnest prayer, these subjects in the light of the sacred Scriptures. And may the God of the Bible lead you into all truth, and in the paths of peace and purity.

It will afford me great pleasure to hear from you as soon as convenient. Please address your letter to the care of Moses B. Maclay, Esq., New York city.

With great respect, I am, as ever,

Your affectionate brother in Christ,

ARCHIBALD MACLAY.

B. P. AYDELOT, D.D., Cincinnati, Ohio.

#### A Jewish Witness that Jesus is the Christ.

From the Jewish Herald.

Having been favoured by God with pious parents, their great care was to impress my mind from childhood with a profound reference for God, and for the Holy Scriptures. I was taught to repeat the morning and evening prayers with great solemnity; and on the feast-days my attention was particularly drawn to the impressive confession in our Liturgy, "It is because of our sins we are driven away from our land," &c. On the day of atonement, I used to see my devout parents weep when they repeated the pathetic confession that follows the enumeration of the sacrifices which were appointed by God to be offered up for the sins of omission and commission: and many a time I shed sympathetic tears as I joined them in saying, that we have now no temple, no high priest, no altar, and no sacrifices. As I advanced in years and understanding, my religious impressions became stronger; fear and trembling often took hold upon me; and what was then my refuge,—what the balm for my wounded spirit? Repeating more prayers, and asking God to accept the calves of my lips! This satisfied my mind at the time; but the satisfaction arose from ignorance of the character of God as a holy and just Being, and of my own state as a guilty sinner, whose prayers, proceeding from unclean lips, could not be accepted as a sweet savour by the thrice holy Lord God of Sabaoth.

I continued in this state of mind until I was about sixteen years of age. At this period I became acquainted with a Polish Jew, who had studied several years at the University at Berlin, and consequently had become acquainted with Gentile literature.