

his name but in their baptism? They proclaimed remission in his *name*. "Repent and be baptized in the *name* of the Lord." "Ye are washed, sanctified and justified in the *name* of the Lord." Peter was to tell Cornelius what he should *do*: he was to tell him words by which he and his house were to be saved. The first words addressed directly to Cornelius, as a command, were Be baptized in the name of the Lord. The baptism of the Holy Spirit, which Cornelius and his household received previous to baptism, was not to make disciples of them, but to convince Peter and particularly the Jewish brethren that accompanied him, that God was just as willing to receive a Gentile into his kingdom as a Jew. "He gave them the like gift as he did unto us," said Peter, referring to the day of Pentecost. If the like gift, it could not be for an absolutely different purpose. The Spirit was given to the Church on the day of Pentecost, not to make them disciples, but to convince the unbelieving. "Tongues are for a sign, not for those who believe, but for those that believe not." Jews and Gentiles came into the kingdom in the same way. Though the father ran out of the house to receive the returning long-lost Gentiles, it is no proof that they were in the Church of the Lord, engraft into Christ, until they were baptized: for as the Gentile, Paul said "As many of you as have been baptized into Christ, have put on Christ."

We shall always be happy to hear from you, Brother G. May the Lord preserve you a faithful citizen of his kingdom. W. W. R.

STUDY OF THE NEW TESTAMENT.

No. 7.

PREFATORY HINTS TO THE OTHER EPISTLES.

BY A CAMPBELL.

THESE hints do not constitute any thing like Prefaces to the Epistles; but, in subordination to the principles suggested in the general preface, may be of some use to the studious reader of this volume.

PAUL'S TWO LETTERS TO THE CORINTHIANS.

1. In Acts xviii. we have a history of the conversion of the Corinthians, and Paul's residence among them.

2. It appears from this history, and from the first letter, that the congregations in Corinth was composed of Jews and Gentiles, and that the greater number were Gentiles.

3. From the Epistle itself it may be learned, as well as from extrinsic sources of information, that the Corinthians paid great respect to the wisdom of the philosophers, and to the eloquence of their rhetoricians, and that in their morals they were a very dissolute and licentious people. Such was the common reputation of the Corinthians before their calling.

4. It is also evident that there were schisms in that congregation, occasioned by one or more factious persons of Sadducean principles, and admirers of Pagan philosophy, who attempted to rival the Apostle in the affection and veneration of the members of the congregation.

5. That these factious leaders had succeeded in part; yet still there remained a number unmoved from their attachment to the Apostle, and confidence in him.

6. That a letter had been written by these to the Apostle, acquainting