

[FOR THE CHRISTIAN.]

WHAT IS THE DESIGN OF BAPTISM.—No. 2.

BY VERITAS.

In reply to "L. B's." remarks I am not clear I altogether understand him, he is somewhat obscure as regards his creed; however, I shall reply to only one or two remarks which will serve my purpose. He says—"Nay, friend Veritas, I must prove to thee, that so far from the baptism of the Holy Spirit being promised at the second coming of Christ, it did not even follow Baptism in water under the Christian Institution, but did precede it, for no one soul was baptised in the name of Jesus, until the baptism of the Holy Ghost was performed." Now hear him, my readers, and let us see what is said in Acts, viii. 15, 16, and 17th verses:—"Who, when they were come down (Peter and John) prayed for them that they might receive the Holy Ghost, for as yet he had fallen on none of them, only they were baptised in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Holy Ghost." Now here is a flat contradiction to this assertion. Read also Acts, xix. 4-6; here again, about twelve were baptised in the name of the Lord Jesus previous to being gifted with the Holy Ghost, and yet these had been baptised in John's baptism, evidently proving that John's Baptism was done away with, or why baptise them again—and according to L. B's. creed, if the gift of the Holy Ghost precedes baptism by water, we have only to wait for that gift before being baptised in the name of the Holy Ghost. There is a difference between being baptised in the name of a thing, and receiving it, the promise is one thing, the gift another. The one therefore is received as a pledge of the other, but it must be received in faith, or it is of no avail, for all the promises in the Bible were obtained through faith, for those who received the gift, received it through faith before baptism; but surely no man will come forward and say he has received the Holy Ghost by baptism. These received it by obedience, for it is not the form that is made common among men, that brings the Spirit of Christ into the heart; it is faith in believing and obedience to the word of God that brings the promises throughout the Bible.

As for being buried in water, this is a far-fetched idea. I wonder where L. B. met with it in scripture, perhaps he will point it out to us. I suppose next we shall hear of being buried in fire, the one is as plausible as the other.—See Matt. iii. 11.

It is to be observed—I did not intend to say the baptism of the Holy Ghost, but the gift of the Holy Ghost abiding with us forever, and bringing all things to our remembrance. I again repeat, that baptism by water, in the name of the Father, Son, and Holy Ghost, was a saving grace, and is to be received in faith as a pledge for the gift when our Saviour thinks fit to send it—when we shall be redeemed from sin, for we must all be born again, that is, of the Spirit. I think friend L. B. that you stand most in need of the advice you have given me at the end of your remarks.

♣ L. B's. strictures will appear in our next.—Ed.

BROTHER EATON—In perusing the sixth number of the *Christian*, I fixed my attention on a report published on the last page, viz. that the "Christian Band," or "Free-Will Baptists" of this Province, during the last session of their Conference, voted that Brother George Garraty shall not occupy their Meeting Houses. Reason, "Brother Garraty preaches the ancient Gospel." I have not only been credibly informed by one of their own fraternity that such an act does actually stand recorded in the Statute Book of the Great—Great—Great Grand-daughter, but experience has also taught me that such an act is now in force. While on a tour up the River Saint John November last, committing the aforesaid "crime," (viz. preaching the Ancient Gospel) and also endeavoring to extend the circulation of the *Christian*; two days previous to my arrival in the Parish of Wakefield, I sent on an appointment to proclaim the gospel in the supposed free meeting house on Thursday evening following. I arrived at Brother G. Boyer's in the afternoon. Brother B. was not at home, but his consort hospitably entertained me. After I had refreshed myself, I made enquiry of her concerning my appointment. She informed me that it had arrived there, and as far as she knew, it was the expectation of the people to meet accordingly. I then retired to my chamber with meditation and prayer, to be prepared for the services of the evening. Alas! my expectations were soon blasted; for a little previous to the Sun's hi-