

will be proof against controversial sophistry, and find every portion of sacred writ which relates to this ordinance in perfect harmony with the mode of baptizing passives by the application of water to the body, "in the name of the Father, and of the Son, and of the Holy Ghost."

The Holy Spirit's baptism is set forth in a variety of expressions which imply the communications of His influence to the person, but none which give the idea of the person being *immersed* into His influence. I have been particularly struck with the following phrases:—

Descending,	John, i. 32.	Anointing,	Acts, x. 38.
Pouring,	Acts, ii. 17.	Giving,	Acts, xv. 8.
Shedding forth,	Acts, ii. 33.	Scaling,	Eph., i. 13.
Falling,	Acts, ii. 15.	Breathing,	John, xx. 22.

All these relate expressly to the Holy Spirit's baptism, and are to me quite sufficient to decide the mode.

Permit me, my dear young friend, to congratulate you as a recipient of both the emblem and the reality; in the former, you were dedicated to God professionally; by the latter, you are devoted to him spiritually; and now I trust the blood of sprinkling will be the constant joy of your heart and burden of your song.

Turn a deaf ear to every wanton attempt to disturb your peace with human inventions, and anticipate daily, the promised baptism of the Holy Ghost, which is so strikingly described by Ezekiel xxxvi. 25. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your idols will I cleanse you." This is essential to your happiness, yea to your salvation, and since you have been made the partaker of this covenant blessing, as appears by your distinction from the world—your love of purity and your spiritual unctions, allow not your mind to be diverted from this grand reality, or submit to be deprived of the striking emblem which is designed to represent it.

In closing this letter, I will just advert to the new relation in which you are likely soon to stand, viz.: that of a parent; when the Lord in his Providence shall commit children to your charge, you will, I doubt not, be ready to dedicate them to him, in the ordinance of his own appointment, invoking the special influence of the Holy Ghost to impart that purity and spirituality, which is typified by the water; but do not rest there, remember, in this Act, you publicly pledge yourself, to teach them to observe all things, whatsoever Christ has commanded, Matt. xxviii. 20; and the ordinance itself will furnish you with a delightful medium of communicating such instruction.

Praying that the unction of the Holy one may daily rest upon you, and that you may be constantly baptized with his divine influence.

I remain yours, &c.,
affectionately in the Gospel bonds,

J. J.

UNDOUBTING FAITH.—The Christian must trust in a withdrawing God. The boldness of faith ventures into God's presence, as Esther into Ahasuerus's, when no smile is to be seen on his face, no golden sceptre of promise perceived by the soul. Yea, faith trusts, not only in a withdrawing, but in a killing God. Now, for a soul to make its approaches unto God, by a recumbency of faith, even while God seems to fire upon it, and shoot his frowns like envenomed arrows into it, is hard work and will try the Christian to purpose. Yet such a masculine spirit we find in that poor woman at Canaan, who (as it were) took up the bullets which Christ shot at her, and, with an humble boldness of faith, sent them back again to him in her prayers.—*Gurnall*.