

the basis of promise to the audience of Peter or Pentecost? Let us enumerate in order—

1. You have heard the testimony concerning the Christ of God.
2. You have believed that he is Lord of All, the Redeemer.
3. You have been taught to indicate your belief by repentance, and
4. You have been instructed to be baptized in Jesus' name; hence
5. You have the promise of remission of sins and the gift of the Spirit through hearing the gospel, believing it, repentance toward God, and baptism in the name of Him you condemned.

They, therefore, enjoying the promise on these terms, it is indisputably certain that if their "children" enjoyed the promise, they enjoyed it on the like conditions—hearing the truth, receiving it cordially by faith, being penitent in accordance with said truth and faith, and hence a putting on of the Lord by a burial with him. We love to baptize children according to the promise thus made by Peter; but it is very questionable, Mr. H., if you have the least relish for this work, any more than you have for Peter's remission of sins as he stands up and speaks with his eleven brethren apostles, which you make a special case to avoid the pith of the preaching. Please recollect, however, the very next time you baptize children, that if they have any right to the promise referred to by Christ's great preacher, they must claim that promise not by a water application, whether sprinkling or dipping, but by intelligent heed to the apostolic address, the faith that the preacher approved on Pentecost, the penitence which followed, and the baptismal confession and induction into the saved family.

Meantime adieu.

D O.

PARTIZANS—CHRISTIANS.

RECEIPTS FOR MAKING THEM—No. 1.

A partizan in religion is a mongerel. He is something like a Samaritan of old who was partly a Jew and partly a Gentile. The king of Assyria, after subduing a portion of Palestine by his arms, took some Jews captive into his own land, and filled up the vacancies in part with inhabitants from other portions of his empire—hence the race of Samaritans, and hence the enmity which sprang up between Jews and Samaritans. The partizan's parentage, birth, and efforts are not of God, nor of the gospel, but partly of God and