

quest the weak christian who objects to all this goodness and mercy, obtained so easily, so simply, so cheaply, to consider that it is just "thus and so," that God has always dealt with man in things natural and supernatural. Does not a man enjoy life itself and all its thousand joys, by the simple, cheap, and easy method of breathing atmospheric air? and is this not done with so much ease as never to interfere with eating, talking, sleeping, &c.? What so common and so accessible as the oxygen, which is the very food of animal life—Are not all heaven's best blessings the cheapest, the most common, the most accessible of all others? And who from natural analogies can object to the communication of so many heavenly blessings through the medium of a believing immersion in water into the sacred name of the *Holies*? But is not this also analogous to every thing in the Bible? What, says the sceptic, can the Deity, so wise and benevolent, doom mankind to temporal, and, in some instances, to perpetual miseries, because Adam took a bite of an apple in Eden! Tell me, Mr. Sceptic, why should one drop of prusic acid, or a simple inhalation of a few mouthfuls of mephitic gas, be able to deprive the strongest man on this continent of temporal or animal life for ever and ever! Tell me why a puncture from the point of a needle should deprive the wife of a beloved husband, and the children of a kind and useful parent for ever and ever:—tell me this, and I will tell you why the "eating of one apple," to speak in your own style, should entail so many calamities on the human race. You christians, who object to the import of immersion as here taught, remind me of Naaman, the Syrian, who you know was a leper. When told to dip in Jordon seven times and he should be healed of his leprosy, he replied as you—"Are not any of the streams of Damascus or of Egypt as good as the waters of Jordon?" Yes, says his servant, if the Lord had required you to do some great thing, would you not have done it? But he has offered his cure too cheap. It is too easy, too simple. Go, Naaman, and try, but go in faith. He went, he dipped himself in Jordon, and came up from its waters sound and cleansed. The divine appointment and faith gave all this efficacy to the waters of Jordon. Why then should it be thought incredible that the divine appointment should give such efficacy to believing immersion?

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BEAUTIFUL SENTIMENT.—The late eminent Judge Sir Allen Park once said at a public meeting in London:

"We live in the midst of blessings till we are utterly insensible of their greatness and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to christianity. Blot Christianity out of man's history, and what would his laws have been, what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it; not a law which does not owe its truth and gentleness to Christianity; not a custom which cannot be traced in all its holy, beautiful parts from the gospel."