

to worship God is a fact—one which few, if any, recognizing the authority of the Bible, will deny. That they attended to the same acts of worship when they assembled is just as certain to us. To prove which, incontrovertibly, we pledge ourselves in some future number! That the disciples of the Lord, during the days of the Apostles, when men were receiving direct revelations from heaven, in various places, and surrounded by various circumstances, attended to various acts of christian worship, is sufficient to excite in the mind of every consistent man now, who professes to be guided by the Lord to imitate them. To prove that they did so ordinarily, is to prove that we ought to go and do likewise. If not, why have a record of their doings? The account of their acts is superfluous, if they are not to be imitated by us!

Having determined the *time* for the several acts of worship, it now remains for us to ascertain the *place*. There is the private, family, social and public worship. Our private duties are to be performed in our closets, that is, by ourselves, whether in the field, the lonely grove, the bower or the private room. Some persons kneel in the sleeping room, in the presence of others, and call it private devotion! “Enter into thy closet, said the Saviour, and when thou hast shut to thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly.” Matt. vi.

Our compositor has just informed us that he has room for no more at present. We shall endeavour to be more industrious next month, and finish this answer and the next, then, the Lord willing.

Yours as ever,

EDITOR.

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FOR THE CHRISTIAN.

### AN IMPORTANT QUESTION ANSWERED.

#### *What is the design of Baptism?*

To this question different answers have been given, but we shall endeavor at this time to give the true and correct one. Some answer this question by saying that baptism is for an outward sign of an inward work of grace, or an external rite. Others tell us that as Christ was baptised, so it is the duty of believers to be baptised in imitation of him. But where do the scriptures say that it was an outward sign, an external rite; or that believers must be baptised to follow Christ's example? Just no where! If baptism had not been a divinely authorised institution, and positively commanded, the baptism of Christ would have been no more an example for us than his crucifixion. That baptism is a sign, is true. But the question again comes up—What is a *sign*? *Ans.* A sign is a representative of something signified. If we see a dark circle around the sun, or moon, we say it is a sign, or signifies that a storm is at hand. The sign of a man's name on a store signifies the place where he does his business. What then does baptism signify? *Ans.* Baptism signifies, or represents the death, burial and resurrection of Jesus Christ. And the believer by attending to this ordinance signifies his belief in the above named facts. For proof of this explanation