

The water of baptism thus becomes, symbolically, the grave in which the *old* nature is buried and from which the *new* nature comes forth to "walk in newness of life," or the womb from which, symbolically, the regenerated soul comes forth as "a new-born babe," or the bath in which the soul is *symbolically* washed from his sins and fitted for the Church and service of the Lord. This external act, in its threefold significance, setting forth the internal operation of the Spirit of God upon the soul, causing death and resurrection, regeneration, cleansing; and also setting forth the death, burial and resurrection of Him by virtue of whose atoning work the Spirit operates upon the soul.

The *very act* expressed by the word must be performed or the word is disobeyed. In the Lord's Supper, it will not do to *look* at the bread, or to *catch* it, or to *chew* it even; you must *eat* it. And it is not a question of whether you eat a little bit, or a whole loaf, it is the *act of eating and drinking*, in a proper spirit, that complies with the command. So in baptism, it is not a question of more water or less water, but the *act of baptism*, in a proper spirit, that complies with the command. Change the act and the command is broken; its significance is lost.

CALVIN acknowledges that "the Church" has changed the act from immersion to sprinkling, and when he came out from Rome he continued the form. In his *Institutes*, Book 4, Ch. 15, Sec. 19, and in his *Commentary* on the 8th of Acts, he says, "Churches should be at liberty to adopt either (im-

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—he cannot *see* the Kingdom—cannot be attracted towards it, sees no beauty in it; and except he be born of water, as well as of Spirit, he cannot *enter into* the Kingdom. Birth from Spirit makes the sinner a fit subject for the Church; birth from water puts the Spirit-born soul into its fellowship.

The Kingdom of God, in its *earthly relation*, may be defined the reign of God in the hearts of His elect, having its *visible* manifestation in "the blessed order of Church life." Every subject of the Kingdom should be a member of the Church. Failing to become such, when possible, is disloyalty to the King. See Daniel ii: 44; vii: 13, 14, 27; Luke xvi: 16; John xiv: 15, 21, 23, 24; xv: 14; Luke vi: 46; Acts ii: 41-47.