

evidence on the point. We are told in the 16th of Acts that Paul circumcised a disciple of Christ.

*A.* But this was done on account of Jews who dwelt there and not from any benefit it was to him.

*B.* It matters not why he did it ; it proves that the apostles practised circumcision and that it did not cease at the death of Christ, and, consequently, that baptism did not come in its place.

*A.* Is it not surprising that Paul would circumcise a disciple and then tell the Galatians that Christ would profit them nothing if they were circumcised ? Gal. 5 : 2.

*B.* It was a political and not a religious rite. It was the seal of a covenant by which God granted to the seed of Abraham by the line of Isaac and Jacob, the land of Canaan, and many other temporal blessings ; but in the matter of salvation it availed nothing. For Paul to circumcise a son of Abraham would do him no harm, for it could be done on political grounds ; but if the Galatians were circumcised it would be our religious grounds, which would make the religion of Christ of no avail. Paul would not on any account, circumcise a Gentile. He who considers these facts, and still asserts the baseless dogma, that baptism has come in the room of circumcision is not to be reasoned with.

*A.* What then is the circumcision of Christ ?

*B.* Not baptism. It is made without hands (Col. 2 : 11,) baptism is not. It is repentance and not baptism. It is the cutting off from sin or the crucifixion of the old man by the influence of God's Spirit on the heart. It precedes baptism, Col. 2 : 12. Thus when the believer is dead to sin, and not before, he is ready to be buried with Christ in baptism. Circumcision was not instituted by Moses, and is not peculiar to the Jewish age.

*A.* Will you state some points in which baptism differs from circumcision ?

*B.* Christian baptism was instituted by Jesus Christ, and is binding upon all believers—circumcision was instituted by God, and was binding on Jewish male children and servants. Baptism when instituted had special reference to the death of Christ, and salvation through him—in the 17th of Genesis when circumcision was instituted there is no allusion to Christ, nor his salvation. The one was performed at 8 days old—there is nothing said of age in the other. Being a descen-