

mark another reason here shown for so doing: these disciples had not received the Holy Ghost, they knew of the existence of the Spirit, for John had spoken of Him, but they had not heard whether He was yet come from God, so they were re-baptized by Paul in the *one Name*, for under this Name only was the promise of the gift of the Holy Ghost given, and they at once received the gift, no such promise is mentioned in the commission of *Matthew xxviii*. The Holy Spirit was also sent down to us in the Name of Jesus (*John xiv. 26*).

Furthermore, it is not an appropriate thought in any way that we should be *buried* with the Father or the Holy Ghost, but it is so entirely to be buried with Christ who actually went down into the grave. Note also how clearly the Scripture distinguishes between the baptism of water, and the baptism of the Spirit: by the former we are baptized into a Person—CHRIST (*Romans vi. 3*); an outward visible profession of the persons so baptized that they henceforth wish to live a Christ-like life separated from the World and its evils and follies; by the latter we are baptized into the *body or church of Christ* (*1 Corinthians xii. 13*); an inward, invisible act of the Spirit, whereby we get a new nature or birth from God: do not these Scriptures further show how inappropriate it is to baptize in the Names of the Trinity, instead of into Christ? Do they not also show how erroneous the teaching of the present day is which affirms that Infant "baptism" is the *entrance* into Christ's church?

Hence the Lord's Prayer, once given to the Jews and applicable to their dispensation, is not directly appropriate in this dispensation (except in a spiritual sense) since it is offered *directly* to the Father, without the intervention of the Name of our High Priest, Christ, and through whose Name all prayer must now be offered (see *John xiv. 13*).

There is only one way of becoming children of