

quently symbolized as water, and this leads to the same truth—Repentance, with cleansing also. Thus, in *Romans* x. 17, "So then faith cometh by hearing, and hearing by the word of God". The truths of the word produce the hearing heart, this brings a change of mind or repentance, upon this comes real heart-faith, which, laying hold on the finished work of Christ, both cleanses us, and gives us power (by our reception of Him) to become sons of God, by being born of the Spirit (*John* i. 12). So in like manner is the Water and the Spirit (spoken of in *Ezekiel* xxxvi. 25, 26, and *Isaiah* xlv. 3, as cleansing and regenerating agents: the Apostle Paul also uses these symbols in *Ephesians* v. 26; *Hebrews* x. 22. The 'water' mentioned in this passage of *John* iii. can have no connection (except typically) with that baptism for believers, instituted after the death of Christ. Thus the baptism of John was a symbolic teaching of REPENTANCE and CLEANSING by the WORD, while believers' baptism of the present dispensation is symbolical of death and resurrection, including cleansing and unity with Christ Himself; a teaching far in advance of the Jewish dispensation.

It will be seen from these Scriptures what a mere mockery it is to baptize Infants, and then to call them children of God, etc., before they can receive Christ by faith and so obtain the position giving power to be born of the Spirit, before referred to. Yet we must thank God for consoling words in *Matthew* xviii., which clearly shows us that all Infants dying before they attain to an age of responsibility, ARE SAVED: the blood of Christ having satisfied all original sin. There are teachers who say that infant sprinkling is a necessary for their salvation, and others affirm that IT washes away all original sin inherent in the fleshly nature in which we are born, and of which every infant is a partaker, but no such thing is to be found in the Word of God: it is quite otherwise, without shedding of blood is NO REMIS-