

ment narratives of baptism, but sprinkling cannot be reconciled with some of these.

7.—Immersion alone is fitted to express the symbolical teachings of the ordinance, our death and resurrection with Christ; as the broken bread and out-poured wine in the other ordinance symbolically express the broken body and shed blood of Christ.

What I ask of you now, my reader, is that you will not treat this subject as a matter of trivial importance. Surely a conscientious regard to the revealed will of Christ will make you desirous to search the scriptures and see if these things are so. If, as Christians, we are in a proper frame of mind, our constant aim must be to know what is the mind of the Lord; and if we approach the Word of God in a humble, teachable spirit, the Lord will make both truth and duty plain to our minds.

Let not prejudice, from whatever source derived, turn you aside from the path of patient and prayerful enquiry. I know that the Baptists are accused of setting too much importance on baptism. Some of them may, perhaps, give a disproportionate prominence to the ordinance, as they or others may to any other particular truth. But surely you will admit that it is not wrong for them to contend earnestly for what they believe to be a Divine ordinance, and to feel grieved when they see what they cannot but regard as a tradition of men substituted in its place. But if anxious to see this primitive ordinance restored to its place in the church of Christ—and surely this they must be if they have a tender regard to the will of the Great Head of the church—not on that account do they attach any saving virtue to the baptismal waters. The Cross of Christ first—through the Cross, and only through the Cross, do they invite, can they receive the sinner to the baptism and to the table of the Lord.

Narrow and contracted men there may be among the Baptists, but where is the body of Christians in which you