

terians and episcopalians, when pressed on this subject, have universally failed. The command, "Let all things be done decently and in order," has been oppressed until it has refused to carry one pound of by-laws. For "the decency and order" are declared in the volume. The 15th of the Acts absolutely refuses to aid any of these Councils unless they could say that their decisions were infallible and suggested by the Holy Spirit. But if you will have a church representative of churches, in the popular sense, then you are off the ground on which the Baptists in former times always stood, and in union with the modern hierarchies.

But a third objection to this platform is, that if the charter authorizes a congregation to legislate in matters of faith and practice, it authorizes it to enforce, by proper sanctions, every act of disobedience or infraction of its by-laws. What then are the penalties? If no penalties, it all goes for nothing. And if the sanctions are enforced, then the decrees of the church are tantamount to the commandments of the Head of the Church. Divine institutes and human enactments are therefore at par. But I only glance at the incongruities of the scheme.

As I do not think you were aware of what was involved in this sentence, and state no other objections to it until I learn that you are disposed to defend it. These three are, in my opinion, invincible.

CONVERSATIONS ON THE CHRISTIAN RELIGION.

(Continued from page 271.)

ON THE ACTION OF BAPTISM.

A. What do you consider necessary to constitute Christian baptism?

P. The immersion of a proper subject in water, into the name of the Father, and of the Son, and of the Holy Spirit, I believe to be essential to christian baptism.

A. As this is denied by so many professing christians why do you so positively hold it?

P. Because christian baptism is a *positive institution*, and must be obeyed by a positive specification, whatever that action may be.

A. Will you state the difference between a *Positive* and a *Moral* institution?

P. An Institution is an established custom or law; a precept, maxim, or principle. Positive, Divine Institutions, are those laws that God has given man as tests of obedience, without explaining to him their propriety. Those laws derive all their authority from the will of