

his naturalization, but those papers gave him a claim upon the United States government. It made him a covenanted child of that Republic. In the same way, by nature we are children of wrath, but by the Sacrament of Regeneration we enter into covenant with God, and He permits us to be His children and to claim his protection.

*in Jordan* "What is actually necessary for the due administration of this Sacrament?" Water (Christ was baptised in *fresh* water ~~at Enon, near to Salim~~), as the proper element for cleansing, and the name of the Trinity. There are some people who claim for themselves John Baptist's Baptism. They know not what they claim. In Acts xix we find that John's baptism was not into the name of the Trinity and therefore Paul baptized again those who had not received Christian Baptism. If the material (water) and the form (in the name of the Trinity) be wanting, the baptism is deficient.

"For whom was this Sacrament of Regeneration designed?" Who can enter into covenant with God? For whom did Christ die? To whom were the promises made? Whom did Christ order His disciples to baptize?

The sign of admission under the Old Testament dispensation was circumcision for *every* male on the 8th day. Rev. Joseph Parker of the City Temple, London, (not an Episcopalian,) says: "Listen to the covenant: 'He that is eight days old shall be circumcised among you.' What an oversight on the part of the Lord not to observe that a child eight days old could not *understand* what it was about? What a waste of piety to baptize an infant of days when it cannot understand what you are doing to it? For myself, let me say that when I baptize a child, I baptize life—human life,—life redeemed by the Son of God. The infant is something more than an infant, it is *humanity*; it is an