

essentials of orthodox fitness, according to the "Divines" who pass through the necessary evangelical wheels to grind them fine enough to determine the texture of orthodoxy. The order which now obtains is something like the following—

1. Baptism, so-called.
2. An interval of years.
3. Acknowledgment of the clergy as ambassadors of Christ.
4. The grace of repentance.
5. "Confirmation" or "regeneration" as the case may be.
6. Acceptance of the creed, Catholic or Protestant, High Church or Dissenter.
7. Practical adoption of the rules of "our church."

The reader will hence see by this contrast how differently modern ambassadors plead for Christ compared with the primitive ambassadors. Have the popular clergy another gospel?

But in imitation of Simon Peter, Andrew his brother, and James and John, inspired heralds of Jesus, we first tell the sinner what the Lord has done for him, showing him by infallible proofs that Jesus is the Christ, and that it is everywhere to be credited that he came into the world to save sinners, that he died, that he rose from the dead, that he took his seat in the upper realms on the Eternal Throne, there to abide till the good message of his salvation can be announced to all the world in his name, then to return as a Master long gone, to reckon with the inhabitants of the whole world. Like Paul in Philippi, Corinth, and Athens we declare "Jesus Christ and him crucified." Then faith is in place. Then repentance. Afterwards baptism. And then a ceaseless "living into righteousness"—a practical submission to all things whatsoever Jesus commanded the apostles to teach those who believe and are baptized.

Strange to say, this old apostolic fashion of acknowledging the gospel and yielding to the Saviour brings every convert into direct contact with the most pious and popular "ambassadors" of our times. And more mysterious still, every such convert is charged with making too much of ordinances. The sound ordained ministers of our day will baptize a subject without teaching, without knowledge, without faith, without repentance, without a new heart; and it is right, according to their divinity—all right and valid:—but when the cross of Christ is preached, when the Lord is intelligently acknowledged by faith, when there is the repentance that the gospel calls for, when the heart is drawn to God by his own love; when all this takes place as preparatory to being baptized into Christ, O, then, too much is made of baptism! Simon Peter, O Simon Peter, how the doctors of