

described as descending into the water, and again ascending out of it. When Paul affirms that we are buried with Christ in baptism, and raised again, he not only alludes to immersion, but upon any other supposition there would be no propriety in the metaphor which he employs."—*EDIN. ENCY.* article BAPTISM.

The creed and practice of the Greek Church to this very day, and all the men of learning in the world, allow baptizo to mean *immersion*. Now, if it does, how can it be supposed to mean sprinkling too? Does baptizo, or any word in any language under heaven, mean the extreme *opposites*? A word may be applied to a number of things and actions that bear some affinity or resemblance to each other, but never does *light* mean darkness, or *darkness* light—cold heat, or heat cold—immersion sprinkling, or sprinkling immersion. No more can *baptizo* mean *rantizo*; or else the language can no more be a sure and certain vehicle for the conveyance of human thoughts, far less for the general publication of a revelation from heaven, intended to make men wise to salvation, through the faith that is in Christ Jesus. Well might the learned Dr. Campbell of Aberdeen say, after giving just views on this point, "It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the spirit by that of the party." I am taking up rather too much room, my dear brother, but you will excuse me when you are informed that a certain preacher who travels the ground of our Association labours much to make people believe that baptism by immersion is a matter that was "never seen in Israel," and endeavours to prove from Gen xvii.,

and many other parts of the Mosaic writings, that if we are *pious* people we are taught by Moses to bring our children—*infant* children I suppose—to baptism, while Moses never knew in the public ordinances of religion to make such a distinction between the real and nominal believers of his day. As for Christian baptism, he never knew any thing about it; it is an ordinance of the New Testament, and is never for once in any manner whatever mentioned in the Old Testament writings. I am sorry to find so many good people who have got their minds veiled by early education, association, &c., led to act as if the veil was on the face of the Apostle, and go to Moses that he may take it off. The time of reformation mentioned in Heb. ix. 10, has changed the public ordinances of religion and the whole face of the Church on earth. So, whatever others do, let us walk according to the commission of our Lord, the practice of the Apostles, and the example of the first churches in Judea that were in Christ Jesus our Lord. Your's, for the Truth's sake, W. FRASER.

MONDAY MORNING.

The Sabbath is ended; and secular things again claim my attention. This is Monday morning. Let me reflect a little. I have often heard it said that "some people put off their religion with their Sunday clothes, and never think of it again till the Sabbath returns." This will not do for me, and it ought not to do for any one. Such people remind me of those early professors against whom the Apostle cautions us as "having the form of Godliness, but denying the power;" or of those who had "a name to live, but were dead." It is not enough for me that others hope I am a Christian; I must have the witness of God in my own conscience that I am so. It is not enough for me that