

to be spurious, viz, Acts 8 : 37. Every true Baptism ought to be an illustration of two revealed truths in connexion—"Where sin abounded Grace did much more abound." "If we say that we have no sin we deceive ourselves, and the truth is not in us: but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In the disciple sin, and not faith, needs to be washed away. We can wash a dead body, but we cannot make it eat and drink. Ministers of Christ do sprinkle and even try to wash dead souls with the Word of Christ; but the entrance of life into a soul by the Holy Ghost can alone enable that soul to feed upon Christ.

Thus there is no warning against hasty Baptism in the Word of God, as there is against a profane and undiscerning participation in the Lord's Supper. On the contrary, we read (in contented ignorance of its meaning) of those "who are baptized for the dead."—1 Cor. 15 : 29.

The most dangerous feature of the Baptist theory is that it makes a ceremonial performance the *terminus ad quem* of the Gospel.

The "ministration of the spirit" is then supposed to terminate in an *opus operatum*.

"Having begun in the Spirit" immersionists are "made perfect in the flesh" by a carnal ordinance. Obedience to this particular form is made the condition of communion. And thus "close communion" divides confessed believers.