

moment ceased to be imputed to them, and righteousness was given to them instead, so that they had in the person of the Substitute fulfilled the demand of the law, and were therefore dead, and ought to be buried." Further on he said it was "a symbol not so much of their uniting themselves with Christ as that they had been united with Him." Again, "Baptism was more the symbol of what God had given to them as believing sinners, than of what they gave to God as dependent servants. Christ came by water and by blood. His baptism of water was but a symbol of His baptism of blood." Still further, "Baptism, as well as the blood of Christ and the witness of the Holy Ghost, testified to the fact of their having eternal life and the forgiveness of sins." And finally, "Circumcision and baptism were typical of the same thing, for as the former showed that there was nothing good in the flesh, and that it must be set aside in order to enter into the promised glory, so the latter typified death in the flesh and life in the spirit."

We are not surprised to learn that after this strange jumble of ideas in regard to a very simple ordinance, "a pause ensued, no one rising to continue the discussion." Mr. Cameron had evidently exhausted the subject, and there was nothing more to be said. Dr. Fyfe, however, rounded out his ideal by adding, that "in this beautiful symbol of baptism God had embodied all the great doctrines of Christianity." We no longer wonder at the place the font holds in every Baptist Church, nor at the frequency with which these brethren iterate and reiterate their platitudes on immersion before their people. Baptism, it seems, is the *focus* of all evangelical truth; the starting-point from which to discuss all Christian duty! Preach immersion and you "embody all the great doctrines of Christianity!"

How strange that Paul should have so

misunderstood the matter, and that, instead of baptizing right and left, with the zeal of a Jesuit missionary, he should have gloried in saying "I thank God that I baptized none of you." And it is yet stranger still that the Great Teacher Himself "baptized not," thus ignoring this beautiful embodiment of all Christian doctrine; and that when sending forth His chief Apostle, He should have commissioned him "*not to baptize, but to preach the Gospel.*" One cannot help enquiring if the Gospel of Immersion can be the same that was first preached by the inspired founders of Christianity?

WISE ABOVE WHAT IS WRITTEN.

As a specimen of the foolish things a man may say when he gets away from his Bible, and [attempts to exalt a rite above the place the Lord assigned it, we quote the following from the Rev. A. A. Cameron, of Ottawa. Speaking of immersion he contended—we quote from the *Globe* report—"that if they preserved the symbol they would preserve the thing symbolized. It was because the symbol had not been correctly preserved in the Christian Church that so many heresies had crept in. The reason why they were the only evangelical body in Christendom to-day was, that they had preserved the symbols as they had been delivered to them by Christ in their entirety. The whole life of Christ was symbolic. He looked upon His life of eighteen years in Nazareth as a huge blank, and that life corresponded with the life of a sinner before his conversion. Christ, at His baptism, put the river Jordan between Him and the natural life at Nazareth, and the believer at his baptism put the natural life away from him." Almost every sentence of which is an exaggeration, if not positively un-