

of state which can scarcely fail to justify our thoughts upon this subject." So the Dr. speaks, and in expressing himself after this manner his language tells us that he places an estimate upon water that few biblical scholars would or dare attempt. He first informs us that baptism is the ceremony of water being applied to proper persons, and now he tells us that this very same ceremony (applying water—a very little of it, too,) "is a sacrament in which is communicated, grace—according to divine appointment," and that thus (by water being applied) "subjects are grafted into the body of Christ." Mr. Hutchinson is more than a believer in baptism as 'a saving ordinance.' (!) To communicate grace by an application of a few drops or a whole river of water, or to engraft persons into Christ's body by such a ceremony, is making water much more important in the economy of the kingdom than we had conceived, and is putting a value upon this element at least a hundred thousand times greater than those barefaced heretics who lecture the people on the subject of 'baptism for the remission of sins'—!

Now the baptism of the Christian oracles, instead of being a ceremony, a sacrament, or an ordinance consisting of an application of water, is a burial with the Lord of life and a rising again to follow him, to walk with him, and to reign with him. Hence there cluster around baptism, in the light of the scriptures, the capital fundamentals of the kingdom of heaven; for a knowledge of, and faith in, the great sacrifice,—repentance from dead works,—a putting on of Christ,—an entrance into his church,—and a realization of his power and promise of forgiveness through thus obeying him, are all embraced in it. Mark, however: this is not an application of water; nor is it 'water baptism'; but it is knowledge and faith baptism, sacrifice of Christ baptism, a death to sin baptism, a putting on of the Lord baptism, an introduction into the kingdom baptism, remission of sins baptism! In this baptism there is an application, not of water to a person, but of a person applied to Christ! Can the Dr. or any of his well-learned pupils see the difference? If not, perhaps we may husband the leisure to write a paragraph or two upon the distinction at a season much more convenient than the present, for the benefit of those who are far-sighted and cannot therefore see things near them. In the meantime it is not without regret that we find the author of the Discourse putting such an unjustifiable value upon the element of water!!

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