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enactment. Without an appeal to the Old Testament where shall we find such an authoritative appointment in reference to the Christian ordinance of the Sabbath?

It is indisputably apparent then, that with regard to the crdinances as well as the doctrines of Christianity, there subsists an intimate connection between the Old Testament and the New: they reciprocally illustrate each other. In proceeding, therefore, to inquire 'What saith the Scripture' in relation to the mode and subjects of Baptism? we shall take the unmutilated word of God as our only adequate guide.