

I am shewn their dishonoured graves. I ask for its friends, and lo, yonder, around the Throne, I behold a multitude with white robes, and bearing palms in their hands. I ask for the mighty leader of this invincible host, and I am answered by a universal shout from heaven and earth, "Blessing and honour and glory and power be unto Him that sitteth on the Throne and to the Lord for ever and ever."

III. In the text, Christ instructs His followers to make disciples of all nations, and to "baptize them in the name of the Father and of the Son and of the Holy Ghost." What was the duty of the Apostles in this case, is equally the duty of all succeeding Ministers.

Water baptism had its origin in the Jewish Church. The earliest reference made in the Old Testament to this ceremony may be found in Numbers XIX. 19-20. No Jew who had lived as a Gentile even for a single day, could be restored to the Church without undergoing the appointed purification by water. Now when Jesus came to the world, He did not seek to allure men into His Kingdom by the charm of novelty or the multiplicity of forms, but He adapted to the new economy, so far as practicable, those already established. Hence the institution of the New Testament Sacrament of Baptism by water. Moses intimates that the children of Israelitish parents would ask respecting the Passover, "What mean ye by this ordinance?" and they were instructed to explain to them the marvellous mercy which it commemorated. A similar explanation respecting Baptism is equally necessary at the present day, not only for the sake of the young, but for others who have grown up sadly ignorant of its nature and design. In many cases, we fear, the best reason urged in favour of infant baptism is the use and wont of by-gone days. Surely the doctrine rests on a more substantial basis. That it does so, we shall endeavour to prove.

Since our Saviour has plainly restricted the administration of this ordinance to those who are lawfully ordained to instruct men in the doctrines of His religion, we shall not stop to argue a point in which He hath left no room for conjecture.

First, then, the intention of this ordinance is unquestionably to present to us the cleansing of the soul by the blood of Christ, and also the effusion of the Divine Spirit. Proof of this you will find in Isaiah XLIV. and 3, and Ezekiel xxxvi, and 25-27.

None here, I presume, hold the dishonouring view that Baptism is a saving ordinance. We shall not therefore enlarge on Baptismal regeneration, but hasten to the enquiry, Who are the proper subjects of Baptism? We reply, all who believe in Christ and who publicly profess their faith in Him. Not only they, but likewise the infant children of believing parents, have a right to the seal of the Covenant. A certain class of Christians whose communion hath embraced many noble examples of distinguished piety, of extensive literary acquirement and of unquestionable zeal, sublime enterprise and self-denial, dispute the validity of Infant Baptism and are in consequence designated antipædo-Baptists. With these our Brethren, we have no disposition to open up a question, which, perhaps more than