

the Priest: and He came as the sin-bearer and was baptized as the High Priest offering up Himself the substitute. "He shall appear the second time *without sin* unto salvation": therefore He appeared the first time *with sin*.)

Since all ceremonial Baptism is symbolical cleansing; although Baptism to John could not be Baptism to Christ, yet Christian Baptism, like John the Baptist's, is based on the acknowledgment of sin. "They were all baptized by John at Jordan confessing their sins,"—(Matt. 3 : 6, Mark 1 : 5), not professing their faith. And the Apostle Peter is equally clear upon this point when he preached "Change your minds, and be baptized *every one of you* in the name of Jesus Christ, for (or unto) the dismissal of your SINS, and ye shall receive the gift of the Holy Ghost."

Baptism *for the remission of sins*, (*i. e.*, in order to the forgiveness and removal of sins) has always been the teaching of the whole Catholic Church of Christ.

And it is plain that St. Paul's Baptism was a confession of his need *as a sinner*: for Ananias urges him *to wash away his sins*, not to avow his faith, even after he had been converted by a miracle, and had subsequently received the Holy Ghost through the laying-on of Ananias' hands.

The qualification for this ordinance is our sinship, not our sonship.

And it is on this ground that we commit infants to the arms of our risen and Divine Saviour in a public