

fellowship with them, and made them the vehicle of praise and supplication in all their churches. Their creed excludes children from the privileges and pale of the Church on earth; but they testify, when these are taken away by death, that they belong to the Church of the first-born whose names are written in heaven. Their creed is inconsistent, unscriptural, and behind the age, and all *intelligent immersionists* have outgrown it. In every recognition, by an immersionist, of a Christian of a different faith and practice, as a brother in the Church of Christ, there is an admission of the inconsistency of their creed. In every instance in which an immersionist church has abandoned the close-communion idea, and in every effort to do so, there is an acknowledgment of the unsoundness of their creed. In the recent attempt, by many of the most learned men in Baptist churches, to publish and circulate a new version of the Scriptures, ignoring the old landmarks, and substituting phraseology that will teach immersion, there is the confession, on the part of those Baptist scholars, that our good old English Bible—the Bible of our fathers, and of Protestantism, *does not teach the doctrine of immersion*, as they desire the Bible should teach it.