

awake to deeper interest and zeal in the cause of Israel. Let us study the prophecies regarding them, investigate their present condition, cast away all indifference, and pray for their spiritual good. Let us treat them as fellow-immortals, as friends, as benefactors. Let us repay the benefits which they have conferred upon us, and upon the Church of Christ. Thus shall we approve ourselves the true children of Abraham—the true brethren of St. Paul—men of the same spirit with those whom we claim as our patterns and our glory.

ART. V.—SCRIPTURE VIEW OF HOLY BAPTISM.

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As a general thing a subject can be most easily and clearly understood in the light of its own history. Tracing it from the beginning onwards, the subject unfolds itself gradually and intelligently to our minds. Every step we take in advance brings the subject more fully into view, and its peculiar characteristics become more and more distinctly manifest, until, finally, every distinguishing feature of the whole subject stands out prominently and impressively to our vision. With this object in view, and under the full conviction that history is its own interpreter, I propose to treat the subject of Christian Baptism in this historical way, giving the statements of Scripture on the subject, in the first place, and then appending thereto such remarks as these statements themselves may suggest.

I. PROPHETIC INTIMATIONS.

Figurative representations and statements found in the Old Testament Scriptures—some referring directly and others indirectly to the subject in hand.

Besides the numerous ceremonial washings and outward cleansings, which seem to look forward to something of a more real and efficient character—to a spiritual cleansing in the later and better dispensation—we have two remarkable pro-

phesies. Isaiah, speaking of Jesus Christ as "exalted and extolled," in consequence of His sufferings, by which "His visage was so marred more than any man, and His form more than the sons of men," proceeds to say: "So shall He sprinkle many nations." This prediction of the universality of Christian baptism, as the ordinance of initiation into the kingdom of God, suggested to the Eunuch the possibility of his *own* participation in the privileges of that kingdom; and so, hearing and believing the exposition of Philip, he said: "See, here is water; what doth hinder me to be baptized?" And immediately the ordinance was administered to him, "and he went on his way rejoicing."—Ezekiel gives the meaning, in distinct terms, of this sprinkling of "many nations" which Isaiah predicts: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments,—and ye shall be my people, and I will be your God."

In the former of these quotations the sprinkling is represented as the means of bringing the Gentile world to a participation in the blessings of redemption; and in the latter the same idea is held forth in connection with the moral or spiritual change which accompanies this incorporation with God's people—the giving of a "new heart" and of a "new spirit," as well as a cleansing from sin, being in some way mystically joined to the sprinkling with "clean water." Akin to these remarkable passages is the following taken from the prophecy of Isaiah: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Is-

rael." Now whatever we may think of this beautiful language in its relation to the subject in hand, one thing is certain—that the holy prophet, in accordance with the uniform custom of the inspired writers, very beautifully unites in his images the universal emblem of spiritual blessings—water—with the blessings themselves, and then describes the effect of these blessings, the free and full and unconstrained dedication of themselves to the service of God, on the part of the subjects of these heavenly gifts and graces. This is all the use which we design making of this passage. It serves as a basis for the use of much of the language of the New Testament writers in connection with Baptism. The shadowy images of the Old Covenant unmistakably point to the substantial realities of the New, as the necessary spiritual verities, in which they themselves find their only true meaning and divinely appointed fulfillment.*

II. JOHN'S BAPTISM.

Its nature and design—preliminary arrangement—designed to prepare the way for Christ's coming and reception among men—looking distinctly to the future.

What shall we say of John—the harbinger of Christ—and of the nature and object of his baptism? Undoubtedly it was preparatory to the coming and kingdom of the Redeemer, and, as such, must partake in part at least of the nature of Christian Baptism. But let us hear the accounts given of it by the Evangelists: "Then went out Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins; but when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them: O generation of vipers! who hath warned you to flee

* "The prophets often alluded to this emblem of the soul's being cleansed from sin; and some passages of the New Testament intimate, that both the cleansing from guilt by the blood, and from pollution by the Spirit of Christ, were comprised under this outward sign; yet is the latter more generally intended."—"Water was the outward sign; the use of it is essential, because water is the universal purifier. The inward, spiritual signification is the same as that of circumcision, that is, regeneration and sanctification by the cleansing power of the Holy Spirit."—Scott in Henry.

from the wrath to come. Bring forth, therefore, fruits meet for repentance." Matt. iii. 5-8.—"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And then went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." Mark i. 4, 5.—"And he (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3.

John the Baptist stands personally and officially between the earlier and later dispensations, and so forms a transition in his life and labors from the dim light of the one to the brighter glory of the other. These representations of his baptism accordingly constitute a partial and transitional fulfillment of the ancient predictions, in which the sprinkling of "many nations" and the washing with "pure water" speak of a "new heart" being given, and of a "new spirit" being put into the subjects of this mystical washing. Wonderful changes are predicted, and assurance given, that, under the New Testament dispensation, "all flesh shall see the salvation of God." John stands on the threshold of this glorious Dispensation, and his own preliminary baptism gives assurance of a better time and of better things coming—the time and things of Christ.

III. JOHN'S BAPTISM AGAIN.

Its relation to that of Christ—prophecy and fulfillment—Baptism with water elevated to Baptism "with the Holy Ghost and with fire."

Hear the testimony of John himself—the faithful witness: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I—He shall baptize you with the Holy Ghost, and with fire." Matt. iii. 11.—"I indeed have baptized you with water: but He shall baptize you with the Holy Ghost." Mark i. 8.—"Saying unto them all: I indeed baptize you with water; but one mightier than I cometh—He shall baptize you with the Holy Ghost, and with fire." Luke iii. 16.—"John answered them, saying, I baptize with water; but there standeth one among you whom ye know not—

the same is He which baptizeth with the Holy Ghost." John i. 29-33.

Having this full and complete statement of John concerning the nature of his own baptism and that of Christ, we are prepared to make a comparative estimate of the two kindred ordinances. The one is a baptism with water—the other a baptism with the Holy Ghost and with fire. No one can fail to see the infinite superiority of the latter over the former. So John himself represents them, and wishes them to be understood. By forming a clear conception of the nature and object or design of the lower and earlier one, we shall be able to estimate at least approximately the nature and design—the force and import of the higher and later—the perfect one. Observe, then, that John's baptism, according to his own statement, was a "Baptism of repentance for the remission of sins"—that in those who came to that baptism and expected to share its advantages, he required "fruits meet for repentance"—that, in point of fact, they "were all baptized of him in the river Jordan, confessing their sins"—that coming to that baptism, accordingly, was to "flee from the wrath to come." If all this was implied in the lower—the preliminary—the shadowy baptism of John, pointing to the coming of the "mightier" one, and His superior Baptism of the Spirit, what wonder-working power and efficacy may we not expect in connection with its administration!

Before dismissing this part of our subject, and in support of what has already been said, we must yet call attention to an incidental statement of a very singular and remarkable character as to the nature of John's Baptism, and its relation to the kingdom of God as it then stood. It is found in Luke vii. 29, 30, and reads as follows: "And all the people that heard him, and the publicans, justified God, being baptized with the Baptism of John; but the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." Whether we take this to be the language of Jesus, continuing His discourse, or of the Evangelist, as a reflection on what the Saviour had just said, the import is substantially the same. It

teaches the important fact that even the lower and imperfect Baptism of John was of such vital importance in the then existing circumstances, that submitting to the same was a justifying of God, and so, by implication, a saving of the soul, while the "being not baptized of him" was the rejection of God's counsel by men against themselves. If the words are those of Jesus Himself, as is most likely, then they furnish an authoritative declaration as to the nature and import of John's baptism, and prepare us to appreciate more fully what is yet to come in reference to this preliminary ordinance, and also to estimate the superior character of the holy ordinance instituted by the Lord Himself and practiced by the Apostles.*

IV. BAPTISM OF JESUS.

Progress from the baptism of the covenant people to the baptism of Him in whom the covenant had its ground and fulfillment; full and unhindered effect of baptism as seen in Him—the Holy One.

The Baptism of our Lord is more or less fully recorded by all the Evangelists. We shall give their several accounts. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying I have need to be baptized of Thee, and comest Thou to me? And Jesus, answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased." Matt. iii. 13-17.—So also St. Mark with slight verbal variations. Mark i. 9-11.—St. Luke

has some additional items in his account. It runs thus: "Now, when all the people were baptized, it came to pass, that, Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon Him, and a voice came from heaven, which said: Thou art my beloved Son; in Thee I am well pleased." Luke iii. 21, 22.—St. John has an independent account, relating what the Baptist himself says of this remarkable occurrence. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John i. 32-34.

In connection with these statements concerning the Baptism of Jesus by John, we notice the following facts—that, immediately on the consummation of this sacramental transaction, "the heavens were opened unto Him;"—that "He saw the Spirit of God descending like a dove, and lighting upon Him;"—and that "He heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." If the Baptism of Jesus itself was to "fulfill all righteousness," consummated not so much for Himself, the just one, as for us, the unjust, whom He came to save; were not the peculiar blessings connected with His Baptism also rather for our sakes than for His, who needed not this "washing of regeneration and renewing of the Holy Ghost," except as He voluntarily took our place, and, in His own most pure and blessed life, set us an example of obedience? If to Him, who sanctified the waters of Jordan to the "mystical washing away of sin," the heavens were opened, the Holy Ghost descending and abiding upon Him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased," may not these same things in their proper measure and in their own appropriate form be supposed to take place in the case of those for whom the true Baptism—the Baptism of the Anointed One—was instituted, and in whom it is consum-

* "John baptized the people with water, calling them to repentance; but Jesus, immensely superior to him in dignity, authority, and excellence, though coming after him in time, would baptize them with the Holy Ghost and with fire."—"The Saviour would communicate to His disciples the divine Sanctifier, as purifying water, to wash away internal pollution; and, as refining fire, to consume their dross, kindle a holy flame of love and zeal, illuminate with heavenly wisdom, and convert their whole souls into His own pure and holy nature."—Scott in Henry.

mated in "the name of the Father, and of the Son, and of the Holy Ghost?" No presumption could possibly be more reasonable and in fuller conformity with what we would naturally be led to expect. Blessed be God for the record of this sacred transaction!*

V. SIGNIFICANCE OF BAPTISM.

Teachings of Christ as to the nature, necessity, and meaning of Baptism.—The use of the ordinance during the life and personal ministry of our Lord.

Of all the Evangelists St. John alone has given an account of what Jesus Himself taught, prior to His death and resurrection, concerning the nature and necessity of Baptism, and its connection with the kingdom of God as established by Him. So also as regards the practice of Baptism during the personal ministry of our Saviour, John alone mentions the fact, and tells us incidentally by whom it was administered and for what purpose. Let us bring before us this record.

To Nicodemus, who congratulated Him, as a "Teacher come from God," Jesus opened up one of the profoundest mysteries of the kingdom of grace—the necessity, namely, of a new birth, as the indispensable condition of entering into, and enjoying the benefits of that kingdom. "Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest except God be with him. Jesus answered, and said

* Heaven once again opened at the baptism of Jesus—primarily for Him, and, through Him, for all mankind. The blessing which flowed from this baptism—the prophetic import of which attained its fulfilment in the death on the cross—appeared at the close of Christ's mission on earth, in the institution of holy baptism for His people, with the gracious blessing of the Trinity—Father, Son and Holy Ghost—attaching to it. For this purpose did the Father reveal Himself on this occasion; for this purpose did Jesus obtain without measure the anointing of the Spirit; for this purpose did He as the Son throw open the portals of heaven, and offer Himself by the Holy Ghost to the Father, for the salvation of the world."—Lange's Commentary.

"Jesus came to be baptized of him—John. Being free from sin, He could not repent; and He needed no forgiveness, regeneration, or newness of life; but He would honor baptism, as the ordinance of God, and use it as a solemn introduction to His most sacred work and offices; of which John's testimony, the descent of the Holy Spirit, and the voice from heaven, were so many notifications."—Scott in Henry.

unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This declaration, which so greatly puzzled the "Master in Israel," is substantially repeated, and thus made more clear in its reference to the future initiatory ordinances of His kingdom by a slight variation in the phraseology employed. "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." John iii. 3-7.

That this language refers to Baptism, as the mystery of the new birth, is evident from all the circumstances in the midst of which it occurs. No man could ever have thought of referring it to anything else, had not party considerations swayed the minds of men, and induced them to turn so simple a passage away from its natural and necessary connections. But if there were any doubt resting upon the matter, it would be at once dissipated by noticing how naturally the history, furnished in the subsequent verses, passes over into a relation of what Jesus and His disciples did immediately afterwards. At least so it strikes us. "After these things came Jesus and His disciples into the land of Judea, and there He tarried with them, and baptized." John iii. 22. "And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to Him." John iii. 26. This notice of Jesus baptizing, and of men flocking to Him in such numbers as to attract the attention and excite the jealousy of John's disciples, appears to have been suggested by the record which John had just made of the Redeemer's interview with Nicodemus on the subject of the New-birth and its necessity to an entrance into His kingdom. This fact comes out still more clearly by what is said in a subsequent passage. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples, He left Judea," etc. John iv. 1-3. Here

baptism is intimately associated with making "disciples"—the very thing which formed the subject of His discourse with Nicodemus, and which is afterwards so beautifully brought out in the great commission. In view of these facts we may confidently regard these remarkable sayings of our Lord as expositions of the nature and design of holy Baptism, as well as of its absolute necessity to an entrance into His church or kingdom. Whatever, under extraordinary circumstances, may be admitted as to the mode in which Christ makes disciples, and consequently saves them by preparing them for heaven—this is His ordinary—His necessary way.*

VI. THE FORMAL INSTITUTION OF BAPTISM.

The apostolic commission and its significance—the mode of initiation into God's kingdom—the subsequent training of its subjects in the precepts of the Gospel, etc.

The commission given by our Saviour to His apostles, authorizing them to preach the gospel and establish the kingdom of God in the world, contains, it is presumed, the fullest and most exact account of what they were to do; or, in other words, accurately defines the duties and privileges or powers of their office. In this respect it can have no equal, much less a superior, in the whole range of divine revelation. What, then, is the nature of this Commission? And what are the duties and prerogatives with which it invests those to whom it was originally given? And what does it say as to the place which Baptism occupies in the system of the Gospel? Here is the

* "Unless a man be born of water and of the Spirit." This precept was in all ages expounded to signify the ordinary necessity of Baptism to all persons. . . . This birth is expressed here by water and the Spirit, that is, by the Spirit in baptismal water; for that is, in Scripture, the laver of a new birth, or regeneration." Jeremy Taylor in Sadler.

"Unless as the Spirit is a necessary inward cause, so water were a necessary outward means to our regeneration, what construction should we give unto those words wherein we are said to be new-born, and that *et* *idcirco*, even of water?" Hooker in Sadler.

"Except a man be born again by the effectual working of God's Spirit, as by the author of this new-birth, and in the ordinary course of God's proceedings in His Church by the water of baptism, as the sign appointed by God in the sacrament of regeneration, he cannot enter into the kingdom of God."—Bishop Hall in Sadler.

document: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach—make disciples of—all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii. 19–20. Of similar import precisely, though briefer in form, is the commission as given by St. Mark. "He said unto them, Go ye into all the world, and preach the Gospel to every creature; he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. In reference to this commission St. Luke merely states that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," as stated by the Redeemer, adding: "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 47–49. St. John's account is as follows: "Then said Jesus to them again: Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them—Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John xx. 21–23.

From these accounts of the great Commission given to the Apostles, we learn, first, that Jesus Christ, claiming to be invested with all power in heaven and in earth, sent forth and authorized His Apostles to go and make disciples of all nations by baptizing them, in the first place, and then teaching them to observe all things whatsoever He Himself had commanded them; secondly, that, in executing this commission, they were to preach the Gospel to every creature, with the important declaration: "He that believeth, and is baptized, shall be saved; but he that believeth not," and, consequently, is not baptized, "shall be damned;" thirdly, that, in order to sustain them in this arduous work, and render their mission successful, they should not only be endued with "power from on high;" but that He Himself—the Son of God—would be with them "always,

even unto the end of the world;" and, lastly, that Jesus, in a kind of symbolic transaction, prospectively, endowed them with the Holy Ghost, and so qualified them for the work of remitting and retaining sins, by preaching the blessed Gospel, and administering its sealing ordinances—salvation or damnation being attached respectively to their reception or rejection on the part of men.

By the terms of this Commission Baptism is made to occupy a very prominent place in the economy of the Gospel—being made in fact the divinely appointed means of initiation into the kingdom of God—the effectual sealing of that faith and submission to the Gospel, on which are suspended eternal life and salvation. "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."*

VII. APOSTOLIC BAPTISM.

Founding of the Christian Church, and the first administration of Baptism, distinctively Christian.—Its connection with the salvation of men—object stated.

During the eventful forty days which the Lord spent on earth, between His resurrection and ascension to the right hand of God, many useful lessons were taught the disconsolate disciples; and, in this way, they were gradually prepared for their full and final investiture with the sacred office and the spiritual powers necessary for the due exercise of its appropriate functions. Shortly before His departure, "being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,

* By being baptized into the name—*εἰς τὸ ὄνομα*—of the Father, and of the Son, and of the Holy Ghost, we are brought into a real sacramental union with the triune God, just as the being "baptized into Jesus Christ"—"baptized into His death"—brings us into real union with the crucified One, so that being "planted together in the likeness of His death, we shall also be in the likeness of His resurrection." Alford says: "It is unfortunate again here that our English Bibles do not give us the force of this *εἰς*. It should have been into (as in Gal. iii. 27) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports not only a subjective recognition hereafter by the child of the truth implied in *τὸ ὄνομα*, *κ. τ. λ.*, but an objective admission into the covenant of redemption—a putting on of Christ. Baptism is the contract of espousal (Eph. v. 27) between Christ and His Church." Lange's Com. Note.

which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This promise was fulfilled on the day of Pentecost; and, in consequence of its fulfillment, they preached Jesus and the resurrection with such effect that many, when they heard this, exclaimed: Men and brethren, what shall we do? "Then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children,* and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying Save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts ii. 38-41.

The Apostles of our Lord, it is to be presumed, understood the tenor of their commission, and the nature and import of the duties which it imposed on them. When, therefore, in consequence of their preaching the Gospel of the grace of God, men felt their sins and guilt, and earnestly inquired after the way of salvation, they may be supposed to have given the most exact and appropriate answer imaginable to the penitent inquirers. Hence the importance of this answer to the proper understanding of the Apostolic commission, and the way of salvation which it prescribes. It clearly sets forth, first, that those who wished to be saved, and exhibited due penitence, were

* What Promise? Most naturally one either contained in, or suggested by, the prophecy which Peter was explaining. Such an one we find in Joel. The prophet calls the people to repentance, assuring them that the Lord is "gracious and merciful." He adds: "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say: Spare thy people, O Lord, and give not thine heritage to reproach." Then follows: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh." Joel ii. 12-17 and 28-32. So also the earlier promise given to Abraham, and repeated from time to time. See Gen. xii. 1-3; xvii. 1-8; xlviii. 17-19. Also Gen. xxvi. 1-5; and Gen. xxxv. 9-15.

required to be baptized in the name of Jesus Christ,"—that such baptism was "for the remission of sins,"—that in addition to this, they were to "receive the gift of the Holy Ghost," as a permanent endowment, to qualify them for the duties of their high and holy calling; secondly, that this assurance of pardon, and of the gift of the Spirit was founded upon the divine *Promise*,—that this promise belonged equally to all the covenant people and to their "children,"—and that the salvation thus promised extends to the whole family of man; thirdly, that the Apostle, in the use of the preceding language, as well as in the "many other words" following, exhorted men to save themselves from the doom of that disobedient and perverse generation, by submission to the divinely appointed ordinance of salvation,—that "they that gladly received his word were baptized," and thus showed their own sense of the necessity of this ordinance to their being saved,—and, finally, that, by being thus baptized in obedience to the Apostolic challenge, they were *added* unto the church—the communion of saints.

With what admirable simplicity and beauty do the Apostles, in this first instance of their ministerial activity, set forth the way of salvation! How clearly they illustrate the nature and functions of their sacred office, as imposed on them by the great commission; and how gladly should *we* follow the example of these chosen and divinely inspired heralds of the cross! The very first intimations of the *nature* and *design* of Baptism, as they came out in connection with the ministerial labors of John, were confirmed by the incidental references in the Gospel, and authoritatively established by the word of the Lord Himself, are here brought forward again in the fullest way and under circumstances the most solemn and impressive. The ordinances of God are simple, beautiful, and always consistent with themselves. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

VIII. EXAMPLES OF BAPTISM.

The case of the Samaritans—of the Eunuch from the wilds of Africa—of "Saul of Tarsus," the persecutor of the Saints—of Cornelius, the centurion.

The case of the Samaritans is somewhat peculiar. They received the Gospel by the preaching of Philip. When they believed "the things concerning the kingdom of God," as preached by the Evangelist, "they were baptized, both men and women." The news of this success reached the Apostles, who, it seems, were still at Jerusalem. For some reason, probably because Philip was not fully and regularly ordained to the holy ministry, or possibly because they wished to be perfectly satisfied as to the truth of this reported triumph of the Gospel among the Samaritans, they sent unto them Peter and John; "who, when they were come down, prayed for them, that they might receive the Holy Ghost." Acts viii. 12-15. In the following verses (16, 17) we are informed, that "as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." The communication of the Spirit in this case depended on the laying on of hands by the Apostles. It was probably the extraordinary gift called for in connection with the founding of God's kingdom among the Samaritans. The significance of the passage lies in this, that, as in extraordinary cases, extraordinary gifts were imparted, so in ordinary instances, it is presumable, the ordinary gifts of the Spirit were imparted in like manner in connection with the administration of the same divine ordinance.

The case of the Eunuch presents several peculiarities. He was baptized by Philip in consequence of a special divine intimation, along the public highway, and in view of the explanation which he had given the Eunuch of the prophecy of Isaiah, referred to in our introductory remarks—"So shall He sprinkle many nations," which forms the beginning of the particular passage on which he was meditating. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus," as the Saviour of all nations: "And as they went on their way, they came unto a certain water; and the Eunuch said, See, here is water; what doth hinder me to be baptized?—and he baptized him." Acts viii. 35-38. This history furnishes a presumption in favor of baptism by affusion. The "sprink-

ling" of the prophet, as explained by Philip, was the immediate occasion of suggesting baptism to the Eunuch, as the means of entering into the kingdom of God and having part in its covenant blessings. The language in the record of the case also intimates thus much. "And they went down *both* into the water, both Philip and the Eunuch; and he baptized him." The sacramental act is clearly distinguished from the descent into the water. The Ethiopian believed on the Lord Jesus—the crucified One—whose "visage was so marred more than any man, and His form more than the sons of men," of whom the Prophet says: "So shall He sprinkle many nations." As above we had an instance of the success of the Gospel among the Samaritans, so here we have an instance of like success, though solitary and prospective only of the Gospel among the nations.

The Baptism of Saul of Tarsus comes in very appropriately among these notices of the success of the Gospel in the case of those Gentiles, whose Apostle he was chosen to become. Proud of his ancestry, and ardently attached to the splendid ritual of the fathers, it was natural for Saul to oppose the religion of the meek and lowly Saviour. But he was a "chosen vessel," and the Lord found means to humble the proud Pharisee, and bring him in penitence and faith to submit to the grace of redemption. Struck and blinded by the splendor of the divine manifestation, he awaited patiently the arrival of him who was to tell him "what he must do." Ananias, who was the chosen instrument to attend to this work, was not slow to discharge his sacred duty. Putting his hands on him, he said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith, and arose, and was baptized." Acts ix. 17, 18. Paul himself, in giving an account of this occurrence, tells us what particular words the minister used in connection with the ordinance that was to transfer him from the kingdom of darkness into God's marvelous light. Here is the address, brief

and pointed: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. Having himself been thus introduced into the kingdom of God, under such peculiarly solemn circumstances, it is not at all strange that Paul afterwards as well as here, speaks in such honorable terms of the Gospel which bringeth salvation and of its sealing ordinances.

One more instance of the administration of the sacred ordinance to prominent individuals, in connection with the planting of the church among the Gentiles, we here adduce; it is the case of Cornelius. He too was led to send for a servant of Christ by special divine direction. When the man of God came, he found Cornelius and those with him prepared to receive the message of glad tidings with meekness and fear. Hear his welcome to the Apostle: "Now, therefore, are we all here present before God, to hear all things commanded thee of God." To such an audience it was not hard to preach and open up the plan of salvation. He reviewed the history of Jesus of Nazareth; and "while Peter yet spake these words the Holy Ghost fell on all them which heard the word," so that the Jewish brethren, present on the occasion, were astonished "because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." Acts x. 45-46. In order that the scruples of the Apostle might be removed, the extraordinary gift of the Spirit—the seal of God's approval of these Gentile converts—was bestowed upon them prior to Baptism. This was, therefore, an extraordinary case, designed to meet the extraordinary circumstances under which the ordinance was to be administered. The fact is distinctly indicated in the original of this passage. Encouraged by this token of the divine presence and favor, the Apostle asks: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus." Acts x. 47, 48. The Apostle, in defending himself and his conduct in this matter, speaks thus of the occurrence: "And, as I began to speak, the Holy Ghost fell on

them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Acts xi. 15, 16.

IX. BAPTISM OF FAMILIES.

Instance of Lydia and her family—of the Philippian Jailor and his family—of Crispus, "the chief ruler of the synagogue," and his family—also of the Ephesians.

To bring before us these instances of Baptism and learn the lessons which they teach respecting the holy ordinance, we must recite the words in which they are severally recorded. The first case is thus stated: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended to the things which were spoken of Paul. And when she was baptized, and her household—*family* (*οἶκος*—not *οἰκία*) she besought us, saying, if ye have adjudged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Acts xvi. 14, 15.—This case is peculiar, in that it expressly mentions the baptism of Lydia's *family* on the strength of her own personal faith. The entire aspect of the case gives assurance that here we have an undoubted case of infant or family baptism—the case of Cornelius being less marked as regards his family. Here everything is clear. It was *her* heart which the Lord opened. It was *she* who "attended to the things which were spoken of Paul." And when *she* was baptized, and her family, *she* besought the Apostle and his associates, saying, "If ye have adjudged *me* to be faithful (*πίστην*) to the Lord, come into *my* house: and *she* constrained us." Everything in the history clusters around her own person, as regards action, and only in the ordinance of Baptism does her *family* come in with her, as sharers in the blessings of the covenant.

In the account of the Jailor's conversion and baptism we have an equally clear and indisputable case of family baptism on the strength of the parent's faith. It was he who said: "Sirs,

what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"—*family*—*οἶκός σου*. "And they spake unto him the word of the Lord, and to all that were in his house"—*household*—*establishment*—*οἰκία αὐτοῦ*.—And he took them the same hour of the night, and washed their stripes; and was baptized, HE AND ALL HIS, straightway. And when he had brought them into his house—*private apartment*—*οἶκον*—he set meat before them, and rejoiced, believing—himself believing or having believed—*πεπιστευκώς*—in God with all his house—his whole family—*πανοικί*; or more correctly and literally: "he rejoiced with all his house—his entire family—himself having believed in God." This history needs no further comment. To the earnest inquiry: "Sirs, what must I do to be saved?"—the Apostles replied: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." On his assumed compliance with this solemn challenge, "he was baptized, he and all his, straightway"—thus acknowledging the "one baptism for the remission of sins;" and, having done so, and thus obtained the heavenly boon, he rejoiced together with his whole family in the precious deliverance thus brought to his house.

In connection with the preceding instance of family baptisms, the case of Crispus deserves a passing notice. It is thus related: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house—*family*; and many of the Corinthians hearing, believed, and were baptized." This case presents nothing peculiar, and calls for no other remarks, except that, like all other instances, which have come under review, it shows how uniformly baptism followed believing, and that it affords another instance of family baptism in conformity with the principle asserted by Peter on the day of Pentecost—"The promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Here also belongs the case of Stephanas, whose *family* was likewise baptized by the Apostle. 1 Cor. i. 16.

One other instance of "certain disciples" found at Ephesus, requires our attention, not only because it is found recorded in

the Acts of the Apostles, where the others occur, but also because of its peculiar character—differing from all the cases as yet brought to our notice. Paul for some reason unknown to us asked them: "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts xix. 1-6.

What strikes us as peculiar in this case, is that Paul inquires, in the first place, as to whether they had received the gift or gifts of the Holy Ghost—in the higher Christian sense of course, and, as is altogether likely also, in His supernatural or extraordinary form; because such a communication of the Spirit seems to be indicated in what followed—speaking with tongues and prophesying. These extraordinary gifts were of course only temporary, and belonged necessarily to the period of the church's *beginning*, or its being planted; but, as these were always bestowed in extraordinary times, and for extraordinary emergencies, so the ordinary and permanent gifts and graces of the Spirit, as required on ordinary occasions, and for the performance of the ordinary duties of the Christian life, were always connected, also, with the entrance of men into the kingdom of God. Paul was utterly surprised when they answered that they had not even heard whether there be a Holy Ghost, so that he seems to have taken it for granted, that, in all cases of genuine baptism, in the name of Christ, these gifts are bestowed in connection with the administration of the ordinance. In this view the passage is of the utmost importance. Where any exception occurs, as in the case of Cornelius, the peculiarity is accounted for by the circumstances under which it took place. The nature and design of the sacrament are vindicated by all the instances of its administration recorded in the oracles of God.

X. BAPTISM—APOSTOLIC TEACHING.

St. Paul's Epistle to the Romans—Appeal to the experience of the Baptized—First Epistle to the Corinthians—Supposed depreciation of the ordinance—Exactly the reverse—high ground taken.

Paul's manner of treating the subject of baptism is altogether *practical*; but, for this very reason also, the more intensely earnest and interesting. The question with him is as to what Baptism has to do with our daily practical life—what relation it sustains to holiness of heart and holiness of outward conduct. What more intensely practical than his appeal to the brethren at Rome, when the grace of Christ is in question?—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed; that henceforth we should not serve sin." Rom. vi. 1-6. According to this representation, then, Baptism brings us into real union with Jesus Christ, who is "the resurrection and the life." To be baptized at all, is to be "baptized into Jesus Christ;" and this again implies conjunction, in some mysterious way, with His death—with Him as the crucified one. Indeed such a union with the person of the Redeemer is everywhere assumed in the writings of St. Paul, as a necessary condition of participation in the redemption, which, by His sufferings and death, He procured for His people. "Therefore we are buried with Him by baptism into death; that—in order that—like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Our being one with Christ—the risen One—binds us to the walking with Him in newness of life. This

newness of life, however, is not a merely outward conformity to the pure and holy life and example of our Saviour. To such an external life of purity and love, there is *needed previously* already an internal, spiritual, divine life within—the thorough renewal of man's fallen nature by the power of the Holy Ghost. But the divine Spirit uniformly works by divinely ordained means, and also in divinely ordained relations. He takes of the things of Christ and shows them unto us—brings the redeeming powers of the risen and exalted Saviour to bear on our fallen nature through the Word and Sacrament. By means of the one we are awakened to a sense of our need, and to a knowledge of the redemption that is in Christ; by means of the other, this redemption is signified and sealed to us. But all this, be it observed, is accomplished by the Spirit in Christ and not outside of Him. Jesus becomes ours *first*, and *then* all His benefits.

This living union with the person of Christ, who is "the resurrection and the life," lays the foundation for all real progress in the divine life here, and also for the hope of eternal life in the world to come. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." *

This is decided language; but, it has been strangely enough imagined, that the Apostle, in his First Epistle to the Corinthians (i. 13-17), contradicts all that he had previously said in reference to the importance of baptism; because he there thanks God that he had baptized only a few of the members of that church; and further says: "Christ sent me not to baptize, but to preach the gospel." The circumstances of the Corinthian Church fully account for this singular language. The divisions and parties there existing rendered it very important for the Apostle that he should be able to act an independent part in his attempt to settle these difficulties. This his peculiar rela-

* "That which was already *objectively* fulfilled on and in the person of Jesus, the same is through Him in faith appropriated *subjectively* to man; he experiences the power as well of the sufferings and of the death, as of the resurrection of the Lord. Phil. iii. 10." Olshausen.

tion to the several parties enabled him to do, inasmuch as he could not be supposed to act selfishly and in the interest of any particular portion of the congregation—not having baptized any considerable numbers himself, and so attached them to his own person. Besides, the sacrament, unlike the word, not depending for its efficiency on the personal qualifications of the person administering it, could be just as effectually attended to by the humblest servant of the Church as by the most gifted and eloquent. Hence it was generally left to the inferior clergy to administer the same, while the Apostles themselves attended to the more difficult task of preaching the word.

This is sufficient to account for the *apparent* depreciation of the sacrament on the part of the Apostles; but this very Epistle also effectually refutes the strange and unnatural supposition. Let us hear the Apostle himself in his sublime and charming description of the body of Christ—the church—as the result of this blessed ordinance. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many." 1 Cor. xii. 12-14. The whole church constitutes a blessed union of souls—"one body"—and this oneness of the Saints is attained in their union and communion with Christ, the living head, into whom we are baptized, and so made partakers of Him—of His death—of His resurrection—of His eternal and blessed life!

On the *life-union*, effected by Baptism, between Christ and the believer, and its influence on the Christian life and character, and also as a fit conclusion to this paragraph, I feel tempted to insert from Olshausen the beautiful sentiment of John Calvin. "Institio non exempli tantum conformitatem designat, sed arcanam conjunctionem, perquam cum ipso coaluimus, ita ut nos spiritu suo vegetans ejus virtutem in nos transfundat. Ergo ut surculus communem habit vitæ et mortis conditionem cum arbore, inquam insertus est, ita vitæ Christi non minus, quam

et mortis participes nos esse consentaneum est." Com. ad. Rom. vi. 3-6.

XI. APOSTOLIC TEACHING, CONTINUED.

St. Paul's Epistle to the Galatians—putting on Christ—Epistle to the Ephesians—one baptism—sanctifying and cleansing—Epistle to Colossians—"buried with Christ"—Epistle to Titus—First Epistle of Peter.

The Apostle, as would naturally be expected, teaches the same things concerning Baptism in his later Epistles that he teaches in those which we have already examined. Especially does he bring out the idea of our union with the person and work of Christ. In his view only they could have part in His glorious redemption who first had part in His person. First Christ Himself, then His work. So in the Epistles now before us. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:—for ye are all one in Christ Jesus." Gal. iii. 26-28. I quote this passage entire for several reasons. In the first place, the thought that we are all "the children of God by faith in Christ Jesus," has been sometimes adduced as an evidence against the force of the other statement, that, namely, we become children of God and members of His kingdom by Baptism. St. John's strong and decided statement or report of what Jesus Himself said to Nicodemus is made to be of none effect, simply because proper stress is laid by the Apostle on the necessity and efficiency of faith. The teachings of the Apostle, however, show most clearly that the two things are not incompatible, but, in point of fact, identical or so joined together that neither the one nor the other can exist apart, or absolutely separate from the other. A genuine faith in Christ universally leads to, and finds its consummation in baptism, as its divinely ordained sign and seal. The bond of faith is sealed and rendered truly valid and saving by having the seal of the everlasting covenant affixed to it. Hence the language of the Apostle is perfectly consis-

tent with itself; and the two apparently contradictory statements are in fact beautifully complementary of each other. But this passage is also important in that it sets forth the same glorious truth as that from the Epistle to the Romans—namely, that of our union with Christ first, and then with each other, through the sacred ordinance. By putting on Christ in Baptism, we at the same time become united to Him, our Head, and to each other, the members of His body mystical.*

The Epistle to the Ephesians presents the subject under a somewhat different aspect. The Apostle here dwells particularly on its sanctifying and cleansing effect. "Even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. v. 26-27. What we wish particularly to notice, in connection with this passage, is the fact, that it completely reconciles the supposed incompatibility of Word and Sacrament; as though they were two wholly different things—absolutely inconsistent with each other, just as in the case of faith and baptism. But, as in that case we found the trouble to be wholly imaginary, so here also there is no disagreement—rather the most beautiful harmony. It must be so in the nature of the case. Did ever any sane man dream of divine sacraments, separate from, and independent of, the divine Word: or can any one imagine to himself a gospel which "bringeth salvation," without at the same time having its appropriate signs and seals, to secure to the "heirs of salvation" their heavenly inheritance? The very thought of such a separation of the things which God hath joined together, is absurd

* "Believers, therefore, can no longer be under the law, because they are sons of God; and they are such, because all those baptized have put on Christ. Baptism unto Christ, is, therefore, here conceived in its profoundest idea, as the act of regeneration itself, in which the old man dies, and the new man is born (Rom. vi. 3.) The putting on Christ (*Χριστὸν ἐνδύσαντες*) is a description of what happens in the new birth. But with whomsoever Christ joins Himself, to him, etc., the Son of God, also communicates the nature of a child of God." Olshausen on Gal. iii. 26-27.

in the highest degree. Both the word and sacrament, each in its place, has its appropriate and necessary office to perform in the work of bringing nigh to sinners, and applying to their souls, the redemption purchased by our Lord. "What, therefore, God hath joined together, let not man put asunder." There is no contradiction between "being born again by the word of God, which liveth and abideth for ever," and a being "born of water and the Spirit,"—no contradiction between "having purified our souls in obeying the truth," and "being sanctified and cleansed with the washing of water by the word." Both are equally of God, and both are alike necessary to salvation. Both are ordained for the use of the church, "that it should be holy, and without blemish."*

In the Epistle to the Colossians we have another picture drawn by the hand of the same Apostle, perfectly agreeing with the others in substance, varying somewhat from them in form and manner of representation; but equally binding us to Jesus Christ—"in whom we have redemption through His blood, even the forgiveness of sins." The reasoning of the Apostle is beautiful in the extreme. "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. ii. 9-12. It is needless to enter into any extensive comments on this passage.

* On this whole passage Olshausen says: "So καθάρσις τῇ λουτρῇ τοῦ ὕδατος refers, in the case of Christ, to baptism, and the new birth effected by it. In the combination τῇ ἀντὶν ἀγίασι καθάρσις we are to take ἀγίασι as a consequence of καθάρσις: 'that He might sanctify her, after He had previously purified her by the bath,' i. e. baptism (Comp. Tit. iii. 5,) where baptism is called λουτρον παλιγγενεσίας). But the explanation of ἐν ῥήματι is uncertain. It probably stands here equivalent in sense to ἐν πνεύματι (ii. 22), intimating that baptism is no mere bath, but a bath in the Word, i. e., one by which man is born again of water and of the Spirit (John iii. 5). Thus in 1 Pet. i. 23; Jas. i. 18, the Word of God is represented as the end of the new birth."

The meaning of it is plain and simple to all such as seek after the truth, and are willing to accept it, when found. To those otherwise minded no amount of argument will be of account. One remark only we wish to make. The representation here given completely corroborates the representations furnished by the Epistles to the Romans, the Corinthians, the Galatians, and the Ephesians, in that it makes baptism a "being buried with Christ," on the one hand, and a "being risen with Him," on the other. This representation runs through all the writings of the Apostle to the Gentiles. Union with Christ is in the view of the Apostle of paramount importance. From it flows forth by a kind of necessity an interest in His redeeming work, forgiveness of sin, regeneration, adoption into the family of God, and eternal life—all are comprehended in this one primal fact. "Christ and Him crucified" is the sum and substance of the gospel; and into a blissful union with this crucified Saviour are we necessarily brought by our Baptism.*

One more instance from the writings of St. Paul. Speaking of the freeness and sovereignty of God's grace, he adds: "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Tit. iii. 5-7. This could with perfect propriety be called an Apostolic comment on the words of our Saviour in John iii. 3-5. The birth then of "water and the Spirit," forms a perfect and complete parallel to the picture of the Apostle—"the washing of regeneration and renewing of the Holy Ghost;" and the entering into the kingdom of God there, forms an equally clear and undoubted parallel with the being "saved" in the picture of the Apostle. And what may not be without importance, in the present connection, is the fact that here also, when the agency of the Divine Spirit is made

* "In baptism, as the act in which the new birth is realized, the faithful die with Christ, are buried with Him, and receive therewith the circumcision of Christ (the περιτομή ἀχειροποιήτου), which Christ accomplishes by His Spirit—the circumcision of the heart." Olsh. Com.

particularly prominent, as also in the passage from John, the Apostle is careful to state that this good and Holy Spirit is "shed on us abundantly through Jesus Christ our Saviour"—thus confirming again the views expressed in the preceding Epistles. Christ Jesus is always and everywhere the central figure in the representations of Paul. "In Him only have we redemption through His blood, even the forgiveness of sins."

Here also, as of like import with the passage just dismissed, belongs the memorable passage of St. Peter; which is of such paramount importance in the discussions on the subject of baptism, and enters so extensively also into the practical every-day life of the church. The passage forms a parallel drawn between the Christian Sacrament and the ark of Noah—"wherein few, that is, eight souls, were saved by water: the like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Pet. iii. 20-21. It is not necessary to say exactly in what way, and to what extent, "Baptism doth also now save us." It is enough for us to know, that, by a divine and gracious appointment, it is in some way, and in a very effectual way also, made the means of bringing us into a saving relation with our crucified and risen Lord, and that, in this relation to the crucified Saviour, we obtain deliverance from sin and life everlasting.* The sacrament, in this way, saves us "by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto Him."

* "And what act of God's saving mercy towards the individual could this be other than baptism, through which man is planted into the fellowship of the Three-One God, which is a putting off of the body of the flesh (*σῶμα τῆς σαρκός*, Col. ii. 11), and a putting on of Christ (*Χριστὸν ἐνδύσανθε*, Gal. iii. 27), in short—which, as it is described in our passage, is a bath of regeneration? It is this which transfers a man from the state, described in ver. 3, to the new life of the Spirit; it is the sure foundation upon which, in regard to the individual, rests all farther increase in the life of the Spirit. Thus we understand why baptism is here referred to as the means of salvation. And this the Apostle designates by *λουτρίον καὶ ἀλλαγῆς*, bath of regeneration." Wiesing. Tit. iii. 5.

XII. INCIDENTAL REFERENCES.

Christians the Temple of God—of the Holy Ghost—"Sealed with that Holy Spirit of promise"—Illuminated, and so children of the light—anoointed—bearing the name of God.

From the nature of holy Baptism and its position in the system of grace, we are enabled to determine with tolerable accuracy the reference of some isolated passages of Scripture, which, only as viewed in connection with other passages, can be fully understood, and their beauty and appropriateness ascertained. Such are some of the references indicated in the heading of this section.

Christians are very properly called the temple of God—also temples of the Holy Ghost. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16-17. "And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. vi. 16. Sometimes this idea of a temple is extended even to the body, which, as well as the soul, shares in the redemption procured by our blessed Saviour, and made over to us in the ordinances of His house. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19-20.

Now the question naturally occurs: Where, and under what circumstances, do we become temples of God—of the Holy Ghost? The most natural answer, and that, which, to an ingenuous mind, is the most probable, is, that we become such when we are consecrated to the service of God—set apart from a common and ordinary use to a special, holy or religious purpose. So a house of worship becomes in the fullest and highest sense of the term a temple of God, when it is solemnly set apart and dedicated to God and His service, by appropriate religious

exercises or ceremonies. Thenceforth it belongs no longer to the persons by whose liberality it was erected and furnished for these sacred purposes. It belongs in the best and truest sense of the term to God; and we reasonably expect, that, as in the case of the first temple, God will take up His abode there, and will say of it what He said to Solomon concerning his temple: "I have hallowed this house, to put my name there for ever; and mine eyes and my heart shall be there perpetually." Now, if this holds in reference to an earthly temple—a house made with hands, and composed of lifeless materials, simply because it is dedicated to God and His service; would it not much more naturally and necessarily hold with reference to a living temple—not made with hands, and composed partly at least of materials taken from the secret chambers of the Most High—of the spirit of life, breathed into him at his creation? And when are Christians formally and fully consecrated to God and His service? Is it not in their baptism? Whatever we may think of the ordinance itself, and of its relation to our salvation, this idea of consecration to the honor of God is at least always and necessarily implied. Hence also the solemn declaration: "If any man defile the temple of God, him will God destroy."

Believers are also said to be sealed—"sealed with that Holy Spirit of promise." This language is peculiar, and beautifully expressive of the character which belongs to the children of the kingdom. This peculiarity, as belonging to God's children, is attributed to them in such connections, and with such forms of speech, as makes it almost certain that the language refers to baptism—"the washing of regeneration and renewing of the Holy Ghost,"—in connection with which the Apostle promises not only "the remission of sins," but also "the gift of the Holy Ghost," as a permanent endowment—a necessary qualification for the due performance of the duties involved in a religious profession. Hear what the Apostle says in reference to this matter: "Now He which establisheth us with you in Christ, and hath anointed—*christened*—us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i. 21-22. In very similar terms and phrases does the

same Apostle speak in writing to the Ephesian brethren: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory." Eph. i. 13-14. Such is the language in which this prerogative of the Christian is expressed; and I venture to say, that no reference of it to anything connected with the Christian life and experience, can possibly be made so appropriately as to our baptism—the sacrament of initiation into the Church of Christ; in whom we also, partaking of His anointing, are made Christians—Christ-like ones—and are sealed with that blessed Spirit by whose power alone we are regenerated, and raised to the dignity and privileges of the "Sons of God." Hence also the solemn warning: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30.

"Children of Light," or illuminated ones, is another title by which the Disciples of Christ are designated, and very properly so. Christ, into whose death we are baptized, calls Himself "the Light of the world," and it is perfectly natural that those who are spiritually and vitally united to Him, should, in consequence of this union, be entitled to the name specified. The title is expressive of their character and manner of life. Hence this beautiful designation of Paul: "For ye were sometime darkness, but now are ye light in the Lord: walk as children of light." Eph. v. 8. In another connection, and with a somewhat different object in view, the Apostle exclaims: "Ye are all the children of light, and the children of the day." 1 Thes. v. 5. Now if we are baptized into Him, who is "the true Light, which lighteth every man that cometh into the world," but much more those, who are joined to Him by the bonds of a loving faith, why should they not have this title in consequence of the union which is consummated with Him in holy baptism?

This idea of illumination, as designating the sacrament of initiation into the mystical body of Christ, was universally prevalent in the early Church. To this view of the case may be referred two remarkable passages in the Epistle to the He-

brews, in close connection with the mention of Baptism, as belonging to the fundamentals in the kingdom of God; where the writer speaks of those "who were once *enlightened*, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come"—all terms descriptive of Christians in the full sense of the term, and many of the phrases are singularly expressive of the blessings connected with holy baptism. And in a subsequent part of this same Epistle we have another reference in very similar terms to things connected with the beginning of the Christian life. "Call to remembrance the former days, in which, after ye were *illuminated*, ye endured a great fight of affliction; partly, whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Heb. vi. 4, 5; x. 32, 33. Where the Spirit of the Lord—the baptismal endowment—dwells, there men are divinely illuminated, become "Light in the Lord."

Closely allied to the preceding representations is the idea of being anointed. Indeed the name of Christ—the anointed One—would seem to require that His disciples and followers should also bear a name of similar or like import; and as names are expressive of the character of things and of persons, so the name, which they actually do bear—"Christians"—anointed ones—would seem to require, that, in connection with their incorporation into the kingdom of Christ or Baptism, they should receive "an unction from the Holy one"—anointing—christening,—that, being thus divinely "illuminated," they might "know all things." 1 John ii. 20. In the same chapter St. John says: "These things have I written concerning them which seduce you; but the ANOINTING which ye have received of Him abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John ii. 27. This anointing—christening—is that blessed "gift of the Holy Ghost," which, according to the assurance of St. Peter, they should receive, who come penitently and in faith to submit to the holy ordinance.

Finally, Christians, being baptized into the name of the Father, and of the Son, and of the Holy Ghost, are brought into the closest and most blessed union with the Triune God; are transferred from a state of nature to a state of grace; and, in consequence of this separation from their old connections, and incorporation into the family of God, they receive a new name, or rather retain the old one with new significance attached to it, and known generally as the Christian name. Doubtless it is this Christian name, with its new and solemn significance, which, as children of God, we are permitted to bear, that is "written in the book of life;" and in reference to which the Lord graciously promises, saying concerning each one of His faithful children individually: "I will not blot out his name out of the Book of Life; but I will confess his name before my Father, and before His angels."

Besides this baptismal name, by which we are known and recognized in the world, and probably also in Heaven, the saints as a mark of special honor, bear likewise the name of the blessed God in their foreheads—especially in the world to come. So the New Testament seer, in describing one of his splendid visions, says: "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb." Rev. xiv. 1-4. Inasmuch as we bear a Christian name with peculiar significance, in consequence of our baptism in the name of the Father, and of the Son, and of the Holy Ghost, may not the name of the Holy One of Israel also be affixed to us in consequence of the blessed relation thus consummated? Enough, that, if we remain true to our high calling of God in Christ, we shall hereafter bear this blessed name. Hear the voice of our triumphant Leader: "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God—the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. iii. 12.