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THE

DOCTRINE OF BAPTISMS.

IN THREE PARTS.

BY

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Βαπτισμων διδαχης.—Paul.

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TO

THE FIRST INDEPENDENT CHRISTIAN CHURCH

OF PHILADELPHIA,

and to all that in every place

call on the Name of Jesus Christ our Lord,

both theirs and ours;

who, receiving the Holy Scriptures

as the Divinely authorized Rule of Faith and Practice,

and touchstone of religious truth,

prove all things by their testimony, and

hold fast that which is good;

THIS VOLUME

is fraternally inscribed

by one who seeks nothing higher

than to be partaker with them

in the grace and fellowship of Christ

here,

and joint heir in the glory to be revealed

hereafter.

PREFACE.

EARLY in my ministry the subject of baptisms engaged my attention, and the result of my investigations was given to the public in sixteen articles, published in the "Methodist Protestant." Since then, by reading and conversation, I have given it such consideration as seemed proper; and in the study of the Scriptures, all along, my mind, by their teachings, has been confirmed in most of the views then taken. Circumstances have recently occurred requiring me to make it the topic of public teaching; and what I have taught, with some addition, is here presented, and dedicated to all who love the truth for the truth's sake. The manner in which I have treated the subject, and the train of thought involved in the arrangement seemed providentially indicated. None, that I know of, have pursued the same method, or presented the subject in the same light. Some of the views may be regarded as novel; but, it is hoped, not the less deserving of consideration on that account: for out of the treasury of inspiration the instructed scribe should bring forth things new as well as old. All I desire is that the reader will candidly consider them, and, if convinced of their scripturalness, receive them, and by a corresponding attention to the requirements of the word of God, put on the Lord Jesus Christ.

CONTENTS.—PART I.

INTRODUCTION.

CHAPTER I.—RELATION.

Three Baptisms.—With water.
With the Spirit.
With fire.
Water baptism in Hymnology.
Christ not put on by water baptism—
(1.) Because it is only outward and ceremonial;
(2.) Because those already baptized with water are exhorted to put on Christ;
(3.) Because Simon the sorcerer having been baptized with water, did not put on Christ;
(4.) Because water baptism is not an essential of true religion;
(5.) Because water baptism is not of saving efficacy.

CHAPTER II.—RELATION CONTINUED.

Baptism of the Spirit.
Mr. Challen's hypothesis that it was restricted to two occasions, and never repeated.
Refutation of that hypothesis.
Diversity of spiritual gifts.
Extraordinary.
Ministerial.
Moral.

CHAPTER III.—RELATION CONTINUED.

Relative importance of the baptisms according to the testimony of Scripture.
(1.) 1 Corinthians i. 12–17.
(2.) 1 Peter iii. 21.
(3.) Hebrew x. 22.
Meaning of Putting on Christ, &c.
(1.) Galatians iii. 27.
(2.) Romans vi. 1–11.
(3.) Colossians ii. 10–12.
(4.) Ephesians iv. 4–6.

CHAPTER IV.—CHARACTER AND DEPORTMENT.

To put on Christ is to become a true Christian, &c.
(1.) Romans vi. 12, 13, &c.
(2.) 1 Corinthians iii. 16, &c.
(3.) Galatians iii. 3, &c.
(4.) Ephesians iv 17–24, &c.
(5.) Philippians iii. 3, &c.
(6.) Colossians iii. 12–15, &c.
(7.) 1 Thessalonians iv. 7, 8.

PART II. .

INTRODUCTION.

CHAPTER I.—General Exposition.

Evidences of being born of God.
Witnesses; Spirit, Water, Blood.
Reference to the Crucifixion of Christ.
The blood and water which flowed from his pierced side, and their witness.
The proof of his voluntary death;
And that his death was an atonement for our sins.
The object of his incarnation.
Witness of the Spirit in the Scriptures.
Witness of the Spirit in them that believe.
The design that they might have eternal life.
Preparation for eternal glory.

CHAPTER II.—Particular Applications.

General Remarks.
Of the Water, Spirit, and Blood.
Of fire—meaning of the term Matt. iii. 11.
Tripartite nature of man.

1.—Application to Jesus Christ.
His baptism with water;
Not unto repentance;
Not for an example;
But for consecration to priesthood.
His baptism with the Spirit.

2.—Application to believers in Christ.
Their baptism with water.
Their baptism with the Spirit.
Born of water and of the Spirit.
Their baptism with fire or blood.
Only believers able to endure it.
Their anointing to be kings and priests with Christ.

PART III.

INTRODUCTION.

CHAPTER I.—The Commission.

The Mosaic dispensation.
The Christian dispensation.
The work enjoined.
Other Baptisms.
1 Corinthians x. 1, 2.
Hebrews ix. 9-14.
Numbers xix. 1-22.
Mark vii. 1-8.
Luke xi. 37, 38.
Conclusion from the same.

CHAPTER II.—Baptism of John.

Differed from Proselytical baptism.
Was reformatory.
Baptism of Jesus.
Baptizing at Enon.
Purification.
Jesus baptizing in Judea.
Results.
Water baptism, as instituted by Christ, simply initiatory.
Its advantage.
Embraces all nations.
Parents and Children.

CHAPTER III.—Baptism of Children.

"Of such is the kingdom of heaven."
Suitable to be made disciples.
Children members of the Israelitish Church.
The baptizing at the Pentecost.
Baptism of households.
Lydia and her household.
The jailer at Philippi, &c.
Household of Stephanas.
The sameness of the covenant of grace under all dispensations.
Defended from ridicule.

CHAPTER IV.—Divers Baptisms.

Meaning of Baptizo—Bapto. Examples.
Baptizo.
1 Corinthians xv. 29.
Baptism of the Spirit.
Baptism of the Samaritans.
Baptism of the Eunuch.
Baptism of Saul.
Baptism of Cornelius.
Circumstances in all cases adverse to immersion.
The True Disciple.

ADDENDA.

LETTERS.—

I.—To one who had become convinced that immersion was not the only mode, and adult believers were not the only subjects of baptism, as commanded by our Lord Jesus Christ in Matt. xxviii. 19, 20.

II.—On Trine Immersion, in a Letter to a Friend who sent me Thurman's Tract on that subject, with a request to meet the author in public debate.

WHY I BAPTIZE INFANTS.

WHY I BAPTIZE BY SPRINKLING OR POURING.

BAPTISMS—A Hymn.

DOCTRINE OF BAPTISMS.

PART I.

PUTTING ON CHRIST.

THE

DOCTRINE OF BAPTISMS.

PART I.

PUTTING ON CHRIST.

INTRODUCTION.

TRUE religion has both spirit and form—principles and ceremonies. The spirit of true religion is at all times, and through all ages, substantially the same; the form is varied according to circumstances and the requirements of the ages. The principles of true religion are immutable; the ceremonies are changeable. The spirit and principles are termed essentials; the form and ceremonies are deemed non-essentials. Faith, without which it is impossible to please God, is indispensable; but the modes of its manifestation change with every succeeding dispensation of grace. The worship of God in spirit and in truth is essential to acceptance with him in all dispensations; but the rites of worship are varied according to his pleasure and the necessities and conveniences of his people. And yet

the tendency in the human mind has been, and still is, to neglect essential principles, and exalt circumstantial rites; to rest in the form without attaining to the spirit of religion: and, withal, to degenerate into a hypocritical observance of ceremonials, while their hearts are unsanctified, and their lives unholy, if not grossly wicked and immoral. As an example of this, we find the following charge against the Jewish people in the days of Isaiah: "Hear the word of the Lord—To what purpose is the multitude of your sacrifices unto me, saith the Lord; I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." Isa. i. 10–14. And the reason these religious rites, ordained of God himself, were so displeasing to him, was that the people were "laden with iniquity, a seed of evil doers;" seeking to compensate for the sinfulness of their lives by the abundance of their sacrifices, and the strictness of their ritualism. And at the time of Christ's advent they were strict in paying tithes of mint, annise and cummin, but neglected the weightier matters of the law, judgment, mercy and faith.

Even after the introduction of the gospel dispensation there were among the believing Jews some who said, that except the Gentiles were circumcised and kept the law of Moses, they could not be saved. But in all these cases this ritualistic tendency is condemned by the word of God as subversive of true piety: and repentence, faith and holiness are insisted upon as necessary to acceptance with God.

In this age of sectarian denominationalism we meet with the same thing. Forms and ceremonies are, with some, of more account than faith and good works: and they array themselves in the external apparel of an ecclesiastical ritual, as a substitute for the internal robe of righteousness which is by faith in Christ. Others go not so far; but each sect has its special ritualism, more pertinaciously inculcated and strictly enforced than "righteousness, peace and joy in the Holy Spirit." And it is not surprising that the ordinances of the Christian religion—baptism and the Lord's supper—simple as they are in their nature and design, as instituted by Jesus Christ, have been encumbered with ecclesiastical dogmas and superstitious mummeries; and that the former should have been substituted for regeneration and the latter for sanctification. Against all such perversions of the truth, we oppose the apostolic injunction, "But put ye on the Lord Jesus Christ; and make not provision for the flesh to fulfil the lusts thereof." Rom. xiii. 14; and propose to consider what it means.

CHAPTER I.

In Regard to Relation.

This brings before us the baptismal question in this connection, inasmuch as Paul says, "For as many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27. And hence it has been inferred by some that the way of putting on Christ is by water baptism. This would be a necessary inference, if water baptism were the only baptism mentioned in the Scriptures as belonging to the Christian religion. But we find mention made of two other baptisms, with which the Lord Jesus baptizes his people. John the Baptist, in his preaching, said to the people, "I indeed baptize you with *water* unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the *Holy Spirit* and with *fire.*" Matt. iii. ii. Here are three distinct baptisms spoken of, and we shall find them all in connection with the Christian religion. It is to these baptisms, I think, Paul refers, Heb. vi. 2, by the phrase "doctrine of

baptisms," for he reckons them among the principles of the doctrine of Christ, or baptisms belonging to the Christian system. The baptism of water is commanded by Christ, to be administered by his apostles, in making disciples of all nations, as we find by their commission: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and disciple all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." Mat. xxviii. 18–20. And this is the authority by which every minister of the gospel still professes to act, in making disciples by baptism.

But "in the last day, that great day of the feast, Jesus stood and cried, saying, *If any man thirst*, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of *living* water. (But this spake he of the *Spirit*, which *they that believe on him* should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified)" John. vii. 37–39. And again he said to his disciples: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth." John. xiv. 16, 17. And again, "Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John. xvi. 7.

And again, just before his ascension, he said to them: "And behold, I send the promise of my Father upon you; but tarry ye in Jerusalem, until ye be endued with power from on high." Luke xxiv. 49. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but *ye shall be baptized with the Holy Spirit* not many days hence." Acts i. 5. "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the spirit gave them utterance." Acts. ii. 1–4. And Peter said to the multitude: "This is that which was spoken of by the prophet Joel; and it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh," &c. "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." Acts. ii. 16–21. "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 Spirit;* 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." Acts. ii. 38–39. And

afterwards, when he was preaching to Cornelius and his friends, "the Holy Spirit fell on all them that heard the word; and they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the *Gentiles also was poured out the gift of the Holy Spirit.* For they heard them speak with tongues and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have *received the Holy Spirit* as well as we? And he commanded them to be baptized in the name of the Lord." Acts x. 44–48.

In these passages we have the testimony of the Scriptures to the baptism of the Spirit, and the inauguration of the same in *being poured out on the Jews and Gentiles alike.* And the work of the Spirit was to be that of a Comforter in the personal absence of Christ, to bring his words to remembrance for their edification and comfort, to reprove the world of sin and of righteousness and of judgment, and to guide believers into all truth.

The baptism of fire is doubtless illustrated in Mat. iii. 12, where John says of Jesus, "Whose fan is his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire," in which he is represented as a winnower of grain, in separating all sin and iniquity from his people, utterly consuming their sins by fiery trials and afflictions, and so fitting them for the kingdom of heaven. I am aware that some interpret this of the destruction of the wicked

who are to be cast into the lake of fire; but so it agrees not with John's discourse, nor with other scriptures bearing on this point. The same thought here expressed is set forth by a similar figure in Mal. iii. 1–3. "Behold I will send my messenger (John) and he shall prepare the way before me: and the Lord whom we seek (Christ) shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a *refiner's fire*, and like fuller's soap: and he shall *sit as a refiner and purifier of silver;* and he shall *purify* the sons of Levi, and *purge them as gold and silver*, that they may offer unto the Lord an offering in righteousness." This is a prediction concerning John and Christ, and from it John appears to deduce the doctrine that Jesus would baptize with fire, purging his floor, the human mind, separating their sins from his people, consuming their sins by his fiery baptism, and so fitting them for his kingdom. But what does the baptism of fire mean? The Scriptures will teach us. In Luke xii. 50, Jesus says: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished." This was not water baptism, for that had already been accomplished when he was baptized of John; nor was it the baptism of the Spirit, for that had already been given to him without measure; it was then the baptism of fire, and meant his sufferings which he should accomplish at Jerusalem.

And this is the baptism of fire with which he baptizes his people, as we learn from Matt. xx. 22, 23, where Jesus said to James and John, who requested to sit, the one on his right hand and the other on his left in his kingdom, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said, We are able. And he said, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." And this baptism was spoken of as necessary in view of the glories of the kingdom to which they aspired; and concerning which we are told that if we suffer with Jesus we shall also reign with him: and that our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; and that through much tribulation we enter into the kingdom of God. This is what is meant by the *baptism of fire.* And the words of Jesus to James and John, import that the highest honors of his kingdom will be given to those who drink deepest of his cup, and are most severely baptized with his baptism.

John baptized with water only. And Jesus, after his resurrection, commanded his apostles to go and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: and this was to be done with water. But Jesus himself, exalted and glorified as a Prince and a Saviour, baptizes with the Holy Spirit and with fire.

Of these three baptisms, the baptism of water

is of the least importance, being simply the ordinance whereby we are made disciples of Jesus outwardly; but which can not make any one a disciple inwardly—that is, a true disciple. The true disciple is one who is not only baptized with water, but who learns of Christ and observes all things whatsoever he hath commanded; as Christ said, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." John viii. 31, 32.

Jesus repeatedly assured the people who came to his ministry, that except a man deny himself and take up his cross and follow him, he could not be his disciple. But water baptism is neither self-denial, nor cross bearing, nor following Christ. It is a simple ordinance of discipleship in its outward manifestation. It is an initiation to discipleship in its external relation:

In the Hymnology of some Churches water baptism is spoken of as constituting all the requisites of true discipleship. It is called—

"The Lord's appointed way (to) fulfill all righteousness;"

"Treading in his footstep" and "maintaining his cause;"

"Dying, rising and reigning with him," "following him;"

"Being baptized into his death, and raised and glorified with him:"

"Taking the cross and following Jesus in the way;"

"Tracing the path the great Redeemer trod,

and through the liquid grave following the Son of God;"

"The pledge of the resurrection—and of the pardon of sin;"

"Being baptized into Christ's death, and putting off the body of sin;"

The following verses, perhaps, concentrate the idea as fully as any:

"With Christ we share a mystic grave,
With Christ we buried lie;
But 't is not in the darksome cave,
By mournful Calvary;
The pure and bright baptismal flood,
Entombs our nature's stain;
New creatures from the cleansing wave,
With Christ we rise again."

By such language water baptism is made to assume an importance nowhere attached to it in the word of God. Indeed it is characterized as the great work of salvation itself, and is inculcated as the whole of Christianity. It substitutes the Spirit's baptism; and dispenses with the baptism of fire. Against such unscriptural and dangerous teaching I enter my humble protest and proceed to show that

CHRIST IS NOT PUT ON BY WATER BAPTISM.

First, Because, from its very nature, it is only outward and ceremonial, whereas putting on Christ is an inward and spiritual work. What Paul says, Rom. ii. 28, 29, respecting the Jew is applicable also to the Christian. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But

he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter; whose praise is not of men, but of God." So he is not a Christian who is one outwardly; but he is a Christian who is one inwardly; and baptism is not that which is outward in putting away the filth of the flesh, but that which is in the spirit, the testimony of a good conscience. Water baptism can no more make a true Christian, than circumcision could make a true Jew. It is not in the nature of outward ordinances to sanctify the heart; and, therefore, Christ is not put on by water baptism.

Second, Because those to whom Paul wrote his epistles had already been baptized with water, and yet he tells them to put on Christ. All must admit that the members of the Church at Rome had been baptized with water. This was their initiation into church relation. Yet there were reasons to suppose that some of them had not put on Christ; for he exhorts them to do it, saying, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. xiii. 14. But if Christ is put on by water baptism, they had already put on Christ, and it was incongruous to exhort them to do it again, seeing that water baptism is not to be repeated. He does not, therefore, exhort them to be baptized a second time with water, by exhorting them to put on Christ. The exhortation relates to something else, and hence it is evident that Christ is not put on by water baptism.

Again, in his letter to the Galatians, he says, "For as many of you as have been baptized into Christ, have put on Christ." Now, if water baptism is being baptized into Christ and putting on Christ, then, inasmuch as the members of the churches of Galatia had all been baptized with water, they had all been baptized into Christ, and had put on Christ. But Paul says, "*As many of you*," which implies that not all of them had been baptized into Christ, though all had been baptized with water. It is not water baptism, therefore, of which he speaks when he uses the term "baptized into Christ." Paul knew that some of them had not put on Christ, for their conduct was not such as became the gospel of Christ. Moreover, some of them who had "begun in the Spirit" were "removed from him that called them into the grace of Christ unto another gospel," and were seeking to be justified by the works of the law; and the apostle reminds them that they "had received the Spirit by the hearing of faith," as Cornelius and his friends had, and that "they were the children of God by faith in Jesus Christ," being baptized into Christ by the Spirit, and so "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever," and so they had "put on Christ," at first, in that spiritual baptism. And now he says, "My little children, of whom I travail in birth again, until Christ be formed in you. This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." He could travail in birth

with them again, in a re-baptism of the Spirit, but not in a re-baptism of water. And the phrase, "Walk in the Spirit," is tantamount to "Put ye on the Lord Jesus Christ," for then they "should not fulfill the lusts of the flesh," or "make provision for the flesh to fulfill the lusts thereof." Hence it is shown that Christ is not put on by water baptism.

Third, Because Simon, the sorcerer, being baptized with water, did not put on Christ: for "Simon himself believed also; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done." And yet he soon gave evidence that he had "neither part nor lot in the matter, for his heart was not right in the sight of God." Acts viii. 5–23. Simon believed the gospel and was baptized with water; but he did not thereby put on Christ. He remained still "in the gall of bitterness and in the bonds of iniquity." He did just what some modern theorists say is all that is required to be done in order to obtain remission of sins, and to be incorporated into Christ, and what they say is putting on Christ; and yet he neither obtained forgiveness of sins, nor did he put on Christ. He was incorporated into the professing Church, but not into Christ. And hence it is evident that Christ is not put on by water baptism.

Fourth, Because Paul's language, 1 Cor. i. 12–18, indicates that water baptism is not an essential of true religion. "Now this I say, that every one of you saith, I am of Paul, and

I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanus; besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of non-effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." Now if water baptism was being baptized into Christ and putting on Christ, do you think Paul would have so devoutly thanked God that he had baptized none except the few he mentions. He does not boast, as some modern sectarists do, of the number he had baptized. He does not say that he buried such and such with Christ in the baptismal water. On the contrary, he says Christ sent him not to baptize. Did Christ, then, omit the most important part of the apostolic work when he commissioned Paul? By no means. For baptism is only the initiatory ordinance of discipleship. It saves none. But it hath pleased God through the foolishness of preaching to save them that believe. For the preaching of the cross is to them that are saved the *power of God*. In the preaching of Christ crucified the mind of the hearer is brought into contact with the truth, which is made the regenerating and saving instrumentality to them that

believe. But water baptism is not a saving instrumentality; and hence Christ is not put on by water baptism.

Fifth, Because Peter says that the baptism which saves is not the "putting away of the filth of the flesh;" but the "answer of a good conscience toward God." His language is, "For it is better if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached to the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing, 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." I Pet. iii. 17-21.

Here, by "putting away the filth of the flesh" is meant water baptism, and he says it is not that which saves us—it is not that which is represented by the salvation of Noah and his family in the Ark. Noah and his family were an election, saved out of the antediluvian age, saved from the perdition of the ungodly. They represented the true and elect Church of Christ which shall be saved out of all ages, and saved from the perdition of the ungodly at the coming of Christ. But thousands of the professing

Church, baptized with water, will not be so saved. It is another baptism which saves—"the answer of a good conscience toward God"—that is, the baptism of the Holy Spirit. For as putting away the filth of the flesh is the effect of water baptism, so the answer of a good conscience toward God is the effect of the Spirit's baptism; by which Christ's sufferings for sins and his resurrection from the dead is made effectual to our regeneration and sanctification. Hence Christ is not put on by water baptism, which is an outward ordinance, for the initiation of persons into the community of Christ's disciples, but which does not possess any regenerating or sanctifying power upon the mind and heart. It has its use, and should be devoutly attended to, but should not be substituted for the baptism of the Spirit, and made essential unto salvation.

CHAPTER II.

BAPTISM OF THE SPIRIT.

THE baptism of the Spirit is by some supposed to be restricted to two occasions—that of the Pentecost, and the subsequent admission of the Gentiles into the church at the house of Cornelius, in Cæsarea. Mr. Challen, in his treatise "Baptism in Spirit and in Fire," page 34, says: "There never has been but one Pentecost under the reign of the Messiah, and it never has been repeated;—the prayer is often heard for a pentecostal shower—a pentecostal baptism—but this prayer has never been heard." He means that it has frequently been offered, but never answered. Again page 91. "Another reference to the baptism in the Spirit is found in the case of Cornelius and friends, as found in Acts x., xi., in the introduction of the gospel to the Gentiles; but as the same formulas are used in this instance—the same principles of interpretation hold good." Then page 94, "The two cases are analagous—both were a baptism in the Holy Spirit." "These are the only distinct references found in the New Testament to a Baptism in the Holy Spirit. It was designed to introduce the

kingdom of heaven, first to the Jews, and secondly to the Gentiles. And as this could be done but once, there was no need of its repetition. In regard to the two great divisions known in the world, Jews and Gentiles, a baptism in the Spirit was needed only once, to admit, generically, these two portions of our race to the privileges of the reign of heaven." And in his exposition of 1 Cor. xii. 13, page 95, he says: "By one Spirit the Jews, (as on the day of Pentecost,) and the Gentiles, (as in the case of Cornelius and family,) were all immersed into one body—the Church. And this oneness of baptism for these two divisions of the race, introduced them into one great community—the kingdom of heaven; and as the union was perfect, there was no need of its repetition." And page 97: "We have seen that the baptism in the Spirit was administered only once for the Jews and once for the Gentiles,—and never, in the true sense in which it is known, repeated." Now if this be so, then there never has been any baptism of the Spirit except on those two occasions; and it would be extremely fanatical to expect and pray for such a baptism; and any professed experience of such a baptism is a delusion. Let us see, then, whether this position, held by Mr. Challen and others, will stand the test of the word of God; or whether it is not a perverted view of the case. To the law and the testimony, if they speak not according to this, there is no light in them.

And, first, What is the baptism of the Spirit?

In what does it consist? We shall seek an answer to this inquiry in the promise of the Spirit's baptism, and the narrative of the only two occasions admitted by Mr. Challen to have been baptisms of the Spirit. According to Peter, the promise of this baptism is found in Joel ii. 28, 29. For he said to the multitude: "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." This Jesus calls the "*promise of my Father*," and of which he had spoken to his disciples as the Comforter whom the Father would send in his name. And the realization was that on the day of Pentecost, *they were all filled with the Holy Spirit*," and that Cornelius and his friends also "*received the Holy Spirit.*" Here we learn, then, that the baptism of the Spirit consists in receiving the Holy Spirit and being filled with the Holy Spirit. In this view Mr. Challen concurs; of the circumstances attending the baptism on the Pentecost he says, page 65, "Neither the sound out of heaven—nor as it descended to earth, nor as it filled the house,—was the baptism of the Holy Spirit." And page 66: "These tongues of fire, sitting on the heads of the apostles, must not be regarded as the baptism of the Holy Spirit. "*And they were all filled with the*

Holy Spirit. This, and this only, was the baptism of the Holy Spirit." So far, then, we are agreed. The baptism of the Holy Spirit is being filled with the Spirit, no matter what may be the attendant circumstances, whether accompanied with the sound as of a rushing mighty wind, and the appearance of cloven tongues like as of fire, as on the Pentecost, or without sound as of wind, or tongues as of fire, as in the house of Cornelius. In both these instances the gift of speaking with other tongues, that is, in different languages, previously unknown to the speakers, was conferred upon the subjects of this baptism. But this miraculous endowment was not the baptism of the Spirit, though it was an evidence that they had received the Spirit in this extraordinary manifestation. The baptism of the Spirit is to receive the Holy Spirit and to be filled with the Spirit.

I shall now inquire whether this baptism was administered only once for the Jews, and once for the Gentiles, and never repeated; or whether, in his zeal for the peculiar views of his sect, Mr. Challen has not mistaken the Divine record. "Being filled with the Holy Spirit" is being baptized with the Holy Spirit, that and nothing else; so says Mr. Challen, and in this I agree with him. Well, then, if we find that on other occasions, besides the two adduced by him, believers in Christ were "filled with the Holy Spirit," it will follow that they were *baptized with the Holy Spirit*, whether it be *called* a baptism or *not*, and whether

it be attended with the extraordinary manifestations or not.

The first testimony we adduce is found in the account of the cure of a lame man by Peter and John in Acts iii., iv. We know not how long it was, but certainly a number of days after the Pentecost, Peter and John were apprehended by the Jewish rulers and questioned concerning the cure, and nothing being found against them which would render them liable to punishment, they were dismissed; upon which they went to their own company and reported: and when they had prayed, the place where they were assembled together, was shaken; "*and they were all filled with the Holy Spirit.*" Acts iv. 31. That is, they were baptized with the Spirit, "and they spake the word of God with boldness." This was evidently a repetition of the Spirit's baptism, and was designed to impart to them greater boldness in the ministration of the word. Our second reference is Acts viii. 14–17. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might *receive the Holy Spirit;* (for 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 Spirit,*" that is, they were baptized with the Holy Spirit. Our third reference is Acts ix. 17, where it is stated that Ananias being sent to Saul, after his arrival in Damascus, "went his way and entered

into the house; and putting his hands on him, 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 Spirit,*" that is, be baptized with the Holy Spirit. And in Acts xiii. 9, it is said that *Saul was filled with the Holy Spirit.*" He had received that Divine baptism. The fourth reference is Acts xiii. 52, where it is recorded that the disciples at Antioch "*were filled with joy and with the Holy Spirit,*" consequently were baptized with the Spirit. Our fifth reference is Acts xix. 1–6, where we are told that Paul found certain disciples in Ephesus to whom he said, "Have ye received the Holy Spirit since ye believed?" a question which implies that believers were uniformly baptized with the Spirit. And they answered, We have not so much as heard whether there be any "Holy Spirit." And he said, "Unto what then were ye baptized?" And they replied, "Unto John's baptism." Then Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him, which should come after him, that is, on Jesus Christ. And 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 Spirit came on them*, and they spake with tongues and prophesied." Here the distinction between the dispensation of John and the gospel dispensation is clearly defined. John baptized with water only, and called upon the people to repent

of their sins, and believe on the coming One, who should also baptize with the Holy Spirit and with fire. Jesus Christ not only instituted water baptism as the initiatory ordinance for making disciples of all nations, but he baptizes all true and obedient disciples with the Holy Spirit, which was first poured out on the day of Pentecost, and continued to be poured out, to fall upon and to be given to all who believed in and obeyed him; and must continue to be given to such to the end of the age.

The circumstances attending this baptism were not always the same; but the baptism itself was always the same. It was "receiving the Holy Spirit," and "being filled with the Holy Spirit." And this, as we find by the testimony, was repeated over and over again, at sundry times and divers places, whether it were one or many who were the subjects. And this was in accordance with the promise of the Father as quoted by Peter from the prophecy of Joel; from which we learn that, in the gospel dispensation, he would pour out his Spirit upon all, male and female, young and old. And hence Peter said to the multitude who came together, "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 Spirit;* for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. 38, 39. This shows the universality of the promised baptism; it "is to you, and to your children," that is, to the Jews

who with their offspring were already in covenant with God; and to all that are afar off, that is, to the Gentiles, even as many as the Lord our God shall call. There was to be no limit to this grace, either by nationality or condition.

We all understand what is meant by praying for a pentecostal baptism. It is not that the circumstances of that occasion—the sound from heaven and the cloven tongues—may be repeated; but that we may be filled with the Holy Spirit. Mr. Challen says that such a "prayer has never been heard." But in two at least of the instances I have cited, the baptism of the Spirit was preceded by prayer, and came in answer to prayer. In the first case, the company of the disciples, after hearing the recital of Peter and John, "lifted up their voice to God with one accord" and prayed thus: "Grant unto thy servants that with all boldness they may speak thy word," &c. "And when they had prayed, the place was shaken, and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Acts iv. 24–31. In the second case, Peter and John prayed for the disciples at Samaria, that they might receive the Holy Spirit. Then laid they their hands on them and they received the Holy Spirit. Acts viii. 15–17. In these instances we have the prayer for the baptism of the Spirit, and the direct answer to the prayer, showing that such prayer has been heard and answered. But we not only have these examples to encourage us in offering such prayers; we have the command

of our Lord and Saviour, Jesus Christ, who says, "Ask, and it shall be given you;" for "if ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke xi. 9, 13. And an individual believer or a church of believers may ask and receive. It is, therefore, proper not only to pray for the Holy Spirit, but to pray to be filled with the Spirit, for Paul prayed for the saints at Ephesus, that they might be strengthened with power by God's Spirit in the inner man,—and filled with all the fullness of God. Eph. iii. 16–19. And he tells them to be filled with the Spirit, v. 18, which implies that they should pray for it. Surely we would be better Christians if we realized more fully our need of the Spirit, and prayed more sincerely and fervently for even a pentecostal baptism.

Mr. Challen further says, that the baptism of the Spirit "was designed to introduce the kingdom of heaven, first to the Jews and secondly to the Gentiles," and "this was needed but once to admit, generically, these two portions of our race to the privileges of the reign of heaven," "and as the union was perfect, there was no need of its repetition." But where did he learn that this was the design of the baptism of the Spirit? Certainly not in the Holy Scriptures. The promise, as quoted from Joel, mentions no such design. It speaks of revelations and prophesying as the end of this baptism. The words of Jesus reveal no such design. He speaks of

the Spirit as a Comforter, and says, He shall bring to your remembrance whatsoever I have said unto you—and shall guide you into all truth—and, (through them or by their preaching,) convince the world of sin, of righteousness and judgment. And Paul, in his epistle, teaches no such design. He tells us that it is the work of the Spirit to quicken us to a new and spiritual life—to bear witness with our spirits that we are the children of God—to help our infirmities—to make intercession for us with groanings which can not be uttered—to reveal to us the things God hath prepared for them that love him—to shed abroad the love of God in our hearts—to give us access to God through Christ—to sanctify us by the truth—to seal us unto the day of eternal redemption. These are the saving operations of the Holy Spirit—indispensable in every age, and far more important than the miraculous gifts which accompanied the baptism of the Spirit in the apostolic age. But the endowment of the apostles and primitive Christians with these extraordinary gifts was also one design of the Spirit's baptism.

"Now, (says Paul, 1 Cor. xii. 4–11,) there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit;

to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and self-same Spirit, dividing to every man severally as he will." And in accordance with these gifts, "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. xii. 28. These various gifts and corresponding offices were not conferred upon all; but were, as far as given, necessary at that time for the growth of the Church, and designed for the benefit of the whole body of believers. And though it were proper to covet or earnestly desire the best gifts, there was a more excellent way. The highest development of Christianity was not in these miraculous and ministerial endowments; but in love—the very essence of true religion—without which all else is worth nothing. For prophecies shall fail, tongues shall cease, and knowledge shall vanish away; but love never faileth. The abiding principles of Christianity are faith, hope and love; but the greatest of these is love.

The extraordinary gifts attending the baptism of the Spirit in the apostolic age, were designed specially for that age in the introduction of Christianity, until the volume of inspiration was completed, and the Church was furnished with a

perfect rule of faith and practice. If they had been necessary to the subsequent progress of Christianity, they would, doubtless, have been continued. They belonged to the period of development, and were of only temporary duration. But the ministerial gifts of the Spirit, designed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," continue to be given, and shall be given, "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv. 12, 13. Hence Paul says, "I thank my God I speak with tongues more than ye all. Yet in the Church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. xiv. 18, 19. So much more did he value ministerial gifts above miraculous gifts. Miraculous gifts were for a sign; ministerials gifts for a blessing.

And the moral fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," are still wrought in the hearts and minds of believers by the Holy Spirit, which is given unto them. These constitute the life of God in the soul; and against such there is no law. These moral fruits are superior to ministerial gifts and miraculous endowments. Without them no one can be a Christian; without them the most splendid gifts are but as sounding brass and as a tinkling cymbal. These

saving influences of the Holy Spirit are essential to salvation, and are continued in accordance with the promise of God: "Turn you at my reproof: behold I will pour out my Spirit unto you, I will make known my words unto you." Prov. i. 23. And the continuance of this baptism is guaranteed by the words of Christ, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" that is through the whole gospel dispensation, which is, therefore, termed the dispensation of the Spirit.

It is the saving influence of the Spirit which makes the baptism of fire a salutary discipline—a parental chastening, and gives to affliction, trial and persecution all their moral force in the purifying of the souls of believers. This Paul shows in Rom. v. 1–5. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts *by the Holy Spirit which is given unto us.*" The salutary effects of tribulations arise from the baptism of the Spirit, whereby the love of God is shed abroad in our hearts. And from this we learn the necessity of the Spirit's baptism, and the propriety of our making it the object of earnest,

fervent supplication to God, that we may have this Spirit shed abundantly on us, that we may be guided into all truth, to a saving knowledge of the Scriptures, and be sanctified through the truth, and prepared unto every good word and work: being "filled with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit." Rom. xv. 13. We daily need these saving influences for the support of our spiritual life, to assure us of our acceptance with God; to take the things of Christ and show them unto us; to help our infirmities and make intercession for us in our prayers; and elevate us, through the appointed means of grace, to fellowship and unity with the Father and the Son.

CHAPTER III.

RELATIVE IMPORTANCE OF THE SPIRIT'S BAPTISM AND WATER BAPTISM.

WE have shown that the Christian religion is characterized by three baptisms—the baptism of water, as an ordinance of discipleship—the baptism of the Spirit, in the bestowment of miraculous powers, ministerial gifts, and spiritual graces with their moral fruits—and the baptism of fire, in the afflictions and trials of life as a means of moral discipline and preparation for the kingdom of heaven. And when we consider the relative importance of these baptisms in the Christian economy, we are warranted to expect that corresponding attention will be given to them in the planting and training of the churches, as recorded in the Acts of the Apostles. And such we have found to be the case. The baptism of water, as administered by the apostles and others, in accordance with Christ's command to disciple all nations, is mentioned fifteen times, as having been performed on nine occasions when persons were added to the church, or made disciples outwardly, but is not in any way exalted to greater importance. The baptism of the Holy

Spirit is mentioned twenty-five times, and in such terms as indicate its absolute necessity unto salvation, as well as its importance to ministerial qualification and usefulness. The baptism of fire, consisting in sanctified afflictions, is not mentioned, except in narrating their persecutions, and that, in confirming the souls of the disciples, the Apostle exhorted them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Now it surely would be strange if in the Epistles we should find the reverse of all this; if in them the baptism of the Spirit should be ignored and the baptism of water only be spoken of: as if the Spirit's baptism were nothing, and the baptism of water were made to be every thing: and yet this is the effect of the exposition which teaches that Christ is put on by water baptism; and water baptism is as much insisted upon as if there could be no salvation without it.

There are a few undoubted references to water baptism in the Epistles, on which a few remarks may be necessary, to show that it was not considered essential to salvation; but was regarded simply as the ordinance of discipleship, and as only making disciples outwardly; and therefore, while it was unquestionably practiced in accordance with Christ's command, was never insisted upon or inculcated as a saving ordinance. The first reference is 1 Cor. i. 12–17. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you?

or were ye baptised in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in my own name. And I baptized also the household of Stephanas; besides I know not whether I baptized any other; for Christ sent me not to baptize, but to preach the gospel." Here it is water baptism of which Paul speaks, for it is that performed by the gospel minister; and he shows that even in this baptism there was no ground on which to base their schisms, for they were baptized only in the name of Christ as their Lord and Master. But this being an outward ordinance, administered by the apostles and their fellow laborers in the gospel, it was possible to abuse it to schismatic purposes; so that those baptized by Paul might say, I am of Paul; and those baptized by Apollos, I am of Apollos; and those baptized by Peter, I am of Peter; and on this account Paul thanks God that he had only baptized two individuals and one household among them. Declaring that not baptizing. but preaching the gospel was the great work Christ had sent him to do; clearly indicating that water baptism was not regarded by the Apostle as essential unto salvation; but only as a mode of making disciples outwardly, and not included in his commission as given, Acts. xxvi. 16–18. "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from

the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." But if water baptism were a saving ordinance, Paul would doubtless have been commissioned to baptize as well as to preach; for he was "not a whit behind the chiefest apostle."

Another reference to water baptism is in 1 Peter iii. 21. "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." Here, an inquiry is implied, What baptism doth now save us? And the answer is given, Not water baptism, which is outword—"a putting away of the filth of the flesh;" but that which is inward, in the purifying of the heart,—"the answer of a good conscience toward God:" or the baptism of the Holy Spirit. Peter's language shows that water baptism is not of saving efficacy, and therefore is not essential to salvation.

Paul in Heb. x. 22, describes water baptism by the terms "having our bodies washed with pure water," which is equivalent to "putting away the filth of the flesh," and indicates its use outwardly as an ordinance of discipleship simply, changing the relation but not the heart of the subject. The Jews were familiar with the idea of water purifications by their divers baptisms.

The inward baptism was "having the heart sprinkled from an evil conscience," corresponding to the "answer of a good conscience toward God," and is the baptism that saves. The baptism of water is thus shown to be without saving efficacy.

What, then, is meant by the words "For as many of you as have been baptized into Christ, have put on Christ?" Having shown that it is not by water baptism, I now proceed to show that it is by the baptism of the Spirit that Christ is put on. The meaning of the term "put on," may be illustrated and explained by a few Scripture references. Isa. li. 9: "Awake, awake, *put on strength*, O arm of the Lord." Isa. lii. 1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean." Here to *put on* signifies first a manifestation of strength in the execution of the Divine purpose, whereby the arm of the Lord appears to be clothed with it. And, second, the attainment of that state of strength and beauty which is promised to Zion and Jerusalem, by the preparation of the Lord's people for it. And in like manner to put on Christ means the attainment and manifestation of the Spirit of Christ in all that pertains to the excellency of Christian character, whereby his people appear to be clothed with him, and exhibit the strength and beauty of holiness.

To arrive at the true meaning of a passage we

must not isolate it from its connection, and impose on it an arbitrary sense; for no scripture is to be interpreted by itself. And so Gal. iii. 27, must be interpreted by the scope of the Epistle, which is designed to counteract the effect of certain Judaizing doctrines, and inculcate justification by faith in Christ, without the deeds of the law. And it is not to be presumed that Paul would, while repudiating the initiatory rites and ceremonies of Judaism as unavailing, ascribe the very life and power of Christianity to the observance of its initiatory ordinance. On the contrary, he declares (verses 13, 14,) that "Christ hath redeemed us from the curse of the law,—that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might *receive the promise of the Spirit*, through faith." Now by the promise of the Spirit is meant the baptism of the Spirit, by which, in the renewing of our hearts by faith, we become Abraham's spiritual seed and heirs of the blessing. Hence (verse 26), he says, "For we are all the children of God by faith in Jesus Christ;" and then adds, "For as many of you as have been baptized into Christ, have put on Christ." "And (v. 29) if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Again (vii 15), he says, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but *a new creature:*" and to be a new creature is to be born again of the Spirit of God with the word of truth, and thus, being baptized with the Spirit, we attain to and

manifest the Spirit of Christ, that is, we put on Christ. And "the promise by faith of Jesus Christ," that is, the baptism of the Spirit "is given to them that believe." So that Christ is put on by the baptism of the Spirit.

That this is the true sense, is further evident from Rom. vi. 1–11. "What shall we say then, shall we continue in sin, that grace may abound? By no means. 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 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. Now if we be dead with Christ, we believe we shall also live with him: knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord." The Apostle having shown, in the preceding argument, that we are justified, not by the deeds of the law, but by faith in Christ, supposes that some might thence infer that they were released from all

obligation to obey the moral law, and even encouraged to continue in sin that grace might abound in their forgiveness and salvation. But against this he utters his emphatic protest: "By no means. How shall we that are dead to sin live any longer therein?" And what follows is intended to justify, illustrate, and maintain this position. Several figures are employed in the illustration drawn from the crucifixion, death, burial, resurrection, and life of Christ: and are evidently designed to illustrate a spiritual operation, the death unto sin and the life unto God in the soul of man, as effected by the Spirit of God. He speaks of our "old man"—our carnal mind as being crucified with Christ; our consequent death unto sin, as being dead and buried with Christ; and our being renewed in the spirit of our minds and quickened to a new life, as being raised from the dead and living with Christ. And he speaks of this as the result or effect of a baptism whereby they had been baptized into Christ. But such is not the effect of water baptism. Water baptism does not crucify the old man—the carnal mind; does not make us die unto sin; does not bury us with Christ in that deadness; does not quicken us to a life of faith, and raise us up with Christ in that spiritual quickening, so that we reckon ourselves to be dead indeed unto sin, but alive unto God. Nothing less than the baptism of the Holy Spirit can effect this; and we thus paraphrase the Apostle's language: Know ye not that as many of us as have been truly initiated into Jesus Christ by

the baptism of the Holy Spirit, are thereby conformed to his death, which was intended to destroy sin: therefore by this baptism our carnal mind is crucified and buried with Christ in his death; that as Christ was raised from the dead by a Divine power, even so our souls, being quickened by the Divine Spirit, should rise to newness of life: for if we are thus planted together with him in the similitude of his death, by the crucifixion and burial of our old man, we shall also experience a growth together with him in the similitude of his resurrection, by our being raised from a death of sin to a life of righteousness. The figure employed is not that we are buried with Christ in the baptismal water as an emblem of death; but that we are buried with him by baptism into his death. The figure puts us in the sepulcher with him, being first crucified with him and then buried with him. So also the figure raises us up with him, not from a watery grave, or from the baptismal waters, but from the sepulcher in which he lay when he died unto sin once. And the operation by which this death and resurrection is effected is the operation of the Spirit and that only. Thus the carnal mind is crucified; its power destroyed; our souls liberated from its bondage, and quickened by the principle of a spiritual life, derived from an apprehension by faith of Christ's sacrificial death, and a firm reliance on his living energies, whereby he rose from the dead to die no more. Therefore, instead of abusing the doctrine of justification by faith to a continuance in sin because

grace abounds; we thence deduce the most powerful motives to influence us to such a course of conduct as will show that we are dead indeed unto sin, but alive unto God, through our Lord Jesus Christ, in the attainment and manifestation of the Spirit of Christ or a putting on Christ. So that Christ is put on by the baptism of the Spirit.

Another passage of like import is Col. ii. 10–12: "And ye are complete in him (Christ) 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." Here Paul speaks of an inward and spiritual work, termed "the circumcision of Christ," "made without hands," that is, spiritual, and accomplished in "putting off the body of the sins of the flesh," and burying the same, as a dead body, along with Christ in the sepulcher, and of being quickened and raised to a new and spiritual life along with him, "through the faith of the operation of God, who raised him from the dead." Now, what baptism is it in which we are said to be thus buried with Christ and raised with him? Certainly not water baptism, but the baptism of the Spirit; for it is through the faith of a Divine operation, whereby Christ himself was raised from the dead. And Christ was raised by the Spirit of God. And hence Paul

says, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. viii. 11. The operation of God is the working of his Spirit which he gives us, and by which alone we are *baptized into Christ* and *put on Christ.*

This view is fully sustained by other passages, such as Eph. iv. 4–6. There is *one body* and *one Spirit;* even as ye are called in *one hope* of your calling; *one Lord, one faith, one baptism, one God and Father of all;* who is above all, and through all, and in you all." A question here arises as to what this *one baptism is.* Some maintain that it is water baptism, and that there is no other; that the baptism of the Spirit was restricted to two occasions only, and then ceased; and that the baptism of fire is the threatened punishment of the wicked. But I have shown by Scripture testimony that the baptism of the Spirit was not so restricted. Even its miraculous gifts were bestowed freely and abundantly on other occasions, and continued to be given until Christianity was fully developed; and that the ministerial gifts and moral fruits continue to be given by the Spirit's baptism, and must continue until the Church itself shall be completed and the dispensation terminate. I have also shown that the baptism of fire is the discipline of trial and affliction, or the much tribulation through which we must enter into the kingdom of God. Now which of these is the *one baptism* here spoken of?

Doubtless it is the baptism of the Spirit—the indispensable baptism—without which there can be no salvation. But Mr. Challen says, page 97: "If the Apostle referred to the baptism of the Spirit—then he has ignored, and for ever set aside, the baptism in water; for he has positively declared, with the same assurance, that there is but one body and one Spirit, one Lord and one faith—that there is but one baptism, and if this is the Spirit's baptism, then water, in any way, action, or form, in baptism, is for ever excluded." But the Apostle does not say, There is *but* one body, and *but* one baptism: the *but* is put in by Mr. Challen himself, and no doubt put in for a purpose, and very materially changes the meaning; indeed it makes it untrue in the sense in which Mr. Challen uses it. Let us see: "There is *one body*, that is, *one Church*. Well, what church is it? Is it the Church at Jerusalem? or one of the churches of Judea, or of Samaria; or one of the churches of Galatia; or one of the seven churches of Asia; or the Church at Corinth, or at Colosse? No, indeed! it is neither of these; nor any combination of these; nor is it the outward visible church of any place or any age. The *one body* is the true spiritual Church composed of all believers in Christ Jesus, who are regenerated by the Spirit. Well, when the Apostle says of this divine ideal Church, There is *one body*, does he mean to ignore, and for ever set aside the outward visible churches to whom he addresses his epistles, and of which mention is frequently made in the Acts? Cer-

tainly not. The one body or one Church is an idea of a community entirely consistent with the co-existence of all these outward and visible churches, in each of which may perhaps be found a few of the members of the *one body*. It is so also with the baptism of the Spirit. It is *one baptism*, and, indeed, the only baptism by which we can be made members of the *one body;* for the Apostle says, 1 Cor. xii. 13, 'By *one Spirit we are 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.'" And here we learn that for the *one body*—the true Church of Jesus Christ, there is *one baptism* —the baptism of the Spirit: while for the outward or visible churches, there is the baptism of water. But Paul was not speaking of the outward or visible churches, and therefore does not speak of the outward baptism of water. Neither does it follow that he ignores and for ever sets aside water baptism, because he denominates the baptism of the Spirit, *one baptism;* no more than it follows that he ignores and for ever sets aside the outward and visible churches, because he denominates Christ's true ideal Church, the *one body*, or *one Church.*

Now, to be by one Spirit baptized into one body, is to be made members of Christ's true Church, and so to be baptized into Christ, and to put on Christ. Hence, in 2 Thess. ii. 13, 14, Paul says: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning

chosen you to salvation through sanctification of the Spirit, and belief of the truth; whereunto he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." And 1 Thess. i. 5, 6, "For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance;—and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit." From these and other corresponding passages of Scripture, we find that the ministration of the gospel must be not in the letter only, but in the Spirit. The preaching of
* the apostles was only made effectual by the Divine power attending it, and the same power is as necessary now to convert and save men as it was then. It is not the word alone, but the word with the Holy Spirit sent down from heaven; that is, the baptism of the Spirit; and which is as needful now as ever; and does still accompany the truth preached to the hearts and consciences of men; convincing of sin and turning the disobedient to the wisdom of the just. And Paul's prayer, Eph. iii. 14–21, is still appropriate: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family (the true Church) in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye (having put on Christ,) being rooted and grounded in love, may be able to comprehend

with all saints, what is the breadth, and depth, and length, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God; (and so *be filled with the Spirit*, or baptized with the Spirit). Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power (the Holy Spirit) that worketh in us, unto him be glory in the Church by Jesus Christ, throughout all ages, world without end. Amen."

CHAPTER IV.

IN REGARD TO CHARACTER AND DEPORTMENT.

To put on the Lord Jesus Christ is not the profession of Christianity by an outward form, or ceremony. This is simply to put on the profession of discipleship, which may be a profession only, a form of godliness without the power, a naming of Christ or a taking his name without departing from iniquity; and, in such cases, is admitted by all to possess no saving efficacy. And even when the form is accompanied with the power, the efficacy is not in the form, but in the power. To put on the Lord Jesus Christ is to become a true Christian, inwardly, by the renewing of the mind and the purifying of the heart; a work effected by the Holy Spirit, and which has also an outward manifestation, corresponding with the inward and spiritual change, and is the evidence of such a change. This is to put on Christ in relation to the character and deportment becoming the gospel of Christ, and is the subject of present consideration.

First, Paul, in his letter to the Romans, having shown the relation in which they stood to Christ, by the Spirit's baptism, says: "Let not sin therefore reign in your mortal body, that ye

should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. vi. 12, 13. Thus a holy life is shown to be the proper external manifestation of the inward state of grace effected by the Holy Spirit. Being dead to sin by the cross of Christ, they could no longer live in sin. The nails and spear which pierced the body of Jesus as a sin-offering had, through the operation of the Spirit, crucified their carnal mind, and freed them from its power. And, being raised to a new life through the faith of the operation of God, in the resurrection of Jesus Christ from the dead, they were constrained to live to him who died for them and rose again.

He further illustrates and enforces this point in vii. 1–4, by the consideration that as, when a husband dies, his widow is released from the bond which united them, and is at liberty to be united to another, so they were released from their bondage to the law by the death of the old man of sin, that they might be married to Christ, in the new covenant, and bring forth fruit unto God. And viii. 1, he says: "There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit;" whereby it appears that the walk or deportment evinces the state or relation, and to walk after the Spirit in mortifying the flesh with its affections and lusts, and living

soberly, righteously, and godly in this present evil world, manifests that such as do so are in Christ Jesus. "For as many as are led by the Spirit of God, they are the sons of God."

There were in the Church at Rome, as in all organized professing churches, some having a form without the power of godliness—some baptized with water, who were not baptized with the Spirit—some who were led by the spirit of the world, and not by the Spirit of God. They were Christians outwardly by profession and water baptism; but they were not Christians inwardly, by regeneration and sanctification. By water baptism they were made disciples in the letter; but water baptism does not wash away sin, nor effect a change of heart; and therefore does not make the subject of it a real Christian. The baptism of the Spirit alone can do this, and enable a man to live a holy life. Hence the exhortation to such, "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof," is an exhortation to repentance, and to a life of self-denial and holiness in accordance with their profession. Christ was to be put on in godly living.

Second. In his Epistle to the Corinthians, Paul inculcates the same point, though using different figures and illustrations. He tells them that the true Christian is the temple of God in which the Spirit dwells. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. iii. 16. This is true of all

who are baptized with the Holy Spirit; for that is to receive the Spirit and to be filled with the Spirit. It is true of all real Christians. It was true of all such at Corinth; but in the Church there, as well as at Rome, there were some of whom it could not be said, that they really were temples of God—some who were only such by profession; who were merely baptized heathen, and necessarily excepted; for Paul says of them, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." v. 11. Such were not temples of God, nor did the Spirit of God dwell in them. They were rather temples of Satan, and the hold of every foul and unclean spirit. Still they might be saved, if they could be induced to repent of their sinful practices, and put on the Lord Jesus Christ in the baptism of the Spirit; for others of like character had been thus saved from their sins as we learn, vi. 9–11. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by *the Spirit of our God.*" This washing was not effected by water

baptism, or else there would not have been in the Church one called a brother who was a fornicator or a drunkard: for all had been baptized with water. No: it was the "washing of regeneration and renewing of the Holy Spirit," by which they were cleansed from their sins and sanctified. And they obtained this cleansing through faith in Christ's atoning sacrifice: for his blood cleanseth from all sin; and in Rev. i. 5, it is said that Christ washed the saints from their sins in his own blood. This, in Eph. v. 26, is called the washing of water by the word, which must be a spiritual washing. The term water being used, as in John vii. 38, 39, for the Holy Spirit which they that believe on him receive. And all who are thus washed from sin, sanctified, and justified by the Spirit of God, are temples of God. Hence he says again, "Know ye not that your body is the temple of the Holy Spirit, 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." vi. 19, 20, which amounts to this; Let your conduct be in accordance with your relation to God and the obligations you are under to him. Let it be a real putting on of Jesus Christ in a life of faith and practical obedience.

He then cautions them against trusting in a mere profession of Christianity, from the example of the Israelites, who all "were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the

sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples to the intent we should not lust after evil things as they also lusted." x. 1–6. The lesson here taught is that outward discipleship by water baptism, and observance of the Lord's supper will not avail to save any one whose conduct is sinful and impure. "Wherefore he saith, Let him that thinketh he standeth take heed lest he fall." ver. 12. If thinking himself secure in his church connection by water baptism, and the observance of the Lord's supper, he should indulge in fleshly lusts, he falls. His profession can not save him. He must, by a spiritual baptism, die unto sin, be buried with Christ, rise with Christ, and put on Christ in the attainment and manifestation of the Spirit of Christ, or his profession is nothing. For "if any man have not the Spirit of Christ he is none of his." But "by one Spirit we are all baptized into one body"—the true Church—"whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." The baptism of the Spirit brings us into fellowship with the Spirit. And drinking of this living water, it becomes a well of water, springing up in the soul unto eternal life. This Divine Spirit is a fountain of life to him that hath it. Yea, it is an *anointing*, a *seal*, and an *earnest;* the anointing

of *truth*, the seal of *redemption*, the earnest of our *future inheritance*. "Now he which establisheth us with you, in Christ, and hath anointed us, is God: who hath also sealed us, and given the Spirit in our hearts." 2 Cor. i. 21, 22. "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. v. 5. Thus Christ is formed in our hearts the hope of glory; and he that hath this hope in him purifieth himself as he is pure.

Third. This point is clearly established in his letter to the Galatians, some of whom had been turned away from the gospel by the Judaizing teachers to seek justification by the deeds of the law. He says, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? iii. 3. They were foolish in forsaking the gospel for the law, from which they could hope for nothing but a curse. The blessing of Abraham did not come by the law, but by Jesus Christ, that the Gentiles might receive the promise of the Spirit, through faith; the promise of the Spirit being the baptism of the Spirit, which is given to them that believe. Hence, he says, 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." Now in 1 Cor. xii. 13, it is said to be by the Spirit's baptism that this oneness is effected, and proves that here also the Apostle speaks concerning the same baptism, in which alone Christ is put on, and all national,

conditional and sexual distinctions are lost. All believers in Christ are the children of God by faith; and because they are children, God sends forth the Spirit of his Son into their hearts, crying, Abba, Father. This is the Spirit of adoption, through which "we wait for the hope of righteousness by faith." v. 5. Now this "putting on Christ" is attended by a corresponding external manifestation, of which he says, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh;" for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts." And in these moral fruits of the Spirit it is evinced that Christ is put on, not by profession only, but by a becoming practical walk, wherein no provision is made for the flesh to fulfill the lusts thereof.

Fourth. Among the Ephesians the true Christians are distinguished as those who "trusted in Christ, after they had heard the word of truth, the gospel of their salvation, and in whom also, after they believed, they were *sealed with that Holy Spirit of promise*," and were builded together for a habitation of God through the Spirit;" and these he exhorts to a deportment worthy of their relation to God. "I say, therefore, and testify in the Lord Jesus, that ye henceforth walk, not as other Gentiles walk, in the vanity of their mind having the understanding darkened, being alienated from the life of God,

through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him as the truth is in Jesus; that ye put off concerning the former conversation, *the old man*, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind. And that ye *put on the new man*, which after God is created in righteousness and true holiness." iv. 17–24. This putting on the new man is putting on Christ in the manifestations of a good character. "For the fruit of the Spirit is in all goodness, and righteousness, and truth." v. 9.

Fifth. In his letter to the Philippians, he thus designates the spiritual Christians: "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;" iii. 3, and then gives us his own experience. "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them dung that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith: that I may know him, and the power of his resurrection, being made conformable unto his death: if by

any means I might attain unto the resurrection out of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended. But this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus;" verses 7–14. And this experience he presses upon all of the same faith: "Let us therefore, as many as be perfect be thus minded, and whereunto we have already attained, let us walk by the same rule, let us mind the same thing;" verses 15, 16. Thus they were to put on Christ in the progressive development of a Christian character, and constant advancement in the Christian life. Such were the true circumcision who walked in the steps of Paul. Others there were in the church, disciples outwardly by water baptism, whose walk proclaimed them enemies of Christ, whose end was destruction, whose God was their belly, whose glory was their shame, who minded earthly things. These were not baptized of the Spirit nor washed from their sins, and had not put on Christ.

Sixth. The saints and faithful brethren of Colosse are described as complete in Christ, circumcised with the circumcision made without hands, buried with him in baptism, wherein also they were risen with him, as subjects of a Divine

operation. And to them he says: "If ye then be risen with Christ, seek those things which are above where Christ also sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead (dead to sin and to the world) and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." iii. 1–4. And again, Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all things put on charity (love) which is the bond of perfectness, (the more excellent way,) and let the peace of God rule in your hearts, to which ye are also called, and be ye thankful. iii. 12–15. Here we find that to put on Christ is to put on the character, and to follow the example of Christ.

Seventh. And to the Thessalonians who had received the word in much affliction, and joy of the Holy Spirit, he says: "Ye are all the children of light, and the children of the day," "therefore let us watch and be sober; putting on the breastplate of faith and love, and for a helmet the hope of salvation," thus showing that Christian character, and practical godly living, constitute the putting on Christ in its external manifestation. And this is the testimony of Paul in his epistles, demonstrating, beyond a

doubt, that holiness of heart and life are essentially connected with, and spring from the baptism of the Holy Spirit. "For God hath not called us unto uncleanness but unto holiness. He therefore that despiseth, despiseth not man but God, who hath also given unto us his Holy Spirit." 1 Thess. iv. 7. 8. Without the Spirit in all that constitutes a saving baptism, no one can be born of God, no one can belong to Christ, no one can live a truly holy life, no one can inherit the kingdom of heaven. This is the concurrent testimony of the Scriptures. Let us not, then, despise the doctrine of the Divine influence in regeneration, sanctification and redemption, as though it were no longer needed in the world. This may be done while professing to honor the word of God, by denying the necessity of the Spirit's operation to give efficiency to the truth: by maintaining that the word alone is altogether sufficient to effect the renewing of the mind and the purifying of the heart: that a certain method—water baptism—is therein prescribed for becoming a Christian, just as in the constitution of the United States, a certain method, naturalization—is prescribed for foreigners to become citizens; and all that is necessary to be done, in either case, is to attend to this form or ceremony, and you are at once initiated into all the rights and privileges of the new relation. And so far as the professing Church is concerned, this is the case. The baptized person becomes a disciple outwardly, and a member of the professing Church; but that is all, unless he has also been baptized of

the Spirit, and thus made a child of God, and a member of the one body, the true Church. There may be light without heat, and there may be the word without the Spirit. Light without heat does not quicken any thing. The word without the Spirit does not regenerate any one. The word is the instrument of regeneration and sanctification, but the Spirit is the agent. This is recognized by James (i. 18.) "Of his own will begat he us *with the word of the truth*, that we should be a kind of first fruits of his creatures." And by Peter (1 Epistle i. 22). Seeing ye have purified your souls in obeying the truth, *through the Spirit.*" And by John (1 Epistle ii. 20.) "But ye have an *unction from the Holy One*, and ye know all things." And (iv. 13) "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." And by Jude (20, 21,) "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And in Rev. v. 6, the vision of the seven spirits of God sent forth into all the earth, indicates that the Holy Spirit, in all the fullness of regenerating and sanctifying power, still works for the redemption of mankind through the mediation of the Son of God, and will work until the whole elect Church of God shall sing that new song to the Lamb, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every

kindred and tongue, and people and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 9, 10.

Thus throughout the writings of the Apostles we find that the Holy Spirit is presented as the convincing, converting, sanctifying and redeeming agent, whereby the word of God is made effectual, as an instrumentality of salvation, whereby we are made new creatures in Christ Jesus, and so put on Christ in our separation from the world, and preparation for the kingdom of God.

Let us, then, receive these testimonies: cultivate a deep sense of our need of the Holy Spirit, and submit our souls to this sin-destroying and soul-renewing baptism, that we may be dead indeed unto sin, but alive unto God through our Lord Jesus Christ. The baptism of the Spirit is no less real now in the bestowment of ministerial gifts and moral fruits, than it was when attested by miraculous signs: but it is necessary that we be emptied of all pride, vain glory, and self-conceit, that we may BE FILLED WITH THE SPIRIT, and PUT ON THE LORD JESUS CHRIST.

DOCTRINE OF BAPTISMS.

PART II.

THE THREE WITNESSES.

PREFACE.

THE manner and connection in which the beloved disciple introduces the Three Witnesses into his Epistle, must impress every reflecting mind with an idea of their importance in the Christian economy. It is further obvious that the meaning of the passage has been greatly obscured by the interpolated matter, which, though universally acknowledged as spurious, is still retained in the authorized English version. And, the meaning being obscured, the particular applications of this passage have been wholly overlooked or only partially discovered. This treatise is designed to develop its meaning, and show its bearings on the subject of baptisms. The investigation has been deeply interesting, and it is hoped that the points discussed will be found intelligibly unfolded, and, by the blessing of God, instructive and edifying, though the limits assigned have made it necessary to be brief, where enlargement might have been advantageous. It was not intended to be exhaustive, but simply to present the truth in such a manner as would produce conviction, and be suggestive of corresponding thoughts.

THE

DOCTRINE OF BAPTISMS

PART II.

THE THREE WITNESSES.

"AND THERE ARE THREE THAT BEAR WITNESS."—*John.*

INTRODUCTION

IT is generally admitted that the passage in the fifth chapter of the first Epistle of John, relative to three that bear witness in heaven, is an interpolation. It is found in but one of the one hundred and thirteen Greek MSS. of the New Testament known to be extant, and that one the most modern, having been written subsequent to the year A. D. 1500. It is not found in any ancient version except the Vulgate, and in no copies of this version written prior to the tenth century. None of the ancient Greek fathers quote it; and the more ancient of the Latin fathers mention it not. Griesbach leaves it out of the text; and the critics generally declare it

spurious. "In short," says Dr. A. Clarke, "it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God." Omitting this evidently spurious passage, the text from the fifth to the ninth verses will read thus:

"This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record, the Spirit, the water, and the blood, and these three agree in one."

That the meaning of this passage is somewhat obscure, is evinced by the diversity of opinions respecting it among expositors, and the conjectural form in which they are usually expressed. The most plausible of these may be condensed into the following statement. That the first witness is the Holy Spirit, which descended on Jesus at his baptism in attestation of his Messiahship; and by the written word continually witnesseth that Jesus is the Son of God, and that God hath given unto us eternal life in him. That the second witness is the water in the baptism of Jesus, as an emblem of the purity of his character and the nature of his religion, and still used in the ordinance of Christian baptism, to bear witness of the same thing; and as being connected with the belief that Jesus is the Son of God. That the third witness is the blood of Jesus, shed on the cross as an atonement for sin, and which, being represented in the Lord's supper, testifies of his death until he shall come

again. That these three witnesses thus agree in the substance of their testimony concerning Jesus Christ and his salvation.

But this view, however true in relation to the particulars embraced in it, does not satisfy the mind of its correctness. It is inconclusive, and suggests doubts rather than produces conviction. Yet it was, doubtless, intended that we should understand this portion of Scripture, for John says, v. 13: "These things have I written unto you that believe on the name of the Son of God; that ye might know that ye have eternal life, and that ye may believe on the name of the Son of God." There must be some practical and efficient connection between the things written respecting the witnesses and their testimony, and the knowledge to be attained thereby, and the faith to be exercised. This connection can only be found in the testimony of the word of God, comparing spiritual things with spiritual things, and with humble dependence upon the Spirit of God to guide us into all truth, and to take the things of Christ and show them unto us. The following exposition of the passage in its connection with the context embracing most of the chapter, is given as the result of biblical research and prayerful thought.

CHAPTER I.

GENERAL EXPOSITION.

"WHOSOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the Spirit and the water and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his son. He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made

him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John v. 1–15.

The persons addressed by the Apostle are believers in Jesus Christ; and the object of his address is, that by his testimony they might know, or be fully assured, that they had eternal life, and have their faith increased to an unwavering confidence in the name of the Son of God. He shows that to believe in Jesus Christ is to be born of God. Faith in Jesus Christ being the reception of the Divine testimony or word of truth which is the incorruptible seed of regeneration, with which we are spiritually begotten by the Father of lights, according to his own will: for we are all the children of God by faith in Jesus Christ. And this Divine birth is evidenced,

First, By love to God and to the children of God: for the love to God is a certain result of being born of God, and necessarily associates

with it love to the children of God. Second, By keeping the commandments of God and delighting in the same; for obedience accompanies love to God, and the child of God delights in the law of God after the inner man—the new man—the divine nature wrought within by the Holy Spirit. Third, By overcoming the world through faith in the Son of God: for by faith in Christ he discerns the vanity of the world in contrast with the unfading glory of the future kingdom of G d, and is armed with patience that is invincible, that renounces the world, and comes off more than conqueror in every conflict. And having thus described the relation, the obedience and victory of the believer in the Son of God, he in the sixth verse evidently refers to some statement previously made respecting Jesus Christ, by way of identifying him with it, and thereby introducing the subject of the three witnesses. He says, "This is he that came by water and blood; even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth." He on whom they believed, and by faith in whose name they were born of God and overcame the world, was the same that came by water and blood, as testified by the Spirit of truth. But in this epistle nothing is previously said about the water and blood, and hence, doubtless, the language refers to his testimony in his gospel respecting the water and the blood, in the scene of the crucifixion; where we read:

"After this, Jesus knowing that all things

were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished; and he bowed his head, and gave up the Spirit. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which were crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. John xix. 28-37.

Now it is evident that the reference by the Apostle in the Epistle is to the record here made respecting the water and the blood which flowed from the side of Jesus, and by which was fulfilled the testimony of the Spirit in the Scriptures. It is remarkable how explicit the Apostle is in verifying his testimony concerning the

water and the blood. "And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe." And the object here avowed accords with the object in testifying concerning the three witnesses—"that ye might believe." Now there is an important point involved in this testimony, one which lies at the very foundation of the atonement for sin made by the death of Christ, and on which depends the hope of eternal life. It is that Jesus voluntarily laid down his life for us; that his life was not forfeited by transgression; that being holy, harmless, undefiled, separate from sinners, and higher than the heavens, as the Son of God, he was not involved in the imputation of Adam's sin, whereby the penalty of death came upon all his posterity. For Jesus the Son of God existed before Adam, and was Adam's Creator and Lord; and incarnation, which brought him into affinity with our race, did not bring him under the penalty of Adam's sin. And therefore his death was not the penalty of sin; but a voluntary sacrifice for sin to make reconciliation for transgressors. This was in accordance with his own declarations; "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." John x. 15, 17, 18. Now when he cried: "It is finished," and bowed

his head, and gave up the spirit; his giving up the spirit was the act of laying down his life; and of the verity of this act it was important that there should be no doubt. The whole doctrine of atonement for sin by his death hinges upon it; for if Christ's death was not voluntary, it could be no atonement for sin. But he voluntarily gave himself up into the hands of wicked men to be crucified by them, and after enduring the agony for three hours, he cried with a loud voice, "Father, into thy hands I commit my spirit," which showed that he did not die from exhaustion, and immediately yielded up his spirit. This was long before death could have ensued by crucifixion, and hence it convinced the centurion that he was the Son of God. And Pilate marveled when he heard of it, as an extraordinary circumstance, out of the line even of human probabilities.

Now that he thus laid down his life for us, is proved by the testimony respecting the water and the blood. When the soldiers, who were sent to break the legs of the crucified ones, and thus hasten their death, came to Jesus, they perceived that he was already dead, and they brake not his legs, deeming it unnecessary; but one of them, with a spear, pierced his side, and forthwith came there out blood and water. Their omitting to break his legs, and the piercing of his side, were evidences that they considered him as already dead. And the flow of blood and water, which may have been simply a natural effect of the wound by the spear, in passing

through the pericardium into the heart, furnished conclusive evidence to the Apostle that Jesus had really laid down his own life, and thus made a propitiation for sin through faith in his blood. He was a witness to the facts in the case, though not till afterwards did he understand their sacrificial import. But he assures us that he saw it, and that his record is true, and he knoweth that he saith true, "that ye might believe." These facts furnish a foundation for our faith in the voluntariness of the death of Christ, and therefore that his death was an offering for sin.

Another point of great importance in this testimony is the shedding of his blood, as an essential requirement in his death as an atonement for sin; for without the shedding of blood there is no remission. He might have laid down his life without shedding a drop of his blood; but this would not have fulfilled the law of sacrifice in making atonement for sin. Hence the particular testimony respecting the blood. "Not by water only; but by water and blood." The water was an evidence that he had voluntarily laid down his life for us. The blood was that and more; it was an element of atonement; it was necessary to valid propitiation; it was required for the ratification of the New Covenant in making reconciliation for transgressors. Hence we are said to be "brought nigh by his blood," and to be "justified by his blood," and to be "redeemed by his blood," and to be "washed from our sins in his blood." And the songs of the saints is, "Thou art worthy to take

the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. v. 9. And those who come up out of great tribulation and stand before God, wash their robes and make them white in the blood of the Lamb.

That the coming of Christ in the flesh had reference to his death and sacrifice for sin, is set forth in his own testimony and by his apostles. Indeed this was the chief purpose of his coming, the great object of his incarnation. In Matt. xx. 28, he says: "Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." And in John xii. 24, 27, 32, 33, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. Now is my soul troubled, and what shall I say? Father save me from this hour? but for this cause came I unto this hour. And I, if I be lifted up from the earth, will draw all men unto me. (This he said, signifying what death he should die.)" Again he said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." John iii. 14, 15. And again: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh which I will give for the life of the world. Verily, verily, I say unto you, except

ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." John vi. 51, 53, 54. Thus Jesus connects his coming from heaven, and his advent into the world by the incarnation, with the sacrificial offering of himself, whereby all believers in him obtain eternal life, as the great end of his coming, fully justifying the application of the phrase, This is he that came by water and blood to the scene of the crucifixion.

To the same import is the language of Paul: "But now once in the end of the world (*αιωνος* age of sacrificial offerings) hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 26. The Mosaic economy was one of numerous expiatory sacrifices which were offered according to the law, but which could not take away sin, as was manifest from their continual repetition. But as types of a better sacrifice to come, they pointed the worshipers to Christ, and indicated that the great end or object of his coming in the flesh would be to make atonement for sin by the offering of himself once for all: and thus, too, putting an end to the age of typical sacrifices. Hence, also, John says: "And ye know that he was manifested to take away our sins; and in him is no sin." 1 John iii. 5. From these testimonies we learn that Jesus Christ was manifested, appeared in the end of the age, came into the world, to put away sin by the sacrifice of himself; and hence the phrase, "This

is he that came by water and blood," relates not so much to any circumstances attending his advent into the world, or his entrance upon his ministry, as to the object of his coming, which was accomplished by his sacrificial death.

In the facts of the crucifixion here referred to, there was a fulfilment of the Scripture which says: "A bone of him shall not be broken." This was a requirement concerning the paschal lamb, which the Israelites were commanded to slay at the time of the passover, and sprinkle the blood upon the lintels and door-posts of their houses, for the redemption of their first-born from the sword of the destroying angel, which in that night slew all the first-born of the Egyptians. The paschal lamb was a type of Jesus Christ, our passover, who was slain for us; and by whose blood the Church of the first-born are redeemed from sin and from the second death. And the requirements concerning the type become predictions concerning the antitype; so that this Scripture, taken as a prophecy concerning Christ is said to have been fulfilled by the voluntary death of Christ, rendering it unnecessary that his legs should be broken.

The condition of another Scripture which says, "They shall look on him whom they pierced," was also met in these transactions. This occurs in a prophecy concerning the repentance of Israel at the second coming of Christ, when they shall see him in his glory, and know him to be the crucified one who had been rejected by them. The prediction shows that Christ would be pre-

viously pierced by them, and John testifies that this piercing took place when he was crucified.

Now these Scriptures, and others in relation to the death of Christ, were given by inspiration of God, and by them the Holy Spirit testified of things to come. Hence John says: "And it is the Spirit that beareth witness, because the Spirit is truth." The events narrated, transpired as the Spirit testified they should. And nothing was wanting to the complete fulfilment of the word. And so "there are three that bear witness" to the all-atoning sacrifice of Jesus Christ by his death on the cross, "the Spirit, the water, and the blood"—the Spirit in the prophetical testimony, and the water and the blood, in the evidence they afforded that Christ laid down his life for the sin of the world. "And these three agree in one." Here the Spirit, and the water, and the blood, in prediction and fulfilment bear their concurrent testimony to the death of Jesus as a sin offering; and thereby faith in the record is confirmed. And "if we receive the witness of men," which is done in all departments of society, in proof of the most important facts, and in confirming covenants, "the witness of God is greater," and infinitely more worthy of belief. We ought, therefore, to receive this witness, and sincerely and truly believe in the sacrificial death of Christ, as thus set forth in the Divine record. "For this is the witness of God, which he hath testified of his Son." The combined testimony of the three witnesses in presenting Christ before us as the

Son of God, and his death as the atoning sacrifice for sin, is the witness of God. The testimony of the Scripture is inspired by him. The fulfilment was arranged by him. His Spirit and his providence harmonize, showing the Divine origin of the testimony, and that it is worthy of all acceptation. And he that, receiving the testimony, "believeth on the Son of God, hath the witness in himself;" for the Holy Spirit is given to every obedient believer, and employs the truth which he receives to regenerate and sanctify him, thus furnishing him with an internal witness that he is born of God, in his own consciousness of that spiritual change.

But "he that believeth not God," that receiveth not this testimony, "hath made him a liar; because he believeth not the record that God gave of his Son." This record is that particularly respecting Christ's death contained in the testimony of the three witnesses, as here certified by the Apostle, but may also embrace the whole of the Divine word, comprised in the Old Testament predictions and the New Testament fulfilments. It is the gospel record which is commanded to be preached for the obedience of faith among all nations. It is Christ crucified—the power of God and the wisdom of God, unto all the saved. To reject it is a great sin: for the unbeliever tries virtually to make God a liar, because he discards the record as untrue.

"And this is the record, that God hath given to us eternal life, and this life is in his Son." In the economy of redemption by Jesus Christ

there are provisions of grace which are absolute, unconditional and universal; and there are also provisions of grace which are contingent, conditional, and special. In regard to them all, it may be said, that the purpose of God according to foreknowledge shall stand, and he will do all his pleasure. Of the former class of provisions, one is that of restoring to all mankind the life forfeited by Adam's transgression; to which end Christ sustains the same political relation to our race that Adam sustained. Both were representative men; and as such, both acted for the whole race. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience the many were made sinners; so by the obedience of one, shall the many be made righteous." Rom. v. 18, 19. And, "For since by man came death, by man came also the resurrection of the dead For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22. And hence "we have hope toward God—that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15. This provision of redemption ensures to all men the restoration of the life forfeited by Adam's transgression; but this is natural life, corresponding with that of the first representative man, who was of the earth, earthy. This provision embraces all men, so that no one will come short of the gift, though all who avail themselves of the special provisions

of grace will obtain a greater gift, in which this will be swallowed up.

A special provision of grace is the promise of eternal life to them that believe in the Lord Jesus Christ, and which has for its foundation the atoning sacrifice of Christ, who died for our sins according to the Scriptures. For, "by his own blood, he entered into the holy place, having obtained eternal redemption for us." Heb. ix. 12. "And for this cause, he is the Mediator of the new covenant that by means of death for the redemption of the transgressions under the first covenant, they which are called might receive the promise of eternal inheritance." Heb. ix. 15. And hence Jesus says: "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John vi. 40. The everlasting life here promised is associated with the resurrection at the last day; that is, at the termination of this dispensation, when the saints of God only will be raised from the dead, and the living saints shall be changed in a moment, in the twinkling of an eye, and all shall be caught up together in the clouds to meet the Lord in the air, at his second coming. This is called the first resurrection, and the life attained in it is called eternal life, because of its glorious nature and condition, corresponding with that of the second representative man, who is the Lord from heaven, the brightness of the Father's glory and express image of his person. And after his like-

ness, all that believe on him shall be made immortal, incorruptible, and glorious, and shall reign with him in his kingdom. This is a contingent, conditional, and special provision of grace, of which God has made promise to all who believe in his Son. And so "he that hath the Son hath life," being raised from a death of sin to a life of righteousness through the operation of the Holy Spirit; for spiritual life in Christ Jesus is the incipient stage of eternal life. Living by faith in the Son of God; resting in his all atoning sacrifice for sin; and walking by faith and not by sight, is eternal life begun: for Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. This he spake of the Spirit which is given to all who believe." And which, Paul says: "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." Titus iii. 6, 7.

"And he that hath not the Son of God," that believeth not on his name, "hath not life." He has no spiritual life, and hence no eternal life. All he possesses is the natural life derived from the first Adam, and forfeited by his transgression: and he is therefore under the penalty of death. And though that life will be restored in the last order of the resurrection, because of the obedience of Christ, the second representative man, it will still be natural life in the natural body, with lia-

bility to suffering and pain. And though it will be perpetuated by suitable means ordained of God to that end, it will never be more than natural life. It will never be developed into the eternal life of incorruptible and glorified humanity.

Such is the testimony of the three witnesses—the Spirit, and the water, and the blood—whereby Christ and his all-atoning sacrifice is presented to us as the object of our faith. This testimony centers in the cross, showing that the crucified one is the Son of God, and that he voluntarily laid down his life for us, and shed his precious blood for the remission of our sins, and so laid the foundation for a special manifestation of grace in the justification of all who believe on him unto eternal life. And that believing in him we may know that we are born of God, and if children, then heirs; heirs of God and joint heirs with Christ unto an inheritance which is incorruptible, undefiled, and that fadeth not away; and that, "we may have confidence in him, that if we ask any thing according to his will he heareth us." For "the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because it maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. And having this assurance that he heareth us, we also "know that we have the petitions that we desired of him."

CHAPTER II.

PARTICULAR APPLICATIONS.

HAVING presented what appears to be the primary meaning of the passage of Scripture respecting the three witnesses, in the foregoing exposition, I proceed to treat of some particular applications of the same, having their foundation in Christ's mediatorial work, and being in accordance with the analogy of faith.

GENERAL REMARKS.

The Three Witnesses have reference also, as it appears to me, to the three baptisms which characterize the Christian religion; and to which John the Baptist refers when speaking of differences between his ministry and the ministry of Christ: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit and with fire;" in which the baptism of fire answers to the blood; for these terms are both significant of the same thing, with, perhaps, this difference, that the term *fire*, may have reference

specially to the afflictions and persecutions which are often suffered by the people of God, without actually suffering martyrdom; whereas the term *blood* has special reference to the consummation of those afflictions and persecutions in the martyr's death. Paul makes this distinction in Heb. xii. 1–4. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him endured the cross; despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto *blood* striving against sin." The blood is here seen to be the consummation of Christ's sufferings. He was obedient unto death, even the death of the cross. This was the baptism wherewith he was baptized. But the Christians to whom Paul wrote, though subjected to the baptism of fire in the endurance of affliction and persecution, had not yet been called to endure the baptism of blood; they had so far escaped martyrdom; they had been spared the bloody baptism. And we here find that the baptism of fire and the baptism of blood are the same in nature, and differ only in degree. The term fire comprehends all afflictions and persecutions; the

term blood applies to their termination in martyrdom.

In this application of the three witnesses I shall not differ materially from the general view taken in regard to the Spirit and the water, though presenting the subject in a new aspect. The chief divergence from that view will be in relation to the blood, and may require some vindication, inasmuch as it may be objected to on the ground that I employ the terms fire and blood figuratively, while the terms spirit and water are used literally: an objection which, however plausibly made, is, I apprehend, not well founded, being simply a literary myth.

Mr. Challen insists that the laws of language require that the terms water, and Spirit, and fire in Matt. iii. 4, shall be understood literally to denote the three elements in which the baptisms spoken of are made. He says: "The element into which the subjects of John's baptism were introduced was water. The elements into which the persons were to be introduced by Christ's baptism, were the Holy Spirit and fire;" page 23. And again: "If John literally baptized in water, then Jesus was literally to baptize in the Holy Spirit and in fire;" p. 24. And yet his illustrations are characterized by marked inconsistency, and fail to sustain his position. He says: "Is there any thing ridiculous in the idea of immersing a body in water or any other element? Then, there is none in immersing a spirit in spirit." P. 26. Certainly a body may be immersed in water or in any other element, if that element

be a fluid or something which can be penetrated by the body, and in which the body may be overwhelmed. But it does not thence follow that a spirit may be immersed in a spirit; unless the spirit to be immersed shall have a concentrated organic form, and the spirit in which it is to be immersed shall be a diffused fluid element, which is beyond Mr. Challen's power to demonstrate. Again, speaking of the immersion of spirit in spirit, he says: "The latter idea is often expressed in our ordinary speech. We say a man is immersed in business—in politics—in pleasure—and we feel no repugnance in the use of such terms. And what do we mean by this language? Simply that his mind is wholly taken up with these things. We say that a man is immersed in philosophy, in mathematics, or in the languages, when he makes any one of these branches of study the chief occupation of his thoughts. Its use, in all these applications of it, is both appropriate and beautiful; and so it is equally appropriate and beautiful to say, certain minds were wholly absorbed, occupied with, or immersed in spirit, or in spiritual things. And was not this the case with the apostles?" Pp. 26, 27. Yes, this was their case; but then these are not literal immersions of the persons in the things specified as elements. The use of the term immersed in these cases is evidently figurative. It is employed in connection with the things mentioned as occupying a man's thoughts, to indicate a certain state of mind analagous to the state of the body when immersed in water.

That is all. The meaning is that "the mind is wholly taken up with these things." It does not mean that the mind, or rather the spirit, was literally plunged into them and overwhelmed by them. And those who were the subjects of the Spirit's baptism," "were wholly brought under the influence of the Holy Spirit." They were "imbued with his gifts and graces." It does not mean that their spirits were literally plunged into the Holy Spirit. Thus, in his illustration of the Spirit's baptism, he departs from his position that it was a literal immersion of spirit into the element of Spirit, and assigns it a figurative meaning, denoting the operations of the Spirit, in which there is no literal immersion at all.

Again, in regard to the baptism of fire, he says: "The unbelieving portion of the Jewish nation would be subjected to the baptism of fire—the unquenchable fire,"—and that "this, literally, took place in the destruction of Jerusalem." P. 103. And here he uses an event which can only be figuratively called a baptism in fire, for an illustration of a literal baptism in that element. The unbelieving Jews were not literally immersed in fire at the destruction of Jerusalem. A few of them may have perished in their burning temple; but the term as applied to the Jewish people, can only be understood figuratively to denote their national tribulation. And this, then, was a baptism of fire, according to Mr. Challen. And by this use of the term my application of it, as relating to the discipline of trial

and affliction, is fully justified. By the destruction of Jerusalem, the Jewish people were subjected to that great tribulation which must continue until the times of the Gentiles be fulfilled, and which is called a passing through fire and through water: and afterwards they shall be restored again to nationality in their own land. Until then, their house is left unto them desolate, and they vainly look for the Messiah. But after their settlement in that land again, and when the Gog invasion according to Ezekiel xxxviii. shall have taken Jerusalem, according to Zech. xiv. 1, 2, Christ and his saints will appear for their deliverance, verses 3–9, and they shall look up and say: "Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39. "Lo! this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Isa xxv. 9. "For thou, O Lord, hast proved us: thou hast tried us as silver is tried, (that is by fire). Thou broughtest us into the net, thou has laid affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but thou hast brought us out into a wealthy place." Psl. lxvi. 10–12. This is the prophetical retrospection of the great tribulation—the baptism of fire—through which as a people they are now passing, and which will then terminate. "It is even the time of Jacob's trouble; but he shall be saved out of it." Jer. xxx. 7.

It is evident, then, that Mr. Challen's premises

are false, or his illustrations are inappropriate. Doubtless it is the former. His illustrations disprove his premises. It does not necessarily follow, as a law of language, that because water, literally, is the element in water baptism, the Holy Spirit and fire, literally, must be the elements in the baptism of the Spirit and the baptism of fire. The language of the Scriptures knows no such law. Paul, for instance, says, "Beware of dogs, beware of evil workers, beware of the concision." Phil. iii. 2. Here two of the terms, evil workers and the concision are employed literally; must we, therefore, understand the term dogs literally? By no means. The term dogs is employed figuratively to denote quarrelsome bigots, and others who in some things resembled dogs. Other examples of this kind might be adduced, but this must suffice. I hold, therefore, that the terms Holy Spirit and fire are not to be understood as indicating, literally, elements in which the Messiah would baptize his disciples; but simply as appropriate names for his spiritual and disciplinary baptisms.

The three baptisms of Christianity have reference to the tripartite nature of man, as set forth in the testimony of the Scriptures which speak of the body, the spirit, and the soul, as appertaining to the human being. The body is the organism which God made originally of the dust of the ground. The spirit is the conscious entity which God created probably of the air, and endowed with understanding, conscience,

and will. And the soul is the mode of existence consequent upon the union of body and spirit, and constitutes the person. Thus it is written: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. And Elihu said: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job. xxxii. 8. And Paul uses this language: "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. The baptism of water relates to the body, outwardly; the baptism of the Holy Spirit relates to the spirit, inwardly; and the baptism of fire relates to the soul or person—embracing both body and spirit in the sympathies, affections, and passions consequent upon their union, and is both outward and inward, that is, affects both body and spirit. The baptism of water is the application of water to the body in the name of the Father, and of the Son, and of the Holy Spirit, in making the subjects of it disciples of the Lord Jesus outwardly, and is performed by the minister of the word, in accordance with the command, "Go ye therefore and disciple all nations, baptizing them," &c. The baptism of the Holy Spirit is the application of the truth to the mind, by the power and operation of God's Spirit, in quickening, renewing and sanctifying them that believe in Jesus Christ, and is effected by the

gift of the Holy Spirit, through the mediation of Jesus Christ, in whom it pleased the Father that all fullness should dwell. And this is in accordance with the promise of God to give the Holy Spirit to them that ask him. The baptism of the Spirit is altogether independent of water baptism, although Peter's language in Acts ii. 38, "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 Spirit," seems to imply to the contrary. But God giveth the Holy Spirit to them that obey him; Acts v. 32. And Peter, in this case, simply answered the inquiry of the multitude as to what they must do to become Christians, and obtain the forgiveness of sins, and the gift of the Spirit. He was not stating terms upon which alone the baptism of the Spirit would be realized. We suppose that the disciples who met together on the day of Pentecost in Jerusalem to the number of one hundred and twenty, had been previously baptized with water according to the Christian formula, but there is no record of such a baptism in their case. It is one of the events which we deduce by inference from the nature of things. But the gift of the Holy Spirit was not dependent thereon. That is, the Holy Spirit was not given to them because they had been baptized with water, and thus outwardly brought into professed discipleship to Christ their risen and exalted head. Besides, they were a second time baptized with the Holy Spirit, as recorded Acts iv. 31: but they were not baptized with

water a second time. Then, the Samaritans who believed and were baptized with water under the ministration of Philip, did not receive the gift of the Holy Spirit until some time afterwards, when Peter and John, having been sent to them, prayed that they might receive the Holy Spirit, and laid their hands on them, Acts viii. 5–17, and they received the Spirit in answer to prayer and through the imposition of hands. Again, in the case of Cornelius and his friends, while Peter was speaking, the Holy Spirit fell on all them that heard the word; and they spake with tongues, and magnified God. Then Peter said, Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we? Here the baptism of the Spirit preceded water baptism; and is assigned as a reason for its administration. Acts x. 44–48. Thus we learn that the apostles and others were twice baptized with the Spirit, and that this spiritual baptism sometimes preceded and sometimes followed water baptism, but in no case was dependent on it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." John iii. 8.

The baptism of fire is the application of afflictions, trials, and persecutions to the souls of God's people, as a necessary discipline to subdue and eradicate all evil passions from their minds, and to give them the victory over the flesh, and prepare them for exaltation and glory in the

kingdom of heaven: and it is effected by Jesus Christ through the arrangements and administration of his providential government over the world. The term blood is no less appropriate as an appellation for this baptism than the term fire; for every true disciple of Jesus Christ must not only be tried with fiery trials, but be ready also, if called thereto, to suffer martydom for Christ's sake, and is virtually, if not actually, a martyr.

1. Application to our Lord Jesus Christ.

The three witnesses, the Spirit, the water, and the blood, in these connections, had a special application to our Lord Jesus Christ, in his consecration to and preparation for the great work of human redemption, which, in his mediatorial relation, the Father had given him to do. And

First. Jesus was baptized with water by John the Baptist, who was the Elias of the Jewish national covenant, sent to turn the hearts of the fathers with the children, and the hearts of the children with the fathers, in preparing them for the coming of the Lord. And he baptized them with the baptism of repentance for the remission of sins, exhorting them to bring forth corresponding fruits, and not trust in their natural relation to Abraham as a title to the kingdom of heaven. But John's ministration had respect also to the Messiah himself; for he said: "After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water."

John i. 30, 31. John's commission to baptize with water had to do with the manifestation of the Messiah to Israel. It was in some way to have a bearing on his office and work. And Jesus therefore came to John to be baptized of him. But John did not know him to be the Messiah. He doubtless had some acquaintance with him, and knowledge of him, for their mothers were cousins, and he perhaps had been told by his mother that Jesus was the Messiah. Hence, when Jesus came to him to be baptized, he forbade him, and said, "I have need to be baptized of thee, and comest thou to me?" John said this not as a compliment to the character of Jesus, but to test the point whether Jesus was the Messiah or not; for if he was the Messiah he would understand and state the nature and end of the baptism he asked for, and which John was specially commissioned to administer for the Messiah; and in the answer of Jesus whatever doubt he entertained on the subject would be satisfied. And Jesus answered, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." The answer obviated John's objection, and furnished him with evidence that Jesus was the Christ. And he baptized him as the Christ, the nature and end of that baptism having been indicated in the answer Jesus gave to his objection. Let us see:

Jesus was not baptized unto repentance for the remission of sins; for he was without sin. He could neither repent nor be forgiven, for he was

holy, harmless, undefiled, and separate from sinners. It would, therefore, have been obviously incongruous to have baptized him unto repentance. It would have been an implication that he was not the Son of God—not the holy One of Israel. Jesus could not consistently have sought such a baptism, nor truthfully have submitted to it. The subjects of that baptism made confession of their sins; but Jesus had no sins to confess.

Again, Jesus was not baptized with the baptism of discipleship as our example; for he could not be made a disciple unto himself, nor assume the obligations of discipleship to any one else; being himself the Lord and Master of all. To have become a disciple of John would have been to place himself in a false position. In him dwelt all the treasures of wisdom and knowledge, and even at twelve years old he entered the temple and stood in the presence of the doctors, not as an inquirer, but as an expounder of truth.

Why, then, was Jesus baptized? It was to fulfill a righteous ordinance in his consecration as our great High Priest. This was what his answer indicated, and hence, John, being satisfied that he was the Messiah, baptized him. The law of priesthood required that the person to be consecrated should first be washed or baptized with water. "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." Ex. xxix. 4. This was the ordinance of righteousness which it became the Messiah

to fulfill. And Jesus having reached the age of thirty years, which was the age of consecration, came to John to be baptized of him. Jesus did not come promiscuously among the people for baptism. Nothing is more observable than that, while by incarnation he came within the sphere of humanity, he ever, by word and deed, maintained his separateness as the Son of God. And in his baptism this separateness is observed. "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 Spirit descended in a bodily shape like a dove upon him." Luke iii. 21, 22. In whatever manner John baptized the multitudes who daily came to him, Jesus did not present himself among them, nor was he baptized with them. On the day of his baptism he waited until all the people who came for baptism had been baptized; and then presented himself separate and alone for a separate and distinct baptism, in the fulfilment of the righteous ordinance of priestly consecration. And this righteous ordinance, as far as related to the washing with water, was fulfilled in his baptism. And so far John's ministry extended in the manifestation of the Messiah to Israel.

Another part of the consecration to the priesthood was that of being anointed with oil. "Then shalt thou take the anointing oil, and pour it upon his head, and anoint him." Ex. xxix. 7. And so, immediately after his baptism, in fulfilment of this part of the ordinance of con-

secration, "God anointed Jesus of Nazareth with the Holy Spirit and with power." Acts x. 38. And this completed the manifestation on that occasion; for "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 Spirit. And I saw and bare record, that this is the Son of God." John i. 32–34. "At the same time there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." And this voice proves that this transaction was the consecration of Jesus Christ as our High Priest; for Paul says, "No man taketh this honor unto himself; but he that is called of God as was Aaron: so also Christ glorified not himself to be made a High Priest, but he that said to him, Thou art my Son, to day have I begotten thee." Heb. v. 4, 5. This saying is adduced in Psalm ii. 7, as the decree by which Christ was made king. And by the same decree he was made a priest; and so the only two occasions mentioned in the Gospels in which the Father, by an audible voice, declared Jesus to be his Son, were the baptism and the transfiguration—the latter being a miniature representation of the kingdom, and the former his consecration to the priesthood. Without doubt, then, this was the nature of his baptism. It was the washing of consecration. This was the end for

which he was baptized, and in the very act of consummating the consecration by the anointing of the Spirit, the Father glorified him as our High Priest by the voice from heaven, "Thou art my beloved Son, in whom I am well pleased." Thus was Jesus consecrated as a priest by his baptism and the anointing of the Holy Spirit.

But this was not all. It was requisite that he should undergo a disciplinary preparation for the priesthood, even the baptism of fire, to be at last consummated in his crucifixion by the baptism of blood. And immediately he was led by the Spirit into the wilderness to be tempted of the devil. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15. This was the beginning of his fiery baptism, and it was continued during his ministry by the contradiction of sinners against himself which he endured. "For though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation, unto all them that obey him." Heb. v. 8. 9. To this baptism he had reference when he said to James and John, "Can ye drink of the cup that I drink of, and be baptized with the baptism wherewith I am baptized?" It was the discipline of trial in a world of wicked men, who despised and rejected him, and rewarded him evil for good. And which would be consummated in his death, in the baptism of blood, of which he said, "I have

a baptism to be baptized with, and how am I straitened till it be accomplished?" Luke xii. 50. And besides other ends or purposes to be effected by his sufferings, one was to qualify him for the work of the priest. As Paul says again, "Wherefore in all things, it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. ii. 17, 18.

Here, then, we find these three witnesses, the Spirit, the water, and the blood, in these three baptisms, bearing witness that Jesus Christ, the Son of God, having been manifested in the flesh, was legitimately consecrated to, and qualified for the office and work of our great High Priest, who after he had, "through the eternal Spirit, offered himself without spot to God," as a "sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." And in this testimony the three agree in one. The importance of this testimony cannot be adequately estimated except by the end to be achieved by it, which is to furnish the ground of faith in Christ's divine priesthood, and give to all who believe in him assurance of eternal life. In the consecration of priests under the Aaronic covenant, though they only served unto the example and shadow of heavenly things, and were types of a better priesthood, yet their Divine appoint-

ment was duly certified, and their consecration verified to Israel by appropriate ceremonies; otherwise the people could have no confidence in their ministrations. The offerings of a self-appointed priesthood could not be accepted of God, nor profitable to man. And not only must the appointment be divine, but it must be known to be divine. Hence it was necessary that the Divine appointment of Christ as our High Priest in things pertaining to God, should be properly attested, and his consecration openly manifested and adequately verified. And in the testimony of the three witnesses, the Spirit, the water, and the blood, in these three baptisms, he is set forth as a divinely constituted priest, in whose ministration we can implicitly trust. "Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." For our confidence in him will never be disappointed; our trust in his mediation will never be confounded. His ministrations are valid. His sacrificial offering is set forth as a full atonement for all sin. And he is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us. Let us therefore come boldly

to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

2. Application to believers in Christ.

The three witnesses have an application to all true believers in Jesus Christ as subjects of the three baptisms. The commission of Christ to his apostles and their successors in the ministry of the word, authorized them to make disciples of all nations outwardly, by baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and by teaching them to observe all things which he had commanded. This commission is based upon the power given to him by the Father by which all things in heaven and in earth are subjected to him. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The baptism here enjoined is water baptism, and the water in this ordinance may be said to bear witness to Jesus Christ, whose disciples they became who were baptized in accordance with it. And in every place where the gospel is preached and this baptism is administered, there testimony is borne to the headship and sovereignty of Jesus Christ. It witnesseth also that whosoever is baptized is brought into the relation of discipleship outwardly to him, to be taught through the ministry of his word to observe all things which he commanded. But many are brought into this relation and acknowledgment of the Lordship of Christ, who do

not obey him and become his disciples indeed. They rest in the external witness or outward profession in putting away the filth of the flesh by water baptism, without obtaining the internal witness or testimony of a good conscience towards God in the renewing of the Holy Spirit. They have the form of godliness but remain destitute of its power; and without the power they come short of salvation. No observance of religious rites or ceremonies alone, as of sacrifice and offering under the Mosaic dispensation or of water baptism and the Lord's supper under the Christian dispensation, can save. Religious rites divinely appointed should not be neglected, and when observed in a spirit of obedience, are acceptable to God and beneficial to us; but in themselves they are not saving, nor indispensable to salvation. The Scribes and Pharisees of old were very strict in observing the ritual of that economy, but Christ said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." And between the essentials and non-essentials of that economy he makes this distinction: "These things"—the essentials "ought ye to have done, and not to leave the others"—the non-essentials "undone." Essentials are indispensable — non-essentials, though not indispensable, are important. The water in baptism, as the external and ceremonial witness of the Lordship of Christ and our professed discipleship, is important, and should not be neglected.

The baptism of the Holy Spirit in its renewing and regenerating influences is indispensable under all the dispensations of grace in the economy of redemption. The Spirit was given in the antediluvian age, in accordance with the religious institutions of that age; as is evident from the Divine testimony in saying, "My Spirit shall not always strive with man." And the exhortation and promise found in Prov. i. 23, "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you," are applicable in all the Divine dispensations. Without this pouring out of the Spirit—this saving baptism—there would be no efficacy in means. The Spirit operates with the means, and makes the means effectual. The truth as revealed or manifested in each dispensation is the instrumentality of regeneration. As James says, "Of his own will begat he us with the word of truth." Additional revelations of truth involve additional manifestations of the Spirit. The humiliation, sacrificial death, resurrection and ascension of Christ at the commencement of the Christian dispensation made a fuller manifestation of the Spirit possible; and since the day of Pentecost the Spirit has been given in accordance with the facts and truths then revealed, and has used them effectually in renewing the minds and sanctifying the hearts of believers. It is the baptism of the Spirit which, by this spiritual renewing and purifying, makes us disciples indeed. And all who are the subjects of this baptism are born of the Spirit—

regenerated with the word of truth: so that as John says, "Whosoever believeth that Jesus is the Christ is born of God," he is made a new creature in Christ Jesus: he is baptized into Christ by this operation of the Spirit. He puts off, in this spiritual baptism, the old man with his deeds, and puts on the new man, which is renewed in knowledge after the image of Him that created him. By the same baptism also the affections are changed "to love him that begat," and to "love all who are begotten of him;" for the love of God is shed abroad in the heart by the Holy Spirit which he hath given us. And this love prompts to obedience, giving full assurance to the child of God, of his having passed from death unto life by the demonstrative workings of love in keeping the commandments of God, and by taking pleasure in them. And being born of God, he overcomes the world through faith in the things unseen and eternal. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is the state of grace into which the believer in Jesus is brought through the baptism of the Holy Spirit, and of which John treats in the first five verses of this chapter; and is directly connected with the testimony of the three witnesses by verse sixth. "This"—the Jesus on whom he believes—"is he that came by water and by blood;"—that made an atonement for sin on the cross, by the shedding of his blood, drawn forth from his heart by the soldier's spear, and which with the water demonstrated the verity of

his death in voluntarily laying down his life for us. And which, corroborated by the Spirit's witness, becomes the object of his faith. And believing in Christ, he has the witness in himself; for the Spirit which testifies of the sufferings of Christ for the sins of men, employs that testimony in renewing the mind and sanctifying the heart of him who receives the word by faith. And thus the witness is twofold, that in the word of truth, and that in the consciousness of the believer—that respecting the atoning sacrifice of Christ on the cross, and that respecting the new birth and forgiveness of sins, in the believer himself. In the first, it testifies that Jesus is the Son of God; in the second, that we are the sons of God by faith in him. In the first, it testifies that the blood of Jesus cleanseth from all sin; in the second, that our sins are forgiven for his name's sake. In short, the Spirit beareth witness with our spirits that we are born of God.

Jesus, after his baptism, and during the ministry of John the Baptist, attended the passover at Jerusalem and had his interview with Nicodemus, a ruler of the Jews, who, being convinced that Jesus was a teacher sent from God, came to him for instruction on the great subject then agitating the Jewish mind—the kingdom of God and the qualification necessary to obtain it. The preaching of John the Baptist, "Repent ye; for the kingdom of heaven is at hand," had awakened a general expectation of its immediate coming, and a desire to be prepared for it. And the object of John's ministry was to prepare the

way of the Lord by the reformation of the people. The Jews, and especially the Scribes and Pharisees, and priests and rulers, entertained the idea that, as descendants of Abraham, they were entitled to the possession of the kingdom. The moral qualification was overlooked or else substituted by a scrupulous attention to ceremonial purifications and ecclesiastical traditions. The mind of Nicodemus was no doubt tinctured with these opinions; yet he was a sincere inquirer after truth, and Jesus said to him, "Verily, verily, I say unto thee, Except a man be born from above he cannot see the kingdom of God." The word *ανωθεν*, "from above," also signifies "again," &c. Nicodemus, taking that to be the meaning, understood it in a carnal sense, and in astonishment exclaimed, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" But Jesus, correcting his error, answered, "Verily, verily, I say unto thee, Except a man be born of water and 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 from above." Here to be born of water and Spirit is explanatory of being born from above, and was designed to correct the mistakes of Nicodemus. There is an admitted allusion to water baptism here in the phrase, "born of water." It may be to the "divers baptisms" of ceremonial purification of which Paul speaks, Heb. ix. 10, or to proselytical

baptism as practiced by them in admitting the heathen into the Israelitish community, or to John's baptism of repentance, or, in general, to all of them, so far as they related to a change of state and implied a cleansing from sin; but has no allusion to any particular mode of baptism, as some have supposed. Christian baptism was not then instituted; for it was not until after Jesus had risen from the dead, that he issued the commission to his apostles to go and disciple all nations, baptizing them. And the allusion of Jesus must have been to some existing baptism then known to Nicodemus—a baptism also having a connection with the expectation of the Jews as based upon their national Sinaitic covenant, and hence appears to have reference to the baptisms of purification commanded in the Mosaic ritual, the neglect of which subjected the unclean person to excision from the commonwealth of Israel. The phrase "born of water" is here used only in a figurative sense, and signifies to be washed or cleansed from sin by the word of truth, as those baptismal purifications cleansed from ceremonial pollutions. Paul says, "For if the blood of bulls and of goats and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix. 13, 14. There was in those baptismal purifications a literal sprinkling of the unclean person with the blood

of bulls and of goats, and the water of separation prepared with the ashes of the burnt heifer, and as these were typical of the purifying of our hearts by faith in the atoning sacrifice of Christ, the Scriptures speak of this spiritual cleansing as, the washing of water by the word, and the sprinkling of the blood of Jesus Christ. And this washing and sprinkling is not to be understood literally, but figuratively. Thus in Ezekiel xxxvi. 25, 26, God says: "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." This is to be "born of water and Spirit." Paul speaks of this Divine birth of water when he says that "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it by the *washing of water by the word.*" Eph. v. 25, 26. And also when he says of the Corinthians, "But ye are *washed*, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11. And Peter speaks of it as "being born again (*αναγεγεννημενοι*, being regenerated) not of corruptible seed, but of incorruptible, by *the word of God*, which liveth and abideth for ever," and which is preached unto us by the gospel. 1 Peter 23, 25. From these Scriptures we learn, as Dr. Carson says, that "to be 'born of water' as a figurative expression, signifies to be washed or

cleansed from sin" and "a man may be 'born of water' without having water literally applied to him. He is born of water when he is washed from sin." And "the word is the means by which the believer is washed in the blood of Christ." Again, "In Rev. i. 5, Christ is said to wash us from our sins in his own blood. Christ washes us by his Spirit in his blood; but his blood is the cleansing element in which we are washed. This shows that to be 'born of water, is to be washed in the blood of Christ." And Peter speaks of saints as being "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." 1 Pet. 1, 2. The "sprinkling of the blood of Jesus Christ" is not a literal sprinkling, but is that cleansing indicated by the ceremonial sprinklings of the Mosaic economy: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." Heb. ix. 19, 20. Here we have the water and the blood employed typically in one of the divers baptisms instituted of old to illustrate the washing away of sin by the blood of Christ.

To be "born of water and of the Spirit," then, refers to the purging of the conscience from dead works to serve the living and true God, and the renewal of the mind in knowledge, righteousness

and true holiness, which is effected by the Spirit of God through the word of truth wherein the blood of Christ is set forth as a propitiation for sin. It was not a carnal birth, but a spiritual and heavenly birth which was indicated. And it was designed to teach Nicodemus that the natural seed of Abraham could not inherit the kingdom of God by virtue of their carnal relationship, and thus cut off his false dependence. It was to teach him that there was another relation to Abraham founded in faith; and that all who believe in the Christ are Abraham's seed, and shall be blest with faithful Abraham. This was also the substance of John's teaching and the import of his baptism, in which Jesus employed his disciples for a short time in the land of Judea, according to John iii. 22-26, and iv. 1, 2.

Again, if we are the children of God, we are subject to his fatherly chastening; for there is no son whom the Father chasteneth not. Hence the exhortation, "My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This divine chastening embraces all manner of afflictions, trials, and persecutions which are either positively or permissively appointed unto the followers of Christ for the trial of their faith and the purifying of their hearts, in preparing them for exaltation, glory, and blessedness hereafter. So Paul says, "For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his

sake." Phil. i. 29. And Peter says, "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad with exceeding joy." 1 Pet. iv. 12, 13. The "fiery trial" and the "baptism of fire" are the same thing. And to be "partakers of Christ's sufferings," is to "drink of his cup" and to be "baptized with his baptism." And Paul says, 1 Thess. iii. 3, that "we are appointed thereunto." Our Heavenly Father sees that the discipline is needed, and hence it is wisely ordained that, as Jesus said, "In the world we shall have tribulation," John xvi. 33; for "tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. v. 3–5. The discipline is appointed on account of the spiritual benefits to be secured thereby to the child of God. Afflictions and trials serve to detach our affections from the world, and to empty our hearts of earthly love, that so the love of God may be shed abroad in our hearts, and that we may be filled with the fullness of God.

It is with a gracious design that God appoints the baptism of fire, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ;" and "as ye are partakers of the sufferings, so shall ye be also of the consolation." 2 Cor. i. 5, 7. "For if we

suffer, we shall also reign with him." 2 Tim. ii. 12. And "If so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. Again, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed: always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. iv. 8–10. Here the "sufferings of Christ," and the "dying of the Lord Jesus," are terms expressive of our being baptized of him with fire or blood, and of knowing him in the "fellowship of his sufferings, being made conformable unto his death." And the design is that the glory of the future in reigning with Christ may be thereby enhanced. It is to whiten the robe and brighten the crown; and of all such as endure this baptism it is said, "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 14. Atonement for sin is made by the blood of Christ alone, and therefore we are cleansed from sin and reconciled to God by the blood of his cross. His sufferings alone are propitiatory; but inasmuch as believers in him are made one with him, and constituted thereby joint heirs with him to an incorruptible and undefiled inheritance, they must be made perfect through sufferings as he was made per-

fect through sufferings. And the sufferings of the saints, draw all their efficacy for good from the sufferings of Christ. It is the believer's union with Christ by faith which sanctifies affliction as a means of holiness. For without this union afflictions have no sanctifying power, no redeeming efficacy. The fire which only consumed the bonds of God's people, because Christ was with them in the furnace, consumed the bodies of those who cast them in. Those who are without Christ are consumed by the stroke of Jehovah's rod. But of his own people he says, "Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction." Isa. xlviii. 10. "For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them." Isa. lxiii. 8. 9. And herein is the blood a witness to the saving and sanctifying power of Christ, "who loved us and gave himself for us, that he might redeem us from all iniquity and purify us unto himself, a peculiar people, zealous of good works, and so qualify us to be kings and priests unto God that we may reign with him in his everlasting kingdom." And to all who would be partakers of the glory which shall be revealed, he says, as he said to James and John, "Are ye able to drink of my cup and to be baptized with my baptism?" My cup is the cup of affliction and trial; my baptism is the baptism of blood. Can you endure the fiery trial? Can you bear the cross of ignominy and death? They said:

"We are able?" Can we also answer affirmatively? If you are not only baptized with water in being made a disciple of Jesus outwardly; but also baptized of the Spirit in being regenerated, and so born of God, then you can and will drink of the cup of his sufferings and be baptized with his baptism of fire or blood, and through much tribulation enter into the kingdom of God.

It is not every one that is able to drink of his cup and be baptized with his baptism. Jesus says: "Strive to enter in at the strait gate; for many shall seek to enter in and shall not be able." Many who profess discipleship have no root in themselves, but endure for a while; for when tribulation or persecution ariseth because of the word, by and by they are offended. They cannot stand the baptism of fire because they have never been baptized with the Holy Spirit, which is essential to true discipleship; for if any man have not the Spirit of Christ he is none of his. The baptism of water does not give a man the Spirit of Christ; does not make him a new creature in Christ, and therefore does not qualify him for the endurance of trial. But in the baptism of the Holy Spirit is included the "washing of water by the word" or the being "born of water," which figuratively means to be cleansed from sin by the blood of Christ, outwardly signified by water baptism; but which is realized by all who believe in Christ though not baptized with water. It is by this inward "washing of water by the word" that Christ, who loved the church and gave himself for it, will sanctify and

cleanse it, that he may present it unto himself, a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

The baptism of the Spirit is also called an anointing, 1 John ii. 27. "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." And in 2 Cor. i. 21. "Now he which stablisheth us with you in Christ, and hath anointed us, is God." This anointing is evidently the same thing as the baptism of the Spirit; and all true believers are thus anointed with the Spirit of God, bringing them into oneness with Christ, the Lord's anointed, and heirs with him in his future glorious kingdom. And in this connection, these three baptisms, the Spirit, the water, and the blood, are our consecration to priesthood and kingship with Christ. Hence the saints are represented as saying in their response to Jesus Christ, the Prince of the kings of the earth, that is to him as their prince, for they shall be kings and priests and shall reign on the earth (Rev. v. 10) when he shall take the kingdom, "Unto him that loved us and washed us from our sins in his own blood; and hath made us kings and priests unto God, and his Father, to him be glory and dominion for ever and ever." Rev. i. 5, 6. In this connection the baptism of water is not indispensable, for the saints of other dis-

pensations were not baptized with water at all; and nothing is indispensable that is not essential in all dispensations. John says: "Whosoever believeth that Jesus is the Christ, is born of God." 1 John v. 1. And we may believe that Jesus is the Christ without being baptized with water. Again he says: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John i. 12. The power given to them that believe on him is the Holy Spirit by which they are regenerated and made the children of God through faith. And this is the baptism of the Spirit which is indispensable: without which none can be children of God nor heirs with Christ. This is the anointing also by which we obtain the witness that we are children, and if children, heirs; heirs of God and joint heirs with Christ to an inheritance in his kingdom.

The baptism of fire or blood is the discipline of those who are made children and heirs. This discipline is appointed for their good. Job understood this, for he says, "Though he slay me yet will I trust in him," and "When he hath tried me I shall come forth as gold." Paul understood this, for he says: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Gold is put into the crucible and tried with fire, not to destroy it, but to purify it and fit it for noble uses. And

the saints are baptized with fire, not to destroy their faith, but that it may be found unto praise and honor and glory at the appearing of Jesus Christ. Hence, "blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

DOCTRINE OF BAPTISMS.

PART III.

MAKING DISCIPLES.

PREFACE.

The controversy on water baptism, as to both subjects and modes, has engaged the attention of some of the ripest scholars on both sides of the questions involved in it; and numerous volumes have evidenced the deep interest and exhaustive research it has awakened. Sometimes a degree of bitterness has been mingled with this controversy altogether unbecoming in those professing to be followers of Jesus Christ; and ridicule has too often been substituted for argument. Yet there has been much earnest and candid investigation of the subject to find the truth, and praiseworthy attempts to exhibit the same in a Christian spirit. Still even under such circumstances, and with such motives, men are liable to err, and, therefore, all human productions must be brought to the test of Scripture and reason in an humble and prayerful dependence on the Holy Spirit for Divine guidance. Thus have I sought to find the truth, and having been directed in a way I had not known, to results which appear conclusive to my own mind, I have here endeavored to present the same to the minds of others, in a Christian spirit, and in such a manner as to lead them to a conviction of the truth as I find it in the Scriptures. My object is not to provoke controversy, but to advance the cause of truth; and if I have erred, I shall be eternally obliged to any one who will point out the error and set me right.

THE

DOCTRINE OF BAPTISMS.

PART III.

MAKING DISCIPLES.

"GO YE, THEREFORE, AND DISCIPLE ALL NATIONS."—*Jesus.*

INTRODUCTION.

THE commission of Christ to his apostles, and to their successors in the ministry of the gospel, is found in Matt. xxviii. 18-20: "And Jesus came and spoke unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even to the end of the age." It was given on the day of his ascension into heaven. The work he came in the flesh to do was accomplished. By his obedience as the second Adam, he had procured a reversal of the

penalty which came on the human race by the disobedience of the first Adam: and ensured the resurrection of all men from the dead. By the sacrificial offering of himself on the cross he had made an atonement for sin, and laid the foundation for the redemption of all who believe in him unto eternal life by the first resurrection. By his obedience he obtained the dominion of the world. By his sacrificial offering he redeems out of the world a peculiar people to be associated with himself in its government. In dispensations previous to his incarnation, though the truth was but dimly displayed in types and shadows, in promise and prophecies, a remnant of the several generations of mankind had been saved through those means and agencies. A fuller manifestation of truth was now being made by his incarnation, his ministry, his death, his resurrection and his ascension: even the types and shadows of an obsolete economy became brilliant, and promises and prophecies glowed in the light of their fulfillment; giving assurance of the complete accomplishment, in due season, of the purpose of God, to reconcile all things to himself by Jesus Christ; and a more enlarged dispensation of grace was to be instituted for the purpose of taking out of the Gentiles a people for his name. In instituting this dispensation, Christ asserts, as the ground of it, his supremacy over all in heaven and in earth. For, inasmuch as, in his incarnation, he divested himself of the form or condition of Divine glory which he, as the Son of God, had with the Father before the

world was, "and made himself of no reputation, and took the condition of a servant, and was made in the likeness of men, and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus, every knee should bow, of those in heaven, and those in earth, and those under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii. 6–11. And though as yet all things are not put in actual subjection to him, he is exalted to the right hand of God, and entrusted with all power in heaven, and in earth to effect that subjection. And he was about to ascend to the throne of God in heaven when he gave this commission to his apostle. Hence it emanates from the highest authority; from the Lord of all, and is enforced by illimitable power.

CHAPTER I.

THE COMMISSION.

THIS commission is to disciple ALL NATIONS, for all belong to his dominion, and are comprehended in this dispensation of his grace. While the Israelites were under trial according to the terms of the national covenant, he suffered the other nations to walk in their own way; though he left not himself without witness, in that he did good, and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness; thus furnishing them with evidences of his existence and his goodness, that they might feel after him, if haply they might find him, who is not far from every one of us; for in him we live and move and have our being. But now, the trial of Israel being ended, and their national covenant, which, in its exclusiveness, was enmity to the Gentiles, being abrogated because of their disobedience; the mystery which in other ages was not made known to the sons of men, was revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be *fellow heirs*, and of *the same body*, and *partakers of his promise in Christ*, by the gospel. Eph. iii. 5, 6.

Hence he said, "Go ye, therefore, and disciple all nations," for now they who were afar off, as aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world, were made nigh by the blood of Christ. And the middle wall of partition between the Jew and the Gentile was broken down by this commission, that he might reconcile both unto God in one body by the cross; being by the Spirit baptized into that one body.

The Mosaic dispensation, founded on the Sinaic covenant, was for one nation only; and to that people pertained, according to its provisions, the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; though others might become partakers of these blessings by being incorporated into the nation, through the ordinance of proselytism. The Israelitish Sinaic Covenant was subsequent to the Abrahamic covenant, and while it continued, it made promise of the heirship in the kingdom of God to them nationally, in natural flesh, on condition of their obedience to its requirements. It did not set aside or supersede the Abrahamic covenant, which continued in force as a law of grace, upon which the Israelite, when convinced by the law of works as a transgressor, might, in faith, fall back, and find justification and salvation. And when their national trial ended, and the Sinaic covenant was abrogated, the Abrahamic covenant remained, ensuring heirship in the kingdom of

God to the children of promise; that is to those who were born of God by faith in the promise.

The gospel dispensation, founded on the Abrahamic covenant, extends the provisions of that covenant to all nations, according to that which is written, "A father of many nations have I made thee." Hence we find that the commission, "Go ye, therefore, and disciple all nations," &c., is contained in the covenant God made with Abraham, who against hope believed in hope that he might become the father of many nations, according to that which was spoken, So shall thy seed be. This commission, then, was designed to carry into effect the Abrahamic covenant, by breaking down the wall of exclusiveness founded on the Israelitish national covenant, and extending the promise of heirship to all nations on condition of faith in Christ, according to the original grant. For Christ hath redeemed us from the curse of the violated law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. The commission to disciple all nations is not a new system of redemption, separate and distinct from the previous dispensations of grace; but is only a new measure adapted and designed to bring all nations into the Abrahamic covenant, to bring them under the influence of the truth as it is in Jesus for their instruction and salvation. The gospel of Christ is not another gospel than that which

was preached to Abraham, or to them of old time. And the dispensation comes within the provisions of the Abrahamic covenant. Hence Paul speaks of the unbelieving Jews as natural branches of the good olive tree—the Abrahamic covenant—broken off because of their unbelief; and the Gentile believers as branches taken from the wild olive tree, and grafted into the good olive tree in the place of those broken off. This also agrees with our Lord's parable of the marriage made for the king's son, wherein the first invited guests represent the Jews, who made light of it, and were excluded; and the sending forth of the servants into the highways and hedges to invite all they could find, represents the calling of the Gentiles, according to this commission, "Go ye, therefore, and disciple all nations."

The work to be done is to disciple all nations, and this includes every thing within the compass of the ministry of reconciliation; the chief of which is to preach the gospel; to call upon all men every where to repent; to open their eyes; and turn them from darkness to light, and from the power of Satan unto God; that they may receive the forgiveness of sins, and inheritance among them that are sanctified by faith in Christ. Acts xxvi. 18. It includes, also, the administration of the ordinances, and the instruction and establishment of believers in the most holy faith of the gospel. All agencies and means ordained of Christ for the salvation of mankind are embraced in this commission. For when he ascended up

on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. iv. 11–13. To these agencies he says, "Go ye, therefore, and disciple all nations;" "Go ye into all the world and preach the gospel to every creature." Mark xvi. 15. And, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 46, 47; and again, Feed my lambs. Feed my sheep. John xxi. 15, 16, 17. And again, And ye shall be witnesses unto me. both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts i. 8. And Paul speaks of having received grace and apostleship for obedience to the faith among all nations for his name. Rom. i. 5. Thus we learn the nature and extent of the work comprehended in the commission. It is the work of evangelization, from its most incipient and outward form, to the most advanced stage of internal and spiritual development in the knowledge and love of God.

In making disciples of all nations, according to the express provisions of the commission,

they were to baptize them in the name of the Father, and of the Son, and of the Holy Spirit, and to teach them to observe all things which Christ had commanded. The baptism enjoined is water baptism—a baptism to be performed by human hands—something to be done by the ministers of the gospel in fulfilment of their commission. And this is the only place in which water baptism is formally instituted as a Christian ordinance. And hence we derive our authority for its practice. "Go ye, therefore, and disciple all nations, baptizing them."

There were other baptisms with water before this to which our attention is invited in the Scriptures, and which are, therefore, designed for our instruction and admonition upon this subject. There was the baptism of the Israelitish nation mentioned by Paul in 1 Cor. x. 1–2. He says: "I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." The cloud was composed of vapor or particles of water which the Lord "spread over them for a covering;" and the water of the sea stood on heaps, right and left, as they passed through the sea on foot, dry shod; and they were baptized in the cloud and in the sea. In Psalm lxxvii., celebrating the passing of the Red Sea, it is said: "The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds *poured out water:* the skies sent out a sound: thine arrows also went abroad." And

as the people were all under the cloud, they were baptized with the falling rain, poured upon them during this thunder shower. God himself, who spread the cloud as a covering over them, thus baptized them. Paul does not say that it was like baptism, or that it in some way resembled a baptism: but that they were all baptized in the cloud and in the sea, while they were under the cloud and passing through the sea. And Paul had also read how on the occasion "*the clouds poured out water*" upon them. This baptism was their separation from Egypt by a miraculous, Divine interposition, and their consecration to Moses as their appointed leader and commander, to be his disciples, to be taught and trained by him in the wilderness, and prepared for the possession of the promised land. All the tribes of Israel were there, by their families, from the hoary headed man to the infant of days; the mothers with their babes were there, and a mixed multitude of people. And all were baptized. No one was omitted. The water from the cloud fell as freely upon the infant, as upon the adult, and made disciples of them all, and brought them all alike under the mediatorial ministrations of Moses, the man of God. Thus, when God brought the people out of Egypt, Judah was his sanctuary and Israel was his dominion." Thus, in their national separation they were constituted a church in the wilderness, and at Sinai God entered into a special covenant with them to make them a peculiar treasure unto himself above all people, and a kingdom of

priests, and a holy nation, on condition of their obedience. This national baptism was not to bring them into the Abrahamic covenant, for they already were in it. It was to bring them into the Sinaic covenant, of which Moses was the Mediator; for the law was given by Moses; and hence Paul says they were baptized unto Moses. This baptism was unique, and made them and their children Moses' disciples for the whole term of their national trial under the Sinaic covenant. None of their children, subsequently born, were baptized; but all proselytes, subsequently made from the heathen, with their children, were added to them by baptism. And it is, I think, probable that the baptism of proselytes had its origin in the national baptism of Israel. There is no other event mentioned in Jewish history which would account for the introduction of this custom. The idea of cleansing or purifying was attached to this baptism. And as the Israelites were baptismally cleansed from the pollutions of Egypt in the cloud and in the sea; so proselytes were baptismally cleansed from the pollutions of the heathen by the water of separation. This baptism was their separation from their previous unholy associations, and their initiation into a new relation of holiness unto the Lord. And hence also the children born to these proslytes after their reception into the Israelish Church, were regarded as holy, being on equality with born Israelites, members by birth, and, therefore, not to be baptized. They were born disciples to Moses, and where trained from their

birth in the rites and ceremonies of the Sinaic covenant.

There were also among the Jews baptisms of purification of which Paul speaks in Heb. ix 9–14, where he says that in the ancient tabernacle "were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers baptisms (Greek *βαπτισμοις*,) purifyings of the flesh, imposed on them until the time of reformation." These divers or different baptisms were, doubtless, the ceremonial purifications required by the law, which he further contrasts with the sacrificial offering of Christ: "For if the blood of bulls, and of goats, and the ashes of a heifer, *sprinkling the unclean*, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" The blood of bulls, and goats, and the "*divers baptisms*" of ceremonial purification reached not the conscience; they only "sanctified to the purifying of the flesh." It required the all-atoning sacrifice of Christ, and the baptism of the Holy Spirit, in applying the "blood of sprinkling" to the conscience of the truly penitent to purge it from dead works to serve the living God. Among the ceremonial purifications alluded to, and by Paul called "DIVERS BAPTISMS," are those of the water of separation mentioned Num. xix. 1–22; as it is evident from his

reference to the "*ashes of a heifer.*" By that ordinance, a red heifer, without spot or blemish, upon which never came a yoke, was slain by a suitable person, in the presence of the priest, who took the blood and sprinkled it with his finger before the tabernacle seven times. And then the heifer was burnt. And the priest cast cedar wood, and hyssop, and scarlet into the midst of the burning of the heifer. Afterwards the ashes were gathered and laid up in a clean place without the camp. And if any one touched the dead body of a man, or a human bone, or a grave, or was in a tent where any one had died, he was accounted unclean. And for the cleansing of an unclean person, they took of the ashes of the burnt heifer of purification for sin, and put thereto running water in a vessel, and a clean person took hyssop and dipped it in the water thus prepared, and sprinkled with it the tent and all the vessels in the tent, and all the persons in the tent where the man had died, and him that had touched a bone, or one slain, or one dead, or a grave. This was done on the third day and on the seventh day; after which the unclean person purified himself, washing his clothes and bathing himself in water, and was accounted clean at even. When a man died in a tent, his family, wife and children, and all who were in the tent, were rendered unclean; and all, infants as well as adults, had to be cleansed by sprinkling them with the water of separation.

In Mark vii. 1–8, mention is made of some baptisms among the Jews of that day, which

were based on human tradition alone. Certain Scribes and Pharisees, who were of Jerusalem, found fault with the disciples of Jesus because they ate bread with unwashed hands. "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market except they wash (*βαπτισωνται*, baptize,) they eat not. And many other things there be, which they have received to hold, as the washing (*βαπτισμους*, baptism,) of cups and pots, and brazen vessels, and of tables." And Jesus, in replying to them, charged them with setting aside the commandments of God, and holding the traditions of men, as the washing (*βαπτισμους*, baptism,) of pots and cups, and similar things. These baptisms were ceremonial purifications, and water was kept in readiness for their performance, as we learn from John ii. 6. "And there were set there six water pots of stone, *after the manner of the purifying of the Jews*, containing two or three firkins a piece," a firkin being about three quarts. From this it is evident that it was the custom to keep water in vessels in the rooms where they dined for these baptismal purifications, and hence the Pharisees saw that the disciples omitted the washing of their hands. And on another occasion, when Jesus was invited by a certain Pharisee to dine with him, he went and sat down to meat. And when the Pharisee saw it, he marveled that he had not first washed (*εβαπτισθη*, baptized,) before dinner. Luke xi. 37 38.

This baptism was the washing of the hands, sometimes performed by dipping the hands in water, but generally by having water poured on the hands. The cups, and pots, and brazen vessels may have been purified by dipping them in water, but not the tables or couches. They could not have been immersed, and were, doubtless, purified by being sprinkled with water, as was done in the purification of the persons and things which had been defiled by contact with the dead; and which is among the divers baptisms mentioned by Paul.

So far, then, we find the Greek word $\beta\alpha\pi\tau\iota\zeta\omega$ is, first, used to designate the manner in which God separated the children of Israel from the polluting associations of Egypt to be a peculiar people unto himself, and brought them into Church relation to Moses, his servant, the mediator of the national covenant which he then made with them. He made a way for them through the sea, and spread over them his cloud for a covering, and poured his rain upon them; and this, Paul, by the Spirit, calls a baptism. They were baptized unto Moses in the cloud and in the sea. It was a national baptism, divinely administered, in which the whole house of Israel, parents and children, were the subjects, water was the element, and pouring was the mode. Second, It is used to designate the ceremonial purifications whereby the church life of the Israelite was to be perpetuated under the Sinaic national covenant; for the soul who neglected or refused to attend to these purifications

was cut off from the congregation of Israel. These purifications Paul by inspiration of God, calls "DIVERS BAPTISMS," wherein "the blood of bulls, and goats, and the ashes of a heifer, SPRINKLED on the unclean, sanctified them to the purifying of the flesh." Here, again, we have for the subjects of these purifications, in some instances, individuals; in others, whole families, and even the whole congregation of Israel, including adults and children. The elements were either the blood of animals slain in sacrifice, or water mixed with the ashes of a heifer, which had been made a burnt offering for sin; and the mode was by SPRINKLING. The purifications are called baptisms, and are typical of the baptism of the Holy Spirit by which the blood of Christ or his sacrificial offering cleanses us from all sin, and by which we also *put on Christ*, and our Church life under the new covenant is sustained and perpetuated.

CHAPTER II.

JOHN'S BAPTISM.

THE next baptism to be noticed is that of John, the son of Zachariah and Elizabeth, and the Elias of the Israelitish national covenant. As the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, he preceded the Messiah, and fulfilled an important mission in awakening the national conscience and preparing the people for the reception of the coming one. The burden of his preaching was, Repent ye; for the kingdom of heaven is at hand; and there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

John's baptism differed from the proselytical baptism with which the Jews were familiar, in this, that the Jews baptized Gentiles only, to admit them into the congregation of Israel; but John baptized the Jews themselves and such as had been previously proselyted. John's mission was not to make proselytes to Judaism, but to prepare the Jews for the coming of the Messiah, and to bear a part in the manifestation of the

Messiah to Israel. With respect to them it was the baptism of repentance for the remission of sins. With respect to him it was the baptism of consecration to the priesthood. The kingdom of heaven was promised to the Israelites by their national covenant on condition of their obedience; for God said, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and a holy nation." Ex. xix. 5, 6. And he gave them laws and ordinances which if a man do, he should even live by them: that is, he should secure eternal life and everlasting glory in natural flesh in the promised kingdom of the Messiah. And the object was to prove, under a covenant of works, the impracticability of preparing a nation in natural flesh, to be kings and priests in that kingdom; for in all their generations they failed to keep the covenant or to obey his voice, as it is written, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They have all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." The time of their national trial under that covenant was about to terminate. It only extended to the manifestation of the Messiah in the flesh; and during that manifestation they had the opportunity of receiving him and of becoming a kingdom of priests; or they would, by rejecting him,

fill up the measure of their national iniquities, and incur the abrogation of their national covenant.

John's baptism was reformatory in design. He inculcated the necessity of repentance and amendment of life, as indispensable to the attainment of the promised glory and blessedness of the covenant. And when he saw many of the Scribes and Pharisees, who trusted in their natural relation to Abraham, come to his baptism, he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentence; and think not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham." His mission as the prophet of the Highest, was "to go before the face of the Lord to prepare his way; to give the knowledge of salvation unto his people by the remission of their sins." It was not to add to the Church, but to reform the Church. He was a burning and a shining light, and they were willing for a season to walk in his light. They were pleased with the idea that the kingdom was at hand, and they were willing to be baptized in preparation for it. But they were morally unfit; and when called to repentance, they rejected the counsel of God against themselves. And his exhortations fell upon dull ears and carnal hearts. "He came to them in the way of righteousness, and they believed him not; but the publicans and harlots believed him; and

they, when they had seen it, repented not afterwards that they might believe him." Hence, though the ministry of John appeared to be a success at first on account of the multitudes who crowded to his baptism, it failed to effect the national purification—their character was not changed—pride and unbelief still held the citadel of the national heart, and the ministry and baptism of John ended with his being cast into prison.

Prior to this, however, Jesus, in fulfilment of the ordinance of priestly consecration, had been baptized of him. This ordinance required that the person to be consecrated should first be washed with water, and then anointed with oil. The washing of Aaron and his sons was done in the presence of the whole congregation of Israel, at the door of the tabernacle in the wilderness. The water for this purpose was contained in a laver of brass; made for them "to wash their hands and feet thereat." It was not of sufficient capacity for them to be immersed therein. And the washing or baptism, being a ceremonial purification, could be as significantly performed by pouring or sprinkling; as Jesus said to Peter, "He that is washed needeth not save to wash his feet, but is clean every whit." So it was only necessary to pour or sprinkle water upon them, and they were ceremonially clean. This does not determine the manner in which John baptized, though it indicates that pouring or sprinkling were eligible modes. And when we consider the inconvenience of immersing such

vast numbers as resorted to him, that they were not provided with immersion robes, and if immersed, it must have been in their ordinary wearing apparel, or naked; and that to have immersed them John must have been in the water all the time, it is most probable that John baptized by sprinkling or pouring. Nothing can be urged against this view from the words "*in*" and "out of," as the same Greek particles are rendered by "*at*," "with" and "from." So in Matt. iii. 6, εν simply states that the people "were all baptized at the Jordan," and in verse 11, that they were baptized "with water." Hence it amounts to this, and no more, that John baptized them with water, at the Jordan. And the proper translation of απο is "*from*," and verse 16 states that Jesus being baptized, "went up straitway *from* the water." It cannot be shown that he was certainly IN the water, much less PUT UNDER it. Dr. Carson, regarding the improbability of John's being in the water all the time in immersing so many people, says, "*I think there is no reason to believe that John the Baptist usually went into the water in baptizing*," and concludes, "*that John chose some place on the edge of the Jordan that admitted the immersion of the persons baptized, while the baptizer remaind on the margin*;" p. 131, in which he virtually yields the point he contends for: for how can any one immerse another in a river or other water without going into the water to do it? The thing is impossible. If John baptized the people without going into the water himself he

did not immerse them: if he baptized them while he stood on the margin of the stream, it must have been by sprinkling or pouring.

But it is said that John, at one time, was baptizing in Enon near to Salim, because there was *much water* there, John iii. 23, which is supposed to afford proof that his baptism was performed by immersion; and the phraseology seems to imply as much. But the selection of Enon could not have been to obtain water enough for immersing. The Jordan was, doubtless, sufficient for that purpose. Some other reason must have determined his removal from the river to Enon. The exact situation of Enon is unknown. Jerome, quoting Eusebius, says, "that it was eight miles south from Scythopolis, between Salim and the Jordan;" but no traveler in modern times has ever been able to find it, or the *much water* that marked its site. Instead of *much water* the Greek words, *υδατα πολλα* signify *many waters;* and "Sandys, according to Hamilton says, 'that at Enon are little springs gushing out whose waters are soon absorbed by the sands.'" This is most likely, for even the springs themselves have been choked and covered up by the sands, leaving nothing to indicate that they ever existed. In the days of John the Baptist those springs afforded sufficient water to render it a desirable place for his ministry, which was attended by a large concourse of people who needed water for drinking and other purposes. Wherever large numbers of people congregate and remain for a time, the supply of

water for drinking is very important. It is reasonable to infer that it was on this account John selected Enon for his ministry: otherwise he would have remained at the Jordan, which afforded more water for immersing. But Enon afforded enough for sprinkling or pouring, and sufficient for the natural wants of the people.

The idea of purification was also attached to John's baptism; for it is said that a question arose between some of John's disciples and the Jews about purifying. John baptized Jews who, being in covenant with God, were regarded as ceremonially clean; and yet this seemed to imply that they were unclean. And the question, doubtless, related to the nature of their uncleanness. And from John's preaching we learn that it was moral, not ceremonial. Hence he exhorted them to repentance for the remission of sins. In ceremonial uncleanness the "divers baptisms" met the requirements of the law, and sanctified the unclean person to the purifying of the flesh. But moral uncleanness defiled the conscience, which the baptism of water could not reach; and which could only be purged away by repentance towards God and faith in the coming one. And this John taught in his preaching, on which account his baptism is called the baptism of repentance for the remission of sins. The remission of sins was consequent upon repentance, and not upon baptism. The people, by confessing their sins, professed to be penitent, and John baptized them; but whether their sins were forgiven depended on

the reality of their repentance, and not on their baptism.

It was while John was baptizing at Enon, that Jesus, having first attended the Passover at Jerusalem, went with his disciples, then five in number, into the land of Judea, probably the hill country to the south, and there baptized. This was not a separate and distinct baptism from John's, but the same, the baptism of repentance for the remission of sins, and preparatory to his manifestation to Israel as the Messiah. It lasted but a short time; for the Pharisees who raised the question about purifying, went to John and tried to excite his envy on account of the greater numbers who attended the ministry of Jesus, and were baptized by his disciples. And when Jesus knew of it, though they failed in their object (as John was only pleased to hear it, and bore additional testimony to the Divine origin and Messiahship of Jesus,) he immediately terminated his ministry of baptizing and departed for Galilee. A few days afterwards, John was cast into prison, and his ministry and baptism ceased: and also the ministry of Jesus as John's coadjutor, for Jesus never baptized after that event.*

* This is further evident from the fact that as soon as John was cast into prison, Jesus left Samaria and went into Galilee, dismissed the disciples who had been with him during that period of his ministry, and returned to Nazareth where he had been brought up. After this, his ministry as the Messiah began by his announcement of himself as such in the synagogue on the next Sabbath, and by the subsequent call of twelve disciples, including those he had dismissed, to a new ministry. It is also evident from the fact that no reference is

We learn from these facts that John's baptism was not designed for legal purification or for proselytism; but was reformatory. He called the people to repent of their sins, and believe on the coming Messiah; and on their professing to do so, he baptized them *unto repentance*, obligating them to that amendment of life neeessary to fit them for a participation in the kingdom of God. And the subjects of his baptism were the Jews of "all the land of Judea and they of Jerusalem" and "all round about Jordan." There can be no doubt that the Jewish parents took their children with them to John's baptism. They were in the habit of taking them to the Passover and other religious occasions; and it is unwarrantable to suppose that in this case they departed from their national custom, or that their children were not baptized along with themselves. Their children were always identified with themselves in religious matters.

But notwithstanding the multitudes baptized by John, the national heart remained unchanged.

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subsequently made to his baptizing in Judea during that period, though he then "made and baptized more disciples than John." It is never spoken of as his baptism. It is never alluded to unless it is included in John's baptism. And this is unaccountable if it were a distinct and separate baptism; but altogether natural if he acted as John's coadjutor. Again, the words of Jesus (Acts i. 5.) "John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence," intimate that all the water baptisms performed during that period belonged to John's baptism; otherwise Jesus might have said, I truly have heretofore baptized with water, but in a few days hence ye shall be baptized with the Holy Spirit. They also intimate that up to that period Christian baptism had not been instituted, and the disciples had only been baptized with the baptism of John.

The generation of vipers remained vipers still. Their unbelief rendered John's ministry a failure so far as their preparation for the Messiah's manifestation was concerned; though in itself it was a well filled course of faithful labor. The ministry of Jesus as the Messiah began immediately after John's imprisonment, and continued until his own crucifixion. It was the time of Israel's visitation; but they knew it not; and rejecting him, they forfeited the promised kingdom, and their national covenant was abrogated. And the kingdom of God was taken from them to be given to a nation bringing forth its fruits. This nation is the true Church, composed of all believers in Christ, Jews and Gentiles, and will be completed at the end of this age. In all ages God has had a professing Church out of which the election has generally been made. Concerning the Israelitish Church, Paul says, that though the number of Israel be as the sand of the sea, yet a remnant shall be saved. The commission of Christ to his apostles to disciple all nations authorized the organization of professing Christian Churches, and out of these also, a remnant only shall be saved; for Jesus said "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven." Hence making them disciples and adding them to the professing Church does not save them. The baptism of the Israelitish nation unto Moses, and their subsequent instruction and discipline did not save them;

"for with many of them God was not well pleased; for they were overthrown in the wilderness;" and these things "are written for our admonition;" "wherefore, let him that thinketh he standeth take heed lest he fall." Proselytical baptism made the subjects of it members of Israel, but it did not save them. The divers baptisms of ceremonial purification, made the Israelites clean, as far as related to the purifying of the flesh; but did not reach the conscience, and could not save them. The baptism of John obligated those who received it to repent and prepare for the coming of the Messiah, but it did not save them; for thousands of them rejected the Messiah when he came. We learn, then, from these examples, that water baptism, however administered, never was, is not now, and never can be a saving ordinance. Baptized persons now, as Paul tells us, may fall after the same example of unbelief so prevalent in former dispensations, and under divers administrations.

Why, if water baptism be not a saving ordinance, did Christ institute it and command his apostles to baptize all nations? Simply, according to the terms of the commission, as an initiatory ordinance in making disciples and adding them to the professing churches. Some such rite was suitable and proper. It indicated separation from the heathen world and consecration to God through the mediation of Christ and by the operation of the Spirit. Yet it only made them disciples outwardly; but did not make them partakers of the Divine nature. It added

them to the professing churches, but did not baptize them into Christ. It gave them his name, but not his Spirit. It was their calling, but not their election.

What advantage, then, is there in water baptism? or what profit in discipleship? Much, every way; chiefly because it brings them under the teachings of the word and into association with Christ's people. The ministry of the word is God's means of salvation, for when the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believe: and outward discipleship throws around us restraints from evil and influences for good which may lead to the saving of the soul.

The commission extends to "all nations," embracing both Jews and Gentiles; for though the Israelitish national covenant, which, as long as it lasted, made them the exclusive objects of promised blessings, was abrogated by the death of Christ, the Jew was not thereby excluded from the benefits of the new covenant in Christ Jesus; the effect was simply the admission of the Gentile without excluding the Jew; and hence Jesus said to his apostles after his resurrection, and in relation to his sacrificial death for sin, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins, should be preached in his name, among *all nations*, beginning at *Jerusalem*." "Luke xxiv. 46, 47. The gospel was to be first preached to the Jews, and on their unbelieving rejection of

it, then to the Gentiles; as Paul and Barnabas said to the Jews at Antioch, Acts xiii. 46, 47: "It was necessary that the word of God should first be spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." And Jesus, knowing that the Jews would despise and reject his gospel, included the Gentiles in the commission, "Go ye, therefore, and disciple all nations," for out of them he is taking a people for his name in place of the unbelieving Jews.

Now when we consider that the whole Israelitish nation, parents and children, and a mixed multitude of people were made disciples unto Moses by baptism in the cloud and in the sea; and that in proselytical baptism, whole families, including infants, were received from the heathen into the Jewish Church; and that all the land of Judea and they of Jerusalem went to John's baptism, and were baptized of him; we are shut up to the conclusion that the commission to disciple all nations embraces the children as well as the parents. Without a special clause, excluding children, how could the apostles understand it otherwise? They knew that infants had all along been embraced in the Abrahamic covenant; and though incapable of believing at the time, received the seal of that faith in which they were to be instructed; and that God had testified con-

cerning Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xviii. 19. And that under the Israelitish national covenant God required that parents should diligently teach their children the laws and ordinances of that economy, saying, "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou riseth up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth." Deut. xi. 19–21. They knew that the children of proselytes, not old enough to refuse, were always baptized along with their parents when received into the Israelitish church; and were instructed and taught the facts and principles of the Jewish religion. And how could the Abrahamic covenant be regarded by them as excluding children from the ordinance of discipleship and its teachings, simply because it was now extended to all nations? The covenant is unchanged in any of its essential elements. Some of its forms and ceremonies are changed. Circumcision is done away; but the principle on which infants were circumcised remains. The principle upon which children pos-

sess and enjoy the estate and privileges of their parents, and upon which children have been embraced in all the covenants which God has made with mankind was not done away. On this principle the male infants of proselytes were circumcised; and all, both male and female, were baptized and received along with their parents into the Israelitish Church. The baptism of discipleship in the Christian Churches differs not from the baptism of proselytes in the Israelitish Church, except in relation to the difference of dispensation. The Israelites were Christ's professing church under the Mosaic dispensation. The called by the gospel out of all nations are Christ's professing churches under the Christian dispensation. tion. The baptism of proselytes added them to the Israelitish Church; and the baptism of disciples adds them to the Christian Churches. In both cases the object is the same; separating them from the heathen and adding them to the professing people of God. There is this difference that in this dispensation the Jewish nation is put upon the same standing with all others in relation to the Christian Churches. By proselytical baptism, infants were received along with their parents into the Israelitish Church: why should they not now be received into the Christian Church by the baptism of discipleship, seeing that the Abrahamic covenant is the foundation of both?

CHAPTER III.

THE BAPTISM OF CHILDREN.

In the gospel it is recorded that "there were brought unto Jesus little children—infants—that he should put his hands on them and pray: and the disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and called them unto him, and said: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Matt. xix. 13–15, Mark x. 13–16, Luke xviii. 15–17. This is recorded for our learning, and appears to have an important bearing upon the subject in hand. By the kingdom of heaven I do not understand the Church, but the kingdom promised to Israel by their national covenant on condition of their obedience—the kingdom taken from them on account of their disobedience—and to be given to a nation bringing forth the fruits thereof—the kingdom promised to the saints who will consti-

tute that nation—the kingdom which will be set up at the second coming of Christ in power and great glory. But this kingdom has its aspects towards all times and dispensations from the day that God gave to Adam dominion over the earth, until all things shall be subdued to Christ the second Adam. This kingdom has its aspect towards this dispensation, in which, by the gospel, the kingdom is preached to all nations, and God is taking out of the Gentiles a people for his name. It is compared to a net cast into the sea which enclosed all kinds of fish; so it encloses all kinds of persons. This is being done from the beginning of the dispensation to its close. This is being done by the ministerial commission to disciple all nations, by baptizing them and teaching them. All who are baptized according to the commission are enclosed in that net, and in that sense are "of the kingdom of heaven." And when Jesus received the little children brought to him, and said, "Of such is the kingdom of heaven," he indicated that they were to be brought into this relation in the Christian dispensation by the ordinance of discipleship. The little children brought to him belonged to the Israelitish Church, at that time the only professing Church of God, and hence they were "of the kingdom of heaven" in that sense. In the same sense all Israel were called "children of the kingdom."

The phrase, "Of such is the kingdom of heaven," does not refer to, or necessarily imply, their future salvation. It simply has respect to

their present relation to the kingdom as members of Christ's professing Church. Christ said of some whom he calls "children of the kingdom," that they "shall be cast out into outer darkness; there shall be wailing and gnashing of teeth." Matt. viii. 12. Jesus did not say, 'Suffer them to come unto me, for *they shall be heirs* of the kingdom of heaven, as some construe it to signify; but, of such *is* the kingdom of heaven;" that is, they are now the "children of the kingdom" by membership in the professing Church. And these words of Jesus have evidently a prospective application to little children under the gospel dispensation who are to be permitted to come unto him in the ordinance of discipleship that they may be "of the kingdom of heaven." That this is the sense, is obvious from the fact that their simplicity, humility and docility so eminently qualify them for discipleship that Jesus sets them forth as examples for all who would enter into the kingdom of heaven. It is easier to make disciples of little children whose minds are unoccupied with error, and whose consciences are undefiled by crime, than of adults whose understandings are clouded with falsities, and who have contracted habits of wickedness. A little child has no false theories to unlearn; no prejudices against the truth to overcome; no pride of caste to mortify; no evil associations to renounce: but receives the kingdom of heaven with a simple, humble and teachable spirit. Adults, on the contrary, who have been educated in falsehood, pride and selfishness, must be con-

verted and become like little children to receive the kingdom of heaven and enter into it. A little child has those traits of mind essential to discipleship, and there can be no true discipleship without them. A person may become professedly a disciple without them, but such profession is vain.

Jesus does not say that little children are qualified for the kingdom of heaven, and therefore its heirs: this would be to deny all necessity for the ministry of the word, the baptism of the Spirit or the discipline of trial and affliction. His language has no reference to the future condition of little children who die in infancy. Such a construction of his words has given rise to false theories. Thus Mr. Carson says, "Infants are saved without the gospel:" and again, "Infants who enter the kingdom of heaven must be regenerated, but not by the gospel." The same sentiment seems to be generally adopted by all who construe the phrase, "Of such is the kingdom of heaven," to have reference to the condition of such as die in infancy. But Jesus says nothing about dead infants; his language relates altogether to living infants. And so far from teaching that "the gospel has nothing to do with infants," as Mr. Carson asserts, he teaches that they are the fittest subjects among mankind for its divine and saving influences, and therefore to be permitted to be brought to him, and made his disciples. Little children possess those traits of disposition which fit them for discipleship. Even Mr. Car-

son acknowledges that "It is the temper of children to which our Lord gives his approbation, and the things referred to are found in all children." Yes; and, therefore, all children are in a state fit for discipleship; but all adults are not: adults need to be converted and become in temper and disposition like little children, or they are unfit for discipleship.

It must be borne in mind, too, that the simplicity, humility and docility of little children render them as susceptible of evil as of good. They may be trained in error and vice with as much facility as in truth and virtue. Their minds will take in the fables of pagan idolatry as readily as the verities of Christian theology. Hence the importance of making them disciples at once, and of training them up in the nurture and admonition of the Lord.

But it is not said that these children were baptized. True; for during his ministry, as the Messiah Jesus did not baptize. Before John was imprisoned he baptized, by his disciples in the land of Judea as John's coadjutor; but after John's imprisonment, he baptized no more. His ministry as the Messiah related to his manifestation to Israel, and began at Nazareth, after John was put in prison, and ended at Jerusalem with his crucifixion. And during this period there was no baptism of discipleship. John's baptism was not the introduction of a new dispensation, but the termination of the old. It was not to add disciples to the Church, but to reform the Church. All whom John baptized

were already members of the Church, which included, by the national covenant, the whole house of Israel, from the least to the greatest. These little children, then, were members of the professing Church, and might have been baptized by John, and the words of Jesus recognized this relation, and their corresponding right to the kingdom of heaven according to the terms of the national covenant then in force. But the teachings of Jesus had also a prospective bearing upon the gospel dispensation, which, as already shown, is the extension of the Abrahamic covenant to all nations, of whom disciples were to be made, and indicated that little children were to be included in the commission.

Infant membership in the Israelitish Church was not a merely nominal thing, but an ordinance of God, who says, "All souls are mine, as the soul of the father, so also the soul of the son is mine." And Samuel, and David, and Josiah are examples of early piety which may have been often reproduced under the religious training of that economy. And Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it"—a divine reason for making disciples of children, showing that early religious training is usually, if not always successful. And when Jesus drove the buyers and sellers out of the temple, and did many wonderful works attesting his Messiahship, it was the children who extolled him, singing, "Hosannah to the Son of David." And that these were very young children, is

evident from the answer of Jesus to the objection of the Scribes and Priests: "Have ye not read, Out of the mouths of babes and sucklings thou hast perfected praise?"

At the Pentecost the number of Christ's followers united together in fellowship, and constituting the nucleus of a Christian Church, was about one hundred and twenty, and these were all with one accord in one place. And suddenly they were baptized with the Holy Spirit, and endowed with the gift of tongues. And when the multitude came together, Peter preached Jesus as the Messiah unto them. Then they inquired, "What shall we do?" And he replied, "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 Spirit; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is evident from this that Peter understood the commission to disciple all nations, as embracing the children along with the parents, according to the Abrahamic covenant; and such must also have been the understanding of the people, who had been accustomed to this order of things under the Mosaic dispensation. "To you and to your children" had characterized all God's dealings with them up to that hour, and the promise of the Spirit, under the gospel dispensation, was still couched in the same terms. And these terms also apply to "all that are afar off," that is to the Gentiles. And so "to you and to

your children" is a law of the Abrahamic covenant in its extension to all nations. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring," meets every parent who turns from lying vanities to serve the living God, and warrants him as he enters the Church, to bring his children with him.

In perfect accordance with this law is the baptism of households mentioned in the Acts and Epistles. The family is a Divine institution, and the earliest form of a church; in which the husband and father was the priest or minister, and conducted the religious exercises. Under the Abrahamic covenant, his family and the families of Isaac and Jacob successively constituted the Church of God; and when the Israelitish Church was formed in the wilderness it included, but did not supersede the family institution. The family remained an *ecclesia in ecclesia*—a church in a church. All Israel, when settled in Canaan, met three times a year before the Lord in his sanctuary; but all the rest of the time their religious services were offered at family altars. Hence the obligations to maintain family worship still remain. Hence also the custom of receiving whole families into the Israelitish Church by baptism, and which we find was continued in the Christian Church, and has an important bearing upon this question. And the promise "In thee and in thy seed shall all the families of the earth be blessed," indicates the preservation of the family institution under all phases of the manifestation of the covenant.

In the baptism of households, we have, first, the case of Lydia, a native of Thyatira, but a resident of Philippi, where she carried on the business of selling purple. She was a worshiper of God, and frequented the place of prayer, where she heard Paul preach the gospel of Christ, and the Lord opened her heart to attend to the things she heard; and she was baptized and her household with her. If she were a proselyte from the Gentiles, as is generally supposed, then she and her family had been previously received into the Israelitish Church by baptism. And now, on embracing Christianity, she and her family were received into the Christian Church, then planted at Philippi.

The next case is that of the jailor of Philippi. Paul and Silas, having dispossessed a Pythoness, who had brought her masters much gain by soothsaying, were, on their complaint, apprehended and cast into prison. But in the night, as they prayed and sang praises, an earthquake occurred, which shook the prison, loosed every man's bonds and threw open the doors. And the jailor, just then awaking out of sleep, would have killed himself, supposing the prisoners had escaped; but Paul cried out, "Do thyself no harm, for we are all here." Then he, suddenly impressed with a deep concern for his future salvation, which had been so greatly imperiled by his intended suicide, called for a light and sprang in, and came trembling, and fell down before Paul and Silas, and 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." Now this jailor was a heathen, and yet he had obtained some knowledge of the Jewish religion and of the custom of proselytical baptism. Paul and Silas were ministers of a gospel which extended the blessing of the Abrahamic covenant to all nations; and he might have heard them preach before they were cast into prison: and when they said, "Thou shalt be saved, and thy house," he must have understood by it, that he and his household, on his believing, would be received into the Christian Church by baptism. And he was baptized, he and all his, straightway. His faith did not save his family from sin, or justify them before God. So far it could avail only for himself. But his faith saved them from heathenism, since they were brought along with him into the Christian Church. They became disciples of Christ, and through the means of salvation might obtain salvation.

Next Paul mentions having baptized the household of Stephanas at Corinth. And as it is not without some special design that the baptism of these households is recorded, we should try to learn the lesson they teach. And, first, it shows that household baptism, which had obtained in the reception of proselytes into the Israelitish Church, was practised by the apostles. Second, It furnishes us with a rule or law of discipleship by which children are received into the Church along with their parents. Third, It is a Divine warrant for the baptism of the house-

hold wherever the head of the house becomes a disciple. The common objection, that it is not said that there were any little children in these households amounts to nothing; for the Greek word οικος has relation to offspring or children, and in most households there are small children; and the rule holds good for the baptism of all households, and of all belonging to them. The only exception in proselytical baptism was in case any one of the family was old enough to choose for himself, and refused to be baptized. This exception was probably made in such cases under the Christian economy: but little children or infants were never an exception under any dispensation of grace.

The covenant of grace in Christ is the same under all dispensations. The first intimation of grace in the redemption of man was based upon it. That the SEED of the woman should bruise the serpent's head indicated the birth into humanity of a Divine Redeemer, and through him the destruction of the devil and all his works. This very provision sanctified unto the Lord the offspring of man, and brought salvation to the woman through child-bearing. Hence, "children are a heritage of the Lord, and the fruit of the womb is his reward." And all the children of Adam, with the exception of the Cainites, being, during the antediluvian age, under a Divine government, are called the "sons of God." The exception of the descendants of Cain was in consequence of his wickedness and apostacy in killing his brother, and instituting a

worldly government in opposition to the Divine, and his posterity were known as the children of men, and answered to the world. The sons of God constituted the professing Church of that age, embracing all infants as well as adults. The elect Church of that age were such only as believed and became heirs of the righteousness which is by faith. The corruptions of the sons of God or the professing Church became so general at last as to require the destruction of the world and a change of the physical condition of the earth by a deluge; after which Noah and his family, saved by the Ark, constituted the professing Church, of which Shem became the king priest and was called Melchizedeck, king of righteousness, and afterwards, when the general rebellion and apostacy of the people under Nimrod compelled his removal, with a few adherents, to Palestine, king of Salem, that is king of peace. The decline of his dynasty made the calling of Abraham necessary for the preservation of a righteous seed. And the separation of his posterity by Isaac and Jacob constituted them the professing Church until the coming of the woman's seed. During all these changes of dispensation, the covenant remained the same, and embraced, in its outward manifestations, the infant children born of the members of the professing Church. And in its Israelitish form, proselytes, admitted from the heathen, were always accompanied by their familes.

In the Christian dispensation, there is no change of the covenant. It is only a fuller

demonstration of its provisions. It is the revelation of the mystery of Gentile admission to heirship with the Jew. It is the law and the prophets fulfilled. It is a dispensation of the same grace to all nations. In all former dispensations the covenant had respect to a professing Church and an elect Church. It is so now. The professing Church in all previous dispensations embraced little children. It is so still, as is proved by Christ's words, "Of such is the kingdom of heaven," and by the baptism of households. And it is made the duty of parents to bring up their children in the nurture and admonition of the Lord; to teach them all that Christ has commanded: hence, to do the most important part towards making them Christians in truth, to treat them as disciples, and implying their subjection to the initiatory ordinance of discipleship. Household religion and household baptism go together. Disciples in fact should be also disciples in form. The ritual of admission should precede the discipline of instruction.

It is common with some persons to ridicule the baptism of children; to speak of it in the most contemptuous manner, and stigmatize it as Popery. But they might, with as much propriety, ridicule the religious instruction of children as a Popish superstition, and with as much consistency deny them the *teaching*, as to deny them the *baptism;* for the same authority commands both. And in the order of making disciples the baptizing is put before the teaching. And children are capable both of being baptized

and taught. Christ says: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." And in Isa. xl. 11, it is said, "He shall feed his flock like a shepherd; he shall gather the lambs in his arms, and carry them in his bosom." And David says, "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger."

Tertullian, who became a Christian in the second century, in his plea for delaying the baptism of infants, not only thereby proves that it was the practice of the Christians to baptize them; but he recites the words of Jesus, "Suffer the little children to come unto me, &c." as a Divine warrant for their baptism. But having imbibed a superstition in reference to the obligation of sponsors, he favored a postponement of the ordinance until they could understand and choose for themselves. He was for reversing the order of Christ and the primitive Church on the subject. Which shall we follow? Christ or Tertullian?

But, then, it may be said, that in Mark xvi. 15, 16, "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 condemned," excludes infants from the ordinance of baptism, for as much as they cannot believe. But there is nothing in this passage which requires us to understand it as meaning water baptism. On

the contrary, the baptism here spoken of (not commanded) must be the baptism of the Holy Spirit. First, because it is not true that whosoever believeth and is baptized with water shall be saved. Ananias and Sapphira believed and were baptized with water, but they were not saved. Simon the sorcerer believed and was baptized with water, and yet "had neither part nor lot in the matter." And Peter tells us that the baptism which saves us is not the "putting away of the filth of the flesh"—not water baptism, but the "answer of a good conscience," the *baptism of the Spirit.* Second, Because the *signs* of the Spirit's baptism are promised in connection therewith, verse 17, "And these signs shall follow them that believe. In my name shall they cast out demons; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick and they shall recover." Here, both conditions are not repeated. It was only necessary to specify the first, "*them that believe;*" the second, *and are baptized*, is implied. The signs are indisputably signs of the Spirit's baptism: for they are the miraculous endowments of the Spirit. The ministerial gifts and moral fruits, though not mentioned are doubtless included. Miraculous endowments were general in the first age of Christianity—the age of development, and were for signs to them that believed not. Yet neither they nor the ministerial gifts were universally bestowed: for all believers were not

apostles, all were not prophets, all were not teachers, all did not work miracles, all had not gifts of healing, all did not speak with tongues, all did not interpret. 1 Cor. xii. 29, 30. But a manifestation of the Spirit was given to every man to profit withal. For to one was given, by the Spirit, the word of wisdom, to another, the word of knowledge; to another, faith; to another the gifts of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these were the workings of that one and self-same Spirit, dividing to every man severally as he will. 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, and have been all made to drink into one Spirit. 1 Cor. xii. 7–13. The miraculous endowments of this baptism ceased when the gospel revelation was completed; but the ministerial gifts are still continued in the Church, for the work of the ministry and Christian edification. The moral fruits have always abounded in proportion to the degree of faith. The miraculous signs followed as long as signs were needed. The ministerial gifts follow in all whom God still calls to the ministry of the word. The moral fruits follow in every case down to the coming of Christ, though, alas! when the Son of man cometh, shall he find faith on the earth? The passage, then, means that whoso-

ever believeth and is baptized of the Spirit shall be saved. It does not refer to water baptism at all, and hence cannot be adduced as authority for excluding infants from that ordinance.*

The answer of Philip to the Ethiopian Eunuch, when he inquired, What doth hinder me to be baptized? "If thou believest with all thine heart thou mayest," is adduced as authority for excluding infants from baptism, because it requires faith as an essential requisite thereto, and infants cannot believe. But this passage, Acts viii. 37, is of no authority. It is an interpolation. Almost all the critics declare it to be spurious. Griesbach has left it out of the text. Professor White says, "This verse most assuredly should be blotted out." A. Campbell omits it from his New Testament. It cannot, then, be of any authority against infant baptism.

* Even admitting the application of this passage to water baptism, it does not exclude infants; for it is not a command to baptize none but believers. It is a simple statement that whosoever believeth the gospel and is baptized, shall be saved; but it does not follow that the faith must precede the baptism. It is just as appropriate in the case of persons baptized in infancy, and who afterwards believe, as of those who believe first and are subsequently baptized. It is not the baptism which saves them; nor the believing before baptism which saves them: but the faith in the gospel whereby they receive Christ Jesus the Lord. For if they believe not, they are condemned whether baptized or not.

CHAPTER IV.

DIVERS BAPTISMS.

PAUL'S statement, Heb. ix. 8–10, that in "the first tabernacle, while yet standing, there were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and *divers baptisms*, and carnal ordinances, imposed on them until the time of reformation," settles the question in regard to modes of baptizing; for if, as Dr. Carson asserts, "*βαπτιζω never expresses any thing but mode*," then the phrase *διαφοροις βαπτισμοις*, emphatically declares that there were *different modes of baptizing* practiced in the ceremonial purifications of the Mosaic economy. The Greek *βαπτιζω* is derived from *βαπτω*, which, as Dr. Carson says, "Except when it signifies to dye, IT DENOTES MODE, AND NOTHING BUT MODE." It signifies TO DYE, TO TINGE, TO COLOR, but whether this is its primary or secondary meaning, is a disputed point, and lies at the very foundation of the question as to MODE. Dr. Carson contends that *to dye* is the secondary meaning, and that it came to have

this meaning because in dyeing them things were generally dipped; and that to dip is its only primary meaning. This rests, however, on the Doctor's opinion only. Another person, equally as learned, entertains a contrary opinion, and contends for it with equal earnestness and positiveness. But nothing is gained on either side. Such contentions do not promote the cause of truth. The meaning of words must generally be established by the use of them in the books or documents in which they are contained. And the use of this word βαπτω and its derivative βαπτιζω, will, doubtless, furnish us with a clue to their meanings.

In the first place, I concur with Dr. Carson in regard to the use of βαπτω when it signifies to dye, to color, to stain, or to tinge; "THAT βαπτω SIGNIFIES TO DIE IN ANY MANNER," that is, things were dyed by being sometimes immersed or dipped into the coloring liquid; sometimes by the coloring liquid dropping upon them; sometimes by its running upon them; sometimes by its being sprinkled upon them, and in any other conceivable mode. Dr. Carson says, that although dyeing, as a meaning of βαπτω, "arose from the mode of *dyeing by dipping*, yet the word has come by appropriation to denote dyeing without reference to mode." But it is surely more in accordance with the supposed origin of this meaning that the idea of mode, which is almost invariably implied, should accompany it. True, an article may be said to be dyed without reference to mode, as *He stained his hand*, leaving the manner undetermined; but when there is a reference to mode, as *His hand was stained by the*

spurting blood, the mode expressed accompanies and qualifies the act of dyeing. So when Hippocrates says of the coloring liquid, "when it drops upon the garments they are *dyed*," it cannot be said there is no reference to mode here. On the contrary, there is a distinct mode indicated, and the Dr. says of it, "This surely is not dyeing by dipping." No; but it is dyeing by *dropping*. So also in regard to the battle of the frogs and mice on the bank of a lake. The lake is said to be baptized, that is, tinged with the blood which flowed into it. Dr. Carson says, "The blood was poured into the lake, therefore it is thought *bapto* must signify to *pour*. But, in reality, it expresses neither *pouring* nor *dipping*, but *dyeing* without reference to mode." He then justly characterizes Dr. Gale's conceit that the lake is, by hyperbole, said "to be dipped in blood," as "a monstrous paradox in rhetoric." "Never," says he, "was there such a figure. The lake is not said to be *dipped* in blood, but to be *dyed* with blood." But is there no reference to mode here? How then could the Dr. say that the blood was *poured* into the lake? There is a mode indicated, and it is not *dipping*, but POURING, the Dr. himself being witness.

But *βαπτω* "*except when it signifies to dye, denotes mode, and nothing but mode*," and what that mode is, the use of the word must determine. Dr. Carson says, it is to dip or immerse, and nothing else. But the examples he adduces, in my estimation, fail to sustain this dogma. That the word means to dip or immerse is certain;

and he has taken much pains to prove what nobody questions; but that it expresses no other mode, is, I think, incorrect. In explaining a passage in *Suidas de Hierocle*, which speaks of a person scourged before the tribunal till the blood flowed down his body, who, having baptized the hollow of his hand, sprinkled the tribunal, the Dr. translates it "and, having *dipped* the hollow of his hand," and says, "It may be difficult to conceive the process, but of the meaning of the expression there can be no doubt. Whatever was the way in which the operation was performed, the writer calls it a *dipping* of the hollow of his hand." This is very disengenuous in one who professed to be sincerely seeking after the meaning of the word. He finds it used to designate a different mode, and yet he says the writer calls this mode a *dipping*. Here is his error. The writer does not call it a dipping. He calls it a *baptism*. The Dr. translates it *dipping*, notwithstanding the idea of dipping is foreign to the operation, indeed impossible under the circumstances. The thing to be ascertained is the *mode* in which the hollow of the hand was baptized, for this alone can determine the meaning of the word, which expresses nothing but mode. And this is not so difficult as the Dr. represents. The blood was trickling or running down his body, and he caught some of it in the hollow of his hand, and sprinkled it on the tribunal. The process was a natural one. He held his hand so that some of the blood was collected in the hollow of it. The blood was

shed or poured from his bleeding stripes into his hand, and thus the hollow of it was baptized. The mode was pouring; no other is expressed or implied. Dipping is out of the question. The word βαπτω is here employed to denote *pouring*, and nothing but pouring, as the mode by which the hollow of the hand was baptized. *Bapto*, then, signifies pouring as to mode.

In Dan. iv. 33 and v. 21, we read that the body of Nebuchadnezzer, king of Babylon, was "wet with the dew of heaven." And the original Chaldaic word, according to Dr. Robinson, signifies *to dip, to wet, to moisten*. The idea intended to be conveyed by it in this place doubtless is, that the king's body was wet or moistened by the dew as he lay in the grass of the field. It cannot mean that it was dipped or immersed in the dew; for the dew descended upon it, and no matter how copious it might have been, it was not a dipping or immersion. Now the LXX. express this same idea in Greek, by the word βαπτω. They say, "his body was baptized with the dew of heaven," that is, it was wet or moistened by the dew descending upon it. Here the mode is not dipping, but falling upon, and in this way the king's body was baptized: as the LXX say, "and with the dew of heaven his body was baptized." Here, then, *Bapto*, as to mode, signifies to fall upon.

In regard to these different significations of βαπτω, when employed in reference to mode, it appears to me most likely that the primary meaning of the word was *to dye, to stain or color*,

in any manner; and that it hence came, legitimately, to express also the several modes whereby things are dyed, stained or colored. The word means *to dye or color.* This was generally performed by dipping, hence the word came to signify to dip or immerse as to mode. The word signifies *to color or stain.* This was sometimes done by sprinkling or pouring the coloring liquid upon the things stained: hence it came to signify sprinkling or pouring, as to mode; and then, to be employed to signify these several modes, without any reference to dying or coloring. It is doubtless more frequently employed to denote immersion than any other mode, but is not restricted to that mode only.

The word βαπτιζω, derived from βαπτω, never signifies *to dye or to color.* It goes not back to the primary signification; but relates to mode only; and with this restriction, is used to denote the same modes as βαπτω. Hence in Heb. ix. the "divers baptisms" of verse 10 are by verse 13 shown to include the sprinkling of the unclean person with the water of purification, as well as the bathing of his flesh in water, and the washing of his clothes as required in Num. xix., and also the sprinkling of the blood of animals slain in sacrifice, and which were offered according to law. The baptism of the unclean person by sprinkling him with the water of separation seems to be the transaction referred to by Paul in 1 Cor. xv. 29, in proof of the resurrection of the dead. He says, "Else what shall they do who are baptized for the dead, if the dead rise not at all?

why are they then baptized for the dead?" There is no other baptism for, or on account of, the dead mentioned in the Scriptures, but this, to which Paul could refer, and this is doubtless vested with a typical import which justifies the Apostle's argument; and appears to be as follows: The person who, by touching the dead body of a man, or a bone, or a grave, was rendered unclean, and liable to be cut off from the congregation of Israel, represented mankind in their relation to Adam, by whom came death, whose disobedience made all sinners, and brought upon all the death penalty. The cleansing of the unclean person from that defilement by the dead and his restoration to the congregation of Israel, represented the justification of mankind from Adam's sin through the obedience of Christ and their redemption from death. Hence in verses 21, 22, Paul says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." But if the dead rise not, then this baptism for, or on account of, the the dead loses all its signification and becomes a meaningless mummery. Now the mode of this baptism was by sprinkling the unclean person with the water of separation. Hence, then, according to Paul, $\beta\alpha\pi\tau\iota\zeta\omega$ means to sprinkle, and sprinkling is baptism.

In the baptism of the Holy Spirit there are frequent allusions to mode. For though there can be no mode in the operations of the Spirit, yet when the operations of the Holy Spirit are

called a baptism, the idea of mode is associated with it. The mode is predicated of the baptism. Now on the day of Pentecost, when the disciples were baptized with the Holy Spirit, and spake with other tongues, Peter said to the multitude who were attracted to the place, "This is that which was spoken by the prophet Joel, And it shall come to pass in the last days (saith God) I will *pour out* my Spirit upon all flesh," "and on my servants and on my handmaidens I will *pour out* in those days of my Spirit." Acts ii. 16, 18. Then again, in speaking of the baptism of Cornelius and his friends with the Spirit, he says, "The Holy Spirit *fell* on them, as on us at the beginning." Acts xi. 15: for, being *poured out*, it *fell* upon them. Hence it is said, "while Peter yet spake, the Holy Spirit *fell* on all them that heard the word. And they of the circumcision were astonished, because that on the Gentiles also was *poured out* the gift of the Holy Spirit." Acts x. 44, 45. Here it is shown that the Spirit was *poured out*, and so *fell* upon them. Now, as these terms do not belong to the operations of the Spirit in which there is no mode, they must necessarily belong to the figure by which those operations are expressed; that is, to baptism, and hence show conclusively that *pouring upon* is baptism. We have thus found that baptizing was performed in different modes; that the word $\beta\alpha\pi\tau\iota\zeta\omega$ had, as is common with such words, acquired several meanings, and was employed to denote the ceremonial purifications of the Jews, which were performed in divers

modes; that sprinkling and pouring were such familiar modes of baptizing that the operations of the Spirit being promised in those terms, is thence called a baptism, and is said to be *shed forth*, to be *poured out*, and to *fall* upon the subjects of it. And this mode of operation was indicated by the Apostle, under the immediate inspiration of God, at the very time when the Christian ordinance of water baptism was being inaugurated. And this fact, taken in connection with the circumstances of the case, indicated that the three thousand then baptized, were baptized by pouring or sprinkling water upon them. The disciples were assembled in a room in a certain house in Jerusalem, probably the house of Mary, the mother of John, whose surname was Mark, which was their place of meeting for religious services. It is not likely that any room in that house was spacious enough to hold, all at once, the multitude of people who went there that day, attracted by the report of the wonderful gift of tongues bestowed on the disciples. This report was not sent all over the city by telegraph or by special messengers, so as to bring all the people together at the same time. It was, doubtless, spread in the ordinary way, and the people were all day coming and going, and the preaching and baptizing occupied the whole day. It does not appear that they left the house, or even the room in which they were, during the day. The room in which they were assembled was probably the dining room, generally the largest, and was furnished with the usual water

pots, after the manner of the purifying of the Jews, and these probably furnished the water for baptizing. Hence it must have been done by sprinkling or pouring; immersion being out of the question.

In the baptism of the Samaritans, Acts viii., no mention is made of their going to any river or stream of water; the inference is that they baptized the people in the place where they preached to them; and the city of Samaria was built on a hill where wells and cisterns supplied water for drinking and domestic purposes, but scarcely afforded facilities for immersion: and the probability is that they were baptized by sprinkling or pouring.

The next case is that of the Ethiopian Eunuch, Acts viii. 26–40. He was a Jewish proselyte, and had been to Jerusalem to worship, and was returning home, sitting in his chariot, reading the prophecy of Isaiah, when, by Divine direction, Philip, the evangelist, joined him, and from the Scripture which he read, preached unto him Jesus. And coming to a certain water, he baptized him. The locality of this water is sufficiently marked to enable travelers to identify it, and Mr. Samson, a Baptist, as well as others, describes it as a fountain boiling up at the foot of a hill, and absorbed again by the soil from which it springs." It was not a river; it was not a pool; it was only a spring in the desert, whose sandy soil drank up the water again immediately. The baptism, then, could not have been by immersion, and must have been by

pouring or sprinkling. But it is said they went down both into (εἰς) the water, and came up out of (ἐκ) the water. These words in the original, however, do not necessarily imply submersion and emersion; they may be rendered *unto* and *from*, and immersion, even if there had been an ocean of water, cannot be proved by them; much less when there was only a spring whose waters never amounted to a rivulet.*

The baptism of Saul, Acts ix. 17, 18, is next, and thus stated: "And Annanias went his way, and entered into the house; and puttiug his hands on him, 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 Spirit. And immediately there fell from his eyes as it had been scales; and he received sight forthwith; and arose and was baptized." Here, the baptism took place in the house of Judas, where Saul was; for there is no intimation that they left the house to go to any large stream of water to immerse. Judas was an Israelite, and had in his house the customary appliances for ceremonial purification, thus furnishing water sufficient for sprinkling or pouring, but not for

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*It may be well to observe, in this connection, that if "going down into the water" and "coming up out of the water," prove immersion, then it proves the immersion of Philip as well as of the Eunuch, which none allow. Proving too much it proves nothing. The baptizing was an act altogether distinct from the going down unto the water and coming up from the water, and from the character of the water we infer the mode.

immersion. Saul was, then, most probably baptized by sprinkling or pouring.

In the baptism of Cornelius, his family and friends, Acts x. 44–48, a phrase occurs which strongly corroborates our view respecting the mode. Peter said, "Can any man *forbid water*, that these should not be baptized, which have received the Holy Spirit as well as we?" Now, as Cornelius was a Gentile, he had not in his house the appliances for ceremonial purification customary among the Jews; hence in this case water had to be brought, as Peter's language indicates: for there is no intimation that they left the house to be baptized any where else. Besides, this water baptism was immediately preceded by the baptism of the Holy Spirit, which, Peter says, *fell* on them, thus indicating the mode for the administration of this ordinance.

It is remarkable that in all the cases of Christian baptism mentioned in the New Testament, the circumstances are adverse to the idea of immersion as the mode, and most strongly in favor of sprinkling or pouring. This is unaccountable on the supposition that immersion was the mode. Surely in that case some mention would have been made of their going to rivers and lakes, or of their having pools or cisterns in which to baptize. But not one word occurs in the whole New Testament history of this ordinance to indicate such a thing. And the probabilities, therefore, are all in favor of sprinkling or pouring as the mode of this ordinance.

But though I thus interpret the record given us in God's word, I, nevertheless, see no objection to immersion in any case where there are suitable appliances for it, and that mode is preferred. I do not think that it was the mode practiced by the apostles and earliest Christians, yet it is not anti-scriptural. The command is to disciple by baptism, but the mode of baptizing is not designated, because not essential to the validity of the ordinance. Sprinkling, pouring, and immersion are equally valid modes of baptizing, and any one baptized by either mode in the name of the Father, and of the Son, and of the Holy Spirit, is legitimately made a disciple of Jesus, as far as water baptism can make him one. He is outwardly made a member of the Christian brotherhood, a pupil in the school of Christ. It is not in the nature of water baptism to make him a true Christian, be he a child or a man. Even faith does not make a man a true Christian, for faith without works is dead, being alone. And the demons believe and tremble. The true end of baptism as well as of faith is to bring us to the feet of Jesus to learn of him who was meek and lowly in heart, to take upon us his easy yoke and light burden, to observe his commandments and imbibe his Spirit. It is love and obedience combined with faith which make the Christian. Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven." It is the faith that works by love and thus purifies the heart

that brings us lnto spiritual affinity with Christ. There are many believers who never get beyond profession in their discipleship. They are never baptized with the Spirit. They satisfy themselves with the form of godliness, but deny the power thereof.

To be true disciples of Christ and fellow heirs with him in his future kingdom and glorious reign, you must receive his word, and continue in it, steadfastly relying on him as your only and all sufficient Saviour. Denying all ungodliness and worldly lusts, you must live soberly, righteously and godly in this present evil world. Laying aside every weight and the easily besetting sin, you must run the race set before you, looking to Jesus. Renouncing the world and its vanities you must be baptized, renewed and led by the Spirit of God. Denying yourselves, you must take up the cross and follow Christ, submitting to the baptism of fire—the discipline of trial and affliction; and preferring Christ before every body and every thing, yea, before life itself, that his life may be the life of your soul; and that you may glorify God in your body and in your spirit, which are his. Then shall you be saved. Then shall your life be hid with Christ in God, and when Christ, who is your life, shall appear, you shall also appear with him in glory. Then shall you inherit eternal life. Then shall you live and reign with him in his kingdom forever.

THE END.

ADDENDA.

LETTERS, &c.

I.

To one who had become convinced that immersion was not the only mode and adult believers were not the only subjects of baptism, as commanded by our Lord Jesus Christ in Matthew xxviii. 19, 20.

I congratulate you on the acquisition of more scriptural knowledge on the subject of baptism; especially if it tends, as I doubt not it does, to expand your Christian charity, and give you the experience of a closer union with other Christians from whom you have previously differed on that subject. And I hope you will remember that "Knowledge puffeth up; but charity edifieth," or buildeth up. The acquisition of knowledge without charity may be mischievous, making a person contentious and vain, dogmatic and proud; from which I pray that our good Lord may preserve you by giving you more of his meek and gentle Spirit.

It is, in my estimation, a great fault with some, that they make baptism by *immersion* an essential requisite to church membership and Christian communion, thus virtually denying

that any can be saved without immersion; unless, indeed they allow that unimmersed persons may be members of Christ's true Church, which is his body, and yet must be excluded from their assembly and communion, because not immersed. And this would be not only to exalt immersion, which is a mode of baptism, above the ordinance itself, but to exalt it above regeneration or the renewing of the Holy Spirit: for, while excluding from their communion the members of the true Church, who are baptized into Christ by the Spirit, they receive into their communion thousands of mere professors, simply because they have been immersed in water. The logic of their doctrine and their practice is that no one can be saved except he be immersed. Any admission to the contrary is a charitable inconsistency.

It appears to me that our Christian charity must not be restricted by even the Christian ordinance of baptism administered in any form, and much less by any particular mode thereof, Either there may be true Christians, "members of Christ's body, of his flesh and of his bones," who do not observe the ordinance of baptism at all, or Quakers are not Christians and cannot be saved. But if Quakers may be true Christians, being baptized by the Spirit, then persons may be saved without water baptism in any form. Hence water baptism, much less in any one mode, is not essential to salvation, and should not be made a term or condition of Christian communion.

Baptism is simply the ordinance of discipleship. Jesus said to his apostles, "All power is given unto me in heaven and in earth. Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 18–20. All nations were to be made disciples because all were made nigh by the death of Christ, which abrogated the Israelitish national covenant, "that the blessing of Abraham might come on the Gentiles (ἐθνη nations) through Jesus Christ." And the apostles were to make them disciples by baptizing them and teaching them. Baptizing them constituted them disciples in name or profession, and by this rite individuals and families were incorporated into the professing Church, thus separating them from the heathen and bringing them under the influence of Christian doctrine and discipline. The teaching which followed related to doctrines and duties, and was designed to be the means of salvation, "for after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. i. 21. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, even the appearing of the glory of the great God and our Saviour, Jesus Christ." Tit. ii. 11–13. "Whom we preach,

warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. i. 28. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts v. 42. These Scriptures, and many others of similar import, show that the teaching Christ commanded was the most important part of the work of making disciples. By this teaching they were brought to the knowledge of the only living and true God, and Jesus Christ, whom he had sent. Through this teaching faith was generated in their hearts; for faith cometh by hearing, and hearing by the word of God. Hence persons might become Christians in the essentials of faith, hope, and charity without having observed the non-essential rite of water baptism. For as "he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." Rom. ii. 28, 29. So he is not a Christian, who is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly; and baptism is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God. The strongest advocates of immersion, by their doctrine and their practice, admit this; for they insist that faith must precede baptism, and hence that a person must be born of God before he is a fit subject of

water baptism, unless the faith they insist upon is a dead faith; for if it is a living faith, then it unites the soul to Christ, and is imputed for righteousness. And "whosoever believeth that Jesus is the Christ is born of God." 1 John v. 1. Now if a person may have this faith an hour, a day, a week or a month before being baptized with water, he may have it a year or ten years, and may die in this faith without being baptized with water. And so it follows, by logical inference from their doctrine and practice, that persons may be Christians, and live and die such, and be saved eternally without water baptism, and hence that water baptism is not essential to salvation, and ought not, therefore, to be made a condition of Christian communion. Our Christian charity embraces the unbaptized Quaker as well as the immersed Baptist. Our rule is fellowship with all who love Christ.

I do not think there is any special virtue in the mode by which baptism is administered. But of all modes I prefer sprinkling and pouring, both of which appear to be fully justified by the Scriptures. In Isa. lii. 15, it is predicted that, after Christ should make atonement for sin by being marred in his sacrificial death, he "shall sprinkle many nations;" which, independent of all scholastic criticisms, imports, without doubt, the extension of the Abrahamic covenant to all nations, through his atoning sacrifice for sin. Paul in Heb. ix. 19, 20, says: "When Moses had spoken every precept to all the people, according to the law, he took the blood of calves,

and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." Thus Moses sprinkled one nation: and this sprinkling, as well as that mentioned in verse 13, is included in the *divers baptisms* spoken of in verse 10. Then one nation was the subject of those ceremonial sprinklings; for then a special covenant was made with the Israelites, by which all other nations were excluded as foreigners and strangers. But the prediction that Christ should "sprinkle many nations" refers to the admission of the Gentiles into the household of God and to the commonwealth of Israel. And the term may apply to the rite of admission into the professing Church outwardly, by water baptism, as well as to the atonement for sin by the sprinkling of the blood of Christ, whereby they are made members of the true Church, being baptized with the Holy Spirit. The command of Christ to his apostles to go and disciple all nations, baptizing them, fulfills its ceremonial application; and by the Spirit the teaching is made the means of fulfilling the spiritual application in the sprinkling of the blood of Jesus. In Ezek. xxxvi. 25, it is predicted, that in Israel's future restoration, He will sprinkle clean water upon them, and they shall be clean, &c. And Paul, writing to the Hebrews, with evident allusion to this promise, says: "Let us draw near—having our hearts sprinkled from an evil conscience, and our bodies washed with pure water,

holding fast the profession of our faith, &c." Here both the external and internal cleansings—the outward and inward baptism—are spoken of. And since in the inward baptism there is no mode, it follows that the term "*sprinkled*" is drawn from the outward baptism as a figure. Again, Peter, in giving an account of the admission of the Gentiles into the Church says, "And as I began to speak, the Holy Spirit FELL ON them, *as on us at the beginning.* Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit." Acts xi. 15, 16. Here, then, as there is no mode in the baptism of the Spirit, the term FELL UPON, as indicating mode, is drawn from water baptism as a figure: for Peter said, "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we?" The baptism of water and the baptism of the Spirit are associated in the mind of Peter by inference, that since the Gentiles had been made subjects of the Spirit's baptism, they could not be denied the ordinance of water baptism. And if water baptism were immersion, and nothing but immersion, it is very strange that the baptism of the Spirit should be set forth by the terms pouring, sprinkling, shedding, and falling upon; especially as these terms express mode, which cannot be predicated of the baptism of the Spirit, and are only employed figuratively. As modes of baptism they are doubtless drawn from the divers baptisms of the Jewish economy, and show con-

clusively that the sprinkling or pouring of water upon the people was all that was necessary to constitute Christian baptism.

I think immersion also is baptism, being one of the modes included in the divers baptisms mentioned by Paul. But it is not the only mode. And whether a person be sprinkled with water, or dipped in water, or the water be poured upon him, in the name of the Father, and of the Son, and of the Holy Spirit, he is properly baptized into the discipleship of Jesus Christ, and made thereby a member of the professing Church. And I think true Christian charity will recognize all such as members of the Church. And all bars to Christian communion founded on any one mode of baptism are in violation of Christian charity.

II.

On Trine Immersion, in a letter to a friend who sent me Thurman's Tract on that subject, with a request to meet the author in public debate.

I have learned from the Scriptures that religion has both spirit and form, principles and ceremonies; and that while the principles and spirit are always the same, the forms and ceremonies have been frequently changed, according as God has seen best, for adaptation to times and circumstances. The spirit and principles are, therefore, essentials; the forms and ceremonies are not essentials. And yet, I find that there are some who have the form without the spirit, and are very scrupulous about the ceremonies while lax in principles; as the Pharisees who "paid tithes of mint, anise and cummin," but neglected "the weightier matters of the law, judgment, mercy and faith." It has been so in all ages, and is so still. The ritualistic tendencies of the present times make more account of forms and ceremonies than of faith and good works.

I think this tendency to give undue prominence to forms and ceremonies is largely developed in the various Baptist churches on the subject of immersion; and the tract you sent me is evidence in point. Here are 24 pages 8vo. occupied in trying to show that to be properly baptized a person must be *immersed three times forward*, and not backward. And *this* is all that the tract is designed to teach, and is insisted upon as if it

comprised the very essence of Christianity—that *from this* the churches have apostatized, and *to this* they must return to be true Christians. This appears to me to be the very quintessence of ritualism—the substitution of a mode of a rite for the spirit and power of religion. I suppose this is what you understand by following Christ and putting on Christ.

Now if this mode were expressly enjoined in the New Testament, yet being only a mode of a rite, the prominence given to it would be not only unauthorized, but even condemned by the teachings of the Scriptures. How much more so, when there is not a word in the book about dipping, either backward or forward, either three times or once? The commission of Christ is, "Go ye, therefore, and disciple all nations, baptizing them," &c. Matt. xxviii. 19, 20. And Peter said to the Jews, who on the day of Pentecost inquired, "What shall we do?" "Repent and be baptized," &c., Acts ii. 38; and to the Gentiles in the house of Cornelius, "Can any man forbid water that these should not be baptized," &c. And they made disciples of both Jews and Gentiles, by baptizing them and teaching them according to the commission. But it cannot be shown that any of them were dipped in water, much less that they were dipped three times, and that forward. The attempts to prove that BAPTIZO means to dip or immerse only, have, so far, signally failed. The usage of the word, both in the New Testament and in classic Greek, establishes the contrary. And all the

lexicons agree in giving different significations to the word. The presumption in all instances of water baptism mentioned in the New Testament, is in favor of sprinkling or pouring.

Mosheim, indeed, says that during the first century of the Christian era, "baptism was administered without the public assemblies, in places appointed and prepared for that purpose; and was performed by an immersion of the whole body in the baptismal font." But he gives no proof of this. The baptism of John was during the first century, and was administered at the river Jordan or at the springs of Enon, and not in "places prepared for it," nor in "baptismal fonts." And Jesus, as John's coadjutor, for a while baptized in the country of Judea, where there is *no mention made of either river or spring, or "baptismal font."* And there is no evidence that the three thousand baptized on the day of Pentecost left the room in which the apostles were assembled, to go to either river or spring, or place prepared for immersion by the erection of a "baptismal font." They were, doubtless, baptized in the house where they were converted by pouring or sprinkling water upon them; and for which purpose the water-pots found in every house, after the manner of the purifying of the Jews, would furnish sufficient water. And in the baptism of Cornelius and his friends, there is no evidence that they left the house to be immersed in some place prepared for that purpose. On the contrary, the language of Peter implies that water was brought to the

house, and that they were baptized in the room where they were assembled. He said, "Can any man forbid water that these should not be baptized," &c. There is no evidence that any other baptisms mentioned in the New Testament except that of the Ethiopian Eunuch and Saul of Tarsus, were administered without the public assemblies, and none whatever that there were places prepared for the purpose by having baptismal fonts in them. We regard this statement as his opinion, nothing more. We reject it just as we reject what he says, in the same paragraph, about "converts being baptized and received into the Church by those under whose ministry they embraced the Christian doctrine," because there is no proof of it. Indeed the evidence in the New Testament is against it, for Paul thanks God that he had baptized none of those converted by his ministry at Corinth, except Crispus and Gaius and the household of Stephanus, and that God sent him not to baptize, but to preach the gospel. We reject it just as we reject his statement in the same paragraph, that "there were doubtless several circumstantial ceremonies observed in the administration of this sacrament for the sake of order and decency;" and for the reason he himself assigns, that "of these it is not easy, nor perhaps is it possible, to give a certain or satisfactory account, since on this subject we are too much exposed to the *illusion* which arises from confounding the customs of the primitive times with those of succeeding ages." This tells the

whole tale. Many, finding that certain forms and ceremonies in connection with baptism existed in the latter part of the second, and in the following centuries, have hence inferred their derivation from the apostles. Under this "*illusion*" most of the superstitious adjuncts to baptism, made in "succeeding ages," have been retained by various Christian sects as though of Apostolic origin; each sect making its own selection.

Mosheim says that, in the second century, "Baptism was administered publicly twice every year." "The persons to be baptized, after they had repeated the Creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water;" "after baptism, they received the sign of the cross, were anointed, and by prayers and imposition of hands, were solemnly recommended to the mercy of God, and dedicated to his service; in consequence of which they received milk and honey, which concluded the ceremony." Here, also, we have evidence of the prevalence of superstitious opinions and practices in the churches as early as the latter part of the second century. In the third century, he says, "no persons were admitted to this solemn ordinance, until, by the menacing and formidable shouts and declamation of the exorcist, they had been delivered from the dominion of the prince of darkness, and consecrated to the service of God." And "after the administration the candidates returned home, adorned with

crowns, and arrayed in white garments." In the fourth century, "baptism was administered with lighted tapers, and in some places salt was thrown into the mouth of the person baptized, and a double unction was every where used, one preceding its administration and the other following it." And the baptized, "were obliged to go clothed in white garments during the space of seven days." He further says: "Many other rites and ceremonies might be mentioned here; but as they neither acquired stability by their duration, nor received the sanction of universal approbation and consent, we shall pass them over in silence." Among these was that of stripping the candidates of their clothing, and baptizing them in a nude state, preparatory to their being afterwards arrayed in white garments. Such, in those early times, was the progress and culmination of superstitious practices in connection with baptism: but not a vestige of these adjuncts is to be found in the New Testament, nor within a hundred years after Christ.

It is a little singular that Mosheim makes no mention of trine immersion, nor of dipping backward or forward as having obtained in those early ages. Perhaps he included them among the "other rites and ceremonies" which "neither acquired stability by their duration nor received the sanction of universal approbation and consent," and which he passes over in silence. He never mentions trine immersion until he had occasion to speak of it as a difference between

the practice of the Particular and the General Baptists in the sixteenth century. His remark is: "They (the General Baptists) dip only once (and not three times, as is practiced elsewhere,) the candidates of baptism." This remark Mr. Thurman has so quoted and misstated as to make it appear that Mosheim has testified that single immersion was not in vogue until then. And yet Mosheim says that during the first century "baptism was performed by *an immersion* of the whole body in the baptismal font," and *an immersion* is not *three immersions.* If there be any force in language, Mosheim testifies to *single immersion*, and immersion *only* during the first century. This perversion of testimony by your friend Thurman is enough to condemn his tract, and destroy all confidence in the other testimonies adduced by him.

The following discrepencies on this question are found in this tract: Page 2, "The first case of single immersion which Mosheim thought worthy of notice in his history was that of the Baptist, which commenced in A. D. 1522." Page 3, "'A triple immersion was first used and continued for a long time,' that is from the apostolic age down to A. D. 1522; 'but it was afterwards laid aside,'" &c. Page 21, "The new mode of single immersion, being cradled in the ignorance of the Baptist in A.D. 1522, is not yet three hundred and fifty years old. Page 22, "The beginning of the new mode of single immersion is fixed for A.D. 1522." And yet on page 12 he says, "Single immersion first commenced

with Praxias, about A. D. 200." And page 19, "Single immersion was first made valid by the authority of the bishop of Rome in A. D. 595." What reliance can be placed on the statements of such a writer? None.

To prove his theory of the *frequentative* meaning of BAPTIZO, he, on page 14, misquotes Carson as adducing an example from Hippocrates for this purpose, "thus 'having dipped (*bapto*) it into the oil of roses, let it be applied during the day.' But if this is to be repeated, then, dropping the word *bapto*, he employs the word *baptizo;* thus 'if it should be too painful, baptize it again' (Carson p. 42, 46.) According to this example, *bapto* means to dip, and *baptizo* means repeated dippings, and this is the only distinction between the two words." Now what are we to think of the fairness and veracity of such a writer, when we find that Carson adduces the example to prove the very reverse? His language is, "He (Hippocrates) is speaking of a blister which was first to be dipped in the oil of roses, and if, when thus applied, it should be too painful, it was to be dipped again." (The first dipping is expressed by *bapto*, the second by *baptizo*). "This shows that in the radical signification of dipping, these words are perfectly of the same import." Instead of giving any countenance to the theory of the *frequentative meaning* of verbs ending in *zo*, Carson repudiates it as "a difference of meaning which is merely fanciful." He says, "Some have alleged that the termination *zo* makes *baptizo* a diminutive;

but utterly without countenance from the practice of the language. Others have erred as far on the other side, and equally without authority make *baptizo* a frequentative. The termination *zo* has no such effect as either class of these writers suppose; and the history of the word, both in sacred and classic use, justifies no such notions." Carson, p. 18. Besides misquoting Carson, Mr. Thurman grossly wrests the example itself; for to *dip again* does not signify to dip *frequently*, but only *once*.

That trine immersion was early practised in the Christian Churches is admitted, though Mosheim does not mention it; but that it had any higher authority than other superstitious practices of the second and third centuries, is not capable of proof. Carson says, "It is true, indeed, that early church history shows that baptism was performed by three immersions; but it is equally true, that this is neither scriptural, nor indicated by the termination of the verb." Carson, p. 18.

Trine immersion cannot be proved by the formula of Christian baptism, unless Mr. Thurman's incoherent logomachy is to be taken as proof. It does not follow that in making disciples the apostles were to baptize them three times, because they were to baptize them in or into the name of the Father, and of the Son, and of the Holy Spirit. Paul says, 1 Cor. x. 2, that the Israelites were baptized (*baptizo* is used) εἰς into Moses in the cloud and in the sea. Certainly they did not pass under the cloud and

through the sea frequently, but only once. And *into* Moses simply signifies into the truth as taught by Moses. And *into* the name of the Father, and of the Son, and of the Holy Spirit, signifies into the truth concerning the Father, and the Son, and the Holy Spirit. It indicated the renunciation of paganism and the profession of Christianity; and implied that those who were made disciples by being baptized were also to be taught the truths of the Christian religion in relation to the Father, Son and Holy Spirit. But to infer three dippings from this formula is a mere fancy.

As to the offer of $5000 to any one who can show that he is mistaken in supposing that trine immersion was the apostolic mode, it is evidently a mere brag to catch the ignorant who may be influenced by such things. This is evident from the manner in which he has guarded his offer by impracticable conditions. I therefore respectfully decline any public debate with this author, though I should have no objection to a friendly discussion through the press, if I had the time to spare for such a purpose, and the question was really worth contending about. But, I am perfectly willing that you and your friend Thurman, and as many more as choose, shall have the liberty of being dipped three times or three times three, either backward or forward; and I shall not exclude you from Christian fellowship and communion as long as you do not deny the Lord that bought you.

WHY I BAPTIZE INFANTS.

1. Because the Scriptures show that, from the beginning of redemption, and under every dispensation of grace, infants were included along with their parents in the professing Church.

2. Because the infants of Abraham and his seed were included in the Abrahamic covenant, and were sealed as members of the professing Church.

3. Because infants were baptized along with their parents unto Moses in the cloud and in the sea by a national baptism divinely administered.

4. Because infants were baptized along with their parents and received into the Israelitish professing Church by proselytical baptism.

5. Because infants must have been baptized along with their parents, when "Jerusalem and all Judea and all the regions round about Jordan were baptized" of John the Baptist.

6. Because the gospel is a simple extension of the Abrahamic covenant to all nations, and that covenant included infants.

7. Because Jesus said, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven," thus recognizing them as belonging to the professing

Church then, and indicating that they must also under the gospel dispensation.

8. Because the commission Christ gave his apostles to disciple all nations by baptizing and teaching them, includes infants as part of the nations.

9. Because households were received by baptism into the Christian Churches, and infants compose a part of households.

10. Because Paul and Silas said to the jailer at Philippi, "Believe on the Lord Jesus Christ and thou shalt be saved and thy HOUSE," or family, including infants; and they baptized him and all HIS.

11. Because household religion and household baptism, including infants, go together.

12. Because infants are to be taught, and, therefore, should be baptized: the ritual of admission by Christ's commission precedes in order the discipline of instruction.

13. Because the simplicity, humility, and docility of infants so eminently qualify them for discipleship, that Jesus sets them forth as examples for all adults who would become his disciples.

WHY I BAPTIZE BY SPRINKLING OR POURING.

1. Because the baptism of Israel, when passing under the cloud and through the sea, must have been by sprinkling or pouring, or both.

2. Because the divers baptisms of the Mosaic ritual were generally performed by sprinkling.

3. Because the great multitudes baptized by John the Baptist make it evident that he could only do it by sprinkling or pouring.

4. Because it was predicted that Christ should "sprinkle many nations," which applies to water baptism literally, according to his commission, "Go disciple all nations, baptizing them," &c., or figuratively to the baptism of the Spirit, or to both, and shows that the baptism he commands was to be performed by sprinkling or pouring.

5. Because the baptism of the Spirit is always set forth figuratively by the terms *pouring*, *and shedding forth*, *and falling upon*, and these terms are drawn from the modes of water baptism, as there is no mode in the baptism of the Spirit: hence water baptism must have been by sprinkling or pouring.

6. Because the baptism with water of three thousand persons at Jerusalem on the day of

Pentecost, in the place where the disciples were assembled, and the baptism of Cornelius and his friends in his house at Cesarea, must have been by sprinkling or pouring.

7. Because there is no instance of baptism mentioned in the New Testament which was not in all probability performed by sprinkling or pouring.

8. Because the Greek word, *Baptizo*, not only means to immerse, but also to sprinkle and to pour upon, as is proved by its use, and confirmed by all the lexicons.

9. Because to baptize by sprinkling and pouring is more in accordance with the nature and genius of the gospel dispensation, than immersion, inasmuch as thereby the command of Christ *can be obeyed in all cases*, while *by immersion it cannot.*

BAPTISMS.

JESUS, 't is thy command,
"Repent, and be baptized;"
Teach us to know and do whate'er
Is in these words comprised.

Pour out thy Spirit, Lord;
Baptize us from above,
And cleanse and purify our hearts
Through faith, which works by love.

Let us the washing prove
Of water by the Word,
That, sanctified and cleansed, we may
Be ready for the Lord:

That, washed with water pure,
Our bodies may be clean;
And, from an evil conscience purged,
Our hearts be free from sin.

The sprinkling of thy blood
Can make us white as snow;
We claim the gracious promise, Lord,
Which says, It shall be so.

With water, Spirit, fire,
Baptized, O may we be,
And fitted by true holiness
To live and reign with thee.

COMMENDATIONS.

From A. WEBSTER, D. D., *of the Maryland Conference Methodist Protestant Church.*

"Having read your work on Baptisms, I approve of it cordially, and believe it will be very useful. The subject is presented in a fresh and interesting manner; tending to assist the inexperienced to discriminate between the ceremonials and the substance of Christianity. I shall be happy to hear of a large circulation of your book."

From J. T. COOPER, D. D., *of the United Presbyterian Church, Philadelphia.*

"I have given the three numbers of your work entitled 'Doctrine of Baptisms' a careful reading. Although not prepared to commit myself to every sentiment it expresses, or the meaning it attaches to every passage of Scripture, I have no hesitation in saying that I regard the discussion as eminently candid, clear, Scriptural, and conclusive in its reasonings. I sincerely hope it will be presented to the public; as I am well persuaded that it is calculated to assist the honest inquirer after truth in his effort to attain a right understanding of an interesting and important subject."

From EDWARD HAWES, D. D., *Central Congregational Church, Philadelphia.*

"DEAR BROTHER—In your work on 'Baptisms' I think you have been guided to correct conclusions. Your strongest desire has evidently been to know the truth, and your reasonings seems to me to be unusually fair, scriptural, and conclusive. It is a sad thing that after eighteen centuries have passed, so many are still, as some were in the days of Christ, wholly or in part occupied with non-essentials, and so waste strength that ought to be used in opposing the enemies of our Lord. If your book shall, as I trust it will, help hasten the day when this shall cease to be a fact, the labor which its preparation must have cost will have been well spent. You have laid many seekers after a right understanding of God's word under great obligation."

From C. COOK, D. D., *of the Philadelphia Conference, M. E. Church.*

"I have read the manuscript of a work you propose to publish on the 'Doctrine of Baptisms,' with deep interest, and shall rejoice to see it in print. The novelty of your manner of treating an old subject gives it a special claim to attention. Many of the illustrations are very striking, the collocations of Scripture give the text a peculiar force, and the spirit permeating every page entitles the book to favor. Its publication will lay the honest inquirer after truth under lasting obligations.

"Wishing you great success in this effort to shed light on a subject that has elicited much acrimonious controversy, and yet has left in perplexity many a sincere seeker after the good and right way, I am, dear sir, yours fraternally."

From W. COLLIER, D. D., *President of the Pittsburg Conference of the Methodist Church.*

"The perusal of your work, 'Doctrine of Baptisms,' has impressed my mind with its candor, perspicuity and scripturalness. It forcibly discriminates between the essentials and non-essentials of religion, and shows conclusively the reference, application, and meaning of the numerous passages of Scripture on the subject. A new and interesting aspect is given to the discussion, and its reasonings are strong and convincing. Believing it to be well adapted to subserve the cause of truth and promote godliness, I hope it may soon be published, and have a large circulation."

From T. STORK, D. D., *of the Lutheran Church, Philadelphia.*

"As much of your work as I could find time to read, impressed me favorably. I think, perhaps, you have drawn the lines between what is ritual and what is ceremonial in religion, a little too sharp. We must in some way have the body of Christ that we may have his Spirit. The whole economy of religion in its adaptation to our humanity, pays appropriate deference to what is outward and formal. Perhaps, however, your sharp discriminations are needful to touch and wake the consciousness of mere formalism into some sort of life and reality. Your discussions on infant baptism, and the relations of children to the Church, seem to me the most important as well as the freshest and most conclusive. It would not be candid to express an absolute concurrence in every sentiment, and every exegesis in your book, for on some points I differ from you; but it is not on any thing essential to life

and godliness. But altogether, your work displays great research and ability, is eminently biblical and practical; and can not fail, when published and read, to prove a great success in the vindication of the truth as it is in Jesus, and the confutation of error. You have our best wishes for a rich reward of your noble aims and patient toils, in this work of faith and labor of love."

From T. W. J. WYLIE, D. D., *of the Reformed Presbyterian Church, Philadelphia.*

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