

# BAPTISM:

*What? How?*

*DOES THE EXPLANATION APPLY?*

*Whereunto? For Whom?*

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—BY—

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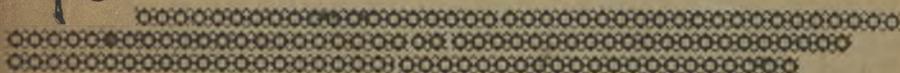
"LITURGICAL RIGHT AND NATIONAL WRONG."

"I acknowledge one baptism for the remission of sins."

Nicene Creed.

"Baptism is not our work, but God's."—Luther.

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# BAPTISM:

BY REV. MERVYN ARCHDALL, M.A.

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"I have read your little book with very great interest, and think it exceedingly well fitted to be of use in the lamentable and entirely gratuitous controversy as to Baptism, which has been, and is being, forced upon all the historic churches by the more aggressive "Baptist" writers. In regard to some details I have the misfortune to differ from the conclusions to which you come; but taking the argument as a whole I regard it as sound. Your little book seems to me to be a wise, scholarly, and opportune contribution to the right understanding of this sacrament."

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381 George-street, Sydney.

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# Baptism:

WHAT? HOW? DOES THE EXPLANATION  
APPLY? FOR WHOM? WHEREUNTO?

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## INTRODUCTION.

The Christian doctrine concerning Baptism has to be guarded, on the one hand, from the superstition of Baptistal Regeneration "ex opere operato" (by the work wrought), and, on the other, from the narrow teaching which insists on immersion as the only proper form of the rite, and which would abolish Infant Baptism altogether.

The following treatise is chiefly devoted to a refutation of the latter of these errors. The minds of a good many of the most earnest among the younger members of the Christian Church are apt to be disturbed on the question of their Baptism, and to be influenced by the strong and confident representations of those who advocate what they call "Believers' Baptism." To such the following pages will be found useful, the question being faced in the most painstaking and scholarly way, including the examination of every single passage in the New Testament where Baptism is mentioned. The very first point demonstrated will come as a surprise to many, viz., that the word baptism, as used for the Christian ordinance, conveys no idea of immersion at all, and that the prevalent assumption that immersion was the rule in New Testament Baptism, is totally destitute of evidence. Closely connected with this is the proof that the New Testament expressions "Baptized INTO Christ" "Baptized INTO His death," &c., should in all cases be rendered "Baptized UNTO," &c., that is, as the author explains, "purified and dedicated UNTO," and that thus the idea of immersion is entirely absent from these passages.

Another very important point in the argument is, that the advocates of "Believer's Baptism" treat the ordinance too much as if it were a command to be obeyed by the be-

liever, instead of a gift to be received for the strengthening of faith; to use the author's own words: "Baptism is primarily given to strengthen our faith in God, and not to express our faith in Him." "The command is a command to the Church to baptize, not a command to the believer to be baptized." "If, then, the Ecclesia has baptized me as an infant, is there any command left for me to obey by being baptized as an adult? No; the only command given by the Lord has been already obeyed in my case."

These conclusions are here offered as samples of the contents of the book, but to see how they are arrived at, the reader must follow the close reasoning of the book itself. It is a book which will be appreciated by scholars and careful thinkers more than by the general public, who must have food seasoned to the palate, and easy of digestion. The reasoning is close; but the matter will repay attentive study.

In the controversies which have been waged over the subject of Baptism, too much attention, I venture to think, has been given to questions about the way of administration of that Sacrament, and too little attention to the truth embodied and represented in the Sacrament itself. As to the mode of administration, the only thing certainly known from Scripture is, that the element of water is to be used, but in this one fact we have a volume of precious truth conveyed. "The gift of God" (St. John iv. 10), which Christ came into the world to give to men, is like the gift of water in the natural world. And when we have exhausted the catalogue of the uses of water in the natural world, then, and not till then, shall we have fully discussed the spiritual blessings symbolised in Baptism. The Old Testament is full of beautiful passages in which the properties of material water are used to symbolise the gift of the Holy Spirit; and not merely the cleansing properties, but still more the life-giving properties of water are used in this way. Particular texts, such as, Psalm i. 3, and Isaiah xlv. 3, will readily occur to the mind, but apart from these, there are entire passages of Sacred History which convey the same teaching. To take one notable example, what caused the contrast between the "great and terrible wilderness" in which the people of Israel sojourned for forty years, and the Land of Canaan which was the goal of their long journey? The two regions were adjacent to one another, and were not unlike in configuration, but the great difference was nothing more than a difference of rainfall. Canaan was "a land that drinketh water of the rain of heaven." God baptized it with material water, and the result was material regeneration.

The general doctrine therefore of regeneration by the Holy Spirit acting upon the human soul after the manner of water is not a doctrine of the New Testament only ; it abounds in the Old Testament, and, therefore, the Lord, in reproving Nicodemus for cavilling at the doctrine of the New Birth, uses words which imply that this doctrine might have been learnt by him from the Old Testament :—" Art thou the teacher of Israel, and knowest not these things ?" And when the Lord employs such an unusual expression as " born of water," plainly He is glancing at the life-giving rather than at the cleansing properties of water. " Born of water " is a title which might be written over the whole of the Vegetable Kingdom. We have only to consider the difference which the rain makes to the soil to understand at one glance the nature of the benefit represented by Baptism. The same truth is symbolised equally in the animal world, though it is not equally conspicuous. In every living animal more than 70 per cent. of its bodily substance consists of nothing but water. If the percentage fell a little—say to 60 per cent.—the animal would die of thirst. What a powerful illustration we have here of the necessity of God's Holy Spirit for the life of the human soul ?

What then, it may here be asked, is the exact connection between the " outward and visible sign " and the " inward and spiritual grace " of Baptism ? We do not believe with the Sacerdotalists that whenever the Sacrament of Baptism is duly administered, the blessing which it symbolises, or some part of that blessing, necessarily in all cases accompanies it. Why then is the administration of Baptism so strictly commanded as a thing essential ?

No doubt because it is given us as the CONVEYING SYMBOL of those benefits. A conveying symbol is an outward and visible sign which conveys the legal right to claim and possess that which it symbolises. In marriage the conveying symbol is the ring. The ring has no power of itself to make the marriage. It is not a symbol commanded by God, but invented by men. A marriage might conceivably be made equally well without it. And yet no one in civilised Europe would think of suggesting that it might be dispensed with. Again, the title-deeds of an Estate are a conveying symbol. They consist of only so much parchment, ink and wax. There is no mystical or magical power in them. Nevertheless, they legally convey the right to claim and possess so much landed property. A cheque for a thousand pounds is only so much paper and ink, but it is a conveying symbol so forcible that, provided the signature be good, the receiver prizes it as gold, and

the banker does not hesitate to give its face-value in gold for it.

If the Sacraments were intended to be conveying symbols of the spiritual blessings which they represent,—and if not, why were they given?—we see at once that they are things of immense importance, and we see this clearly without attaching to them any superstitious idea, and without ever regarding them as having any supernatural attributes.

In the Sacrament of Baptism, for instance, God conveys to me the legal right to claim and appropriate all the blessings of the New Covenant, blessings which I can only duly estimate when I remember that they mean, in the spiritual world, all that water means in the natural world.

When we have looked at Baptism in this large, simple, and Scriptural way, how petty and unworthy of the subject seem those endless disputations about the how and the when of its administration! Such disputations ought never to have arisen. And yet we cannot fairly impute to our "Baptist" Brethren all the blame of their having arisen. We of the Church of England ought to admit that much of the blame belongs to us, partly for our neglect of teaching and preaching the truths represented in Baptism, and partly for our perfunctory and negligent manner of administering the sacred ceremony itself. When we think of the hasty, formal, and all but private manner in which "Public Baptism" is too generally administered in our churches, can we wonder if some of our most earnest Church members are easily persuaded that they have never been baptized at all?

At least, we may say that our ordinary way of administering the Lord's ordinance ought to be reformed. In the early Christian Church there were special seasons set apart for the administration of baptism, and there were special buildings erected for its more becoming and solemn administration. If our reforms tended in the same direction, I venture to think we should be doing more honour than we do at present to a rite divinely appointed, and removing a stumbling-block from the way of many weaker brethren.

D. M. BERRY.

## PREFATORY NOTE.



The first edition of a thousand copies of this pamphlet on baptism having been the means of preventing many persons from being re-baptized, and there still being a demand for it,—though it has been out of print for many years—I herewith send forth this second and revised edition, which I prepared in 1897. I have changed the form, chiefly for the sake of condensation and brevity. I have divided it into chapters. I have examined the preposition argument so far as seemed necessary. I have added the new matter in Chapter III.—“ Does the explanation apply ? ”

I have confined my treatment of the subject within AS NARROW LIMITS AS POSSIBLE. But I have aimed at encouraging a habit in the minds of my readers of full and accurate investigation.

I would not intentionally minister to the restless, desultory, excited spirit, WHICH DISPENSES WITH THE MORAL QUALITIES OF PATIENCE, CAREFUL INVESTIGATION, AND WEIGHING OF EVIDENCE. In other words, I have endeavoured to treat this subject in accordance with the character and tone of mind and feeling which the discipline of membership in the Church of Christ was intended to produce.

“ Valeat quantum valet ” ; may what is here written exercise the influence, which, so far as it accords with God's Word written , it deserves.

M. A.

# BAPTISM.

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## CHAPTER I.

### WHAT ?

We find from the use made of it that the Greek root "bap" signified "infect," "wet," "smear," "dip," "temper" (as of steel, which becomes hard by being suddenly cooled). To this root t is added to strengthen it, thus "bap," "bapt." By adding "o" to the root, we get the verb "bapt-o," "I bapt"; and by adding "os," we get the adjective "bapt-os," "bapted." The verb "bapto" means "I dye," "stain," "smear," "wet," "dip." The idea of dyeing, staining, smearing, wetting, is as frequent as that of dipping, in the verb "bapto." Indeed to make the verb "bapto" an unmistakeable "dip," it must be further compounded with the preposition "en" (before the "b" in "bapt-o" changed into "em") and the result "embapt-o" is an unmistakeable dip," which meaning with the simple "bapto" is secondary, not primary.

There are six occurrences of the word "dip" in our Authorised English Version of the New Testament, and in only two of them is it certain that the meaning of the Greek is "dip," namely in St. Matt. xxvi. 23 and the parallel passage, St. Mark xiv. 20, where "He that dip-peth his hand with me in the dish" is in the Greek expressed by forms of the verb "bapt-o" compounded with the preposition "en." Here an unmistakeable "dip" is intended. But in the three next passages, namely, St. Luke xvi. 24, and St. John xiii. 26 (twice), the meaning of "bapto" probably is (see below) "wet," "charge with"; while in Rev. xix. 16, the sixth passage, the proper reading in the Greek text gives a different word altogether. The adjective "baptos" means "infected, stained, dyed, bright-coloured," without any direct reference to "dip." Ast's Platonic Lexicon gives its meaning as "stained, infected." It is used of a

bird in the sense of bright-coloured in Aristophenes' *Aves*, line 287. This adjective "bapt-os" is as closely related to the root "bapt" as is the verb "bapt-o." And accordingly the root idea of "bapt" may be shown thus: When two substances come together in close contact, so that one is infected or charged with the properties of the other, the primary notion of the root "bapt" is realised. If I crush a dark cherry between my finger and thumb, they will be infected with the stain; that is to say they will be "bapted," "stained," or "dyed."

"Infect" being, thus, the root idea of "bapt," "infected" with water is equal to "wet," "infected" with grease is "smeared," "infected" with colour is "stained" or "dyed"; steel "infected" with a new quality by contact with water is "tempered." And we may account for the meaning of "bapt-o" as I "dip" from the fact that as the arts advanced, materials were infected with colour, or dyed, by dipping them instead of besmearing them with stain. Dipping them would be a convenient way of infecting them or charging them with the new properties. If in the light of these remarks we examine St. Luke xvi. 24, we shall see that it makes better sense if we understand the rich man to mean that Lazarus should "charge the tip of his finger with water"—"bapse-hydatos" (that is "bapse" followed by the genitive without a preposition)—than that he should "dip" it "in water"; because by the former translation the preparation for what follows, namely, "and cool my tongue," is vividly described. "Let him dip and cool" leaves out the intermediate thought of the water on his finger wherewith he cools. But "Let him wet," or "charge his finger with water and cool" includes that intermediate thought; and is therefore probably the idea intended to be conveyed. Again, similarly in St. John xiii. 26, the idea which our Saviour most probably intended to convey was not that the sop was "dipped," but that it was "soaked in," or "charged with" the sauce, ready for eating.

The Greek word "bapt-iz-o," I baptize, is formed from the root "bapt" by adding "iz-o" to it, somewhat as our word character-iz-e is formed from the word character, thus: ,, bapt," "bapt-iz-o." The new word thus formed keeps something of the meaning of the old root, but it naturally modifies it. In the formation of new Greek words the addition of "iz" strengthens or intensifies the original idea. Thus, while "bapt-o" is sometimes "dip," the intensified form "bapt-iz-o" is used and hardly ever "bapt-o," when ships are sent to the bottom, or as we might say, dipped very much; and while "bapt-o" is "wet," "bapt-

iz-o" is "wet much," that is to say "wash." As regards the first of these meanings, "dip," "bapt-iz-o" commonly takes the place of "bapt-o," whenever the degrees of intensity amount to destruction, oppression, or even inconvenience. If "bapt-o" is "smear" (which it is), "bapt-iz-o" is "smother." A fly may get its wings slightly smeared, and thereby is "bapt-ed"; but a fly in treacle is "bapt-iz-ed." "Bapt-iz-o" is chiefly used in classical Greek metaphorically, as expressive of the ideas of oppressing, hampering, encumbering, swamping. We read of persons "baptized by debts"—oppressed or hampered by debts; "baptized by intemperance into sleep"—overcome by intemperance so as to fall asleep; "baptized by innumerable cares," "by puzzling questions," "by taxation," "by labours," "by sins." In the Septuagint Greek translation of the Old Testament, the words of Isaiah xxi. 4, which are translated in the Authorised Version "Fearfulness afrighted me," are rendered "Iniquity baptizes me," that is, "A fearful sense of my sin overpowers me." Again, Josephus, the Jewish historian, speaking of the crowds which poured themselves into Jerusalem before the siege, tells us, "They baptized the City"—that is "They grievously encumbered it."

But, as it is in vain that we look to the notion of smothering, drowning, oppressing, over-loading, and such like, for an explanation of the reason why the Christian ordinance is called baptism, we must in order to explain the application of this name to it, follow out the meaning of "bapt-o" as "wet." And, first, we must definitely prove that "bapt-o" sometimes means "wet." In Dan. iv. 33 (comp. v. 21, iv. 15, 23), "His body was wet with the dew of Heaven" is in the Septuagint translation "His body was bap<sup>t</sup>ed with dew" (literally "apo," "from the dew"), the verb "bapt-o" being used. An attempt to explain this language of being "dipped," or "immersed" in dew has indeed been made, but without success. It has been said that the word in the original, which is in the Greek translated by "bapt-o," is "tabal," and that this word can only mean "dip." The word in the original, however, is not "tabal," but "tsebeg," and if it were "tabal" this latter word does not necessarily mean "dip." Those who contend that "bapt-o" means "dip" and nothing else than "dip" explain the use of "bapt-o" in this passage in Daniel, thus: "He was dipped in the dews of heaven—a most beautiful, though hyperbolic figure of speech, expressing that he was as wet as though he had been dipped. The allusion is to the wetting, not to the act by which the

wetting was occasioned; Nebuchadnezzar is said to be dipped in dew." But, first, it is not said that Nebuchadnezzar was "bapted" (dipped) "in dew," but that he was "bapted" ("infected, or wet") "from" ("apo") the dew of heaven," which is the word-for-word translation of the Greek. Further, if the "allusion is to the wetting, not to the act by which the wetting was occasioned," the words "as—as though he had been dipped" are gratuitously and forcibly introduced; therefore the word "wet" (which occurs where the hyphen is inserted) alone remains the proper translation; and finally even the unjustifiable introduction of the words "as—as though he had been dipped" does not change the fact that here "bapt-o" is used in the sense of "wet" and not in that of "dip," for "He was as wet as though he had been dipped" is not the same as "He was dipped."

Another passage from the Old Testament in which the word "bapt-o" is used in the sense of "wet," "infect," and not in that of "dip" is found in Job ix. 31, where the Septuagint translation reads: "Thou hast wet," "infected," or "besmudged me with dirt"—the Greek being "ebapsas en rupo." The old Latin translation reproduces the same sense by its words "Sordibus intinges me."

If, then, it is simply absurd to say that Nebuchadnezzar was "dipped" ("bapted") from ("apo") dew," and "bapt" undeniably means "wet," as the addition of "iz" intensifies or strengthens the notion contained in the root, "bapt-iz-o" will, in this connection, be equal to "wetting much," or "again and again," which is the very thing we do when we "wash." And when the Jews, new at Greek, wanted a word to express their washings of purification, they took the word "bapt-iz-o," ready made to their hand, while they kept the ordinary Greek word for "wash" ("lou-o") to denote any ordinary washing. Thus, when the Pharisee of St. Luke xi. 38, wondered that our Lord had neglected the usual ceremonial washing before dinner, the words are: "Marvelled that He had not first washed," or, as in the Greek, "had not first been baptized"; and the Lord, we are told, answered him: "Now do ye Pharisees cleanse the outside of the cup and platter." It is certain that "baptize" in this passage refers to the washing of the hands only, when we compare St. Matt. xv. 2: "Why do Thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread"; and St. Mark vii. 1-4, in which we read that "the Pharisees and certain of the Scribes" found fault with some "of our Lord's disciples, because they "ate their bread with defiled," or "common, that is, unwashed

hands. For the Pharisees and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the market-place except they wash themselves," or "baptize" (as in the Greek and Margin), "they eat not"; and many other things there be, which they have received, washings," or "baptizings" (Greek and Margin, the word being "baptizmous") "of cups and pots and brazen vessels." This "baptizing" was simply a washing for purification. It was performed by holding the hands over a basin, while a servant poured water over them. Elisha "poured water over the hands of Elijah" (2 Kings iii. 11). And the same way of "baptizing" the hands by pouring water over them is still practised in the East. There is no contrast between washing a part of the body and the whole of the body. And "the Pharisees and all the Jews" could be very well said to "baptize themselves" when they purified themselves in the manner above described.

This was and is baptism by effusion. This "baptizing," or "purification," therefore, had nothing to do with dipping; and it was with a view to the carrying out of it, that, as we read in St. John ii. 6, water-pots were "set after the Jew's manner of purifying."

I can further illustrate this use of the word "baptize" for the idea of "purifying" from an Apocryphal book. In the Book of Judith, xii. 7, we read that Judith "went out in the night into the Valley of Bethulia, and washed herself in a fountain of water," or, as the Greek is, "baptized herself at ("epi") a fountain of water." "Baptized herself at a fountain" could not well have been used, if she had dipped herself in the fountain; but the point emphasised is not whether she put herself into the water, or put the water upon herself, but simply and solely that she purified herself by the use of water, that is, "baptized herself." And that this is the point is clear from the fact that the next verse tells us "she came in clean," that is, purified from the defilement contracted in the camp of Holofernes.

I may quote the only other passage in the Apocrypha in which the word "bapt-iz-o" is used. In "Ecclesiasticus," or "The Wisdom of Jesus the Son of Shirach," xxxiv 35, we read: "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing"? or, more closely translated, "He that is baptized from a corpse, if he touch it again, what shall his washing profit"? Remembering that "bapt-iz-o" is "I wash for purification" or "purify by washing," the mean-

ing of the phrase "baptized from a corpse" is clearly "purified by the use of water from the defilement of a corpse."

A passage (Is. xxi. 4) in the Old Testament in which the word "bapt-iz-o" occurs in the Septuagint Greek translation in the sense of overpower, has already been referred to. The only other passage of the Septuagint in which "bapt-iz-o" occurs in the Old Testament is 2 Kings v. 14. In the latter passage it is used in the sense of "purify." Naaman is there said, according to the Authorised Version to have "dipped himself in Jordan"; and the Hebrew word "tabal" which is so translated, has by some been thought to "necessarily mean dip." But the meaning of "tabal" is not confined to "dip." Fuerst's Concordance gives as the meanings of "tabal," "bedew," "wet," "pour upon," "thoroughly immerse." In Genesis xxxvii. 31, it is translated in the Septuagint by a Greek word ("emolunan") meaning to "besmear," or "befoul." Joseph's brethren were understood by the Jewish scholars who translated this passage in Genesis into Greek, to have "besmeared," or "befouled," his coat in the blood of the goat, in their endeavour to simulate the work of a ravenous beast. Though "tabal" does not necessarily mean "dip," it may, certainly, mean "dip" in 2 Kings v. 14. But it does not appear to bear that meaning in this verse. For the context does not lead us to suppose that Naaman put the diseased part of his body under water; and that his disease was only partial is proved by verse 11, in which his expectation that the Prophet "would wave his hand over the place" is expressed. Elisha told him to "wash," using a word which only means "wash"; and we are told that "he tabal-ed" (Hebrew "tabal"); or, as in the Greek, "baptized himself according to the saying of the man of God."

It is plain, therefore, that the Jews who translated the passage into Greek in representing the Hebrew "tabal" by the Greek "bapt-iz-o" used the word "baptized" here in the sense of "purified by water," without any reference to the way in which the water was brought into contact with Naaman.

A simple perusal of the Greek makes it apparent that "baptized" is here equivalent to "purified." It may be thus translated: The Prophet said, "Wash and be clean. Then went he down and baptized himself in the Jordan seven times, according to the saying of Elisha, and his flesh came again unto him like the flesh of a little child, and he was clean." (ver. 13, 14). It is clear that

"baptized himself" is "purified himself by water," so that the command of the Prophet "Wash and be clean" was carried out.

This idea of purification by water is frequently alluded to in Scripture. Thus, we read: "Arise and be baptized and wash away thy sins calling on His name" (Acts xxii 16); "Let us draw near . . . having our hearts sprinkled from an evil conscience, and our body washed with pure water" (Heb. x. 22). The purification alluded to in this latter passage is based upon that which under the Mosaic Law was obtained by washing or sprinkling. And this Old Testament purification is expressly mentioned in Heb. ix. 13: "If the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ cleanse your conscience from dead works to serve the living God"? In Numbers xix. 17-21 we have an account of this water of purification, which was sprinkled on the unclean: "For the unclean they shall take of the ashes of the burning of the sin-offering, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water and sprinkle it . . . he that sprinkled the water of separation shall wash his clothes."

And this purification was spoken of by those whose native language was Greek as a being "baptized." For example, Cyril of Alexandria, one of the Greek-speaking Fathers of the Church, says: "We are not baptized with mere water, nor with the ashes of a heifer, for we are sprinkled solely to purify the flesh, as saith the blessed Paul, but with the Holy Ghost." Here the sprinkling of water and ashes as spoken of in Heb. ix 13, and Numbers xix. 21, is called a being "baptized." Theodoret, another Greek-speaking Father, says: "Thou shalt sprinkle me with hyssop, and I shall be cleansed; for the gift of baptism can alone produce this cleansing."

The early Greek Christians also speak of martyrdom as a baptism, that is purification. Cyril of Alexandria says: "The Saviour, when His side was pierced poured forth water and blood, because in times of peace men would be baptized with water; in times of persecution with their own blood. For the Saviour thought fit to call martyrdom baptism, saying, 'Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with'? And Theodoret says: "Three baptisms purifying from every sin whatever hath God granted to the nature of man. I mean that of water; next that through

martyrdom of one's own blood ; and a third through that of tears.'

Thus, once again, because the idea of purification is a leading idea of baptism, the Greek Fathers treat Ezekiel xxxvi. 25, "Then will I sprinkle clean water upon you, and you shall be clean," as a prophecy of baptism. Theodoret says : "The prophet calls the water of regeneration pure water, by which being baptized we receive the forgiveness of sins." And Cyril of Jerusalem says : "And other texts thou hearest before in what was said of baptism, 'Then will I sprinkle clean water upon you, etc.'"

Justin Martyr says : "What is the use of that baptism which cleanses the flesh and the body alone ? Baptize the soul from wrath, and from covetousness, from envy and from hatred ; and lo ! the body is pure" (Dialogue with Trypho, Chap. xiv).

Accordingly, a central idea of baptize and baptism is the purification accomplished by the water, in whatever way it may be applied. But the purification attained by a baptism was not the end aimed at by it. On the contrary it was only a means to an end. The washing of purification was also a washing of "dedication, sanctification" or "setting apart" to office, privilege or duty. Therefore, "defiled, that is, unwashed hands" (St. Mark vii. 2), when they had been "baptized," or "purified" by water, were called "holy," that is, "consecrated" (1 Tim. ii. 8). A baptized person was esteemed clean. He was no longer common or profane, but "holy," "sacred" and "dedicated" or "consecrated" to some specific end—the particular end which his baptism had in view. The Apostolic Epistles sent to the baptized were addressed to the "saints," that is, to those who are "dedicated" or "consecrated" by the washing of purification.

My Chapter on the question "What is Baptism" ? may, therefore, safely be concluded by the assertion that a baptism in the minds of the Jews and the Apostolic Christians was not only a washing, but also and specially a "purification by water" and a "dedication" or "consecration"—a making sacred to some intended end or purpose.

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## CHAPTER II.

### HOW ?

When it has been determined what baptism is, it is no longer a very difficult or important matter to determine "how" it may be administered. It is primarily a purification and dedication by the use of water, and it is ordained by Christ as a sign and seal of God's covenant with

us in Him. We have seen also, that the mode of bringing the water into contact with the person is of no consequence, and is not determined by the word baptize. So far as the Greek words, which we translate to baptize and baptism, lead us to understand the matter, baptism may be administered by dipping, by pouring, or by sprinkling. It is, indeed, commonly supposed that dipping was the ordinary mode of administering the ordinance in Apostolic days. I can find no evidence of the truth of such a supposition however widely it may be entertained. And I believe that this idea of the mode of its administration has introduced much confusion into the translation of the prepositions connected with the words baptize and baptism, in the New Testament; and in consequence into the understanding of the doctrine of baptism generally. That dipping, which is, and always has been the mode ordered, in the first place, by the Church of England, is a legitimate mode none will deny. But apart from the traditional idea of the mode of its administration that has come down from the third and following centuries, when dipping was generally adopted on account of its supposed symbolism,\* from the evidence of the New Testament itself none would probably have entertained the view that dipping was the Apostolic mode of administering the rite. For whatever

\* It is by no means implied that dipping was not sometimes used at an earlier time than the third century. But the idea that the going under and the rising from under the water was a dramatic representation of the burial and resurrection of our Lord first finds expression in the Apostolical Constitutions, in the middle of the 4th century. The earliest passage that bears upon the mode of administration of the rite in post-apostolic writings is in "The Teaching of the Twelve Apostles." This document is attributed by Bryennios, its discoverer, to the date 140 A.D.—160 A.D. Hilgenfeld and Professor Bonet-Maury of Paris place it in the latter part of the second century. It is supposed by the late Bishop Lightfoot, with most English and some German critics, to have been written between 80 A.D. and 110 A.D. The passage occurs in chapter vii.: "As regards baptism. baptize in this way. Having taught beforehand all these things, baptize *eis* the name of the Father and of the Son and of the Holy Spirit *en* living water. But if thou hast not living water, baptize *eis* other water: *en* warm if thou canst not do it *en* cold. If thou hast neither, pour the water *eis* the head thrice *eis* the name of Father and Son and Holy Spirit. Before baptism, let the baptizer and he who is to be baptized fast, and any others who can; but thou shalt command him who is to be baptized to fast one or two (days) before." The reader of the following pages will understand the use of the prepositions "*eis*" and "*en*" with "*baptizein*." There is no immersion necessarily implied here. But the contrast between the sentences "Baptize *en* living" (i.e., running) "water, but if thou hast not living water, baptize *eis* other water, *en* warm if thou canst not do it *en* cold," and the sentence "If thou hast neither, pour the water *eis* the head," certainly naturally implies the putting the body into the water in the former case, as contrasted with putting the water on the body in the latter case. It has been supposed that the allusion in the latter alternative is to private

proofs, and whatever probabilities there are, all tend to the conclusion that in Apostolic days the water was put upon the body of the person baptized, and not his body put into and under the water. Thus, when our Lord said: "Ye shall be baptized with the Holy Ghost" (Acts i. 5), we know that the promise was fulfilled by the Holy Ghost "coming upon" them, being "poured out," or "shed forth," or "falling upon" them (Acts i. 8, xix. 6; ii. 17, 18, 33; x. 45; viii. 16; x. 44, xi. 15). We are not, of course, to give any gross material interpretation to the idea of the "pouring out" of the Spirit; but if the ordinary mode of administering baptism was by "affusion," or by "pouring out," the appropriateness of this expression is evident, but not otherwise. It may, however, be said: If baptism was administered by pouring, why is not the ordinance called "pouring," instead of being called "baptism," which it is admitted may as a word mean "dipping" or "immersion"? The answer is evident: Because "pouring" would not have conveyed the essential ideas of "purification" and "dedication" which are conveyed by the word "baptism" as used for the symbolic ordinance. The use of the word "pouring" for the rite would have pointed to the mode of doing something, the meaning of which would in no way have been indicated by it. But the word baptism, while it determines nothing as to the "How," is quite clear as to the "What" of the ordinance. If baptism, as a word, may mean dipping much, or wetting much, as a word used for the Christian ordinance, it means neither one nor the other. It means a "purification" and "dedication, how the baptism is to be administered being undetermined by the word. And, therefore, it is the recognised and appropriated name of the ordinance. But when language is used which explains how the baptism, "the purification," and "dedication," of the Spirit takes place, it is uniformly of such a character as to fall in with the idea that the "baptisma" is effected by "ekchusis," the "baptism" by "pouring." St. Peter

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clinical baptism in mortal sickness. But there is nothing to indicate that idea. "If thou hast neither" warm nor cold water surely is equal to "If thou hast no facility for a quantity of water, warm or cold," and is not equal to "If the person to be baptized cannot bear to be baptized otherwise?" If this be so, immersion or bathing of the body generally in water (for there is no proof or implication of anything more than putting the body into the water; there is no reference to its being put under it as symbolical of burial) is one of two alternatives and the one most in favour. This is what might be expected during the time of transition from the Apostolic practice, supposing it to have been by pouring, to the Nicene practice, which was undoubtedly by dipping as a dramatic representation of burial and resurrection.

relates what befell Cornelius and his companions (Acts xi. 15, 16), in the following words: "As I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water ("hudati"—the instrumental dative, without a preposition), but ye shall be baptized with" or "by ("en") the Holy Ghost."

He places the two baptisms side by side. Was one administered in a different mode and manner from the other? Is it not here indicated by St. Peter himself how and in what manner, viz., by falling on the body, the sacred symbolic rite was administered by John the Baptist, and therefore also in the Apostolic Church (compare Titus iii. 5, 6)? The same argument for the mode of administration of baptism in Apostolic times may be derived from consideration of the "baptism of blood," or "of martyrdom," to which our Lord referred. Doubtless here, as in the cases already considered, it is the second of the two ideas contained in the word baptism, viz., "dedication," that is prominent; but whether the first of the two ideas, viz., purification, is in any degree present or not, the baptism certainly was done by "sprinkling," or "effusion" and "affusion," and not by "immersion."

Again, as the Jews' baptism of hand-washing was done—as we have seen—by pouring, we have no reason to suppose that the Christian ordinance of purification and dedication was otherwise administered than by putting the water on the body, by affusion, or by sprinkling.

There is at least, one great administration of baptism, of which the New Testament speaks, which was not administered by dipping or immersion. In 1 Cor. x 2, we are told concerning the Jewish nation that "they were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (or as it doubtless should be rendered—see below—all baptized unto Moses ~~with~~ the cloud and ~~with~~ the sea). So far as the first of the two ideas contained in the word baptism, viz., "purification," is thought of by the Apostle here, and is regarded as having been present in this baptism it could only have been by the water and the cloud coming on the bodies of the baptized. There was probably, with the strong east wind a good deal of "sprinkling," but there certainly was no "dipping." The cloud was over them, and the waters on each side of them: but they were not immersed or dipped into either the cloud or the sea, or into both together. But it is said they were "enveloped" in the cloud and in the sea! Well! if anyone thinks they were, I would only remind him that to "envelope" is not to

"immerse." This, then,—like the Greek Fathers' interpretation of Ezekiel xxxvi. 25—was a baptism by "sprinkling," or at least by the cloud and the sea being applied to the body.

Similarly the Jewish historian Josephus uses the expression "baptizing they sprinkled," which is equivalent to "sprinkling they baptized," or "they baptized by sprinkling." He does so when describing the purification of the people of Israel after the death of Miriam. He says: "Putting a little of the ashes into spring water and hyssop, and then baptizing with these same ashes put into the spring water, they sprinkled those who had received pollution from a corpse, and thereupon they were pure." According to the context, the meaning of "Baptizing with ashes they sprinkled" is "They purified from pollution by sprinkling with ashes and water."

It will be well, as briefly as possible, to examine the usage of the prepositions employed in connection with the words baptize and baptism, so far, at least, as those prepositions bear on the question, "How" was baptism administered in Apostolic times?

Little need be said of "apo," "from." It occurs in St. Matt. iii. 16, "Came straightway from the water" (R.V.). It is an alternative reading of St. Mark i. 10. It simply means "away from," and can be of no service to the advocates of dipping as the exclusively valid mode of administering baptism. There is more plausibility in their use of "ek" (or "ex" before a vowel) for their purpose. It means "away out from," "from the midst of." But that it does not always mean out of the midst of, and cannot be pressed to mean "from underneath and out of the water" is easily proved. It sometimes only means "away from touching." In St. John xii. 32, 33 we read: "And I, if I be lifted up ek the earth will draw all men unto Myself. But this He said signifying what manner of death He should die." But no one will insist that our Lord was raised out of the midst of the earth on to His cross! Why then take the words "Came up ek the water," and insist that the meaning must be "Out of the midst of and from underneath the water"? For example, in Acts viii. in the account of the baptism of the eunuch by Philip, we read (ver. 38): "And he commanded the chariot to stand still: and they both went down eis (translated in A. and R. Versions "into"—see below) the water, both Philip and the eunuch; and he baptized him. And when they came up ek ("out of") the water, the Spirit of the Lord caught away Philip." Now, what more is suggested by these words than that Philip and the eunuch

went down from the chariot to the "certain water," which would naturally be a little lower than the road, and stood in the margin of it—say ankle deep—while Philip baptized the eunuch, and then came up "out of it" again? They both "came up ek the water": did they both emerge from under the water? We have not yet heard of a sect being commenced as a standing testimony to the necessity of both the baptizer and the person to be baptized disappearing under and re-appearing from under the water. And so long as reasonable men and women know that our Lord was "lifted up ek the earth" (up to and upon His cross) they will not be induced to repeat their baptism on the score that it was not administered by dipping, because Philip and the eunuch, or any one else, "came up ek the water."

In entering upon the consideration of the use of the preposition "en" in connection with baptism, it is to be remembered that the Greek of the New Testament is not classical but Jewish Greek, and that the Hebrew use of prepositions is reflected in it. This simple fact explains, for example, the difference between St. Luke's more frequent use of the instrumental dative without a preposition, and the more frequent use of the dative with the preposition "en" (that is, "in," "within," "by," "with") in the other Gospels. For St. Luke, when he is himself composing, as in the opening verses of his Gospel, writes in a more classical style. And the substitution of the dative preceded by the preposition "en" in the other Gospels, or by St. Luke himself occasionally, especially when he is writing about the Holy Spirit, is simply the reproduction of the Hebrew preposition B' (Beth) before a word, which is frequently equivalent in Hebrew to the instrumental dative without a preposition in classical Greek, and is used in the sense of "with" or "by." Thus, in Ps. ii. 8, "Thou shalt break them with a rod of iron" is in Hebrew, "Thou shalt break them b' shevet barzel," that is, "with" or "by a rod of iron." And the Greek of the Septuagint is "en a rod of iron," or, as we say, "with a rod." And, therefore, in Rev. ii. 27, where this expression is quoted, the Greek New Testament gives it "He shall rule them en a rod of iron," that is, of course, "with a rod." The Greek preposition "en" therefore, in the New Testament, does not simply mean "in," "within." It would be absurd to translate "break in," or "within a rod of iron"! Again, in the Septuagint Greek of Ps. xxiii. 5, "Thou anointest my head with oil" is "en oil." So to baptize "en" is always to baptize "with," or "by," just as much as when the instru-

ment with which the baptizing is done is expressed by the dative without any preposition. It is, thus, quite possible for "en" in the New Testament to mean "with" in contrast to "in" or "within." No one, for example, will pretend that Heb. ix. 22, "Almost all things are by the law purged en blood" should be translated otherwise than "with" or "by blood"; for the previous verse tells us that this purging or purifying was done by sprinkling: "He sprinkled with blood (dative without a preposition) both the tabernacle, etc." Again, no one would think of translating Rev. xiii. 10, "He that killeth en the sword" as "in the sword," instead of "with" or "by the sword."

Compare (in both A. V. and R. V.) such passages as the following: "Let us keep the feast, not with ('en') old leaven, neither with, etc." (1 Cor. v. 8); "The first commandment with ('en') promise" (Eph. vi. 2); "Comfort one another with ('en') these words" (1 Thes. iv. 18); "Goeth not out save by ('en') prayer and fasting" (St. Matt. xvii. 21—in R. V. in margin); "No man is justified by ('en') the law" (Gal. iii. 11). Even St. Luke, who uses this Hebrew idiom less frequently than the other New Testament writers, reports the question, "Lord shall we smite en the sword" (St. Luke xxii. 49)? which, of course, must be represented in English, not by "in" but by "with," or "by the sword." Whereas when he is writing independently, and not, as it were, reporting from Hebrew lips, he writes, "He killed James the brother of John (with) the sword" (Acts xii. 2), using the instrumental dative without a preposition. The latter usage, of course, explains the former. Accordingly, to say John "baptized in water," and therefore dipped; and to add a number of references, in some of which there is no "en" in the Greek, and in others of which the "en" followed by the dative is manifestly equal to the dative without "en," is to display ignorance of Hellenistic Greek and its elementary laws. John the Baptist's expression, which appears in our English Bible in the form "I baptize with water," is recorded six times. In St. Matt. iii. 11 and in St. John i. 26, the words are "en water." In St. Mark i. 8 the reading varies. The Revised Version reads "en water." Alford and other critical editors read "water," in the dative of the instrument without a preposition. But that the meaning of the "en" with the dative (after the Hebrew idiom) is "with" is clearly proved by the three occurrences of the phrase with the instrumental dative alone. In St. Luke iii. 16, we read thus: "I indeed baptize you (with) water ('hudati')—the instrumental dative without a preposition) but one mightier than I cometh, the

latchet of whose shoes I am not worthy to unloose ; He shall baptize you en the Holy Ghost and (with) fire ” (the instrumental dative without a preposition). In the same way in Acts i. 5, and xi. 16, it is, “ John indeed baptized (with) water ” (the instrumental dative without a preposition). Now all these six references to John’s baptism undoubtedly have the same meaning, and as in three of them, at least, there is no preposition, and therefore no “ in ” upon which to base the emphatic “ baptize in water ” it is clear that in the other cases also—three or two, according to the reading adopted in St. Mark i. 8—the correct translation is “ baptize with water.” The meaning of the pure Greek of St. Luke is undoubted ; it cannot be translated “ baptize in ” for he uses no “ en.” Therefore, the Aramaic writers when they report the same fact, and use the expression “ baptize en water ” necessarily also mean “ with water.”

How do the re-baptizers deal with these simple facts when they notice them ? With reference to St. Luke iii. 16, Mr. Stowell, a leading advocate of the re-baptizer’s theory, says : “ If the en is not expressed it is understood,” “ which,” as the author of “ Paraleipomena ” remarks, “ is equivalent to saying, ‘ If it is not there, it ought to be there.’ ” An inspection of Luke iii. 16 will show how untenable is Mr. Stowell’s explanation. The ‘ I baptize — water ’ (dative) is first written as the principal sentence, and the ‘ en ’ (Holy Spirit) is the twentieth word afterwards. The structure of the sentence makes such an explanation absurd. It is quite possible that the regimen of the ‘ en ’ preposed to Holy Ghost may go on to the last word of the sentence, ‘ fire,’ closely as they are connected so that ‘ en ’ may be said to be understood before ‘ fire ’ ; but to say that the ‘ en ’ is understood where it is not expressed at the beginning of the sentence, argues either small knowledge of grammar, or a spirit of careless trifling altogether unsuitable to the matter in hand. But even this supposition of ‘ en ’ being understood before ‘ fire ’ is of doubtful correctness ; for it is not Luke’s habit to use the ‘ en ’ as indicating the instrument or means, and it seems only in order reverently to mark the words ‘ Holy Spirit ’ that he uses it in that case.”

It has been proved that “ en,” which, when it relates to place, and is opposed to “ eis ” (entering in) and “ ek ” (coming out), means “ in ” or “ within,” is frequently in Hellenistic Greek, or Greek as influenced by the Hebrew and Aramaic, used for the instrument or means ; and that it is correctly translated by “ with ” or “ by.” Further, I have, by examination of the facts of the case, proved that

“baptize with,” and not “baptize in,” is the proper rendering of “baptizein en.” Thus, it should be rendered in 1 Cor. x. 12, “with the cloud and with the sea,” for there was no dipping “in the cloud and in the sea.” But there was purifying and dedicating “with” or “by the cloud” and “with,” or “by the sea.”

The preposition “en” has, however, other uses and meanings. But, perhaps, the only other meaning of “en” which needs to be noticed for the elucidation of the subject in hand, is that which it has when it deals with the place where a thing is, or is done, when it is equal to our “in, on, at, by,” or “near.” Thus, “born en Bethlehem” (St. Matt. iii. 1); is “born at Bethlehem.” Or take the three phrases John was “preaching en the wilderness” (St. Matt. iii. 1); “baptized en the wilderness” (St. Mark i. 4); those whom he baptized “were baptized en the river Jordan” (St. Matt. iii. 6). In these cases the preaching and the baptizing took place “in” or “at” the wilderness or the river Jordan. The “en” no more necessitates a dipping in the case of the people being baptized by John “en the river Jordan,” than it does in the case of his baptizing “en the wilderness.” If John stood and preached, or baptized, in one part or another of the wilderness, he preached and baptized “en the wilderness”; and if he stood at the edge of the Jordan and poured or sprinkled water on the people who came to him to be baptized they “were baptized en the river Jordan.”

We may give some other examples. “Agree with thine adversary quickly, while thou art with him en the way”; “they faint en the way”; “en the way He said unto them” (St. Matt. v. 25, xv. 32, xx. 17), or, as we say, “on the road.” “Two women shall be grinding en the mill” (St. Matt. xxiv. 41), which in both the Authorised and Revised Versions is “at the mill,” just as “en the river Jordan,” is “at the river Jordan.” So Elijah “hid himself and dwelt by (“en”) the brook of Cherith,” till “the brook dried up” (1 Kings xvii. 3, 5). “Now there is en Jerusalem by the sheep-gate a pool” (St. John v. 2) is in the Authorised Version “at Jerusalem”; and though the revisers give “in Jerusalem” the sense is precisely the same—as we ourselves say, ‘in’ or ‘at’ this or that city. “En” is within the limits of, and so within the neighbourhood of. It is in this sense that “en” is to be understood in St. John iii. 22, 23: “John also was baptizing en Aenon near to Salim,” that is, “in,” or “at Aenon.” The addition “because there was much water there,” or, as in the Greek, and in the margin of the Revised Version, “because there were many waters,” cannot

give any probability to the idea of immersion, inasmuch as for the purpose of baptizing, supposing it were done by immersion, John needed only the river Jordan, or some other single stream. But for the cattle of the multitudes which visited John the numerous "waters," or "streamlets," would provide the necessary grass to meet their physical necessities.

When, therefore,—I may conclude—men think that comparatively uninstructed young people, of whom the *Ecclesia* has made disciples, "baptizing, . . . teaching," are to be called to surrender themselves to be dipped, because "John baptized en the river Jordan," they appeal, not to knowledge, but to ignorance. Not only if John were actually in the river when he baptized, say ankle-deep, does it not follow that any one was dipped by him; but the words may be accurately represented in English in the form: "John baptized at the river Jordan."

But if "en" will not help to restrict baptism to dipping, will "eis"? It will not. The preposition means "towards, unto, into, to." And the exact meaning and force of the preposition is dependent upon the verb with which it is used, and upon other considerations as to its use in each sentence. This may, in the first place, be illustrated by its use in *St. John xx.*, where when the preposition "eis" is compounded with the Greek word "elthein," which means "to come," so that we have the word "eis-elthein," and that compound verb is followed by "eis," then we must translate the "eis" by the English "into." Thus, "Mary Magdalene cometh (tense of 'elthein') eis the tomb"—that is, "unto," or "to the tomb." Peter and the other disciple "went (tense of 'elthein') eis the tomb"—that is, "toward" it (ver. 3). "The other disciple came first eis the tomb"—that is, "to" it (ver. 4), "yet (eis-elthen) entered not into it (ver. 5). Then (elthen) came Simon Peter, and (eis-elthen-eis) went into the sepulchre (ver. 6). Then (eis-elthen) went in also that other disciple" (ver. 8). Mary "looked eis the tomb"—that is, "into" it (ver. 11). "When she had thus said, she turned herself eis the things behind," or "backward," "back" (ver. 14). Leaving other uses of "eis," such as that of moral purpose, for future consideration, it is thus plain to the least instructed reader that "eis" does not always mean "into." And, as we saw in the opening observations of Chapter I, the Greek language is perfectly capable of expressing an unmistakable dip; so that as the author of "*Paraleipomena*" says, "If our Lord had instructed his Apostles to embaptien eis water, no question could pos-

sibly have arisen; and immersion would have been imperative. Instead of this definite word, however, we have this baptizein, which makes very good sense, even in combination with the words 'the ashes of an heifer.' "

Again, in order to understand when, in relation to place "eis" is equal to "en," that is, "in, on, at," or "by" ("in," or "on the way," "at the mill," "at the Jordan," "by the Brook Cherith"), we must have regard to the mode of thinking which prevailed among the Greeks, and what is called the pregnant construction of "eis" whenever motion is implied. Thus, in Acts viii. 40, "Philip was found eis Azotus," which is, of course, translated (A. and R.V.) "at Azotus," the thought is 'was taken to and found at Azotus.' In St. Luke xi. 7, "My children are with me eis bed," that is, "in bed" (A. and R.V.); the thought is, 'We have all gone to and are in bed.' In St. Luke iv. 23, "Whatsoever we have heard done eis Capernaum, do also here in thine own country" the thought is 'Whatsoever passing over in thought to Capernaum, we have heard done there, do here.' But, of course, in a translation this "eis" can only be represented by "at Capernaum." In St. Luke xxi. 37, "Every day he was teaching in ("en") the temple; and every night he went out and lodged eis the Mount of Olives"; the thought is 'he went out and when he was come to the Mount he lodged in it.' The words "He went out" cause "eis" to be used instead of "en," and if the sentence had been 'He lodged eis the Mount,' the sense would have been the same, for the "eis" instead of "en" would have proved that the writer was thinking of the movement of our Lord to the Mount as well as of His stay in it. Once again, in St. John ix. 7, "Go, wash eis the pool of Siloam," compared with verse 11, "Go eis the pool of Siloam and wash," is exactly parallel with the preceding instances. If the Lord and the blind man had been standing at the pool there would have been no "go" and no "eis." It would simply have been 'Wash en the pool.'

With these illustrations the reader can have no difficulty in understanding St. Mark i. 9, "Jesus came from Nazareth of Galilee, and was baptized of John eis the Jordan," which is so confidently appealed to in favour of baptism by immersion. The thought is here, as in the other instances, 'Jesus came to and was baptized in or at the Jordan.' Those, of course, who put their confidence in strong assertions that 'baptize means dip and nothing but dip,' and that "eis" means "into" (which is true or untrue as the statement is understood); and who are ambitious of having an opinion about a matter which they

have taken no trouble to understand, may forget that if they were baptized in infancy, our Lord's command to His Church to "make disciples. . . baptizing. . . teaching" has, in their case, been obeyed; and on the strength of this text (St. Mark i. 9) they may apply to a re-baptizer to dip them. But those who have some thoughtfulness, modesty, and diffidence, as to their own infallibility, and that of the individual Christians, or Christian communities under the influence of which they have come, will pause.

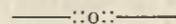
O! that Christians would try to "know how men ought to behave themselves in the House of God, which is the Church of the living God, the pillar and ground of the truth" (1 Tim. iii. 15)! They would not believe in its infallibility; but neither would they believe in their own, or in that of those who by the short and easy method of strong and re-iterated assertions, induce men and women, without full examination of both sides of the question, to be re-baptized.

The dogmatism, however, of re-baptizers would not, in my opinion, be nearly so effective, but for the pre-judgment, the bias, which by the tacit and often unconscious acceptance of the traditional notion that dipping was the general mode in which baptism was administered in Apostolic days, has extended amongst us. The author of "Paraleipomena" has put this matter so well, that I cannot better close this chapter than by quoting from his pages the following remarks, at the same time most strongly recommending the reader to study carefully his most lucid and convincing treatment of the preposition argument of our re-baptizing brethren.

"Strangely enough the revisers have placed in their new English Version of the passage Mark i. 9, 'and was baptized of John eis, in, the Jordan,' as a footnote to the word 'in,' 'Gr. into.' It is a matter of surprise and wonder why they should have noted the word in this way, and yet have omitted to do so in a closely similar passage in Acts viii. 40, 'but Philip was found at ("eis") Azotus.' The distinction they have made is just as remarkable in Matt. ii. 23, 'He withdrew ("eis") into the parts of Galilee and came and dwelt ("eis") in a city called Nazareth.' What can be the reason why the revisers have noted 'Gr. into,' in the one case and not in the other, nor in many similar passages? And until they condescend to vouchsafe us an answer we are left to our imagination to seek a reason, which, however, is not difficult to find, for we need not go beyond the very constitution of the Revision Company, a clear majority or large number of whom were men who re-

gard the third century as the golden age of Christianity, and its practices as the true outcome of Apostolic teaching. The normal baptism of that time was by immersion, and the admirers of 3rd. century Christianity are commonly of belief that Apostolic baptism was by immersion also. They therefore, were disposed to think that 'bapto' meant 'dip' primarily, and were ready (as were King James' doctors) to translate the 'eis' following it as 'into.' Given then this bias—and the persistent clamour of a Baptist is quite sufficient to account for their action—they have indeed put 'in' in the text as what they believed to be the true translation; and they have noted what certainly is in part true, that the corresponding Greek word is 'into' (the Greek word which the readers know, as well as the revisers may or may not be 'into'); but they have noted what is most untrue if regard be had to the tendency of the note itself, which gives colour to the belief that the true rendering is possibly 'into.' In verse 4 (same chapter) we read, 'The baptism of repentance ("eis") unto the remission of sins,' where the same word occurs; but they put no note 'Gr. into,' for they did not believe that John immersed the people into remission, as it is no part of their creed that this baptism possessed any such efficacy. But here in the 9th verse where the word 'eis' has no more the meaning of 'into' (by their own confession for they put 'in') than it had in the 4th verse, nor yet perhaps so much, as 'at' would probably be the truest rendering, they put 'Gr. into' (not be it observed, 'or into,' but 'Gr. into'; it is not the alternative word), thus most evidently yielding to the dippist clamour. But what could be expected from a state of mind so biassed as to take no offence at such a senseless phrase as 'baptism into death' (Rom. vi)?

The motion from Nazareth to Jordan determines the preference of 'eis' to 'en'; and if the words had been 'Jesus came from Nazareth in Galilee, and was sprinkled by John at the Jordan,' 'at the Jordan,' might have been well and correctly written in Greek 'eis the Jordan.'



### CHAPTER III.

#### DOES THE EXPLANATION APPLY ?

Having already explained "what" baptism is, and "how" it has been, or may be administered, I may now with advantage place before the reader all the passages in which the words baptize and baptism occur, numbering them for easy reference. I will insert the prepositions; I will give the translations of the Authorised Version, and

when there is any important variation, that of the Revised Version (these versions being referred to as A.V. and R.V. respectively); I will add the translation which, in accordance with what has been written in the last chapter, or is about to be written, I prefer; and I will, also, make such observations as may seem necessary (by applying it in detail) to test my explanation of the words baptize and baptism. I will do this before more fully examining the meaning of the preposition "eis," and before dealing carefully with the more important passages of the New Testament in which baptism is expounded. I will thus, practically try whether the explanation applies.

1. St. Matt. iii. 1, 5, 6: "In those days came John the Baptist. . . . Then went out to him Jerusalem and all Judaea, and all the region about Jordan, and were baptized of him in ("en") Jordan, confessing their sins." The R.V. has "were baptized of him in ("en") the river Jordan." I have suggested "at the river Jordan." (See last chapter). The meaning is 'were by the use of water purified and dedicated by him at the river Jordan.' 'John the Baptist' is equal to 'John the purifier and dedicator by the use of water.'

2. St. Mark i. 4, 5: "John did baptize in ("en") the . . . wilderness and preach the baptism of repentance for ("eis") the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in ("en") the river Jordan, confessing their sins" (A.V.) "John came, who baptized in ("en") the wilderness and preached the baptism of repentance unto ("eis") the remission of sins. And there went out to him all the country of Judaea, and all they of Jerusalem; and they were baptized of him in ("en") the river Jordan." The suggested translation is "unto ("eis") the remission of sins" (as in R.V.). . . . "were all baptized of him at ("en") the river Jordan" (See last chapter). The meaning is, 'John by the use of water purified and dedicated, while in the wilderness, and preached the washing of purification and dedication, the characteristic feature of which was a call to repentance, which washing of purification and dedication was administered with a view to the attainment of the remission of sins. And they were all purified and dedicated by him at the river Jordan.' "Who baptized" (R.V.) in ver. 4 is equivalent to the "Baptist" in St. Matt. iii. 1.

3. St. Luke iii. 3, 7, : "And he came into all the country about Jerusalem, preaching the baptism of repentance, for ("eis") the remission of sins . . . Then said he to the multitude that came forth to be baptized of him,

O generation of vipers, &c." The translation of the R.V., viz., "The baptism of repentance unto ("eis") remission of sins," is preferable. The meaning is 'Preaching the purification and dedication by the use of water, which was characterized by a call to repentance, and which was administered with a view to remission of sins.' 'They came forth to be purified and dedicated of him.'

4. St. Matt. iii. 7, 11, 12: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. . . . I indeed baptize you with ("en") 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 ("en") the Holy Ghost and with (instrumental dative without preposition) fire. Whose fan is in 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." (A.V.). The R.V. is substantially the same as the A.V., except that it gives "offspring of vipers," and "thoroughly cleanse His threshing floor." The only alteration which it seems desirable to make in the R.V. is "fruit worthy of your repentance," which rendering is placed in the margin, the "your" being represented in the Greek by the article. The meaning is, 'When he saw many of the Pharisees and Sadducees coming to his purification and dedication he said to them, &c. I indeed purify and dedicate you with ("en") water, with a view to your repenting of sin, that so you may be prepared for Him whose forerunner I am, who will purify and dedicate you with ("en") the Holy Ghost and with (instrumental dative without preposition) fire. For He is the Messenger of the covenant announced by Malachi Chapter iii. 1-5 and Chapter iv. 1, whose purification will be of a most discriminating and thorough character.' The implied reference to Malachi shows that the idea of the Messiah's baptism which was uppermost in the mind of John was that of purification, though that of discrimination, separation, destination and dedication of the godly and ungodly to their different lots was also before his mind. Let the reader study the passages of Malachi, and it will be seen how the key—purification and dedication—fits the lock.

5. St. Mark i. 8: "I have indeed baptized you with ("en") water, but He shall baptize you with ("en") the Holy Ghost." The meaning of "baptized" and "baptize" here is the same as in No. 4.

6. St. Luke iii. 12, 15, 16, 17 : " Then came also publicans to be baptized. . . . And as the people were in expectation, and all men mused in their hearts of John whether he was the Christ or not : John answered, saying unto them all, I indeed baptize you with (instrumental dative without a preposition) water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, He shall baptize you with (" en ") the Holy Ghost, and with (instrumental dative without preposition) fire. Whose fan is in His hand, &c." The publicans came to be purified and dedicated. The rest of this number is the same as Nos. 4 and 5. And the meaning is the same. The bearing of the instrumental dative without a preposition on the interpretation of " en " in the parallel passages of S.S. Matt. and Mark has been explained in the last chapter.

7. St. Matt. iii. 13-16 ; St. Luke iii. 21 : " Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him : but John forbade (R.V. " would have hindered ") him, saying I have need to be baptized of Thee, and comest Thou to me. And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when he was baptized, went up straightway out of (" apo ") the water : and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him." (A.V.). The only difference in the R.V. is the correct translation of " apo " by " from " instead of " out of the water." " Jesus also being baptized " (Luke iii. 21). The meaning is, " Then cometh Jesus to be purified and dedicated by John. The latter would have hindered Him, because, as he said, I have need to be purified and dedicated by Thee, and comest Thou to me ? " But the Lord overruled the objection which John, thus, naturally felt, " 'Suffer it now,' or 'Suffer me now' (margin of R.V.), for as thy purification and dedication is of God (St. Matt. xxi. 25), and I have no intimation to the contrary, it is becoming that I should come to thee as other Israelites come, and that thou shouldest do to Me as thou doest to others." Very reverently the writer submits for consideration this explanation of this incident. The theological difficulty of Christ's submission to a symbolical purification, though He " knew no sin," is one which is necessarily involved in the oneness and solidarity with those whom He came to save, into which the Redeemer freely entered. It is removed by the consideration of the distinction between the Saviour's personal and His official or representative character. Per-

sonally sinless He, nevertheless, was not at His first Advent, as He shall be at His second, "apart from sin" (Heb. ix. 28). Officially and representatively He was "made sin for us," regarded, reckoned, and treated as sin, as truly as we are made "the righteousness of God in Him," regarded, reckoned, and treated as God's righteousness by virtue of our union with Him (2 Cor. v. 21). It is from such facts of the Gospel history as this incident of our Lord's baptism, that such phases of the Apostolic testimony as that of 2 Cor. v. 21 were read off by the Apostles in the light of the Spirit's guidance. Hence, also, St. John, in his first epistle (v. 6-13), refers to this baptism as a substantiating consideration, bearing testimony to the fact that Jesus who came in the flesh is the Son of God. The water of the baptism which our Lord had administered to Him, and that of the baptism which He instituted for the sacramental purification and dedication of His disciples, and the blood, which He shed by God's appointment to cleanse them from all sin, unite with the Spirit in bearing witness to Him. "And the three agree" or "concur in one." Their one testimony is borne (1) by the purification and dedication in the water of baptism unto Christ's name (St. John iii. 5; St. Matt. xxviii. 19): (2) by the continual cleansing from all sin which we enjoy by His atoning blood: (3) by the inward witness of His Spirit, whom He hath given us.

When Jesus was symbolically purified and dedicated, He went up from the water, and that which had been symbolized took place in such a manner that if we are at liberty to draw any conclusion from the descending of the Spirit, the water of the symbolic baptism also, came upon the sacred Body of our Lord, instead of that sacred body being plunged under the water.

8. St. Mark i. 9: "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in ("eis") Jordan." The R.V. reads: "Came . . . and was baptized. . . . in ("eis") the Jordan." The translation which would best represent in English the meaning of the Greek would be, "Came . . . and was baptized . . . . at the Jordan." (See last chapter). The meaning is as in No. 7.

9. St. Luke vii. 29, 30: "Being baptized with the baptism of John" (no preposition) . . . being not baptized of him." The meaning is 'being,' or 'not being purified and dedicated by John.'

10. St. Matt. xxi. 25; St. Mark xi. 30; St. Luke xx 4: "The baptism of John, whence was it?" The meaning

is 'The purification and dedication of John, whence was it?'

11. St. John i. 25, 26, 28, 31, 33: "Why baptizest thou?" "I baptize with ("en") water," "John was baptizing," "For this cause came I baptizing with ("en") water," "He that sent me to baptize with ("en") water, the same said unto me, Upon whom thou shalt see the Spirit descending and abiding upon Him, the same is He which baptizeth with ("en") the Holy Ghost."

In all these cases baptize is equivalent to purify and dedicate.

12. St. John iii. 22-26: "After these things came Jesus and His disciples into the land of Judaea, and there He tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews (R.V. "with a Jew") about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth and all men come to him." The context proves that the "question about purifying" was, in fact, a questioning about baptism, so that here again "baptized" is equivalent to purified and dedicated.

13. St. John iv. 1, 2; x. 40: "When therefore the Lord knew that the Pharisees had heard that Jesus made and baptized (R.V. "was making and baptizing") more disciples than John, though Jesus Himself baptized not, but His disciples, He left Judaea." "John was at the first baptizing." Here, also, "baptizing," "baptized" involve the same two ideas of purification and dedication.

14. St. Luke xii. 50; St. Mark 38, 39: "I have a baptism to be baptized with." "Can ye drink of the cup that I drink of? and be baptized with (no preposition) the baptism that I am baptized with? And they said unto Him, We can. And Jesus said unto them ye shall indeed drink of the cup that I drink of: and with (no preposition) the baptism that I am baptized withal, shall ye be baptized. But to sit on My right hand," etc. The R.V. is substantially the same. The meaning is, 'Can ye suffer as I suffer? Can ye be symbolically purified and dedicated with the purification and dedication with which I am purified and dedicated by My sufferings?' The second idea of the word baptism, viz., dedication, consecration, is doubtless that which is here prominent, if not exclusively present. And yet we must remember that our stainless Lord was "reckoned with the transgressors," and "though He was

a Son, learned obedience by the things which He suffered." The parallel passage to this in the A.V., viz., St. Matt. xx. 22, 23, does not in the R.V. contain any reference to baptize or baptism.

15. St. Mark vii. 4; St. Luke xi. 38: "Except they wash they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels and of tables" (A.V.) "And when the Pharisee saw it, he marvelled that he had not first washed before dinner" (A.V.) The R.V. gives this last verse as in A.V., but St. Mark vii. 4, reads in R.V. thus: "Except they wash themselves, they eat not. . . washings of cups, and pots, and brazen vessels." The translation should be, as in the margin of the R.V., "Except they baptize themselves . . . baptizings of cups, &c." This rendering would help the English reader to see that baptize themselves means purify and dedicate themselves by the ceremonial washing of their hands (See last Chapter.) The word "baptismos" (not "baptisma") is that which is here used for "baptizings of cups, &c.," and whatever may be supposed to be the exact difference of the slightly different words "baptis-mos" and "baptisma," the ideas of purification and dedication are certainly contained in both.

17. St. Matt. xxviii. 19: "Go ye, therefore, and teach all nations, baptizing them in ("eis") the name of the Father, and of the Son, and of the Holy Ghost" (A.V.) This is a most unfortunate mistranslation, both as regards the word "teach" and as regards the preposition "in" for "eis." It came to us from the Vulgate: "Euntes ergo discite omnes gentes, baptizantes eos in nomine Patris," etc. The R.V. gives, "Go, ye therefore, and make disciples of all nations, baptizing them into ("eis") the name of the Father," &c. The "into" for "eis" obscures the sense, and should be "unto" (See last Chapter). The meaning is, as in all other cases: "Purifying and dedicating them unto the name of the Father," etc. (See Chapter V on this passage).

18. St. Mark xvi. 16: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This passage is here included, on account of the great use made of it by opponents of infant baptism. But it probably is not Scripture at all. It is printed in the R.V. with a break at St. Mark xvi. 8, and a marginal note to this effect: "The two oldest Greek manuscripts, and some other ancient authorities omit from ver. 9 to the end. Some other authorities have a different

ending to the Gospel." "Baptized" means here as elsewhere purified and dedicated.

19. Acts i. 5 ; xi. 16 : "John truly baptized with (instrumental dative without preposition) water, but ye shall be baptized with ("en") the Holy Ghost not many days hence." "Then remembered I the word of the Lord, how he said, John indeed baptized with (instrumental dative without preposition) water, but ye shall be baptized with ("en") the Holy Ghost." The meaning is, 'purified and dedicated with water'; 'purified and dedicated with ("en") the Holy Ghost. The significance of the classical use of the instrumental dative has been already explained.

20. Acts i. 22 ; x. 37 ; xiii. 24 ; xviii. 25 : "Beginning from the baptism of John," "after the baptism which John preached," "when John had first preached before His coming the baptism of repentance to all the people of Israel," "knowing only the baptism of John." In all these references to John's baptism the meaning is the same. 'The purification and dedication of John.'

21. Acts xix. 3-5 : "And he said unto them, Unto ("eis") what then were ye baptized? And they said, Unto ("eis") John's baptism. Then said Paul, John verily baptized with (no preposition) the baptism of repentance, saying unto the people that they should believe on Him that should come after Him, that is, on Christ Jesus. When they heard this, they were baptized in ("eis") the name of the Lord Jesus" (A.V.). "And he said into ("eis") what then were ye baptized? And they said, Into ("eis") John's baptism . . . they were baptized into ("eis") the name of the Lord Jesus." The meaning is, 'Unto ("eis") what were ye purified and dedicated? Unto John's purification and dedication. They were purified and dedicated unto the name of the Lord Jesus.' (See further next chapter).

22. Acts ii. 37-41 : "Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in ("en") the name of Jesus Christ, for ("unto" "eis") the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were baptized" (A.V.). (R.V. omits "gladly.'). The R.V. is practically the same with the exception of the preferable expression "unto ("eis" the remission of sins" instead of "for the remission." The gen-

eral meaning of course, is: 'Be purified and dedicated with a view to the remission of sins.' There is a variation of the reading in ver. 38 between "en" and "epi." The R.V. prefers "en" "in the name of Jesus Christ." Dean Alford, e.g., prefers "epi" "on the name of Jesus Christ." It is to be observed that, as, in St. Luke xxiv. 47, the Saviour is represented as commanding that repentance and remission should be preached "epi," "on" His name, it is probable that "epi" would be used here, when for the first time that command was being carried out. To be baptized in the name is to be purified and dedicated in the sphere and fellowship of the name. To be baptized on the name is to be purified and dedicated in virtue of, upon the strength of the name. There does not seem to be any reason to say, with Alford, that "On the name" is equal to "on the confession of that which the Name implies, and into the benefits and blessings which the name implies."

23. Acts viii. 12, 13, 16: "When they believed Philip . . . they were baptized, both men and women. Then Simon himself believed also: and when he was baptized he continued with Philip . . . only they were baptized in ("eis") the name of the Lord Jesus" (A-V.). The R.V. has "baptized into ("eis") the name of the Lord Jesus." The translation should be "unto the name of the Lord Jesus" (See next chapter). The meaning is, 'were purified and dedicated unto the name of the Lord Jesus.'

24. Acts viii. 36-39: "Here is water: what doth hinder me to be baptized? (Verse 37 is spurious, and is omitted in the R.V.) And he commanded the chariot to stand still: and they went down both into ("eis") the water, both Philip and the eunuch, and he baptized him. And when they were come up out of ("ek") the water, the Spirit of the Lord caught away Philip." This passage has been already examined. But the omission of verse 37 should be noticed, as this spurious verse plays a great part in the baptismal controversy among uninstructed persons. The meaning is, 'To be purified and dedicated'; 'He purified and dedicated him.'

25. Acts ix. 17, 18; xxii. 16: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith." "Brother Saul . . . The God of our fathers has chosen thee, that thou shouldest know His will, and see the Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness

unto all men, of what thou hast seen and heard. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (A.V.). The R.V. gives "calling on His name." The meaning of "baptized" here is purified and dedicated, which falls in with the "wash away thy sins"—that is, with the "mystical," or symbolic and sacramental "washing away of sins."

26. Acts x. 47, 48: "Can any man forbid water (R.V. "the water") that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in ("en") the name of the Lord" (A.V.), "of Jesus Christ" (R.V.). According to the order of the words, "in the name of Jesus Christ" may be connected with "He commanded"—"He commanded them in the name of Jesus Christ, to be baptized." And this is a common usage in the New Testament, and would make very good sense here. But if the words "in the name of Jesus Christ" be taken with "to be baptized"—"to be baptized in the name of Jesus Christ,"—the meaning is also a good one, viz., to be purified and dedicated in the name, that is, in the sphere and fellowship of the name of Jesus Christ. In any case the meaning is not that Peter gave commandment to Cornelius and his companions to submit themselves to baptism, but that he gave commandment that they should be admitted to baptism; and when we remember the importance and solemnity of the occasion there would be a peculiar fitness in his giving this commandment "in the name of Jesus Christ." It has been noted by Dean Alford and others that "the expression 'forbid' used with 'the water' is interesting, as showing that the practice was to bring the water to the candidates and not the candidates to the water. This which would be implied by the word under any circumstances, is rendered certain when we remember that they were assembled in the house."

27. Acts xvi 14, 15: "Lydia . . . whose heart the Lord opened . . . and when she was baptized and her household, she besought us," etc. The meaning is, "when she was purified and dedicated she besought us," etc.

28. Acts xvi. 30-34: "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. And they spake unto him the word of the Lord, and to all that were in his house (R.V. has "with all that were in his house.>"). And he took them the same hour of the night, and washed

their stripes, and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (A.V.) The R.V. gives the sense of this last clause better, "Set meat before them, and rejoiced greatly with all his house, having believed in God." The word "having believed" is in the singular number and refers to the jailor, the "with all his house" being connected with "and rejoiced greatly," not with "having believed." This ought to be noticed, in order to be able to estimate aright strong assertions based on "believing in God with all his house"! The jailor was purified and dedicated. He was saved by Christ, who was received by faith and was sealed to him by baptism.

29. Acts xviii. 8: "Crispus, the chief ruler of the Synagogue believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptized." They were purified and dedicated.

30. Rom. vi. 3, 4: This passage will be quoted in full, and carefully examined later on (Chapter V). The "baptized into" of both the A.V. and R.V. should be "baptized unto" (See next Chapter). The meaning is purified and dedicated unto.'

31. 1. Cor. i. 13-17: "Is Christ divided? Was Paul crucified for you? or were ye baptized in ("eis") 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 ("eis") 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" (A.V.). The R.V. renders the "baptized in" ("eis") of this passage "baptized into." It ought to be rendered "baptized unto" that is, 'purified and dedicated unto' (See next Chapter).

32. 1 Cor. x. 2: "Baptized unto ("eis") Moses in ("en") the cloud and in ("en") the sea" (A.V. and R.V.) I prefer the translation "baptized with the cloud and with the sea." (See preceding Chapter). The meaning is, 'Purified and dedicated unto Moses.'

33. 1 Cor. xii. 13: "For by ("en") one Spirit are we all baptized into ("eis") one body . . . and have been all made to drink into one Spirit" (A.V.). The R.V. gives: "For in ("en") one Spirit were we all baptized into ("eis") one body, and were all made to drink of one Spirit." "Baptized with the Spirit" is the translation of 'baptized *en* the Spirit' which is found in the Gos-

pels. So here the rendering should be, "With one Spirit were we all baptized." It is difficult to see what is meant by "In one Spirit were we all baptized"! In this passage, again, the sense will be clearer if we translate "eis" by "unto." The meaning is, "With one Spirit were we all purified and dedicated unto one body," that is, 'with a view to our becoming one body,' "and were all made to drink of one Spirit." The inward and spiritual grace of baptism is here spoken of in the terms of the sign, the purification and dedication with water being symbolical of the purification and dedication with the Spirit.

34. 1 Cor. xv. 29 : "Else what shall they do which are baptized for ("hyper") the dead"? This difficult passage should be examined in its context. The best explanation of it which I know is that contained in a work by Dr. Bullinger, entitled "Figures of speech used in the Bible." It is there suggested that the punctuation of the sentence should be altered, and that the verse should read thus : "Else what shall they do who are being baptized? It is for the dead if the dead rise not at all. Why then are they baptized for the dead"? In Romans viii. 34, we have a very similar construction where "the ellipsis of the verb substantive is supplied thus : 'Who is he that condemneth? It is Christ that died.'"

This translation and interpretation of 1 Cor. xv. 29, is in fullest agreement with the context. It avoids the necessity of assuming the existence of a habit, of which we have no trace elsewhere, of members of the church being baptized for, and on behalf of dead persons. And the baptism for the dead only exists in the argument. In any case baptized means here, as usual, "purified and dedicated."

35. Gal. iii. 26, 27 : "Ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into ("eis") Christ, have put on Christ" (A.V.). The R.V. reads : "Ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." I would here, again, suggest, "Baptized unto Christ," as in verse 24 of the same chapter the words "eis Christon" are, both in the A.V. and the R.V., translated "unto Christ"—"a tutor (to bring us) unto Christ." The meaning is, 'purified and dedicated unto Christ.' The connexion of the verses by the "For" is "Ye are sons, through faith, in Christ Jesus, as is implied by the fact that when you were purified and dedicated to fellowship with Christ, unto life-union with Him, you by this formal seal of the covenant put Him on, that is, outwardly appeared as clad in Him. By faith Christ is in you, and ye are sons of God in Him, the Son

of God, because, or, as is implied by the fact that, Christ is on you by your outward and formal purification and dedication unto Him, by the water of baptism."

36. Eph. iv. 5 : "One Lord, one faith, one baptism" that is, 'One purification and dedication.'

37. Col. ii. 12. This passage will be quoted in full and carefully examined in Chapter IV ; but it is manifest that in baptism as a purification and dedication unto Christ we are, by our union with Him, spiritually buried and raised "through faith in the working of God." Therefore here also our explanation applies.

38. 1 Peter iii. 20, 21 : "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" (A.V.). The R.V. reads: "While the ark was a preparing wherein few, that is, eight souls, were saved through water : which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ—" Without attempting any exposition of this passage it will suffice for my purpose to observe that purification and dedication as an interpretation of "baptism" is in the fullest agreement with this context.

39. Heb. vi. 2 ; ix. 10 : In these two passages the word "baptimos" occurs, being translated "baptisms" in the former and "washings" in the latter. The ideas purification and dedication are undoubtedly those contained in these "baptismoi." Whatever else they were, they were ceremonial purifications, and they took place with a view to consecration and dedication to sacred uses.

In conclusion, this examination of every instance in which the words "baptize" and "baptism" occur in the New Testament abundantly proves that the two ideas purification and dedication are the root ideas contained in them. And if this fact were generally understood in the Church, some of the hazy indistinctness, not to say deplorable ignorance, which at present exists as to their meaning, would be dissipated.

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#### CHAPTER IV.

#### "WHEREUNTO" ?

That "whereunto" a person was baptized is expressed in the New Testament, by his being said to be baptized

“eis” it. The thought contained in the words baptize and baptism is explained and unfolded by this preposition “eis.”

There is no reason for varying the translation of the word. If the meaning of the words baptize and baptism be in all cases substantially one and the same, the meaning of the preposition “eis” is also in all cases substantially one and the same. And if the meaning of baptize be to purify and dedicate, the meaning of “eis” is “unto.” That such is the case will be seen by a comparison of the combination of baptize or baptism with “eis” in Numbers 2, 3, 4, 17, 20, 21, 22, 23, 30, 32, 35, in the preceding Chapter.

Thus: “The baptism of repentance unto (“eis”) the remission of sins.” (Nos. 2, 3).

“Baptizing them unto (“eis”) the name of the Father and of the Son and of the Holy Ghost.” (No. 17).

“Unto (“eis”) what were ye baptized?”

“Unto (“eis”) John's baptism.

“Unto (“eis”) the name of the Lord Jesus. (No. 21).

“Be baptized unto (“eis”) the remission of sins.” (No. 22).

“They were baptized unto (“eis”) Christ Jesus.”

“Baptized unto (“eis”) His death.

“Baptized unto (“eis”) death.” (No. 30).

“Baptized unto (“eis”) the name of Paul.” (No. 31).

“Baptized unto (“eis”) Moses.” (No. 32).

“Baptized unto (“eis”) one body.” (No. 33).

Here we have baptism unto repentance, unto remission, unto John's baptism, unto one body, unto the name of the Father and of the Son and of the Holy Ghost, unto the name of the Lord Jesus, unto the name of Paul, unto Christ, unto Moses. Let one and the same preposition stand in the English as it does in the Greek, and half the confusion which exists among English readers, who do not come to the New Testament with preconceived ideas derived from the practice of the Nicene Church, will disappear.

The Revisers of the New Testament, or many of them, coming to the Greek Testament with the idea that baptism in Apostolic days was administered by plunging, have written “into” instead of “unto,” wherever it seemed possible to give expression to this idea in connection with Christian baptism, and so to the doctrine supposed to be symbolised by the plunge. Thus “baptizing into the name of the Father and of the Son and of the Holy Ghost,”

“into the name of the Lord Jesus,” “into Christ,” “into His death,” “into one Body,” but not “into Moses,” “into remission,” “into repentance.” For the baptisms referred to in these latter passages were not Christian baptism; and John’s baptism, though supposed to have been done by plunging was not thought to have carried the infusory force which it is assumed accompanied the plunging of Christian baptism.

The difficulties and inconsistencies into which the Revisers were thus led, are well illustrated in No. 21. When Paul is speaking to the “certain disciples” at Ephesus, he must be made to speak according to the pre-suppositions of the Revisers (which give us “into the name of the Lord Jesus”), and therefore he asks—not as the A.V. makes him, “Unto what were ye baptized”?—but, “Into what were ye baptized”? But now the “certain disciples” have to reply, and they have to speak, not of Christian baptism, but of John’s baptism, how then shall we let them speak? If we cannot write of John’s baptism as a baptism “into remission,” “into repentance,” how can we let the “certain disciples” speak of their being baptized “into John’s baptism”? But if we do not we must vary the translation of the same word in the successive clauses of the same verse; therefore, for once, we must let the “into,” which properly applies to Christian baptism be applied to John’s. Accordingly the “certain disciples” are made to say: “Into John’s Baptism”!

The reader is now in a position to judge for himself of my right to do so, and therefore for the future I shall uniformly represent the “eis” by which baptize and baptism are unfolded and explained, by “unto.”

The words of the Nicene Creed, “I acknowledge one baptism for the remission of sins” mean “I acknowledge one purification and dedication with a view to the attainment and enjoyment of the remission of sins.” And the words are derived from Acts ii. 38, “Repent ye and be baptized every one of you in (or “on”) the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Ghost.” The meaning of which is “Change your mind and be purified and dedicated to the attainment and enjoyment of the remission of sins,” etc. The difference, therefore, between this baptism of Scripture and of the Church’s Creed, and the baptism of the opponents of infant baptism is manifest. Their baptism is on account of the forgiveness of sins already fully and consciously enjoyed; it is retrospective, or looks backward. The Scriptural baptism is with a view to the remission of

sins, in order that the remission of sins may be fully and consciously enjoyed; it is prospective, or looks forward. So that in its very essential principle, the theory of the Baptists who reject the baptism of infants, contradicts the Scriptural theory of baptism; for it denies baptism, the outward rite, to any who has not consciously attained that to the attainment of which St. Peter administered the rite. But, because adults must be willing to be, and must be desirous of being baptized, therefore, in Acts ii. 38, an awakening, a repentance, or change of mind, and hence, also, at least, a preparatory faith, is required before the administration and reception of the outward rite. Further, in the case of adults repentance and faith must go before the reception of the inward grace of spiritual union with Christ, by which union death to sin and resurrection unto righteousness take place. This death and resurrection constitute regeneration, and are realized only by spiritual union with Christ. This spiritual union presupposes faith in the adult—though of course that faith itself presupposes a working of the grace of God. Hence, if we remember that for actual union with Christ in His death and resurrection faith must exist in the adult, we can see that, not only are professed repentance and faith “required of persons to be baptized” (as they are of persons to be saved) but that without them, in the case of adults there can be no reception of “the inward and spiritual grace” of baptism (that is, regeneration); and judging from analogy we have every reason to believe that in the case of infants there must be some qualification for the enjoyment of the grace of the covenant—regeneration and its inseparable concomitant justification. For the idea that the state of infancy is itself a qualification, that infants can “put no bar,” is supported by no Scriptural statement or analogy. On the contrary analogy leads to the supposition of a qualification in infants, which answers to that of repentance and faith in adults, in order that the infants may be joined to Christ and saved. Yet the only qualification for salvation mentioned in Scripture is repentance and faith. The admission of all this, however, is a very different matter from the theory that the inward grace of baptism must be received before the reception of the outward sign, in order that the administration of the latter may hold good, or be valid. The inward grace may be essentially received before or after, <sup>or</sup> at the exact moment of the reception of the outward sign; and in any case the administration of the outward sign holds good or is valid. The mistake commonly made is turning the priority (of repentance and faith to baptism) in idea into a priority in time. In idea

the seal of the covenant is only given to those who are included in the covenant; and baptism, like circumcision, is "a seal of the righteousness of faith," that is to say, is a personal sign given by God to strengthen man's faith in the promise of the covenant. But in time the seal may be given before, or after, or contemporaneously with the inward appropriation by faith, or by whatever corresponds to it in infants, of the blessings of the covenant. And in any case the faith is only receptive not creative. It does not make baptism to be what God intends it should be, but it simply takes what "baptism unto remission" exhibits and legally conveys, and in that sense gives. Should the person not have repentance and faith, or the qualification required in infants for the appropriation and enjoyment of that unto which baptism is a purification and dedication at the time of his receiving the outward sign, he is yet baptized. In other words, even in that case the administration of the rite holds good or is valid. The account of Simon Magus proves this point; for he was "baptized," though his "heart" was not "right." (Acts viii. 13).

There is another fact which is utterly inconsistent with the supposition that if repentance and faith do not exist, when the rite is administered there can be no valid administration of it; or that if the inward grace has not been received before, it cannot be received after the reception of the outward sign. That fact is the Apostolic practice of baptizing masses of men—thousands as on the day of Pentecost—upon a general desire expressed for the Sacrament, the outward sign, but certainly without any strict examination of the individual qualifications.

But people speak of "Believers' baptism"! This is an unscriptural phrase which has misled many. Men continually quote the spurious verse Acts viii. 37, or St. Mark xvi. 16, which the reader also knows is probably not Scripture, and in any case only states what will be the result of preaching the Gospel to adults, according as they accept or reject it. Nay! they invent a text, and assure us that the Scripture says: "Believe and be baptized." It does not. And if it did, this phrase would afford no justification for the idea of "Believer's baptism." For that idea is, that no baptism holds good, or is valid which is not administered to a believer. And men have come to this idea by their fundamental mistake as to what baptism is. They have supposed that it is primarily an act of man done with reference to God, and looking backward, an act done on account of the forgiveness of sin already fully and consciously enjoyed; so that if there be no faith this act cannot be done. On the contrary, though in the case of a

self-conscious adult, man must by faith receive what God gives, baptism in the true conception of it is an act of God toward and upon us of mankind. It is "baptism unto the remission of sins." It is our God-given warrant for believing in the remission of sins. We are not baptized because we are in full and conscious possession of forgiveness; but we are encouraged to have full and conscious possession of forgiveness, because we are baptized. The so-called "Believer's baptism" is baptism upon a peradventure. For if the validity of the administration of the rite is dependent upon the existence of repentance and faith in the person to whom it is administered, it is a matter of complete uncertainty who is baptized. No baptizer can know with certainty who is a believer when he comes to be baptized, and who is not. I baptize "N. or M." to-day because he professes to be a believer; to-morrow he proves to me that he is not a believer, and therefore he has not the only baptism which is valid, "Believers' baptism"; in other words he is still unbaptized. Afterwards he professes to repent and become a believer, shall I try again to give him "Believers' baptism"? And how often shall this process be repeated, if peradventure I may succeed in baptizing him? As a matter of fact, the advocates of so-called "Believers' baptism" are utterly inconsistent in this respect, and by their practice admit the principle on the denial of which their whole contention on behalf of "Believers' baptism" rests. If once they have baptized a "fictus," a false professor of faith, they do not re-baptize him, but treat the baptism which he received when he was not a believer as a valid baptism.

If then, the baptism which St. Peter administered was not what is called "Believers' baptism," was not, in other words, an act of man which could only be done by those who were really believers, what did he desire when he said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins"? He desired that his hearers should be aroused to penitence and to a preparatory faith, which would lead them to use the means which God had appointed for the confirmation of faith, that is "baptism unto the remission of sins." And if any of his hearers deceived themselves, or him, and though not really believers were baptized, their baptism, though not in that case what is called "Believers' baptism," would yet hold good or be valid, so that if they afterwards repented and believed, it could still be used by them as the starting point of a continuous life of faith. It would in spite of their sin be valid, because it was God's act and deed towards them, the validity of which was not

dependent upon the "peradventure" of their state. Even if men do not at the time take what God by His baptism really exhibits and sacramentally gives, yet they may do so afterwards without any repetition of God's exhibition and gift. And we must distinguish between that repentance and faith by which a man is led to desire baptism, and the faith by which the Christian lives as a member of the symbolically purified and dedicated Church. We are not indeed to say that faith is not truly faith before baptism. But while it fastens on the word of God only before baptism, the "promise declared unto mankind in Christ Jesus our Lord"; after baptism it fastens, also, on the visible word, the outward sign and "seal of the righteousness of faith," given to the individual as a member of the Church.

Men say to their fellows: "Christ died for you, if you will only believe it"! But how can people make a thing true by believing it? Or how can they believe a thing, till they have proof that it is true? So, they set themselves to work themselves up to such a state of feeling as will afford them a ground for declaring themselves in conscious possession and enjoyment of the remission of sins; and then, perhaps, they think of baptism as a final act of obedience, which they have to do!

Thus it behoves His saints to-day  
Their ardent zeal to express,  
And in the Lord's appointed way  
Fulfil all righteousness."

But baptism is not the expression of "their ardent zeal"! "Baptism is not our work but God's." And it is "unto" that conscious possession of forgiveness which they think they must bring to it. St. Peter's way of conveying to the minds of men the first idea and the assured hope of pardon, was God's baptism "unto the remission of sins." But amongst ourselves even when persons have been brought to decision and to the consciousness of acceptance—then what? What about their baptism? Nothing! Literally nothing! They suppose they were baptized, but why should they trouble themselves about it? Why indeed! Do they not suppose themselves to have got all God sent His Spirit and instituted His baptism that they might have? "There are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men the witness of God is greater. And the witness of God is this that God gave us eternal life and this life is in His Son" (1 John v. 8, 9, 11, R.V.). "Unto

us"! "To us" who are in His Son, whom he has cleansed by the blood of Christ, to whom He has given His Spirit, and to whom He has sealed His word by "baptism unto remission of sins." And when we are tempted, and tried, and troubled, this baptism, in co-operation with the Spirit and the blood, gives to the struggling will the consoling assurance of the election of grace.

" Chosen not for good in me,  
Wakened up from wrath to flee,  
Hidden in the Saviour's side,  
By the Spirit sanctified,  
Teach me, Lord, on earth to show  
By my love how much I owe."

Yes! the Holy Spirit "dwelleth in us" (2 Tim. i. 14). He has not to be done upon us; we have not to be clothed with Him again and again—for He is a Person who has come to abide (John xiv. 16-17). It is misleading to tell Christians to pray for and look for a descent of the Holy Spirit upon them. He is here, with us and in us (John xiv. 17). We have only to open our hearts fully and let Him take possession of all their secret chambers. But this we can do only in the power of Him who "worketh in us to will and to work." And, therefore, we call upon Him. But when we sing "Come Holy Ghost, our souls inspire, and lighten with celestial fire," we desire that from the centre He may put forth His power, and "sanctify spirit, soul, and body"—filling us "unto all the fulness of God."

At the founding of the Church it was otherwise. "In the first period," says De Pressense, when speaking of the three periods of the history of the Apostolic Church, "the divine element predominates almost to the exclusion of the human, which is, in comparison, reduced to passivity. This is the period of the purely supernatural; it follows the first outpouring of the Holy Spirit, and precedes the great internal deliberations in the Church. In the second and third the human element is more apparent, though always controlled and purified by the Divine: great questions are stated and debated, Church organisation begins, doctrines become defined, and if miracles are still many, they are less abundant than before. The latter fact, so far from implying any inferiority in the closing periods of the Apostolic age, seems to us to mark a real superiority. For in truth, when the supernatural element is so infused into human nature that it animates it, as the soul the body, it may be said that the union between God and man is fully realized, and the most glorious results of the redemption achieved." It is, therefore, an unhistorical mode of inter-

preting Scripture which takes us Christians back to the earliest days of the founding of the Church, and tells us that we are to be "filled unto all the fulness of God" by the baptism of the Spirit coming upon us from without. In Acts i. 5, we read that our Lord said to the Apostles: "John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." And in St. John i. 34 we have the testimony of John the Baptist to Christ: "The same is He that baptizeth with the Holy Ghost." It is with reference to this baptism that the expressions "endued" or "clothed" (R.V.) "with power from on high;" "ye shall receive power when the Holy Ghost is come upon you;" "they were all filled with the Holy Spirit," are used in Luke xxiv. 49, Acts i. 8, ii. 4. It is assumed without proof that this baptism, or enduement (clothing) with power" is "a definite and distinct operation of the Holy Spirit," which every Christian ought now to experience. This assumption is due to the unhistorical interpretation which confuses the periods in the history of the Apostolic Church. It is otherwise that we are now "filled unto all the fulness of God," namely by a working out and development from within of the Spirit dwelling in us. It is, further, said that this baptism of the Spirit, which every Christian should now get in this way, is "an operation of the Holy Spirit separate from His regenerating work." This is concluded from John xiii. 10, xv. 3, compared with Acts i. 5. The former passages testify to the fact that the disciples were clean through Christ's word, and this cleanness being identified with their regeneration, and Acts i. 5 speaking of their nevertheless being afterwards baptized with the Holy Ghost, it is forthwith taken for granted that what applied to them applies to us, and the conclusion is arrived at: "One may be regenerated by the Holy Spirit without being baptized by the Holy Spirit. Such an one is saved, but he is not yet fitted for service. Every believer has the Holy Spirit (Rom. viii. 9), but not every believer has the baptism of the Holy Spirit (Acts viii. 12-16; xix. 1, 2)." Now, in the first place, the expression baptism of the Spirit, or "baptized with the Holy Ghost"—is not used in Acts viii. 12-16, xix. 1, 2. It is nowhere used of any occasion other than that of Pentecost—"not many days hence." Perhaps 1 Cor. xii. 13 may be considered an exception to this statement, where we read: "By one Spirit were we all baptized unto one body." But this statement surely refers to regeneration, and not to an "endowment," or clothing for service? The passages which speak of the receiving of the Spirit, or of His falling upon those who had

been baptized unto the name of the Lord Jesus, but had not heard of the Spirit on the occasion of their baptism, Acts viii., ix., refer to the bestowment of the Spirit which manifested itself in the miraculous gifts spoken of in 1 Cor. xii. Now the question arises whether the way in which God filled the Church with His fulness at this earliest period, when the miraculous or supernatural element was so predominant, is the way in which He does so now. The later writings of the New Testament—for example, the Pastoral Epistles—do not appear to me to give any countenance to the idea that a baptism of the Holy Ghost, that is, “the Spirit of God falling upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him,” is the rule of God’s present procedure in filling us “unto His fulness,” and fitting us for His service. “The promise of the Spirit” in Acts ii. 39 is to all believers to the end of time. But it must not be so identified with the baptism of the Spirit, as to necessitate the reception of the Spirit in the same manner as in the earliest days. Much less must the words of Peter on that occasion, “Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit” (Acts ii. 38), be supposed to be a demand made on us Christians for “the confession of our renunciation of sin and acceptance of Jesus Christ in God’s appointed way by baptism in the name of Jesus Christ.” Nowhere in the New Testament is baptism spoken of as God’s appointed way for “the confession of our renunciation of sin and acceptance of Jesus Christ.” No doubt we do at baptism confess and renounce sin. But baptism, as has been already remarked, is not administered on account of the remission of sins: it is not appointed by God for “the confession of our renunciation of sin and acceptance of Jesus Christ.” It is, on the contrary, administered with a view to the remission of sins: it is appointed by God “unto the remission of sins,” as a visible word confirming faith in the spoken promise. And St. Peter’s object in addressing these words to the Jews, on this occasion, when pricked in their hearts, was simply to convey to their minds an assurance of pardon. And all through our lives, to repent, to change our mind and turn from sin to God, is ever to be led back to God’s baptism, which, by the ministry of His Church, He has given us. Though we may, alas! have proved unfaithful, yea, even though we may have grown up spiritually unregenerate, by reason of unbelief, it tells us of our faithful, covenant-keeping God, and invites us to His

out-stretched arms and free forgiveness. It gives us, at all times, ground for saying in penitent faith: "I believe in God the Father who hath made me and all the world; in God the Son, who hath redeemed me and all mankind; and in God the Holy Ghost, who sanctifieth me and all the elect people of God."

This brings us to the great commission—St. Matt. xxviii. 19, 20. The whole power of our purification and dedication lies in that "unto" which we are purified and dedicated—"unto the name of the Father, and of the Son, and of the Holy Ghost." Purified and dedicated "unto" nothing less than a life union with God in Christ by His Spirit, our faith may be bold to say: "Truly our fellowship is with the Father and with His Son, Jesus Christ" (1 John i. 3), by His Spirit. And the teaching of the Epistles is only the explanation of how the Messiah is in His own person the covenant (Is. xlii. 6), the personal covenant-bond between God and us. Therefore they explain how we are purified and dedicated "unto Christ," to closest and most wondrous union with Him, as the Mediator of the New Covenant; just as Israel was purified and dedicated "unto Moses," consecrated to have fellowship with him as the mediator and founder of the Old Covenant. And as our baptism is "unto Christ," so also, of necessity, it is especially "unto His death"; "that as Christ died and rose again for us, so should we who are baptized," by our union with Him, "die from sin and rise again unto righteousness."

Romans vi. is the great passage to be considered in this connection. Let me give the translation from the Revised Version (with the one substitution of "unto" for "into") of the first eleven verses; and then add a paraphrase of them and a few brief comments, in the humble hope that thus some light may be thrown upon their meaning—premissing only that the reader should study the position and place of this passage in the whole argument of the great Epistle.

In Romans vi. 1-11, Paul says: 1. "What shall we say then? Shall we continue in sin that grace may abound? 2. God forbid. We who died to sin, how shall we any longer live therein? 3. Or are ye ignorant that all we who were baptized unto (R.V. "into"—eis) Christ Jesus were baptized unto (R.V. "into"—eis) His death? We are buried therefore with Him through baptism unto (R.V. "into"—eis) death: that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life. 5. For if we have become united with Him by the likeness of His death, we shall be also by

the likeness of His resurrection ; 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin ; 7 for he that died is justified from sin. 8 But if we died with Christ, we believe that we shall also live with Him ; 9 knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over Him. 10 For the death that He died, He died unto sin once : but the life that He liveth, He liveth unto God. 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ, Jesus."

We may paraphrase these verses thus : ' What, then, are we to conclude from this reasoning ? Shall we continue to indulge in sin, in order that by doing so God may have a greater opportunity of showing His free favour to us as guilty ? 2 Far be such a thought from us ! How shall we, who died in relation to sin, continue to live a life of fellowship with it, as though our relationship to it had not been changed ? 3 Or can it be that you do not understand the symbolical meaning of your baptism ? For when we were purified and dedicated to have fellowship with Christ Jesus we were purified and dedicated to have fellowship with His death, to die to sin as He died to it. 4 Therefore, by this our purification and dedication to fellowship with Christ's death, we were buried with Him, for His burial was the completion of his death : in order that, as, after His burial He was raised from the dead by the glory of the Father, so having the spiritual significance of Christ's history reproduced in us by our spiritual union with Him (unto which union we were purified and dedicated), we also might walk in a life as new as is Christ's life. 5 For if we became intimately and progressively united with Him through or by the spiritual counterpart of His death we shall also be partakers of His resurrection. 6 Recollecting this that our former self—before our faith-established union with Christ was sealed by our purification and dedication to fellowship with Him by the spiritual counterpart of His death—was thus, by our spiritual death and burial, crucified with Christ, who was crucified One for all (2 Cor. v. 14). For our spiritual death was also a crucifixion, as much a cutting off and putting to shame and pain in relation to sin, as was Christ's death. For our death was in the likeness of His, being its spiritual counterpart. And this crucifixion of our former self had as its aim and end the annulling of the body of sin ; that is, this our crucifixion took place, in order that the body which belongs to sin and serves it, might be rendered powerless, and that so

we might no longer be slaves to Sin as a taskmaster and lord. 7 For as a man by death is (among men) released from guilt and bondage, so a man that died in relation to Sin, in obedience to the claims of this master, is acquitted from the guilt and released from the bondage of Sin, and neither as a creditor nor as a master has Sin any more claims upon him, either to detain him for debt or to sue him for service. 8 To continue the train of argument, if by our inward spiritual experience we died with Christ, it follows for our faith that we shall also live with Him, the life here begun with Him will be completed. 9 And the sort of life with Christ that is meant is clear from the life which as the Risen One He lives. And we know that Christ being raised from the dead is now forever beyond the reach of death, to the dominion of which he voluntarily surrendered Himself. But its dominion over Him has ceased. 10 And that this is so is proved by the fact that the death which He died, He died in obedience to the claims of Sin, and died it once for all, so that that death is not to be repeated: but the life that He now lives, He lives in obedience to the claims of God, by and with whom He is glorified, and whose work (properly so-called) He now, as entirely rid of conflict with Sin and Death, alone has to do. 11 This is your state of death unto Sin and of life unto God, as deep as the grave, as high as the glory of the Father—your state unto which your baptism purified, dedicated and pledged you. You are as Christ is. Be what you are: become what He is; as He lives in perfect freedom from Sin and Death, so do ye also account yourselves dead in relation to Sin, as regards any claims Sin may be disposed to make upon you for service, but alive in relation to God, as regards His claims upon you, in virtue of your union with Christ Jesus.'

The absence of a distinct apprehension of the significance of baptism as a "purification and dedication unto" introduces much confusion, and indistinctness of thought and expression into the exposition of commentators on this passage. Thus, one says, "Baptism put upon us a state of conformity with and participation in Christ." Now whatever baptism may be supposed to be, it is hard to see how it can "put a state upon us"! Is such an expression English, or anything more than a cloud of words? Whereas, there is no difficulty in understanding that Baptism dedicates, or sets us apart to a state of conformity.

Again, another interprets "the likeness of His death" as "the baptismal plunge," and supplying (as does the R.V.) "the likeness" before "His resurrection" in verse 5, says, "If we became vitally connected with Christ by the

baptismal plunge, we shall be connected with Him also by the baptismal emergence." Is there a single word in Scripture to show that we become "vitaly connected with Christ by a baptismal plunge"? Such a plunge is never mentioned in Scripture, and is only inferred from the imaginary expression, "buried into death"! Of this expression Alford says, "It would hardly bear any sense." Paul did not speak of being "buried, by baptism, into death," or "entombed by means of our baptism, into death." But he spoke of "baptism (eis) unto death." And he made the very intelligible remark that "by baptism unto death we were buried," that is, that by our purification and dedication to spiritual fellowship with Christ's death, we were also told off to spiritual fellowship with His burial. Our baptismal dedication unto Christ's death implied our spiritual realization of its meaning, our being "united with Him by its likeness," its spiritual counterpart; and as its climax and completion was burial, the same dedication implied our spiritual burial, to be followed by our spiritual resurrection unto "newness of life." This is all worthy of the Apostle and of the high spiritual argument of his letter. But he does not suppose any "vital connection with Christ by a plunge"! There is not the faintest allusion to a "plunge"! Those who say that "the likeness of Christ's death" is "the baptismal plunge" forget several things. First, they forget that such a plunge would not in any sense be a "likeness of His death" on the cross, nor yet of His burial in the sepulchre. A "baptismal plunge" would bear no resemblance whatever to the carrying into the new tomb, the sepulchre hewn out of the rock, of the sacred body of our Lord, which was never buried as grave-diggers and some baptizers bury.

Secondly, they forget that the "baptismal plunge" and "emergence," the latter of which is the complement of the former, took place—whenever they did take place—at the same time. Therefore, if we became "vitaly connected with Christ by the plunge" we at one and the same time became vitaly connected with Him by the emergence. But (if we supply, as the R.V. does, the words, "by the likeness" before "resurrection") the text says: "We shall be (united with Him) also by the likeness of His resurrection." It is "shall be"! So the emergence did not do its work when the plunge did its work! But the fact is that (as Alford has fully and conclusively proved in his notes on this passage) the Apostle did not write the word "likeness" before "resurrection" in verse 5, because it "would not correspond with the sense: for Christians, it is true, partake of the likeness only of Christ's

death, but of His actual resurrection itself, as the change of construction shows." At the beginning of verse 5, "If we have become united with" is immediately followed by "homoiomati tou thanatou," that is "the likeness (in the dative case) of His death"; but it seems unnatural to suppose that the Apostle would use so concrete a term as "sumphutoi," "born with," "partaking of," "becoming united with," with such an abstract notion as likeness; and therefore, the construction of the R.V., which supplies the word "Him" after "united with," and translates, "For if we have become united with Him by the likeness of His death," is to be preferred. But while the word for "united," viz. "sumphutoi," is followed by "likeness" in the dative ("homoiomati") in the first part of the verse, it is followed by the genitive, "of His resurrection" ("tes anastaseos") in the second part. And Alford remarks that it could not well have been said "united 'tou homoioματος tou thanatou,' 'of the likeness (in the genitive) of His death,' the genitive after adjectives compounded with 'sun' (as is "sum-phutoi") denoting the thing actually partaken of, and hardly the mere figure or likeness of it. And similarly it could not well here (in the second part of verse 5) be said 'united with His resurrection' (in the dative case), because the dative would not be strong enough to denote the state of which we shall be actual partakers." Therefore, the Apostle changes the construction in the second part of the verse, and writes "united with His resurrection," in the genitive case.

There does not therefore appear to be any necessity to supply the words "by the likeness" in the last clause of verse 5, as is done in the R.V., and my paraphrase is based upon the translation: "We shall be also with His resurrection," that is "shall be partakers of His resurrection."

My conclusion, then, from an examination of this important passage is that it does not call baptism burial, and that there is no reference in it to any going under and coming up from under the water.

The next important passage in this connexion is the related one, Col. ii. 12. It is true that there is a variety of reading in this verse. The R.V. gives 'baptismos' instead of 'baptisma.' Lightfoot concludes a learned note upon the two words (the former of which he, too, retains) thus: "So far as the two words have any difference of meaning 'baptismos' denotes rather the act in process and 'baptisma' the result." I will, as in dealing with Romans vi., give the entire passage, Col. ii. 8-15, in the R.V.; and I will add an explanatory paraphrase, and a few comments upon it.

8 " Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ : 9 for in Him dwelleth all the fulness of the Godhead bodily, 10 and in Him ye are made full, who is the head of all principality and power : 11 in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ ; 12 having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with Him, having forgiven us all our trespasses ; 14 having blotted out the bond written in ordinances that was against us, which was contrary to us : and He hath taken it out of the way, nailing it to the cross ; 15 having put off from Himself the principalities and the powers, he made a show of them openly, triumphing over them in it."

The following is respectfully submitted to the reader as giving the sense of this passage. 8 ' Be on your guard lest there be any one who leads you away as his prey by means of his philosophy and empty deceit, after the teaching derived and handed down from men, after the rudimentary lessons, the ritualistic observances of the unregenerate, the elementary discipline of mundane ordinances, which teaching is not after Christ, who alone is the true rule for all genuine knowledge, the only measure for all life, and for all service of God which is acceptable to Him. 9 All true knowledge ought to be after Christ. For in Him the entire fulness of the Godhead abides for ever bodily-wise, having united itself with man by taking a human body. And so in Him, in Him alone, not in any inferior mediators, ye are already filled up with all divine gifts, so that you need not any supplementary source of help such as your teachers are directing you to. 10 And He, your perfection, is not to be mixed up with spiritual beings as objects of adoration, as though without them you would not be complete, for He is the head of all such. 11 Nor do you need the rite of circumcision to make you complete, for you have already received in Him the spiritual substance of which that rite is but the shadow. The distinguishing features of this spiritual substance, this higher circumcision, relate to its character, extent, and author ; they are (1) it is not external but inward, not made with hands but wrought by the Spirit, (2) it divests of not a part only of the flesh but of the whole body of carnal affections, (3) it is the circum-

cision not of Moses or of the patriarchs but of Christ, because it belongs to Him. 12 And that this inward spiritual circumcision is so brought about is plain from the fact of your inward spiritual burial and resurrection unto which you were set apart in God's washing of purification and dedication, a burial and resurrection accomplished by means of your faith in the working of God, who raised Him from the dead. And you Gentiles when you were dead in your trespasses and in the uncircumcision of your fleshly sinful nature, God made alive with Christ. He did so by your spiritual union with Christ in death, burial, and resurrection. To this union your baptism was God's symbolical and sacramental purification and dedication of you. You, I say, He made alive together with Christ brought you up from the grave together with Him, objectively at His resurrection, and subjectively (because of your faith-established relation to Him, which, in idea, at least, preceded your baptism) when you received the covenant seal of "the righteousness of faith." That seal is baptism, by which you were dedicated to union with Him in death, which death was consummated in burial, and overcome and reversed in resurrection. Yes! God openly by His own covenant sign and seal declared that even you of the heathen had part in Christ to whom you were thus dedicated. By His sign and seal He formally acknowledged your union with Christ. In that sense He then and there quickened you with Christ, who is free from the claims of sin and death, that we too might be free; "then and there freely forgiving all of us—Jews and Gentiles—all our transgressions; then and there cancelling the bond which stood valid against us (for it bore our own signature), the bond which engaged us to fulfil all the law of ordinances which was our stern pitiless tyrant. Ay, this very bond hath Christ put out of sight for ever, nailing it to His cross, and rending it with His body, and killing it with His death. Taking upon Him our human nature, He stripped off and cast aside all the powers of evil which clung to it like a poisonous garment. As a mighty conqueror He displayed these His fallen enemies to an astonished world, leading them in triumph on His cross (Lightfoot).

From this paraphrase it will, I think, be clear to most readers that the reference of the burial and resurrection in baptism is to an inward spiritual experience.

It has, indeed, been suggested that "the circumcision of Christ" in verse 11, may mean "His objective baptism." And if this be so, should not—it is asked—"a circumcision not made with hands," in the same verse, its counterpart, be regarded as objective, too, and should not the expression "not made with hands" be understood as

glancing at the voluntary plunge as compared with what took place at circumcision? But this supposititious reasoning is due, in the first place, to an unwillingness to surrender this passage as a proof-text for dipping, and secondly, to an overlooking of the Old Testament teaching about circumcision. "The circumcision of Christ" is simply the New Testament fulfilment of the typical—that is symbolically prophetic-import of the Old Testament rite. And that fulfilment is necessarily on a higher plane than was that bodily rite: it is a spiritual experience. Circumcision was even in the Pentateuch, treated as pointing "to another circumcision, that of the lips and of the heart, which in the future would become a great spiritual reality, to all men. It is in this view of circumcision that Moses speaks of himself as of 'uncircumcised lips,' that is, as unprepared for great spiritual work (Ex. vi. 12), while in Lev. xxvi. 41 we read of 'uncircumcised hearts,' and in Deuteronomy the command to circumcise the heart is explained as equivalent to being 'no more stiff-necked' (x. 16). Quite in accordance with this view, Jeremiah expresses his call to repentance in the words: 'Circumcise yourselves to Jehovah, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem' (iv. 4). And that this was intended to point to something very real, appears from the circumstance that it forms the great divine promise of the latter days: 'Jehovah, thy God will circumcise thy heart . . . to love Jehovah thy God with all thine heart and with all thy soul' (Deut. xxx. 6). Circumcision, then, was not a merely outward rite, but symbolic and prophetic of a spiritual reality: it pointed beyond itself—to the time of its spiritual accomplishment. Accordingly, we find that in the prophetic writings it is associated with the glory of the latter days. Thus Isaiah calls on the Holy City to awake and put on her beautiful garments, for that henceforth the uncircumcised and the unclean would no more enter her gates (lil. 1). And that the outward rite could not have been referred to, appears from this, that Jeremiah foretells that the days would come when Jehovah would equally punish the circumcised and the uncircumcised, for that while the Gentiles were uncircumcised, 'all the House of Israel were uncircumcised in heart' (Jer. ix. 26). But what is this other than the New Testament argument of St. Paul. (Rom. ii. 28, 29): '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.'"  
 (Edersheim),

I conclude that the circumcision of Col. ii. 11, is an immaterial spiritual circumcision (see how the contrasted circumcision which is 'made with hands' is referred to by St. Paul,—Eph. ii. 11). And the connexion between verse 11 and verse 12 requires that the "burial" of the latter verse be also understood of an immaterial spiritual "burial." Further, it is manifest that the "resurrection" "through faith in the working of God" is an inward spiritual resurrection. And inasmuch as the burial together with and the resurrection together with (the "suntaphentes" and the "sun-egerthete") are the two complementary parts of the whole, therefore the "burial" also is necessarily an inward spiritual burial. In either case, that is, in the case of the "having-been-buried-with Him," and in the case of the "were-raised-together-with Him" the reference is to an experience: "with" Christ, by union with Him, that is, to a spiritual experience. Any one who will not play fast and loose with words, by making the two constituent parts of one whole—burial and resurrection—to be of a different order, will (I am confident) see that here also, as in Romans vi., the reference is to spiritual experiences and realities, not to outward plunges and emergences. The resurrection, at least, in both Romans vi. 3, and Col. ii. 12, is a spiritual resurrection to newness of life (to be followed and completed indeed in the future resurrection of the body by the Spirit); and is the burial, then, to be a "baptismal plunge?" In that case the plunge is to be followed by no emergence of its own order—that is the burial is succeeded by no resurrection! Or if we take the resurrection to be of the spiritual order, then if the burial is a "plunge" the resurrection is preceded by no burial—for in relation to such a resurrection the "plunge" would not be a burial. As this passage is frequently understood it reads, "Circumcised with a circumcision not made with hands in the putting off of the body of the flesh, in the circumcision of Christ; having been bodily buried with Him (under water) in baptism, wherein, that is, in which baptism, ye were also raised ('from the death of sin to the life of righteousness') through faith in the working of God"! Lo! a bodily burial and a spiritual resurrection as the two halves of one whole! But it is said that "in the spiritual, the material is included." Does that mean that "having been buried with Him" is to be understood of immersion under water, material burial, and "ye were raised with Him" is to be understood of spiritual resurrection, but includes something of a different order, viz., material resurrection? This is an assumption without proof! Indeed, it is an assump-

tion without proof added to another assumption without proof! For the first assumption without proof is that "having been buried with Him" is to be understood of material burial, and the second assumption is that the spiritual resurrection includes a material one; which material resurrection has to be "taken for granted," in order to get the baptized from under the water! Meyer objects that if "having been buried with Him in baptism" is having been bodily dipped, the words applying to the rising again would be 'out of which,' or at all events the unlocal 'through which,' instead of "in which ye were also raised." To this objection Alford answers that this involves "the too precise materialization of the image." But may we not truly say that the "materialization of the image" lies with those who first materialize the burial, and then proceed, when they cannot materialize the rising again, to say that "in the spiritual the material is included and taken for granted, as usual in Scripture?" I think I have sufficiently proved that so far as this passage is concerned the material burial, as well as the material rising again, are alike "taken for granted" by those who see them in it. And when men tell us that "Baptism is the grave of the old man, and the birth of the new," we ask for some proof of this definition in vain. Baptism is purification and dedication unto Christ, and unto His death, consummated in burial, and reversed in resurrection. Therefore, by this purification and dedication unto death, we, as believers, are spiritually buried; for our faith is thereby confirmed. And the spiritual significance of baptism unto Christ's death carries with it, implies, and involves spiritual burial and resurrection with Him. But Baptism is not "the grave of the old man and the birth of the new"; it is a dedication unto that burial and raising which, on the condition of faith, are truly and inwardly effected by union with Christ by His Spirit.

Again, it is added, "As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life."

Now, no where in Scripture is there a word about the believer 'sinking under the baptismal waters,' or 'burying there all his corrupt affections and past sins'! What burying affections and sins under water has to do with "baptism unto remission of sins," or purification and dedication with a view to remission, it is hard to see. The English baptismal services, do not tell the believer that 'as he sinks under the baptismal waters he can bury his corrupt affections there.' They tell him that Baptism is appointed for the "mystical washing away of sin"; that the bap-

tized are "dedicated unto" God; and that Baptism "represents our profession . . . that as Christ died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." Baptism is a "sign of regeneration" (Art. xxvi.). It is not regeneration. Truly "the believer" comes from baptism, whether he has gone into its waters or its waters have fallen upon him, "regenerate quickened to new hopes and a new life." For Sacraments are "certain sure witnesses, and effectual signs of grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken," that is, "arouse ("excitat"), "but also strengthen and confirm our faith in Him" (Art. xxv). And what the believer inwardly and really has by the Spirit and by faith, when he is baptized he has outwardly and sacramentally also.

The idea, however, that the baptism of a believer in the external mode of its administration by immersion "is an image of his participation both in the death and in the resurrection of Christ" is not derived from Scripture, but from the Fathers. Thus, the commentator from whom the words about 'burying affections and sins under baptismal waters' have been quoted, refers us (though of course also especially to Romans vi. 3) to Apost. Constitutions ii. 17, the words of which are: "The descent into the water the dying together with Christ; the ascent out of the water the rising again with Him." To those, however, who can shake themselves loose from the "Apostolical Constitutions" of the 4th century, and with fixed determination go back to the writings of the Apostles themselves, in the first century, it will be clear that the New Testament contains no such idea as this of dramatizing the death and resurrection of our Lord in the mode of administering our purification and dedication unto Him, and unto His death.

Instructed by Scripture the Christian will learn to appreciate the truth and the force of the following remarks: "As my thoughts grew worthier of the great object set forth in my baptism, so does this token of God's grace increase in preciousness; and how can such a token ever grow stale to me? It is not that I have been, or that I was baptized, but it is still and always that I am baptized. The baptism that told me off to my inheritance in God's great name remains. Still it is, and will be while I live my God-given warrant to rest upon the Almighty and to call Him my possession; though the initial act has now become a thing of history. It is to me, as it were,

the verbum visibile et tangibile, the visible and tangible word of God, agreeing in closest harmony with the verbum scriptum, the written word. The former, indeed, has in some respects an advantage, since it is not hampered with the infirmity of human speech, but courts rather, with its symbolic fulness, the freest play of the enlightened and sanctified imagination. And yet, I must not pit the two in competition with each other; they are but twin sisters, in closest and most harmonious agreement—twin heralds, both divinely sent to tell, each in its own tongue, the wonderful grace of God."

God the Father ! as baptized  
 I am hallowed unto Thee :  
 Thou my Maker art ; in pity  
 Thou hast called me ; save Thou me.

God the Son ! who to redeem me  
 Shed'st Thy blood upon the tree,  
 As baptiz'd to Thee, My Saviour,  
 To Thy mercy, Lord, I flee.

God the Spirit ! by whose breathing  
 Christ is formed in God's elect,  
 I to Thee am consecrated,  
 All my being, Lord, direct.

Father, Son, and Holy Spirit,  
 Dedicated to Thy name,  
 As mine own Thy " great salvation "  
 Penitent, by faith I claim.

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## CHAPTER V.

### FOR WHOM ?

I have sought to prove that the meaning of baptism as a name for the Christian ordinance is purification and dedication by the use of water.

I have sought to prove that the manner of administering it is not in any way determined either by the word itself, or by the prepositions used in connection with it. I have sought to prove that this explanation both of the "What" and of the "How" of baptism applies to all the instances in the New Testament, in which the words "baptize" and "baptism" occur. And lastly, I have considered the "Whereunto" of the rite, and shown that

as in the Gospel of St. Matthew it is "unto the name of the Father, and of the Son, and of the Holy Ghost," so in the Acts it is "unto the remission of sins," and in the Epistles "unto Christ," and "unto His death," consummated in burial and reversed in resurrection.

The answer to the question "For whom" is this sacred ordinance intended? is not now a difficult one. It is of course intended for all who are included in the covenant, in the merciful purposes of God in Christ—whether they be men, women, or "little children," "infants" ("for of such is the Kingdom of God"—St. Mark x. 14). With this view of the matter, the wording and tenor of the great commission in St. Matthew xxviii. 18-20 are in the fullest harmony. And let it be distinctly understood, that apart from the fact, already noticed, that St. Mark xvi. 9-20 is probably not Scripture, there is no commission to baptize given in St. Mark xvi.

That in the commission to baptize the rule is supposed to be admission to the covenant, and then advance under instruction to keeping all things which the Lord has commanded is proved by the order of the words: "Make disciples of all nations, baptizing them . . . teaching them to observe all things that I have commanded." And this rule is illustrated in the case of infants, when they are made disciples of by being first baptized and then taught.

It is further, to be noticed that the command with reference to baptism in St. Matthew xxviii. 19, 20, is a command given to those who were to baptize, not to those who were to be baptized. The idea, therefore, which is so constantly urged that those who have been baptized in infancy ought to imitate Christ in being baptized as adults, is in every way wrong. In the first place it confuses John's baptism with that which was instituted by our Lord after His resurrection; and so far as our baptism is to be like His, supposes that we are neither fallen in Adam nor dead in sins, for He was neither one nor the other. And in the second place it forgets that the command of our Lord—His only command—was given not to this or that individual, but to His Ecclesia, by which in such cases it has been obeyed. It is true that though the command of our Lord is to the baptizer and not to the subject of baptism, yet Peter and Ananias say "Be baptized" to the adults, whom they address (Acts ii. 38, xxii. 16). But in doing so they are seeking to obey a command given to themselves as representatives of the Church, rather than urging one previously given in the commission to the subjects of baptism. When the eunuch (Acts viii. 36) said to Philip "What doth hinder me to be

baptized" ? he wished to know what hindered in the will of Philip, to whom as the baptizer the command to baptize came rather than to himself as the subject of baptism. Peter's question (Acts x 47), "Can any man forbid the water that these should not be baptized" ? refers to a possible difficulty or objection which might exist, not in the minds of those to be baptized, but in the mind of the Church\*. Thus, the Lord's command as to baptism not being a command to the subject of baptism which each one has to obey for himself, but to the Ecclesia which is commissioned to make disciples, we find that it is so represented in the Acts of the Apostles. If, then, the Ecclesia has baptized me as an infant, is there any command left for me to obey by being baptized as an adult ? No ; the only command given by the Lord has been already obeyed in my case.

But, it is insisted, the persons to be baptized must first be made disciples of, and must then be baptized. We have already seen how far this is true in the case of adults—viz. : to the extent that the word of God, the message of the Gospel is spoken to them, till they are pricked in their heart, repent, and then are 'baptized unto the remission of sins.' But it is specially to be observed that according to the words of the commission, the ideal is not first to make disciples and then baptize them. The ordinary English reader of the sentence, "Make disciples of all nations, baptizing them . . . teaching them," might suppose that "them" refers to the "disciples." The fact is that the Greek represented by "Make disciples of" is not, as in English, a verb and a noun, but a simple verb, one word. If there were an English verb 'to disciple,' the sentence in the Greek might be rendered : "Disciple all the nations, baptizing them . . . teaching them." The pronoun "them" refers to "nations" according to the rule of rational concord, or construction according to the sense. The argument that the members of the nations (which are largely composed of children) must first be made disciples of and then baptized, is, accordingly, disposed of absolutely. It has no foundation in the words of the only commission to baptize.

But it may be thought that the "making disciples of" ('discipling'), "baptizing," and "teaching" are to be taken as three independent actions. This is not, however, the case. The participles ("baptizing" . . . "teaching") are instances of the rule by which a participle with-

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\* That "baptizing" in St. Matthew xxviii. 20 includes the use of water is as certain as that John's baptism did so, and that the baptism administered by the Ecclesia in Apostolic days did so.

out the article, and in grammatical concord with the subject of the verb stands as adjunct to the verbal predicate, setting forth the mode in which the action is performed. Paul says : " I persecuted this way unto the death, binding and delivering into prisons both men and women " ; the Jews " spake against those things which were spoken by Paul, contradicting and blaspheming " (Acts xxii. 4, xiii. 45). These cases are exactly parallel to St. Matthew xxviii 19, 20. To say that because " binding and delivering," " contradicting and blaspheming " are expressions connected by the conjunction " and," therefore the construction of these sentences is altogether different from that of St. Matthew xxviii. 19, 20 ; and must be understood as a hendiadys for " delivering bound " and " contradicting blasphemously," is to overlook the connection which, in all three cases, exists between the verb and the participles without the article. There is no reason for assuming a hendiadys, and for changing one of the participles into an adjective or into an adverb. In all three cases the participles without the article are in grammatical concord with the subject of the verb, and set forth the mode in which the action done by that subject is done. The absence of " and " in St. Matthew xxviii. 19, 20, makes no difference in the construction. In all three cases there is one action and then two modes in which it is performed. The persecution was done by " binding and delivering " ; the speaking against by " contradicting and blaspheming " ; and the making of disciples was to be done by " baptizing . . . teaching."

Those who received the commission were not to make disciples, and then to baptize and teach them after they had been made. This would be to violate the commission by owning persons as disciples before or altogether apart from baptism, the baptism, that is, which those who were commissioned to baptize had to administer. If we are to be ruled by the commission, the Church—what God will do is not in question—is not at liberty to, do aught else than to make disciples of the nations in a two-fold mode, that is, " baptizing . . . teaching," the " baptizing " being evidently connected with the commencement, the " teaching " with the continuation of the path of a disciple.

As, therefore, the Lord did not command His Church to make disciples and when they had made them to baptize them, what are we to say to the common objection to the baptism of the infants of God's people ? I affirm that it ignores the organic connection between parents and children, between the Ecclesia and its members ; that it fails to do justice to such assurances of God's word to His people

as "I will be a God to thee and to thy seed," "the promise is to you and to your children" (Gen. xvii. 7; Acts ii. 39); and that it practically changes the words of the commission, reading them as though they were: "Make disciples of the adults of all nations, and when ye have made them, baptize and teach them."

As the only commission for making disciples is a commission to make disciples of "nations," and nations include infants, therefore there is nothing in the commission to exclude infants. Nay, more; they are included. On the exclusive principle the words of the commission should have been: "Make disciples of the nations less all infants." To say that "Surely 'nations' is here used in a figurative limited sense" is to say something when in reality one has nothing to say! Why should the sense of the word "nations" be "figurative" or "limited"?

We must, then, hold fast the rule, "Make disciples, baptizing . . . . teaching." But in the case of adult converts from the non-Christian world, it is so far relaxed that—as we have seen—some instruction, sufficient to arouse them to penitence and to a preparatory faith in the word of God, so that they may desire to receive baptism, is necessarily first given to adults who are to be "baptized unto the remission of sins."

But for the continuous life of faith of the Christian as a member of the spiritual body of Christ, in which life the forgiveness of sins, and the gift of the Holy Ghost, are fully and consciously enjoyed, the order still is "baptizing . . . . teaching."

Whereas, in order to suit the theory of those Baptists who object to infant baptism, the order of the words should be reversed; they should stand, "Make disciples, teaching . . . . baptizing"; or "Make disciples teaching . . . . and when you have made them baptize them."

The view of baptism above advocated agrees with the Gospel of God's grace in this respect, that what God does comes first, and is of chief importance; and then what He gives man takes.

Baptism, therefore, is primarily, given to strengthen our faith in God and not to express our faith in Him. The faith by which the Christian life is lived is based upon the baptism,—for baptism is "unto the remission of sins"—and not the baptism based upon the faith, so that the remission of sins should be unto the baptism. And doubtless our Lord foresaw that the rule would be infant baptism followed by Christian instruction and training; and spoke accordingly. He knew that the Ecclesia was to renew itself out of its own bosom as well as to gather members

from without. And the significance of the commission to "make disciples of . . . baptizing . . . teaching" has been brought out and illustrated in the history of the Church, in this way, that it has grown, as it was intended it should, not only by accessions from without by evangelization, but also by additions from within, by Christian nurture,—by baptism and teaching. And teaching is received not only by the intellect, but by the culture of all that is within us.

When I say from "within," "out of its own bosom," I mean, not that the children of believers are necessarily Christians, or "within" the Ecclesia as the spiritual organism which is the body of Christ, but "within" the Ecclesia, or Church, as it is outwardly separated from the world by the divinely appointed sacraments; so that the children born in it, apart from all other considerations than that of their parentage, are "holy," in a sense in which they could not be "holy" if their parents were heathen (1 Cor. vii., 14).

Accordingly the persons who are most likely to fall into the error of stepping in between the children of the covenant and of the Ecclesia and Christ, by denying Christ's baptism to them are those who do not understand the meaning and importance of the Church as "the pillar and ground of the truth," in leading and helping the individual to a knowledge of the truth. And generally the Christians who do not understand the meaning and importance of the Church in this respect are those who have been brought up, out of the way, and are conscious of having at a certain time turned round and come into it. It is difficult for them to understand Christians who are not conscious of having experienced this conversion, and whose first thought, as far back in their life as they can remember has been: "Our Father"! But the children of Christian parents can, and ought to be brought up from infancy "in the way." They can and ought to be so brought up as never to remember a time when they did not know God as their Father. For they can be taught of the Holy Ghost, and can be ruled by Him in their inner life, from their mother's womb.

The Scriptures say: "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. xxii. 6). But it is said that this passage is contained in the Old Testament; and that "the Gospel has nothing to do with infants," so that until the child is as an adult converted and so regenerated by the Holy Spirit, to teach him to look upon God as his and "our Father" is to teach him to act the hypocrite. That passage is indeed contained in the Old Testament, but the

principle of it holds good under the New Covenant also. The Gospel has to do with the infants of those whose children by their birth are "holy" and such children should be taught and trained to look upon God as their Father from infancy.

How do we know that the principle of this passage holds good under the New Covenant? In this way, that it is involved in the principle of a divinely constituted visible Ecclesia. By the principle of a divinely constituted visible Ecclesia is meant the principle of a called-out Assembly, marked off and separated to the service of God by a Sacrament—an outward, a divinely appointed sign of an inward grace. The opponents of infant baptism are often very indignant when we speak of the Old Testament "Church." They ask, Did not Christ say, "I will build My Church" (St. Matt. xv. 18)? Did not God "make out of two one new man" (Eph. iii. 15)? Undoubtedly. And yet the Church of God consists of "the saints," and of "fellow citizens" from amongst the Gentiles "with the saints" who are already in "the household of faith," the commonwealth of Israel," before the Gentile "fellow citizens" were admitted into it (Eph. ii. 19). This Church is represented in Romans xi. as a tree of which the root and stock is Jewish, with some "natural branches" (that is, the Jewish "saints") still growing upon it, and "wild olive branches" (that is, the Gentile "fellow-citizens") grafted in among them. So that clearly, we must think of the Ecclesia as relatively new, not absolutely a new thing. Accordingly, as a matter of fact, the Scripture speaks of "the Church," or "Ecclesia in the wilderness" (Acts vii. 38)—The initiatory Sacrament which sealed the covenant made with Abraham and his seed, and with this Old Testament Ecclesia, was circumcision. "This is My Covenant which ye shall keep, between Me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token betwixt Me and you. And he that is eight days old shall be circumcised" (Gen. xvii. 10-12). Thus Abraham and his children were admitted to one and the same Covenant, and received one and the same token of it. And this sacramental sign of circumcision not only had reference to the earthly possession of Canaan, and so forth, but it was also "a seal of the righteousness of the faith which" Abraham "had while he was in uncircumcision: that he might be the father of all them that believe" (Rom. iv. 11). And the fact that "faith was reckoned unto" Abraham "for ("unto"—eis) righteousness" has, therefore, a bearing upon us. For, "it was not written for his sake alone, that it was reckoned unto

him; but for our sake also, unto whom it shall be reckoned who believe on Him who raised Jesus our Lord from the dead" (Rom. iv. 23, 24). Circumcision, therefore was a seal of essentially the same covenant of God in Christ as that to which we are admitted.

It is true that St. Paul in dealing with the perverted, self-righteous views of those Jews who sought justification by the works of the law, said: "Behold! I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v. 3, 4). But this attempt to be justified by the law was a perversion of the purpose and aim of circumcision. The covenant of circumcision as given to Abraham was a covenant of grace. No one was ever intended by God to be "justified by the law"; and where there was no danger of this perverted notion being entertained, Paul himself circumcised Timothy. This act on Paul's part was, of course, a charitable concession to the prejudices of the Jews, who knew all that Timothy's mother was a Jewess. But it proves the point for which it is here adduced, viz., that it was not <sup>to</sup> <sub>A</sub> circumcision in itself, but to circumcision as perverted by Pharisaic self-righteousness that the Apostle objected.

"To Abraham were the promises spoken and to his seed . . . which is Christ. The Scripture foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham"; and "Christ redeemed us from the curse of the law . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus" (Gal. iii. 16, 17, 8, 13, 14). And this covenant of promise, in both its earlier form and later, or perfected form, has ever had a "seal of the righteousness of faith." Circumcision, in common with baptism, implied the necessity of purification, and it was a pledge from God of the provision of purification for those who received it. Herein it differed from baptism, that it had special reference to the birth of the coming Messiah; whereas baptism has special reference to the death and resurrection of the Messiah who has already come. And this difference exists because when Christ had come and finished His work, it was no longer His birth, but His death and resurrection which had to be thought of. And both these forms of the "seal of the righteousness of faith" were means of grace, because, like the word of God, they presented God's truth, salvation, and promises to the heart and mind of those who received them. They were

accompaniments of the word, as illustrations or pictures are added to a book, as a seal is attached to a title-deed. But would not, it is objected, a seal, or other token of love ~~to~~ be valueless to all but to those who have when they receive it a regard for Him who gives it? No; if passed on as an heir-loom from father to son, it would be of value to the child as he gradually became intellectually capable of appreciating the love of his Father which sought him and gave him his tokens before he was able to understand it. The relation of the seal to the word of which it is a seal, therefore, is this, that though it does not necessarily come after it in time, it is necessarily connected with it, and comes after the covenant and the word of the promise of the covenant in idea. It is not in the least, here implied that the "grace," through which the elect become Christians, is an heir-loom. By "the everlasting purpose of God" they are "chosen in Christ out of mankind, to be brought by Christ to everlasting salvation"; and "by grace they obey the call of God" (Article xvii). That grace is not an heir-loom to be passed on absolutely from father to son. God begets us "of His own will." But yet the "promise is to us and to our children"; and the seal of the covenant of grace is an heir-loom. It is an heir-loom just as surely as the fact that the children of believers as such are "holy," i.e., are separated from heathenism or from those who do not belong to the visible community which God has marked off as His own. The seal of the covenant of grace is an heir-loom just as surely as birth of Christian parents involves the idea of inherited holiness of this character—not, of course, an inherited sanctification of the Spirit, or what is often ~~wrongly~~ true that "the Church rests on no national basis," if by ~~popularity~~ called inward personal "holiness." It is not, then, resting "on no national basis" is meant that "the nations" are not to be the objects of the Church's activity, but only adult members of them; for Christ's command is: "Make disciples of all the nations," &c. And it is not true that "the Church rests on no theocratic basis," if by a "theocratic basis" is meant the principle laid down by St. Paul in 1 Cor. vii. 14, "Else were your children unclean, but now they are holy." For this passage proves that the idea of the moral personality of each individual is not to be separated from the distinction of birth, and from the privileges of the life of the fellowship of faith into outward connexion with which the individual is born. The Christian faith does not ignore the principle of a divinely constituted visible Church, or called-out Assembly.

It is, indeed, true that the New Testament represents the Ecclesia which is the body of Christ, as a spiritual organism which is as yet unrevealed in its proper character. "When Christ, who is our life, shall be manifested, then shall we be manifested with Him in glory." Yet the unity of the Ecclesia, which is a truth of theology, has its rightful and necessary place in the region of outward things, though the present realization of that unity in that region is not necessarily in oneness of outward form of government, beyond the divinely ordained Sacraments, Baptism and the Lord's Supper. That realization is rather in "the fruit of the Spirit—love, joy, peace, etc." It is a unity of grace and glory, and its expression is predominantly of a moral character, corresponding to the character of God Himself (St. John xvii). But yet as an organised fellowship, the marks of which are the word and sacraments, the Church rests upon a theocratic basis. The New Testament harmonises with this principle of a visible Ecclesia which rests on this theocratic basis, the principle of the individual freedom of each one's moral personality.

No valid reason can, therefore, be assigned why the "seal of the righteousness of faith" should not be given to infants, even as it was before Christ came. The objection, however, is raised that we are not in so many words commanded to do so. But no command to do so was needed, because the principle of a visible Ecclesia upon which believers did so was already known to the Apostles; and if they were not to do so, it would have been necessary for the Lord to have given them directions to that effect, of which directions we find no trace.

"The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered, according to God's ordinance in all those things that of necessity are requisite to the same" (Art. xix). "In the visible Church the evil be ever mingled with the good" (Art. xxvi.). Membership of the Ecclesia so regarded does not therefore involve salvation; nor do the New Testament Scriptures permit us to affirm that God cannot dispense with His own ordinances. The general necessity of them is relative to the covenant of which they are seals, and to membership of the visible Ecclesia to which they are given. We know that the Lord our Saviour would make no appointment which was not necessary. All His appointments are necessary. The Sacraments, therefore, to us are "generally necessary to salvation." But it by no means follows that the robber on the cross could not be saved, nor that to God Himself His appointments are absolutely "necessary."

On us, however, lies the duty, as well as the privilege, of membership in His Ecclesia, as He has constituted it. And from the time of Abraham onward, efficient provision has been made for the permanent continuance, as well as for the first formation, of God's divinely constituted Congregation; by the children of those who compose it, being taken up into the fellowship, reckoned, treated, and trained as its members, served heirs, so to speak, of the privileges and responsibilities of their parents' "household of faith." This agrees with the whole analogy of God's providence. Our opportunities and probabilities of good and evil are passed on to us by inheritance. Our obligations, religious, domestic, or social, are largely made and determined for us by our birth; and so are also the means of fulfilling them. So that it is not merely things earthly, but also things heavenly, that are thus conditioned—our souls and their attitude towards God, as well as our bodies. It is a superficial view of human nature which separates and divides the spiritual and the material, the heavenly and the earthly. Yet all this does not set aside our personal and individual responsibility. It affects and modifies it, but it does not set it aside. I am, I know, personally responsible for what I am; though no doubt what I am is largely due to my parents, and to the Ecclesia, in which I have been brought up.

But it is objected that it is unreasonable and unfair, an unwarrantable infringement of our personal freedom of choice to make us members of such a body in our infancy, and without our consent. If the Ecclesia were a mere voluntary association, a union formed by men of their own accord, it might be so; but if the visible Church is God's ordinance, there is no unreasonableness or injustice in the arrangement. The question is very much whether the Ecclesia, as a religious brotherhood, destined to be perpetuated from age to age, is divinely formed or not. If with God's sanction, and by His authority I am, from infancy, symbolically purified, set apart, dedicated, stamped and sealed, as peculiarly His; if I am made by privilege, promise, and obligation one of His divinely constituted household; no wrong is done to me, nor is any restriction put on me, any more than by the circumstance of my being born in a particular family. As regards either my family or my Church, when I have grown up and come to understand that the character of it is according to God's word, and well pleasing to Him, my responsibility will be great as to how I treat the providence of God which placed me in it. I shall be guilty if I do not follow my parents, if and so far as they followed Christ: and if

God owned me by an initiatory rite as a member of His Ecclesia, and of such a representative of it, and afterwards I wilfully disown the significance of this rite and membership I shall do so with increased guilt. Whereas if I own the meaning of my baptism I obtain thereby an ever-fresh confirmation of my faith, and good hope through grace.

But it is said that to baptize all the children of believing parents and members of the Church implies that they all are, or will be, regenerate. It implies that they all are, or will be, regenerate in the same sense, and in no other, as the baptism of adults professing to be believers implies that they all are, or will be, regenerate. In neither case is the salvation of all necessarily implied.

It is objected again, that infants cannot give evidence of being regenerate. It is certain that they may be regenerate; and in addition to their right to baptism, in virtue of their birth in Christian families and in the Ecclesia, there is further ground for the hope and presumption that they are, or will be, regenerate, in the Christian training for which such careful provision is made before they are baptized.

What then did the administration of baptism to me as an infant teach? It taught that I, as an infant, no less than grown-up persons who know not God, needed to be born again; that I might be born again even from my earliest days; and that this was of the free grace of God to me as well as to adults. It taught that God graciously pledged Himself to hear the prayers offered for me and to bless the Christian training given to me, by regenerating me. In the service for the public baptism of infants in the Prayer Book, attention is drawn to "the good will of our Saviour Christ" toward the children whom He commanded to be brought to Him, upon whom He put His hands, and whom He blessed. And ("the promise" being "to us 'and to our children'") the service then exhorts us as follows:—Doubt ye not therefore but earnestly believe that He will likewise favourably receive these present infants, that He will give unto them the blessing of eternal life, and make them partakers of His everlasting Kingdom." Has He promised this present acceptance and future final salvation to me? He has; and I have a right to earnestly believe it. And what He has promised to me He has promised to my child. He is my God and the God of my seed. And I have an equal right to believe His promise and to claim it in faith for my child, as I have to claim it for myself. "Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you." But, alas! for

the "nurture" of my children, if I do not believe that God is the God of my seed, and that the promise is to me and to them. How can I train them in faith, if I do not believe that He has given me a promise or pledge that He will receive, bless, and save them? In that case there is nothing in reference to my children on which my faith can fasten (and only that which is truly divine will support it); and I must needs think that my highest and holiest possession, in comparison with which all my other possessions of mind and body are nothing, viz., my possession of the God and the Father of our Lord, Jesus Christ, as my God, is the only possession which I have no right to expect them to inherit. Then, alas! I will not ask, I will not seek, I will not knock; for I have, on this supposition, no God-given warrant for doing so. Consequently I shall not have, I shall not find, it will not be opened to me.

But God, my God, is a Father, nay, the Father: and He has not thus severed my children from me; but has said: "Nurture them in the chastening and admonition of the Lord" (Eph. vi. 3). And by God's grace, it will be with me and my children as it was with my parents and me, their child. For from the beginning of my life I was a disciple of Christ.

A disciple is a learner, and a Christian mother cannot help making her infant from the beginning of his life a learner of Christian principle; and when I was baptized it was with the hope and expectation that I should "lead the rest of my life according to this beginning." My baptism, then, as an infant, was no violation of the commission given by Christ to "make disciples . . . baptizing . . . teaching"; and that is how I have been made a disciple of. Accordingly the Church of England says:—"The baptism of young children is in any wise to be retained in the Church, as most agreeable to the institution of Christ" (Art. xxvii). In fact, it most strikingly embodies the letter and the spirit of that institution.

O blessed Sacrament! "Wherein,"

\* By Covenant seal and sign,

"A member I was made of Christ,"

Who now by faith is mine.

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\* This is the interpretation of the words of the 2nd Answer in the Catechism, which is contained in what was probably "the first Exposition of the Catechism as it now stands, and certainly the first of any kind that had any degree of public sanction given to it." "This Exposition was written by Dr. John Mayer, and the third, fourth, and fifth editions (published respectively in 1623, 1630, and 1635, 4to.), if not the earlier ones, are stated in the title page to be published by command, and have

Our Father ! Thou Thy sacred sign  
 Didst grant me e'er I knew  
 How Thy dear Son came down to die,  
 And sent the Spirit too.

\*\* I trust not in the outward sign  
 Which Thou hast given me :  
 But Thou to Thine own signs are true,  
 So Lord I trust in Thee.

Thus born of water and of Thee,\*\*\*  
 I pray Thee in Thy love,  
 Teach me to live on earth the life  
 Hid in Thyself above.

O God ! to Thee be thanks and praise  
 For all Thy love and care :  
 Baptiz'd unto Christ's death may we  
 His endless glory share.

the Royal Arms prefixed, showing that they had received the highest sanction." The interpretation of the words "Wherein I was made a member of Chr'st," as it stands in the edition of 1630, 'published by command,' is as follows :—"The right understanding then of this is, that in our baptism we are SACRAMENTALLY or INSTRUMENTALLY made the children of God ; and REALLY AND TRULY when we are together baptized with the Holy Ghost." This is in accordance with Art. xxvii., "Baptism is a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church, the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed ; faith is confirmed, and grace increased by virtue of prayer unto God." The same doctrine is contained in the earliest exposition of the articles ever published. It was published by Thomas Rogers, with a dedication to Archbishop Bancroft, in 1607. The Archbishop directed all the parishes in his province to supply themselves with it. Rogers says :—"The Papists be in a wrong opinion which deliver that the 'Sacraments are not only seals, but also causes of grace,' and the 'Sacraments do give grace even because they be delivered and received, *ex opere operato* ' ('by the work wrought')." "Baptism of St. Paul is called the washing of the new birth, of others the Sacrament of the new birth, to signify how they which rightly (AS ALL DO NOT) receive the same (see afore, art. 25, prop. 11) are engrafted into the body of Christ, as by a seal be assured from God, that their sins be pardoned and forgiven and themselves adopted for the children of God, confirmed in the faith, and do increase in grace, by virtue of prayer unto God. And this is the constant doctrine of all churches, Protestant and Reformed."

\*\* Compare Richard Hooker (1597 A.D.) : "Sacraments . . . contain in themselves no vital force or efficacy, they are not physical but moral instruments of salvation, duties of service and worship, which unless we perform, as the author of grace requireth, they are unprofitable. For all receive not the grace of God which receive the Sacraments of His grace ; neither is it ordinarily His will to bestow the grace of Sacraments on any but by the Sacraments ; which grace also they that receive by Sacraments or with Sacraments receive it FROM HIM AND NOT THEM."

\*\*\* Of St. John i, 13 ; iii 5.

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