## BAPTISM.

An Essay, by Arthur Pen-ryhn Stanley, D. D., Doan of Wostminston

3. And this brings us to the third characteristic of the earas indicating the plunge into a new life, the Baptism of John and the Baptism of Christ are identical. John's baptism, no less than christian baptism was the baptism of purity, of regeneration, of remission of sins." But Christ added yet this further: that the new atmosphere into which they rose was to be the atmosphere of the spirit of Christ. This was expressed to the christians of passed. the first centuries in two ways First, when they came up from the waters, naked and shiver ing, from the cold plunge into the bath or river, they were wrapped around in a white robe, and that suggested the thought that the recipients of baptism put on-that is, were clothed, wrapped, enveloped in -the fine linen, white and clean, which is the goodness and righteousness of Christ and of his saints, not by any fictitious transfer, but in deed and in truth; His character, His grace, His mercy, His truthfulness, were to be the clothing, the uniform, the badge, the armour of those who by this act enrolled themselves in Hisser. vice. And, secondly, this was what made Baptism especially a "Sacrament." It is common now to speak of the Eucharist as "the sacrament." But in the early uges it was rather baptism was the special Sacrament (sacramentum), the oath the pledge in which, as the sc diers enlisting in the Roman army swore a great cath of allegiance to the Roman Emperconverts swore and bound themselves by a great oath and piedge to follow their divine Master wherever he led them. And this was further imposed upon them by the name in which they were bap tised. It was, if not always yet whenever we hear of its use in the Acts of the Apostles in the name of the "Lord Jesus."

Doubtless the more compre hensive form in which laptism is now everywhere administerin the threefold name of the Father, the Son, and the Holy Spirit, scan superceded the simpler form of that in the name of the Lord Jesus only. But the earlier use points out elearly how, along with the al-embracing love of the Universal Father, and the ail-penetrating presence of the Eternal Spirit, the historical, gracious dearing form of the Founder of our Faith was the first and leading thought that was planted in the mind of the first Christians as they rose out of the font of their first immersion to enter on their new and tism which had else been withdifficult course.

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tism which hasendured through all its changes. And it is in full accordance with the early records of christiaulty to dwell on these essentials as distinct from its forms. It is not by the water, much or little, but ly baptism. "Baptisma" says by the Spirit (as is expressed the English Baptismal Service by the Fourth Gospel), that the 'doth represent unto us our second bitth of man is wrought Christian profession, which is in the heart. It is not by the to follow Christ and to be putting way the natural filth of made like unto Him." This is the outward flesh, but (as is the cloment added to the hap-expressed in the First Epistle tism of John. In the first two of St. Peter) by the inward anscharacteristics of Baptism wer of a good conscience tow-which we have mentioned, wat- wards God, that Baptism can er as signifying cleanliness of ever save anyone. It was not body and mind, and immersion by the a st baptizing, but by proclaiming the glad tidings of the kingdom of God, that the world was converted. Jesus we are told, never baptized, and Paul thanked God that, with a few insignificant exceptions, he baptized none of the Corinth-

ians.
11: But there is the further instructions to be derived from a nearer view of the changes through which the forms

1. First, there are the extraordinary variations which have revolutionized the whole mass of dogmatic belief that has congregated around the ceremony. There was also the belief m early ages that it was like a magical charm, which acted on the persons who received it, without any consent or intention either of administrator or recipient as in the case of children or actors performing the rite with do serious intention. There was also the belief that it wiped away all sins however long they had been accumulating and however late it was administered. This is illustrated by the delay of the baptism of the first Christian Emperor Constantine, who had presided at the Council of Nicaa, preached in churches, directed the whole religion of the empire, and yet was all the while unbaptized till the mom-ent of his death, when in the last hours of his mortal illness, the ceremony was performed by Eusebius of Nicomedia. There was also the belief, now entirely extinct, but in the third and fourth centuries aimost as firmly fixed as the corresponding belief in regard to the Eucharist, that the water was changed into the blood of Christ,

There was the yet more dreadful supertition that no one could be saved alless he had passed through baptism. It was the effect of the divine grace upon the soul, but of the actual water upon the body on which those ancient Baptists built their hopes of immortality. Let but the person of a human being be wrapt in the purifying element, and he was redeemed from the unclean. ness of his birth. The boy Athanasius throwing water in jest over his playmates on the seashore in the name of the Holy Trinity, performed as it baptized infants must receive the was believed, a valid baptism the arostles in the spray of the storm on the sea os Galilee, the it may seem, was yet a necessary penitent thief in the water that rushed from the wound of the Crucified (such were the wild excesses to which some ventured without censure to carry the doctrine), received the bapifficult course. held from them. And this It has thus far been my old "washing of water" was now

No human being sould pass into the presence of God hereiless he had passed after u through the waters of baptism "This" says Vossius, here. is the judgment of all antiquity, that they parish ever-lastingly who will not be baptized when they may." From this belief followed gradually, surely, but dreadful conclusion that the natural end not only of all Heathers, Lat of all the patri-

dying before baptism, were exwhen expressed (as it was expressed) in its darkest form that they ar oneigned to everlazting fire. At the close of the fifth century this belief had become universal chiefly through the means of August-It was the turning-point of his contest with l'elagius; It was the dogma from which nothing could induce him to nart. It was this which he meant by insisting on "the remission of original sin in in-fant baptism." In his earlier In his earlier years he had doubted whether full age, "God forbid," said he, "that I should leave the matter The extremest case of a child dying beyond the reach of baptism is put to him, and ho decides against it.

In the Fifth Countil of Carth ige, the milder view is mentioned of those who, reposing on the gracious promise, "In my father's house are many mansions,"trusted that among those many mansion there might still be found, even for those infants who, by want of Baptism, were shut out from the Divine presence, some place of shelter. That milder view, doublless under Augustine's influence was anathematized. Happily, this dark doctrine was never san tioned by the formal creeds of the church. On this, as on every other point connected with the doctrine of Haptism, they presers ed a silence, whether by design indifference, or accident, we know not But among the individual Fathers from the time of Augustin

it seems impossible to dispute the judgment of the great English authority on Exotism; "How hard however this opinion may seem, it is the constant opinion of the ancient.

"I am serre," says Hishop Hall and we share his sorrow, fittat so harsh an opluion should be graced with the rame of a father se reverend, eo divino-whose ser tenco yet let no man plead by All who profess to go balvee." by the oping of the ancients and the teaching of Augustin must be prepared to believe that immersion is essential to the effieacy of lianting, that unhantized infants must be lost forever, that Eucharist, or to be lost in like manner. For this, too, atrange as quence of the same mater ializing system. "He who held it impossible" (we again use the words of Bishop Hall), "for a child to be saved unless the lap-tismal water were poured on his

THE TONGUE.

The Saviour said to the wicked Jews " Of generation of there how can ye being ovil speak good things for out of the abundance of the heart the mouth speaketh Hence He says, "By thy words thou shalt be justified, and by thy words thou shalt be condemn James says "The tonque is a little member and boasteth great things—be says the tongue is a fire—a world of iniquity—it defileth the whole body, it is set on fire of holl. He says "All archs and stints of the Old kinds of birds, and even serpents Testament, were; in perditno man can tame it is an unruly evil full of deadly poison. But can the tongue be controlled in aging centreversy drew out the mournful destrine that infants dying before baptism, were exwhose pressure, we are told word the same is a perfect min solemnly, "their angels-do al-and able also to bridle the whole ways behold,"—the doctrino lody." How is it the tongue is thus represented by the Apostle Because fof the abundance of the eart the mouth speaketh." mischief begins in the heart-it is conceived there-the tongue is merely the exponent of the conceptions of the heart whether they be good or evil. The Apostle says again "When lust hath concelted it bringeth forth sin and sin, when it is finished bringeth forth death. Again "Hany man among you eemeth to, be religious and bridle th not his tongue, this man's re-ligion is vain." And again "So years he had doubted whether speak, and so do as 'y that shall possibly, he might not leave it be judged by the perfect law of an open question; but id his literty "wherefore says he "Le every man be swift to hear, slow to speak." "Let him show out of a good conversation his works with meekness and wiedom. Peter says, "Wherefore laying aside all malice and all guile and all hypocrisies and envies and all evil speaking as new born babe desire the sincere milk of the word that ye may grow thereby." Again, "For he that will live

ng and see good days, let him

refrain his tongue from evil and

his lips that they speak no guile.

Paul to the Rom, says of a cor

tain class of characters, "Their

throat is an open sepulchre, with

their tongues they have used de-ceit." "Who" says David "stall abids in thy Tabernacles, who shall dwell in thy holy hill? He

that walketh uprightly and work-

eth rightcourness and speaketh

Erckbiteth not, with his tongue. Paul to the Ephesians says "Let

all bitterness and anger and clam

or and evil speaking be put away

the truth in his heart,

from you." And to Titus he says
"Speak evil of no man," Let us just here ask ourselves the question have we been care less in this matter! Have we een guilty of evil speaking, backbiting, etc. My brother you have not so learned Christ. Pat off therefore the former conversation -the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and putting on the new man which after God is created in rightcourness and true boliness, also putting away lying let every man speak truth with his neighbor, and let no corrupt communication proceed out of your mouth. There are some cople who, unfortunately for themselves and others, never have a good word for anybody. You speak of a friend as being worthy of confidence. You are met at once with "Oh, yes, I've nothing against him, but then, and finding no mean thing to bring up on so short a notice Jrops tismal water were poured on his face, held it also impossible for the same infant unless the sacramental cent were received like him," "but then." And so including a continual of the first in the first him poisson to include the first him and the first him poisson to include the first him poisson the first him poisson to include the first him poisson to include

his friend with suspecion, and a small thing turns the scale, he romembers the "but then," and tells the conversation to some body else, and so the polion spreads. There is another class and they are always "sorry" somebody and they say, soltly, "Did you hear thus and so about Miss B. I isn't it a pity to And came and nobody but the davit can tell where it will end-be contrives the whole business and ects on fire this course of nature. James says, "It is set on fire of helt. Those who profess Christ ought not to do these things." "You have not so learned Christ Let him that stole, steal no more. Once you walked in these things when ye lived in Christ, but no says the apostle-'you put off all those things the 'old man with his deeds.' Mortify, therefore your members which are upon earth. Whatsoever ye do in word or deed do all in the nam of the Lord Jesus Christ giving thanks to God and the Father by Him' 'Let your speech be sess oned with salt, says Paul, or in other words, 'So speak that he may minister good to the heater. Let the word of Christ dwell in you richly.' If the word of the Lord dwells in a mans heart richly he will find no time for slan der or taking up a reprosel against his neighbor-the will walk in wisdom towards them that are without! But there is another class-fewer in number than either of the former-and perhaps very few in the Christian Charch.

They do some disreputable thing, or say some slanderous thing, and fearing exposure, they go themselves and tell part of the truth putting a smoother face on

ever after he is led to look upon their black deeds by keeping back that part that would injure them. selves and the public is deceived. They do not tell the "whole truth,"—and would not tell any only it always requires some truth class to cover the lie. But the time is "for coming says Christ when the things that have been spoken in darkness shall be heard in the light, and that which you have Miss B.1 tent it a pity! And pigns, and that butten jou nate thus by a feigned sympathy inspoken in the ear in closets (or 
fuses the poison and away it goes, whispered in the dark) shall be 
and nolledy knows whence it proclaimed upon the honsetops.

Words can bless like the warm

glad sunshine And brighten a lonely life; They can cut in the strife of

Like an open two-edged knife. Keep a watch on your words my brother

For words are wonderful things
They are sweet like - the - bee's
fresh honey
Jut

Take the bees they have terrible **stings** 

Keep them back if their cold and cruel-Under Bar, Tack, and Scal

For the wounds that they make my brother Are always slow to heal."

II Reniws Collingwood April 10th 1885,

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