

but the details of the plan which may prove most efficient, would require much consideration and a somewhat extensive knowledge of the circumstances of the whole field; and perhaps can only be matured after a number of comparatively unsuccessful attempts has shown the need of modifications which do not now occur to the most far-sighted ecclesiastical economist. \* \*

## BAPTISM.

FROM A WORK ENTITLED "JAZER," BY THE LATE REV. JOSEPH IRONS, OF LONDON.

The Church of God on earth is in a state of training, to join the Church triumphant above, and there are two important lessons to learn, and to be kept perpetually in view, viz: the great sacrifice by which redemption is completed, and the great work by which it is communicated, or the work of Christ *for us*, and the work of the Spirit *in us*. These being the prominent features of the glorious scheme, which originated in the everlasting love of God to man, it has pleased the author of salvation to appoint two standing ordinances, for the express purpose of representing those unspeakable blessings.

These ordinances are coeval with the organization of the Church; and though, like the Church itself, they have changed their external form and outward administration, their design has always been the same, and their use in the Church has the authority of the divine command, which has never been revoked.

In the Old Testament state of the Church, these ordinances were called *Circumcision* and the *Passover*—in the New Testament state of the Church, they are called *Baptism* and the *Lord's Supper*, the first of these is to be the subject of this Epistle, and I pray the Holy Spirit to direct my mind to a clear statement of it, so as to fortify you against human inventions, and to impart the instruction and pleasure for which it was intended.

The direct way to understand this ordinance is first to inquire into its *design*, and then to consider its *adaptation* to that design; adopting this plan, I trust you will soon come to a well grounded conclusion upon this important subject. The obvious and only design of water baptism is, to represent and prefigure the baptism of the Holy Spirit; the communication of divine influence to the soul in regeneration, a truth too little insisted upon among professing Christians, although it forms an essential feature in the economy of grace, and is the true meaning of many portions of scripture which speak of baptism, such as "being baptized into Christ," &c. It is grossly absurd to suppose that baptism represents the death, burial, and resurrection of our Lord Jesus Christ, for then we should have two ordinances to represent *one* leading feature of the Scheme of redemption and none to instruct us in the other; but while this important truth is set forth in the Lord's Supper, baptism is the significant emblem of the purifying influence of the Holy Ghost, and designed *exclusively* to point out his holy operations upon the heart, applying the precious blood of Christ to remove our defilement and constitute us spiritual worshippers, which is the same thing as the circumcision of the heart; in proof compare the following portions of Scripture:—

### CIRCUMCISION.

Deut. xxx. 6.  
Rom. ii. 28-29.  
Phil. iii. 3.  
Col. ii. 11.  
Isaiah. lii. 1.  
Acts. vii. 51.

### BAPTISM.

Mark. i. 8.  
1 Cor. xii. 13.  
1 Peter. iii. 21.  
Col. ii. 12.  
John xii. 8.  
Matt. iii. 14.