

Holy Being, the Son of God, on the evening of His Resurrection from the dead—His victory over death. "As the Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost, whose soever sins ye forgive they are forgiven unto them : whose soever sins ye retain, they are retained." Jno. 20, 22-3. Associating with these words, the prayer of the same, some three days previously, on the eve of His death "Neither for these alone do I pray—but for them also that believe on me through their word ; that they may all be one : even as Thou, Father, art in me, and I in Thee, that they also may be in us : that *the world may believe* that thou didn't send me. And the glory that Thou hast given me, I have given them ; that they may be one even as we are one ; I in them and Thou in me that they may be perfected into one ; that *the world may know* that Thou didn't send me, and lovedst them, as Thou lovedst me. Jno. 17. 20-3. I quote the revised version.

From all this, it is plain, if any thing is plain, that this authority was *not* given to men promiscuously ; not in such a manner that *any* number of men assembled, could *give that authority to any single man, or a number* of themselves. But rather it was transmitted from the Father to the Son, from the Son to those specially chosen men, with whom and their successors the Son of God would be, and from those special men only, to those whom they should send with the authority, after the example of the Son sending them, and so on, to the consummation of the age, in continual succession.

And so this confere wrote, "We have this treasure in earthen vessels, that the exceeding greatness of the Power may be of God and not from ourselves." II Cor : 4, 7. "We are ambassadors therefore on behalf of Christ." 5, 20. "Let a man so account of as of Ministers of Christ, and stewards of the mysteries of God." I Cor. 4-1.

Consequently we find them acting as He gave them commission, immediately upon the Ascension of the Son to His Father, to sit upon the Throne of His Authority, pouring out the Promise of the Father upon them ; opening *to them* His Great Storehouse, of which He had constituted them, and no other man then living, His Stewards.

The people in Jerusalem "devout men from every nation under Heaven" (Acts 2, 5), "said unto Peter and the rest of the Apostles "Brethren what shall we do? And Peter said unto them, 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 Ghost. For to you is the Promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." "They then that received the word were Baptized"..... "And they continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers. Acts. 2, 38-42.

Herein is also a carrying out of the Lord's prayer.

ONE FELLOWSHIP

with the Apostles, as they with Christ, as He with the Father—and this was to continue to "the consummation of the age" as St. John, some forty or sixty years after, when there must have been some thousands of new members in his Epistle, wrote "that which we have seen and

heard declare we unto *you also*, that ye *also* may have fellowship with us : yea, and our fellowship is with the Father, and with His Son Jesus Christ : " I Jno. 1-3, and it is continuing now, or Christ's word has failed, but that cannot be, for He is the God of Truth.

What is it then ? The authority on earth to baptize centres in the successors of the Apostles, and *in them only does it centre*. It is given by them to whomsoever they will, and *they only have the authority*. In New Testament times the authority was given to *Deacons*, the lowest order of the ministry, by apostolic hands only, as now by the Bishops their successors. And so was extended by degrees and continuously, the one authority ; and thus enwidened the circumference of that organization was destined to become *universal* in space, because of its Catholic character. Thus St. Ignatius in his Epis. to the Smyrnaeans. Chap. viii, "See that ye all follow your Bishop, as Jesus Christ the Father, and the Presbytery, as the Apostles ; and reverence the Deacons, as the command of God. Let no man do anything of what belongs to the Church separately from the Bishop. Let that Eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be. As where Jesus Christ is, there is the Catholic Church. It is not lawful without the Bishop, neither to baptize, nor to celebrate the Holy Communion ; but whatsoever he shall approve of, that is also pleasing unto God ; that so whatsoever is done may be sure and well done."

We read of no instance of Lay Baptism in the Scriptures—nor of Baptism into more than *One Society*, the Church, in any one place.

PRIVATE BAPTISM OF THEM THAT BE BAPTISED IN PRIVATE HONORS. IN TIME OF NECESSITY.

The pastors and curates shall ofte admonyshe the people, that they differ not the baptisme of infantes any longer then the Sondaye, or other holy daye nexte after the childe bee borne, onlesse upon a great and reasonable cause declared to the curate and by hym approved.

And also they shall warne them that without greate cause, and necessitie, they Baptise not children at home in their houses. And when great nede shall compell them so to doe, that then they minister it on thy fashion.

Firs let them that bee present cal upon God for hys grace, and saye the Lordes prayer, yf the tyme wyll suffre. And then one of them shal name the child, and dippe hym in the water, or poure water upon him, saying these wordes :

And lette them not doubt but that the childe so Baptised is lawfully and sufficiently Baptised, and ought not to be Baptised agayne, in the Church. But yet nevertheless, yf the childe whiche is after this sorte Baptised doe afterwarde lyve—it is expedient that he be brought into the Church, to the intente the prieste may examine and trye, whether the childe be lawfully Baptised or no. And yf those that brynge any child to the Church doe answer that he is already Baptised, then shall the priest examine them further

But yf they whiche brynge the infantes to the Church, doe make an uncerteine answer to the priestes, and saye that they can not tell what they thought, dyd, or sayed, in that great feare and trouble of mynde (as often tymes it chaunsetting). Then let the priest Baptize hym in form above written, concerninge publyke Baptism, saving, that at the dipping of the child in the Font, he shall use this forme of wordes.

"If thou art not already baptized. iv. I baptyze thee," etc.

Note, in 1604 "the minister of the Parish or any other lawful minister" was required, which seems to have been requisite ever since and is *now*.—F. S. H. A.

UNITY and CONTINUITY, were *the watchword* and *Practice*. Yet it would seem that from comparatively early times Lay Baptism was universally recognized as valid in cases of *absolute necessity*. The subject having been discussed by the Church in Carthage they came to the above conclusion, and that Re-baptism should nor be required of such. And although there is no authority in our present Prayer Book for such practice, yet as a fact it seems universally acknowledged valid ; and, although I know of no instance, I suppose it is practised.

It is possibly the tacit continuance of the liberty apparently recognized by the Rubrics of the Pr. Bk. of 1549, which I will quote in part.

The reason of the practice which appears to be universal would doubtless originate in the fact of the Royal Priesthood (I. Pet : i. 5-9) of every member of the Church duly Baptized, he being made a Partaker of the Divine Nature, as St. Peter writes (II. Pet. 1-4), and further from analogy of the Initiatory Rite, viz : circumcision, into God's Church of old, having been performed by the laity. Although such practice would not be strictly in accord with Christ's, consequently, the Church's Rule, yet the laity, simply use a *power* though they possess not *the right*, rather than risk Death out of Covenant with God ; and any lack in such Baptism, *through irregularity*, (and all irregularity partakes of the nature of sin), is, it is supposed supplied in Baptism's complement. The laying on of hands "by the Bishop"—Confirmation. Yet there must be no confusion in the special work and blessing of these two ordinances.

There is a passage in the book of late discovered by the Archbishop Bryennios, viz : "The teaching of the twelve Apostles," which may seem to sanction Lay Baptism, and being written in the second century according to *Farrer and Sadler*, is of authority. Yet it will depend upon whom the instructions are given, how we may understand the passage. If it be "a manual of simple practical teaching for men engaged in missionary work" as is suggested, then of course the lay view, will not be deduced therefrom, but in reading the work one certainly gets the impression that it is addressed to the people. This is no time to give an outline of the book, yet I may quote :

"Chapter vii. Now concerning Baptism, thus baptize ye : having first uttered all these things," (*i. e. concerning the two ways of Life and Death*) "baptize into the name of the Father, and of the Son, and of the Holy Ghost, in running water. But if thou hast not running water, baptize in other water, and if thou canst not in cold, *then* in warm. But if thou hast neither, pour water upon the head thrice, into the Names of Father and Son and Holy Ghost. But before the baptism let the baptizer and the baptized fast ; and whatever others cans ; but the baptized thou shalt command to fast for one or two days before."

But still all this, if it is true and valid, is so considered only when the Baptizing is *within the Pale of the Church Catholic*—that is, of that outward and continuous organization, the witness to the Truth—the body of Christ—the continuous branches of the True Vine *unbroken off*.

The conclusion then would seem to be, that *Lay Baptism within the Church*, although irregular, and partaking of the nature of sin, inasmuch as it is not strictly in accord with Christ's appointment ; yet is *valid*—is a True Baptism—change of condition—means of reuniting to Deity through the Second Adam of a second Son of the First Adam.

(To be Continued.)