

the church without conflicting with a unity founded in love, sympathy, cooperation and singleness of aim. The Lord's people have one Lord,—that is Christ; one Faith,—belief in Him; one Baptism,—the baptism of the Spirit. “For by one Spirit we are all baptised unto one body.” “There is one body, and one Spirit, even as ye are called in one hope of your calling.” Christians then are made members of the one body by baptism, but not by water baptism. Water baptism is an appointed rite, but it is *only* a rite. It is not real baptism, but the picture of it; just as the slain lamb offered upon the Jewish altars was not the real sacrifice for sin, but a type that symbolized it; just as the bread and wine in the Lord's supper, are not the Lord's body, but emblems by which it is set forth. As partaking of the Lord's supper is not really feeding on Christ, but a significant rite by which a spiritual act is represented; so water baptism represents purification, but it does not purify. It is a rite or outward sign to set forth an inward cleansing.

Water baptism is inferior to the true baptism; “I indeed baptise you with water,” said John; “but He (Christ) shall baptise you with the Holy Ghost and with fire.” The outward act of feeding on the emblems in the Lord's Supper, does not make us Christ's, but feeding by faith on the dear Redeemer Himself. So water baptism cannot of itself unite one soul to Christ. It makes no man better, purer holier, however the rite is performed. What the individual is before he observed the rite, that he is afterward. This is true, whether much or little water be used; whether the subject be plunged, or soaked, or washed, or scrubbed, or sprinkled, or the water be poured on him. The water does not change him, or make his heart clean: it is a symbol of cleansing, nothing more. The real baptism that cleanses and makes the Lord's people one by uniting to the one body, is the baptism of the one Spirit, by which “we are all baptized into one body.”

Baptism is not a word employed to denote a *mode*, but the designation of a christian rite setting forth a spiritual influence. We are not plunged into one body, nor dipped into one body, nor sprinkled into one body, nor poured into one body, but baptised into one body, that is, made one with the body by the purifying influences of the Spirit. Scriptural baptism is not plunging, nor sprinkling, nor dipping, nor pouring, but it may be symbolised by the use of water in any of these ways. It matters little how we employ the symbol, but it matters a great deal what we mean by its employment. There are divers modes of symbolizing the one baptism. The important thing in baptism is not a *mode*, but a *meaning*; a setting forth of the influences of the Holy Spirit.

Some may think it important that the type should correspond to the thing typified; if so, we should prefer the Bible to the lexicon for deciding how it should be made to do so. If the outward rite of water baptism should correspond with the spiritual grace which it symbolizes—we do not aver that it must,—then let us consider carefully what the Bible teaches us about the matter. All the cleansings by blood were typified by sprinklings. The sprinkling of blood or water by the priest's finger or a bunch of hyssop was all the law required. All the prophetic allusions to the influence of the Spirit, intimate that they were bestowed by effusion. Thus, “I will *pour* water upon him that is thirsty, and floods upon the dry ground; I will *pour* My Spirit upon thy seed, and My blessing upon thine offspring. Then will I *sprinkle* clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you,” &c. “And it shall come to pass afterward,