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Miscellaneous Articles.

CHRISTIAN BAPTISM—ITS MODE.

(Concluded from p. 293.)

At the close of our last article on the mode of Christian Baptism, we remarked that sprinkling harmonizes with the language of Scripture employed to describe the spiritual blessings signified in the ordinance; and promised, when we resumed the subject, to establish this position, and show its bearing on our arguments. Baptism, be it remembered, is a symbolical ordinance: it expresses, by signs, spiritual blessings. It is not the cleansing of the body that is meant, but the purifying of the soul—the application of water indicates the working of the Holy Spirit. Now, is this truth ever spoken of in Scripture apart from the ordinance of Baptism? If so, might we not expect that the language then employed would throw some light upon the subject under review? We invite you to mark the following passages:—"I saw the Spirit descending from heaven like a dove, and it abode upon him:" "This is what was spoken, I will pour out my Spirit:" "Jesus having received of the Father the promise of the Holy Ghost, has shed forth this which ye now see and hear:" "That they might receive the Holy Ghost, for as yet he was fallen upon none of them:" "God anointed Jesus of Nazareth with the Holy Ghost:" "The Holy Ghost fell on all:" "They of the circumcision were astonished, because on the Gentiles was poured out the Holy Ghost:" "The Holy Ghost which he shed on us abundantly." We might add many similar passages to this list, in which the same idea is presented; but it is unnecessary. The usual style of Scripture, when speaking of the Holy Ghost, conveys to every unprejudiced mind the idea of coming down upon. Is it unreasonable to expect that this idea will meet us also in the ordinance that refers to the gift of the Spirit under an outward sign? If we knew nothing of Baptism, and were told that the Head of the Church had been pleased to appoint the application of water to the body as symbolical of this gift of the Spirit, would not the mode in which the Spirit is uniformly said to be communicated, suggest to our minds the mode of administering the ordinance? Every candid reader will acknowledge the force of this argument, and admit that the analogy is altogether in favor of sprinkling, or pouring. This position is strengthened by a reference to the language employed by the Prophets, when describing the Gospel blessings. Joel says,—“I will pour out my Spirit upon all flesh:” Ezekiel,—“Thus will I sprinkle clean water upon you, and ye shall be clean ;