

this. These texts are addressed to brethren and saints, and speak of their intimate union with Christ as the result of their baptism, which baptism is represented under four figures:

"How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried* with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life: for if we have been *planted* together in the likeness of his death, we shall be also *in the likeness* of his resurrection," Rom. vi, 2-5.

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have *put on Christ*," Gal. iii. 26, 27.

"In whom also ye are circumcised with the *circumcision made without hands*, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God," Col. ii. 11, 12.

In these passages, is reference made to the baptism of water, or to the baptism of the Holy Spirit? The Apostle certainly refers here to the baptism of the Holy Spirit. If reference be to a baptism of water, then the baptism of water would save. But St. Paul says, that this death with Christ is the work of the Spirit; and that it is a constant work, for we must die daily with Christ, Rom. viii. 9, 10, 11. The Apostle depicts this baptism under four figures: a Burial, a Planting, a Garment, and a Circumcision. It is extremely arbitrary to select one of these figures, "a Burial," to the rejection of the others, and materialize the ordinance by the ceremony of Immersion, and say that it represents the death, burial, and resurrection of Christ. It is inconsistent, for if water baptism unites us so intimately to Christ as to secure to us the benefits of His death and of His resurrection, then it would do for us outwardly, all that the Holy Spirit can do in our hearts; it supersedes the higher baptism of the Holy Spirit. In the Epistle to the Ephesians (iv. 5), St. Paul declares that there is "one Lord, one faith, one baptism." Which is this one