

influences of the Holy Spirit are always represented as being "poured out," "falling upon," "descending upon" those who were "baptized with the Holy Ghost," and never as a vast reservoir into which the disciples were plunged or immersed; so we believe water baptism, which symbolizes the baptism of the Holy Ghost, should be administered in the same manner. But here, according to the Baptist interpretation of this text, baptism is symbolical of something entirely different,—symbolical, indeed, of a number of things, of the death of Christ, already set forth in the Lord's Supper; the resurrection of Christ, which is commemorated by the change of the day of rest from the seventh to the first day of the week; the death, burial, and resurrection of believers with Christ: and, in fact, as we were told lately, "all the great doctrines of Christianity."

On these grounds, therefore, we reject the immersionist theory of the teaching of this passage, and hold to that given above. If we are in error in regard to it we should be glad to know it, for truth is infinitely more important than creeds or parties. If, however, the argument cannot be answered, no amount of dogmatism, or parade of learned German authorities, will ever change our view, or, we hope, the views of our readers.

THE NATURE OF CHRIST'S ABSOLUTE RULERSHIP.

CHRIST'S rulership is based upon the fitness of things. On the divine side, he met every claim against humanity; on the human side, he proved himself equal to every necessity. No law that he promulgates, therefore, will be out of harmony with human well-being or Divine wisdom. The God-man, therefore, is fit to be a Prince, as well as a Saviour—Lord as well as Christ.

In "the kingdom of heaven" which he came to establish upon earth, no other being shares this fitness with him. The meeting of all Divine and human claims and needs is found neither in creature nor Creator out of the person of the Lord Jesus Christ. He is, therefore, the fountain head of all authority and rule in that kingdom. "All power is given to me in heaven and on earth; go ye, therefore, and teach all nations, &c.," not rule, govern, conquer "all nations," in the ordinary senses of these terms.

But if men whom he thus commissioned, could not share authority or power with him as head or fountain, they could certainly act under him in the exercise of his power and authority. It must, however, be borne in mind that delegated or commissioned authority is always limited by the terms of the commission or delegation. We must know, therefore, as the next step in the investigation, what kind of power Christ has authorized his disciples to exercise.

First, it is not likely that he would give them authority to exercise powers which he himself disclaimed to exercise. (a) Neither He nor His apostles ever exercised the power of the magician. No mere show of power was theirs. It was real and divine (Matt. x. 1.) The demons knew both Jesus and His apostles, but sneeringly said to pretenders, "Who are ye?" (Acts xix. 13.) (b) They sought aid in their work from no governmental powers. We do not call to mind one instance of the Master or of the disciples appealing to the "rulers of this world" for assistance. Paul, especially, held them to a very severe consistency with their own laws and duties; but he declares to the Corinthians that it is a shame for brethren in Christ to go to law one with another, and that before the unbelievers. Rather than do so, they were to suffer themselves to be defrauded. (c) And they were distinctly and clearly taught that the sword—the ultimate power of the state—was not to be used. When Peter, filled with a just indignation, cut off the ear of Malchus in the garden, Jesus replaced and healed it immediately, saying, "My kingdom is not of this world, else would my servants fight," (i.e. use physical force.)

It must be noted that there is nothing in the above facts inconsistent with ap-