

manner we learn that by our new birth we enter into the spiritual family of Christ, the second Adam, we are created anew in the second Man, we are regenerated in Christ. This is one great essential idea belonging to the doctrine of our new birth, that we become members of Christ who is the second Man, the Lord from heaven.

Another idea involved in our Lord's words is, that by our new birth of water and of the Spirit, we enter into the kingdom of God. At our first birth we enter into the kingdom of nature; all the blessings of this life are then given us to use, and our natural faculties are then given us to exercise. In like manner at our second birth, we gain our entrance into a new world, we enter into a kingdom above nature,—the kingdom of God, or the visible Church of Christ on earth.

2. Again we read in 1 Cor. xii. 13, that "by one Spirit are we all baptized into one body." And this one body is the Body of Christ, (Col. i. 18.) Into this One Body we are baptized by the One Spirit: that is to say, in the Sacrament of Baptism we are made members of this One Body by the Holy Spirit. This is a great gift of God procured for fallen man through the redemption of the world by our Lord Jesus Christ. It is one of the great purposes for which the Eternal Son of God is Incarnate, that He may give Himself to each one of us as a new Divine Head, that He may make us members of His Body, and so communicate to us again eternal life. And the Sacrament of Baptism is instituted by Him as an instrument wherein, through the power of the Holy Spirit, He gives us this membership with Himself, so that we are said to be "baptized into Christ." We are then for the first time incorporated into the Church, which is the Mystical Body of God Incarnate.

3. Again, in Titus iii. 5, we read, "He saved us by the washing of Regeneration, and renewing of the Holy Ghost." Here there can be no question at all but that the Apostle calls our Baptism "the washing of Regeneration." This is an express statement, and is in exact agreement with our Saviour's words to Nicodemus.

4. Again, compare together the two parallel passages in Rom. vi. 3, 4, and Col. ii. 12. "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 also should walk in newness of life."—"Buried with Him in Baptism, where in also ye are risen with Him, through the faith of the operation of God, Who hath raised him from the dead."

From these two passages we are expressly taught that by the inward and spiritual grace of the Sacrament of Baptism, we are made partakers in some measure of the virtues of the death and resurrection of our Saviour. Being made members of a new Divine Head, we partake in all the benefits that He has obtained for us. "In Baptism ye are risen with Him," is the express saying of St. Paul. Our Baptism is therefore a means of grace. Therein we are united to our risen Lord.

5. Again, in Ephes. v. 25, 26, we read, "Christ also loved the Church, and gave Himself for it, that he might sanctify and cleanse it with the washing of water by the Word." Here we learn that the Church is sanctified and cleansed with the washing of water by the Divine Word—"in the Name of the Father, and of the Son, and of the Holy Ghost." We must not carelessly pass by the words "with the washing of water" as if they were written by accident, without any meaning. Should it not raise our thoughts about Christian Baptism, to hear that in it Christ sanctifies and cleanses us?

6. In the Acts of the Apostles we read how all the first converts to the Christian faith were baptized according to the Institution of our Lord. The conclusion of St. Peter's first sermon was this, "Repent, and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here the Apostle says that in baptism is bestowed the remission of sins, and a special gift of the Holy Ghost. And then mark also the words of Ananias to St. Paul, after his conversion, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord." St. Paul had been three days at Damascus without sight, repenting, praying, fasting. Yet until he was baptized, he was still in his old sins. In his baptism they were put all away,