

dispensation of that ordinance. "And were *baptised* of him in Jordan.—Teach all nations, *baptising* them.—Why *baptisest* thou then." In fact, throughout the New Testament, for our knowledge of what constitutes Baptism as a divinely instituted rite, if we except incidental allusions not primarily intended to cast light upon the present inquiry, we are left to look to the word in its naked individuality.

Here, then, there might seem to be—nay, according to the impression that the first and last question must be,—What does the word BAPTISE mean?—there certainly is an anomaly in the plan of Divine doctrine respecting positive ordinances. No such source of embarrassment and doubt exists in the case of any other rite,—no such meagreness of instruction upon the subject of instituted duty. Under the former dispensation, circumcision, oblation, sacrifice and festival, were enjoined. But in no one of these branches of Divine Service, is the knowledge, upon the part of either the people or the Priest, of the manner in which obedience is to take form, suspended upon the knowledge of a solitary word. The specification of the mode of procedure, that the intention of the Head of the Church be understood and fulfilled, is **often** so minute as to appear, to our simplicity, superfluous,—so **complete** as to remove all cause of controversy. Accordingly, it is a fact, that, divided as the Jews were in the latter period of their eventful history, upon points of high import, there is no evidence of the existence of more than one opinion upon the form of the instituted rights of the ceremonial law; and exposed to heavy censure for encumbering the service of God with traditional practices, our Lord charges them not with informality in their approaches to the Holy One, in consequence of having turned aside from the letter of commanded customs. And when we turn to the New Testament we do not find it otherwise. The Lord's Supper is unquestionably peculiar to the last days of the world. Being required to keep the feast, we are not left to gather from the word *Supper*, the mode in which the Divine will is to be fulfilled. Lest the, by no means imperfect information supplied by three Evangelists, should still leave room for misapprehension, the Holy Spirit takes occasion from the excesses into which the Church in Corinth had run; or perhaps it would be more correct to say, the Saviour permits the Corinthians to run into excesses, under the notion of commemorating his death, for whatever other reasons, that occasion might be taken, to supply, by the pen of Paul, instruction so much more definite, that all but deviation from the will of God, simply vo-

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