

one baptizedness" (Eph. 4:5): "for by one Spirit are we all baptized into one body; and have been all made-to-indrink one Spirit," 1 Cor. 12:13.

Unless we understand the distinction of meaning between baptisimos, an external ceremonial rite, and baptisma, an internal spiritual reality, we cannot reconcile the statement of Hebrews 9:10 with that of Ephesians 4:5; nor can we comprehend the force of 1 Peter 3:21, which distinguishes the efficacy of the antitype which "doth now save us" (the internal reality which includes the response of a good conscience towards God through the resurrection of Jesus Christ), from the futility of the external type which figures the putting away of the filth of the flesh.

In order to discover the most scriptural form in which the rite of Baptism can be administered by pastors and missionaries, we must revert to the statements in John 3:22, 26, and 4:1, 2. It is plain that our Lord's disciples did in His life time on earth make other disciples to Him by baptism. But no account of their mode is given in the New Testament, while the Holy Ghost has clearly apprised us that "Jesus Himself did not baptize." We who hold our Lord's divine nature can see that any administration by Himself of the rite would have conferred that internal reality which He alone can give to the symbolical water baptism. A sharp distinction is made by John the Baptist between water baptism and the real spiritual baptizedness. "I have baptized you with water but