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## Doctrine and Duty.

### A LETTER TO A FRIEND ON BAPTISM.

[We cheerfully give insertion to the following letter, which a friend has handed to us. It is from the pen of the Rev. ANDREW JUKES, formerly a minister in the Church of England, at Hull; and, although somewhat lengthy, will amply repay a perusal. Apart from the writer's scriptural view of Baptism, the clear statement of a sinner's ground of justification before God, cannot, we think, fail to interest and edify the reader.]

MY DEAR M—.

I can assure you that it was with deep thankfulness that I read your last letter, thankfulness to God that he who hath begun the good work in you is so graciously carrying it on by the teaching of his Spirit, and that though cut off in measure from outward privileges, you still are rich in him.

You tell me, that during the last few months your mind has been not a little exercised upon several subjects connected with the truth. Like the eunuch of old, you say, "how can I understand, except some man should guide me?" I answer, remember Christ's words, "It is expedient for you that I go away;" "the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." My object in this letter will be, not to give you my words, but the words of the Spirit of God: may he be your teacher.

Your first difficulty is about baptism. You say, "what is the meaning of being 'buried with Christ by baptism,'" (Rom. vi. 4) and again what does St. Peter mean when he says, 'baptism doth now save us.'" (I. Pet. iii. 21.) The answer to both questions is perfectly clear as soon as you understand what is God's meaning in the ordinance of baptism. This, alas! how few understand.

And here before I enter upon the subject in detail, I must say one or two words by way of introduction,—words indeed which I ought not to be obliged to say to a Christian, but which the apostasy of the professing church has forced us constantly to be repeating. By way then of introducing the subject to you clearly let me first ask you,—*What is the Christian's position as respects God, and as respects the world?* The Bible says, the Christian's position is Christ's position; "as He is, so are we in this world;" (I. John 14. 17.) "we are not of the world, even as He is not of the world;" "He is the head, we are the members," and both united make "one body," so we are no more twain but one flesh in God's sight, "members of His body, of His flesh, and of His bones." Just as the natural body is not perfect without all its members, so also is Christ: and therefore, (O blessed truth,) "the Head cannot say to the feet I have no need of you." Christ, the Head, cannot say to us poor sinners, who as his feet go toiling through the mire, 'I have no need of you.' Christ without us, (us believers, I mean,) cannot be made perfect. I repeat it, that as the body is not perfect without each and all its members, so Christ is not perfected alone. In a word,

the Church and Christ in God's estimation "are not twain but one flesh," (see Eph. v. 30, 32.) and therefore in I. Cor. xii. 12, the Holy Spirit calls the Church, Christ; "so also is Christ." The argument of the passage demands that he should say, "so also is *the Church*:" but in God's sight the Church and Christ "are not twain but one," therefore the apostle writes, "So also is *Christ*;" for, as he explains himself in verse 27 of the same chapter, "*Ye are the body of Christ*," "and no one ever yet hated his own body, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of His body, of His flesh, and of His bones. This is a great mystery, but I speak concerning Christ and the Church." "What therefore God hath joined together, let not man put asunder."

O dear M—, I am almost tempted to let baptism take care of itself, to dwell on this blessed truth, the church is Christ's body, Christ is the church's head; and consequently that "as He is, so are we:" His name, our name,—His riches, our riches,—His righteousness, our righteousness, while on the other hand, our sins are His sins,—our transgressions His transgressions,—our shame His shame. "My sins," He says, "are not hid from thee." (Psalm lxxix. 5.) "*Mine iniquities have taken hold upon me.*" (Psalm xl. 12.) Do you say how is this—how can Christ have sin?—was He not "holy, harmless, and separate from sinners?"—was He not "in all points tempted like as we are, yet without sin?" Yes, He was all this, and much more: "but though He was rich, yet for our sakes He became poor;"—though He was God, yet for us He became man,—though He was the righteous one, yet He took the sinner's place, and was dealt with for sin, "He was made sin for us, who knew no sin, that we might be"—what?—pardoned? more than that—that we, we poor sinners, "might be made the righteousness of God in Him."

This is the secret which "eye had not seen, nor ear heard, neither had entered into the heart of man to conceive, but which God hath revealed to us by His spirit, that we might know the things that are freely given to us in Christ," (I. Cor. ii. 7-12.) this was "the mystery which was hid from ages and generations, but which now is made manifest to the saints;" (Col. i. 26.) that is "the Spirit of adoption," which the Old Testament believers, justified though they were never seen. They, (the believers under the old dispensation,) stood before God as *servants*, favoured servants, I allow,—servants who knew their Master would bless them, but servants still, for sonship was unknown: their spirit was "a spirit of bondage," (Gal. iv. 1-5.) and so Peter speaks of it in Acts xv. But we are "*sons*" and "*dear children*;" (Rom. viii. 14-17, and Eph. v. 1.) "and because we are *sons*, God hath sent forth the Spirit of His Son into our hearts, crying father;" (Gal. iv. 6.) mark the words,—"*the Spirit of His Son*," "not the spirit of bondage again to fear, but the spirit of adoption," "the spirit of His Son;" that as Christ stands in all perfect acceptance and confidence and assurance before God, knowing that He is precious, and knowing that He is loved: so in Him do we, for He is our head, and we are His members, and His spirit is our spirit, and we are "in Him," "dead with him," "buried with Him," "risen with Him."

Now, this truth, this "mystery" as Pauls terms it, (Eph. iii. 4-6.) "this mystery which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apos-