

derived, does not mean to immerse. Our Lord was not clothed in a vesture immersed in blood. Who ever heard of a warrior dipping or immersing his garments in blood? Our Lord appears with His stained in the fight, and thus we should read in Rev. xix. 13. Nor does Rom. vi. 4, or Col. ii. 12, countenance immersionist ideas. In Rom. vi. 4, we have the expressions--burial, baptism unto death, raised by the glory of the Father, walk, newness of life, planted, crucified, etc. The Baptists insist on a literal--a bodily burial of the baptised; but why take this literally, and not the other expressions? and how can one be buried bodily *with* Christ unless Christ's body is buried in the same place? and how can this be if Christ is now in glory? and, besides, how can he be buried in a large number of places at the same moment, while no one sees or feels Him in any of them? Transubstantiation is not stranger than the demand thus made on faith. In Col. ii. 10-15 we have the expression--complete in Him, circumcised, dead in sins, buried with Him, alive with Him, blotted out, nailed to the cross, etc. And again I ask, is a part of one of these expressions to be taken literally and physically (merely to prop up a system in which peculiar efficacy is attached to mechanical and ritualistic acts), while the rest of that solitary expression which is thus tortured cannot be so taken? No one can be mad enough to say that the Lord Jesus Himself is buried bodily--personally--whenever one is immersed in his name; and if He is not, how can any one be said to be buried bodily with Christ? These passages wholly refuse to perform the service which Baptists demand of them. Rom. vi. 4 attributes all that is there spoken to the glory of the Father. Col. ii. 12 ascribes all to faith. Now, a not very enlightened zeal for God's glory--a not very intelligent faith--may lead to immersion, but the resurrection out of the water is due, not to what is (Rom. vi. 4) called the glory of the Father or to faith, but to the muscular strength of the immersed and the immerser. Christian faith can do all that is needed; it can cross seas and centuries, lay us in the tomb of Joseph, beside our dead Lord, and raise us to walk with Him in newness of life. Is it said that the immersed are buried *like* Christ? I answer, that is not the fact. There is no resemblance between the burial of Christ and immersion in water; but were it otherwise, these passages do not speak of burying *like* Christ but burying *with* Him. He was actually crucified, buried, and rose bodily from the grave. He got and possessed a new bodily life. We are to undergo, and get, figuratively and spiritually, the like things, and if outward baptism is in these passages, they do not teach us the mode but the meaning thereof, even that we, by it, acknowledge Him as our representative in His death, burial and resurrection, and our obligation to die unto sin and live unto righteousness. The Scriptures never sanctioned the idea that a person should be washed in water which might hold in solution, ceremonially or figuratively, the defilement of others, but by clean water which could not be defiled, as it always fell fresh as from heaven, and carried the sins of each away separately: and all our examination shews us that immersion is not proper scriptural baptism, but has its origin in will-worship--its foundation in the ritualistic tendencies of fallen humanity--the disposition to add to the ritual of God's appointment, and compensate for lack of spirituality by the number and magnitude of its rites, and the costliness and painfulness of its service.

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