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CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—*Peter*. On this Rock I will build my Church, and the gates of Hades shall not prevail against it.—*The Lord Messiah*.

## BAPTISM IN FIRE.

BY A. CAMPBELL.

At the request of some of our *Baptist* readers we promised a dissertation on this subject some time since. I have no doubt but our views on that subject will be adopted by the popular journals of at least the Baptist society. I should be glad, however, that there was a little more honesty in giving credit. Surely they have *charged* us with so many errors, they ought to give us *credit* for some services rendered them.

"I indeed immerse you in water in order to your reformation: but he that comes after me is mightier than I: he will immerse you in the *Holy Spirit and in fire*."

JOHN THE BAPTIST.

"*In the Holy Spirit and in fire*," say some of our Rabbis, means simply *in the Holy Spirit*. Of this opinion are Adam Clarke, Matthew Henry, Dr. Samuel Clarke, with many others. Others, not thinking this natural, inasmuch as fire is not the sacred emblem of spiritual blessings, have sought to exclude the phrase "and in fire" out of the sacred text as an interpolation, on the ground that it is wanting in several manuscripts. But as it is found again in Luke iii. 16, in all the manuscripts, they are as much as ever pressed with the difficulty.

When asked how can the influence of the Holy Spirit be set forth under emblems so opposite as *fire* and *water*, some of our Doctors allege that as fire purifies certain substances, and water others, both terms may be used as indicative of purification; and in proof of this, they urge that Christians are said to be tried and purified by fire—and that Jesus Christ himself is set forth under the similitude of "the refiner's fire" and "the fuller's soap," by Malachi, the last of the Jewish Prophets.

But those of a more discriminating eye allege that the purification of Christians by fire alludes not at all to the influence of the Spirit, but to