

coördination of the three persons. He differs from the orthodox standard mainly in denying the trinity of essence and the permanence of the trinity of manifestation, making Father, Son, and Holy Ghost only temporary phenomena, which fulfil their mission and return into the abstract monad. The Athanasian or Nicene formula unites the truths of the Sabellian and the hypostasian theories, by teaching the eternal tripersonality in the unity of substance.

ARTICLE III.

BAPTISM A SYMBOL OF THE COMMENCEMENT OF THE NEW LIFE.

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THE January number of this periodical contained a very interesting Article, upon "Baptism a Consecratory Rite." The remarks which follow are designed to illustrate the view, that baptism is rather an initiatory rite — is intended to symbolize the commencement of the new Christian life.

In conversion, the soul passes through a change miraculous in its origin, marked in its character, and momentous in its results. The man is changed in his relations to God and to his law. Formerly he was the object of deserved condemnation; now he meets with the benignant smile of his Heavenly Father, and with the full approval of his law. He is changed as to his central motive and leading principle. Formerly he sought his own interests with supreme regard, while the will of God was matter of entire indifference to him. Now it is his supreme desire to please God, and he is regardless of his own interests. This is the theory of conversion, and only as it bears this character has it attained its divine ideal. Corresponding to this inward

subjective change, is one objective and outward. The man leads henceforth a new life. New enjoyments and avocations now engage him, while from those which formerly engrossed him, he turns away with repugnance. Instead of a life of pride, self-indulgence and ungodliness, he leads now a life of prayerfulness, humility, self-denial, and holiness. Resulting from all this change in his relations, in his inward and outward life, is a change in his destiny. Formerly he was tending to an eternity of remorse and woe; now to endless bliss and glory.

The Scriptures show their estimate of the magnitude of this change by designating it as a "new birth," a "new creation," a "resurrection," etc. It is natural that an event so important should have its appropriate celebration. The new relations which the man holds should be suitably impressed on himself and attested to others. Our sense of the solemnity of new obligations is deepened when these are assumed publicly and with a proper ceremonial. Shall well nigh every change of human relations be appropriately celebrated, and this change alone, transcending all others in importance, affecting our relations to God and our fellow men, want its symbolic rite? Shall the servant of a foreign potentate openly and with fitting solemnity renounce his former allegiance, and assume the duties, and claim the privileges of a new citizenship, and shall not he, who, once a servant of Satan and of the world, an alien from the commonwealth of Israel, becomes now a fellow citizen of the saints? The convert has become one of a royal priesthood; let him have his investiture; he has become the heritor of a heavenly throne and crown; let him be publicly and suitably endowed with his new dignities.

Accordingly, the author of our faith has provided a rite, which most appropriately symbolizes the commencement of the new life.¹ This initiatory rite is baptism.

¹ The theory and normal idea of the rite, would require that its administration should be coincident in time with the occurrence of the moral change which it symbolizes; and in default of this, that the two should be separated by as brief an interval as possible.

With this view of baptism agrees its history antecedent to its adoption among the Christian ordinances. The baptism of proselytes, and that practised by the Essenes (both, no doubt, growing out of the lustrations prescribed by the Mosaic ritual), were clearly initiatory in their import. The former signalized the renunciation of idolatry and the commencement of the worship of the true God. The latter marked the initiation of the neophyte into a life of freedom from the grossness of sensual and worldly pursuits, a life of spiritual purity. The baptism of John, suggested by these preëxisting customs, bore even more plainly the same impress. In neither of these cases was the rite consecratory. If it was, to whom did it consecrate the subjects? John baptized, according to his own declaration, "into reformation," *εἰς μετάνοιαν*. The subjects of the rite signified a renunciation of their open sins, the soldier of his violence, and the publican of his extortion, and professed their renovation of life. Accordingly he exhorted them to bring forth fruits correspondent to the reformation which they had professed. John did not indeed administer Christian baptism, but it was in degree only, not in kind, that the rite which he performed differed from that for which it prepared the way. It symbolized the outward cleansing of the life from gross sins, as with water only. That to which it pointed, symbolized the more thorough and radical purification which the Holy Ghost should effect, as by the all-pervading energy of fire.

Such being the general import of baptism antecedent to the time of Christ, it seems impossible that a radical change should have been made in its significance, at its introduction among the Christian ordinances, without an explicit and unmistakable statement to that effect, such a statement as we nowhere find.

The baptism which John administered to Christ is, in some sense, an *ἄπαξ λεγόμενον*, and can, to but a very limited extent, be used in arguing as to the general import of the rite. It comes under the same general law as the purification of his mother (of which, in strictness, she had no

need), and his own circumcision and adherence to the various ceremonies of the ritual, as also his subjection to his parents and seniors. All these formed a part of the lot which he came to share. They were among the lighter forms of his humiliation, as his liability to temptation, his susceptibility to suffering, and his endurance of death were among the more considerable.

Yet, though incapable of being brought into an exact and minute accordance with the normal idea of baptism, it is not without a general and substantial likeness. Nay, it may be regarded as an exalted type of that which baptism at large but sets forth in a lower degree. It celebrates the commencement of his life as Messiah and King. "The baptism is the inauguration of the Messiah," says Olshausen. Neander says: "While the import of the rite varied with the subjects to whom it was administered, there was at bottom a substantial element, which they shared in common. In both it marked the commencement of a new course of life; but in the members this new life was to be received from without, through communications from on high; while in Christ it was to consist of a gradual unfolding from within; in the former it was to be receptive; in the latter, productive."

The same view of the import of this rite is supported by the formula contained in the command, on which we base our authority to administer the ordinance: "baptizing them, into the name of the Father, and of the Son, and of the Holy Ghost." Various interpretations of these words enfold each something of their meaning, yet fail of satisfying, in full, the demands of the passage. No doubt there is here an allusion to that mysterious union with each person in the Trinity, in virtue of which the believer is "in God the Father," "in Christ," as the branch is in the vine, and "in the Spirit." No doubt there is included also a consecration to the service of the Deity. But the meaning is not yet exhausted.

The name of God, as is most justly remarked in the Article on "Baptism a Consecratory Rite," "denotes the

essence of God in its objective, rather than subjective relations; as manifesting itself, rather than remaining in its eternal state." But yet more allusion is made here to the Deity, not as simple and one merely, but in his three-fold person and relation. We baptize into the name of the Father, and into the name of the Son, and into the name of the Spirit, for the repetition of the article makes the use of the word "name" distributive. Hence we baptize into the Deity, considered in the relation and office which each person in the Trinity severally holds to us, and into a life of conformity to these relations and offices. In other words, we baptize into a life of obedience to the Father, of faith in the Son, and of sanctification by the Spirit.

The same view is confirmed when we regard baptism as the symbol of purification. In conversion, man comes into a state of purity. He becomes righteous in the sight of the law. He is regarded and treated as though he had never sinned, were absolutely innocent. He enters also a state of absolute purity. He is free from the great source of moral evil, a heart estranged from God. On the other hand, the Spirit has taken his abode in his heart, and has commenced a work which will result in his complete sanctification. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." On these words Calvin remarks, with much ingenuity and force: "He employed the words *Spirit* and *water* to mean the same thing; and this ought not to be regarded as a harsh or forced illustration; for it is a frequent and common way of speaking in Scripture, when the *Spirit* is mentioned, to add the word *water* or *fire*, expressing his power. When it is said that Christ baptized with the Holy Ghost and with fire, fire means nothing different from the Spirit, but only shows what is his efficacy in us. As to the word *water* being placed first, it is of little consequence, or rather this mode of statement flows more naturally than the other, because the metaphor is followed by a plain and direct statement, as if Christ had said that no man is a son of God until he has been renewed by water, and that this water is the Spirit

who cleanseth us anew." We have a similar use of *καί* in Tit. 3: 5: "He saved us by the washing of regeneration and the renewing of the Holy Ghost."

Of a similar import is Eph. 5: 25-6: "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water and by the word."

Baptism is the inaugural rite of this life of purity. The words addressed to Saul corroborate this view of its design: "Arise, and be baptized, and wash away thy sins." To the same effect are the words of Peter: "Baptism (that is, the purification which it celebrates) doth save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God;" not the outward form, but the inward purity, both legal and actual, which assures us of God's approval.

Akin to the topic last illustrated, is the analogy between the deluge and the rite of baptism. "The like figure whereunto even baptism doth now also save us," says Peter. The deluge was a type of baptism. The human race had become irretrievably vitiated. Idolatry, bloodshed, and lust, not only held sway over the hearts of men, but had erected their trophies on every hill-top and in every grove. The prevalent moral pollution was such as no ordinary lustration could remedy. Accordingly, the miraculous power of God was exerted to an extent commensurate with the exigency. The fountains of the great deep were broken up. The bed of the sea was heaved up, and (according to Hugh Miller) the land itself was lowered and submerged beneath the rising tide of waters. The waves rolled over the offending land, and swept away its guilty inmates and the traces of their obscene idolatry. Then, after the deluge had purged the earth of its abominations, God raised the family of Noah, raised them as it were from the dead, and made them the source of a new life on earth, a life of purity and holiness. The soul of man contracts a degree of moral defilement, so all-pervading, that it is ineradicable by any ordinary and natural influence. Accordingly, the power of God is put forth in an exertion of his miraculous energy. In con-

version, the old life is destroyed and the traces of its defiling influence are swept away by the hand of God. In symbolic reference to this event, the waves of baptism flow over and close upon the being who is the subject of this moral change. His nature thus purified and an opportunity offered for a new life, the believer saved, "as through water," commences a life of holiness and piety.

Nor would the teaching of the passage as to the import of baptism be changed, if we regard the deluge as symbolizing the destruction of the old and sinful world in the soul of man, and the establishment of the new world, in which holiness is predominant; and if we see baptism typified in the ark, which was the point of transition from the old world to the new.

The language of Paul, in 1 Cor. 10: 2: "And were all baptized unto Moses in the cloud and in the sea," has been thought to corroborate the view that baptism is consecratory. Such, however, is not its legitimate force. The allusion is designed to warn the Corinthians by the fate of the Israelites, who, though honored with sacraments as well as the church of later days, did not escape punishment for their subsequent ill-doing. There is no special emphasis upon "unto Moses." Those words merely make the allusion definite, by specifying the occasion of the event. Calvin says: "They were baptized *in Moses*, that is, under the ministry or guidance of Moses; for I take the particle *eis* to be used here, instead of *en*." In accordance with this view, Calvin's version reads "in Mose;" the Vulgate, "in Moyse," and Luther's, "unter Mose," while many German translators unite upon "in Mose."

Upon the analogy between the event here alluded to and Christian baptism, Calvin says: "The Lord delivering the Israelites from the power and cruel servitude of Pharaoh, made a way for them through the Red Sea, and drowned Pharaoh himself, and the Egyptians, their enemies, who pursued and almost overtook them. In this manner, in baptism he promises and gives us a sign, to assure us that we are extricated and delivered by his power from the captivity of

Egypt, that is, from the servitude of sin; that our Pharaoh, that is, the devil, is drowned." "In the cloud there was an emblem of ablution; for, as the Lord there covered them with a cloud, affording them refreshment, that they might not faint and be consumed by the overpowering heat of the sun; so, in baptism, we acknowledge ourselves to be covered and protected by the blood of Christ, that the severity of God, which is indeed an intolerable flame, may not fall upon us." "Baptism promises us the submersion of our Pharaoh and the mortification of sin."

The analogy which Paul, in Rom. 6: 3, 4, and Col. 2: 12, has established between baptism and the death, burial, and resurrection of our Lord Jesus Christ, confirms the same view. We observe, here, Christ dead, buried and risen. Here is Christ dead, no longer accessible to temptation, no longer sustained by mortal nourishment, no longer susceptible to bodily pain. Being thus dead, he is buried, not indeed in a graveyard, the abode of corruption and decay, but in a new tomb, wherein never man yet was laid; in a garden redolent with beauty, where each flower is swinging its odorous censer to the Son of God. But shortly the tomb reopens, and he is raised by the glory of God to a new life. He lives, yet he is just as insensible to the world and its temptations, just as little in need of its nourishment, as little affected by its injuries, as when he was dead. He has now a spiritual body, a glorified body, which bears, without injury, the ghastly wounds of the nails and the spear, the same body and the same likeness, in which he afterward entered Heaven, and now sits on the mediatorial throne.

Similarly, in conversion, man dies to the world, to sin, to temptation. The world vainly offers him its allurements or seeks to affright him by its terrors. In vain does the law utter its denunciations. He is dead to that wherein he was held. Being thus dead, he is buried; not indeed in a literal grave, but in the emblem and type of purity. The mystic grave closes upon him; but lo! while we gaze, the grave reopens, and he rises, raised by the glory of the Father, to walk with him in newness of life. He is now no longer of

the world, animated by its spirit, sustained by its nourishment, governed by its motives, pleased by its joys, or injured by the pains which it can inflict. He is insensible to all these. He has died to them. The life which he leads now holds the same relation to his former life that the spiritual body of Christ did to his former body. He leads a life of purity, of holiness, a life of which his state in Heaven will be but the continuation and the development, a life of which his baptism marked the initiation.

Nor ought it to be omitted that there is a most marked harmony between this view of the import of baptism and the mode in which, according to the highest authorities, the rite was administered in the apostolic age of the church. In the Article already referred to, allusion is made to the testimony of Neander and Bunsen, that immersion was the apostolic mode of baptism. Calvin says: "The word *baptize* signifies to immerse, and it is certain that immersion was the practice of the ancient church." Conybeare and Howsen, on Rom. 6: 3, 4, say: "This passage cannot be understood, unless it be borne in mind that the primitive baptism was by immersion." We are warranted in expecting an analogy between the "invisible grace" and its "visible sign." Unless there be such a harmony, we cannot but feel that either our conception of the import of the rite, or our view of its form, is erroneous. But if we find them harmonizing, then the two, the form and the import of the rite, confirm and illustrate each other. There seems no special appropriateness in the apostolic mode of baptism, if consecration was the leading idea of the rite. There seems a beautiful significance, if it be a rite of inauguration.

The above view of baptism might be still further illustrated and confirmed at great length. It is believed that a full examination of the Scriptural allusions to the rite would establish the fact that, while, in no instance, is consecration unmistakably put forward as its leading idea, every passage, when rightly viewed, presents baptism as initiatory. Extended citations might also be made, in support of the view here advanced, from authorities entitled to high regard.

But already the Article has exceeded the limits which it was designed to occupy. It may, however, be permitted to cite, in support of this view, a name, than which no higher uninspired authority can be urged,—the name of Calvin. “Baptism is a sign of initiation;” “it is proposed to us by our Lord, first, as a symbol and token of our purification”; second, “it shows us our mortification in Christ and our new life in him;” third, “it affords us the certain testimony, that we are not only engrafted into the life and death of Christ, but are so united as to be partakers of all his benefits.”

If the view taken in the above remarks is just, it renders needless any enquiries as to the proper subjects of this rite. The question is already answered. Can we with propriety baptize any save those who are now capable of an intelligent entrance upon the Christian life, those who are believed to have entered upon the new life, of which baptism is the inauguration?

ARTICLE IV.

HOMERIC IDEAS OF THE SOUL AND A FUTURE LIFE.¹

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*Homer once more!*² Such was the title which Goethe prefixed to a short lucubration on the great poet, implying

¹ Ueber die Bedeutung von ψυχή und εἶδωλον der Ilias und Odyssee, als Beitrag zu der Homerischen Psychologie. Von Dr. K. H. W. Voelcker, Giessen. 1825.

On the Signification of ψυχή and εἶδωλον in the Iliad and Odyssey. By Dr. K. H. W. Voelcker. Giessen, 1825. Translated from the German by C. P. Mason, B. A. (Classical Museum, Vol. II.), 1845.

Die Homerische Theologie in ihrem Zusammenhange dargestellt von Carl Friedrich Naegelsbach, Professor am K. B. Gymnasium zu Nürnberg. Nürnberg im Verlage von Johann Adam Hein. 1840.

² Homer noch einmal, Sämmtl. Werk. Vol. XXVI. p. 356.