

of Christ, but mediately through His humanity, by the operation of the Holy Ghost, in a mystical union.

The result of this union, when it is finally wrought out, is the glorification of the Church in the resurrection and the life everlasting. Here, at last, man attains his true destiny. He stands at the head of creation, ruler over all things with Christ. Here he attains to his proper consciousness, as related to creation below him, and to God above him. He now realizes that image and likeness of God in which he was created. The mystery of creation is solved in the mystery of redemption, and the dark shadow of sin is forever shut out from the kingdom of God.

ART. III.—THE WORD AND SACRAMENTS.

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After our Lord Jesus Christ had wrought out in His divine-human person a complete salvation for the race of man, and had thus laid the foundation of a spiritual kingdom in the world, He ascended up on high, and is now seated at the right hand of the Father Almighty. But before his ascension he made outward provision for the extension of salvation to every member of the human race, by establishing the necessary means, and selecting the men to carry them out. What was now needed was the out-pouring of the Holy Ghost, that the men thus selected might be endued with the necessary grace, and the means established be made effective to the end designed. This end is none other than the perfection of individuals in their new Head, the second Adam, in whom shall all be made alive.

The chief means established by Christ for this purpose are the Word and the Sacraments. Being appointed by Christ Himself, it is natural to suppose that they are adapted to all times, places, and circumstances, without change in their character or mutual relations, and with no necessity for the introduction of

new ones. In considering these means of grace, our object in this article will be to discover the specific difference in their operation and design, and to point out the relation that subsists between them.

Before entering upon this task, however, it may not be superfluous to define the means of grace which we have proposed to discuss. Of mistaking the Sacraments there is no danger, for by them we mean Holy Baptism, and the Holy Eucharist. But the expression "Word of God" is used in three or four different senses. Sometimes it denotes the Second Person of the Holy Trinity, sometimes an energy or power proceeding from God. Again it is used to signify the Holy Scriptures, and then the preaching of the Gospel. It is in the last sense that we make use of the expression "Word of God," in the present article. It is to be remembered, however, that this sense is closely connected with the one immediately preceding, as, indeed there is a common ground to them all. The preaching of the Gospel is based continually on the Holy Scriptures, not simply because texts are almost universally taken therefrom, but because the truth of God contained in the written Word becomes; by the power of the same Spirit who first inspired it, incarnated in the living ministry. It is by the truth, as thus taken up and proclaimed by flesh and blood, that God designs to spread throughout the world and to the end of time the knowledge of His name. It is, therefore, not by multiplying copies of the printed Bible *ad infinitum*, and scattering them over the world like the leaves of Autumn, that God will regenerate and save humanity, but by the labors of living men, whom he calls, qualifies, and authorizes to administer His Word and Sacraments, as every one must acknowledge, who weighs well every word of the Apostolic Commission, "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world."

In order to discover what part the Word in distinction from the Sacraments, and the Sacraments from the Word, are de-

signed to accomplish as means in carrying forward this great work, we must first have a clear idea of the work itself which is to be accomplished. That work, as we have previously said, in general, is to save the individual members of the race, lost and ruined by the fall. *Individual* members we say; for the nature common to them all is already sanctified and brought to its destined degree of glory in the person of our Lord Jesus Christ, and the race itself as a whole is potentially saved in Him. Thus in Him, the Second Adam, the race really starts anew; and the Head being now perfected, it remains only that individuals, dead in trespasses and sins, be grafted into Him, and then grow up in His life. What is thus needed on the part of individuals is as real a union or connection with Christ, as they have by nature with Adam. What this union or connection is in either case no one will pretend to be able to explain. It is not a moral or mental union simply, or a union in the way of sympathy. Men may feel as Adam felt, think as he thought, will as he willed, but who will presume to assert that there is not something that lies at the basis of all these human acts from which they proceed? *That something* we denominate *life*, human life, which every individual possesses and which makes him what he is, and binds him to the head and to all the other members. We may therefore characterize the union of individuals with their head as a *life-union*. But even under this name, we do not know it; for it is a thing of mystery. Life is a mystery wherever it is found. Its effects or manifestations are everywhere visible, but in itself it is beyond the reach of every one of the senses.

Will any one undertake to deny that the union between Adam and his posterity is anything less than a life-union? Will any one deny that it is only in virtue of such a union, that the whole race is, in the same sinful and mortal state, into which its original head by transgression fell? So also by parity of reason, it cannot be denied as Christ is the Second Adam, that is, the new head of the race, who did not pervert his life by transgression, but perfected it by his obedience, death, and resurrection, that a life-union, similar to but deeper and higher than the na-

tural one with the first Adam, must be formed between him and all those of the old race who wish to become members of the new, and thus be brought from the Adamic state of sin and death, to the Christian state of holiness and life. "As in Adam all die, even so in Christ shall all be made alive." "If any man be in Christ, he is a new creature." The popular interpretation of being in Christ is, believing in Him, loving Him, having a blissful feeling of being at peace with Him. But while all this may be the case, yet it is just this that is not the complete meaning of this momentous expression. As well might we say that to be in Adam signifies to believe in him, to love him, to sympathize with him. As well might we say that the branches are in the trunk of the tree, and mean *only* that they look or are affected like the trunk. And does not Christ say, "I am the vine, ye are the branches?" As well might we say that the members of the body have sensations like the head, sympathize with and love the head, and that is *all* that is meant by their being united with the head. And does not Paul say, "Christ is the head, and ye are the members?" It is true again that the popular theology professes to believe in a life-union. But what kind of a life-union is it? It might rather be denominated a *lively* union, that is a union of *intense feeling*, in opposition to the merely outward use of forms and ceremonies or to a dead orthodoxy. A feeling union of this kind is certainly requisite and right, but to make this the only union existing between Christ and his people is to make religion altogether subjective, to make salvation depend entirely upon the workings of our own minds and hearts, being merely *assisted* in this work by divine power; is to run counter to all the analogies just considered; in short, is to substitute our feeling, or our faith, in the place of a personal Saviour. It cannot be. "Ye are saved *by grace*," only "*through* faith." The union is infinitely deeper, more glorious than a feeling-union. It is a life-union, therefore a mysterious union, unseen, unheard, unfelt. For which very reason it is a union effected, not by our faith, or by ourselves in any way, but only by God. "Not of blood, nor of the will of the flesh, nor of the will of man, but of God," "I am the true vine," says the Saviour—

full of sap, perfect, emphatically a new and complete origin of humanity—"and my father is the husbandman"—who engrfts the branches into the vine, and nurtures them. In other words, it is God alone, who by the Holy Ghost forms and maintains the union between Christ and believers.

Thus it can now be readily perceived that the great object to be accomplished by the means of grace is the formation and continuation of a mysterious life-union, imperceptible to the senses, between Christ, the Head, and individuals who are to be members. The question now is, by which of these means, specifically, does God design to effect this wondrous work, by the Word, or by the Sacraments? Not by the *Word*, that is, as we have defined it, the preaching of the Gospel; and for this plain reason. Preaching is directed to the mind or intellect with the view of moving both the affections and the will. But the moving of the affections and of the will is not reaching the life-centre of the being—the intellect or mind is not the life of man—all the thinking, feeling, or willing that one can do, though assisted in these acts by a divine power, cannot of themselves make him a new creature in Christ Jesus. This inward, radical, divine work must be accomplished, therefore, by the only other means, the *Sacraments*. The correspondence or connection between the fundamental work to be done, and the means by which it is done, is truly great, and can easily be seen. Baptism is the ordinance of this mysterious union. For it may be asked, if the union formed by the implantation of the life of Christ, expressed by the formula, "Ye in me," is a mysterious one, imperceptible to the senses, how can we know and be assured of its existence? And further, if it is brought to pass by the power of God, and that too, as no one can doubt, at some particular place or time, does this power operate at any place or time, or is it bound ordinarily to some particular divine ordinance? The water of Holy Baptism is a *sign* of the cleansing activity of the Holy Ghost, which can consist only in the inward and real application of the pure and perfect life of our Lord Jesus Christ. The water of Baptism is also a *seal*, that the thing signified, mysteriously and divinely, takes place then

and there. The very fact of a sign being given proves that a sign was needed. But no tangible element or substance would be needed as a sign and seal, if by faith or feeling, or in any other way, a man were certain of a fact. Now, as in no other ordinance than Baptism is *water*, which, undoubtedly, can only signify washing, ever used; and, as washing in a religious sense can consist only in expelling or overcoming the filth of sin by the introduction of a new life, pure and powerful, therefore it follows that Holy Baptism is the means of grace whereby the Holy Spirit ingrafts, for the first time, in any substantial sense, the believer into Christ, and thus brings him into a state of salvation. This is the sole design and benefit of this Sacrament, and there is no room for a second, third, fourth, fifth, and sixth advantage to be hunted up in the popular mode as derived therefrom. If more than six reasons are given why we should submit to Baptism, the seventh is most certain to be "Because the Lord requires it." A very good reason indeed, but the very fact that He absolutely requires it, and takes for granted that no one coming to Him would ever think of neglecting and despising it, shows that there is some invisible grace connected with it that can in no way be dispensed with.

God can, if He will, bestow this grace without the use of the waters of Baptism, and not the want, but the contempt of the Sacraments condemns—nevertheless it must not be forgotten that the grace, which is the invisible part of Baptism, is absolutely necessary in all cases, and that we are bound to its divinely appointed means, unless exempted by an especial act of divine revelation.

With these views before us in reference to the one Sacrament, it will not be necessary for us to dwell long on the discussion of the other. As Baptism has reference to the introduction of life and consequent formation of a life-union, so the Lord's Supper has reference to its maintenance and growth. The process of reasoning that led us to see the necessity of an implantation of real life, would lead us to see the necessity, also, of nourishing and developing the same. The latter can be brought about only by the same divine hand that brought about

the former. The one, also, is a work as mysterious and imperceptible to the senses as the other. There is, therefore, as great a necessity for some tangible and visible sign. Bread and wine, fit emblems of nourishment and strength, are the divinely chosen signs of the body and blood of Christ, and in the Sacrament of His Supper do they become seals to the believing recipients of a real participation in His divine-human life. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Does *eating the Saviour* mean simply believing in Him, loving Him, following Him? It may mean this, but, with all due deference to the differences of opinion with regard to the bearing of the Saviour's words recorded in the sixth chapter of John, we cannot but ask, who will say that an expression, so strong and extraordinary, can mean only this, and nothing more?

It may thus be seen that the Sacraments, as means of grace, meet the wants of man, as far as they have reference to the implantation and development of a new and higher life. But besides these, there are other human wants and necessities, just as great, that need to be satisfied and met. In the first place, all hinderances or obstacles in the way of the operation of the gracious power of God must be removed. These do not consist in an incapacity for redemption, or an unconcern for happiness, which cannot at all be ascribed to man, fallen though he is, but in the seeking of redemption and the pursuing of happiness in his own way, and by his own powers. Without the removal of these obstacles, by his coming into a sense of the vanity of his self-wrought salvation, and the impotence of his own unaided efforts, and by looking to a higher than human power for help, God will not, cannot, act at all substantially in his being. God does not deal with men but in strict accordance with their nature. That nature requires to be acted on, not arbitrarily, as on a beast or a stone, but freely and according to its own laws, as one divinely gifted with reason and will. Were God to set aside these laws, and act upon him by a mere exercise of omnipotent power, it would only be the destruction of one, and the creation of another being. The indispensable necessity of

bringing a man in a natural way to feel the need of, and to be willing to submit to divine interposition in his behalf, is thus apparent. To awaken such feelings, and draw them in the true direction, the salvation of God in Christ must be presented to the mind. This is done by means of the Word. This is the only means that addresses itself directly to the intellect. This presents to it the perfect salvation of Christ. This excites the question, "What must I do to obtain Him?" This also answers, "Believe in Him, and thou shalt be saved." It is not the mere outward proclamation of truth by man to man that produces such an effect, but it is the means by which, in this natural way, the Holy Ghost operates upon the heart of the hearer.

With these obstacles of impenitence and self-righteousness removed, the way is open for the operation of the grace of God in a substantial sense. The adult is now in the position and state of an infant. There is no impenitence, unbelief, or self-righteousness in their little hearts. It is just here where adult and infant salvation come together. The Saviour expressly teaches, that unless we turn from ourselves and the world, and *become as little children*, we can by no means enter into His kingdom of grace. No obstacles in their case being in the way, they are the regular subjects of baptismal grace, wherever there is assurance of an after Christian training, in order that pearls may not be cast before swine. It is from the baptismal font that both adult and infant start out together in the same life of grace, both being from that point only babes in Christ, but looking forward to the stature of perfect manhood in Him.

But this is not all. There are other wants on the part of man to be met and satisfied. All hinderances removed, and a new life mysteriously imparted through the appointed means, it is absolutely necessary that the subjects of such great grace should be brought to a consciousness of their high position, and be directed into the proper way of living and acting. The new life, though in itself real and active, must yet be directed, as to its manifestations, into the proper channel. Though the union between Christ and them is mysterious and incomprehensible,

yet must they come more and more to realize, every day, the intimate and endearing relation they sustain, in virtue of it, to their divine Head and Master. They must also know His will, in order that they may do only those things which are pleasing in His sight, in gratitude for what He has done for them. If in these things they fail, the Lord will surely have a right to complain, as He once did, and often does now: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Nor has He left them without the necessary means for attaining to this knowledge and obedience. That means is the preaching of the Gospel. This is the means which, through the outward ear, reaches the mind and heart, and moves the will. It unfolds to the Christian, who alone can understand and appreciate them, all the beauties and depths of redemption. It brings out of its treasury things new and old. It teaches him how to walk in the ways of the Lord. It is the means of increasing his faith, encouraging his hopes, deepening his love.

From what has now been said, it will be seen that the Word, on the one hand, and the Sacraments on the other, have their own appropriate sphere of action, but stand on the same level as regards their relative importance and necessity. All this may be exhibited, as the general result which we have reached, in the following way:—The Word has to do with *truth*, the Sacraments with *life*. The one operates upon the intellect and affections, the other upon the centre of the being. By the Word, men are brought mentally and morally into contact with Christ; by the Sacraments, into actual life-contact. The Word draws men to the threshold, Baptism is the door by which they go in; the Word induces hunger and thirst, the Lord's Supper furnishes water and bread. The Word, without the Sacraments, would be without an object, without a purpose, without an aim; the Sacraments, without the Word, would be magical, unnatural, impossible. In short, the one is the subjective means of penitence and faith; the other, the objective means of life and power.

This view of the relation between the means of grace, accords

with the teaching of the Sacred Scriptures. Especially is this apparent in the examples, which they give, of the manner in which individuals were brought into a saving relation with our Lord Jesus Christ. The first example is that furnished on the very birth-day of the Christian Church. Peter preached the Word unto the assembled multitude, by which they were led to feel the vanity of all their previous hopes, and the necessity of just such a Saviour as was now held up before them. This feeling expressed itself in the anxious question—"Men and brethren, what shall we do?" Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Who will presume to say that now at this point they were in a state of salvation? If that were so, then it would follow that anxiously asking what to do, and the being told what to do, would be salvation itself, which is absurd. No; they were only now standing at the door of salvation knocking for admission. But did they remain there? By no means; but, without waiting further to be examined individually as to their inward experience or religious feelings, which, indeed, would have been impossible for even twelve ministers to do in but a part of one day in the case of three thousand persons, they were immediately brought by baptism into the position they longed for, of union with Christ by the Holy Ghost and communion with His people. "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls." What then? Were they now perfect, simply because they were baptized? Had they nothing more to do, but fold their arms in ease? Let the Sacred Record answer. "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." To attend the preaching of the Gospel, to celebrate the Lord's Supper, and to engage in the public and private worship of God, was their life-long work.

The principal thing to be observed in this instance, is the fact, that the Gospel was not preached unto the three thousand day after day, for the purpose of converting them, according to the

modern idea of that term; they were not conversed with, and prayed about, and sung over, after being led by the ordinary administration of the Word to ask, what they must do—there was not sufficient time for all that—but they were the same day baptized. If this practice of the Apostles does not show that grace is conferred in Baptism, which is not conferred by the Word, it does not mean anything at all. Remission of sins, and the gift of the Holy Ghost, were connected with their Baptism, and a felt need and desire for such divine gifts were brought about by the preaching of the Gospel. Thus was it in every instance of individual salvation given in the Acts of the Apostles. When the people of Samaria “believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” When Jesus was preached to the Ethiopian eunuch, what did he desire? Why, to be baptized. For what reason? Evidently to *partake* of the salvation of the Jesus of whom he had just heard. Philip asked him whether he believed with his whole heart. He replied: “Yes, I believe that Jesus Christ is the Son of God.” In this position of affairs, it does not require a very smart man to see, that this faith was only a pre-requisite *condition* to the salvation he desired, and was, therefore, not salvation itself. But now the Gospel being preached, faith being also present, and yet the desired goal not being reached, what happened? *He was baptized.* Both parties *now* seemed satisfied; for Philip went elsewhere to preach, and the eunuch went on his way *rejoicing*.

Time would fail us to consider all the cases, such as those of Lydia, of the Philippian jailor, and of Paul. The latter is strangely supposed by some to have been in a state of salvation before he was baptized. He might have been on the way to it, but by no means in it. For only think—when on the road to Damascus, Christ appeared to him, and asked why he persecuted Him. Paul asked who He was. Jesus told him, whereupon Paul further asked Him what he should do. The Saviour replied: “Go into Damascus, and there it shall be told thee.” This is all that occurred between them; and yet many say that

Paul was now regenerated, united to Christ, and a Christian. No, no, he was only now knocking at the door; and hence Ananias addressed him: “Why tarry there? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” If these words do not teach that his actual entrance into the kingdom of grace, and his coming into vital contact with Christ, is connected with his Baptism, they have no meaning whatsoever. But, perhaps, some will say that this grace is not always connected even with Baptism; for the Holy Ghost had not fallen upon any of the Samaritans, although they had been baptized by Philip in the name of the Lord Jesus. To this we reply, in the first place, that if the Holy Ghost was not poured out upon them when they were baptized, He was not afterwards poured out upon them by the preaching of the Gospel at least, but by the laying on of the Apostles’ hands. We reply, in the second place, that the gift conferred upon them by this laying on of hands, was not the regenerating power of the Holy Ghost, but the power of speaking with tongues; and we contend that it is the former, and not the latter, that is concerned with Baptism. Again, it may be objected that the Holy Ghost fell on Cornelius by the preaching of the Gospel, and that he was only afterwards baptized. We remark here, in the first place, that this falling of the Holy Ghost upon Cornelius and his friends, while Peter was preaching, has immediate reference, not to His regenerating or converting power, but to His power of tongues, “for they heard them speak with tongues, and magnify God,” which power is now not communicated at all, either by the Word or by the Sacraments. In the second place, this conferring of the power of tongues independently of the ordinary means of grace, was highly appropriate and necessary, inasmuch as this was the first fruits of the Gentile heathen world, and therefore the introduction of a new dispensation. For this reason was the extraordinary event accompanied by the extraordinary circumstances of the remarkable visions, both of Cornelius and Peter, so fully and repeatedly recorded in the Scriptures. The case of Cornelius and his friends is, in this view, altogether parallel with that

of Peter and his fellow-disciples, as he himself says—"The Holy Ghost fell on them, *as on us at the beginning.*"

Now all these examples fully show how faithfully the Apostles adhered in their practice to the commission of their ascending Saviour: "Go, disciple all nations, baptizing them, and teaching them." Their teaching, too, as well as their practice, was in strict conformity with the spirit of the same commission. All their Epistles, which form parts of the sacred Canon, take for granted, from beginning to end, that *all the baptized members* of the churches, which are addressed, are in a state of actual grace, and have now only to avoid all sin, and work out their salvation with fear and trembling. It is nowhere intimated that even those among them who were not as good as they might be, and who were sharply rebuked for some sins, had to be converted by being preached, prayed, and sung over, and commence their Christian life *de novo*, as if they had never been in grace; but they were exhorted to forsake their evil ways, and amend their lives, just *because of the great grace in which they stood*. Even to the Galatians Paul wrote: "For ye are *all* the children of God by faith in Christ Jesus. For as *many* of you as have been *baptized* into Christ, have put on Christ." So everywhere. By Baptism they are brought into a real, living relationship with Christ and His salvation, by the Lord's Supper are communicated to them His body and blood, in a spiritual, real manner, to maintain and strengthen the relationship; and by the preaching of the Word they are brought to repentance and faith, into a godly walk and holy conversation. "Christ sent me not to baptize, but to preach the Gospel," is the only passage that seems to imply that Baptism is of very little account, the great thing being preaching. But this passage and its connections, instead of teaching that Baptism is of very little use, show its absolute necessity in every case. For whilst the various offices were particularly assigned, some to the Apostles, others to their assistants, (the preaching of the Gospel, as the most difficult and laborious, in a human point of view, having been especially given to the former)—yet rather than individuals should go without Baptism, Paul even went and baptized Crispus and Gaius, and

the household of Stephanus. He was glad that he himself baptized only these few persons, not because it was not absolutely necessary, or as important as preaching to them, but as the record distinctly says, "lest any should say that I had baptized in my own name." The very fact, that he conceives a party might with some show have been called after his name, if he had *baptized* many of them, and never for a moment supposes that any one would think of making such a Pauline party by his simply having *preached* to them, shows rather that both he and the Corinthians regarded the grace of Baptism more fundamental than that of the preached Word. In the same connection it may also be observed in reference to the Lord's Supper, that in the times of the Apostles, when the disciples met together for the worship of God, while at such times the Gospel was preached unto them, the prime object was always the breaking of bread. (Acts xx. 7).

But there are some passages of Scripture, which seem to ascribe to the Word the grace that specifically belongs to the Sacraments alone. Among these are the words of our Saviour: "Sanctify them through Thy truth; Thy Word is truth;" the words of James: "Of His own will begat He us with the word of truth;" the words of Peter: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever;" and the words of Paul: "That He might sanctify and cleanse the Church with the washing of water by the Word." In these passages, and others of similar form, it is necessary to remember that, as we stated in the beginning, the "Word" sometimes means the personal Word, and sometimes the spoken word or power of God, as well as the preaching of the Gospel. In what sense is it used in the passages just quoted? For our present purpose it is necessary, not so much to specify in what particular sense it is used in each passage, as to show that it is *not* used in the sense of the *preaching* of the Gospel. That Peter does *not* use it in the latter sense is clear, without further controversy, from the fact that he says it "liveth and abideth forever," which cannot be affirmed of preaching. As to the language of our Saviour's prayer, how can any one,

acquainted with the terminology of John, interpret it so as to mean, "Sanctify us through Thy truth; Thy *preaching* is truth." With John, Christ is Himself the Truth. "I am the Truth." Christ therefore prays that His disciples may be sanctified, by the communication, not of doctrine or abstract truth, but of *Himself*, the personal Truth, as well as personal Word. Truth, separated from the person of Christ, has no sanctifying power. So must, also, the language of St. James be understood. St. Paul, in the passage above quoted, merely gives us the outward sign, and the inward power of Baptism—the washing of water, and the word; that is, the quickening power, or energy of God. It is but the Apostolic forerunner of the patristic formula, "Accedit verbum ad elementum et fit sacramentum." It is a remarkable and unmistakable testimony to the importance and force of Holy Baptism.

Besides the Scriptural view, we are also concerned to know how this subject is represented in the Heidelberg Catechism. The relation existing between the Word and the Sacraments is stated in these Words:—"The Holy Ghost works faith in our hearts, by the preaching of the Holy Gospel, and confirms it by the use of the Holy Sacraments." *Working* faith must be different, therefore, from *confirming* faith. What is the difference? The difference cannot be, that the one is to bring about faith in the first place, and the other to keep it up afterwards in the same direction. In that case there would be no call for Sacraments, as the Word, which is designed and calculated as a means both to originate and increase faith, can and does do, in such sense, its own confirming. No; faith is wrought in us by the Word in one way and direction, but confirmed by the Sacraments in quite another. A new wick in a lamp will burn brightly for a time, though there be no oil in the lamp; but it can be kept burning, not by adding more flame above, but only by pouring in oil below. A man may, through the Word, be led to believe in Christ; but through the Sacraments a new life must be imparted to him in the very centre of his being, in order that this latter, besides being an end in itself, may give substance even to faith itself; and then, unlike the lamp, new

flame by the Word may be continually added above, that faith may grow brighter and brighter. That such is the grace of the Sacraments, the Catechism clearly teaches. In Baptism, we have "the forgiveness of sins from God, through grace, for the sake of Christ's blood, which He shed for us on the cross; and also, are renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives." Hence it does not for a moment hesitate or scruple to call Baptism "the washing of regeneration, and the washing away of sins." In the Lord's Supper, we are "so united more and more to His sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven, and we on the earth, we are nevertheless flesh of His flesh and bone of His bones, and live and are governed by one Spirit, as members of the same body are by one soul." This is the grace of the Sacrament; while the grace of the preaching of the Gospel is faith, which consists in "a *heartly trust*, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation, are *freely given by God*, merely of grace, only for the sake of Christ's merits." This is the teaching of the Catechism respecting these means of grace separately taken, which must always be kept in mind, when it is desired to understand fully the meaning of the language, by which it expresses the relation between them. But that there may be no room for mistake, the Catechism undertakes to express that relation in the following more unmistakable terms:—"The Holy Ghost *teaches* in the Gospel, and by the Holy Sacraments *assures* us, that our whole salvation stands in the one sacrifice of Christ made for us on the cross." Again, it says that by the use of the Sacraments, the Holy Ghost "not only more fully declares, but *seals* to us the promise of the Gospel."

We may be permitted to say, in conclusion, that the subject is eminently a practical one. The manner in which we administer the means of grace, depends very much on the views we entertain with regard to their specific nature, and their relation to each other. If, on the one hand, our theory leads us to subordinate the Word to the Sacraments, it may bring us to a depen-

dence on outward ceremonies, and a denial of saving faith, and give us no rest at last until we find it in the unbloody sacrifice of the Roman mass. If, on the other hand, our theory leads us to subordinate the Sacraments to the Word, it may lead us away from the truth and the life as they are in Christ Jesus, to a religion that exists in our own feelings and fancies, hurry us on to religious extravagance and fanaticism, and land us in downright rationalism in the end. The latter is the tendency and danger of the times; the former occurs mostly in the way of reaction. All that is necessary, according to the latter theory, is to preach the Gospel with pungency and power, to single out those who by that means have become anxious and distressed,—to sing, pray, and talk with and for them, until they are brought to a state of mental ease (a process which has not the shadow of a Scriptural precedence), and then all is done, except that it is very good now to be baptized, join the Church, and commune, because the Bible says these things must be done, too. If these latter things are attended to in their proper order and spirit, we might be induced to pass by, without much objection, even the false issue presented to the mind in the former process; but how often do we see the latter undervalued, altogether neglected, or observed out of their proper order! To avoid the Scylla and Charybdis on either hand, it is only necessary to maintain and carry out the view that neither one is subordinate to the other; that the Word has *its* grace, and the Sacraments *their* grace; that both are indispensable; that one is subjective or experimental grace, the other objective or sacramental; and that as we have a natural life imperceptible to the senses, and yet have feeling too, so we can have a spiritual life imperceptible to the senses, and yet have religious feeling too. This theory will lead us to baptize all infants of Christian parents, and all adults who desire the salvation of Christ, to preach them the Gospel, that they may be directed in the path of penitence, and faith, and of good-living, and administer to them from time to time the most comfortable Sacrament of the body and blood of our Saviour Jesus Christ. The font and the altar should occupy in the Sanctuary of the Lord's house, as prominent a place as the

pulpit. The Sacramental altar demands a central position, and immediately in front of it the baptismal font; there is no meaning in placing this latter at one side, to balance a reading-desk on the other. The reading-desk is a mere convenience for holding the books at the right side of the altar, from which all our worship should ascend to heaven. The pulpit requires a prominent position, either behind the font and the altar, or at their side, in order that the preacher may be able to point the world to the one, and the people of God to the other.

ART. IV.—THE ESSENCE AND THE FORM OF CHRISTIANITY.

Those who hold to the peculiar type of theology which this REVIEW seeks to develop and advance, firmly believe, and would as modestly as possible say, that they have some wholesome things to say to the theological public. From some demonstrations, however, called forth by our former issues, we have reason to doubt whether our common American Protestantism is in a much better temper to hear what we have to say than it was a score of years ago. This does neither alarm nor discourage us. This theology has never professed to be of the same type with that around it. If, as a Church, our theology is not distinctive and peculiar to itself, we have most certainly neither right nor mission to labor and teach as apart from other denominations. It not only differs, but it differs widely from the whole Puritan scheme. Nothing, therefore, is gained either to the reviewers of it, or to us, nor yet to the general cause of sound theology, by merely attempting to show this. All this is already publicly acknowledged and claimed. To us the whole interest is too solemn to allow us, like the bat, to play animal among animals, and fowl among fowls. Our Christological theology is distinctive. Let all understand this fully and finally, and thus save themselves the useless pains of measuring it by their own.