

**CHRISTIAN BAPTISM: ITS MORAL
AND RELIGIOUS SIGNIFICANCE,
EDUCED FROM THE APPEALS TO
IT IN THE NEW TESTAMENT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649398096

Christian baptism: its moral and religious significance, educed from the appeals to it in the new testament by Stephen P. Harvard

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

STEPHEN P. HARVARD

**CHRISTIAN BAPTISM: ITS MORAL
AND RELIGIOUS SIGNIFICANCE,
EDUCED FROM THE APPEALS TO
IT IN THE NEW TESTAMENT**

CHRISTIAN BAPTISM:

ITS MORAL AND RELIGIOUS
SIGNIFICANCE,

EDUCED
FROM THE APPEALS TO IT IN THE
NEW TESTAMENT.

BY
STEPHEN P. HARVARD.

MANCHESTER:
TUBBS, BROOK, & CHRYSTAL, 11, MARKET STREET.

LONDON:
HAMILTON, ADAMS, & CO., 32, PATERNOSTER ROW.

1882.

550

ADVERTISEMENT.

—:0:—

My relation to this Tractate requires a few words of explanation. Compelled in 1879 to rest awhile, I employed my leisure and returning strength in committing to writing the thoughts of many years on its subject. Having no leisure in my present sphere of labour, I have employed a friend to condense and edit my material. Room has been gained by omitting almost entirely all reference by name to other men's views. These chapters, besides, have been written to the level of purely English intelligence.

Ormskirk,
July 7th, 1882.

STEPHEN P. HARVARD.

1

2

3

4

5

6

7

8

INTRODUCTION.

—101—

CONSIDERING the voluminousness, into which controversy has expanded the subject, it is remarkable that comparatively so little is said about Baptism in the Sacred Scriptures, which supply not much more than "inferential teaching" from some incidental references to it.

In the Primitive Church, as exhibited in the New Testament, the general consent as to the meaning and force of Baptism was so thorough, that we have but slight hint of any erroneous view of it among its members. In St. Peter iii. 21, the Apostle does but suggest that some notion of a ceremonial purifying had crept into the minds of a few; but he contents himself with merely contradicting their error, and strongly reaffirming the proper place of Baptism in securing human salvation.

Each incidental mention, however, may well be supposed to contain the undisputed meaning of the term "baptize." Any sense which will not bear carrying through all its uses should be suspected, and if some one sense befits them more seriously than others, that is the one which should be accepted, wherever possible.

With a conspectus before us of all the texts in which Baptism is mentioned, we should see how meagre is their aid to the solution of the question, Who are proper subjects of Baptism? With reference also to the ceremony itself, the texts which most interest thoughtful men, commend no one form in preference to another.

In vain also is the symbolic intent of Baptism dragged in to do unwilling service to pretentious ritual, or to settle the mode of administration. That this sacrament has symbolical force,—that

is, it teaches truth by representative rites, we learn solely, if at all, from *St. John's First Epistle*, ch. v. 8; "The water" beareth witness to the coming of the Son of God "in the flesh."

St. Paul, rightly understood, never once turned aside from his proper purpose to teach symbolism. He argues and appeals most powerfully upon our burial with Christ, by our baptism into His death, because the strong moral sense of it, which the Romans and Colossians had, in common with himself, constituted a sufficiently firm basis for argument against schism and indecision; but he affords no help whatever to any modern theory of symbolism in baptism.

St. Peter, seeming to parallel Baptism with Noah's saving his house by the preparation of the Ark, may add solemnity to our estimate of the family as a Divine institution; but neither does he, at all, help the symbolic idea.

When, however, we consider the *moral* and *religious* force of Baptism, as binding the conscience, it is surprising to see what a consensus of suggestion is poured around the subject from St. Paul, St. Peter, and from some earnest words of our Lord. It is worthy of any effort to recover from the incidental allusions of our Lord and His apostles, what was the *agreed sense* which underlay *all* their arguments, appeals, and illustrations, based upon Baptism; to educe what, by the ordinance of God, it *does for* any one; what there is *inevitable* in it, when reverently administered and received; and what that is, in it, which, by its recurrence on *every* occasion, and to *every* one, young or old, duly baptized, constitutes it the "*One Baptism*" in the summary of the glories of the Catholic Church, in *Ephesians iv. 4-6*.

CONTENTS.

CHAPTER.	PAGE.
I. ST. PAUL ON BAPTISM - - - - -	9
II. ST. PAUL ON BAPTISM, CONTINUED - - - - -	20
III. JOHN'S BAPTISM - - - - -	31
IV. SPECIAL TEXTS, ELUCIDATED, CONFIRM THE VIEW ALREADY ATTAINED - - - - -	40
V. ST. PAUL ON BAPTISM, CONTINUED - - - - -	50
VI. ST. PAUL ON BAPTISM, CONTINUED - - - - -	56
VII. ST. PETER ON BAPTISM - - - - -	62
VIII. THE ABRAHAMIC COVENANT - - - - -	69
IX. ANALOGY RATHER THAN SYMBOL - - - - -	73
X. SUMMARY AND CONCLUSION - - - - -	78

