216 ST. MATTHEW. XXVHUI.   
   
 them Win 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 unto the end of the world. [¥ Amen.]   
 X render, all the days. Y omit.   
 Y render, into.   
 the admission of the Gentiles into the « In” should have been into, (as Gal. iii.   
 Church,—I would answer that the Apostles 27 al.,) here and in-1 Cor. 2, and   
 never had any doubt whatever about wherever the expression is used. It im-   
 admitting Gentiles,—only whether they ports, not only a subjective recognition   
 should not be circumcised first. In this ereafter by the of the trath   
 command, the prohibition of x. 5 is in the Name, &c., but an objective   
 ever removed. baptizing them] Both sion into the covenant of Redemption—a   
 these present are the conditions putting on of Christ. Baptism is the   
 of the imperative The making contract of espousal (Eph. v. between   
 disciples of two the initia- Christ and His Church. Our word ‘in’   
 tory, admissory rite, the subsequent being retained both here and in our   
 teaching. It is much to be that formula of Baptism, it should always be   
 the inadequate rendering, ‘ has in remembered that the Sacramental decla-   
 our Bibles clouded the meaning of these ration is contained in this word; that   
 important words. It will be that it answers (as Stier well observed,   
 \_ in Lord’s words, as in Church, the 268) to the “ This is my Body,” in the   
 of ordi discipleship from other Sacrament. On the difference be-   
 baptism to instruction—i. is, admission tween the baptism of John and Christian   
 in infancy to covenant, and up baptiom, see notes on ch. iii. 11: Acts   
 into observing all things commanded by xviii. 26; xix. 90.] Even in   
 Christ—the exception being, circum- the case of the adult, this must,   
 stances rendered so frequent the early “than greater part, up of the whole man   
 church, instruction baptism in the though as we have of Christ. In 19),   
 case of adults. On this we may also words, inasmuch case, some of living dis-   
 remark, that baptism, as known to the before. For not teaching is nothing less   
 Jews, included, just it does the Acts the Lord found the of Preachers in   
 (ch. xvi. 88), whole households—wives His Church, with all that to it,—   
 and children. As regards the com- the duties of the minister, the school-   
 mand itself, unprejudiced reader can teacher, the scripture This ‘teack-   
 doubt that it regards the rite of ing’ is not merely the preaching of the   
 BaPTisM, so well known in this as gospel—not mere proclamation of good   
 having been practised John, and re- news—but the whole catechetical of   
 ceived by the Gord Himself. And thus it the Church upon and im the baptized.   
 was immediately, and has been ever since, and, lo, . . .] These words imply   
 understood by the Church. As regards all and set forth the Ascension, the manner   
 attempts to explain away this sense, of which is not related our Evangelist.   
 may say—even setting aside testimony I, in the fullest sense: not the   
 furnished by the Acts of the Apostles,— Divine ence, a8 distinguished the   
 that it is the highest degree improbable Humanity of Christ. His Humanity is   
 that our Lord should have given, a time with us likewise. The vine lives in the   
 when He was summing up the duties of branches. Stier remarks the contrast   
 His Church in such weighty words, a tween this ‘I am with you, and the view   
 mand couched in figurative or of Nicodemus (John iii. ‘no man can do   
 one which He must have known these miracles—except God be with him.’   
 would be interpreted by His now with you] mainly, by the ise   
 long accustomed to the rite its name, of the Father (Luke 49) which He   
 otherwise than He intended it. into has poured out on his Church. But the   
 the name .. .] Reference is apparently presence of the Spirit is effect of   
 made to the Baptism of the Lord himself, resence of Christ—and the presence of   
 where the whole Three Persons of God- rist is part of the gift of all power   
 head were in manifestation. Not the above—the effect the well-pleasing   
 names—but the name—setting forth the   
 Unity of the Godhead. into] It is   
 unfortunate again here that our English