

CHAPTER III.

REMARKS ON PEDOBAPTIST CONCESSIONS IN REFERENCE TO THE MEANING OF THE WORD BAPTIZO.

IN the absence of all express Scripture direction as to the *mode* of Baptism, the only sources from which we can derive information upon this subject are,—1, the Scripture meaning of the word employed to designate the ordinance,—2, the recorded circumstances of its administration, and—3, those allusions to the ceremony which are supposed to indicate the manner in which it was performed in the Apostolic age.

As the meaning attached to the word *baptize*, *baptism*—in the sacred idiom, is the matter upon which the controversy as to the mode of the rite especially hinges, we shall, in the first place, endeavour to settle this point.—Does the word *BAPTIZO*, the appropriate term, the *vox signata*, of the ordinance in question, always and exclusively signify to *dip*, *immerse*?

It must be perfectly obvious to every intelligent mind, that when our Baptist brethren appeal to the recorded circumstances of the administration of the ordinance, they virtually concede that to *immerse* is not the unvarying meaning of *baptize*; for were it shewn to have but the *one* meaning the necessity of such an appeal would be entirely precluded. I cannot therefore refrain from expressing my wonder, that Baptist writers do not concentrate all their energies to prove *immersion* and *baptism* to be in all respects perfectly synonymous terms. This would be the direct method to establish their sentiments upon the *mode*, and *nothing but this can* sustain them.

Whoever has examined this subject must have perceived, that the above statement precisely accords with the estimate which our opponents form of *the very strength* of their cause. Its whole weight reposes like a pyramid upon its point, upon the meaning of

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