

“ Having closely and repeatedly examined the Epistles of Clement ; of Polycarp, to the Philippians ; of Ignatus, to the Ephesians ; that to the Magnesians ; that to the Trallians, the Romans, the Philadelphians, the Smyrnians, and his Epistle to Polycarp ; together with the Catholic Epistle of Barnabas, and the genuine works of Hermas, I can affirm that the preceding extracts are the only passages, in all these writings, that speak of immersion.

“ Having heard the Apostolic Fathers, as they are called, depose to the views of the pupils of the Apostles, down to A. D. 140 ; I will summon a very learned Paidobaptist antiquarian, who can bring forward every writer and Father, down to the 5th century ; and before we hear any of his witnesses, we shall interrogate him concerning his own convictions after he had spent years in rummaging all christian antiquity :—

TESTIMONY OF DR. W. WALL, AUTHOR OF THE HISTORY OF INFANT BAPTISM.

“ Pray, Doctor, have you examined all the primitive writers, from the death of John down to the fifth century ?

“ *W. Wall.*—‘ I have.’

“ And will you explicitly avow what was the established and universal view of all christians, public and private, for four hundred years from the nativity of the Messiah, on the import of the saying, (John iii. 5,) ‘ Except a man be born of water and the Spirit, he cannot enter into the kingdom of God ?’

“ *W. Wall.*—‘ There is not any one christian writer, of any antiquity, in any language, but who understands it of *baptism* ; and if it be not so understood, it is difficult to give an account how a person is born of *water*, any more than born of *wood*.’*

“ Did all the christians, public and private, and all the christian writers from Barnabas to the times of Pelagius, (419,) as far as you know, continue to use the term *regenerate* as only applicable to immersion ?

“ *W. Wall.*—‘ The christians did, in all ancient times, continue the use of this name ‘ *regeneration*,’ for *baptism* ; so that they *never* use the word ‘ *regenerate*,’ or ‘ *born again*,’ but they mean, or denote by it, *baptism*. And almost all the quotations which I shall bring in this book, shall be instances of it.’†

“ Did they not also substitute for ‘ *baptism*’ and ‘ *baptize*,’ the words *renewed*, *sanctified*, *sealed*, *enlightened*, *initiated*, as well as *regenerated* ?

“ *W. Wall.*—‘ For to *baptize*, they used the following words :— Most commonly, *anugennao*, to regenerate ; sometimes, *kainopoieo*, or *anakainizo*, to renew ; frequently, *agiazoo*, to sanctify. Sometimes they call it the *seal* ; and frequently, *illumination*, as it is also called, Heb. vi. 4, and sometimes, *teliosis*, initiation.’‡ ‘ St. Austin, not less than a hundred times, expresses *baptized* by the word *sanctified*.’§

* 4th London edition, p. 116, vol. I. A. D. 1819.

† Vol. I. p. 24.

‡ Vol. I. p. 8.

§ Page 194.