

appellation, was not then known. How could it be? How was it possible to call any Christians Baptist Christians, when all were Baptists?

We go further. Justin Martyr, writing about the middle of the second century, states how baptism was considered in his time. Thus he writes :—"As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.'" Further on he says, "This washing is called illumination, because they who learn these things are illuminated in their understandings." (*First Apology*, Ch. 61.) Without stopping to criticise his use of the word "regenerated," which was not employed by him in its modern acceptation, I may say that it is evident that Justin Martyr was what *we* should call a Baptist, and that the Church at Rome, with which he was connected, maintained and practised our principles. It let them slip, however, before long.

Infant baptism and other additions to Christianity made their appearance in the third century. Men thought themselves at liberty to graft on the Christian profession usages which were unknown in apostolic days. They virtually surrendered the sole sufficiency of Scripture, and introduced human tradition as a new element in church affairs. Then commenced a conflict, which has continued from that time to the present. From age to age reformers have risen up bearing their testimony against church abuses, and endeavouring to restore the old Christianity. Some of them made specific reference to baptism; all pleaded for Christian character as necessary to church membership, and for the maintenance of the purity of the churches. The *Novatians* led the way, in the third century. I do not endorse all they said and did; but it is worth while to quote the remarks of one of our church historians (an Episcopalian). "He