

they are adolescent . . . let them become Christians when they become able to know Christ." (De Baptismo xviii.). Neander says (Ch. His. Vol. I., p. 312). "In the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolic institution, for otherwise he would hardly have ventured to express himself so strongly against it." And (p. 311) "*Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution.*"

It is also worth noting here that the "fathers, Gregory Nazienzen, Basil, Chrysostom and Jerome were all of pious parents, and yet not until manhood were they baptized; while of all the forty or forty-five fathers of the third and fourth centuries not one can be shown to have been baptized in infancy." A pertinent question, "Could this possibly have been, had infant baptism been the practice of the primitive Christians?" (See Dr. Goodspeed on "Baptism"). As to what these early Christians and martyrs thought on this particular question, let me quote again from Meyer (on Acts xvi: 15), "The baptism of children of Christians, of which there is no trace to be found in the New Testament, is *not* to be regarded as an apostolic institution, since it met with an early and long continued opposition. . . . It first became general since Augustine."

Note one more thing, Novation, who lived after Tertullian, was the first recorded "clericus"; and it is well recognized that in the baptism of the dying originated the departure from the apostolic practice of immersion. This, by itself, is a strong presumption against the theory of anything else, but immersion for baptism in the early post-apostolic churches.

Now, look again at the faith of Tertullian. How much more of yours than of mine was he? Only with the last three of the second list of teachings, as given above, do the Baptists agree; the whole thirteen the Church of England reject; while the Baptists hold nine out of the eleven