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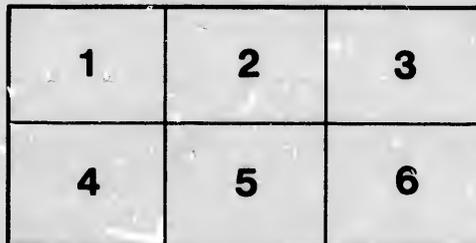
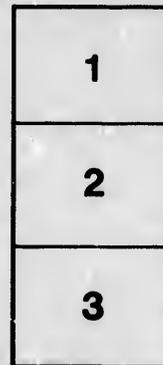
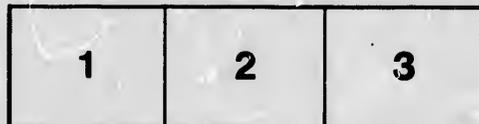
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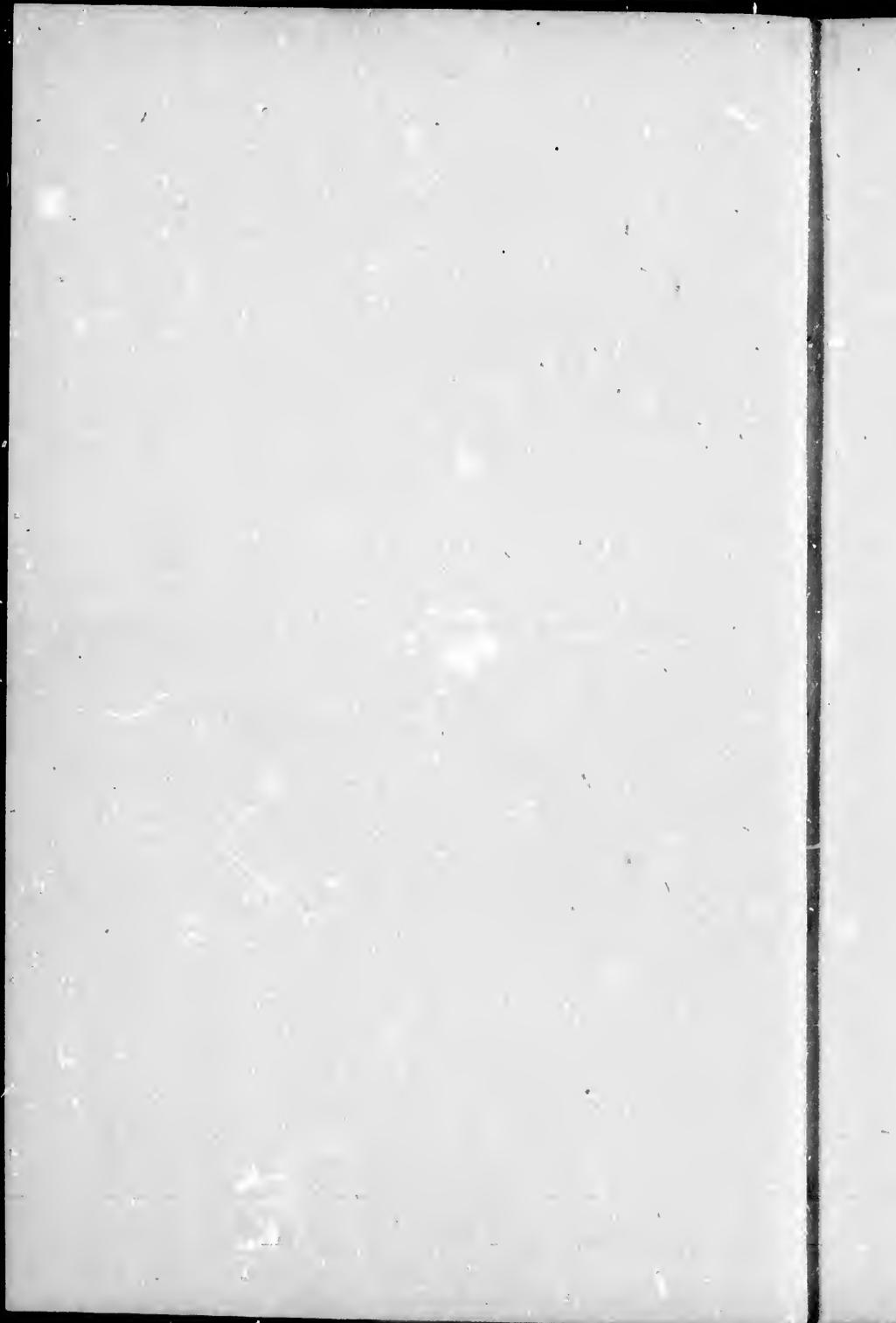
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OUR CHILDREN FOR CHRIST.

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# OUR CHILDREN FOR CHRIST:

A PLEA FOR

Infant Church-Membership;

WITH SOME BRIEF NOTES ON THE MODE OF  
BAPTISM.

BY

SAMUEL MACNAUGHTON, M.A.

*Author of "The Duty of the Christian Church in Relation to the  
Temperance Reform" (A Prize Essay).*

"Dedicate your child to God at the opening of its  
way."—PROV. xxii. 6.

"Take heed that ye despise not one of these little  
ones."—MAT. xviii. 10.

EDINBURGH:

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## P R E F A C E.

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THE following pages were written, not for the purpose of leading away members of the Baptist communion, but to strengthen and confirm the minds of young Christians, who are very frequently called to pass through a severe ordeal on the subject of Baptism.

The greater portion of Part I. was published in Halifax, N.S., two years since, being an address delivered first before the Presbyterian Congregation of Fall River, on the occasion of the late revival, at the earnest request of many young converts.

Part II., on the Mode of Baptism, was prepared for the press at the request of a number of young Christians in New Glasgow, P. E. Island, after an evening's conversation with them on the texts discussed in the Second Part. These notes, together with some additional matter now incorporated in this work, are given to the public in the fond hope that, as they have already been

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used by the Great Head of the Church in dispelling the doubts of several young converts in Edinburgh, they may be instrumental in establishing the minds of others, who eagerly desire to know the mind of the Spirit on this important subject.

We hereby express our sincere charity for our Baptist brethren as co-workers for the Master, and ask those who may read and appreciate this humble and unpretending tractate, not to divert it from the intention of the author, by using it for the purpose of proselytising members of the Baptist communion; but simply to remove difficulties that too often harass the minds of those who are already members of Pedo-Baptist Churches. We have persistently refused to discuss the matter *privately* with members of the Baptist Church, believing that they can be useful in their present connection. We count it our chief joy to be made instrumental in converting souls to Christ; but we hope never to gain the unenviable reputation of being used in converting to a sect.

S. M. N.

EDINBURGH, April 1875.

# CONTENTS.

## PART I.

### INFANT CHURCH MEMBERSHIP.

	PAGE
I. Children in the Old Testament Church, . . . . .	9
II. Children in the Apostolic Church, . . . . .	22
III. Benefits of Church Membership, . . . . .	33
IV. Believers' Baptism, . . . . .	35
V. Children in the Post-Apostolic Church, . . . . .	39
Testimony of Clement, . . . . .	40
„ Hermas, . . . . .	40
„ Justin Martyr, . . . . .	41
„ Irenæus, . . . . .	42
„ Origen, . . . . .	42
„ Celestius, . . . . .	43
„ Apostolic Constitutions, . . . . .	44
„ Council of Carthage, . . . . .	44
„ Ambrose, . . . . .	45
„ Chrysostom, . . . . .	45
„ Augustine, . . . . .	46
„ Hierom, . . . . .	46
„ Paulinas, Bishop of Nola, . . . . .	47
Modern Practice of Greek Churches, . . . . .	48

## PART II.

## THE MODE OF BAPTISM.

	PAGE
I. Βαπτίζω, . . . . .	50
1. The Meaning of the Word, . . . . .	51
2. Baptist Definitions disagree, . . . . .	52
3. Testimony of Lexicons and Divines, . . . . .	57
4. The Septuagint, . . . . .	63
II. DISCUSSION OF TEXTS, . . . . .	67
5. Baptism with Water, . . . . .	69
6. Baptism with Holy Ghost, . . . . .	71
7. Baptized with Fire, . . . . .	72
8. Baptism of Jesus, . . . . .	73
9. Consecration to His Priest's Office, . . . . .	73
10. Baptism of the Eunuch, . . . . .	76
11. "Into the Water," . . . . .	76
12. Baptism in the Red Sea, . . . . .	80
13. Baptism of the Jailer—of Paul, . . . . .	82
14. "Much Water," . . . . .	83
15. Ceremonial Washings, . . . . .	88
16. "Baptized for the Dead," . . . . .	89
17. Buried in Baptism, . . . . .	90
18. Baptism of Believers, . . . . .	94

PAGE  
50  
51  
52  
57  
63  
67  
69  
71  
72  
73  
73  
76  
76  
80  
82  
83  
88  
89  
90  
94

# OUR CHILDREN FOR CHRIST.

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## PART I.

### *INFANT CHURCH MEMBERSHIP.*

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#### I.

#### CHILDREN IN THE OLD TESTAMENT CHURCH.

“Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”—  
MATT. xix. 14.

FROM the first institution of a Church on earth, and in all God's covenants with His professing people, children have been included in the promise to the Church.

That they were included in the first covenant, made with Adam in Paradise, is admitted by all; and the sad consequences of

the violation of that covenant, not only to our first parents, but to all their posterity, afford a standing and mournful testimony that it embraced all, for "in Adam all die."

The covenant made with Noah was in these words, "Behold I establish my covenant with you and *with your seed*" (Gen. ix. 9).

The Abrahamic covenant was equally comprehensive (Gen. xvii. 7-14), "A God to thee and to *thy seed*."

This covenant was also confirmed with Isaac and his seed (Gen. xvii. 19-22). "Abraham circumcised his son Isaac, being eight days old" (Gen. xxi. 4). Now circumcision was not a Mosaic ceremonial; but, like the Sabbath, it was instituted centuries before Moses. (See John vii. 22.)

The covenant at Sinai (Exod. xxiv. 7, 8) was renewed in Horeb, expressly naming the *little ones* (Deut. xxix. 10-12)—"Ye stand this day *all* of you before the Lord your God, captains, elders, officers, your *little ones*, your wives, &c., that thou shouldst enter into covenant with the Lord thy God." (Also, Deut. xxx. 2, 19.) This passage is very important;

for here we have parents *entering into covenant* for themselves and *for their "little ones," and promising obedience for them.* Moreover, the parents were held responsible for *their* obedience: "Thou shalt obey His voice according to all I command thee, *thou and thy children,* with all thine heart and soul" (Deut. xxx. 2). Here we have the clearest possible promulgation of the principle, that *the parent represents the child until it is competent to act for itself.* This representative position of the parent, therefore, is not of human device, but *the express command of God.*

The very constitution of our nature demands that the near and intimate relationship existing between parent and child should never be severed. The child's life begins in the parent, and is essentially one with the life of the parent. The life of the one is continued in the life of the other; and the interests of both are precisely the same. Our better nature, our finer feelings, revolt against separation under any circumstances. Now this constitution is given us by God. We have therefore a double witness. (1.) God's express command in His inspired

Word ; (2.) His voice speaking through the nature and constitution which He has given us, that parents and their little ones must never be separated in covenanting with God.

This covenanting relationship was preserved in the Church of God. In the reign of Jehoshaphat we find "that all Judah stood before the Lord with their *little ones*, their wives, and their children" (2 Chron. xx. 13). Now, this was during an invasion of the country, and they all came "to ask help of the Lord, and to seek the Lord" (ver. 4). The objector would very naturally say, 'What good could the *little ones* do? they could not ask help—they could not seek the Lord?' *Nevertheless they were there, and that by the command of God.*

Follow the stream of history still further, and we find them expressly called to attend in the assembly of God's people—in the Church of God assembled for prayer (Joel ii. 15-17) : "Gather the people, sanctify the congregation, assemble the elders, gather the children, and *those that suck the breasts*, let the priests, the ministers of the Lord, weep and say, Spare Thy people, O Lord," &c. We learn also from

2 Chron. xxxi. 16-18 that *children three years old* were admitted into the house of God, took part in the worship, received their daily portion, and had their names recorded. Now, whatever the objector may allege against the practical benefits resulting from this custom, as regards the children, *still the all-wise God commanded it to be done, and His people promptly obeyed.*

The richest possible *spiritual* blessings, direct from God, are promised to children: "The Lord thy God will circumcise thine heart, and *the heart of thy seed, to love the Lord thy God* with all thine heart." Again, "They are the seed of the blessed of the Lord, and *their offspring with them*" (Isa. lxxv. 23). "I will pour out my Spirit upon thy seed, and my blessing upon *thine offspring*" (Isa. xlv. 3). "*Children* are the heritage of the Lord" (Ps. cxxvii. 3).

From Deut. xxxi. 12, 13, we learn that children, *incapable of knowing anything*, were commanded by God to be assembled at the reading of the law, that they might "hear and learn and fear the Lord." And Joshua obeyed; for we read (Josh. viii. 35), "There

was not a word that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the *little ones*, and the strangers." But why were *the little ones* brought? Can we discover any good reason for their presence? Or must our God and Israel's God be charged with commanding a meaningless rite or observance, as we are in bringing our children into the Church? There is a very good reason for so doing, patent to every intelligent observer, viz., that in after life they might be without excuse before God, that they might never be able to say that they had not covenanted with God, and had not heard His commandments. The very fact that their parents promised in their behalf, and that they were within hearing of the law, and were "diligently taught by their parents in the house and by the way," according to the command of God (Deut. vi. 7), made them, in the estimation of God, to be without excuse. Do we, therefore, in asking Christian parents publicly to dedicate their children and their little ones to God, go beyond the command of God to His people? Assuredly not. Let no one, therefore, think

lightly of this solemn ordinance, so entirely in keeping with the express command of God to His ancient Church, and also with the nature and constitution which He has been graciously pleased to give us. Wherefore, if there be any impropriety attached to infant Church membership, as the opponents of this ordinance allege, this argument and scripture testimony conclusively prove that the charge of *meaningless rites being observed with reference to unconscious infants* is made, not against man, but against God; for God commanded it, and His people obeyed in every particular, even when the child could not comprehend the situation, nor enter intelligently into covenant with God.

Nevertheless, as we will now show, God held them responsible. If a man refused to have his child circumcised it was infidelity against God, and the child was excommunicated, "cut off from his people" (Gen. xvii. 14): "The uncircumcised man-child, whose flesh of his foreskin is not circumcised, *that soul* shall be cut off from his people; *he* hath broken my covenant." But how did the child break the covenant and become per-

sonally guilty of disobedience? Solely on the principle which we have laid down; viz., *God in this case holds the child personally responsible for what the parent does, or neglects to do, on its behalf.* Are we asked, 'Is this right and just?' We answer emphatically, *Yes.* It is *right*, for God did it; it is *just*, for God required it; and He is a just God.

We have thus far proved the Church membership of infants in the Old Testament Church, and that without the rite of circumcision, which in itself did not constitute membership; but was a sign or seal of the righteousness of the faith which he (the parent) had in God and His ordinance. Circumcision was the religious rite which recognised and sealed the membership of infants. It was an essential part of the covenant because it was the sign or seal of their faith. "This is my covenant. . . . Every man-child among you shall be circumcised" (Gen. xvii. 10).

Circumcision introduced the subject of it to *religious privileges.* *It was not administered as a mark of lineal or carnal descent,* to which the infants of Israel were entitled, as being

the descendants of Abraham ; (1.) Because it was denied to the Ishmaelites and Edomites—the descendants of Ishmael and Esau—who were lineal descendants of Abraham ; (2.) Because the stranger, through whose veins coursed no blood of Abraham, might enjoy the privilege and thus profess faith in Israel's God (Gen. xvii. 22, 27). But it brought the subject within a covenant which held forth the bright promise of *spiritual blessings*, viz., that the Lord would circumcise *their hearts to love the Lord their God* (Deut. xxx. 6). We have thus proved that the infant children—"little ones"—were not only acknowledged by a religious ordinance to be within the covenant, and in visible membership with the Church of God, and the heritors of *spiritual blessings*, but that the ordinance was in no case to be neglected, under the penalty of the child being "cut off from his people."

But the ordinance was observed in the Church for nearly 2000 years, until the coming of Christ, and He himself was circumcised on the eighth day (Luke ii. 21), thus in His own person uniting the two dispensations.

The Old Testament Church, therefore, was not merely political or national, but spiritual—the ordinance of admission into it being “*a seal of the righteousness of faith*” (Rom. iv. 11). This covenant seal, as we have shown, was administered to infants eight days old in token of their relation to God’s covenanted family, and of their right to the privileges of that covenant.

We have now traced the Church membership of the infants of believing parents down to the period of Christ and the apostles, and except it can be shown that it was cancelled by Christ himself, or by order of the apostles, it must still remain in force—the privilege and priceless heritage of every child of believing parents. But there is not so much as a hint or a single circumstance in the whole New Testament record to show that it was ever the design of God to withdraw the privilege so long enjoyed. But there are, on the other hand, many incidental circumstances which confirm its continuance.

Let us ask the Saviour himself. He expressly approves of little children being brought to Him; He receives them; and

taking them in His arms, fulfilling the promise, "He shall gather the lambs with His arm and carry them in His bosom," says, "Suffer the little children, and forbid them not to come unto me; for of such is the kingdom of heaven." But those who were *brought* to Jesus and received by Him, and those who *came* to Him or *followed* Him, were His *disciples*. These children, therefore, were His disciples just as truly as was Simon (Peter) whom Andrew "brought to Jesus," or Nathanael, to whom Philip said "Come and see;" or Philip and Matthew and James and John, to whom Jesus said, "Follow me." All those who "come to Jesus," or are brought and received by Him, are really and truly members of His universal Church. Hence He here affirms of them, "Of such is the kingdom of heaven." If this expression means 'the Church visible on earth,' they are therefore recognised by Christ himself as members of His visible Church; but if it may mean 'the Church invisible,' then the greater includes the less, and they cannot be refused admission into the Christian Church. Jesus says, moreover,

(Matt. xviii. 5), "Whosoever shall receive one such little child in my name *receiveth me.*" Also verse 10, "Take heed that ye despise not one of these little ones." Now in receiving children into the Church of Christ we receive them in Christ's name, and according to the promise we thereby receive Himself. We therefore most earnestly urge upon every member of Christ's Church to "take heed that he despise not one of these little ones" by saying, 'What need has Christ of them? What benefit can unconscious babes derive from Church membership?' It is enough for the Christian to know that it is God's will and command. Where the true believer cannot see, he believes; and his faith is counted to him for righteousness.

To *receive one*, in Scripture, signifies to treat him as becometh his station—"He came unto His own and His own received Him not" (John i. 11), that is, did not treat Him with the respect due to Him. The expression "in my name" is explained, in Mark ix. 41, to mean "because ye belong to Christ." To receive a little child, there-

fore, in Christ's name, is to treat it as belonging to Christ. Wherefore, if the Church follow the command of Christ, and treat little children as belonging to Him, it must admit them into its bosom. And are we not commanded to "train up a child in the way it should go?" (Hebrew, "*Dedicate your child to God at the opening of its way.*") And Jesus himself said, "Have ye never read, Out of the mouths of *babes and sucklings* Thou hast perfected praise?" (Matt. xxi. 16, from Ps. viii. 2.) Well, we still have the children—the little ones—in the Church during the ministry of Jesus. And just as among the children of the Old Testament Church there were the Samuels, Abijahs, and Josiahs, so in the New Testament Church we have the children brought to Jesus, and a Timothy, who, "from a child (Gr. *βρεφος*, infant) had known the holy scriptures" (2 Tim. iii. 15).

## II.

### CHILDREN IN THE APOSTOLIC CHURCH.

WE have seen that the infant children of believing parents were recognised throughout the whole Old Testament dispensation, and during the ministry of Jesus, as *members with their parents* of the Church of God. But how does it fare with them after the ascension of Christ, in the time of the apostles? Let us inquire of Peter. On the day of Pentecost, after Peter had preached Jesus as the Saviour of the world, the anxious inquiry is, "Men and brethren, what shall we do." He replies, "Repent, and be baptized every one of you (Gr. let every one of yours be baptized), for the remission of sins, and ye shall receive the gift of the Holy Ghost, *for the promise is unto you and to YOUR CHILDREN*, and to all that are afar off," &c. But what promise was to them

and to *their children*? There must have been *some promise*. But those who exclude children from the Church, shut them out from *all* promises. That is clear. But the 'promise' was the promise of blessing equivalent to the blessings bestowed upon God's ancient Church. No Jew could understand the language of the apostle in any other way. Now the promise was to the children and to the 'little ones,' as we have shown in the previous chapter. They were members of the Church, and therefore heirs of its precious promises.

Let us draw a picture which might actually occur, and which would undoubtedly occur, if children were deprived of the right of admission into the Church of God, according to the practice of our Baptist brethren. Suppose at the close of Peter's discourse, as numbers present themselves for admission into the Christian Church by the rite of baptism, Peter should refuse to administer this ordinance to *the children* of believing parents, as he would do if he held 'Baptist' principles. Would not the aggrieved parent naturally reply, 'Our children have always

been admitted into the Church of God by a religious rite, and you have just commanded that *every one be* baptized, and you gave us as your authority—"The promise is to you and to *your children*," and, moreover, but last year my child was received into the Church of God by His own appointed rite; and now that you separate the child from the parent, contrary to the practice of the Church for 2000 years, please be good enough to show us by what authority you do this new thing. If you will not admit it by baptism, by what rite will you admit it; else give me your authority for rejecting it?' Can any one lay his finger upon a single precept, or hint in the Word of God, which would serve Peter as an answer to the querist? No. There is no such precept. Now it cannot be supposed that such a radical change could be instantly wrought in the Church of God without some such inquiry as this. Yet we find no opposition to Peter's practice. And why? Simply because his practice coincided with his precept and the practice of the Church, and he baptized the child with the parent.

But the objector will reply, 'The command is—*Repent and be baptized.*' This is but part of it. It is joining, moreover, that which God has not joined. The commands are separate and distinct. (1.) 'Repent'—to every one capable of repenting. God asks none of His creatures to perform impossibilities; and since children are not able to covenant for themselves, God wills, as He did in the Old Testament economy, that *the parent represent the child until it is competent to act for itself.* (2.) 'Let every one of yours be baptized' (Greek). This is the second specific injunction. What! says the objector, will these unconscious babes be baptized? Why not, says the apostle, *the promise is to you and to your children.* Very well, I submit; such was the practice in the Church for 2000 years, I know; but these Gentiles, they can't come with us? Yes, says the apostle, 'all that are afar off.' What, any one—every one! Yes, whosoever hears the gospel call, 'As many as the Lord our God shall call.' Here is the gracious, universal, free invitation of the gospel to all who hear, to 'whosoever will.' Not

only is the promise to *you*, who now hear and understand, but to *your children*; not only to Jews, but to the Gentiles—'all that are afar off.' How full and how free! Embracing all nations of every age, and colour, and station in life.

Paul very frankly tells us (1 Cor. vii. 14) that when either father or mother is a believer the children are holy, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy," that is, set apart, dedicated to God. Here the apostle draws an obvious distinction between the children of believing parents and the children of unbelievers; the one class being 'holy' the other 'unclean.' Now those Churches which refuse all children make no such distinction—all are treated alike—all are *unclean*. The practice of these Churches, therefore, is not in accordance with the precepts of the apostles.

Where, then, is the authority for setting aside this precious ordinance? Not in the Bible; for no man has ever laid his finger on a single passage of God's Word where,

by command, or example, or fair inference, the great principle of infant Church membership was ever revoked. And the opponents of this long established, never-revoked ordinance, have not the privilege accorded to them by any rule of right or of controversy, to demand an *express* warrant saying in so many words—‘Thou shalt baptize infants.’ They must show, or remain for ever vanquished, an express command to the effect, ‘Thou shalt not baptize infants;’ for an institution which is God-appointed, and has the sanction of His Church in all ages, can be revoked by God only. Now, notwithstanding the volumes that have been written against the membership of infants, it has never been shown that Christ or the apostles ever gave the slightest intimation to lead to the conclusion that their membership was to cease at any given time. We justly conclude, therefore, that the Church membership of infants is, at this moment, the standing law of the true Church of God. He Himself granted to His Church the privilege which we advocate, and nothing but His own act can take it away.

At the resurrection of Christ His Church was remodelled as regards its outward organisation, to suit the altered circumstances in which it was thereafter to exist. The *civil code* of laws peculiar to the Jews is to be no longer binding, because the Church is to include other nations. The *ceremonial* law has had its complete fulfilment in Jesus—the Great Sacrifice. There can no longer be the high priest in the Church, because our Great High Priest has passed into the heavens. Circumcision is no longer required. But mark, *the grand essentials of a living Church are unaltered.* The headship and membership and ordinances essential to vitality remain the same. Such a change merely passed over the Church, as passes on a tree when its sere leaves are shed to give place to the fresh green leaves of spring. The tree is the same in root, and trunk, and branch, though the leaves be different. So the Church remains the same Church, in trunk and branch, though the outward forms be different. To the Old belonged sacrifices, the Sabbath, the Passover, and divers baptisms. To the New, preaching, the

Sabbath, the Lord's Supper and Baptism, viz., by water, and by the Spirit. The membership and headship are clearly the same.

This identity of the Old and New Testament Churches is clearly taught in Scripture. For instance, in Jer. xi. 16, we have the Church of God spoken of under the figure of an olive tree, "a green olive, fair and of goodly fruit;" and on account of their sins "the branches were to be broken off." Now compare Rom. xi. 17-24. Some of the Jewish branches "are broken off." Notice, the tree is not destroyed—the trunk and some branches remain. "A wild (Gentile) olive is grafted in," and thus made "to partake of the root and fatness of the olive tree." It is affirmed, moreover, that "the natural branches" the Jews—"shall be grafted into *their own* olive tree"—their own, not a new tree. Thus the apostle Paul, taking up the figure of the prophet Jeremiah, incontrovertibly establishes the identity of the Old and the New Testament Churches.

Since infants are entitled by the divine law to church membership, the only remaining question is, 'By what ordinance

are they to be admitted?' They must be admitted by baptism, or without it, it being the only initiatory ordinance. To receive them without baptism would make it a useless ordinance in the Church of God; for if infants can be admitted without baptism, so can adults. But adults, according to Scripture, must be received *by* baptism. Under the Old Testament dispensation children were admitted to membership by the same ordinance as their parents. Wherefore, since believing adults are to be received into membership by baptism, we are shut up to the conclusion that their infant children are to be received by baptism also; because it has been the law from the beginning that the parent and child are admitted by the same ordinance.

This, therefore, is a conclusion at which we have fairly and logically arrived, viz., *It is the design of God that the children of believing parents are to be admitted to Church membership by baptism with water.* And it follows as a necessary consequence, that the believer who objects to have his children dedicated to God in baptism is opposing a

divine ordinance. He neglects to claim for his child the spiritual promises and privileges of God's covenant; and, as the guardian and representative of his child, renounces for it all interest in that covenant.

If under the Old dispensation the child thus treated was condemned for having "broken God's covenant" (Gen. xvii. 14), and was "cut off from his people," can we remain guiltless before God, if we despise or neglect this ordinance in behalf of our children?

Reader, I ask you solemnly before God, can it be the will of Him who took the little children up in His arms, put His hands upon them and blessed them; who said to Peter, "Feed my lambs;" who said, "Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven;" and of whom it was prophesied, "He shall gather the lambs in His arms and carry them in His bosom;" can it be the will of the Good Shepherd, we ask, that we should receive the sheep into the fold, and shut out the tender lambs? No, a thousand times, No! Without are wolves. "Take heed then,

that ye despise not one of these little ones." This immovable principle, therefore, remains firmly established, viz., that those who charge the advocates of infant Church membership, who lay obligations on children, with practising *a meaningless and unprofitable ordinance*, are opposing, not the precepts and practices of men, but the precepts and practices of God; for the all-wise, unchanging God commanded the parent to covenant for his child as well as for himself.

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### III.

#### BENEFITS OF CHURCH MEMBERSHIP.

WHAT positive benefits accrue to the child by being dedicated to God in unconscious infancy? (1.) The benefits that unfailingly flow from obedience to God. (2.) The believing parent, presenting the child in the arms of faith and love to God who gave it, may receive for his child just as much benefit as God can bestow in answer to obedience and believing prayer. Moreover, the parent promises before God and man, in the strength of divine grace, to bring it up in the nurture and admonition of the Lord, by setting it a godly example, and by instructing it in the way of holiness so soon as it arrives at the years of understanding, and to give it an education, literary and religious, according as God has prospered him. Do these promises and privileges mean nothing? If the

parent is a true believer, and faithful to his vows, the benefit is unquestionably great. It does not, therefore, necessarily follow that because the child cannot understand the nature of the ordinance that it can derive no benefit from it. As well might it be said, it does not know the texture of the clothes it wears, or understand the composition of its mother's milk, therefore clothes cannot preserve its warmth, nor milk nourish its body. The children that were brought to Jesus did not understand the ceremony of blessing, and must it therefore follow that Christ's blessing did them no good? Wherefore, a divine purpose may be served, while at the same time the child does not understand the nature or import of the ordinance. But, possessing a divine warrant for baptizing the children of believers, we dare not hesitate to administer the ordinance even to an unconscious babe.

#### IV.

#### BELIEVERS' BAPTISM.

THE most common, and certainly the most plausible, objection to infant baptism is, that faith is necessary to baptism. And since infants cannot exercise faith they should not be baptized. There is here a glaring fallacy. The assumption is groundless and false. Faith is everywhere affirmed to be necessary to *adult* baptism,—and we, as Presbyterians, never baptize adults, except on the profession of their faith,—hence every passage in the New Testament which proves believers' baptism establishes our practice. However, this is common ground with us. We are at one with our Baptist brethren, *so far as they go*. But faith in the child is nowhere affirmed to be necessary to *infant* baptism. God does not require impossibilities. When a child was circumcised it was not asked

if it had faith in the God who instituted the rite. When the little children were brought to Jesus, He did not ask them the question, "Do you believe in me?" It was enough for Jesus that those who brought them had faith in Him. And such a test is all that any minister of Christ is authorised to ask. Every candid man must admit that faith, or the capability of exercising faith, is as essential to salvation as it is to baptism. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." If this passage is made to refer to children, what is the disastrous conclusion necessarily arrived at? It is nothing less than the horrible doctrine of infant reprobation. If a child cannot believe in order to baptism, neither can it believe in order to salvation; and if the child that believeth not cannot be baptized, then it follows that the child that believeth not cannot be saved. If in the first member of the sentence 'he that believeth' does not exclude children, neither can 'he that believeth,' in the last clause, be understood as exclusive of children.

But if the text at all applies to children,

then they cannot believe; and he that believeth not shall be damned. The fact is that the text applies to adults, and to adults only. And so do the nine instances in the New Testament, where baptism follows the profession of faith. In each and all of these instances, and in all similar cases, *we* would not baptize except on the profession of their faith. They were all adult converts to the Christian religion, and not one of them had a believing parent to have them baptized when they were infants. The instances recorded are in precise accordance with our practice among adult converts, whether in heathen or in Christian lands. When the head of a family believes, he is baptized, "*he and all his,*" as in the case of the jailer at Philippi. "Believe on the Lord Jesus Christ and thou shalt be saved, *and thy house.*" Here the *faith of the parent* brings salvation to the house. Again, "He, believing in God, rejoiced with all his house." In the Greek "believing" is singular, agreeing with "he," which again limits faith to the head of the family. The word of the Lord was spoken to all that

were in his house (Gr. *οἰκία*—household including domestics as well as the members of his family); but “thou shalt be saved and *thy house*” (ver. 31) is *οἶκος*—members of the family only. This distinction completely removes the objection put forth that *the word was spoken* to all that were baptized, and that all were baptized to whom the word was spoken. The same is affirmed respecting the family of Cornelius: “Thou and all *thy house* (*οἶκος*) shall be saved.” So also Lydia. “The Lord opened *her* heart, so that *she* attended unto the things spoken by Paul, and she was baptized, *and her household*” (*οἶκος*). She says, moreover, “If ye have judged *me* to be faithful,” &c.—She alone is spoken of as having “her heart opened,” as “attending to the things spoken,” as being “judged faithful;” and it is expressly said that her house—the members of her family—*οἶκος*—were baptized. It is abundantly evident, therefore, that the apostolic practice was to baptize the members of the family on the profession of faith by the parent.

V.

CHILDREN IN THE POST-APOSTOLIC  
CHURCH.

IF we thread our way adown the stream of ecclesiastical history, we find that the baptism of children has been the uninterrupted practice of the Church of Christ in all ages. The testimony of the early Church, from the very time of the apostles, is wholly in favour of infant baptism.

We will not dwell upon the fact that the Jews, before the coming of Christ, baptized all proselytes who were converted to their religion, *and their infant children*. They also baptized all infant children of the heathen nations, found, or taken in war. (See Wall's "History of Infant Baptism," Introduction.) We will refer briefly to a few of the Fathers of the primitive Church.

## CLEMENT.

Of Clement, who lived in the apostles' time, Wall says (p. 2), after quoting at length from Clement (Epist. Cor. chap. xvii.): "You will see from these quotations that the Fathers often from thence conclude the necessity of baptism for the forgiveness of sins, even of *a child that is but a day old.*"

## HERMAS.

Hermas, a contemporary of the apostles, says (Book III. Sim. 9, chap. xxix.), "Who-soever, therefore, shall continue as infants without malice shall be more honourable than all those of whom I have not spoken, for all infants are valued by the Lord and esteemed first of all;" "this being to the same effect as our Saviour's embracing infants and saying, 'Of such is the kingdom of God,' is one of the reasons used to prove that they are fit to be admitted into the covenant of God's grace and love by baptism" (Wall, p. 6).

## JUSTIN MARTYR.

Justin Martyr, born A.D. 100, in the same year in which St John the Evangelist died, and, therefore, during his life, a contemporary of Polycarp, John's disciple, says (Dia. Trypho, p. 59), "We also, who by him have had access to God, have not received this carnal circumcision, but the spiritual circumcision, which Enoch and those like him observed. And we have received it by baptism by the mercy of God, because we were sinners; and it is enjoined on *all persons to receive it in the same way.*" Again, Justin says (I. Apology, near the beginning), "Several persons among us of sixty or seventy years of age of both sexes, who were made disciples to Christ *in their childhood*, do continue uncorrupted." He uses regenerate—*ἀναγεννάω*—to denote *baptism*, "They are regenerated by the same way of regeneration by which we were regenerated, for they are washed with water in the name of the Father, Son, and Holy Ghost" (I. Apology to Ant. Pius, near the end).

All the ancient Christians, not one man

excepted, take the word *regeneration*, or *new birth*, to signify baptism. By regeneration was meant, not *conversion*, but the *initiation into the Christian Church*.

#### IRENÆUS.

Irenæus, born about the time of St John's death, is proved particularly to use the term *regeneration* to denote *baptism*. He says ("Against Heresies," Book II. chap. xxix.), "Christ came to save all persons by Himself, all, I mean, who by Him are regenerated (baptized) unto God; *infants*, and *little ones*, and children, and youths, and elderly persons."

#### ORIGEN.

Origen (born seventeen years after the death of Polycarp), who had travelled in all the noted churches then in the world, speaks of the baptism of infants as being *universally practised*, and also as *appointed by the apostles*. He says (Homily on Luke xiv.), "Infants are baptized for the forgiveness of sin. None is free from pollution, though his life

be but of the length of one day upon the earth. And it is for that reason, because by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized." Again, he says (Hom. viii. on Lev. chap. xii.), "Besides all this, let it be considered what is the reason that, whereas the baptism of the Church is given for the remission of sins, *infants also are, by the usage of the Church, baptized*, when if there were nothing in infants that needed forgiveness and mercy, the grace of baptism would be needless to them." Once more, he says (Com. on Rom., Book V.), "For this also it was that *the Church had an order from the apostles to give baptism even to infants.*" We have here not merely Origen's opinion, but an explicit affirmation that infant baptism was the usage of the Church and appointed by the apostles.

## CELESTIUS.

About a century after the death of St John, Celestius was accused of the heresy of denying infant baptism. He replies, "As for infants, I always said that they

stand in need of baptism, and that they ought to be baptized.”

#### APOSTOLIC CONSTITUTIONS.

“Baptize your infants, and bring them up in the nurture and admonition of the Lord ; for He says, Suffer the little children to come unto me ” (Book VI. chap. xv.).

#### THE COUNCIL OF CARTHAGE, A.D. 251.

At the Council or Synod of Carthage, held during the life of Origen, and only 150 years after the death of the Apostle John, Fidus, a country pastor, asked if the baptism of infants ought not to be postponed until the eighth day. The council—composed of sixty-six pastors—unanimously decided, “That since the mercy and grace of God is to be denied to no human being that is born ; therefore, dear brother, it is our opinion in the council, that we ought not to hinder any person from receiving baptism. And this rule, as it holds good for all, we think more especially to be observed in reference to infants, *even to those newly born.*”

## AMBROSE.

Ambrose, in commenting on Luke i. 17, says, "But perhaps this may seem to be fulfilled *in our time and in the apostles' time*. For that returning of the river waters backward toward the spring-head signified the sacrament of the laver of salvation, which was afterward to be instituted, by which those infants that are baptized are reformed back again from a wicked state to the state of their primitive nature." Ambrose here plainly speaks of infants as baptized in the time of the apostles.

This passage of Ambrose is quoted by St Augustine in his book against Julian, chapter ii. Therefore, these three distinguished Fathers, Origen, Ambrose, and Augustine, expressly affirm that the baptism of infants was ordered by the apostles.

## CHRYSOSTOM, A.D. 347.

The famous Chrysostom says (Homily xl. on Genesis), "Baptism has no determinate time, like circumcision, but one that is in

*the very beginning of his age* may receive it, as well as those in middle life, or in old age."

AUGUSTINE, A.D. 354.

Augustine in the Pelagian controversy (Pelagius denied original sin) asks Pelagius, "Why are infants baptized if they have no sin?" implying that if he denied original sin, to be consistent, he ought also to deny infant baptism. Pelagius replies, "Men slander me as if I denied the sacrament of baptism to infants;" he adds, "I never heard of any one, not even the most impious heretic, who denied baptism to infants." Augustine responds, "Since they (the Pelagians) grant that infants must be baptized, as not being able to resist *the authority of the whole Church, which was doubtless given by our Lord and His apostles*, they must consequently grant that they stand in need of a Mediator."

HIEROM.

St Hierom, writing twenty years prior to the Pelagian controversy, says, "If infants

be not baptized, the sin of omitting it is laid to the parents' charge."

PAULINUS, BISHOP OF NOLA.

About the time of the Pelagian controversy, Severus, who had built a church, desired Paulinus to compose some proper godly sentence to be inscribed on the font. He complied in the following distich:—

*"Inde parens sacro ducit de fonte sacerdos  
INFANTES niveos corpore, corde, habitu."*

For the next 800 years a few quotations from Wall must suffice (Hist. Infant Baptism, Part I. p. 310). After recording all that has been written by the ancients for and against infant baptism, impartially, he sums up in these words, "That I may tell the reader, in short, the substance of the places to which I have referred him, *they do all speak of infant baptism as a thing taken for granted. I am confident there is no passage in any author from this time to the year of Christ 1150, or thereabouts, that speaks against it, except Walafrius Strabo about the year 850.*"

“ It is notorious that almost all the learned men in the world that have occasion to mention this matter, do conclude from what they read that it has been the general practice of the Church from the beginning to baptize infants ” (Wall, Part II. p. 9). “ We find no baptized person (except this Gregory) that did so leave his children unbaptized ” (page 61). Gregory had his children baptized at three years of age.

#### MODERN PRACTICE OF GREEK CHURCHES.

“ In the Greek Church there neither is, nor lately has been, any such thing known as the delay of infants’ baptism ” (p. 22). “ The ancient Britons were Pede-Baptists. Pelagius was born in Scotland, and yet he never heard of any heretic so impious as to deny baptism to infants ” (p. 89).

In summing up, we have to say that by means of the highest authority in the Church, the inspired Word of God, we have traced the membership of infants to the close of the New Testament canon ; and for the next three centuries, by the concurrent testimony

of the Church Fathers, we have conclusively shown that the ordinance of infant baptism was received by command of Christ and His apostles, and was universally practised by the primitive Church. Let all therefore obey God, and "despise not any of these little ones."

## PART II.

### *THE MODE OF BAPTISM.*

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#### I.

#### *Βαπτίζω.*

ALTHOUGH the learned labours of Dr Dale, as given to the world in his *Classic, Judaic, Johannic, and Christic Baptism*, leave little more to be done in this field of criticism, for the instruction of theologians; yet there are many young Christians in our Church, who are seeking for a brief explanation of some particular texts of Scripture, with which they are continually assailed by Baptist controversialists.

There are many admirable little treatises, covering pretty much the whole ground, so far as the grand leading principles are con-

cerned; yet none of them that has come under our eye, makes the discussion of particular texts a specialty. A man may be well posted in all the general arguments usually advanced against the Baptist theory; he may be thoroughly conversant with the admirable tractates of Dr Samuel Miller, Rev. Peter Edward, Rev. Isaac Murray, Rev. D. D. Currie, Rev. R. Sommerville, Dr Fairchild, Dr Taylor, and others, and yet be floored by an illiterate controversialist by a simple reference to a knotty text. Such has been the experience of many of our young Christians; and, at the request of a number of them, we will endeavour to reproduce some brief conversational notes on a few difficult points.

It is wonderful with what an air of authority and defiance the *meaning of the word* is flaunted. Dr Cramp affirms that "all the lexicons say that the primary meaning of *baptize* is to *dip, plunge, immerse*. No learned man will risk his reputation by affirming the contrary." We ourselves heard this outdone by a Baptist preacher, "defying any man on God's earth to get a dictionary

to give any meaning but *to dip in, to immerse.*" The true answer to any such statement is, that it is gratuitously false. Dr Dale translates βαπτίζω "through all Greek literature" without either *dip* or *immerse*; and no Baptist writer has ever taken either *dip* or *immerse* or *plunge*, through one half of Greek literature; and, moreover, *no two of them have agreed in defining the word.*

Dr Carson, of whom they have boasted that "his like will not be found for a millennium of years," says, "My position is, that it *always* signifies *to dip*, never expressing anything but *mode.*" He adds (page 54), "I have all the lexicographers and commentators against me in this opinion." Wonderful admission! But Dr Carson was candid as well as scholarly. This same distinguished authority Dr Cramp, in the Preface to his "Catechism," recommends to his people.

Morell, another eminent Baptist authority, says, "That the word uniformly signifies *to dip*, I will not venture to assert, nor undertake to prove." He says again, "We surrender the question of *immersion*, and in doing so, feel no small pleasure in finding ourselves in such good

company as that of Dr Cox." But what does this eminent Baptist writer Dr Cox say? Here it is:—"A person may be immersed by *pouring*; were the water to ascend from the earth, it would still be baptism, were the person wholly covered by it."

Dr Fuller gives up the word *dip*, and holds to *immerse*—a word which does not express *action* at all, as *dip* does, but simply *condition*: "My position," he says, "is, that βαπτίζω means *immerse*; it matters not how the immersion is effected."

Dr Gale (Baptist) also gives up *mode*. He says, "Baptism does not necessarily express the action of putting under the water."

Dr Conant, the latest and—not excepting Dr Carson—perhaps the most scholarly writer on the Baptist side, uses no less than *seven* distinct terms to define βαπτίζω; and then, conscious that none of his defining terms can carry him through all Greek literature, says it means "a *ground idea* expressed by them all." Three of the seven terms are *dip*, *plunge*, *immerse*; so on his authority, none of these terms accurately define βαπτίζω. And yet, with what consistency we cannot say, he uses

*immerse* in his new translation of the New Testament.

Now, *immersion* does not express the action of the Baptists in baptizing. It does not express *action* at all. *Dip* is the only English word to express their mode of baptism ; but Conant translates the whole New Testament without using it even once. And, in *one hundred and twelve* passages from classic authors, he can venture to translate βαπτίζω by *dip* only *seven* times ; and several of these, as shown by Dale, are clearly in violation of the English idiom.

We remark, as a self-evident truth, that any term that accurately defines βαπτίζω must be capable of being used through all Greek literature without violation of sense or idiom. There is perhaps no better term than our Anglicised Greek word *baptize*, although Dr Dale has performed the task by employing another term. But take the Baptist definitions, *dip*, *plunge*, *immerse*, and apply them to a few passages selected at random, and note the absurdity.

Take the oft-quoted passage from Aristotle, "The sea-coast was baptized by the tide."

If the Greek βαπτίζω is equivalent to Baptist practice, the sea-coast would have to be taken up and *dipped, plunged, or immersed* in the tide. So also of the "wall *baptized with arrows.*" The wall, however, was not taken up and *plunged or dipped* into a bundle of arrows. The arrows fell in showers upon the wall. Alexander the Great, having drunk to excess, is said to be "baptized with wine." If βαπτίζω here means *dip, plunge, immerse*, he must have been *immersed* in the wine-cask, and left there a sufficient time for the absorption of wine through the pores to produce intoxication. Probably he would get *drowned* before he would get *drunk*.

The ancient Greeks poured water into the wine, thus "baptizing it."

The servant of Leucippe, "baptized by the same drug," according to Tattius, was not *immersed or dipped* into a pile of drugs, but simply brought into a condition of stupefaction. So also when "Midnight baptized the city with sleep," who thinks of midnight taking up the city in its arms and dipping or plunging it into sleep?

Again, those who are "baptized into

Christ" (Gal. iii. 27), or "baptized into one body" (1 Cor. xii. 13), cannot be supposed, by any constraint of figure, to have been *hastily dipped into Christ, and as quickly taken out*, which must be the case if βαπτίζω is equivalent in meaning to Baptist practice. The true significance is found in the *abiding union* between Christ and believers by the baptism of the Spirit: "for by one Spirit are we all baptized into one body, . . . and have all been made to drink into one Spirit" (1 Cor. xii. 13).

Dr Dale goes over every instance in Greek literature where βαπτίζω occurs, and after an exhaustive examination of every passage he concludes, "I know not of *one* case, where βαπτίζω puts a living man into the water simply, and withdraws him from it by the party putting him in." He adds further, "To say that a baptism may be produced by a dipping, is to say what the Greek language will be searched in vain to sustain." His conclusions have been endorsed by nearly all the eminent scholars and divines in America, as may be seen by consulting his works.

But a word about the lexicons, of which so much has been asserted.

1. Parkhurst's Lexicon. Under βαπτίζω we have these words, "Baptize with the Holy Ghost; for anciently the water was copiously poured on those who were baptized."
2. Gases, a Greek, and a very learned man, in his "Lexicon of Ancient Greek" defines βαπτίζω by *brecho* (to wet or moisten), *louo* (to wash), *antleo* (to draw water).
3. Scapula defines in Latin, *tingo*, *abluo*, *lavo*, *immergo*, *haurio*. The first, *tingo*, is the exact equivalent of *baptizo*. Dr Smith, classical examiner to the University of London, defines these as follows:—
  - (1.) *Tingo*—To moisten, to wet, to bathe, to colour, to tinge, to dye, to paint.
  - (2.) *Lavo*—To wash, to bathe, to moisten, to wet, to bedew, to wash away.
  - (3.) *Abluo*—To wash off or away, to purify, to cleanse by washing.
  - (4.) *Immergo*—To dip, plunge, sink, immerse, to thrust into.
  - (5.) *Haurio*—To draw out, to drain, to spill, to shed, to breathe.

No fairer exhibit of Scapula can be given than this, and yet Baptist writers have the

effrontery to claim his distinguished authority for immersion.

4. Hedericus' Lexicon—*Abluo, lavo, ebriare* (to intoxicate), *aquâ obruo* (to drown), *opprimo* (to oppress).

He does not give *dip* or *immerse* as a possible meaning.

5. Stockius' Lexicon (1725)—*Luo* (to wash), *lavo, intingo, tingo, baptizo*.

Again we have no representative for *immerse*.

6. Schrevelius' Lexicon—*Baptizo, mergo, abluo, lavo*.  
 7. Robinson's Lexicon—In New Testament, (1) to wash, to lave, to cleanse by washing, to wash one's hands, to perform ablutions; (2) to baptize, to administer the rite of baptism.  
 8. Greenfield—In New Testament, (1) to wash, to perform ablutions, to cleanse; (2) to baptize, to immerse, to perform the rite of baptism.  
 9. Dr Samuel Miller—To wash, to sprinkle, to pour, to immerse, to tinge, to dye.  
 10. Prof. Moses Stuart—"Most evidently βαπτισμὸς (Heb. ix. 10), refers to the ceremonial ablutions of the Jews which had respect to external purifications."

11. Pickering's Lexicon—"In New Testament, to wash, to cleanse by washing, to perform ablutions, to baptize, or perform the rite of baptism."
12. Yongè, English-Greek Lexicon, renders—*To dip* by βάπτω; *to dip in* by ἔμβαπτω; *immerse* by βαπτω and ἔμβαπτω; *immersion* by βαφή; *a dipping* by βαφή and βάψις.

βαπτίζω, βάπτισμα and βαπτισμὸς, the Greek words used in the New Testament for baptize and baptism, are not even noticed as being possible translations of *immerse* and *immersion*, *to dip* and *dipping*.

Robinson, in his Lexicon of the New Testament, under βαπτίζω, has the following note:—"In reference to the rite of baptism, it would seem to have expressed not always simply immersion, but the *more general* idea of *ab ution* or *affusion*" (pouring). . . . "The idea of private baths in families in Jerusalem and Palestine generally is excluded. In Acts ii. 41, 3000, and in Acts iv. 4, 5000 are said to have been baptized in one day at the season of Pentecost in June. Against the idea of full immersion in these cases there lies a difficulty, apparently insuperable,

in the scarcity of water. There is in summer no running stream in the vicinity of Jerusalem, except the mere rill of Siloam, a few rods in length. In the earliest Latin versions of the New Testament, which go back to the second century and usage connected with the apostolic age, the Greek verb βαπτίζω is uniformly given in the Latin form—*baptizo*, and is never translated *immergo*, or any like word, showing that there was something in the rite of baptism to which the latter did not correspond."

Such is the testimony of the best lexicons. No wonder that Dr Carson, in defining βαπτίζω by 'to dip,' was constrained to add, "I have all the lexicographers and commentators against me in this opinion."

And be it remembered that, when these and other lexicons give immerse as a possible translation of βαπτίζω in the classics, immerse has its true signification, viz., "*to put under water there to remain*,"—not Baptist practice, which is *immersion and emersion*, putting under water and taking out quickly.

The true import of the word is, according to Dr Dale and Dr Hodge, that it expresses

a *change of state or condition*, without specifying mode at all. Hence—

1. The shore is *baptized* by the overflowing of the tide.
2. A wall is *baptized* by a shower of arrows.
3. Nebuchadnezzar is *baptized* by the dew of heaven.
4. Alexander the Great is *baptized* with wine—in-toxicated.
5. Wine is *baptized* by having water poured into it.
6. A lake is *baptized* (βάπτω) by the blood of a frog.
7. The Israelites were *baptized* (1 Cor. x. 2), in passing the Red Sea dry-shod, by the pouring of water from the thunder cloud (Ps. lxxvii. 17).
8. The Jews were *baptized* by washing their hands. The washing of hands (Mark vii. 3), is translated by βαπτίζω in ver. 4.

Now before Baptists can make good their boasting assertion that *baptizo* signifies “to dip, and nothing but to dip,” they must take these passages and several hundreds more, and baptize the subject or object after *their* fashion. They must take *the ship* and *dip it* in the spray. They must take *the sea-shore* and *dip it* in the tide. They must take up *the city wall* and *dip it* in a *bundle of arrows*. They must *dip* Nebuchadnezzar in

*the den.* They must *immerse*, or *dip*, Alexander in the wine *until he become intoxicated.* If they accomplish this, we will then ask them to immerse hyssop, and cedar wood, and a living bird in the blood of a slain bird (Lev. xiv. 6). If they successfully accomplish these several feats, then, but not till then, can they truthfully claim for βαπτίζω that its primary meaning is *dip* or *immerse*.\*

Let us quote briefly a few more "Men of note and learning" who deny that βαπτίζω means to *dip* or *immerse* exclusively.

Dr Charles Hodge, of Princeton, U.S.A., acknowledged by all Scotch and American colleges to be one of the ablest living theologians, says ("Systematic Theology," Book III. p. 536): "So far as the New Testament is concerned, *there is not a single case* where baptism necessarily implies immersion; there are many cases in which that meaning is entirely inadmissible, and many more in

\* It is a significant fact that the Bible Revision Committee have unanimously agreed to retain the words "baptize" and "baptism" in their new translation, no one of all the Committee being, for even a moment, inclined to substitute the words "immerse" and "immersion."

which it is in the highest degree improbable." This is his conclusion after a thorough discussion of the several passages where βαπτίζω occurs in the New Testament. He also shows from classic and patristic usage that immersionists have no countenance from these sources.

Many texts can be quoted from the Septuagint (the Greek version of the Old Testament), to prove that βάπτω and βαπτίζω cannot, by any stretch of metaphor, mean *to immerse the entire body*. Βαπτίζω never means 'to dip;' and βάπτω only to dip a part—to touch slightly, like the Latin *tingo*.

Daniel iv. 33—"Nebuchadnezzar was wet (ἐβάφη—baptized or bapted) with the dew of heaven." Who so brave as to call this an immersion?

Again: Leviticus iv. 17—"The priest shall dip his finger in some of the blood;"—*dip* is expressed by βάψει, part of βάπτω.

Also Leviticus xiv. 6—"As for the living bird, he shall take it and the cedar-wood, and the hyssop, and shall dip (βάψει) them and the living bird in the blood of the bird that was slain." It would be a very difficult

undertaking, we think, to immerse all these things in the blood of a bird.

Joshua iii. 15—"The feet of the priests were dipped (*ἐβάφησαν*) in the brim of the water." They were not immersed; therefore *bapto* cannot mean *to immerse* or *dip the entire body*, but simply *to touch* or *dip a part*.

1 Samuel xiv. 27—Jonathan "dipped" (*ἐβαψεν*) the end of his rod "in a honey-comb."

Now will any man affirm that *βάπτω* even, in these passages, means entire immersion—a plunging of the whole body, according to Baptist practice.

Baptist writers have assumed (later writers have given it up) that *βαπτίζω* is derived from *βάπτω*, and that *βάπτω* means *to immerse*. We have quoted these passages to show that they have no warrant for such an assumption.

The celebrated Dr Owen (Art. on Baptism) says,—"*βαπτίζω* signifies 'to wash;' and instances out of all authors may be given,—Suidas, Hesychius, Julius Pollux, Phavorinus, and Eustathius." He says further, "No one instance can be given in the Scripture

wherein βαπτίζω doth necessarily signify either 'to dip' or 'plunge.' In every place it either signifies 'to pour,' or the expression is equivocal. In Suidas, the great treasury of the Greek tongue, it is rendered by *ma defacio, lavo, abluo, purgo, mundo.*"

Origen, the most learned man of his time, a Greek by birth, and wrote in Greek (born seventeen years after the death of Polycarp, the disciple of the apostle John), commenting on 1 Kings xviii. 33, says, "Elijah *baptized* the wood of the altar." Now the record tells us that the water was poured on the wood. They did not take up the wood and dip it in the water. Yet Origen, who of all men should know the correct signification of βαπτίζω, uses it to express this *pouring* of water on the wood.

POLYCARP, BISHOP OF SMYRNA, JOHN'S  
DISCIPLE.

Dr Walker in his "Doctrine of Baptisms" narrates the following circumstance:—A Jew, while travelling in the desert with a company of Christians, was converted, fell

sick, and desired baptism. Not having water they *sprinkled* him thrice with sand in the name of the Father, the Son, and the Holy Ghost. He recovered, and his case was reported to Polycarp, who decided that the man was baptized, if he had only water *poured* on him again. The formula of baptism could not be repeated, as he was already baptized in the name of the Father, Son, and Holy Ghost.

Now Polycarp was for many years a disciple of the apostle John, and must have known apostolic practice. The mode was *pouring*, and he refused again to pronounce the name of the Trinity. He knew no such thing as re-baptizing those who once had received Christian baptism.

## II.

### PARTICULAR TEXTS DISCUSSED.

WE have now shown the inconsistency of Baptist writers, and their want of agreement with reference to the meaning of the term βαπτίζω. We have also shown by passages from ancient Greek authors, and by a large number of lexicons, that *dip* and *immerse* are not the primary significations of this word. We have seen that Dr Dale has carried βαπτίζω through "all Greek literature," without translating it by *dip*, or *immerse*, or any such word; and that no Baptist can carry *dip*, or *immerse*, through one-half of Greek literature. Let us now, standing on this high vantage-ground, take a survey of New Testament literature.

The term first occurs in Matthew iii. 6, "And were baptized of him in Jordan." Much stress is laid upon the expression "in

Jordan," as indicating that they were baptized in the river. Even if it could be shown that the Baptist, and "Jerusalem and all Judea and all the region round about Jordan," had actually gone down into the waters of Jordan, the immersion would still require to be proven independently of the other circumstance, for they might have gone into the water, and yet be baptized by pouring. The most ancient pictorial illustrations represent John and Jesus standing ankle-deep in the water, while John pours water on the head of Jesus. But we do not require this explanation to understand what Matthew means by the expression "baptized in Jordan;" for John is more minute, and says expressly that it was "in Bethabara *beyond* Jordan" (John i. 28), showing clearly that "in Jordan" in Matthew refers, not to the river, but to the district. If "in Jordan" is made to mean "*in the waters of Jordan*," then Jesus must have abode in the water, for He came "into (*εἰς*) the place where John at first baptized; and there He abode" (See John x. 40).

We next meet the term βαπτίζω in Mat-

thew iii. 11, "I indeed baptize you with water; but He shall baptize you with the Holy Ghost and with fire." In conversing with a Baptist young lady, we once remarked, "You are apt to suppose from the expression, 'One Lord, one faith, one baptism,' that since Presbyterians differ from you in baptism there is agreement only in two-thirds of our religion—two points in three. But let us look at baptism to see how near we are to each other even in it. It is done by Presbyterians and Baptists in obedience to the *same command*—the command of God; it is done by the *same person*—the commissioned servant of God; it is done in the *same name*—the name of the Father, the Son, and the Holy Ghost; it is done for the *same purpose*—to introduce into the Christian Church; the *same element* is used—water, typical of cleansing; and the only assignable difference is that the one baptizes *with water*, and the other *in water*. Which do you say is right?" "Of course," she replied, "I say *in water*." Yes, but "John baptized *with water*." A Baptist off his guard is no Baptist.

We are well aware that some have asserted that the original—*ἐν ὕδατι*—might be translated “in water” as well as “with water.” Such an assertion could have force only with a superficial Greek scholar. However, the Holy Spirit cannot at one time record “baptize *with* water;” and again “baptize *in* water.” We hold that *ἐν ὕδατι* is purely the instrumental dative—*with* water—denoting the *element* by which the baptism is effected, and not the *place* in which the baptism was performed. Apart from the Greek construction, which in itself is conclusive, we note that there are other passages, such as Acts i. 5; Acts xi. 16; and Luke iii. 16; where *βαπτίζω* is followed by the dative case *without the preposition ἐν*—*ἐβάπτισεν ὕδατι, ὕδατι βαπτίζω ὑμᾶς*—and admits of no choice, but must be translated “*with* water,” denoting the instrument. We give a simple illustration for the benefit of those unskilled in Greek construction. If I say in Greek, *πατάσσω ῥάβδῳ*—I strike with a rod—I use a construction exactly parallel with *βαπτίζω ὕδατι*—I baptize with water—as found in the passages last noted; and it would be just as

absurd to render these, "I baptize *in* water," as to say, "I strike *in* a rod." It is simply impossible to render these passages, that have the simple dative without the preposition, to suit immersionists; and as the Spirit cannot prescribe two positive modes, the passages that have the preposition *en*,—which superficial scholars might render "*in* water," must, apart from Greek syntax, be rendered—"with water," as given in the authorised version.

We can confirm this argument, conclusive in itself, by another distinct argument. We have the same construction in both clauses in Matthew iii. 11, "baptize you *with* water," "baptize you *with* the Holy Ghost"—the same in English and the same in Greek. If "baptize *with* water" can be correctly rendered "baptize *in* water," then it logically follows that we must also say "baptize *in* the Holy Ghost;" if water baptism is performed by plunging or dipping the body in water, the baptism by the Spirit must be by dipping the body in the Spirit. But Spirit-baptism is by *pouring* (Prov. i. 23; Joel ii. 28, 29; Acts ii. 17, 18; Isa. xlv. 3;

Ezek. xxxix. 29); this is beyond dispute and admitted by all: but water baptism is expressed by the same construction in Greek; and, therefore, it logically follows that it must be by *pouring* also.

*Baptized with fire.*—“There appeared unto them cloven tongues as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost” (Acts ii. 3). The baptism with the Holy Ghost and the baptism with fire were promised in the same breath; the fulfilment took place at the same time. In both cases the baptizing element *comes down upon* the person. The person is not dipped or plunged into the baptizing element. Some Baptist writers indeed, doggedly holding to *plunge*, translate “plunged into fire,” making the passage refer to *everlasting fire*. However, but few Baptists would consent to read the passage, “When He is come, He will baptize you with the Holy Ghost, and with hell-fire.” It shows, however, how very difficult it is for them to reconcile Spirit-baptism and fire-baptism with dipping and plunging.

But if *baptism by the Spirit* and *baptism*

*by fire* be by the descent of the baptizing element upon the person, as every candid man must admit; so in *baptism by water*, the baptizing element (water) *must descend upon the person*, else there is no meaning in words: for the same word—"baptize with"—the same in English, and the same in the Greek—is used to denote baptism with *water*, with the *Holy Ghost*, and with *fire*.

Before leaving this chapter we note the baptism of Jesus (ver. 13-17). Jesus replies to John's objection in these words:—"Suffer it to be so now; for thus it becometh us to fulfil all righteousness" (ver. 15). What law of righteousness was to be fulfilled by His baptism? Evidently the law of consecration to the priest's office. Every priest and Levite, before entering upon the service of the sanctuary, had to be thirty years of age (Num. iv.), and set apart by means of the water of purifying. These purifications Paul calls "baptisms" (Heb. vi. 2; Heb. ix. 10); "and thus shalt thou do unto them to cleanse them: Sprinkle water of purifying (Paul baptism) upon them" (Num. viii. 7). The priest had also to be *anointed* (Exod. xl.

12-15), as well as *washed with water*. Note how this law was fulfilled in Jesus, when He said, "Thus it becometh us to fulfil all righteousness."

1. The priest had to be *thirty years of age*. Jesus is not publicly set apart by the water of baptism (purifying) until "He began to be about *thirty years of age*" (Luke iii. 2, 3).
2. The priest had to be *washed with water* (Exod. xl. 12), sprinkled with water of purifying (which Paul calls *baptism*), Num. viii. 7; Jesus "was baptized of John in Jordan," by having water of baptism (purifying) poured or sprinkled upon Him.
3. The priest had to be anointed (Exod. xl. 13); Jesus was anointed, receiving the anointing or unction of the Holy Spirit: "and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him" (Matt. iii. 16).

This argument will appear new to many; but let it not be rejected on that account; all we claim for it is, that it be allowed to stand upon its merits. We are glad to discover that no less an authority than Gieseler supports our view, so far as to say that one object of Christ's baptism was

“ His consecration to His Messianic activity ”  
—this activity being that of Prophet, Priest,  
and King.

Now we are ready for our argument. If His baptism was to be a dipping, or immersion, as Baptists would have it, where was the law or ordinance which He must insist upon having fulfilled? His being consecrated to any of the offices of prophet, priest, or king, did not require an immersion. It is, therefore, but fair to conclude that there could have been no immersion in the case.

But does some one, grasping at straws, exclaim, “ But Jesus, when He was baptized, went up straightway *out of* the water ” (ver. 16). “ Must not He have been *in* the water before He could go up *out of* it ”? We are just going to prove that in baptizing they went down *to* the water, but *did not go in*; so that they could not come up *from under* the water as Baptists would infer. However, to settle the point on its own merits, we remark that the preposition used here is *ἀπο*, *from*; and Dr Conant in his new Baptist version so translates it—“ Jesus

went up straightway *from* the water." As a scholar he was compelled to translate it thus.

*Into the water.* "They went down both into the water, both Philip and the eunuch" (Acts viii. 38). This is a favourite text with immersionists. It is well for them that so few of their leaders, even, are masters of the Greek language. Let us see what countenance the original of this passage gives to their pet theory. "Into the water"—*εἰς τὸ ὕδωρ*. Their theory derives a show of plausibility from the word "into" (Gr. *εἰς*). In motion to a place, this word should be translated "to" and not "into" as in this passage. Dr Campbell, a leading Baptist writer, lays down the following rule for defining or translating words. All must admit its fairness. "To test the correctness of any definition or translation, we have only to substitute it in the place of the original word defined or translated. If in all places the defining word makes good sense, it is correct, if not, it is incorrect." Let us apply this rule to the passage before us, and other passages

where εἰς follows a verb of motion. We will first substitute "into" for εἰς, and see if in all places it will make good sense. "He fell *into* (εἰς) the earth." "They went down *into* the water"—εἰς τὸ ὕδωρ (Acts viii. 38). "Jesus bringeth them up *into* (εἰς) a high mountain" (Matt. xvii. 1; Mark ix. 2). "Go thou *into* (εἰς) the sea, and cast an hook" (Matt. xvii. 27). "The other disciple did outrun Peter, and came first *into* (εἰς) the sepulchre; yet went he not in" (John xx. 4, 5). Now did Jesus and His disciples go *into* the mountain, penetrating it so as to be covered over with the earth? We think not. Did Jesus command Peter to go *into* the sea *bodily* in order to cast in his hook. No more would be required of him, if he had to catch the fish with his hands, instead of a hook. Could John have gone *into* the sepulchre, when "*indeed he went not in*"? Thus we find that by translating εἰς by *into* in these passages, it makes two of them teach an absurdity, and the third positively contradict itself. Therefore, no man can say that *into* is a correct rendering of εἰς after a simple

verb of motion. Scripture cannot contradict itself, or teach absurdities.

We have said that εἰς is correctly rendered by "to." Let us try it. "They went down *to* the water; and he baptized him." "Jesus leadeth them up *to* a high mountain." "Go thou *to* the sea and cast an hook." "Came first *to* the sepulchre; yet went he not in." Here is good sense in every case, no absurdity, no contradiction. We will add a few more passages. "The first day of the week cometh Mary Magdalene *to* (εἰς) the sepulchre" (John xx. 1). In the 11th verse it is said, "But Mary stood *without* at the sepulchre, weeping"—εἰς cannot mean *into* here. "Peter came *to* (εἰς) the sepulchre," verse 3d, and in the 6th verse it is said, "then went he *into* the sepulchre;" an entirely different form of expression being used here, as also in the 8th verse, to denote *going into* the sepulchre—εἰς is prefixed to the verb, εἰσῆλθεν εἰς τὸ μνημεῖον; literally—separating "into" into its component parts—*in to*, "*went in to* the sepulchre." In verse 4th we have simply ἦλθεν εἰς without the prefix—"he came *to* the sepulchre, yet went not in." Thus we

have conclusively shown that εἰς τὸ ὕδωρ cannot be rendered "into the water," except the verb has εἰς *prefixed* also, which it has not in Acts viii. 38, nor in any passage referring to a baptism.

With reference to the baptism of the eunuch (Acts viii. 38), we have shown from several passages that εἰς τὸ ὕδωρ cannot be translated "into the water," but simply "to the water." We have thus established the negative side of the question, viz., that the narrative *does not favour immersion*. It would seem indeed to afford some positive evidence in favour of sprinkling. The very passage, from which the eunuch has been led to believe in the Messiah, expressly states "He shall *sprinkle* many nations" (Isa. lii. 15)—the last three verses of this chapter being properly connected with the 53d chapter; and in the rolls then used there were no divisions into chapters. If the apostolic mode of baptism was not by sprinkling, how would the passage suggest baptism to him that he should exclaim, "Lo, water! what doth hinder me to be baptized?"

We remark, in passing, if immersion had been the mode practised by John the Baptist

and the apostles, and, as Baptists would have it, did it exist in all ages of the Church, to the entire exclusion of any other mode, then it would follow that this prophetic utterance (Isa. liii. 15) as well as (Ezek. xxxvi. 25), "Then will I sprinkle clean water upon you; and ye shall be clean," could never be fulfilled to the end of time. What an argument for the infidel, were the whole world Baptists!

"He shall sprinkle many nations"—an argument not only for *mode*, but for the subjects also. A *nation* cannot be sprinkled, if infants are excluded. We are curious to learn how Baptists would undertake to "sprinkle many nations" by immersing or dipping the adult population.

"They were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2). Baptist writers try to evade the difficulty suggested by this passage, by representing the children of Israel as being *boxed in* by the waters on each side and the cloud hovering over them. This is not even a plausible solution of the difficulty. Much better acknowledge the difficulty, and say with Carson,

“Moses got a dry dip” (p. 413). According to Paul, the Israelites were baptized, yet they went over dry-shod—“on dry land” (Exod. xv. 19). How can Baptists, who are such sticklers for the exact mode, dare wet the feet of the candidate for baptism? No sane man can say that the passage of the Red Sea by the Israelites was an immersion, yet Paul says *they were baptized*; therefore men, women, and children, may be baptized without being immersed. But how, are we asked, was the baptism effected? According to Asaph it was by a thunder-shower, therefore by pouring or sprinkling: “The clouds poured out water, the skies sent out a sound; . . . the voice of Thy thunder was in the heavens; . . . Thy way is in the sea; . . . Thou leddest Thy people like a flock by the hand of Moses and Aaron” (Ps. lxxvii. 17–20). Here we have a most vivid description of a thunder-storm; and the Psalmist expressly states that “the clouds poured out water.” Paul says they “were all baptized *by* the cloud even in the sea,” for ἐν τῇ νεφέλῃ is correctly rendered “*by* the cloud,” it being the instrumental dative. The Israelites *were not immersed*, yet

they were baptized; the Egyptians were immersed but *not baptized*. Here, then, is a baptism by pouring, beyond all controversy. Baptists will say—No; but we prefer the opinion of inspired men like Asaph and Paul. Here, too, men, women, and *children* were all baptized.

In 1 Peter. iii. 20, the salvation of eight souls by water in the ark is made a type of baptism (verse 21). Certainly Noah and his family were *not* immersed—did not even get “a dry dip”—yet the apostle makes their *deliverance from the general immersion* prefigure baptism.

When Peter preached in the house of Cornelius, and “the Holy Ghost fell on all them that heard the word,” Peter says, “Can any man *forbid water*, that these should not be baptized” (Acts x. 47)? This mode of speech naturally implies that *water was to be brought* to him, rather than that they all should be taken to the water.

The jailer of Philippi was baptized, “he and all his,” in the prison at midnight, as the narrative clearly implies (Acts xvi. 33). He would not dare leave the prison at that

hour to go to a stream, even if there were such at no great distance. The narrative, however, settles the matter, affirming that "he was baptized, he and all his, *on the spot*"—this being the literal meaning of the Greek word translated "straightway." So also Paul (Acts ix. 18), "he received sight *on the spot*, and, standing up (*ἀναστὰς*), was baptized."

In these instances the narrative records nothing about rivers, or going down to the water, yet individuals, and families, and, in the case of the 3000 (Acts ii. 41) and the 5000 (iv. 4), multitudes were baptized *on the spot*, wherever they happened to be at the time, whether it was in the house, or in the prison, or in the public assembly. "The idea of private baths in families in Jerusalem, and Palestine generally, is excluded" (Robinson, *Lex. N. T.*).

"*Much water*" (John iii. 2, 3). *Ænon* is a Chaldee word signifying "*abounding in springs.*" This is in exact accordance with the Greek, *ὑδάτα πολλὰ*, which is plural, and should be rendered "*many springs.*" "A place still called *Ainoon*, a short distance from the southern boundary of Galilee, has

been discovered, where there are *many beautiful streams or rills*. This, no doubt, is Ænon where John was baptizing" ("Imperial Bible Dictionary"). Such a place would naturally be selected to meet the necessary wants of the multitude who waited upon the ministry of John.

The evidence against immersion in Mark vii. 4, is very conclusive. In verse 3d it is said, "The Pharisees and all the Jews, except they wash (*νίψονται*) their hands oft, eat not, holding the tradition of the elders." This washing was effected either by *pouring*, or by *sprinkling*. Water was "poured on the hands of Elijah" (2 Kings iii. 11). The Jewish purifications from defilement were effected by means of sprinkling (Num. xix. 17). There was no immersion in the case,— "they washed *their hands*; and the Pharisees, so scrupulously exact in fulfilling law and tradition to the very letter, complained to Jesus respecting His disciples, not because they did not *immerse themselves*, or wash the entire body before eating, but because "they *washed not their hands*, when they eat bread" (Matt. xv. 2). The Greek is *νίψονται*—*wash*.

According to Robinson, "the idea of private baths in families in Jerusalem, and Palestine generally, is excluded," but here we are told, Mark vii. 3, that "*all the Jews*" as well as "the Pharisees" observed this tradition. From every point of view the argument for immersion most signally fails. It must be conceded, therefore, that this washing was effected by pouring or sprinkling.

Now note the argument. This "washing the hands" (Mark vii. 3, also Matt. xv. 2), is called *a baptism* (ver. 4), "When they come from the market (*ἀγορὰ*)—"any open place where the people come together, either for business, or to sit and converse" (Robinson's Lexicon, *sub voce*)—except they *baptize themselves* (Gr. *βαπτισῶνται*), they eat not. And many other things there be, which they have received to hold, as the *Baptisms* (Gr. *βαπτισμῶν*) of cups, and pots, brazen vessels, and of tables" (*κλιῶν*, couches). Here, then, we have the *washings* of verse 3d expressly called *baptisms* in verse 4th. But, lest the objector might cavil and say that two different circumstances are here referred to, the one requiring merely *a washing*, the

other a *baptism*, we make "assurance doubly sure," by noting that in verse 5th the disciples are charged with "eating bread with *unwashed hands*," not with neglecting to immerse the body. The Greek word here is *ἀνίπτους*—unwashed. The inspired evangelist, therefore, employs *βαπτίζω* and *βαπτισμὸς* to denote a washing of the hands merely, where an immersion of the entire body is necessarily excluded. So also Luke, "The Pharisee marvelled that Jesus had not first *been baptized* (*ἐβαπτίσθη*) before dinner" (Luke xi. 38). What then becomes of the Baptist postulate, originated by Dr Carson,—“dip, and nothing but dip, through all Greek literature”? It is eminently false, if Mark, and Luke, and Paul (1 Cor. x. 2), and the author of the Epistle to the Hebrews (as we are about to show) can be relied on, as expressing the mind of the Spirit of God.

In the Septuagint translation of the Old Testament and Apocryphal books, the sprinklings for purification and separation are translated by *βαπτίζω*.

Of Judith, a beautiful Jewess, observing her ceremonial purifications in the camp of

Holofernes, it is said, "she baptized herself in the camp at the fountain" (Judith xii. 7). Again, "He that *baptizeth himself* (*βαπτίζόμενος*) from touching a dead body" (Sirach xxxiv. 27). This purification was effected by "sprinkling the water of separation" (Num. xix. 20). In 2 Kings 5th chap. we have the narrative of Naaman the Syrian, who came to Elisha to be cured of his leprosy. Why did Elisha send, saying, "Go, *wash* (Heb. *rakhats*—to bubble up, to pour out, to wash; never *dip*, or anything like it) in Jordan *seven times*" (ver. 10)? Evidently because the Mosaic ritual said, "He shall *sprinkle* upon him that is to be cleansed from his leprosy *seven times*, and shall pronounce him clean" (Lev. xiv. 8). "Then went he down and *baptized himself* (*ἐβαπτίσατο*) seven times in Jordan" (ver. 14). The English rendering "dipped himself," does not give the literal meaning of the Hebrew word *taval*. Fuerst's Hebrew and Chaldean Lexicon, (latest and best extant) defines *taval*, to *moisten, to sprinkle, and gives dip, immerse, only as secondary meanings*. He adds, moreover, "The fundamental signification of the

stem is *to moisten, to besprinkle.*" This word the Septuagint renders by βαπτίζω, as expressing the action of Naaman in obeying the prophet's command *to wash*, which we have seen never means to "dip," and which the Septuagint renders by λούσαι, which also never means *dip*, or any like word. Thus the Septuagint agrees with Paul and Mark and Luke, in translating the ceremonial purifications by βαπτίζω. What more should even a Baptist want; and yet we have not exhausted our store of evidence. The arsenal of Scripture is full of weapons for self-defence. "God is His own interpreter."

The author of the Epistle to the Hebrews also speaks of the ceremonial sprinklings for purification as *baptisms* (Heb. vi. 2): "The doctrine of *baptisms* (βαπτισμῶν) and the laying on of hands"—viz., on the heads of the sacrifices (Lev. iii. 2). So also Heb. ix. 10, "Meats and drinks, and *divers baptisms* (βαπτισμῶν), and carnal ordinances." These "divers baptisms" are the various purifications of the law without exception. This verse is a summary of the book of Leviticus; for ten chapters treat of "meats and drinks,"

*i.e.*, meat-offerings and drink-offerings,—five treat of “divers baptisms,” viz., purification by sprinkling and washing with water,—and the rest of the book treats of “carnal ordinances.” By noting this fact, we get positive proof that the apostle uses the word *baptism* to designate the legal purifications of the Mosaic economy. Thus our evidence accumulates.

The expression “baptized for (with reference to) the dead” (1 Cor. xv. 29), in some respects bears a close resemblance to the passage quoted above from the son of Sirach, which very clearly points to the ceremonial cleansing “from touching a dead body” (Num. xix. 11). If such were the mind of the apostle, this difficult expression would have some light thrown upon it. Death being the occasion of administration, it might appropriately be called “baptism in reference to the dead.” Administered in the very face of death, it might be regarded as teaching a resurrection.

Its close connection with the context, however, might seem to indicate that the reference here is to *Him that died*, viz., Christ, —baptized with reference to the dead, viz.,

Jesus who died; for the same expression, "if the dead rise not" (ver. 29), is found closely associated with Christ (ver. 15, 16). The whole tenor of the apostle's argument is to establish the resurrection of Christ and those united to Him by faith. If the dead rise not, what shall those of us do who are baptized with reference to the *dead* Jesus, whom God has not raised, if so be that the dead rise not? If He be not raised there is no virtue in His death, and consequently no value in our baptism. If He be not raised, why are we then baptized into Him? The virtue and value of our union to Him is derived from the fact that He has triumphed over death—overcoming him who had the power of death. We are baptized, therefore, not merely to Him who *died*, but to Him who *died and rose again*; "Who died for our sins and rose again for our justification." Whatever exegesis of this passage is preferred, it is evident that the dogma of immersion finds no support from it.

There are two passages on which special stress is laid by those who favour immersion. These are Rom. vi. 3, 4, and Col. ii. 12. It is

to be regretted that so many concessions have been made by Anti-Baptist writers with reference to these passages. The meaning is very evident; and there is not the slightest allusion to water baptism of any kind. In Rom. vi. 3, the apostle says, "As many of us as were baptized into Jesus Christ were baptized into His death," not merely into His life and obedience and atonement, but also into His death and burial. The reference is to the intimate union between the believer and Christ, as the result of the operation of the Spirit upon the heart, "by the faith of the operation of God" (Col. ii. 12). Hence it is called *the baptism of the Spirit*, the Spirit being the agent of faith in the heart of man; "For by *one Spirit* are we all baptized into one body" (1 Cor. xii. 13). "For as many of you as have been *baptized into Christ* have put on Christ." We are here plainly taught that we are baptized into Christ by the baptism of the Spirit, which unites the soul to Jesus by faith, making it one with Him—"one with Christ Jesus" (Gal. iii. 28)—thus making us partakers of His death as well as of His life and obedi-







ence. How are we *buried with Christ*? how do we *die with Him*? We did not lay with Him in the tomb literally, we did not actually hang with Him on Calvary. Nor did we tread the hill-sides of Judea with Him, yet we are said to *live with Him*, to *suffer with Him*. But by faith we become *one with Jesus*, and are *reckoned* to have *lived with Him*, *suffered with Him*, to have been *crucified with Him*, to be *dead with Him*, *buried with Him*, *risen with Him*, *glorified together with Him*,—all in virtue of our union to Him by faith and in love. If any one should object and say, “But how are we buried with Christ? we never saw His tomb. How have we died with Him?” Here is the answer, Rom. vi. 4, “buried together with Him” (how? not literally, that could not take place centuries after His death and burial, but) “by baptism into His death.” Being one with Christ spiritually, we are *reckoned* (Rom. vi. 11), as having died and been “buried with Him.” We become one with Jesus and heirs together with Him, not by water baptism, but *by faith*, of which the Spirit is the agent (Gal. iii. 26–28, Rom. viii. 11).

“In whom also ye are circumcised, . . . having been buried together with Him by the baptism by which also ye have been quickened” (*ἐγείρω*, made alive, raised) Col. ii. 11, 12. Now, by what baptism are we quickened, or made alive in Christ? Is it not *the baptism of the Spirit*? That men should find water baptism in these passages, can only be accounted for by gross prejudice and ignorance of the method of salvation. And any plausibility that the theory seems to possess, from the fact that immersion in water has some slight resemblance to our modern manner of burying in earth and covering over the body, is destroyed at once, by calling up before the mind the fact that the body of Jesus was carried into the tomb through an open door, and laid upon the ledge of rock, in the same manner as we lay out a corpse in the room preparatory to burial. Where is the analogy between immersion, and the laying out of a corpse in a sepulchre, or in a tomb where there is standing room for several persons? Thus we see that in every possible aspect, in which we can look at the theory of immersion,

as deduced from these passages, it utterly fails.

*Believers' Baptism.*—Such passages as, “Many of the Corinthians, hearing, believed and were baptized” (Acts xviii. 8); and, “He that believeth and is baptized shall be saved” (Mark xvi. 16), are adduced to prove that baptism ought to be denied to infants. (The latter passage is not found in the two most ancient manuscripts—the Sinaitic and the Vatican.)

This conclusion, however, is erroneous. Such passages prove that the adults, who had not received Christian baptism in infancy, on account of the fact that the rite of baptism had not been instituted when they were infants, or who had not believing parents, are entitled to baptism on their own profession of faith in Christ. But to infer that no infant ought to be baptized, because some adults receive baptism, is a glaring fallacy unworthy of a mind capable of intelligent thought.

We hold to “believers' baptism” as firmly as our Baptist brethren; and we baptize adults, who have not been baptized in in-

fancy, on profession of their faith. Such has been Presbyterian practice in all ages of the Church. But we also hold to the right of believing parents to have their infant children dedicated to God in baptism; for *there is not a single instance in the New Testament of an adult receiving baptism, who could possibly have been baptized in infancy.* This is a fact worthy of particular notice. The fact that the early disciples were grown to manhood before Christian baptism was instituted, and that many of the early Christians were converts from heathenism, thus making it impossible for them to be baptized in infancy, seems to a superficial student of the New Testament, to give a great prominence to the baptism of believers. But the universal practice of the Christian Church, from the time of the apostles for more than one thousand years, as we have already shown, was to baptize the family, or household, on the profession of faith by the parent. Before Baptists can deny our right to baptize infants, and thus by a sacred rite have them initiated into the Church of God, they must show *a positive precept* which deprived them

of their right to Church membership which they enjoyed under the Old Testament dispensation. This they have not done, and can never do. Then let all ponder the words of Him, who was to take the lambs in His arm, and carry them in His bosom: "Take heed that ye despise not one of these little ones."

THE END.

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62

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