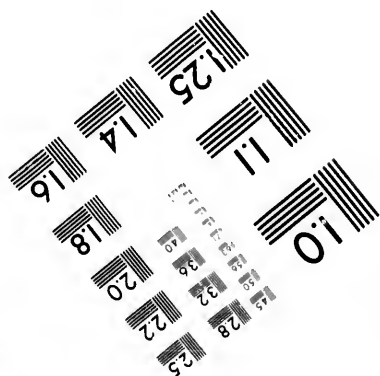
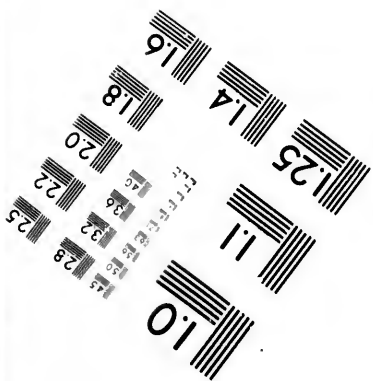
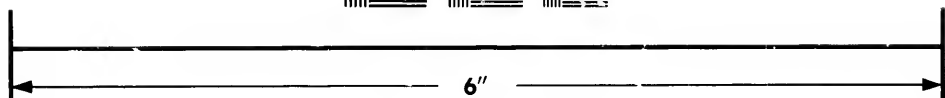
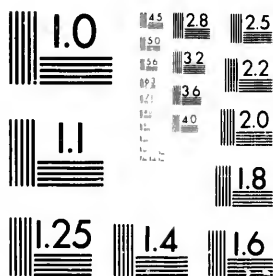


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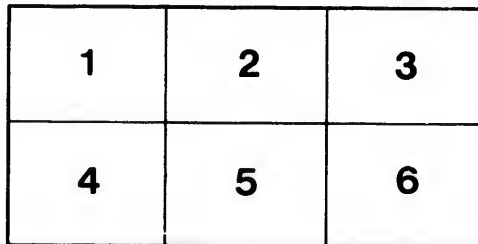
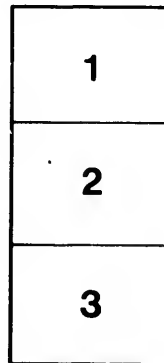
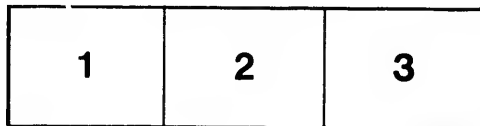
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Robinson's Greek Lexicon of N. T. pages 119 and 647

## BAPTISM AS A NEW TESTAMENT ORDINANCE

PROVED TO BE

A COVERING OF THE PERSON WITH WATER.

AND

*Baptism: Sprinkling, Not a New Testament Ordinance.*

**A REPLY**

TO THE MISSTATEMENTS AND FALLACIES

OF

REV. W. A. MCKAY, B.A.,

BY

REV. CALVIN GOODSPEED, M.A.,

He that is first in his own cause seemeth just,  
but his neighbor cometh and searcheth him.—Prov. 18:17

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— *Presbyterian Witness* —

# BAPTISM versus RANTISM.

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“Baptismos—A ‘Dipping’ Immerston.”

“Rantismos—A Sprinkling.”

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A PAMPHLET ON Baptism by the Rev. W. A. McKay, B.A., of Woodstock, has been put into my hands. At the request of quite a number of friends I propose to give it a review, not because I think it of any scholarly worth, but because it is fitted to impose on the ignorant and careless and because, also, a reply to it will be an answer to productions of a similar kind which are being freely circulated. I regret exceedingly that the author of this pamphlet, for whom I have had a high regard, has been betrayed into a bitterness of style which is sadly out of keeping with the sacred work of defending or advancing the truth. To seek to carry a point by appeals to prejudice is miserable work, with which I propose to have nothing to do. Neither have I any ill words to speak of the denomination to which the author belongs, and which in his harsh spirit, I should hope he misrepresents. Their loyalty to what they believe to be true I respect, while compelled to think them in error on some points. I recognize, also, in all denominations true and noble men, with the friendship of some of whom I am honored. Any barrier to the fullest communion with them gives me pain and the time when the last one is removed by the universal prevalence of the whole truth, is contemplated with the keenest pleasure. But while this is true, and I believe that Baptists generally share with me in this feeling, we think ourselves compelled to act upon a principle well expressed in this pamphlet, that "liberality to error is treason to the truth." I shall therefore show no mercy on fallacies, or misrepresentations, or boastful pretensions of superiority in scholarship to the great men of the past and present. If this should give an air of severity to some parts of the discussion I cannot help it.

Before proceeding to our chief work a brief reference is required to some general insinuations against our people as a body.

Is it fair to judge of all Baptists by a few harsh expressions culled here and there from two of their writers? This is a good way to work up prejudice, but it is not the way to deal justly. It will be the strangest news to most, and to none more than to Presbyterian ministers themselves, that they are silent about Baptism out of forbearance to Baptist errors. We have always thought them the last men to forbear to attack any error, much less what they may esteem Baptist errors. Neither has it ever come to our ears that Baptists, of all men, have resorted to the snivelling of conscious weakness when attacked, by raising the cry of "persecution," "disturbers of the peace," &c. I have always found them standing up fearlessly against all comers, while they use their God-given weapons right manfully. If Baptists so "constantly apply the most insulting language to the conscientious convictions and practices of others" they are guilty of a great rudeness, which is very common in all denominations; but it is rather hard to be taken to task by the author of a pamphlet which makes this one of its staples, witness his references to immersion, as a "course of water," as "soaking sin out and grace in," his pleasantry over the case of re-baptism wherein his description is a caricature of the facts, and the gusto with which he uses the expressions "watery grave," "swollen flood," "liquid tomb," &c., &c., &c. We might add that his merriment over the scrupulousness of Baptists in rendering an exact obedience to what they believe to be the divine instructions, is more sad than seemly, in one who professes to be himself a servant of Christ. Whatever others may think, and whatever others may practice, we believe that such passages as "we should obey God rather than men," and "he that loveth father and mother more than me is not worthy of me," do teach that, in the case of con-

scientific conviction, the higher authority of God does absolve us from the lower authority of parents when the latter is arrayed against the former. We are surprised that this pamphlet should seek to teach that parents have the right to crush down the convictions of their children by forcing them to keep within the limits of a hereditary belief. Here is an introduction to a fierce onslaught upon *Baptist uncharitableness*. "No wonder that with so much indifference on our part and so much misrepresentation, slander, and unscrupulous zeal on the part of immersionists, many of our young people should become the unconscious dupes of Baptist proselytizers who are ever eager to take advantage of innocent ignorance." The nearly 3,000,000 Baptist church members of America should surely feel abashed before the honied sweetness of the author of this pamphlet! If he can afford to make such general charges we certainly can afford to have him do so.

This pamphlet asserts that nine-tenths of Christendom are against the immersion views of the Baptists. How much truth is there in this oft-repeated statement? Even the author of this production must know that the Greek church, numbering 70,000,000, always has and does still, practice immersion. The Roman Catholic church, while it practices sprinkling, asserts that immersion was the original baptism and bases sprinkling upon the authority of the church. So they are with us in the view that baptism was originally an immersion, and this church numbers 150,000,000. There are also as many, at least, as 6,000,000 Baptist adherents. These sum up 226,000,000. Even if we should include the Episcopalians, who, by their liturgy, declare that pouring and sprinkling are allowable only when the child is unable to be immersed, as against our view, there are only about 70,000,000, all told, who profess to believe that sprinkling or pour was never a form of baptism originally. So much for this statement.

This pamphlet states that the Baptist theory casts out as heathen men and publicans all who have not been immersed, and treats all such as aliens from the commonwealth of Israel and hands them over to the "uncovenanted mercies of God." So far as the last expression is concerned the Presbyterian and other churches may maintain that there is no covenant mercy to any but the baptized, but we are happy to state that Baptists have ever rejected such an idea with abhorrence. If he were not so desirous of arousing prejudice against the author he would not have used such words as the fore-going and others of a similar bitter character, against strict communion; for he must know that Presbyterians are as strict as we, admitting none to the Supper but such as they deem baptized. The following quotation from R. Hall will show that the stinging words which Mr. McKay quotes as referring to us alone, were meant for other denominations likewise. "They," (Baptists), says Mr. H., "act precisely on the same principle with all other Christians, who assume it for granted that baptism is an essential preliminary to the reception of the Sacrament. \* \* \* The recollection of this may suffice to rebut the ridicule and silence the clamour of those who condemn Baptists for a proceeding which, were they but to change their opinion on the subject of baptism, their own principles would compel them to adopt." Vol. III, p. 349,350. Candid and manly Presbyterians like Dr. Patton and Dr. J. N. Hall are admitting this, and are urging that Baptists, instead of being held up to opprobrium because of their strict communion, deserve the admiration of their brethren for consistent adherence to a principle which is common to Presbyterians and them. But these are broad souled magnanimous men. We quote Dr. Hall's words, "There is a tendency to heap censure on the Baptists in this country because of the views generally held and acted upon regarding the Lord's Supper. Restricted communion is being assailed by many in the interests of catholicity. It is a course of

doubtful catholicity to raise a popular outcry against a most valuable body of people who honestly defend and consistently go through with what they deem an important principle."

"Our love for the brethren should surely include the Baptist brethren. And it is doubtful if, considering the lengths to which liberal ideas have been carried in this country, there be not some gain to the community as a whole, from a large denomination making a stand at a particular point, and reminding their brethren that there are church matters which we are not bound, are not even at liberty to settle according to the popular demand' as we would settle the route of a railroad."

In proceeding with the chief part of our work we may not follow the order of the pamphlet which we review, but we shall notice all that is worth the trouble, considerable, perhaps, that is not.

And first let us glance at one or two positions taken by our opponents. The most argue that baptism can be performed either by sprinkling, pouring, or immersion. Such an idea appears to me unthinkable. This ordinance is to symbolize a definite thing—regeneration, as admitted by Mr. McK; by which old things pass away and all things become new—and to serve a definite purpose. Now can it be conceived, by any effort of imagination, that such dissimilar acts as these can possibly represent with equal clearness this change, or equally serve any definite and single purpose. Neither can it be supposed that the All-wise would enjoin or permit any other than the most adequate symbol to show forth this change, much less that he would permit two or three, some less and some more adequate. In all the Bible there can be found no such instance. In every case God enjoins the one symbol which seems best to him and then woe be to the man who through rashness or self-sufficiency tampers with it. Neither can I suppose that, when God commands us to observe one symbol, he will permit us to substitute for it something else which we deem more convenient or suitable. It is

self-evident that no change can be made in a symbolic ordinance without injuring its expressiveness and neutralizing to some extent the divine purpose in it. So baptism must be one thing, not one of two or many. If it is immersion it is not sprinkling. If it may be sprinkling it cannot be immersion.

The first help in discovering what baptism is, is the meaning of

#### THE GREEK WORD BAPTIZO,

which is used in the New Testament to enjoin and describe it. It will save confusion if we remember that we have to do with its literal meaning, since Christian baptism is a literal material act. With its figurative meanings we have nothing directly to do. Let us examine this pamphlet then, on this point. The author's first appeal is to

#### THE TESTIMONY OF THE LEXICOGRAPHERS.

He asserts that they are "all arrayed against the Baptist position," for proof he makes this declaration, "Even the great Baptist controversialist (Carson) acknowledges this; for having said that the word *baptizo* always signifies to dip, he adds, "As I have all the Lexicographers and Commentators against me." As these words of Dr. Carson have often been wrested from their connection and used in the most unscrupulous way, explanation is needed. The facts are these, Dr. Carson, in the connection in which these words stand, expressly says that "there is the most complete harmony among them (Lexicographers) in representing dip as the primary meaning of *bapto* and *baptizo*, and adds "Accordingly Baptist writers have always appealed with the greatest confidence to the Lexicons even of Pedobaptist writers. On the contrary, their opponents often take refuge in a supposed sacred or spiritual use, that they may be screened from the fire of the Lexicons." Still further, he declares, "Nor is it with real sec-

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*Schleusner* "baptizo." Properly to immerse and dip in, to immerse in water, from *bapto*: and it answers to the Hebrew *tabal*, 2 Kings 5:14. Also, because not unfrequently, something is wont to be immersed and dipped into water that it might be washed, hence it denotes to perform ablution, to wash off, to cleanse in water.

*Scopula*, "baptizo. To dip, plunge into, plunge under, to overwhelm in water, wash off, cleanse, as when we immerse anything in water for the sake of coloring or washing it."

Also, *Alstedius*: To immerse, and not to wash except by consequence.

The Lexicographers then, say that *baptizo* means to wash, only in so far as the washing is done by immersion. Mr. McKay quietly assumes, because baptism is sometimes a washing, that washing is always a baptism, however done. His reasoning, put into a syllogism, is; to baptize is to wash, to pour is to wash, therefore baptism is a pouring—as transparent a fallacy as can be, as can be seen by the following: To burn is to destroy, to drown is to destroy, therefore to burn is to drown, or perhaps this, Mr. McKay is an animal, an ass is an animal, therefore. \* \* \* Until he finds a case where any washing is called a baptism, except a washing by immersing the object washed, he must drop this point, or accept the consequences of his own methods of reasoning. As *Pedo-Baptist* scholars have been seeking for years to find any passage where anything but an immersion is termed a baptism, and have failed, we do not anticipate that he will succeed, even though he thinks that they know little about dipping, compared with himself.

But, the reader may reply, is it not asserted in this pamphlet that in Greek writings we have the following expressions: "Baptizing—1, the grass with dew"—2, "a garment with needle-work"—3, "a wall with arrows"—4, "the head with perfume"—5, "the sea with the blood of a mouse"—6, "a rock with the blood of a stag"—7, "plants by pouring or sprinkling water on

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them"—8, "an altar by pouring water upon it"—9, "a man (Nebuchadnezzar) with the dew of heaven"—10, "the sea shore by the advancing tide"—11, "the ashes of purification by water poured upon them"—12, "persons while reclining on their couch"—13, "with tears?"

On this list purporting to give instances of the use of *baptizo*, the only word used to describe the rite of baptism, we remark, 1, As the author has not referred us to the works where these passages occur, we cannot identify them all. 2, Of the passages we can identify, 2, 5 and 9, Have *bapto* a word never used to describe baptism and not *baptizo*, the word whose usage Mr. McKay purports to give in this list!! 3, So far as I can learn, only 8, 10, 11, 12 and 13 contain *baptizo* and hence these only can be used honestly to prove his point. 4, On these I remark, No. 8 refers to the flooding of the wood on the altar by command of Elijah! Kings 18:33—and expresses strongly Origen's idea of the completeness of the deluging—as though it had been immersed. Is not the sea shore buried beneath the flowing tide—and so immersed? The case of the baptism of the ashes of purification is not described as by pouring water upon them, but by putting them into the water. Jos. Antiqu. IV, 4:6. The baptism of persons while reclining on a couch, refers to the laving of the hands. It was a baptism of the hands only. See Clement of Alex. Stromat, Lib. 4. How much the baptism of tears helps sprinkling may be learned from the following quotation, from Greg. Nazienzen, "Yea, I know a fifth baptism—that of tears; but it is still more difficult, because it is necessary to wet one's couch every night with tears." But he adds again, "How many tears can equal the *flood of the baptismal bath.*" Oratio. 39,7 and 60,9. So much for these passages. 5, On the remaining passages which have not been identified, we remark, Dr. Dale from whose works he purports to quote them, states of Dr. Conant's Baptizeins, (see Classic Bap. p. 62,) that it is an "accurate exhibition of *all* passages in which

*baptizo* is found." These passages are not in Dr. Conant's work and so cannot be in Dr. Dale's, who admits that there are none beside. How can we explain this. Probably thus, that in these remaining cases, just as in Nos. 2, 5, 9, Mr. McKay gives us passages which have *bapto*, and not *baptizo*, while he expressly declares that these are instances of the use of *baptizo*. If he has done this ignorantly, he had better abate from his high assumption of superiority to Pede-Baptist scholars whose reputation is world wide. If he has done it wilfully in order to carry a point which we could not carry otherwise, then I had sooner not characterize the act, on the part of one who is avowedly seeking to advance the truth. Yet this is not the first time that such a deed has been done.

Is it necessary to follow him as he tries to make it appear that *baptizo* cannot always mean to immerse, because Dr. Conant, even, takes seven words to express its meaning in different cases of its use? Has he ever heard of synonymous words? Had he given the words used by Dr. Conant, viz: dip, immerse, immerge, merge, submerge, plunge in, whelm and overwhelm, any reader would have seen that they all convey the one meaning of covering in an element, which is all that Baptists now claim. Need I add that the last two meanings are in cases of its figurative use, as whelm in trouble, where the idea of direction of motion is ruled out. Mr. McKay accepts the statement of Mr. Gallaher, that excellent classical scholar; that "in every instance" quoted by Dr. Conant, "The baptizing element or instrumentality is moved and put upon the person or thing baptized, never is the person put into the element." The "classical scholarship" of both Mr. Gallaher and his endorser can be seen from the following cases, two out of a score or two of similar instances cited by Dr. Conant, No. 16: "Continually pressing down and immersing him while swimming;" No. 17, "Being baptized by the Gauls in a swimming bath he dies." But why proceed further? Even Dr.

Dale himself, who is the latest and most voluminous writer on the Pedo baptist side, states that "an object baptized is completely invested by the baptizing element," *Classic Bap.* p. 129. Dr Stuart, the great Andover professor, after an elaborate treatment of the subject, says, "Baptism" p. 51, *Baptizo* means to dip, plunge, or immerse into any liquid. All Lexicographers and critics of any note are agreed in this."

John Calvin declares, "The word baptize means to immerse." Just. 4: 15, 19. And so we might quote from scores.

I may say here I am not concerned to defend Dr. Carson in his idea that in baptism the object is always put into the element. It is enough for us that the object is always buried in or by the element. Nor do Baptists hold that *baptizo* means both to put into and to take out of the baptizing element. They claim that it requires an immersion, not an emersion as well, and it is in this sense that dip is used by Dr. Carson, although it may popularly have another meaning. The word *baptizo* will compel us to bury the candidate for baptism in water, while it is left to common sense, the prepositions and the descriptions of the recorded baptisms to take him out again.

Thus we have followed this pamphlet, while it has sought to prove even a single instance of baptism, other than by immersion either on the authority of a lexicon or by appeal to an author, and the author has failed, although to one who was unable to follow his sleight of hand he may appear to succeed. And he could but fail when such men as Conant, Dale, Stuart, Wilson, &c., with their vast learning and research had not succeeded. But even though one or two instances of sprinkling had been found out of hundreds of the meaning to immerse, unless baptism may be in more forms than one, it will undoubtedly be according to the general usage of the word.

Mr. McKay, finally, shields himself behind a supposed sacred use "to screen himself from the fire of the lexicons."

But this is in vain.

No word takes on a new meaning in the Bible to express a religious idea unless there is no word already in common use in the language to express that meaning. This is so in accord with fact and common sense that it needs no proof. Why make one word mean two things in order to have two words to express the same thing? Were there not words in the language to express every meaning which men have ever supposed baptism to signify? If it was a sprinkling *baptizo* was ready for use, which never had any other meaning. Why then give a word which never meant anything but immerse the meaning sprinkle, and ignore the word which the people ever knew to mean sprinkle? And so of pour and purify. There were the words *Cheo. Katharize*, which expressed these ideas. Why then change the meaning of *baptizo* into a signification it never had, thus confusing the people, and leading to misapprehension, while these words stood ready? The figment of a sacred use of *baptizo* meaning to sprinkle, &c, is but the desperate clinging of a drowning cause to a straw. If the word *baptizo* used to enjoin and describe the ordinance meant, in the language used by the people, to immerse, as we have found that it did, then, common sense would say that they were immersed when baptized.

But we have subsidiary evidence, of the strongest kind, in the testimony of

#### CHURCH HISTORY.

Let me here first dispose of the alleged discovery of Mr. McKay that immersion is an offspring of the church of Rome,—discovery I say, for of all the church historians who have ever written, and many of them cherished anything but the kindest feelings toward Baptists, no one has ever made such a statement. Many men too have written against our view of baptism, but no one, so far as I know has had the hardihood to make such an absurd assertion

One fact only need be mentioned to make its absurdity patent. I give it in the words of Dr. Wall, the great Pedo-Baptist historian of infant baptism, so that it may not be suspected. He says History Infant Baptism Vol. II, p. 414. "All those nations of Christians that do now, or formerly did, submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by sprinkling or pouring. But all other Christians in the world, who never owned the Pope's usurped power, do, and ever did, dip their infants in the ordinary use." This fact thus stated can be questioned only by such as are too ignorant to know better. Well then, does it appear conceivable that immersion is from Rome, when Rome and those who have been subject to Rome are the very ones, and the only ones, who have rejected it, while all those who have never submitted to her, have never practiced it, and they only have always done so

We will deal with his alleged proof, after we have stated the facts. They are these :

In the Epistle of Barnabas, attributed by many to the companion of Paul, and so ancient that it was esteemed canonical by some in the earliest times, and included in some of the earliest MSS of the New Testament, we find these references to baptism:—

"Blessed are they who, placing their trust in the cross, have gone down into the water" and "We descend into the water full of sins, but come up, bearing fruit in our heart, chap. XI. Hermes, writing about A.D. 95, prior to John's death, perhaps, describes the Apostles as having gone "down into the water" with those they baptized and "come up again." —Shepherd.

Justin Martyr, who wrote about A.D. 140, speaks of the baptized as "washed" in the name of the Trinity, and as obtaining forgiveness of sins "in the water." Apology 79, 85, 86, and again in his Dialogue with a Jew, chap. xiv, he exclaims, "For what is the benefit of that baptism which makes bright the flesh

and body only? Be baptized as to the soul from anger, &c."

Tertullian, A.D. 204. The candidate is let down into the water, and with a few words said, is dipped," De Bapt. ch. 2, with several other passages to the same effect.

Hippolytus, A.D. 225, speaking of our Lord's baptism, says, "How was the boundless river which makes glad the city of God, bathed in a little water; the incomprehensible fountain that sends forth life to all men, and has no end, covered by scanty and transitory waters." Discourse on Theophany, II.

There is as yet not the remotest hint of sprinkling or pouring as baptism. But it was about to appear. The idea began to prevail that no one could be saved unless baptized. Hence when men were threatened with death they sought baptism, fearing lest they should be lost if they died without it. But as many of them were too ill to be immersed, water was poured or sprinkled upon them as a substitute.

The first recorded instance of such a baptism is that of Novatian, A.D. 250. The following facts about this case speak volumes:—

1, Eusebius who wrote a church history less than a century after quotes from a letter of Cornelius, a bishop contemporary with Novatian, the following words: "He (Novatian) fell into a grievous distemper and it being supposed that he would die immediately he received baptism, being besprinkled with water on the bed whereon he lay, if that can be termed baptism. Eccles Hist. B 6, ch XLIII

2, One Magnus enquires of Cyprian who lived at the time and was the great leader of the N. African church "whether they who are baptized in bed, as Novatian was, must be rebaptized if they recover." Wall's Hist. Inf. Bap. II p. 387.

3, Cyprian in his reply, with great diffidence, replies: "In the sacrament of salvation (baptism), where necessity compels, and God gives permission, the divine thing though outwardly abridged

bestows all that it implies on the faithful." Neander ch., Hist. I, p. 310.

4, Persons who were thus sprinkled upon their bed partly, at least from the supposed inadequacy of such baptism, were not permitted to hold any office in the church. Kurtz ch., Hist. I, 30,1 and 45,2.

The Edinburg Encyclopedia gives the further history of sprinkling as follows: "The first law to sanction aspersion as a mode of baptism was by Pope Stephen, II, A.D. 753. But it was not till the year 1311 that a council held at Ravenna declared immersion or sprinkling to be indifferent, &c."

The reader can now judge whether it is *immersion* which is the offspring of Rome, and associated with baptismal regeneration. I may add that not a tithe of the evidence for immersion from the Fathers has been presented, as there are scores of references to baptism as such in those who wrote in the first four centuries while there has not been produced a single undoubted reference, to sprinkling from any of them. It is no wonder then that all church historians that have ever expressed themselves on the subject, Pede-Baptists though they all are, unanimously declare that the original baptism was by immersion. Let us quote from a few of them. Dean Stanley, one of the first scholars of the age, Art on Baptism "For the first thirteen centuries the almost unanimous practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize"—that those who were baptized were plunged submerged, immersed into the water. \* \* \* \* Baptism by sprinkling was rejected by the whole ancient church (except in the rare cases of death beds or extreme necessity) as no baptism at all."

P. Schaff, probably the greatest living Presbyterian scholar, editor of Lange's commentary &c., in his History of the Apostolic Church, p. 563, says:—



“ Finally, as to the outward mode of administering this ordinance, immersion and not sprinkling, was unquestionably the original normal form. This is shown by the very meaning of the Greek words *Baptizo*, *Baptisma*, *Baptismos*, used to designate the rite. Then again by the analogy of the baptism of John, which was performed *in the Jordan* (en) Matt. 3:6, comp. 16, also *eis tou Jordanen*, Mark. 1:9.) Furthermore by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. 10:2) with the flood (1 Pet. 3:21) with a bath, Eph. 5:26, Tit. 3:5. with a burial and resurrection, Rom. 6:4, Col. 2:12.

Finally by the general usage of ecclesiastical antiquity, (as it is to this day in the Oriental and also the Graeco-Russian Church) pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.

Neander, the prince of church historians, says:—

“ In respect to the form of baptism, it was in conformity with the original institution, and the original import of the symbol performed by immersion. \* \* \* It was only with the sick when the exigency required it that any exception was made, and in this case baptism was administered by sprinkling.” Ch. Hist. I p, 310.

Giessler: Ch. Hist. I, p 277, sec 71.

“ The condition of catechumens continued several years; but the catechumens often deferred even baptism as long as possible on account of the remission of sins by which it was to be accompanied. Hence it was often necessary to baptize the sick, *and for them the rite of sprinkling was introduced.*”

In view of this, how pitiful is the puny attempt of this pamphlet, or any other for that matter, to obscure the plain facts of history, and how prodigiously absurd is the swelling air of superiority assumed by an unknown village preacher of Ontario when he patronizingly alludes to these and scores more of such men of world wide celebrity for scholarship, as “knowing little



and caring less about "dipping," because they are compelled by the force of facts to concede that immersion was the original baptism.

But Mr. McKay's attempt is worse than pitiful. Although it is disagreeable work, some things must be exposed. He says, "The very first distinct mention of dipping as a mode of baptism is by Tertullian, who lived about the beginning of the third century," (he was born the middle of the second, by the way). Why did he not add that sprinkling is not mentioned until a half century later, and then it is to question it? He seems to have put it so purposely, to leave the impression that immersion was an innovation, and sprinkling was of the higher antiquity. Again he seeks to discredit dipping, because it was threefold until the 17th century. "Those who did not dip three times did not dip at all." Why did he not add also that, during the same time, all who sprinkled, sprinkled three times also? Such a resort to half truths which teach a lie, is despicable, if it is through any other cause than ignorance, and then it is blameworthy; for no one should make assertions when ignorant.

Again Tertullian is said to have included "dipping" among the observances "based on tradition" and destitute of scriptural authority." He does no such thing, for these are his words in his treatise, "Against Praxeas ch. 26, speaking of the Saviour's command, Matt 28:19 he declares "And last of all, commanding that they should immerse into the Father, and the Son, and the Holy Spirit."

As to his assumption, because immersion is mentioned in connection with "Romish practices" by Tertullian, that therefore immersion is Romish it is simply ridiculous, Tertullian, mentions the doctrine of the Trinity in connection with them also. Is it also Romish? Because there is some falsehood in a writing, does it follow that it is all falsehood? We may mention, also, that Tertullian is likewise the first writer who distinctly refers to infant baptism, and it is to condemn it. But enough.

Mr. McKay's attempt to cast the stigma of being Romish upon immersion on such grounds, especially in view of the facts about the incoming and prevalence of sprinkling, is an outrage. Besides, he is in a dilemma. He professes to believe that immersion is unscriptural and Romish, and yet he has received a member into his church upon just such an unscriptural Romish rite, and, Presbyterian and all other churches receive the immersed, and seem only too glad to get them. Many of the ministers of all other denominations will immerse candidates for baptism, if immersion is insisted on. Why does Mr. McKay not enter upon a crusade against such countenancing of what is Romish in his own church and *in his own practice*? Why does he give all his attention to us? Or does he think that by gaining a member to his church from ours, there is a sufficient justification for countenancing what is Romish, and violating principle and truth? Consistency is a jewel.

We have found then thus far, that the word *baptizo* which is used to describe the ordinance of baptism, has always meant to immerse. While this of itself affords the strongest evidence that baptism was an immersion; for our Saviour in using it to enjoin the ordinance, would undoubtedly use it in the sense in which it was universally accepted, we have in harmony with this idea, and establishing it beyond question, the practice of the Church from the earliest times—within half a century of the apostles themselves. Let us add to this the fact that when sprinkling was first mentioned within a century and a half of the apostles, it is to deny its validity as baptism except in cases of extreme necessity and even then as rendering the candidate subject to disabilities, and where is there the possibility of doubt that baptism was originally an immersion?

Those who nevertheless hold that baptism was by affusion will have to make two astounding assumptions. Although there were words in common use in the language to express sprinkle, pour,

wash, bathe, purify, &c., and which had no other meaning, yet our Lord chose a word which always meant to immerse, and never to sprinkle &c., to express the sprinkling &c, which these other words always meant, rather than either of these words themselves. The original baptism was a sprinkling and not an immersion. Yet we never hear it referred to as a sprinkling but always as an immersion from forty years after the apostles for centuries, while this original baptism by sprinkling had become so forgotten by the church within a century and a half of the apostles, that when it began again to be practiced, its validity was conceded only in cases of necessity where immersion could not be practiced. Yet some are prepared to go even this length, rather than abandon a hereditary belief. What does the reader conclude to do?

We join issue with this pamphlet finally, on the

#### TEACHING OF SCRIPTURE

On the question of the mode of baptism.

We shall first follow him as he attempts to show that in certain instances baptism was by sprinkling.

#### NAAMAN'S SEVENFOLD BAPTISM, 2 KINGS, 5:10—14,

is not a sevenfold dipping as our Bible says but a sevenfold sprinkling. This is the way he makes this appear, "How (was he baptized)? Certainly not by a physical washing in the river, but by symbolic sprinkling; for he did it according to the saying or command of the man of God. And the man of God would command him to do what the law of God prescribed, this was sprinkling seven times; Lev. 14:7."

Let us see. If Elisha would have commanded what the law prescribed, it must have been that Naaman's was an instance of the case for whom the ritual of Lev. 14 was provided; for Elisha had too much reverence for the law to prescribe its solemn cere-

monies for any than those for whom the ritual itself was given. But Naaman's was not an instance of such a case. The ritual of Lev. 14 was for lepers already cured, to declare that they had been healed. Lev. 14:3. Naaman was still diseased and Elisha enjoined what was miraculously to cure him, 2 Kings 5:10, 11. So much for this assertion.

Again if Elisha commanded him to conform to the ritual of Lev. 14, he did so conform; for he obeyed him. But he did not thus conform, even though he obeyed a command to wash, by sprinkling himself. In Lev. 14, there is to be an examination by a priest, a bird killed, its blood mixed with water, wood and scarlet and hyssop dipped therein, this mixture sprinkled upon him by a priest, washing of clothes, shaving and bathing, to be followed by sacrifices, &c., for eight days. And yet, in order to get in the sprinkling which is so desperately in need of help, men would make it appear that if Naaman sprinkled *himself* seven times in Jordan water and then proceeded on his way, he went through the whole long ritual of this chapter. But it must be so: for has not Mr. McK, himself assured us that he "knows what he says," having "carefully examined every passage in the Old Testament and the New relating to baptism." It would be most unkind to question it when he takes the trouble to tell us so himself. Did he think that if he let his work speak for him people might doubt?

Following others, this pamphlet makes

#### OUR LORD'S BAPTISM

his consecration to the priesthood. He ridicules the idea that our Lord's baptism was as an example. "If Christ was baptized as an example, why," he exclaims. "Do not Baptists follow his example and that in every point." Why are they not baptized at 30? Why are they not circumcised? Why do they not keep the Jewish Passover and Sabbath, &c? What logic!! If Christ is

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an example in one thing he must be in all then. But he was not in all, according to Mr. McKay, therefore he was not in any, and his reasoning leads to two opposite conclusions. But we need not discuss the point whether his baptism was, in all respects, Christian or not. We are concerned in this discussion only with the mode of baptism and all admit that its form was the same enjoined upon believers generally. But how, even on the assumption that his baptism was his consecration to the priesthood, does he get in sprinkling? Knowing that there was no use of water but as a *washing* in the consecration of the priests Ex. 29:4, which was too near an immersion to serve his purpose, what does he do but declare that our Lord was consecrated to the *priesthood* by the ritual for the consecration of the *Levites*, Num. 8:7, and so had the water of purifying sprinkled upon him. In the name of all that is sacred I protest against such handling of the word of God. But let us sift this matter further. Did it ever occur to those who thus seek to pervert our Lord's baptism that he did not belong to the tribe of Levi, but to that of Judah, "of which tribe Moses spake nothing concerning priesthood," Heb. 7:14? But some would retort, but he was a priest after the order of Melchisedick. This is true, but it is argued in Heb. 7 that the Mosaic priesthood and that of Melchisedec are so completely distinguished that, v. 7, "the priesthood being changed, there is of necessity a change in the law" whereas this performance argues that the new priesthood must subject itself to the ritual of the old law. Fine reasoning truly.

But again, to make it appear that our Lord received this consecration to the priesthood, it must be assumed that John was performing on men, at Bethabara, the ritual of the Mosaic law. Now I read of the consecration both of priests and Levites, Ex. 29:4, Num. 8:5-13, that it took place at the door of the tabernacle, if there were any consecration other than this general one. They were to wash and shave and offer sacrifices, and robe, and

all this to be repeated for seven days, while the candidates remained secluded in the holy solemnity of the sanctuary. And yet Mr. McK, and others, in order to bring in their beloved sprinkling, and rule out the hated immersion, do not hesitate to declare the simple rite performed by John identical with this prolonged ceremonial. To what audacity of assumption will not men go, when they have no better reliance? Upon what depths of ignorance in their readers do they not reckon?

THE BAPTISM OF THE EUNUCH, ACTS 8:38, 39,

is a plain case of sprinkling in Mr. McKay's eyes. Hear him, "If they (Baptists) will examine their Bibles they will see that the eunuch was on this occasion reading in the 52nd and 53rd chapters of Isaiah. And here it is predicted of Christ, among other things, that '*He shall sprinkle many nations*' (a passage which the best scholars, by the way, say should be rendered, 'so shall he cause many nations to exult') and the eunuch seeing water at once thinks he is one of those he was to sprinkle, &c. Very conclusive surely, quite specious, at least. But we have learned enough by this time to take nothing for granted because it is roundly declared in this pamphlet, and others of a similar kind. Baptists do "examine their Bibles," all the worse for such performances. Let us turn to Acts 8:32, it is there said that the eunuch was reading, "He was led as a lamb to the slaughter," &c, not Isaiah 52:15, but 53:7. Thus again the boasted proof is an assertion contradicting the Bible. Under such circumstances it is hard to receive in all meekness the reprimand which introduces this piece of wresting of the scriptures, "Instead of ignorantly dwelling upon unusual or false translations to prove their theory let me recommend immersionists to a better way, &c." May we not say, in all humility, that we do not wish to follow his way.

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## THE BAPTISM OF THE SPIRIT

is becoming the chief dependence of the advocates of affusion. Their argument appears quite plausible, on first sight. In this baptism the spirit is represented as coming down upon the baptized. The water baptism must conform to the spiritual therefore in physical baptism the element must come down upon the candidate, and the candidate not be put into the element,—baptism must be affusion, not immersion. Let us examine this argument somewhat closely.

1, It assumes that there was a literal affusion of the spirit. If the language—the spirit was poured out &c.—be figurative, referring to the copiousness of the influence, and is said to descend only because of the representation of the Divine abode being above us, in heaven, then, as there can be no mode in the spirit's manner of reaching men, there can be nothing in it to determine the mode of water baptism. Who can doubt as to this? Can anyone, on sober thought, believe that there is a literal material pouring out &c. of the Holy Spirit? Is not the very mention of such an idea shocking? Besides, do we not believe that the spirit is omnipresent, and so does not require motion in any direction to exert his energy on the soul? So this argument crumbles away at the first touch.

2, But allowing this gross material conception in the realm of the purely spiritual, and still our opponents are not helped much unless the "pouring out" &c, are called the baptism. But it is not. Even Robinson in his Lexicon, in the very article on *baptizo* in which he makes a special plea for sprinkling, declares that Matt. 3:11 should be "baptized in the Holy Ghost," and not "with the Holy Ghost," as in our version, and all candid scholars agree with him. Now, if we go to the record of the fulfilment of this promise, Acts 2: 1—4, we find it in perfect agreement with the meaning of the word *baptizo*, and the terms of the promise thus



rightly rendered. The audible accompaniment of the spirit's presence and power "fills the house where they are sitting," and "they are filled with the Holy Ghost." Cyril, one of the ancient Fathers writing about A.D. 350, Cat. 17 Sec. 8 puts it well in his highly wrought way. "The house became the reservoir of the spiritual water; the disciples were sitting within; and the whole house was filled. They were therefore completely immersed, according to the promise. We might quote Theophylact, Neander, Moses Stuart, Lange and others to the same effect, but we forbear.

3, Again still allowing the idea that there was a literal material outpouring of the Spirit, it must further be established that water baptism is to declare the mode of the Spirit's coming upon the soul, before the fact of the Spirit's coming in a certain form will stamp the same form on water baptism. But even on this monstrous supposition, how could the manner of the Spirit's coming require to have something in an ordinance, or an ordinance itself to symbolize and show it forth? Why should God take such pains to keep men in mind that the Spirit descends upon them and does not come in another way. The idea is simply unthinkable, and no one could have perpetrated such an argument as this, unless forced by the exigency of a preconceived belief.

4, Finally the true symbolism of baptism destroys this argument completely. Mr. McK. is right when he asserts that it symbolizes the Spirit's work of regeneration in the soul, although he makes a statement which is incorrect when he says that Baptists do not believe this, since they are the only people who hold this view consistently; for in infant baptism this cannot be the symbolism, unless baptism first regenerates. Well then, if baptism symbolizes the work of the Spirit in the soul and this is undoubted, how can he make it show forth the mode of the Spirit's coming upon the soul.

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But the idea that the descent of the Spirit is the baptism makes the most arrant nonsense when applied to the passages, Jn. 1: 32, would read, "I saw the Spirit baptizing from heaven, like a dove." Acts 2: 17, "I will baptize of my Spirit upon all flesh." Acts 2: 33, "He has baptized this which ye now see &c," which would make it appear that the element is the object baptized, and prevent the baptism of the people altogether.

So this boasted argument is found to be based upon such monstrous assumptions as that the Spirit is poured out in a material way,—that water baptism is to show forth the mode of the Spirit's descent, &c., thus emasculating from baptism all its deep and blessed import,—thus denying that it is a profession of a work of grace in the soul,—and reducing reference to it to an absurdity. Verily a practice is well supported which has this as one of its strongest arguments.

We come now to the

#### DIVERS BAPTISMS HEB. 9: 10.

In these Mr. McKay sees nothing but sprinklings. How does he reach this conclusion? Just as a number of other special pleaders have done. He boldly assumes that the apostle identifies the sprinklings mentioned in vs. 13, 19, 21, with these divers baptisms of v. 10, whereas the apostle gives not the remotest hint of such a thing. Let the reader examine for himself. Having thus proved his first step by assuming it, he establishes the second in the same way. Having quoted Lev. 19:13:20 and Heb. 9:13 to show that the essence of the purification was in the sprinkling, he then asserts that "God's word says that the sprinkling constituted the baptism." The most that these passages prove is that, in the cases specified, sprinkling was necessary to the purification. But it does not say that nothing else was essential to even these purifications, much less that all purifications were sprinklings. As well might we reason, because

one man died because he had not his leg amputated that all men will also die unless they have theirs cut off. Two more assumptions are needed, viz., that only purifications belong to these divers baptisms, and that only sprinklings are purifications, before he can prove that these baptisms were not immersions. As they are needed, he makes them, and calls this proof!!

But although this argument on careful dissection, resolves itself into a series of bald assumptions, it is frequently used and is well fitted to impose on the careless—especially on those who are predisposed to accept it. We therefore propose to give it as exhaustive an examination as our space will permit.

Let us first examine the passage itself to find its true meaning.

First: the "divers baptisms" are called carnal ordinances, for the "and" of the clause, "divers baptisms and carnal ordinances," is without MSS. authority as all scholars admit. So the divers baptisms are restricted to such rites as pertain to men and to their outward persons, for "carnal" means "of the flesh."

Second: the ordinances here referred to were to continue until the time of reformation—viz: until Christ should come. No rite then which did not continue to be observed until the end of the old economy can be included in these baptisms.

Bearing these two facts in mind, let us turn to the Old Testament and question it as to the forms of personal purification which these baptisms may include. There are but five cases of personal sprinkling. At the ratification of the covenant, Ex. 24: 18,—at the consecration of Aaron and his sons, Ex. 29:21. Lev. 8: 30,—of the Levites, Num. 8:7,—at the cleansing of lepers, Lev. 14: 7,—of those defiled by contact with death, Num. 19:13—21. But the sprinkling of blood at the ratification of the covenant was never to be repeated. Neither was that of the water and ashes at the consecration of the Levites; for it was a consecration of the whole tribe, once for all. Neither, probably, was that of the

priestly caste; for it was of the whole priestly class, through their heads (see Smith's Bib. Dic. art. Priest.) These sprinklings then could not be referred to in the divers baptisms; for they were not to continue until the time of reformation. Only two sprinklings remain then, which even *might* thus be referred to and one of these—that of the leper—probably did not occur perhaps once in a generation, if it did so often; for it was next to a miracle for a leper to be healed, and the rite was not to cure lepers, but to celebrate their healing. There was practically, then, but one sprinkling, of any frequency of recurrence, to which these baptisms could refer and is it likely that the apostle would use the word "divers," did he refer to these sprinklings when there were only two cures, and one of these so unfrequent as to be scarcely worthy of notice. So much for the probability that the "divers baptisms" refer to sprinklings.

But were there any other personal purifications to which they might refer? Yes, verily, although those who seek to have the reader see sprinkling through the "divers baptisms" very prudently strive to keep them hidden. There are 40 specified cases where the clothes are to be washed, and 30 where the whole body of individuals is to be bathed or washed. So much care is taken to conceal these facts that we give the most of the passages so that the reader can see that they really exist.

*Washing of clothes.* Leviticus, 11: 25, 28, 40. Leviticus, 13: 6, 34, 54. Lev. 14: 8, 9, 47. Lev. 15: 5, 6, 7, 8, 10, 11, 13, 21, 22, 27. Lev. 16: 26, 28. Lev. 19: 16. Num. 8: 7. Num. 19: 7, 10, 19. Num. 31: 24

*Washing of the whole body.* Lev. 14: 8, 9. Lev. 15: 5, 6, 7, 8, 10, 11, 13, 16, 18, 21, 22, 27. Lev. 16: 4, 24, 26, 28. Lev. 17: 15. Lev. 22: 6. Num. 19: 7, 8, 19.

In addition to these there are bathings of the hands and feet.

But were these bathings immersions? When we consider the scrupulous exactness of the Jews in conforming to the ritual of

the law, and take into connection with this the fact that immersion of the body in water is the common eastern mode of taking a bath; can we doubt that these bathings were equivalent to immersions, if they were not immersions. But we have other evidence.

Maimonides, the greatest and most learned of Jewish Rabbis, and who ought to know the customs of his own people, says:—

“Whenever, in the law, washing of the flesh or of clothes is mentioned, it means nothing else then the dipping of the whole body in water; for if any man wash himself all over except the tip of his little finger, he is still in his uncleanness. Hilch. Miccoat. 1:2. Dean Stanley says in his article on baptism, and from his life long researches in the history of the Jewish people, he should be an authority, “The plunge into the bath of purification, long known among the Jewish nation as a symbol of a change of life, was still continued, (in baptism).”

Let us sum up, on the one hand there are about fifty distinct cases of washing and bathing which were, if not actual immersions, yet equivalent to immersions. These immersions were of frequent repetition among the most of the people until the end of life. On the other hand there is but one case of sprinkling of general and continuous use. The question then is, shall we suppose that the apostle designates this one case of sprinkling with the extraordinary case of the leper, “*divers*” baptisms, thus using a word to describe them which never meant sprinkle in all its use, as all scholars admit. Or did he use this word “*divers*” of the thirty or fifty cases of bathing and washing, and the word “*baptisms*” which always meant immersion of these washings and bathings, which were at least equivalent to immersions? Did he use both the words with meanings which they never bore, or did he use them in the sense they ever had?

The reader can easily judge. And yet this is one of the strongest arguments against us. The reader can also judge of

the learning of Mr. McKay, and the seemliness of his arrogant question, "Do not immersionists know that every cleansing or baptism under the law was by sprinkling?"

Not only so, but unmixed water was never used in any Old Testament sprinkling. The case of the Levites is no exception. Whenever water is used in the Old Testament it is as a bathing—at least the equivalent of immersion. If then John's baptism is proved to be a legal purification by John 3: 25, it is all the worse for sprinkling; for his was the use of water only, and it must therefore have been an immersion.

Our author makes the usual point of the shallow critics about the

BAPTISM IN THE CLOUD AND IN THE SEA, 1 COR. 10: 2.

"A man cannot be dipped or immersed on dry ground," he exclaims. Surely he is not so dull as to believe that there can be no immersion except in *water*, or any except a literal. The Israelites were surrounded by the sea and cloud, so as to be completely enveloped in them, just as in baptism one is enveloped in the water. So far is this passage from doing duty against the Baptist view that Dr. Schaff in the quotation already made, gives the "comparison of baptism with the passage through the Red Sea," as a proof that scripture baptism was an immersion. Lange says "The cloud is, in a measure, taken together with the water, as the element into which they entered, and wherein they became as it were *submerged*." Had we space, we could quote Poole, Bengel, Whitby, Olshausen, Alford, Bloomfield, Moses Stuart, &c., to the same effect. Need we say more on this point?

His criticism on the washing (baptism) before meals, Luke 11: 37, 38, is wonderful. He assumes roundly that the baptism of *himself* which the Pharisees expected of our Lord was a washing of the *hands*. He then assumes, because he finds two cases of washing the hands by pouring water on them, hundreds of years

before, that this was the invariable practice and so our Lord must have been expected to baptize *himself*, by having some water poured upon his hands! And so the exclusive immersion theory is but the baseless fabric of a dream. Surely immersionists are for ever demolished!

THE BAPTISM OF VESSELS AND TABLES, MARK 7 : 4,

receives a share of attention. He assumes, as is generally done' that the rites here alluded to were all necessarily parts of the Mosaic ritual, and that the baptisms were therefore sprinklings. Now was he so blind as to fail to see that they are expressly said to belong to the traditions of the elders v. 3., against which our law proceeds to speak, v 7, 8? This is just the point. The elders had gone beyond the law and had imposed grievous and onerous observances on the people. What wise criticism then, to allege that these traditional observances which had made the law of none effect, were the very requirements of this law itself!! So much for Mr. McK. Pedit baptist readers who have been accustomed to hear this passage held up as utterly inconsistent with the Baptist position will be surprised to know the little real difficulty it presents. The following will suffice to make this plain :

Maimonides, the great Jewish Rabbi already referred to, says, "Every vessel of wood which is made for the use of man, as a table, &c, receives defilement," and he adds, further on, "A bed that is wholly defiled, if he dip it part by part, it is pure. Hilch, Telim, Dr. Holley, a Congregationalist, in his great work on the sacraments says :—

"I cannot rely so confidently upon these baptisms of furniture as do many of my brethren." "If any one will take the trouble to study the various pollutions of beds and couches, as they are described by Maimonides and the Talmudic tracts, they must in candor admit that these articles of furniture were, in some

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instances, immersed in water." "I cannot deny that the Phari sees as early as the time of our Saviour practiced immersion after contact with the common people."

But alas! some men have not the knowledge or the candor to prevent them denying this, and so they act as though they had demolished our position; while they have only made an exposure of their own ignorance.

The critical note on v. 4 of this passage is a curiosity. Instead of the vatican, the sinaitic and seven other MSS, having *rantisontai* in this verse instead of *baptisontai*. Alford and Tregelles give only the vatican and one obscure MSS. as having *rantisontai* (sprinkle). Mr. McK. states that because some MSS. thus give sprinkle and some baptize, sprinkle and baptize must be synonymous!! Let us apply this newest canon to a case. In Jas. 2:18, some MSS have "by thy works," others "without thy works." Mr. McK. then, must believe that to be justified by works, and without works, are synonymous and equivalent. How easy it would be for him to bridge over the chasm between Calvinism and Arminianism!

The old objection that there was a scarcity of water in Jerusalem to immerse the 3,000 on the day of Pentecost is brought forward again as though it had not been answered times without number. We answer it again, the facts are taken from Dr. Robinsin's Researches in Palestine, vol. 1, p. 480-515. Dr. R. was a staunch Pedit baptist. Jerusalem was watered by the following pools with the dimensions given below:—

	Length	Breadth	Depth
Bethesda,	360	130	75 feet
Siloam,	53	18	19 "
Upper Pool,	316	218	18 "
Hezekiah,	240	144	partly filled
Lower Pool,	592	260	40 feet

"But in addition to these" continues Dr. R. "almost every private house in Jerusalem of any size, is understood to have at



east one or more cisterns. The house of Mr. Lanneau, in which we resided, had no less than four cisterns, and as these are but a specimen of the manner in which all the better class of houses are supplied. I subjoin here the dimensions."

	Length	Breadth	Depth
I	15	8	12 feet
II	8	4	15 "
III	10	10	15 "
IV	30	30	20 "

These public reservoirs were available. Dean Stanley who travelled in the East says: "In that early age the scene of the transaction (baptism) was either.....or some vast reservoir, as at Jericho or Jerusalem, whither as in the Baths of Caracalla at Rome, the whole population resorted for swimming or washing" and Dr. Hackett, also an Eastern traveller, says: "The habits of the East, as every traveller knows, would present no obstacle to such a use of the public reservoirs." Besides we know from the New Testament that Siloam and Bethesda were so used; for our Lord commanded the blind man to wash in the Pool of Siloam, and the sick used to plunge into that of Bethesda, Jn. 9, 7, and 5: 2. Neither would the populace have prevented them; for Acts 2: 47. They were "in favor with all the people." So much for this objection. Of course Saul was baptized standing, because he "arose and was baptized." Mr. McK. never knew that the expression "arise" is equivalent to "get ready" in the New Testament use, or, if he did, it would spoil his point to mention it here. There is no doubt about the matter but that when Peter asks, Acts 10: 47, "Can any man forbid water" it means can any forbid "its being brought into the room." If a judge should say, can any man forbid a gallows that this man be hanged, it would mean that a gallows be brought into the court room and the man hanged there!! The baptism of the jailer is not said to be *in the jail*, Acts 16: 32, 34, "They spake v. 32 to all that were in his house, - these "were baptized," v. 33, - then the

jailer "brought them into his house," v. 34. They were in the house before baptism, they came back into it after baptism, and thus must have gone out to be baptized. So much for these cases which are thought inconsistent with immersion.

As to the "much water" of Jn 3:23, if we admit that it is literally "many waters," it will no less signify a large supply, according to New Testament usage. Let the reader turn to Rev. 1:15, 14:2, 17:1, 19:6, the only other instances of its use therein, and judge for himself. The Bible does not say that John chose Enon that there might be water for the animals, or to enable him and our Lord to be near each other and not interfere. It merely says that John was *baptizing* there because of its much water or many waters. Although we hear of multitudes thronging our Lord in the desert and elsewhere, there is no mention of suffering from thirst. Our Lord had never to work a miracle to supply them with water, as he did to furnish them bread. A very small spring would be enough to afford water for thousands. So we had better not add to the scripture narrative any suppositions of our own. Jn. Calvin who says, Com, "From these words, Jn. 3:23, it may be inferred that baptism was administered by John and Christ by plunging the whole body under water," and Olshausen who declares that "John was also baptizing in the neighborhood, because the water there afforded convenience for immersion," and other Pedo-baptist scholars we might name, are against Mr. McK.; but these I suppose are among the ignorant people who "know nothing about dipping."

The time worn objection that John could not have immersed "all Judea and Jerusalem, &c," is made to do duty again. The most Pedo-baptist writers who urge this, cannot feel justified in making the whole population of the district more than two or three millions, but Mr. McK makes it *five*. In reply we remark: 1, Baptism by immersion can be administered as rapidly as by sprinkling, especially if we remember that the most ancient

manner was by the candidate going deep into or kneeling in the water and the administrator putting his hand on his head and bowing it under the water. 2, We are not told that John alone baptized. His disciples may have assisted him. The expression 'baptized of John' being similar to "the ark was built by Noah." 3, Let the reader turn to Lu. 7 : 30. Matt 21 : 25. Jn 4 : 1, 1: 11, 3:23, and he will see that Matt 3:5 cannot mean that all the people without exception were baptized of John, even if it means that all without distinction were. It may mean no more than John. 12 : 32. "And if I be lifted up will draw all men unto me" —that there went out to him many of all classes.

Does Mr. McK. not know that in the hot land of Palestine, with the thin clothing of the people, to be left with dripping garments is more of a luxury than an inconvenience? Dr. Page Smith says "In Judea, during the larger part of the year, persons in ordinary health might plunge into the water and sit down in their wet clothes with safety, and often with great comfort and pleasure.

And now we come to what is called

#### "THE BURIAL THEORY."

1, Mr. McKay holds that in Rom. 6 : 3, "Buried with him by baptism," the burial is the result of the baptism, and is not the baptism itself, and as the spade which buries is not the burial, therefore here the baptism is not the burial. He has forgotten, however, that on p. 27 he declares that Dr. Dale has proved beyond a question that the baptism is not act but an effect, now he says, in order to serve his present purpose, that baptism is not effect but means. He abounds in points against us. First, we are demolished because a thing is so, and then again because that very thing is not so. But whichever way he chooses to make his point, it is useless here; for if the burial is the result of the baptism, it is a burial which is the result, and that is what is al-

ways effected by immersion, and what is never secured by either sprinkling or pouring. Besides in Col. 2:12 it is "buried with him *in* baptism," not by. Therefore here it is plainly stated that there is the baptism in the burial.

2, We believe that water baptism as well as the spiritual, if not water baptism and not the spiritual is here referred to. Of course we must remember that by a well known figure baptism is said to effect what it only symbolizes. Paul is arguing that the members of the church in Rome are all dead in sin, and that therefore the taunt that unconditional justification would lead to sin, cannot be true. To prove this he refers them to the fact that in their baptism into Christ they were baptized into his death. Then to make it plain that in their baptism into Christ they were thus baptized into his death, he refers them to the form of their baptism—a burial—which was to show forth this very fact, and says, "therefore—for this very purpose—we are buried," &c.

Besides, in v. 5 it reads, "For if we have been planted together (grown together, literally) *in the likeness of his death*," &c. Here baptism is called the likeness of the Saviour's death, referring to its representation as a burial in the preceding verse. Now spiritual baptism could not possibly be called a likeness—a representation—of the Saviour's death. It must be something visible to which he refers, and this visible likeness to the Saviour's death described as a burial must be immersion. It can by no manner of twisting be made a sprinkling or a pouring. Conybeare and Howson in Life and Epis. of St. Paul have expressed the idea of this verse as follows, "Literally have become partakers of a vital union of the representation of his death (in baptism.) The meaning appears to be, 'if we have shared the reality of His death, whereof we have undergone the likeness.'" Well therefore may they say, "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

3, But allow these passages, Rom. 6:4,5 and Col. 2:12, to

refer to spiritual baptism, and it points to immersion as the literal baptism all the same. Why, on this supposition, is the spiritual baptism called a burial? It cannot be because there is any actual burial in what is spiritual, for this is an absurdity. Can it be for any other reason than that the water baptism is a burial, and that the spiritual is, in a figurative way, described through the material fact which represents it? If the water baptism had been a sprinkling, can we imagine the apostle saying buried with him by baptism viz., in that case—by sprinkling? Well therefore may Bp. Headley say,

“If Baptism had been then performed as it is now among us (by sprinkling) we should never have so much as heard of such form of expression, of dying and rising again in this rite.”

Besides, what a somersault this new ground requires our Pedo-baptists friends to make? To bring in affusion, their great argument is that the spirit is said to be affused, and that the water baptism is to be affused also, because it must conform to the representation of the Spirit's baptism. Whereas, now, to get rid of burial by baptism they declare that this refers to the Spirit's baptism, but that the water baptism need *not* conform to the representation of the spiritual. How convenient! If they would only notice that the effects of the Spirit on the soul, and not the mode of the Spirit's coming is called a baptism, then there would not be this apparent conflict between the representations of the spiritual baptism, which requires them to contradict themselves point blank.

4, The history of the interpretation of this passage throws much light upon its meaning.

The early Fathers beginning with Tertullian who was born about 150 A.D. and including Basil, Cyril Chrysostom, Gregory Nazienzen, Ambrose, John of Damascus, Theophylact &c. all interpret this passage as referring to water baptism by immersion. And so, do all modern scholars, so far as I can learn, until Moses

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Stuart, including such names as Luther, Zuingli, Wesley, Whitfield, Baxter, A. Clark, Chalmers, Bloomfield, Conybeare, Meyer, and a host of others. Since M. Stuart's attempt to explain Rom. 6:4,5, so as not necessarily to include a reference to immersion, but few have had the hardihood to follow him. Until there was need then of a different interpretation to serve a controversial purpose in evading the force of the Baptist argument, no one thought of explaining this passage except as referring to baptism as immersion, and few have done so even since. Who can fail to see the force of these facts?

5, Finally the true symbolism helps to the true interpretation of this passage, and to the truth about the mode of baptism. Even Mr. McK. admits that baptism is to symbolize the work of regeneration in the soul, and Rom. 6:4,5, and Col. 2:12 prove it. But how can we best represent that change by which old things pass away and all things become new—by which the old man is crucified, and the person becomes a new creature? By what stretch of the imagination can we see this shown forth in sprinkling or pouring? How can we fail to see it vividly and impressively portrayed in the burial in the water—death to the old—and rising out of the water—resurrection to the new? Baptism is represented again in Eph. 5:26, and Tit. 3:5 as a bath or bathing—the word used in the original referring to a bathing of the whole body. But how the whole body could be said to be bathed by baptism, if baptism were a sprinkling or a pouring I find not, but in immersion I see such a bathing.

I do not purpose to follow Mr. McK., and those from whom he borrows, through all their remarks about the

#### GREEK PREPOSITIONS.

A great deal of dust can be thrown into the eyes of the un-  
 circularly reader, which it is almost impossible to remove. The



remarks about "into the mountain" not meaning under its surface, and so "into the water" not signifying under the surface of the water may be answered by those who think them worth the trouble. The attempt to make it appear that in the account of John's baptism "Jordan" and even the "river of Jordan" does not mean the river of Jordan at all has overlooked one fact. In Mark 1:9 our Lord is said to be baptized *eis ton Jordanen into the Jordan*. Now no sleight of hand with the preposition *eis* into, here, can make sense, if we regard "Jordan" as a place and not the river. Allow that *eis* means *to*, or *up to* or *unto*, and it becomes "and was baptized of John *to*, *up to*, or *unto*, the land of Jordan," which is nonsense. Neither will any dexterity with the preposition avail here when we admit that "Jordan" means "the river of Jordan" as v 5 says. Take *to*, and *up to*, and *unto*, as meanings of *eis* in this passage in this case and there is nonsense again, "and was baptized of John *to*, *up to*, *unto* the Jordan (the river)." Still more absurd would it appear should we insert sprinkle for baptize, as Pedo-baptists would have it, "and was sprinkled of John *to*, *up to*, *unto* the Jordan." Take, on the other hand the meaning for which Baptist contend, "and was immersed of John into the Jordan," and it is plain and clear. It utterly refuses to be made to serve any other sense.

Again this preposition *eis*, in the Gospels and Acts, is translated "into" 455 times and "to" only 155 times. But even in the comparatively few times in which it is rendered "to" it means into—for it is used of going "to" a city or place into which the one who went entered. The preposition *en* in the Gospels and Acts is translated "in" 920 times, and "with" only 29 times, and of these 29 times it refers 11 times to baptism. The reader can thus judge whether *eis*, in the expression "going down *eis* the water," means "to" or "into" the water, and whether *en* in the expressions "baptized *en* the Jordan" or "baptized *en* the water" or "baptized *en* the Holy Spirit" means "in" the Jordan,

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"in" the water, "in" the Spirit, or "with" the Jordan, water, Spirit. That the preposition *ek* has "out of" for its meaning can be seen by any who knows the fact that there are two Greek words to express the two ideas "from" and "out of." When "from" in distinction to "out of" is to be expressed, then *apo* is used, but when "out of" in distinction to "from," then *ek* is used. The fact then that *ek* is used of baptism as well as *apo*, proves beyond a doubt that the candidates came up "out of" the water. The one case when *apo* is used in Matthew's description of the baptism of our Lord, is probably due to the fact that *apo* designates the point at which the Spirit descended and as he was going up "from" the water. But in Mark's account it is *ek* that is used, and so our Lord must have been into the water.

If Mr. McK had been more careful in his remarks about this preposition he would have reduced his point three quarters nearly. Instead of *ek* being translated "out of" only *five times* in the Acts, it is so translated *eighteen times*. It is true that it is usually translated "from," but in these cases it conveys the sense "out of" as an instance or two will show, Acts 2: 2 "from heaven" Acts 3: 16 "from the dead." Acts 18: 1,2, from Rome, from Athens, &c., do not mean from the outside of heaven, the realm of the dead, Rome and Athens, but from within—*out of*. Neither are the cases cited by Mr. McKay exceptions. Rom 1: 17. The righteousness of God is revealed *out of* faith—faith is its subjective force. Matt 12: 23. The fruit of the tree is the source out of which is our knowledge of it. Jn. 10: 32. The good works of Christ had their source in God.

To sum up the argument from the prepositions then. If sprinkling or pouring were the original baptism, then they were used in a very extraordinary sense; whereas, if baptism were an immersion, they had their most common meaning. This is not denied by any one who has a reputation for scholarship worth keeping. The most that is claimed by Pedo-baptists is that the

prepositions do not necessarily exclude sprinkling and include immersion. But the circumstances make it almost impossible to conceive that baptism was by sprinkling. Why, on this supposition, were places chosen for baptism where there was much water, or many waters, or at the Jordan river. Why unless they went into the water should they take the trouble to go down to it? Why unless to immerse did they go into it, both baptizer and baptized, and incur, according to our opponents, all the fearful danger of cold and the inconvenience of wet clothing for nothing? On the supposition that baptism was an immersion, however, all is consistent. They resort to the plentiful waters because they are needed, they go down both into the water, because the candidate was to be buried therein and the baptizer was to bury him. From the prepositions and the circumstances, then, there is another strong presumptive argument for the Baptist view, although we do not regard it as demonstrable.

#### SUMMARY.

Thus we have striven to meet objections to immersion fairly. The reader must judge whether they have not been met sufficiently—nay, whether the most have not proved arguments for us, scarcely disguised. In every case but one or two, we have referred the reader to the passages of the author where our quotations may be found, so that they can verify for themselves. In the course of the discussion, also, the following facts, among others have been made apparent.

In the assumption that immersion was the baptism practiced by Christ and the apostles, all is clear and consistent.

The Greek word *baptizo* is taken in the sense in which the people used and understood it—in the sense in which the Greeks of to-day, and the church of which they form a part, use and understand it—instead of having forced upon it a meaning not only totally foreign to it, but also that of another common word

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in the language, thus doubly confusing and misleading the people. The references to baptism in the New Testament are simple and easily understood, requiring no departure from the ordinary use of language. 'In' is not required to be changed to 'at' 'with' &c., nor 'into' to 'to' &c., nor 'out of' to 'from.' Neither do we have to advocate the absurd idea of a washing or bathing of the whole body by sprinkling a few drops of water on the face, nor are we required to say that the application of these drops is a burial, as baptism is declared to be. As would be expected on the supposition that the baptism of the apostles was an immersion, we find the writers of the first and second and succeeding centuries declare it to be such, and when sprinkling and pouring are introduced we find them regarded as only permitted as baptism when immersion could not be administered, and even in this case they were regarded as insufficient to qualify for offices in the church, while sprinkling only gained an equality with immersion through the Pope of Rome. by whom also the Virgin Mary is put upon an equality with the Son of God, and this only after thirteen centuries.

On the supposition, however, that sprinkling was the baptism of the New Testament we have to face the following absurdities: 1st. Our Lord chose the word in Greek which always meant to immerse, and never to sprinkle to designate the act of sprinkling, instead of taking the word *rantizo* which ever meant to sprinkle. Thus our Lord made it necessary for all who spoke of the christian ordinance to explain that *baptizo* in reference to it, did not mean *baptizo* but *rantizo*, and whenever there was no one to make this explanation; the people were most surely deluded. 2nd. In the New Testament reference to baptism, in addition to unnatural uses of prepositions, &c., and fanciful explanations of the need of much water for sprinkling a few drops upon each candidate, we must understand the Apostles to describe such sprinkling as a bathing of the whole body, Ephe. 5, 16, Titus 3, 5, a wash-

ing of the whole body. Acts 22, 19, Heb. 10, 22, a burial, Rom. 6, 4, Col. 2, 12.

3rd, Although our Lord commanded sprinkling, and the Apostles practised it, Barnabas and Hermes, who were contemporary with the latter, refer to baptism in terms consistent only with immersion, and Justin Martyr, who wrote within forty years of John and all the early fathers, in scores of references to baptism, always describe it as an immersion, which it was not, and never speak of it as a sprinkling, which it always was in Apostolic times !

4th, Nay more, if sprinkling was the practice of the Apostles, then within 130 or 200 years after their time, so absolutely had the knowledge of the practice faded from the mind of the church, that when the original baptism by sprinkling was again administered, 250 years from the birth of Christ, all the church looked upon it as to be allowed only when immersion was impossible, and even then as so inferior to immersion, that those who had been sprinkled were disqualified for church offices ! Will pedobaptists please explain how within such a short period the practice of the Apostles could have been abandoned in the whole church, and not only abandoned but entirely forgotten. What led the church to wish the change ? As the change took place and was forgotten in the space of three generations, what made the change so sudden and general ? How did it happen that no grandfather ever told of the old baptism to his grandchildren, or no grandchild ever remembered it !

In view, then, of the fact that all lines of evidence agree in requiring immersion, and that all lines agree in rejecting sprinkling and pouring, so that the assumption that they were practised is attended by such absurdities as the above, the reader can judge whether Mr. McKay's challenge to Baptists to produce a single undoubted instance of immersion from the Bible needs any further attention.

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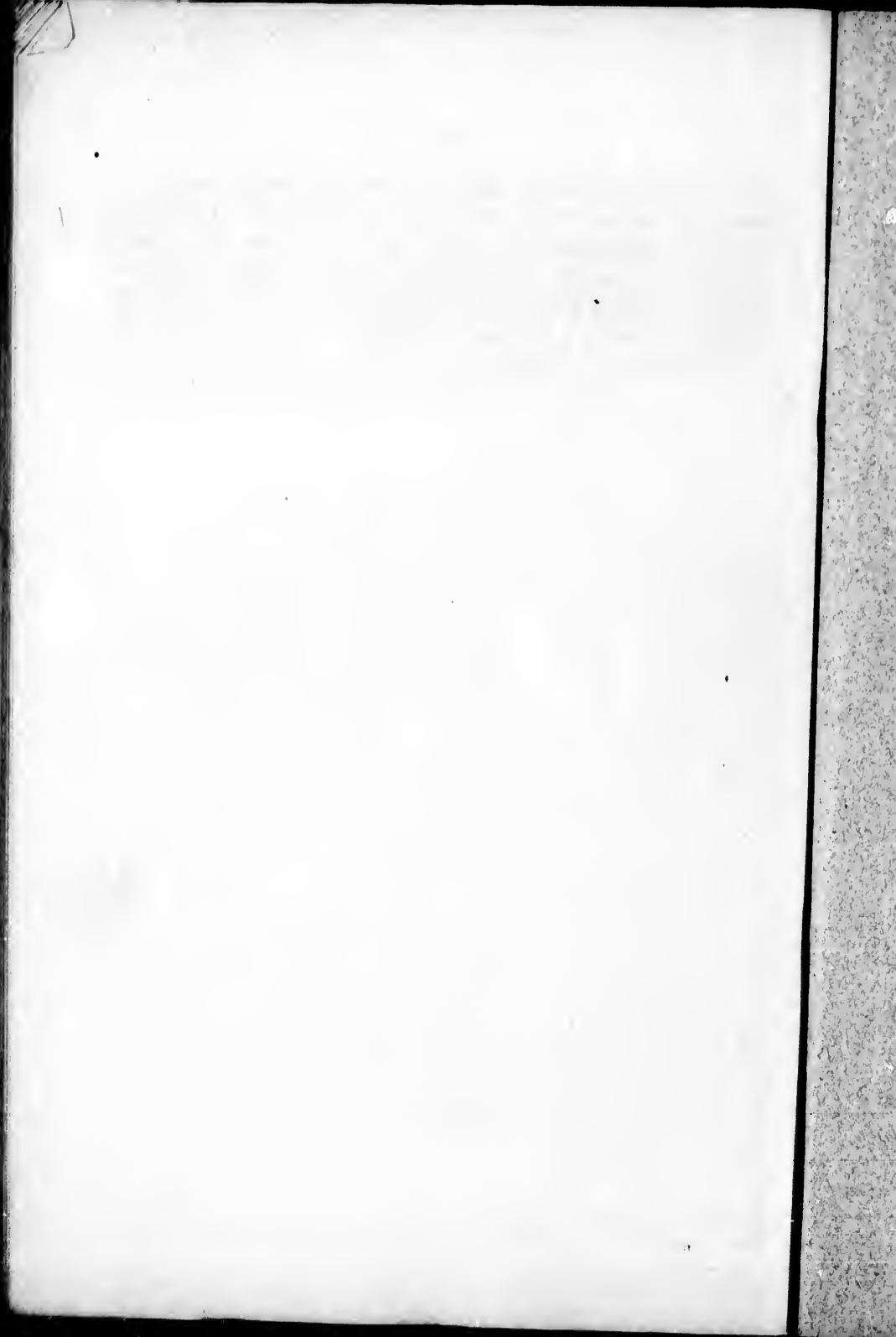
Neither let the reader suppose that the only question between us and other denominations, as to the mode of baptism, is merely one of more or less water. The real issue is on a principle which has to do with adherence to all truth. It is this, shall we feel ourselves bound to yield an exact obedience to the definite instructions of our Lord, thus avowing our belief that he had a specific purpose to serve in the ordinance as he commanded it, which cannot be so well served in any other way, or shall we take the liberty to change what he has ordained, thus encouraging a spirit of looseness and rashness, while we attribute to our Lord the folly of enjoining what is so immaterial that so distant an approach as sprinkling is to immersion will do as well as that which He commands. The nature of the issue can be seen in the words of Jn. Calyin Institutes IV, XIX, "But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance. Churches ought to be left at liberty in this respect to act according to the difference of countries. *The very word baptize, however, signifies to immerse, and it is certain that immersion was the practice of the ancient church.*" Baptists, on the contrary, hold that the form of baptism is adapted by divine wisdom to serve the divine purpose, and that therefore neither Jn. Calvin nor anyone else can tamper with it, or enjoin a different form, without putting himself above Christ and in opposition to Him.

Finally, may we not urge upon the reader the duty of giving to this question a calm and unbiassed consideration. To be on the side of truth in all things is to be on the side of God in everything; for he is Truth. To be on the side of error in anything is to be against him in something. We shall soon all be in our graves, and any saving of self denial through wilfully or carelessly remaining in partial error, will not serve us. But the man who has been willing to suffer even that God's truth in its wholeness may have the devotion of his life, shall then have eternal honor.

And so we leave this work, to which we have devoted our last few days in Ontario, in the hands of Him for whose truth and glory it has been done. May he accept it, although so little fitted to serve so high a purpose. May the Lord forgive His servant, if, in the desire to tear the veil from the divine features of sacred truth, he has used to ungentle a hand, or has, in the smallest thing, wronged one of the Lord's loved ones. And may He use it as He please, in some small way.

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# THE BAPTISM OF CHRIST.

THE REPRESENTATION IN THE MOSAIC WORK OF THE DOME OF THE BAPTISTERY AT RAVENNA.

The *truth* about this piece of art of which Mr. McKay makes such use, may be learned from the following quotations:—

Dr. Cote "Archæology of Baptism."

"The mosaics of this baptistery have been repeatedly restored, and well informed critics are of opinion that unwarrantable additions and alterations have been made in this magnificent work by incompetent artists. These restorations have been rendered necessary by the leaky condition of the cupola—a defect which, unfortunately still exists.

Paciaudus, a Latin writer in his *De Cultu S. Joannis Baptistæ* asks, in view of this mosaic work,

"Was our Lord baptized by aspersion? This is so far from being so that nothing can be more contrary to the truth, but it must be attributed to the error and ignorance of painters, who, being often unacquainted with history, or believing they could dare everything, sometimes greatly altered the subjects they portrayed."

The smallest of the early fonts alluded to by Dr. Robinson in his *Lex art. baptisæ*, as disproving immersion, was, according to his own measurement, *Bib. Res. I p. 78, four feet in diameter on the inside, and three feet nine inches deep.* When the reader remembers that this is the smallest of the fonts to which he alludes, and that it was not probably erected until after infant baptism had become general, he can judge on which side the evidence of the early fonts lies. Who would think of having the smallest of fonts of this size to sprinkle infants? It is large even to immerse them. Mr. McKay's reproduction of this objection is unfortunate.

The statement that "No picture in the world earlier than the 10th century represents our Lord as being baptized by dipping" is almost the exact reverse of the truth, as can be seen by the reader by reference to Dr. Cotes' "Archæology of Baptism."

