

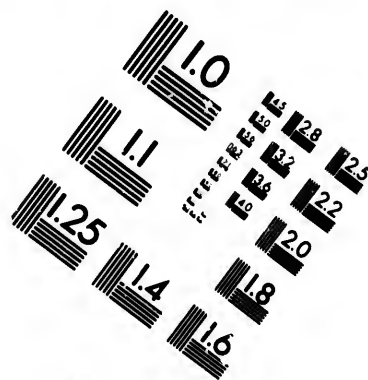
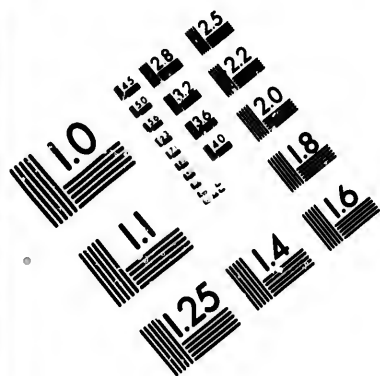
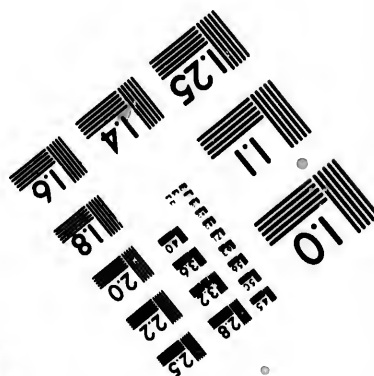
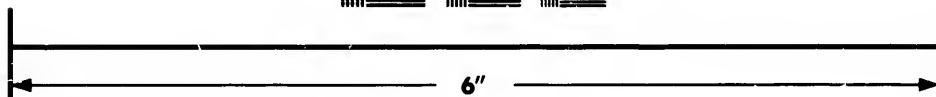
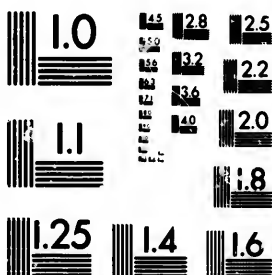


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic Sciences Corporation

**23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503**

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1982

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

☐ Coloured covers/
Couverture de couleur

☐ Covers damaged/
Couverture endommagée

☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

☐ Cover title missing/
Le titre de couverture manque

☐ Coloured maps/
Cartes géographiques en couleur

☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

☐ Bound with other material/
Relié avec d'autres documents

☐ Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure

☐ Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

☐ Additional comments:
Commentaires supplémentaires:

☐ Coloured pages/
Pages de couleur

☐ Pages damaged/
Pages endommagées

☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

☐ Pages detached/
Pages détachées

☒ Showthrough/
Transparence

☐ Quality of print varies/
Qualité inégale de l'impression

☐ Includes supplementary material/
Comprend du matériel supplémentaire

☐ Only edition available/
Seule édition disponible

☐ Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
			✓								

The copy filmed here has been reproduced thanks to the generosity of:

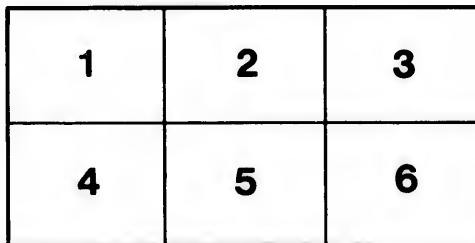
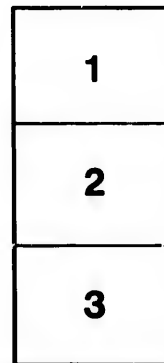
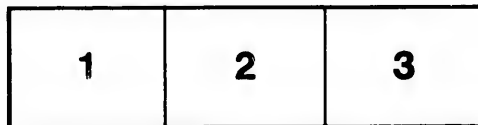
D. B. Weldon Library
University of Western Ontario

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol $\rightarrow$ (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

D. B. Weldon Library
University of Western Ontario

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole $\rightarrow$ signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

N

DI

IMMERSION

PROVED TO BE

NOT A SCRIPTURAL MODE OF BAPTISM

BUT A ROMISH INVENTION;

AND

IMMERSIONISTS

SHEWN TO BE

DISREGARDING DIVINE AUTHORITY IN REFUSING BAPTISM
TO THE INFANT CHILDREN OF BELIEVERS.

BY

REV. W. A. McKAY, B.A.,

Pastor of Chalmers' Church, Woodstock, Ontario.

THIRD EDITION (SEVENTH THOUSAND) REVISED AND ENLARGED.

WITH APPENDIX :

“A REVIEWER REVIEWED.”

TORONTO :
THE CANADA PUBLISHING COMPANY.

1881.

"I really do not know any heresy (which word I use in its proper original sense, *i. e.*, 'opinion') in the Christian Church that has less to base itself on than that of 'immersion,' yet its advocates are using the most reckless statements, which have gained ground among critics and lexicographers—who generally follow each other like a flock of sheep—*entirely* by the boldness of the assertion."—From "Baptism *versus* Immersion," by ROBERT YOUNG, LL.D., author of the "Greek and Hebrew Analytical Concordance," "Biblical Notes and Queries," etc.

4 3860

43860

"The logic of this theory (Immersion) as declared by its friends is this:—Outside of this theory there is no baptism, no Lord's Supper, no Christian ministry, no Christian Church—and, by the same inexorable logic, no Christian man."—JAMES W. DALE, D.D., in "Christic Baptism," p. 21.



THE BAPTISM OF CHRIST.

THIS plate is copied from the centre-piece of the dome of the baptistery at Ravenna, which was built and decorated A.D. 454. John the Baptist is standing on the brink of the Jordan, holding a vessel from which he pours water on the head of the Saviour, who is standing in the water. Over His head is the descending dove, a symbol of the Holy Ghost. The mythological figure to the left of our Saviour represents, according to the custom of the ancients, the river Jordan. The Catacombs near Rome, which were the hiding-places of Christians during the early persecutions, contain many representations of our Lord's baptism similar to the above. Rev. W. H. Withrow, in his recent and excellent work on the Catacombs, gives a number of these figures, and on page 535 he says: "The testimony of the Catacombs respecting the mode of baptism, as far as it extends, is strongly in favour of *aspersion or affusion*. All their pictured representations of the rite indicate this mode, for which alone the early fonts seem adapted; *nor is there any early art evidence of baptismal immersion*." No picture in the world older than the sixteenth century represents our Lord as being baptized by "dipping." (See pp. 44-47.)

T
e
s
E
m
a
e
b
t
h
t
t
t
S
o
a
t
c
C
a
f
a
t
C
S

PREFACE TO THE THIRD EDITION.

THE sale of two editions—consisting of four thousand copies—of this little volume, within one year, is a sufficient proof that there was a call for a work on Baptism, which would not be apologetic in its tone, or merely defensive in its matter, but which would faithfully and fearlessly exhibit the Romish origin, the unscriptural character, and dangerous tendency of the views held by Immersionists on this subject. I am no lover of controversy, yet I dare not give way to that spirit of modern liberalism which sacrifices the truth of God to the courtesies of religious intercourse. Liberality to error is treason to the truth. It is possible to be so much opposed to controversy as to have no controversy with sin or Satan. The error against which we contend is a dangerous one. It dilutes the pure milk of God's Word with "much water"; it, not unfrequently, puts the river or the tank in place of the cross; and it compels multitudes of its adherents to separate themselves from the great Church of God, and to stigmatize their fellow-Christians as "Communion-Table liars" (see p. 9). The ancient fathers, the noble martyrs, the great reformers—devoted and Christ-like men such as Knox, Wesley, McCheyne, Bickersteth, Edwards—were, according to the Immersion theory, never baptized, never a part of the Church of Christ on earth, and they never partook of the Lord's Supper without profaning it.

PREFACE.

Plunging into water for baptism originated in the disposition, too manifest in every age of the Church, to magnify the external and ritualistic at the expense of the real and spiritual. The same parties who vitiated and prostituted the Lord's symbol Supper into a physical sacrifice—Transubstantiation—prostituted the ordinance of Baptism from a symbol cleansing by sprinkling to a water-dipping; or, as its early advocates were wont to term it, a "soaking out of sin," and a "soaking in of grace."

I take this opportunity to express my deep sense of obligation to many ministerial brethren in the Presbyterian, Methodist, and Episcopal Church, for the kind words and valuable suggestions with which they have encouraged and assisted me. The work has been again revised and somewhat enlarged; and, being now stereotyped, no further changes will be made in it. It has been written, not to wound feelings, or to stir up strife, but to save those who are willing to read and think on this subject from being drawn into the toils of error; and it is sent forth with the prayer that the blessing of the God of Truth may attend it.

W. A. M.

WOODSTOCK, ONT., *July, 1881.*

IMMERSION

PROVED TO BE

NOT A SCRIPTURAL MODE OF BAPTISM, BUT A ROMISH INVENTION.

PART I.

WE are deeply impressed with the fact that the ordinance of Christian baptism in its nature, design, mode and subjects, does not receive the attention in our Presbyterian pulpits, that its importance demands, especially in view of another fact, that our people are being constantly assailed as to the scriptural warrant of our practice.

Many of our people have been twenty or thirty years listening to sermons, and yet have never heard this subject clearly and impressively brought home to the mind. This lack in the pulpit is, we fear, but very imperfectly supplied by Bible-class, Sabbath school, or home instruction.

Our ministers and teachers are so fully occupied in teaching the great doctrines of grace and enforcing the supreme claims of the Lord Jesus, that whatever savours of controversy is ruled out. But a little reflection will put this matter in another light. The Lord's Supper, setting forth the *work of Christ for us*, with all the comforts and corresponding obligations connected with it, are, by exposition, exhortation and sacramental acts, frequently pressed upon all. But of not less importance is the ordinance of Christian baptism, which impressively symbolizes the equally significant fact of the *Spirit's work in us*.

Both ordinances were instituted by the same Divine Authority, and both are beautifully representative of vital and fundamental truths in the plan of human redemption. The first holds forth the ground of our justification; the second the nature of our sanctification. The atoning death of the Lord Jesus, and the quickening, sanctifying power of the Holy Spirit are co-ordinate facts in our redemption, and therefore the two ordinances symbolizing these great truths should hold a place of equal and vital interest in all the instructions of the Church.

Correct scriptural views of the sacraments lie at the very foundation of all satisfactory experience and correct Christian conduct; and the want of clear, distinctive teaching on Baptism, and the vital truths it symbolizes, is rapidly producing a deplorable ignorance of the use and benefits of this ordinance, and an alarming and culpable neglect of covenant duties and blessings.

It is sometimes asked, "Why dispute as to the *mode* of baptism? What difference whether the element be applied to the person, or the person put into the element?" They who thus speak cannot have given much consideration to the matter. First, this subject possesses an incidental importance. Let me illustrate. At present no set of Christians seem to attach very much importance to the mode or posture of the body in the observance of the Lord's Supper. Some partake of that ordinance sitting, some standing, and some kneeling, and no one, on this account, charges another with any impropriety. But supposing a denomination should arise who would adopt *reclining* as their posture, and who would declare that this being the original mode of observance none other was valid, and they who adopted any other posture did not really observe the ordinance at all, but mocked the Almighty, and were guilty of a great sin. And supposing this denomination should acquire considerable strength, and manifest an extraordinary zeal in seeking to lure the young and uninstructed of other churches within its own folds, would it not then be the bounden duty of every

intelligent Christian, and especially of every religious instructor, to contend earnestly for Christian liberty on this matter, by upholding the truth, as well as by exposing the errors of these zealots, and warning of their proselyting efforts.

Now, if this language be transferred from the *mode* in the observance of the supper to the *mode* in the observance of baptism, we have before us a description of the Baptist denomination, the only difference being that, while "reclining" was undoubtedly the original mode in which the supper was observed, immersion was just as undoubtedly not the original mode of baptism. Baptists have made immersion the corner-stone of their denominational structure. According to their theory, there is, outside of their own circle, no baptism, no Lord's Supper, no Christian ministry, no Christian Church—and of course, therefore, no Christian man. Here is how some of their teachers write: "Christian baptism is immersion of a believer in water, in the name of the Father, Son and Holy Ghost—nothing else is. Baptist Churches are the only Christian Churches in existence. Pedobaptists have no right to the Lord's Supper. Whenever they partake of the Lord's Supper they partake unworthily, and eat and drink damnation to themselves."—J. T. LLOYD (*Religious Herald*). "For Baptists to call Pedobaptist bodies Churches having the right to administer the Lord's Supper, is logical insanity and idiocy."—J. M. R. (*Western Recorder*). "Our system *unchurches* every Pedobaptist community."—ROBERT HALL. "If one with full knowledge of the import of the rites begin with the Communion (*i.e.*, partakes of the Lord's Supper before he is immersed), *he does act a lie*."—PROF. PEPPER, on "Baptism and Communion," p. 3. The italics are mine. Such quotations from representative men in the Baptist Church might be multiplied to any extent. I know there are multitudes in that Church better than their creed; but as a Church they hesitate not to declare anything else than immersion no baptism, and to debar as an unbaptized person

the ministers and members of non-immersing Churches from all Church fellowship. The most insulting language is frequently applied to the conscientious convictions and practices of their fellow-Christians, and the most offensive charges of want of candour and "common Christian honesty" brought against them. Here, for instance, is a sample of the language of a sermon by a leading Baptist minister of Ontario, *published by request of the Church*, and widely circulated through the denomination; the language is applied to Presbyterians, Methodists, and all Pedobaptist Churches:—"There are periods in the history of man when corruption and depravity have so debased the human character, that man yields to the hands of the oppressor, and becomes his abject slave. He bows in passive obedience to the hands of despots, and in this state of servility he receives the fetters of perpetual bondage." Thus all ministers of the Gospel, who do not immerse, are "oppressors" and "despots," and all Christian people who have not been immersed, are "abject slaves" in "a state of servility," and wearing "the fetters of perpetual bondage;" and this immersing clergyman, in the largeness of his heart, cries out to his "undipped" and therefore "debased" fellow-Christians as follows:—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And yet this sermon was "published by request of the Church."

The unscrupulous zeal with which Baptists urge their peculiar tenets, the unworthy charges they bring against other Churches, the intense proselyting spirit which pervades the body generally, and the schismatic policy so largely prevalent in unchurching other evangelical denominations, is a wrong done our common Christianity, which ought not to be endured in silence.

But, secondly, the mode of Baptism possesses a very great *intrinsic* importance. Immersion involves essential error. Pressed by the exigency of their theory, immersionists have really subverted the ordinance of baptism. From its scriptural significance as a symbol of

the Spirit's work in purifying the soul by applying "the blood of sprinkling," they, by seizing upon a mere figurative expression of the Apostle Paul, have made it a symbol of the "death, burial and resurrection" of Christ. They have, therefore, *two ordinances* setting forth the *work of Christ*, and none to set forth distinctively *the work of the Spirit*. This leads to a belittling and disparaging of the Spirit's work. The "Burial Theory," as it is called, has caused multitudes of those who have adopted it to repudiate the work of the Spirit in the regeneration and sanctification of the soul. Campbellism, for instance, which embraces about one-half the Baptist denomination in the Western States of America, is nothing else than this theory carried out to its logical consequences. In it "Baptism becomes regeneration or conversion; experimental religion and all spirituality are rejected and ridiculed, and Christianity appears as a stark, gaunt, grinning skeleton, as destitute of spiritual life and power for good as Romanism in its most degenerate days." The history of Campbellites, Tunkards, Christadelphians, Mormons and other immersionists proclaims, as with trumpet tones of warning, the ruinous tendency of the "burial theory;" and calls loudly upon all evangelical Christians to testify against that theory and its consequences. "If," says Dr. Stuart Robinson, "men may at pleasure substitute for, or add to, the meaning of Christ's appointed symbols, why may they not add a paragraph to the Scriptures repealing or amending his sacraments? If these theorists may modify the sacrament of baptism, and make it symbolize the burial of Christ instead of the work of the Holy Spirit, why complain of Rome for modifying the Lord's Supper into the sacrifice of the mass? Our Lord arranged two sacraments—one to symbolize his own work in the sacrifice for sin, the other to symbolize the work of the Holy Spirit in applying the benefit of his atonement in the purification of the soul. But these theorists change Christ's arrangement and will have both sacraments to represent the work of Christ--and no sacrament at all

distinctly to symbolize the work of the Holy Spirit." A dark day will dawn on the followers of Jesus, should they who are "set for the defence of the Gospel" ever fail to realize the vital importance of maintaining and defending right views concerning the ordinance of Baptism; its design, mode and subjects—or should the Church generally become indifferent to the obligations and duties involved in this ordinance. I proceed therefore to inquire,

WHAT IS THE BAPTIST DOCTRINE ON THE MODE OF BAPTISM?

It is of the utmost importance that we clearly understand the Baptist position. They claim that in every case of baptism the person or thing baptized is moved and put into and under the baptizing element. We emphatically deny this, and maintain that in every case of Scripture baptism, so far as the mode can be ascertained, the baptizing element or instrumentality is moved and put upon the person or thing baptized. The Greek word, *Baptizo*, they say, wherever it occurs, denotes to *dip*, and from this meaning it never in the slightest degree departs. "In the classics it denotes to *dip*, in the Scriptures it denotes to *dip*, and in the Fathers it denotes nothing but to *dip*." I have before me a large work on baptism by Dr. Carson, published by the American Baptist Publication Society. Dr. Carson was the Goliath of the Baptist denomination. His Baptist biographer says of him, "A Carson is not to be found once in a thousand years." On page 55 of this work he says, "*My position is that Baptizo always signifies to dip; never expressing anything but mode.*" Again he says, "*To dip, and nothing but dip, through all Greek literature.*" Since the time of Dr. Carson, Baptists have frequently been driven from this position but only to return to it again according to the necessities of the occasion. And Dr. Carson's words are in full accordance with the Baptist Confession of Faith, which says, "The way or manner of dispensing the ordinance, the Scriptures hold out to be dipping or plunging."

Nor is this a mere theory with the Baptists. With unfaltering pertinacity they adhere to the exigency of their creed. Here is a case in illustration. Within a few miles of where I am writing, a few years ago a young lady was immersed by a minister of the Baptist Church. After some time she began to doubt whether she had really been totally under the water on the occasion of her immersion. A certain portion of her face, she complained, had not been touched with the water. She communicated her doubts to others. They tenderly sympathized with her. And the result was that a deputation of Baptists waited upon a worthy dignitary of their church in this town, laid the whole case before him, and he at once consented to supply the lack of the former dipping by re-dipping the young lady, which was accordingly done.

This case is instructive as illustrating the Baptist position. The first immersion was in the name of the Holy Trinity, there was no doubt as to the authority of the immerser, nor yet does it appear that there was any doubt as to there being faith on the part of the young woman. Every condition, it seems, was perfect but one. A "proper subject;" "proper element;" "proper form of words;" "proper administrator;" but there was not a "total immersion in water,"—a "burial"—a "complete envelopment"—a "perfect covering," and therefore no baptism; and a distinguished minister of the Baptist church hesitated not again in the name of Father, Son and Holy Ghost to re-immense.

This case shews how tenaciously Baptists hold to their creed, that nothing is baptism but a dipping or plunging under water. The exclusive and offensive aspect of this theory seems only to commend and endear it all the more to its advocates.

A man may be as evangelical in his views, and as holy in his life, as were Owen, or Edwards, or Wesley, or Fletcher, or Guthrie, or Chalmers, or Hodge, but he could not become a member, much less a minister of the Baptist church, because he was not put upon his back under water.

On the other hand it would seem from late occurrences in this Province, that a man may hold very loose views indeed on vital Scripture truth and Christian morals, but if he takes to the water he will be welcomed, not merely as a member but as a pastor, into the Baptist fold. Mr. Brookman is sound on the "dipping" question and that is enough to make him a good Baptist, even if he does deny the punishment of the wicked, and the immortality of the natural man, and repudiate the Sabbath and the law of God. But suppose this gentleman had repudiated the *dipping* theory, would that council of *liberal* Baptists have received him? Certainly not. Does it not then appear that dipping is, in the estimation of these Baptists, of more vital importance to Christianity than the Sabbath, the moral law of God, or the teachings of the Bible regarding the immortality of the natural man and the punishment of the wicked?*

* Lest any one might think this language too strong I subjoin my evidence. Let the reader carefully consider it, and then say whether my language is *strong enough*. The following communication from Rev. J. Denovan, Baptist minister, of Toronto, recently appeared in the *Canadian Baptist*. I give it *verbatim et literatim*. He says:

"By special request last Thursday evening I took part in the recognition of the Rev. Wm. Brookman as pastor of Yorkville Baptist Church, in a short address to the church. But it is due to the Church of Jesus Christ in Toronto, and to myself as a minister of the Gospel, that my position in this matter be perfectly understood by the community.

"I opposed the action of the council, because in the examination of Mr. Brookman it appeared that he denies:

"1. The obligation of the Decalogue upon the unbelieving Gentile world and the believer.

"2. The moral obligation of the sanctification of the weekly Sabbath.

"3. The natural and inherent immortality of man.

"4. The eternity of the future conscious punishment of the wicked.

"The council, which was a large one, professed to 'recognize' Mr. Brookman because:

"1. His position in regard to these points of orthodoxy was apparently more negative than positive.

"2. He was a good man and transparently honest.

"3. The Baptist body could not afford to drive him away to another denomination.

"4. A number of the council (*all regular Baptist*) indulged his views, especially on the 3rd and 4th points."

Any one who wishes to see more evidence of the same kind may read the reports of the "lively discussion," in the Assembly of the "Baptist Ministerial Institute" at Toronto, on October 23rd, 1880, over the question, "What constitutes a regular Baptist Church?"

Is it not a sight that may well sadden one to see a large denomination, containing many good and zealous members, so carried away with the mere *outward mode* of observing an ordinance that they magnify that *mode* out of all due proportion in the system of doctrines. I am not speaking too strongly. I know what I say to be true. I have known a Baptist husband, bound in the fetters of his iron creed, deny to the wife of his bosom communion in the Church of Jesus Christ, because she happened to be a Presbyterian. I have known the Baptist son to assume the same attitude towards his Presbyterian mother; and the Baptist father the same attitude towards his Presbyterian son. Baptists in this country tell us that without close communion their system cannot stand. Let it perish then. Let it no longer act as a wedge to split the Church of the living God asunder, separating believing parents from believing children, the believing wife from the believing husband, and committing to the uncovenanted mercies of God nine-tenths of the body of Christ. Well might Robert Hall, himself an eminent open-communion Baptist, declare of his close-communion brethren: "They have violated more maxims of antiquity, and have receded further from the example of the apostles, than any other class of Christians on record" (See R. Hall "On Communion," page 74). And Spurgeon who, although a Baptist, has too much head and heart to believe in close communion, thus speaks of his close-communion brethren: "They separate themselves from the great body of Christ's people. They separate from the great universal Church. They say they will not commune with it; and if any one come to their table who has not been baptized (immersed) they turn him away. *The pulse of Christ is communion*; and woe to the church that seeks to cure the ills of Christ's Church by stopping its pulse."

Having considered what the Baptist doctrine is, and having seen some of the unhappy consequences necessarily and logically resulting from it, we are prepared to in-

quire on what Scripture evidence does this doctrine stand. If indeed it is clearly and unmistakably taught in the Word of God we are bound to accept it, whatever be the consequences. But let us see.

It is only indirectly that it falls within our present design to discuss

THE CLASSIC USAGE OF BAPTIZO.

This, although referred to so frequently and with so much confidence, by Baptists, really affords no support for their theory, that *baptizo* means to dip and never has any other meaning. In classic Greek the word *baptizo* is never used in the modern Baptist sense of putting a body into water or other element and then immediately withdrawing it. Here, however, let me observe that the strength of my argument which is designed to shew the *Scripture meaning* of the word, is by no means dependent on the *classic usage*. Even were Baptists able to shew (which however they never have been) that in heathen or secular Greek *baptizo* always means to dip, it would not at all follow that in the sacred Scriptures it must mean the same thing.

The Gospel was a *new* thing among the Greeks in the time of the apostles. Its mysteries, doctrines, rites, hopes, were novelties to Grecian thought (Acts 17:19). Now words are the offspring of ideas. They are contrived to meet the exigencies of thought, and exist only as the revealers of thought. We could not, therefore, reasonably expect to find in heathen Greek pre-existing words exactly adapted to the expression of Christian thought. What kind of a Bible would we have were we to take all Scripture words in a strictly classic sense? Take for instance the following words: *Theos* (God), *ouranos* (heaven), *angelos* (angel), *pneuma* (spirit), *sarx* (flesh), *pistis* (faith), *dikaiosune* (righteousness).

Baptists themselves freely acknowledge the distinction between the secular and sacred meaning of words; *Presbuteros*, for instance, in classic Greek means "an old man."

but in the Scriptures means "*a ruler in God's house*"—an "elder," who might be a very young man, as was Timothy, to whom Paul (even in the same connection in which he calls him an "elder") says: "Let no man despise thy youth." The word *ekklesia*, in classic Greek means "an assembly," even though it be a tumultuous one, but in the Scriptures it means the *Church*, a holy and orderly body. The word *deipnon*, in classic Greek means "a banquet," and in the New Testament it is used in this sense no less than nine times. But in the Scriptures it also means the Lord's Supper, between whose sip of wine and fragment of broken bread and the profusion of a Grecian feast the contrast is scarcely less, as even Baptists will allow, than that between our little bowl of water and Jordan's "swollen flood." And if all these words and many others have a secular meaning in classic Greek which is one thing, and a sacred meaning in the Scriptures which is an entirely different thing, why may not the same be true of the precisely similar word *baptizo*? Even if Baptists could produce hundreds of instances from heathen Greek writings where the word means to dip, and we were not able to produce a single exception to this usage, it would no more follow that Christian baptism must be by dipping than that the Lord's Supper (*deipnon*) must be observed as a physical feast.

But although the Scriptural mode of baptism is not to be determined from the heathen meaning of *baptizo* we nevertheless firmly maintain that the Greek classics are just as free from baptism by dipping as the Scriptures. Dr. T. J. Conant, who stands at the head of the Baptist Bible Revision movement, and who is undoubtedly one of the best scholars at present in the Baptist Church, has published a book (*Baptizein*) in which he gives one hundred and seventy-five instances of the use of the word in Greek literature. These instances are selected for the avowed purpose of proving the Baptist theory. Collected by such a man, and for such a purpose, we may safely assume they are the most favourable to that theory that

can be found. And yet what is the result? Why when Dr. Conant comes to translate these passages he gives the word *baptizo* seven different meanings, using *seven different English words*.* What then even on their own shewing becomes of the Baptist statement, that *baptizo* means "to dip, and nothing but dip, through all Greek literature?" Nay more, of the one hundred and seventy-five instances quoted to prove dipping, no less than sixty-four (more than one-third of the whole) are translated by Dr. Conant himself by the English word *overwhelm*, that is a word which clearly implies that the overwhelming (baptizing) element comes upon the person or thing overwhelmed (baptized). Rev. T. Gallaher, in his "Short Method," after a thorough examination of every sentence containing *baptizo* written before the time of Christ, and quoted by Dr. Conant, says, "*In every instance the baptizing element or instrumentality is moved and put upon the person or thing baptized, never is the person put into the element.*"

Dr. Dale in his great work on Baptism has virtually demolished the Baptist theory. It may continue a struggling existence for a while, but it will in time die out of all intelligent minds. Already Baptists have been compelled to acknowledge that the Greek word *baptizo* does not imply "the taking out of the water." (See Conant, p. 88.) In the whole range of Greek literature no instance occurs where *baptizo* is used in the modern Baptist sense of putting a body into a foreign element *and then immediately withdrawing it*. The word expressing the action of the Baptist "dipping" is *bapto*, not *baptizo*; but *bapto* is never, in the Word of God, applied to the ordinance of baptism. "Baptists," says Dr. Dale, "put Christian disciples under the water, and are, then, under the necessity of saving them from their "watery tomb" by changing *baptizo* into *bapto*. We do not object to men being taken out of the water after they have been improperly put into

* See Appendix, p. 101.

it; but we object to men being dipped into water and then claiming to have received a Greekly baptism." Dr. Dale's position is that *baptizo* is not a modal term, that it does not prescribe any specific act, but that it denotes a condition or result altogether irrespective of the mode or act by which it is brought about. In the Greek language, a ship was baptized when it was sunk in the depths of the sea; the coast was baptized when the tide flowed in upon it; a wave rolling over a vessel, and sinking it, baptized it with its content; a man was baptized when he was drowned, or baptized by his tears when he wept over his sins, or when he drank water from the fountain of Silenus, or drank an opiate or liquor, or fell into a heavy sleep. But with clinching force Dr. Dale shews that "dip" will not answer in a single one of these instances. The coast is not taken up and "dipped" in the sea which rolls back upon it. Drowned ships and drowned men are not "dipped," i.e., plunged beneath the watery element, and then immediately withdrawn. A man is not "dipped" into his own tears, nor "dipped" when he drinks a liquid.

On page 274 of "Classic Baptism," Dr. Dale says: "If anything in language can be proved, it has been proved that *baptizo* does not express any definite form of act, and therefore does not express the definite act to dip." Dr. Hodge—the Nestor of modern theology—endorses this view, and illustrates as follows: "It (*baptizo*) is analogous to the word to bury. A man may be buried by being covered up in the ground; by being placed in an empty cave; by being put into a sarcophagus; or even, as among the Indians, by being placed upon a platform elevated above the ground. The command to bury may be executed in any of these ways. So with regard to the word *baptizo*, there is a given effect to be produced, without any specific injunction as to the manner, whether by immersion, pouring or sprinkling." But if this be true what then becomes of the Baptist theory, "*dip* and nothing but *dip* through all Greek literature?" It is buried, never to rise again. And yet immersionists tell us that

dipping alone is baptism, and that they alone are baptized, and the only worthy communicants on earth.

We must not close this part of our discussion without

A WORD ABOUT THE LEXICOGRAPHERS.

These men have made the Greek language their special study; they write as scholars, and not to uphold any theory of baptism. What, then, is their verdict on this question? I wish the reader to mark it. *No lexicographer in the world gives "dip and nothing but dip" as the classical meaning of baptizo.* Even Dr. Carson, the greatest scholar by far that the Baptist Church has yet produced, acknowledges this. On page 55 of his work, having said, "My position is that *baptizo* always signifies to dip; never expressing anything but mode," he adds, "*As I have all the lexicographers and commentators against me in this opinion*, it will be necessary to say a word or two with respect to the authority of lexicons." On the immersionist side of this question we have Dr. Carson; on the other side, even as acknowledged, we have "all the lexicographers and commentators" in the world. Intelligent and impartial judges will not have much difficulty in deciding on which side the truth is most likely to be found.

But as many of Dr. Carson's less learned, though equally zealous, brethren are not willing to admit with him that they are opposed by all the lexicographers, the following list may be consulted: Scapula, Hedricus, Stephanus, Groves, Schleusner, Parkhurst, Robinson, Schrevelius, Bretschneider, Wahl, Greenfield. These lexicons are admitted to be of the highest authority, and were allowed in court by Alexander Campbell himself, in his famous debate with Dr. Rice. And they all testify that it is not true that *baptizo* has but one signification. They all agree in giving three meanings, viz., to dip, to wash, to cleanse, and some of them a fourth, to dye or to colour. To dip may necessitate an immersion; but to wash, to cleanse, to colour, certainly do not. When a servant

washes the floor she does not immerse it in water, but pours water upon it. When she cleanses the window-glasses, she does not dip the sash in water, but applies water to the sash. When a painter colours a house, he does not dip the house in paint, but he spreads paint upon the house. As to cleansing, Dr. Carson tells us that "Never since the creation of the world was a man *cleansed*, by sprinkling." If by this he means *physical* cleansing we observe that *such cleansing* is not a part of the ordinance of baptism; and if it were, who will say that the modern dipping with water-proof garments on is a physical washing. "Never since the creation of the world" was a man cleansed physically by being dipped with a water-tight india-rubber bag tied around him. Dr. Carson must go back to the naked immersions of Rome. But if he means a *symbolic* cleansing, then we reply that sprinkling is as adequate, and infinitely more appropriate than dipping. Every case of such cleansing recorded in the Word of God was by sprinkling, and none by putting into and under the water. Against Dr. Carson I put an inspired prophet, who tells us that sprinkling of clean water is cleansing: "I will *sprinkle* clean water upon you and ye shall be clean" (Ezek. 36:25); and an apostle: "Having our hearts *sprinkled* from an evil conscience" (Heb. 10:22). Believers are "cleansed from all sin" (1 John 1:7); but how? The Word of God says "by the sprinkling of the blood of Jesus Christ" (1 Peter 1:2; Heb. 12:24).

We see then that no lexicographer gives "dip and only dip" as the classic meaning of *baptizo*, and therefore none endorses the Baptist theory. But more than this no good lexicographer ever gives "dip" as a *New Testament* meaning of *baptizo*. Many do not give the New Testament meaning at all. Those who do, are careful to distinguish between it and the classic usage. Thus Schleusner, one of the very highest authorities, gives as classic meanings of *baptizo*, "to immerse, to dip in, to plunge into water," and gives illustrations from Greek

authors, to sustain (as he thought) these definitions; but he then adds these words, clear and ringing, "*In this sense it never occurs in the New Testament.*" He gives the New Testament meanings, "to wash, to cleanse, to purify." And yet, with a strange sense of honour and Christian truthfulness, Baptist writers very frequently claim this great scholar as endorsing the "dip and only dip" theory! And nothing is more common than for these writers to quote from lexicons what was intended merely as classic meanings, and impose these upon the English reader as including the sacred usage. The truth, however, is, that no lexicographer—whose opinion is entitled to any weight—gives "dip," "plunge," or "immerse" as the meaning of *baptizo* in the New Testament, much less the only meaning. No Pedobaptist scholar in the world ever believed the exclusive immersion theory, viz.: that *baptizo* means "dip, and nothing but dip." If Baptists deny this, let them produce the names. Dr. Ditzler, in his recent work on Baptism, after a most thorough examination of no less than thirty-one of the best Greek lexicons and authors, says (p. 161), "every one of the thirty-one authorities sustain affusion as baptism."

We next come to

THE SCRIPTURE USAGE OF BAPTIZO.

This, let me observe, is a far more important part of our subject than that which we have hitherto been discussing. The ultimate appeal in all matters of faith must be not to human authorities, heathen or Christian, but to the Word of God.

Here I would put the reader upon his guard against a mistaken view of our opinion. *We do not hold that the word baptizo signifies to pour or to sprinkle.* This has been explained a thousand times to our opponents, but all, it would seem, to no purpose. Next day they are back again to their old charge, "Presbyterians say that to baptize means to sprinkle." "If," say they, "baptize means to sprinkle, why don't you substitute sprinkle for the word

baptize?" I reply, anointing was by pouring, as even Baptists will acknowledge; and yet "to anoint" does not mean "to pour." Why then may not baptism be by sprinkling, although to baptize does not mean to sprinkle? Presbyterians or any others do not hold that baptize means to sprinkle any more than it means to dip, or immerse. They believe that it always expresses *a condition or result irrespective of the mode or act by which it is brought about*, and that in the Scriptures it denotes a thorough change of spiritual condition effected by the Holy Ghost applying the "blood of sprinkling" to the soul. And this spiritual baptism of the soul is "made manifest" or signified by an external rite in which pure water is "sprinkled" or poured upon the person. But in all this the word baptize has no reference to mode.

To ask us therefore to prove that to baptize means to sprinkle, is asking us to prove what we never believed or affirmed. And yet this is what Baptists are constantly doing, and then ignorantly exulting as if they had obtained a triumph because we decline to prove what we have always denied. Baptists alone have fallen into the absurdity of making *baptizo* indicate "*mode and nothing but mode*." They say baptize means "to dip and nothing but to dip," and their action in baptism is in perfect keeping with this definition. But the absurdity of the "theory" will at once appear if we apply it to some passages of Scripture. How, for example, would our Lord's commission to his disciples read, were it rendered, "Go, teach all nations, *dipping* them into the name of the Father," etc.? Dipping all nations! and dipping them into a name!! And what sense could be made of such expressions as, being "*dipped* with the Holy Ghost and with fire?" "*dipped* into one body," or "into one Spirit?" "Unto what then were ye *dipped*? and they said, unto John's *dipping*." Then said Paul, John verily *dipped* with the *dipping* of repentance," etc. "In those days came John the *Dipper*, . . . and they were *dipped* in Jordan, confessing their sins." Again if baptize always means to dip and nothing else, why d

they not always render it dip and nothing else? Why do they not call themselves "Dippers," instead of taking shelter under the *alias* "Baptists?" Why do they speak of the Baptist Church, Baptist denomination, Baptist Sabbath school, rather than the Dippers' Church, the Dipper denomination, the Dippers' Sabbath school, the Dippers' newspaper, etc.? Why, just because they instinctively feel the absurdity of carrying out their theory, "mode and nothing but mode," "dip and nothing but dip."

Here I will propose a question for Baptist scholars to answer. If to baptize means to immerse or dip, as you say, why is it that those excellent scholars of the second century, who could speak both Greek and Latin, and who translated the Greek Scriptures into the Latin while both Greek and Latin were living languages, did not translate the Greek word "*baptizo*" by the Latin word "*immergo*," which signifies to immerse, but transferred the Greek word into the Latin or Vulgate just as our translators have done into the English? In that venerable translation, *the Greek verb is never rendered by any form of the Latin immergo* (to immerse).

"In the earliest Latin versions of the New Testament," says Dr. Edward Robinson, the lexicographer and eminent Biblical scholar, "as for example the *Itala*, which Augustine regarded as the best of all, and which goes back apparently to the second century and to usage connected with the Apostolic Age, the Greek verb is *uniformly* given in the Latin form *baptizo*, and is never translated by *immergo*, or any like word; shewing that there was something in the rite of baptism to which the latter did not correspond." And so all the translations of the Scriptures in all languages ever since, with the exception of the recent Baptist sectarian version, which was still-born, have followed the example of the early Latin translation, and transferred, without translating, *baptizo*. All the scholars for seventeen hundred years, failed to see that the word means "dip and nothing but dip." It remained

for modern Baptists so *eminent* for their classical learning, to make the discovery.

Will Baptists tell us that the Greek and Latin scholars of the early centuries did not understand their own language as well as modern Baptists do?

But although the word *baptizo* does not indicate *mode* and therefore cannot indicate the specific act of sprinkling any more than it indicates the specific act of dipping; yet as water baptism is an outward and visible sign of an inward and spiritual cleansing, that mode will be most scriptural and appropriate which corresponds most fully with the mode in which that inward spiritual cleansing is represented as taking place. The sign or emblem invariably conforms, as far as possible, to the thing signified. Now, the saving, sanctifying operations of the Holy Spirit upon the soul of man are never once represented under the idea of dipping. Such expressions as "I will immerse you in my Spirit," "I will plunge you in my Spirit," "I will dip you in clean water," are unknown in the Scriptures.

But the Spirit's work is represented as a "pouring," or a "sprinkling," and *always under the condition of its descent upon the subject*. Take the following passages from the Old Testament:

"I will *pour* water upon him that is thirsty; I will *pour* my spirit upon thy seed, and my blessing upon thine offspring." (Isa. 44:3.) Mark well the parallel: "I will *pour water*"—"I will *pour my Spirit*."

"Then will I *sprinkle clean water* upon you, and ye shall be clean . . . and I will put my Spirit within you." (Ezek. 36:25-27. Observe again the connection between the Spirit's work and the sprinkling of clean water.

"He (Messiah) shall *come down like rain* upon the mown grass." (Ps. 72:6.)

"Seek the Lord till He come and *rain* righteousness upon you." (Hosea 10:12.)

"I will be *as the dew* unto Israel." (Hosea 14:5.)

“And it shall come to pass afterwards, that I will *pour out my Spirit* upon all flesh. In those days will I *pour out my Spirit*.” (Joel 2:28, 29.)

If we come to the New Testament we find in like manner the Spirit of God always represented as descending upon the persons, but never the persons as dipped or immersed into the Spirit. See particularly the following passages where the Spirit is represented as

Descending, John 1:32;	Anointing, Acts 10:38;
Pouring, Acts 2:17;	Given to, Acts 15:8;
Shedding forth, Acts 2:33;	Sealing, Eph. 1:13;
Falling, Acts 11:15;	Breathed on them, John
Coming upon, Acts 1:8;	20:22;
Sent from on high, Luke	Ministered to, Gal. 3:5;
24:49;	Received, John 7:39;

These passages plainly shew that Jehovah's mode of baptizing with the Holy Ghost is by *sprinkling, pouring*, or in some other way the Spirit *coming to* or *upon* the person baptized; never by the person being dipped or immersed into the Spirit. We say, then, not that baptize means to sprinkle, but that the mode of water baptism is most scriptural and edifying in which the baptizing element comes upon the person baptized. It behooves erring man to follow the example of his God, who baptizes by sprinkling or pouring, but who has *never* given the sanction of his example or authority to such a mode as dipping or immersion.

We will now proceed to a consideration of

SCRIPTURE INSTANCES OF BAPTISM,

and we will find that not one of these gives the least countenance to the dipping theory, much less proves it. The Word of God repudiates that theory. I know very well the charming complacency with which many Baptists, who boast that they are not learned, and have “never rubbed their back against a college wall,” tell us that every

case of Bible baptism is a case of dipping. It certainly requires but little learning and less veracity to make such a statement as that. But we want more than confident assertions; we want convincing proof—such proof as would convince an intelligent and impartial jury in a case of life or death. We have a right to demand such proof of Baptists. They presume to denounce all their fellow-Christians who have not been dipped as “living in wilful disobedience to a divine command;” they unchurch nine-tenths of Christ’s people, and treat them as “aliens from the commonwealth of Israel,” to be saved, if saved at all, by the “uncovenanted mercies of God.” Have we not then a right—yea, is it not our bounden duty—to demand of them a “Thus saith the Lord” for such conduct, and for a theory that leads to such unhappy results? We have a right to ask Baptists to give us at least *one* clear, undoubted case of baptism by dipping, in the Bible. Give us chapter and verse where God commands one man to dip another, or where dipping is called baptism. Produce at least *one* instance of baptism not by the baptizing element coming upon the person baptized, but by the person being put wholly under the element and then immediately withdrawn. It will not do for Baptists to say that certain cases *may* have been by dipping; we want not a “may” but a “must.” Nor will it do to present us with an ostentatious parade of names of learned men, who thought that certain cases of baptism were cases of dipping, or who said something charitable about immersion. Names of learned men can very easily be quoted on both sides of any question. Many men learned on other theological subjects, gave little or no attention to the controverted points of baptism; they knew little and cared less about “dipping,” and their inadvertent remarks, isolated and garbled by immersionists, form poor evidence upon which to found the “*peculiar theory*.” A question of faith like this is to be decided, not by an array of names on one side or the other, but by a direct appeal to the infallible Word of God. “To the law and to the testimony :

if they speak not according to this word, it is because there is no light in them."

We proceed therefore to a consideration of the examples of baptism recorded in the Scriptures, and if we find that dipping is found in none of them, we will be prepared to look for its origin, where, without much difficulty, we can find it, in the Church of Rome—that mother of abominations.

First we will look at the

CEREMONIAL BAPTISMS.

In Heb. 9:10, the sacred writer, speaking of the Jewish ritual, says, "It stood only in meats and drinks and divers washings." The word here translated "washings" is in the original *baptismois*, i.e., baptisms. These ceremonial baptisms, let it be clearly remembered, were not external or physical washings of the body, but only *symbolical* cleansings. The water, or blood or other element applied was a symbol, *emblem*, or *sign* of purification as consecrated to God and accepted by Him. The smallest quantity of water or other element employed would therefore serve the purpose, just as the smallest quantity of bread and wine, broken and poured out, are sufficient as symbols, emblems, or signs of the broken body and shed blood of Christ, in the ordinance of the Lord's Supper. It is of the greatest importance to remember this fact. In the context the apostle refers to some of these "*baptisms*," and incidentally mentions the *mode* in which they were performed. Verse 13, "For if the blood of bulls and of goats and the ashes of an heifer *sprinkling* the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ," etc. Verse 19, "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and *sprinkled* both the book and all the people," etc. Verse 21, "Moreover he *sprinkled* likewise with blood both the tabernacle and all the vessels of the ministry."

The two principal purifications or baptisms under the law were those of the *water of separation* and the *purification of the leper*. An account of the former we have in Num. 19:17, 18, and we are expressly told it was by *sprinkling*: "A clean person shall take hyssop and dip it in the water and *sprinkle* it upon the tent, and upon all the vessels and upon the persons," etc. In Lev. 14:5-7, we read how a leper was to be cleansed:—"The priests shall command that one of the birds be killed . . . and he shall *sprinkle* upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." A leprous house was to be cleansed in the same manner, by *sprinkling* (vers. 50, 52). And so also in the case of other ceremonial baptisms, they were performed by sprinkling. When the whole Israelitish nation entered into covenant with God at Sinai, Moses *sprinkled all the people* (Heb. 9:19). On the great day of atonement the high priest entered the most holy place and sprinkled the Ark of the Covenant (Lev. 4:17, and Heb. 9:25). When the Destroying Angel passed over Egypt only the *blood sprinkled* afforded protection (Exod. 12:7, 13). And when speaking of the spiritual cleansing produced by the blood of Christ, of which water baptism is the sign, Paul says "the blood of *sprinkling*" (Heb. 12:24), and Peter calls it the "*sprinkling* of the blood of Jesus Christ" (1 Pet. 1:2).

In all cases of the use of water or blood, in the Old Testament, as an emblem of *purification* in respect to persons, *sprinkling* was the mode used. And in Heb. 9:10, the apostle speaks of these ceremonial purifications of persons, and calls them baptisms (*baptismois*). Here then we stand on a rock. The Bible calls that a baptism which the Bible itself tells us was performed by *sprinkling*; and, if so, the "nothing but dip" theory is a lie.

It is worse than quibbling for Baptists to say that in connection with the sprinkling there was a bathing, and that this constituted the baptism. Unfortunately for the Baptists, the Word of God says that the sprinkling constituted the baptism. In Numbers 19:13 we read that

the person "is unclean *because the water of separation was not sprinkled upon him.*" Again, in verse 20, we read, "the water of separation hath not been *sprinkled upon him; he is unclean.*" So also the apostle's words, "For if the blood of bulls . . . *sprinkling* the unclean, *sanctifieth.*" Mark well, it was the sprinkling that sanctified.

Besides, even among ourselves to bathe does not necessarily mean to "go into water," and certainly not to "go under" the water. The physician directs the patient to "bathe the part affected with liniment." When a person "bathes his temples with camphor," he does not dip his head into a vessel filled with the solution, but he applies the solution to his temples. And we have the clearest evidence that not one of the bathings of the Bible for ceremonial purposes was by the total immersion of the body in water, but by the sprinkling of the cleansing element upon the person. Dr. E. Beecher, in *Biblical Repository* for 1840, after a thorough examination of all the cases of Jewish purification, says: "It is perfectly plain, therefore, that, whatever was the practice of the Jews, no immersions of the *persons* were enjoined, and the whole Mosaic ritual, as to *personal* ablution, could be fulfilled to the letter without a single immersion. The only immersions enjoined in the Mosaic law were the immersions of *things*, as vessels, sacks, skins, etc., to which no reference is had in Heb. 9:10."

Professor Stuart also, in *Biblical Repository*, 1833, says: "We find, then, no example among all the Levitical washings, or ablutions, where *immersion of the person* is required." (Vol. 3, p. 341.)

The baptisms of the law were "divers," not in their *mode*, but in the baptizing elements used. Some of them were with pure unmixed water; some with water mixed with blood of divers animals; others with water mixed with the ashes of an heifer—not one of them by immersion.

One other observation here: The water used in these baptisms was always *pure, clean*, and fresh as it fell from

the heavens. It was thus a real symbol of spiritual purification. How different the modern baptisteries, violating as they do our common notions of cleanliness. God's ancient people would have abhorred the idea of symbolically cleansing a person in a cistern of stagnant water in which a score of others had just been immersed, some of whom may not have seen the inside of a bath-tub for a twelvemonth.

A BAPTISM ON DRY GROUND.

In 1 Cor. 10:2, Paul tells us that the Israelites were "all baptized, *eis*, into (not unto, as in English version) Moses" when passing through the Red Sea. And in Ex. 14:16, 21, 22, 29, we are repeatedly told that the children of Israel passed "on *dry ground*" through the midst of the sea. Jehovah therefore baptizes on "dry ground," and it becomes us to follow his example. How would it sound to read that they were "dipped" or "immersed" on "dry ground!" But it seems there was no difficulty. As the fathers, mothers, and *infant children* passed through the sea upon *dry ground*, "they were *all* [infants not excepted] baptized into Moses." There was here no "dipping" or "plunging" or "burying" or "covering with water," or "watery grave," or "liquid tomb," and yet on the authority of an inspired apostle there was baptism. And it was a real, divine baptism effected in the minds and upon the hearts of the people. The *state* or *condition* of the people towards Moses was changed from that of distrust and rebellion *into* that of confidence and consequent obedience, so that we read, "Then the people feared the Lord and believed the Lord and his servant Moses." (Ex. 14:31.) This change was wrought by the miraculous display of God's power *in* or *by* the cloud and the sea. Origen II., 743, speaking of the Israelites crossing the river Jordan, says the Israelites were baptized "into Joshua." He repeats this in several passages. Determined to fit the scriptures to his theory, Dr. Carson labours hard to improvise "a box" at the Red Sea

for dipping the people "into Moses;" but both ends of the box are wanting at the sea, and both ends and one side are wanting at the river.

I do not know that there was any external symbol of this real divine—internal baptism; but if there was any water used it came from the clouds, which "*poured out water*" on this occasion. (Ps. 77:17, also Judges 5:4.)

THE BAPTISM OF THE SPIRIT.

We have already seen that baptism with the Holy Ghost is always effected by the Spirit *coming upon* the person baptized, and that consequently as water baptism is an outward *sign* of this inward spiritual baptism, that mode is most scriptural and appropriate in which the element (water) *comes upon* the person baptized. We will now see a particular case in illustration:

In Matt. 3:11, John the Baptist says: "I indeed baptize you with water unto repentance, but He (Christ) shall baptize you with the Holy Ghost and with fire." Our Lord referred to this promise just before his ascension, and commanded his disciples "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." (Acts 1:4, 5.) Here is the promise, and the only question before us is, how was this promise fulfilled? When baptized with the Holy Ghost, were the apostles dipped or plunged into the Holy Ghost? Or did the Holy Ghost come upon them? Let the Word of God answer. The reader will turn to Acts, chapter 2. Cloven tongues like as of fire "*sat upon*" them (ver. 3); the Holy Ghost was "*poured out*" upon them (ver. 17); was shed "*forth*" (ver. 33); and "*fell on them*" (chap. 11:15). Here, then, is another undoubted case of baptism, not by putting the subject into the element, after the manner of immersionists, but by the baptizing agent coming upon the persons baptized, according to the practice of Presbyterians, Methodists,

and nine-tenths of the Christian Church. But all this weighs nothing with the immersionist. He is as blindly devoted to his "*nothing-but-dip*" theory as a Hindoo to his caste.

THE BAPTISM OF THREE THOUSAND ON THE DAY OF PENTECOST.

In Acts 2:41 it is said: "Then they that gladly received his word were baptized; and the same day there were added unto them about *three* thousand souls." This is the first account of the administration of baptism after the ascension of the Saviour. And that this baptism was by a total immersion is almost impossible to conceive, even judging by the simple narrative itself; for, after the close of Peter's sermon, there were but about five hours of the day remaining, and the account states that the three thousand were added to the Church "the same day." But to have immersed them all in five hours, each of the twelve apostles must have immersed fifty persons every hour, or five every six minutes! This, I need scarcely say, would have been impossible. But if the ordinance was administered according to the prediction of the prophet (Ezek. 36 : 25), and the invariable mode of purifying among the Jews, by *sprinkling*, all difficulty vanishes.

Besides, it has been abundantly proved to the satisfaction of all excepting Baptists, that there was no place for the *immersion* of such a multitude. The late Rev. Dr. Robinson, who twice journeyed over Palestine making the most minute inspections, and whose printed researches are quoted as authority by every scholar, says: "Against the idea of full immersion there lies a difficulty, apparently insuperable, in the scarcity of water. There is in summer (and this baptism took place in June) no running stream in the vicinity of Jerusalem, except the mere rill of Siloam a few rods in length; and the city is and was supplied from its cisterns and public reservoirs." (See Robinson's Lexicon, Art. βαπτίζω.) Nor can we for a moment suppose that the enraged people and authorities of Jerusalem, who had just crucified Jesus, would have

put the reservoirs, from which the people of Jerusalem were supplied with water for drinking, cooking, and other purposes, at the disposal of the hated followers of Jesus for plunging three thousand persons into them. Such were not Jewish ideas of cleanliness or decency.

Then again, were these three thousand dipped into water in the same dress with which they came to the meeting? If so, did they go home through the streets of Jerusalem in their dripping apparel? If not, where did they go through the process of disrobing and enrobing? And what about the *female* portion of the three thousand—their dipping, robing and disrobing? Let me quote from Dr. Dale: "We deny the dipping altogether; and sustain the denial by the absence of fact and precept, and the pronounced impropriety of the age as to the dipping of females into water, publicly, by men. It will not do to say, that those who practise the dipping of females by men into water see no impropriety in it. Females were dipped naked into water for a thousand years, and they who did it 'saw no impropriety in it.' All see the impropriety now; and the feeling of the million to-day is against the becomingness of the public dipping of women into water by men."

BAPTIZING BEFORE MEALS.

In Luke 11:37, 38, we read that a Pharisee, who had invited Jesus to dine with him, wondered that he had not first washed (*ebaptisthe*, "did not baptize himself") before dinner. Did this man expect our Lord to plunge himself under water, *à la* Baptist, before every meal? In Mark 7:4 we read of the "Pharisees and all the Jews," that except they wash (*baptisontai, baptize*) on returning from the market, "they eat not." But if the Pharisees and all the Jews took a total immersion head and ears under the water, before every meal and on every return from the market, it is evident they must have been under the water a good part of their time.

The meaning doubtless is, that the Jews on these occa-

sions were accustomed to perform some ceremonial washing of the hands and face; and this, although far from being a total immersion of the body, the Holy Ghost calls baptizing *themselves* (not merely baptizing their hands or face). And it must here be observed that the Jews, in ancient as in modern times, washed their hands or feet, not by dipping them into water, but by having water drawn from the water pots (John 2:6) *poured upon* them. (See Josephus' "Ant. of the Jews," Bk. 3, ch. 6, sec. 2.) The Greek of Luke 7:44 says, "water *upon* my feet;" and the same verse represents the Saviour's feet as washed with tears *falling upon* them. The Syriac version says, "baptized with tears." From 2 Kings 3:11 we learn that the customary, if not invariable, mode of washing the hands, was by *pouring*. The description there given of a servant is, "Elisha which poured water on the hands of Elijah." This defines his office. The Jews could not wash ceremonially in a basin of water, for the first dipping of the hands or feet would render that water defiled.

It is evident, then, that a person is baptized in the Scripture sense, not by being plunged into the water, but by having the water *applied to* a small part of his body. And if so, then the exclusive immersion theory is proved to be nothing better than the "baseless fabric" of Baptist, Campbellite, Christadelphian and Mormonite visions.

THE BAPTISM OF VESSELS AND TABLES.

In Mark 7:4* it is stated that the Pharisees observe the baptisms (it is "washings" in the English translation, but in the original it is *baptismous*, i.e., baptisms) of cups and pots, brazen vessels and tables. The word here translated tables is *κλινων* (*klinon*), and properly signifies *beds* or *couches*. It is so translated in the 30th verse of this

* The Sinaitic and Vatican Manuscripts (the two oldest and best in the world), and seven others, read *rantizontai* (sprinkle) instead of *baptizontai* in the beginning of this verse—thus clearly shewing that the copyists deemed sprinkling and baptizing as synonymous.

chapter, and in eight other places where it occurs in the New Testament. Here, then, we find the word baptism applied to utensils which we cannot suppose for a moment were dipped or immersed in water. They might contrive to immerse their cups and pots; but can it be imagined that they would immerse their tables, their couches, and beds? These were very cumbersome articles of furniture, "being a kind of sofa or divan on which they were accustomed to sit, usually about twenty feet long, four feet wide, and four feet high." Rather large, one would think, to be conveniently immersed; and yet Dr. Carson declares he will rather believe that they immersed their beds, couches and tables in water, than yield that baptism signifies anything but immersion! And he would father this absurdity upon the Spirit by whom the Scriptures were inspired. "To maintain," says Dr. Hodge, "that these beds or couches were immersed is a mere act of desperation." But to such "desperation" Baptists will go rather than abandon their "pet theory" that nothing is baptism but dipping. All who are not hopelessly given over to that theory will have no difficulty in believing that tables were *baptized* then as they are now, in a common-sense way, by having water *applied to them with the hand*.

BAPTISTS' SO-CALLED PROOF-TEXTS.

There is a class of passages which Baptists are fond of calling their "proof-texts." To a consideration of these we now come, and we will find that not one of them, fairly and honestly interpreted, gives the least countenance to immersion, much less proves it. These passages are, Baptists themselves acknowledge, the strongest to be found in their favour. If, then, it can be shewn that even these repudiate the claims of "the theory," it will be evident that "dipping" finds no support in the Word of God, and we must look elsewhere for its origin and authority.

Let me preface what I have to say on Baptist "proof-texts" by two quotations. The first is from Dr. Owen,

one of the greatest theologians and best men the world has ever seen. He says: "No one instance can be given in Scripture, in which the word which we render baptize does necessarily signify either to dip or plunge." The other is from Dr. Hodge of Princeton, than whom America has never produced a higher authority on any Biblical question. He says: "So far, therefore, as the New Testament is concerned, there is not a single case where baptism necessarily implies immersion." Will Baptists say that Owen and Hodge did not study their Bibles, or that they were hypocrites, or that, as they were not Baptists, they were not capable of forming any impartial judgment?

In the examination of the following passages the reader will clearly bear in mind that the object is not to prove baptism by sprinkling, or by pouring, or by effusion, or by any other mode, but simply to shew how these passages utterly fail to prove immersion. We are referred to

NAAMAN'S SEVEN-FOLD BAPTISM IN JORDAN.

In 2 Kings 5:14 we read: "Then went he [Naaman] down and *baptized* (ἐβαπτίσατο) himself seven times in Jordan, according to the saying of the man of God." "Stop, stop," shouts some Baptist, "does not the Bible say that he dipped himself?" Baptists are ready enough to appeal to what "the Bible says," when, through the blunders of our English translators, they find an expression which seems to favour dipping. But of all people immersionists are the most dissatisfied with our English Bible, and for years they have been at work trying to get out a sectarian Bible of their own. One edition after another of that Baptist Bible has been issued, each edition differing from the preceding; but Baptists are either too wise or too timid to use it in their churches. Besides, it might not serve so well for proselyting purposes as even the ordinary version, especially so long as the latter contains such blundering translations as "dipped himself," "bathe in water," "went down into the water," "came up out of the water," "much water." etc.

Our English translation was begun in 1607, and completed in 1611. It was made by forty-seven scholars of the Church of England, whose Liturgy at that time enjoined trine immersion, that is, three immersions for each baptism. Baptist writers sometimes represent our translators as being themselves "infant sprinklers," but as compelled by the force of the original Greek to use certain expressions which favour immersion. But this is one of those perversions of the facts of history for which Baptists have become so unenviably notorious. Each one of the forty-seven translators of our Bible had been "dipped" himself, and that three times; for this was the faith and practice of the Church of England at the time. Even A. Campbell, founder of the Campbellite Baptists, admits this, and says that the translators "on no occasion favoured sprinkling by any rendering or marginal note." (See "Chris. Bap.," p. 140.) No wonder, then, that they manifest a bias to immersion in their translation of the passage before us and a few others.

Our translation is, on the whole, an excellent one; but in any dispute as to the meaning of Scripture, the appeal must be made not to a *translation* but to the original words as dictated and inspired by the Spirit of God.

Applying this to the passage before us, we observe that the Bible, as given by God, either in the Hebrew or Greek, *does not say* that Naaman dipped himself. The Hebrew word is טָבַל (*taval*) which does not necessarily mean "dip." According to some of the best lexicographers, such as Stokius, Schindler, Leigh, and Furstianus, the meaning of the word is exhausted, "if an object merely touches the liquid *or is touched by it*." The last named scholar defines the word as meaning to *moisten*, to *sprinkle* as well as to *dip*. The Greek word is βάπτισατο (*baptized* himself). And it will not do for Baptists to assume the whole question and say dipped himself, especially when the accompanying circumstances are all against that theory. Look at some of these circumstances:

1. Naaman was commanded to *wash* (v. 10). The Hebrew word is רָחַץ (*rahats*) which never means dip. Joseph *washed* his face, his brethren *washed* their feet, the priests *washed* their hands. Gesenius says, "To wash, to lave, the human body *or its parts*."

2. Naaman's leprosy was local and not all over his person. This we learn from verse 11, which announces his expectation that Elisha "would strike his hand upon *the place*, and recover the leper." The direction, therefore, to wash, without anything more specific, would on the principles of reason and common sense apply only to the part affected—the washing would be limited to the diseased part. Dr. Wall attaches great weight to this consideration.

3. This was a "symbol washing." Water could not wash away leprosy any more than it can wash away sin. But it was then a *symbol* of cleansing from leprosy, just as now, in baptism, it is a symbol of cleansing from sin. But we have already shewn that *symbol* washings under the law, were performed, never by the total immersion of the person in water, but by the *sprinkling* of the cleansing element upon the person cleansed. We are told that Naaman baptized himself according to the saying or command of the man of God (v. 14). And the man of God would command him to do what the law of God prescribed; this was sprinkling seven times. Lev. 14:7—"He shall *sprinkle* upon him that is to be cleansed [of the leprosy] seven times." And as Naaman was not a Jew and was not to associate with the Israelites, the "washing" and "shaving" and "sacrifice" which ordinarily followed the cure, were omitted.

In view of all these considerations the intelligent and impartial reader can, without much difficulty, decide whether this is a *clear case* of dipping.

JOHN BAPTIZING AT THE JORDAN.

Matt. 3:6; Mark 1:5.—Baptists generally assume, without any argument whatever, that John baptized by immersion. Even if he had it would not follow that Christian baptism must be administered in the same manner, for John's baptism was not Christian baptism. A sufficient proof of this is that some who were baptized by John, afterwards received Christian baptism (Acts 19:1-6). But there is not the slightest proof that John immersed, but a probability, amounting almost to a certainty, that he did not.

1. John belonged to the priestly order. His father was a priest, and his mother was of the daughters of Aaron; and we have already seen that the priests invariably baptized by the sprinkling of water. It is reasonable to suppose, therefore, when nothing is said to the contrary, that John baptized in the same way, and according to the prediction of the prophet (Ezekiel 36:25), "I will sprinkle clean water upon you."

2. Taking the words as we have them in our English translation, "*in Jordan*" does not imply being *under* it. Many go into a river without going head-and-ears under it. "John baptized *in* the wilderness" (Mark 1:4). Did he plunge the people *under* the sands of the wilderness? He was "baptizing *in* Bethabara, *beyond* Jordan." Did he plunge the people into or *under* the town?

3. The Greek word *en*, here translated *in*, has a variety of significations. In the Gospel of Matthew alone, it is translated by ten different English words, namely, *on*, *with*, *by*, *for*, *among*, *unto*, *through*, *because of*, *in*, and *at*. In Eph. 1:20, we read, "When He raised Him from the dead, and set Him *at* his own right hand." This could not be rendered *in* or *under* his own right hand. But if it be *at* in Ephesians, why may it not be *at* in Matthew? And where then is immersion?

4. The expressions "*in Jordan*" "*in the river of Jordan*," do not necessarily indicate more than a district or locality,

without any reference to water for dipping purposes. A few instances will make this clear. In 1 Kings, 2:8, we read that Shimei came down *into the Jordan* to meet David. Did he wade into, or plunge under the water, to do homage to the King? 2 Kings, 6:4—"And when they [sons of the prophets] came *into the Jordan* they cut down wood." Rev. Mr. Gallaher asks the immersionists somewhat provokingly, "Did they work under diving-bells or did they wear water-proof rubber pants?" According to Baptist logic they would require these. For other instances see 2 Kings 2:6, 21; 1 Kings 18:40; Judges 4:7. (See Dale's "Johannic Baptism," p. 386. *et seq.*)

5. The mode of John's baptism seems clearly indicated by his own words (Matt. 3:11), "I indeed baptize you with (*en*) water, but He . . . shall baptize you with (*en*) the Holy Ghost and with fire." Let it be observed that John uses the same word (*en*) to denote his own use of water and Christ's mode of baptizing with the Spirit. But we have already seen that in the baptism of the Spirit, the Holy Ghost is "poured out," "shed forth," and "falls upon" the persons baptized. (See Acts 2:17, 33; and 11:15)

6. Even Baptists will acknowledge that anointing was not by immersion, but by pouring. Well, the Greek form of expression (*en* with the dative) here used by John to denote his mode of baptism is precisely the same as is used in Old Testament Greek to express anointing. John says *en hudati* (with water), and to express the mode of anointing we have no less than five times the expression, *en elaiō* (with oil). The passages are, 2 Sam. 1:21; Ps. 89:20; Ps. 23:5; Ps. 92:10; Ezek. 16:9. Anoint (*en*) with oil, and like expressions, where oil was poured, occur over *forty times* in the books of Moses in Greek. According to Baptist reasoning the anointed must have been immersed in oil!

7. We learn from John 3:25, 26, that John's baptism was a legal purification or cleansing. And we have already shewn that these purifications were always per-

formed by water *sprinkled* on the unclean. John, we have every reason to believe, baptized the people in the same manner in which Moses consecrated all the people, namely, he took a bunch of hyssop, or something else that answered the purpose, and dipped it in the water and then *sprinkled* the people by thousands.

8. The numbers that flocked to John's baptism made it *physically* impossible that he could have baptized them by dipping. It is said that all Jerusalem, all Judea, and all the region round about Jordan came and were baptized of him. We need not, of course, take the expression "all" in its most literal sense as meaning all without exception; but it undoubtedly means a very large proportion of the people. It is probable that the entire population of the district was about five millions, and if we suppose that even one-fifth of these were immersed, and that John's ministry lasted for a whole year, then he must have immersed 2,700 each day, which is an impossibility. Nor could any man live, standing day after day for a year, up to his waist in water. If on the other hand John baptized by sprinkling or pouring the thing was possible and easy.

9. The unseemliness of the sight makes it *morally* certain that John did not baptize by dipping. Baptists will admit that John's followers did not come prepared with gutta percha garments to be dipped in. How then could they be immersed? Either in a state of nudity, or in their ordinary garments. Decency would forbid the former, and a due regard to health the latter.

The Scriptural mode of baptism is such as can be practised in all seasons, in all climates, in all countries, on all persons, at all times, in all places, in all conditions, and under all circumstances. But this cannot be said of immersion, which is often impracticable, indecent, dangerous, and impossible. It cannot therefore be the Scriptural mode of baptism.

JOHN BAPTIZING AT ÆNON.

John 3:23—"And John also was baptizing in Ænon, near to Salim, because there was much water there." Why, say the Baptists, should John choose such a place "*because there was much water there*," if it was not for the purpose of dipping? No one will deny that the "much water" of this passage has been of immense service to the immersionists during the past two hundred years. They have rung the changes upon the "much water" until many of the more ignorant of them regard this as the great thing in religion, and think more of the river than of the cross. It does not, however, require very great labour to let some of the water escape.

While the translators of the Revised Version still tolerate the old reading of this passage, they are careful to point out in the margin that the Greek (*ὕδατα πολλὰ*) means "many waters." Any one who knows even the rudiments of Greek Grammar knows that "*polla*" is a word of number and not of quantity. This is evident even from its meaning in English composition; e.g., *polynesia* (not much island, but many islands) and about one hundred and fifty other English words in which *polla* is found in composition. Tischendorf, the acknowledged prince of Biblical critics, translates the passage into the following Latin words, "*Quia aquæ multæ erant illic*" (because many waters were there). The expression "*polla hudata*" occurs fifteen times in the Scriptures, and *this is the only place* where it is rendered "much water." In all the other fourteen instances it is rendered "many waters." The New Testament instances are Rev. 1:15; 14:2; 17:1; 19:6, and the text. That "*hudata*," rendered water, means springs, is capable of demonstration, and will not be denied by any scholar.

The name Ænon, I may observe, is a Chaldee word, signifying "a place of springs." Dr. Robinson, who travelled extensively in the east and who visited this very spot, says of it, "the place is about six miles north-east of Jerusalem.

Many springs burst from the rocky crevices, at various intervals, for some miles."

In the light of the foregoing considerations the following will be seen to be the correct rendering of this passage: "And John also was baptizing in Ænon (or at the springs), near to Salim, for there were many springs there, and the people came and were baptized." The explanatory clause "for there were many springs there" is added to shew, not that the people were dipped, but that Christ and his disciples, and John "also," might be in the same vicinity, each fulfilling his own mission, without confusion or interference with the other.

If much water for the purpose of immersion was what John wanted, why did he leave the river Jordan? Was there not water enough there to satisfy any immersionist however fond of the "swelling flood?"

Can anything be more absurd than to talk of John and his followers going to Ænon in order to get water enough for dipping in? Why, one big tub or tank would hold water enough in which to dip thousands upon thousands after the modern Baptist fashion of plunging all into the same water. The crowd would require a hundred-fold more water for drinking than for dipping purposes.

THE BAPTISM OF JESUS.

Matt. 3:16—"And Jesus, when He was baptized, went up straightway *out of* the water;" and Mark 1:9—"Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Dr. Carson says he is willing to hang the whole controversy upon these texts, and it is really amusing to witness the sublime complacency with which the ordinary Baptist *assumes* that our Lord was immersed, and urges the undipped to follow him into the water.

Did Baptists consult their Bibles more, and their "*peculiar*" theories less, they would see that following Christ is something far higher and more spiritual than being plunged in a pool of water, and they would expunge for

ever from their hymn-books such silly, unscriptural vapourings as

“Did Christ the great example lead
In Jordan's swelling flood?”

What proof is there that Christ's baptism was by immersion? None—none whatever. We have already said enough of John's baptism to shew the strongest probability that it was administered by *sprinkling*. “O but,” cries a Baptist, “He came up *out of the water*.” That, I reply, is not coming *from under* the water. Besides, if He had been immersed He would require to have been *taken out* of the water, instead of coming out of it by his own action.

Would not these words be quite appropriate to describe our Lord's baptism if He had only stepped a little distance into the river, and then John had taken up water and poured or sprinkled it on Him, according to the mode which we find represented on the most ancient Christian monuments. (See plate 1.)

But the language of the original implies nothing more than that our Lord went down *to the banks* of the Jordan, and after his baptism came up *from* the water's edge. The preposition in Mark 1:9, and translated *in*, is *eis*, and in not a few instances it would make an absurdity to translate it by *in* or *into*. In the Septuagint, 2 Kings, 2:6, we read, “The Lord hath sent me to (*eis*) the Jordan.” “They came,” we read, “unto (*eis*) the Jordan.” The *eis* brought them to the banks but not into the river, much less *under* it. Elisha and the sons of the prophets surely did not go into or under the waters of the Jordan to fell trees. In 1 Kings, 1:33, 38, 45, we read that Solomon was anointed *eis* Gihon (a river, 2 Chr 32:30; 33:14); and in Mark 1:9, we read that Jesus was baptized *eis ton Jordanen* (a river). No one will say that the *anointing* was by “*immersion*” (1 Kings 1:39); why then contend that the baptism must have been by immersion when it is precisely the same form of expression that is used? In

both cases the persons were "at" or "near" the stream, but there is not a word to indicate that they were under it.

The Greek word in Matt. 3:16, translated "*out of*" is *apo*, and primarily signifies from. It is found in the seventh verse of this chapter, and is there translated *from*, "Flee *from* the wrath to come." It occurs in Matthew's Gospel just one hundred and nine times, and is rendered *sixty-five* times *from* and only *ten* times *out of*.

Dr. Carson, with all his love to the nothing-but-dip theory, says on this verse, "I admit that the proper translation of *apo* is *from*, not *out of*, and that it would have its meaning fully verified if they had only *gone down to the edge of the water*." (p. 200.) That its usual meaning is not given to it in Matt. 3:16, shews the strong partiality of the King's translators to immersion. Even the Baptist Bible Revision Committee, and Dr. Conant at the head of it, translates it *from*. No scholar to-day will deny that the proper translation is, "And Jesus when He was baptized went up straightway *from the water*."

Here are some passages in which the same verb and preposition occur in the Greek:

Luke 2:4—"And Joseph also *went up from* Galilee." Did he emerge from under the soil of Galilee?

Song 3:6—"Who is she coming up *from the* wilderness?" Did the spouse emerge or ascend from under the sands of the desert?

Gen. 17:12—"And God *went up from* Abraham." Comment is here unnecessary.

John 11:55—"And many *went out of* the country up to Jerusalem." Did they emerge out of the earth?

In view of all this the reader can easily judge the desperate resort to which immersionists are driven when they maintain that Christ was immersed, and fill their hymn-books with gushing effusions about "the holy stream," "the swelling flood," "the sacred wave," and the Redeemer "bowing his head" beneath these.

This "proof-text," like all its predecessors, declines to

do service for the "Theory." Nay, it testifies very clearly against it, and points us to another mode of baptism, in which the baptizing element comes upon the person baptized, as practised by nine-tenths of the Christian Church to-day. For, in addition to what we have already said, let it be observed that, after being baptized with water by John, our Lord was baptized with the Holy Ghost by God. But how? In what *mode*? Let the Word of God tell us. "The Spirit of God *descended* like a dove—the symbol of purity—and *lighted* upon him." And Luke says, in Acts 10:38—"God *anointed* Jesus of Nazareth with the Holy Ghost." Anointing was performed, not by dipping the person into oil, but by pouring or sprinkling the oil upon the person.

Christ was baptized with water by John, and with the Holy Ghost by God, but we read nothing of immersion in his case.

THE BAPTISM OF THE ETHIOPIAN EUNUCH.

Acts 8:38, 39—"And they went down both into the water, both Philip and the eunuch; and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip." The Baptists regard this as their sheet-anchor in the controversy. Dr. Carson says, "Had I no more conscience than Satan himself, I could not as a scholar attempt to expel immersion from this account." This, like a good deal more on the same side of the question, is a strong statement but a weak argument.

Where is the evidence that the eunuch was dipped? "Why," cries the Baptist, "he went with Philip *into* the water and came *out* again." But is not such reasoning trifling with common sense? Do not thousands go into the water and come out again without going under the water? Is it not said that Philip went into the water and came out of it as well as the eunuch? They "*both*" went. If then the prepositions prove that the eunuch was immersed they prove also that Philip was immersed.

Observe also that the eunuch *came* out of the water, whereas if he had been dipped Philip would require to have taken him out. He also went on his way *rejoicing*, which he scarcely could have done if he had gone with dripping garments.

Every scholar knows also that the Greek words here translated, respectively, "into" and "out of," may be rendered in equal harmony with the original "to" and "from." Indeed the word *eis*, rendered into, occurs eleven times in this very chapter, and *this is the only case* where it is translated *into*. The following are a few instances, out of many, where it *must* mean *to* and cannot mean *into*:

Matt. 17:27—"Go thou (*eis*) to the sea." Did the Saviour mean that Peter should plunge himself *into* the sea?

John 11:38—"Jesus therefore cometh (*eis*) to the tomb" of Lazarus, not *into* the tomb.

John 20:4, 5—"So they ran both together (Peter and John), and that other disciple did outrun Peter, and came first (*eis*) to the sepulchre." Did he go *into* the sepulchre? What says the Word of God? "*Yet went he not in.*" He went (*eis*) to the grave, but yet he went not *into* it. And so we may read of Philip and the eunuch, "They both went down (*eis*) to the water, yet went they not *into* it."

We may observe that this preposition *eis* is translated, in our New Testament, no less than *five hundred and thirty times* by *to* or *unto*.

The other preposition translated "out of," is *ek*. It occurs in the single form as in this passage, no less than sixty-four times in the Acts of the Apostles. And how often, think you, is it translated "out of?" Only *five times*, and one of these is the case before us! This will shew how much truth there is in the oft-repeated Baptist statement that the translators were favourable to sprinkling and opposed to dipping. A most unusual meaning is given to the word in order to counterance as far as pos-

sible the (trine) immersion theory, without actually committing themselves to it.

The preposition *ek* is translated in our New Testament *one hundred and eighty-six* times by *from*. The following are a few passages where it *must* mean *from* and *cannot* be rendered *out of*.

Romans 1 : 27—"Herein is the righteousness of God revealed, (*ek*) from faith to faith." What sense would *out of* make here?

Matt. 12 : 23—"The tree is known (*ek*) from its fruits." Who would render it *out of* its fruits?

John 10 : 22—"Many good works have I shewn you (*ek*) from my Father." Not *out of* my Father.

Immersionists, instead of dwelling upon unusual or doubtful translations to sustain their tottering theory, would do well to follow a better way. If they will examine their Bibles they will see that the eunuch was on this occasion reading a passage of Isaiah (there was no division into chapters and verses then), in which it is predicted of Christ, among other things, that "*He shall sprinkle many nations.*" As Philip was explaining this scripture to him they came to a certain water, and the eunuch said, "See! water (the words indicate that the quantity was small, and that Philip was likely to pass it by unnoticed), what doth hinder me to be baptized (*i.e.*, sprinkled), since this great Saviour has come who was to *sprinkle many nations*, and I am one of those He was to sprinkle?" The reader can now judge if this is a clear case of immersion. And yet this passage immersionists themselves claim as their strongest proof-text! Well may the learned Robert Young, LL.D., say: "I really do not know any heresy (which word I use in its proper original sense, *i. e.*, 'opinion') in the Christian Church that has less to base itself on than that of Immersion, yet its advocates are using the most reckless statements, which have gained ground among critics and lexicographers—who generally follow each other like a flock of sheep—entirely by the boldness of the assertion."

We come now to the examination of

SOME FIGURATIVE EXPRESSIONS CONCERNING SPIRITUAL BAPTISM.

Two passages in the writings of the Apostle Paul have been strangely and strenuously pressed to do service for immersion. The passages are Romans 6: 3, 4, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life"; and in Col. 2: 12, we have a similar expression, "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God." Baptists say that these passages clearly teach us that baptism is equivalent to immersion—that as burial and resurrection are a going down into the earth and coming out of it, so baptism is a going down into the water and coming out of it, the person being completely covered according to the one figure by earth, and according to the other by water.

This interpretation is commonly called the "burial theory." It was never heard of till after the Council of Nice, in A.D. 325, and it was adopted by the Church of Rome as a prop for the immersion theory. The ancient Waldenses never accepted it. The first mention we find of it is in those popish documents called "Apostolic (?) Constitutions," Bk. 3, sec. 2; and its superstitious associations clearly indicate its Romish origin. Here are the words employed:—"The water is used instead of the sepulchre, the oil instead of the Holy Ghost, the seal instead of the Cross, the anointment is instead of the Confirmation, the *dipping into water* (*katadusis*, not *baptizo*) is the *dying with Christ*, and the *rising out of the water* (*anadusis*) is the *rising again with Him*." So says Rome, and so practise the immersionists.

The best scholars during and since the Reformation have repudiated the Romish and Baptist interpretation of

Romans 6 : 3-5; and Col. 2 : 12. Melancthon, the most learned and accurate Greek scholar of the sixteenth century, utterly rejected it. So also did Matthew Henry and Dr. Thomas Scott, the most devout and popular Commentators on the New Testament since the Apostolic age. So also did Dr. Charles Hodge, of Princeton, U.S., the most learned, judicious, and profound theologian and commentator to be found on two continents, in the nineteenth century. Indeed, candid Baptist scholars, such as Dr. Judson, the great Baptist missionary, and Robinson, the learned Baptist historian, frankly admit that these passages are misapplied when used as evidence of the mode of baptism. Rev. Isaac Errett, Cincinnati, and Prof. J. G. Fee, of Kentucky, both strong immersionists, deny any reference in these passages to outward physical water baptism. We are not disposed to settle a question of faith like this, by a citation of authorities, but as Baptists seem particularly fond of this mode of settling disputed points, and some of their books contain little else than an ostentatious parade of names, we give the above to shew how easy it is to produce names, and those of good men and eminent scholars, on both sides of most questions. And we undertake to increase the above list by scores, if necessary.

A careful examination of these passages will, we believe, convince most readers that the apostle is not here referring to water baptism, but to the baptism of the Holy Ghost.

1. The Romish theory adopted by the Baptists, that baptism is a burial, is founded on an entire misconception of the mode of burial practised in the East. We bury our dead under the earth, and this, by a stretch of the fancy, may be conceived as something like putting a person under water; but there was no such custom known to the Apostles or those to whom they preached or wrote. The Greeks and Romans who were numerous in Judea, and almost the sole inhabitants in the other countries where the Apostles laboured, always burned the dead bodies of their friends, and collected the ashes and

bones that remained into an urn. Such a burial had surely no resemblance to a dipping in water. And so also with the mode of burial practised by the Jews. It had not the most distant resemblance to dipping. How was Christ buried? Not in our manner, by being put into a coffin, and covered up with earth, but by being carried into a cave cut out of the face of a perpendicular rock, and laid on a niche in the wall. Many such tombs are still to be seen around Jerusalem. If four men took up a dead body, carried it into a room, and laid it on a table, would there be any likeness between that and immersion? Yet just this was the burial of Christ. Neither Paul, nor any Jew or Gentile of his time could perceive any resemblance between the dipping of a person in water and a burial.

2. The Romish and Baptist theory very conveniently overlooks the fact that the Apostle does not say that burial is baptism, or that baptism is burial. He says, "We are buried with Him by (*dia*) baptism into (*eis*) his death." Here observe that the burial and the baptism are not the same as immersionists make them, but the "baptism" is the *cause*, and the word "buried" describes the *effect*; and unless a cause and its effects must resemble each other in respect to mode, it cannot be concluded from these scriptures that there is any resemblance between baptism and a burial. If a man buries with a spade, the spade does not become the burial, nor has it any necessary resemblance to the mode of the burial. Yet this absurdity the Romanists and Baptists would force upon the Word of God by confounding the baptism here spoken of with the burial.

3. The popish inventors and first propagators of the "burial theory," and its ablest defenders for sixteen hundred years, taught explicitly that "*emersion*" (taking out of the water) was as much a part of the act of baptism as *immersion* (putting into the water). Such Romish writers as Basil, Cyril, Chrysostom, Gregory Naz. Photius, Theophylact (see Conant, pp. 102-110), distinctly af-

firmed that "taking out of the water" was as certainly a part of the word "*baptizo*" as "the putting in."

So also with later writers: "In Scriptural baptism there is a literal going down into the water, and there is a literal rising up from the water."—INGHAM, p. 252. "To emerge out of the water is like a birth."—CARSON, p. 476. "The external act of baptism is a symbol of the burying of the old man, and the rising up of the new man."—*Christian Quarterly*, July, 1872, p. 405. Quotations might be multiplied to any extent. Since the publication of Dr. Dale's "Classic Baptism" Baptists have abandoned their old position, and now they tell us that *baptizo* never takes out of the water what it puts in. In other words, the taking out of the water is no part of the act commanded by God. Dr. Conant in "Baptizein," p. 88, says, "The idea of *emersion* is not included in the meaning of the Greek word." Dr. Kindrick, of Rochester, N.Y., (in the *Baptist Quarterly* of April, 1869,) affirms that "It is not a *dipping* that our Lord instituted. He did not command to put people into the water and *take them out again*, but to put them under the water." This same position has been adopted by all the lesser lights in the Baptist communities of this country.

It seems to me that this forced acknowledgment that *baptizo* never takes any person or thing out of the water, is most fatal to the Baptist theory. For if the withdrawing from the water be a mere act of humanity and not a part of the act of baptism, what, we would ask, is there in Christian baptism to play the part of "birth from a womb," or "resurrection from a grave," of which Baptists talk so much. And why will Baptists go on adding to the Word of God by interpreting a resurrection into the taking out, when they themselves now acknowledge that God no longer commands a taking out of the water?

Baptists, on their own confession, have now nothing left but the "burial" of their people in their "liquid graves," with no hope of a resurrection till the Judgment day. For more than two hundred years Baptists have

been declaring that if God spoke the truth *baptizo* meant "dip and nothing but dip"—that is, to put into the water and immediately withdraw. And right stoutly they charged all who did not adopt their theory as "living in wilful disobedience to a command of God." And now they acknowledge that they were wrong all this time, and they say that if God speaks the truth *baptizo* does not include "emersion," or a taking out of the water; and they are as brave as ever in charging all who do not embrace the new theory with "wilful disobedience to a divine command." Most persons will, however, conclude that if *baptizo* means putting into the water and leaving there, it cannot be the act commanded by Christ, for Christ never commanded one man to *drown* another.

4. In Rom. 6:3, 4, and in Col. 2:12, there is no reference whatever to water baptism, but to the baptism of the Spirit. "Know ye not," says the Apostle, "that so many of us as were *baptized* into *Jesus Christ* were baptized into his death." Now, I ask, can a man be baptized by water *into Jesus Christ*? Will Baptists knowingly baptize a man who is *out of Jesus Christ*; and if they do, will that make him *in Jesus Christ*? It will be admitted that water baptism, whatever the mode, cannot baptize *into Jesus Christ*, but the Holy Spirit can. "By one Spirit are we all baptized into one body" (1 Cor. 12:13). The believer is one with Christ, so that what Christ did the believer did, what Christ suffered the believer suffered. By the baptism of the Spirit, the believer is so united to Christ, that when Christ was crucified the believer was crucified with Him (Gal. 2:20; Rom. 6:6); when Christ was dead the believer was dead with Him (Rom. 6:8); when Christ was buried the believer was buried with Him (Rom. 6:4). So when Christ was quickened, raised, glorified, the believer was quickened, raised, glorified with Him (Eph. 2:5,6; Rom. 8:17). The believer, united to Christ by a living faith, is viewed from a divine standpoint, as identified with the Lord in all He did and suffered in behalf of his people. Such a one, the Apostle reasons, cannot live in

sin for he is a *new creature*. This reasoning is clear and logical, and worthy of Paul. But how would it sound to hear the Apostle reasoning after the Baptist fashion, that believers could not live in sin because they had been immersed? Simon Magus was duly baptized with water (according to Baptists, immersed), but did he therefore rise to "newness of life?" "If," says Prof. Witherow, "Paul is here speaking of water-baptism, he was one of the weakest reasoners that ever tried his hand at logic." The baptism of which Paul speaks is that which produces in believers a death unto sin, or a change from sin to holiness, but the baptism of the Holy Ghost alone and not water-baptism, can do this. To be consistent with their interpretation of these passages all immersionists should hold the soul-destroying doctrine of "Baptismal Regeneration." Many of them do hold it. Bede, as quoted by Cramp (Catechism, p. 26), says of a person immersed, "He descends a child of wrath, but he ascends a child of mercy; he descends a child of the devil, but he ascends a child of God." Campbell, the founder of the Campbellites, says: "So significant and so expressive, that when the baptized believer rises out of the water, is born of water, enters the world a second time, he enters it as innocent, as clean, as unspotted as an angel."

Thus far we have examined the Old Testament and the New, but we have not been able to discover a single case of immersion that will stand the slightest examination. The passages we have examined, although some of them are not unfrequently called "proof-texts" by Baptists, have all been found to repudiate the service which Baptists require of them.

As to other cases of Scripture baptism, Baptists act on the principle that the less said about them the better for immersion. They all indicate very clearly some other mode than immersion. The baptism of Paul by Ananias (Acts 9: 17, 18; 22: 12-16) was in the solitary chamber where the penitent man was fasting and praying, and was received *standing*. The baptism of Cornelius and

his family (Acts 10: 43-48) was administered in the Centurion's own house, upon the *descent* of the Holy Ghost, the Apostle saying, "Can any man forbid water," *i.e.*, that it should be brought. The baptism of the jailer and his household at Philippi (Acts 16: 32-44) was at the dead hour of night and in a jail, and by one of his prisoners—at a time, and in a place and by a person, which forbade the use of other mode than that of sprinkling or pouring. Every one of these instances is strong evidence against immersion.

Seeing then that the Bible knows nothing of immersion, where, it may be asked, are we to look for its origin? I reply, just in the same fertile Romish brains that, as we have seen, invented the "burial theory."

Fallen humanity has always been disposed to exalt the outward and ritualistic in religion, at the expense of the inward and spiritual. And Rome, that mother of abominations, has never hesitated to gratify this disposition, by adding to, or taking from, the Word of God. We know how very soon after the time of the Apostles the ordinance of the Supper was perverted, till, instead of being a symbol feast as Christ designed it, it came to be regarded as a real sacrifice, in which the "body and blood" were really and physically present. Every essential principle and fundamental doctrine of what is now called popery, originated and made considerable progress during the second and third centuries. The doctrine of the "Invocation of the Saints," "Baptismal Regeneration," "That there is no Salvation out of the Visible Church," "Purgatory," "The Supremacy of the Bishop of Rome," "That the Supper was a Vicarious Sacrifice," "The Virtue of Work of Penance and Supererogation," etc., etc., can all be found in germ or fully fledged before the end of the third century. Dipping into water for baptism grew out of a perversion of the ordinance from its original symbolic design into a real spiritual cleansing. It came to be believed that just as the "body and blood of Christ" were really and physically present in the supper, so the Spirit was really,

though mysteriously, present in the water, so that it cleansed from sin. There was what was called a "*vis baptismatis*" in the water which, applied to the body, reached to the soul, and cleansed it from all past sins. It therefore became the general practice to immerse both infants and adults, males and females, in a state of *entire nudity*, because it was feared that their garments might prevent the water from reaching every part of the body, and thus the regeneration would be imperfect.

The very first distinct mention of dipping, as a mode of baptism, is by Tertullian, who lived about the beginning of the third century, and he mentions it as associated with such Romish practices as those indicated above,—“in a nude state”—for the purpose of “washing away the sins of the soul,” accompanied by the “sign of the cross,” “anointing with oil,” “blessing the water,” etc.; and Tertullian himself acknowledges that all these (dipping included) are “based on tradition, and are destitute of scriptural authority.” (See “*De Corona Militis*,” chaps. 3 and 4.)

Baptists are fond of claiming the practice of the early centuries as wholly in their favour. But if they take this as authority for immersion they must take the other superstitions mentioned above along with it. There is the very same evidence in favour of immersing, divested of all clothing, and accompanied with numerous Romish rites, that there is for immersing at all; so that these practices must stand or fall together. Robinson, a Baptist historian, speaking of the nude baptisms of the ancients, says, “There is no historical fact better authenticated than this.”

It took a great deal more than dipping into water to constitute baptism in the estimation of “the ancients,” to whose practice Baptists are constantly appealing as authority. “Tell us,” says Dr. Dale in “*Christic Baptism*,” p. 24, “of one man who, during a thousand years after the institution of baptism, wrote or said, or believed, that dipping into water was Christian baptism?” “To dip,”

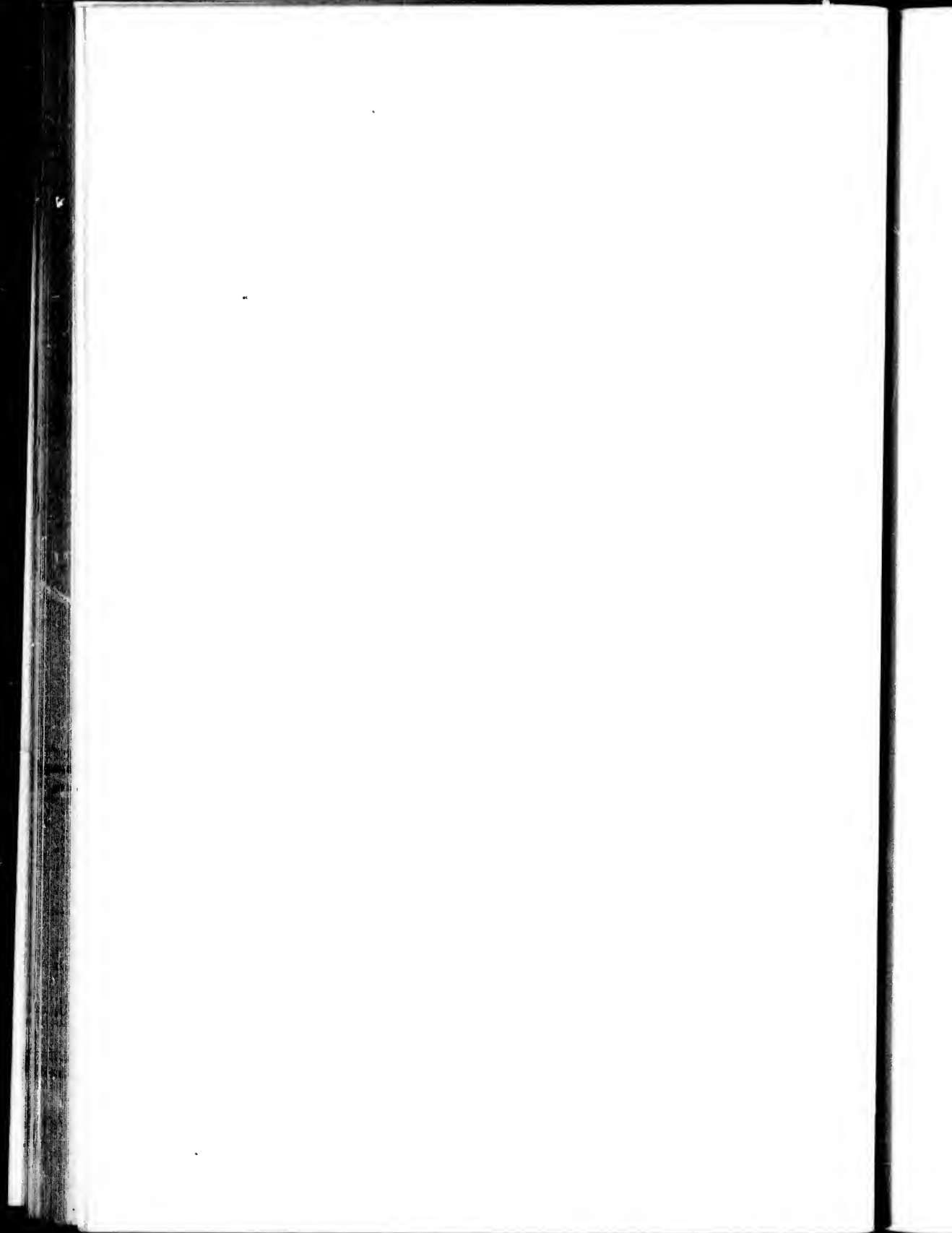
was in the estimation of these persons, only a small part of the meaning of *baptizo*. Nor was the dipping practised by Rome and the Eastern churches required to be total. The head was not necessarily put under the water, and frequently there were severe laws against so doing. This dipping would not therefore be recognized by modern Baptists as baptism at all. Where then is the sense or honesty of appealing to it as precedent and authority?

Dipping, as now practised by Baptists, Tunkards, Campbellites, Mormons, etc., cannot be traced further back in the history of the past than September 12th, 1633, when John Spilesberry and a few others began the first regular Baptist church on earth—and the first *exclusive dippers* on earth. Prior to that date, immersion was regarded only as *a mode*, not the *only mode* of baptism. The theory of *exclusive* immersion is a modern novelty, it thrusts “much water” between the soul and Christ, and its tendency is to make its advocates bitter and intolerant.

It ought here to be mentioned that the Waldenses of Piedmont, those pure Apostolic churches that never became corrupted with the abominations of Rome, always baptized in the scriptural way, by sprinkling:—(1) They say so in so many words. (2) They put down dipping as among the superstitions of Rome. (See Perrin, ch. 3, p. 231.) (3) No trace of the “burial theory” can be found in their writings, but their Confessions make baptism an external sign of internal grace—the sprinkling of the soul by the blood of Christ. (4) It was through the influence of these pure Apostolic churches that Rome, during the twelfth and thirteenth centuries, was compelled to abandon her heathenish dipping, and come back to the scriptural mode of baptism, by affusion or sprinkling.

There is no baptism by immersion in the Bible, nor in any ancient version of the Bible — *not one case*. From Genesis to Revelation, there is no *example*, *precept* or *warrant* for plunging people into water and calling that baptism. God never, so far as the record tells us

commanded one man to put another into and under water for any religious purpose whatever. It has pleased Him in his wisdom and grace to appoint pure water as the element, by the application of which to the person, is set forth the spiritually cleansing power of the blood of Christ applied to the soul by the Holy Ghost, who regenerates and gives repentance and faith. Additions have in late times been made to this simple, clear, and precious teaching of the Word of God ; but God's revelation was finished eighteen hundred years ago, and if any one thinks that He has had a dream, or a vision, or a revelation, in these last times, which He would add to our Bible, our answer is, *God has left no room in our Bible for the commandments of men.* Shew us one word, in any neglected corner of our Bible, which God has spoken as to the use of water in baptism beyond that of a symbol of the spiritual purification of the soul by the blood of sprinkling, and we will engrave it in gold, and write it as a frontlet between our eyes, but until then we shall be satisfied with the Word of God as He has given it, willing to endure the questioning of our Christianity, the denial of our sacramental rights, and our assignment to a lower place in the kingdom of heaven. Nevertheless, the foundation of God standeth sure, having this seal, "*The Lord knoweth them that are his.*"



IMMERSIONISTS

SHEWN TO BE

DISREGARDING DIVINE AUTHORITY

IN

REFUSING BAPTISM TO THE INFANT CHILDREN OF BELIEVERS.

PART II.

SECTION I.

THE question, "To whom is baptism to be administered?" is one of the very greatest importance. It concerns the "little ones," whom the Saviour so tenderly loves. It concerns every Christian parent who wishes to know whether his children, over whom his heart yearns with so much anxiety, are provided for in the covenant of his God and have a right to the privileges of the visible Church, or whether they must be regarded, even by their own parents, in no other light than as heathens and publicans, aliens from the commonwealth of Israel, and strangers to the covenant of promise. This question intimately concerns every professed follower of Christ on earth, for the constitution and character of the visible church are determined very much by the answer.

It will greatly facilitate our inquiry if we endeavour at the very outset to ascertain how far all Christians are agreed as to who are proper subjects of Christian baptism. We can then lay aside our points of agreement and fix our attention upon those on which Baptists differ from Christians generally.

We observe, then, all evangelical Christians are agreed that adults, who have not been baptized in their infancy, ought to be baptized upon their making a creditable profession of faith and obedience. The Westminster Catechism teaches that "baptism is not to be administered to any that are out of the visible Church till they profess their faith in Christ and obedience to Him." This is the doctrine not of Presbyterians alone, but of Methodists, Episcopalians, Congregationalists, as well as of Baptists. We all alike say to such persons, "Repent and be baptized." There is no difference of opinion here. All who acknowledge the ordinance as binding at all, are perfectly agreed. It is very necessary to remember this, for Baptists not unfrequently speak and write as if *they alone* maintained adult or believer baptism. And having thus stated the question, they proceed to bring forward the numerous cases of adult baptisms, recorded in the New Testament, as so much evidence for them and against us.

But this is exceedingly dishonest. Every case of adult baptism in the new Testament is a case where we, as well as Baptists, would baptize. Every case in the New Testament where a profession of faith is required, as a pre-requisite to baptism, is a case where *we* would require a profession of faith. The apostles were publishing the Gospel and erecting churches where they had never previously existed, and in such cases they naturally baptized many adults on making a profession of faith in Christ: and are not our missionaries, in heathen countries, doing the same at this day? Yet this prevents them not, in the case of a parent being received, from baptizing his children along with him. And do not ministers of all denominations at home baptize believing adults who were not baptized in their infancy? Baptists might just as consistently reason that because Presbyterians, Methodists, and others baptize believing adults, therefore they never baptize infants, as to argue that because the apostles baptized adults, they did not also baptize infants.

Proving adult baptism is simply proving what no one ever denied.

The question in dispute between Baptists and other Christians is not, "Ought *adults* ever to be baptized," but, "Ought the *infant children of believers* to be baptized?" Baptists contend that baptism cannot be lawfully administered to any but adult believers. On the other hand, the great mass of professing Christians have, in all ages, maintained, and do now hold, that believers are entitled to this ordinance both for themselves and their children. Or to put the same thing in other words, Baptists contend that children have no right to baptism, while we believe that it is their God-given right and privilege; and that it is our duty to bring our infant seed, in the arms of faith and love, and present them before the Lord in this blessed ordinance.

Baptism is both a sign and a seal. As a sign, it signifies "the washing of regeneration," or that cleansing which is effected upon the soul by the Holy Ghost, and through the blood of Christ, which is the "blood of sprinkling." This blessing we and our children equally and indispensably need. As a seal, baptism binds both the promises and conditions of the covenant of grace. On God's part it is a visible pledge, confirming the promises he has graciously made to his people and their offspring. On our part it is a pledge or seal by which we bind ourselves, or are bound, to the service of God. It does not constitute church membership, but it is an acknowledgment or recognition that the person baptized, infant or adult, belongs to the number of God's covenant people. It does not introduce the child of the believer into the visible Church, but it is to him a sign and seal of covenant blessings and duties implied in his church-membership.

Let these considerations concerning the nature of baptism be clearly borne in mind and then the reader will be prepared to accompany us, as we proceed to shew why we believe that the infant children of God's professing people should be baptize

CHILDREN HAVE ALWAYS BEEN A PART OF GOD'S CHURCH.

God has in his Church, from the beginning, *included the children* in his covenant with the parents; and He has recognized them as members of his Church *by the same religious rite that was administered to their parents*. The word *ekklesia* (ἐκκλησία) signifies the "called out from"—called out from what? From the apostate, corrupt, lost race of man. And we find that whenever God "called out" parents he has also invariably called out their children with them for his service and worship. He claims the children of his people as his "heritage." (Ps. 127:3.) Children are particularly specified in the covenant which God made with Abraham, "I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee, *and to thy seed after thee*." (Gen. 17:7.)

God dealt favourably with the children of Lot for their father's sake. (Gen. 19:12.)

In speaking to Noah God said, "Come thou *and all thy house* into the ark, for *thee have I seen righteous*" (Gen. 7:1); Mark the words,—"*Thee have I seen righteous;*" therefore come, not only thou, but *all thy house*.

"The Church in the wilderness" consisted of six hundred thousand men besides women *and children*. (Acts 7:38, Num. 1:46.)

Children are mentioned in the renewal of the Church's covenant engagements just before the death of Moses. In strains of fervid pathos, that man of God, on the borders of Canaan and of eternity, thus addressed the assembled tribes of Israel, "Ye stand this day all of you before the Lord your God; your captains . . . *your little ones* . . . your wives . . . that thou *shouldst enter into covenant with the Lord thy God and into his oath*, which the Lord thy God maketh with thee this day" (Deut. 29:10-13). The captains, elders, and officers were all there,—the wives, and strangers or proselytes formed part of the vast congregation. But were the

children excluded? Baptists would say they could not understand, they could not tell what a covenant was, and even if they did assent to its conditions, no dependence could be placed on the promises of such "little ones." But Baptist notions and Bible truths are two very different things. The "little ones" are here expressly mentioned as a portion of God's professing people, and comprehended in the terms of the covenant. These little ones belonged to the kingdom of heaven, and their title to a place in the covenant and in God's sanctuary was as valid as that of Moses himself.

When God commanded his Church to be gathered together the children were included;—"Gather the people, sanctify the Church (Gr. *ekklesian*), assemble the elders, *gather the children and those that suck the breasts*" (Joel 2:16). All these classes, we learn from ver. 17, belong to the *heritage of the Lord*, and were therefore embraced in the covenant.

And so also in the time of Jehoshaphat, "All Judah stood before the Lord, with *their little ones*, their wives, and their children" (2 Chron. 20:13). From Abraham to Christ, no case occurs of parents joined to the Lord in covenant, and their children, as such, excluded from that sacred relation. The man who can read his Bible, and fail to see that the infant offspring of God's believing people constituted a component and indispensable part of the Church of God under the former dispensation, must be in bondage to a preconceived theory of his own, and blinded by prejudice.

THE CHURCH-MEMBERSHIP OF CHILDREN HAS BEEN RECOGNIZED
BY AN EXTERNAL RITE.

Having seen that God has in his Church, from the beginning, included the children in his covenant with the parents, we are prepared to advance to the second part of our proposition, viz., that *God has recognized these children as members of his Church by the same religious rite that was administered to their parents.* That rite, under

the old dispensation was circumcision, which was administered to every male child when eight days old. "This is my covenant, which ye shall keep, between me and you, and *thy seed after thee*; every man child among you shall be circumcised" (Gen. 17:10). "And Abraham circumcised his son Isaac, being eight days old, as God had commanded him" (Gen. 21:4).

Circumcision was not, as Baptists sometimes tell us, a ceremonial observance. Like the Sabbath, it was instituted ages before the ceremonial law was given to Moses. It originated, as we have just seen, in the family of Abraham, who is expressly declared to be "the father of all them that believe," whether Jew or Gentile. Circumcision was spiritual in its nature, and was connected with a covenant, which, though it guaranteed temporal benefits to the descendants of Abraham, mainly held out to the faithful spiritual blessings. We have already seen that under the Gospel dispensation baptism is both a sign and seal; as a sign, representing the regenerating, cleansing work of God's Spirit upon the heart; and as a seal, confirming both the promises and conditions of the covenant of grace. And just this circumcision was under the former dispensation. The inspired apostle, exalting it far above a mere temporary ratification to a spiritual and significant symbol, tells us that Abraham "received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had while he was uncircumcised" (Rom. 4:11). Here then circumcision was a *sign*. Like baptism, it represented the circumcision of the heart, or regeneration. For the real "circumcision," says Paul again, "is of the heart, in the spirit, and not in the letter, whose praise is not of men but of God" (Rom. 2:29). It was also, like baptism, a seal. It testified to "the righteousness of the faith which he had," and to his acceptance of the conditions of that everlasting covenant in which Jehovah Jesus said to him, "I will be a God to thee and thy seed after thee."

Baptism and circumcision are, therefore, of the same

general import, both being divinely appointed *signs* and *seals* of the same great covenant promises and obligations, and of the same great truth of the necessity of the Spirit's work upon the soul. The Apostle Paul speaks of baptism being substituted for circumcision,—“Beware,” he says, “of the concision; for we”—we who have been baptized—“are the circumcision, who worship God in the spirit” (Phil. 3:2, 3). Again, “Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the Christian circumcision, buried with Him in baptism” (Col. 2:11, 12). In other words, those who are baptized have what Paul in this passage calls Christian circumcision.

We say, then, that what circumcision was under the Old Testament, baptism is under the New Testament. But circumcision, as all acknowledge, was administered not only to believing parents, but to their children also. And we reason the same, therefore, concerning baptism. And no objection can be advanced against the baptism of infants, which might not, with equal force, have been brought against their circumcision.

Is it any wonder that those who not only neglect and ignore, but repudiate and sneer at this public recognition of the Lord's claim upon their children, many times find, by sad and painful experience, that they have forfeited the blessings of the Lord in behalf of their children, and are compelled to see them grow up in irreligion and ungodliness, and go off in the ways of the wicked. Every believer who, for any reason, refuses to have the sign and seal of God's covenant upon his child, and then and there pledge himself to nurse, train, and educate such child for the service of the Lord, here and hereafter, does virtually ignore and repudiate the Lord's claim to the heart and service of the child, and by such repudiation does certainly forfeit God's blessing for such child. Baptists sometimes say that they can “consecrate their children to the Lord without baptism;” and they have been known in some places to bring their children to the house

of God, and go through the outward form of consecrating them. But is not this putting man's wisdom above God's, and substituting a mock ceremony for a divine ordinance? "*Who hath required this at your hand?*"

SECTION II.

THE CHURCH SUBSTANTIALLY ONE AND IDENTICAL UNDER BOTH DISPENSATIONS.

The Church of God is substantially the same under both dispensations, and therefore the infant children of believers, being once a part of the Church, are still a part, unless God himself hath cast them out from among his people, or thrust them from the pale and privileges of his Church.

The opponents of infant baptism, conscious of the force of the reasoning from the Abrahamic covenant in favour of the church membership of children, have laboured hard to shew that that transaction was merely a national covenant, including only the national descendants of Abraham, and that it held forth only temporal privileges, such as the possession of Canaan, and outward prosperity. Indeed, some of them hesitate not to tell us that the ancient Church was a mere "political organization," for temporary and political purposes, and that until the coming of Christ—a period of 4,000 years—God had no Church upon the earth. Seldom, I venture to say, have any set of professed Christians undertaken such poor work as the opponents of infant baptism, when, for the sake of depriving the children of God's believing people of their God-given rights, they zealously labour to belittle and disparage the Church of Christ under the former dispensation, and sneer at its high and holy privileges.

Most earnestly do I invite the reader's attention to the proofs that there was a real, true, spiritual, visible Church of Christ in the family of Abraham, Isaac, Jacob, and their descendants, just as certainly as there is a real, true, spiritual, visible Church of Christ in the world to-

day. In Acts, 7:38, we read of the "Church in the wilderness," and we find in the Word of God that that Church possessed all the characteristics and *differentia* then that the visible Church of Christ to-day possesses. Examine Paul's language in Rom. 9:4-5, and Rom. 3:1-3.

1. The Lord was with this Church in the wilderness. All the revelations that ever came to man from heaven came by Christ (Exod. 3:14 compared with John 8:58; see also 1 Cor. 10:14). This will not be denied.

2. The Holy Spirit was with this Church of Christ (Acts 7:51; Num. 11:25-29; Nehem. 9:20; Isa. 63:7-11; 2. Chron. 20:13-14). God's people constitute the "*Ecclesia*" or Church to-day. But they are also called an "*Ecclesia*" (Church) in 2. Chron. 20:14 (B.C. 896); and in Ps. 22:22-25 (B.C. 1011); and in Acts 7:38 (B.C. 1500).

3. This Church of Christ had a place of Divine appointment for their Divine worship (Acts 7:44).

4. It had laws direct from the mouth of the Lord Jesus (Neh. 9:12-14).

5. It had services—reading of God's Word (Neh. 9:3); singing his praises (Ps. 22:22); prayer both public and private.

6. It had public teachers of Divine appointment.

7. It had *faith* (Exod. 4:31; 2. Chron. 20:20) and repentance taught and practised. Compare the *old* with the *new* in this respect (Heb. 11; Ezek. 33:11).

8. It had external, visible ordinances, with internal spiritual meanings,—circumcision and the passover (Rom. 2:28-29; Rom. 4:11; Deut. 10:16; Acts 7:51). No uncircumcised person was to eat the passover (Exod. 12:48). Females in families where the males were circumcised were not called *uncircumcised*, but were considered as circumcised in the males, the man being the head of the woman (1. Cor. 11:3); but females of heathen nations were so called (Judges 14:3).

So we have a Church of Christ under the former dispensation. The Lord Jesus loved that Church (Deut. 7:

6-8). The Holy Spirit in his regenerating, **sanctifying** and miraculous power was in that Church. Divinely appointed teachers and ministers were there. Rites, ceremonies, sacraments, appointed by the Lord were there. The Word, worship, and service of life and heart, were there. Faith, repentance, prayer and good works were there; all organized and directed by the Lord Jesus. It was a visible, true, spiritual Church of Christ, but we have seen (Sec. I.) that it had infants (sucking babes, Joel 2: 16) in it, as a component part, and that by the Lord's express commandment. Their membership was recognized by a divinely appointed rite. Circumcision did not make the child a member of the Church, for the uncircumcised was to be *cut off* (Gen. 17: 14), but it recognized the fact that the child was a member.

The incarnate Lord was born in this Church and was recognized as a child of the *covenant*, and under obligation to keep the whole law, by being circumcised on the eighth day. Much of his teaching was in the synagogues of Israel, and in the temple which he called *His own House*.

This was the **only visible Church** of Christ on earth. John the Baptist did not organize a new Church. Christ in person did not; and his apostles did not. If any one says they did, we ask for chapter and verse. If there was no real spiritual Church under the former dispensation there is no real spiritual Church to-day.

Both dispensations have been under the same Lord and the same Holy Spirit.

The Lord put the children into his Church by express command. When did He put them out? When did He authorize any one else to put them out?

Baptism is the rite by which disciples of Christ—learners or scholars in the school of Christ—that is the Church, are to be recognized. Water baptism does not regenerate. It does not introduce the children of God's people into the Church. They are already there. (Ps. 127: 3). And they are baptized in recognition of that fact.

The lambs of your flock are "marked" because they are yours, not to make them yours.

This, in fine, is our argument. The Church of God remains substantially the same under both dispensations. The religion of the Old Testament is not distinct from that of the New, as if it were another system. On the advent of Christ there was an enlarging, a beautifying, an improving of the Church, but this surely is not the destruction of it in order to raise another upon its ruins.

The prophet Isaiah, looking forward to Gospel times, plainly declares that the Zion of the Old Testament, the Church of that time existing in Israel, instead of being abolished by the advent of the Messiah, should thereby be gloriously strengthened and enlarged, so as to embrace the Gentiles. It was to the Church of his own time that he addresses the following glowing words of prophecy: "Arise, shine for *thy* light is come, and the glory of the Lord is risen upon *thee*." "And the Gentiles shall come to *thy* light, and kings to the brightness of *thy* rising . . . they come to *thee*; *thy* sons shall come from far, and *thy* daughters shall be nursed at *thy* side." (chap. 60: 1, 3, 4, etc.) And so the prophecies generally.

So also when we come to the New Testament, Paul declares that the Church of God was not destroyed, but that the unbelieving Jews were broken off from their own olive tree, and the Gentile branches grafted in their place; and he foretells the time when God will graft the Jews back again, into their own stock, and not into another (Romans 11:18-26). The olive tree, as acknowledged by all, means the Church in covenant with God; and, observe, the apostle speaking of the change that took place when the present dispensation was set up and the Gentiles admitted, says, not that the old tree was cut down and a new one planted, but merely that the natural branches (the Jews) were cut off and others (Gentiles) grafted in, the tree still remaining the same. In another place he speaks of the alien Gentiles, not as having been brought

into a new city and built on a new foundation to the Lord, but as having been made fellow-citizens with believing Jews in the old household of faith, and built on the old foundation of the apostles and prophets (Eph. 2: 11-22).

And Christ never speaks of destroying the Old Testament Church. No, he "thoroughly purged his floor" (Matt. 3: 12). He purified his Church. He gave it enlarged privileges, removing shadows and in their place giving us the substance, breaking down the middle wall of partition, and admitting Gentiles to worship in the same court with the Jews, rending the veil in the temple, and admitting both into the holiest of all. The bloody token of circumcision under the old dispensation gave place to the more simple token of baptism under the Gospel. But the change in the external form of the token cannot in any manner or in any degree affect the right of children to receive it.

We argue, therefore, that since the Church of God is substantially one under both dispensations, and since God has once recognized the infant children of believing parents as a part of that Church, they are in his Church still unless He Himself has thrust them out, or authorized some one else to do so. Will Baptists point us to chapter and verse authorizing them to cast the children of believers out of the Church? We have a right to demand this. A law once passed is considered as in force until it is repealed. If God has once conferred this privilege upon believing parents and their children, and has never withdrawn it, who or what is man that he should take from them a grant which their Maker has made them.

SECTION III.

THE COMMISSION INCLUDES CHILDREN.

Our Saviour's final commission to his apostles properly understood, clearly enjoins the baptism of infant children. That commission was in these terms "Go ye, therefore,

and make disciples of (*mathēteusate*) all nations, baptizing (*baptizontes*) them, . . . teaching (*didaskontes*) them," etc. (Matt. 28:19).

In this commission we have three things solemnly enjoined: *matheteuein, baptizein, didaskein*. 1. To disciple. 2. To baptize. 3. To teach. The participle "baptizing" indicates the manner in which the discipling is to be performed; and the expression, "teaching them to observe all things whatsoever I have commanded you," shews the end or design of discipling. The apostles were to make disciples. Of whom? All nations. How? By baptizing them. For what purpose? That they might be taught to observe all things, etc. Nations, therefore—and infants as a component part of nations—are to be disciplined by baptizing them. They are to be enrolled in the school of Christ, *with a view* to their receiving instruction from the "Great Teacher" who has condescended to be an instructor of babes.

This is the view of the commission taken by nearly all the best commentators. Alford says, "It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is *from baptism to instruction*—i.e., admission in infancy to the covenant, and *growing up into* the observance of all things commanded by Christ—the *exception* being, what circumstances rendered so frequent in the early Church, *instruction before baptism*, in the case of adults." Lange uses nearly the same words.

Let us now inquire how would they to whom this commission was first given, *naturally* and *necessarily* understand it. This is surely a good rule of interpretation; how would those to whom our Lord first gave the commission, understand his words? The answer will put it beyond all reasonable doubt, that when our Lord said, "Go disciple all nations, baptizing them," the disciples would understand Him, and He meant them to understand Him, as commanding them to administer the ordinance to the infant children of believing parents as well as to the parents themselves. The apostles were Jews, brought up

under the Jewish economy, and accustomed to see the same visible external rite which recognized believing parents as the disciples of the Lord, administered also to the infant children of these parents. From the days of Abraham to Christ, no case had ever occurred of parents joined to the Lord in covenant, and their children, as such, shut out from that sacred relation and refused the sign and seal of discipleship. Consequently when the Saviour gave the command, "Go disciple," or proselyte "all nations, baptizing them," etc., his disciples must necessarily have understood Him to intend that kind of "discipling" to which both He and they had been accustomed, viz., the "discipling" of children with their parents. When, in prosecuting their commission, they received the head of a family into the Church of Christ by baptism, the idea of refusing to put the seal of Christianity on his children also, would never occur to their minds. This would have been a new thing in the earth. They had never seen or heard of a religion which received parents, and refused by any visible sign to intimate the duty of the parents to educate their children in the same religion, and dedicate them to their God. We argue therefore, with entire certainty, that the apostles would understand their commission as including the infant children of believers. And if our Lord had intended them to understand it otherwise He would have said so in the most explicit terms. He would have said, "Go disciple all nations, baptizing them," but remember this particularly, that in making disciples *now*, you are not to go on as you have been accustomed, and as all my people have been accustomed, since the days of Abraham, putting the visible seal upon children along with their converted parents. See that ye suffer not their children to be brought unto me by any visible token whatever.

Such words were never uttered. Such words would not be worthy of Him. The Great Shepherd has never forgotten the lambs; He gathers them in his arms and carries them in his bosom, and the disciples could not have

understood Him as commissioning them to thrust them out from the fold, and from the privileges of his flock.

SECTION IV.

THE BAPTISM OF FAMILIES.

Our Lord's commission to his disciples, which we have just considered, naturally leads us to expect that the apostles, in the discharge of their duties under that commission, would not unfrequently baptize *families*. We will expect when a parent is baptized to hear something of the baptism of his children. And such is invariably the case. We never once read of a parent being baptized in the presence of his children without the children also being baptized.

In the New Testament we have the record of ten separate instances of Baptism.

1. Three thousand baptized on the day of Pentecost. (Acts 2:41.)
2. The Ethiopian eunuch. (Acts 8:27-38.)
3. Saul of Tarsus. (Acts 9:1-18.)
4. The baptism of the Samaritan converts. (Acts 8:12.)
5. The baptism of the disciples of John at Ephesus. (Acts 19:5.)
6. The baptism of Lydia and her family (*oikos*). Acts 16:15.)
7. The baptism of the Philippian jailer: "he and all his straightway." (Acts 16:32, 33.)
8. The baptism of Crispus with all his family (*oikos*). (Acts 18:8.)
9. The baptism of the family of Stephanas (*oikos*). (Cor. 1:16.)
10. The baptism of Cornelius. "Thou and all thy family" (*oikos*). Acts 11:14).

Of these ten separate instances of New Testament baptisms, two were those of single individuals, Paul and the Ethiopian eunuch, who had no children to be baptized; one was the baptism on the day of pentecost when fami-

lies as such were not present, the vast congregation being composed of persons from different places, many of them coming from a great distance. Still, though not present as families, the hearers are reminded that the promise is unto them *and their children*. (Acts 2:39.)

There are still seven instances left, and now mark this very significant fact, *in no less than five of these seven instances*, we have a clear inspired affirmation of *family baptism*. Does not this clearly evince that the baptism of families was a common practice in apostolic times? when the apostles baptized a parent, they always baptized his family also, if the family was within reach. Never once do we read, in the New Testament, of parents acting on the modern Baptist principle—leaving their children unbaptized after they themselves had become members of the Church of Christ. Baptists cannot produce from the New Testament *one solitary example* of such baptism as they practise—that of a child of a professed Christian parent allowed to grow up to adult age without baptism, and then baptized on the profession of his own faith in Christ.

Baptists may tell us that we are not able to prove that there were children in the families referred to. One thing is certain, they can never prove that there were not children in them. And on which side lies the probability? Would it not be a most extraordinary thing that there should not be a single child in one of those five families. Go to any city, town, village or district of country, and enter into the first five houses you come to, and if you will not find a child in any one of them it will be something very extraordinary indeed. But if there was a single infant in any one of these five families, then infant baptism is proved, and the whole Baptist theory falls to the ground.

Then again, provided all the members of these five families were adults, as Baptists contend, would it not be a very extraordinary thing that *every one* of them should profess faith *just at the very time* when the head

of each family believed. How often does such an event happen in the experience of modern Baptists? I have before me the work of the great Peter Edwards. He was for ten or twelve years a Baptist minister in England. Having been led to give serious attention to the subject of infant baptism, he was thoroughly convinced of the falsity of the Baptist system. He immediately left the Baptist denomination, and in explanation to his congregation he emphasized this fact:—"That in all the Baptist missionary reports we never read of the baptism of whole households at one and the same time."

Now how does it come that the baptism of whole families was so common in apostolic times but a thing rarely if ever heard of in the experience of modern Baptist missionaries? The reason is evident. The apostles, acting upon the well recognized principles of God's Church from the beginning, and carrying out the well-understood meaning of the commission they had received, went forth "discipling" the nations by applying the seal of discipleship not only to believing parents, but to their infant children as well, while modern Baptists, seeking to improve upon the apostolic and divine plan, refuse to recognize by any outward rite, God's proprietorship in their little ones.

And here, be it observed, that the word used by the Holy Ghost is not *oikia*, which signifies a man's household or servants, but *oikos*, which, when relating to persons, means "family," and has special reference to infant children. Taylor, editor of "Calmet's Dictionary of the Bible," gives no less than fifty examples of *oikos* in the sense of family. The word *oikos*, relating to persons, always includes little children. See Gen. 34:30; Num. 16:27, 32; Deut. 25:9; Ruth 4:12; Psalms 113:9; 1 Sam. 2:33. When the Jews then read that Lydia and her house (*oikos*), the jailer and his house (*oikos*), and the house (*oikos*) of Stephanus were baptized, would they not attach the same idea to the word *oikos* that their sacred writers had done for upwards of two thousand years, and understand it to mean a man's or a woman's children—infants included?

Indeed Baptists themselves, when reasoning on another matter, maintain stoutly that *oikos* includes little children. In this they are right; but in this we have one of many instances of their glaring inconsistency, in adopting a principle and putting it forward as an argument on one subject, and then renouncing it and setting their faces against it on another. Are they so blind that they cannot see that if *oikos* (family, including little children) ate of the passover, *oikos* (family, including little children) were baptized? Or are they so perverse as to continue including children in the former case, and then for the sake of their "Peculiar Principles" excluding them in the other case.

Lydia was the only believer, but she was baptized *and her children (oikos)*. Mark well the inspired narrative, "The Lord opened *her* heart." "*She* attended to the things spoken by Paul, and *she* was baptized *and her children*," and "*she* besought the apostles," saying, "if ye have judged *me* faithful to the Lord." She was the only believer, but she *and her children were baptized*.

So also with the Philippian jailer—he believed, *he* rejoiced but he *and all his* were baptized straightway. The record in the original says not a word about any one else either "believing" or "rejoicing." The verb for "*rejoiced*" is in the singular number, and agrees with the jailer and no one else, while the participle for "believing" is in the *masculine* gender and singular number, and agrees with and depends on no one but the jailer. The word "with" is not in the original at all; the expression "with all his house" is one single word—*panoki*—an adverb, modifying the verb "rejoice." He rejoiced "domestically" or over his family, just as any Christian parent would do on a similar occasion,—seeing his children with himself within God's covenant and the Lord's mark put upon them.

The baptism of families is in accordance with the invariable practice of God's Church under the ancient economy; it is a faithful carrying out of our Lord's parting commission; it is in perfect harmony with the whole

of revelation ; and it demolishes the unscriptural, narrow, repulsive theory of the Baptists.

SECTION V.

CHILDREN WERE IN THE APOSTOLIC CHURCH.

Children are addressed by the apostles as members of the Church. John says, "The elder unto the elect lady *and her children*, whom I love in the truth" (2 John : 1). He addresses not only fathers and young men, but also little children (1 John 2 : 13). Paul, writing to the Churches of Ephesus and Colosse, addresses himself to "saints and faithful in Christ Jesus," terms never applied to any but baptised persons, and then he specifies *children* among the several classes addressed. (Eph. 1 : 1, compared with Eph. 6 : 1-3 ; Col. 1 : 2, compared with Col 3 : 20.)

SECTION VI

THERE IS THE SAME REASON FOR BAPTIZING CHILDREN AS FOR BAPTIZING ADULTS.

Peter's discourse on the day of Pentecost, which may be called the first sermon under the Gospel dispensation, teaches us that there is the same reason for baptizing children as there is for baptizing adults. His words are, "Be baptized every one of you in the name of Jesus Christ, 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*" (Acts 2 : 38, 39). The reader will observe that the last sentence, which I have put in italics, is given by the Apostle as *the reason why his hearers should be baptized*. The parent's interest in the promise is stated as a reason why *he* should be baptized ; and the assertion that the promise pertains to the children also, certainly proves that there is as good a reason why *they* too should be baptized. To say otherwise is, in effect, to make the apostle declare, "The

promise is to you," therefore you should be baptized; and the same promise is "to your children," but they must not be baptized. The Spirit, however, does not thus speak incoherently and absurdly. We have already seen that the promise, when first given, included children with their believing parents; and to confirm it both were circumcised. And now Peter tells us that under the Gospel dispensation, the promises are still unto the children as well as to their parents. Children are deprived of no privilege which they formerly enjoyed. Nay, under t' Gospel, their privileges are enlarged, and the outward seal thereof simplified, so as to be capable of being administered to all irrespective of sex.

SECTION VII.

CHRIST DECLARES THE CHURCH-MEMBERSHIP OF CHILDREN.

Our Saviour's welcome to little children, in the days of his flesh, implies their church membership, and, consequently their right to baptism. "Suffer the little children" (Matthew *παῖδιά*, Luke *βρέφη*, infants) "to come unto Me, . . . for of such is the kingdom of heaven." (Matt. 19:14; Luke 18:16.)

These are precious words from the lips of Jesus. How many a sorrowing heart have they comforted! The phrase, "kingdom of God," or "kingdom of heaven," is by some understood to mean the Church in heaven; others understand it as meaning the Church on earth. It does not materially affect our argument in which of these senses it is taken, for if children are fit for the perfect Church in heaven, they certainly are for the very imperfect Church on earth; and if in *the judgment of Christ* they are fit for the Church on earth, they undoubtedly are also for the Church above. That this phrase *includes* the visible Church is beyond all question. (See Matt. 6:33; 13:47.)

It is poor quibbling for Baptists to tell us that our Lord only means that of persons like children in moral

character, the kingdom of heaven is composed. If children themselves are not fit to be members of that kingdom, how can others be so because they are *like* children? The words, "of such," imply "a right" or "possession." It is the same form of expression which our Lord uses in Matt. 5:3—"Blessed are the poor in spirit, for *theirs* is the kingdom of heaven;" and again in ver. 10.

Our Lord, therefore, in this passage, expressly declares that the children of believing parents are numbered with his disciples, and form a part of the visible Church. It is not to the purpose for Baptists to tell us that Christ did not baptize these infants. Neither, we reply, did He ever baptize adults (John 4:2), but He declares that these infants form a part of his Church or "kingdom." What more than this do we need? Are Baptists wiser than the Great Head of the Church? Have they a right to repudiate his authority, and deny the sign and seal to those whom He has declared entitled to the thing signified and sealed?

SECTION VIII.

CHILDREN ARE SUBJECTS OF THE REAL BAPTISM OF THE SPIRIT.

Children are capable of receiving the Holy Ghost, and of being regenerated and sanctified thereby, and are, therefore, entitled to the sign thereof. Of the child Abijah it is said, "In him is found some good thing toward the Lord God of Israel" (1 Kings 14:13). "Obadiah feared the Lord from his youth" (1 Kings 18:12). "Samuel was called of the Lord while he was yet a babe" (1 Sam. 1:22). John the Baptist was "filled with the Holy Ghost even from his mother's womb" (Luke 1:15). And of Jeremiah God says: "Before thou camest forth from the womb I sanctified thee" (Jer. 1:5).

The experience of God's people furnishes many instances of children dedicated to God being regenerated in their infancy, and whether removed by death, or spared for usefulness, giving no doubtful indications of that won-

derful change.* Christian parents have the assurance that the Holy Spirit will be given to their children in answer to prayer (Luke 11:13), and they have the certain promise of the Lord "to be their God and the God of their children after them." So assured are we of the truth of God's promises, that, having complied with our part of the covenant, we regard our children no longer as "aliens from the Commonwealth of Israel and strangers from the covenants of promise (Eph. 2:12), but *as already* in possession of the promised blessing. And we ask, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" Modern Baptists alone presume to do so.

SECTION IX.

THE CHILDREN OF BELIEVERS ARE DECLARED FEDERALLY HOLY.

The Word of God makes a clear distinction between the children of believers and those of unbelievers. We read: "For 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." (1 Cor. 7:14.)

To translate these words as Baptists do, "Else were your children bastards," is the height of desperation, and shews lamentable bondage to a theory. Marriage is valid and the children are *legitimate*, all over the world, whether the parents are believers or not. It has, moreover, been shewn that the word *hagia* (ἁγία), here translated "holy," although occurring more than *seven hundred* times in the Septuagint, Apocrypha, and New Testament, *never in one solitary instance* means legitimate.

The apostle is here dealing with a case of frequent occurrence in the first planting of Christianity, viz., where one parent was a believer and the other an un-

* See President Edwards' "Narrative of the Revival of Religion in Northampton;" also Janeway's "Token for Children;" and the "Life of Dr. Payson."

believer. And the question before his mind was, how are the children of such a union to be regarded by the Church? The answer is clear and unequivocal. Children who have even one believing parent, are "holy." Not that they are naturally purer or better than others, for by nature they are "the children of wrath even as others" (Eph. 2:3). It is federal or covenant holiness that the apostle speaks of. Children of a believing parent are holy, as the people of Israel were holy (Lev. 20:26; Ezra 9:2; Deut. 7:6; Deut. 14:2, 21, etc.), because they are separated from the world and stand in covenant relationship to God.

The other word, *akatharta* (ακαθαρτα), rendered "unclean," means the unconsecrated, undedicated state of the Gentiles or Pagans as contrasted with the Jewish or Christian state. Calvin, in his Institutes (Lib. iv., cap. 10), makes this distinction clear: "The children of the Jews, because they were made heirs of the covenant, and distinguished from the children of the impious, were called a holy seed; and, for the same reason, the children of Christians, even when only one of the parents is pious, are accounted holy; and, according to the testimony of the apostle, differ from the impure seed of idolaters."

SECTION X.

TESTIMONY OF EARLY CHRISTIANS AND OF HISTORY.

The appeal throughout this investigation has been made to the Word of God, and we have seen that the Scriptures give no uncertain sound on the subject of infant baptism. In confirmation of the Scripture argument we now adduce the constant usage of the Christian Church from the earliest ages, and of the whole course of ecclesiastical history. I have before me the old Syriac version of the New Testament, the date of which is assigned by Walton and other scholars to the *first century* of the Christian era. In this very early version, I find the word *children* substituted for *oikos*, household (Acts 16:15), and for

"all his" (Acts 16:33); so that the reading is, 'Lydia and her *children*,' the jailer "and his children." This is at once a correct translation of the original, and a valuable testimony, as to the understanding of these passages in the very region where the apostles laboured, and being given while some of them were yet alive, it ought to be conclusive on this subject.

Irenæus was born about the close of the first century. He was a pupil of Polycarp, who was a disciple of John the Evangelist. His writings shew that infant baptism was an ordinance of the Church in his day. He says, "Infants and little ones, and children, and youth, and the aged (*infantes, et parvulos, et pueros, et juvenes, et seniores*), are regenerated to God (*renascuntur in Deum*)" The term regenerated was at that time constantly referred to baptism, and it is plain that *Irenæus* so uses it, for he afterwards quotes Matt. 28:19, and says in relation to it, "Our Lord gave to his disciples this commission of *regenerating*," that is, of *baptizing*.

Justin Martyr wrote about forty years after the apostolic age. He says, "Such persons among us, of sixty and seventy years old, *who were made disciples to Christ from their childhood*, do continue uncorrupt." The term here employed is the same as is employed in the apostolic commission, "Go ye into all the world, disciple all nations." *Justin Martyr* had a dialogue with a celebrated Jew, and in it *Justin* compares baptism with circumcision. He declares that "*they are alike* in their nature and use."

Origen lived within a hundred years after the apostles. He was a man of great learning and extensive acquaintance with the churches of his time. He says, "Little children are baptized agreeably to the usage of the Church; who received it from the apostles, that this ordinance should be administered to infants." See his eighth Homily on Lev. 12; and his Commentary on the Epistle to the Romans, Book 5.

A council of sixty-six bishops or pastors, held at Carthage, A.D. 254, "unanimously decreed that it was not

necessary to defer baptism to the *eighth day* (the time of circumcision). There was no question whether infants should be baptized, but only, whether baptism, having taken the place of circumcision, should not be administered at the same age.

The celebrated *Augustine*, who wrote in the fourth century, frequently refers to infant baptism as the standing practice of the Church. In one place he declares that this "is a doctrine held by the Church universal, and that not as instituted by councils, but as delivered by the authority of the apostles alone." (See Wall, p. 15.)

Pelagius, who carried on a long and bitter controversy with Augustine on the doctrine of original sin, and whose denial of original sin was a great temptation to deny also infant baptism, yet never attempts to do so. On the contrary, he says, "Men slander me, as if I denied the sacrament of baptism to infants." And again, "I never heard of any, not even the most impious heretic, who denied baptism to infants."

Baptists not unfrequently tell us that *Tertullian* (A.D. 200) opposed infant baptism. This is not true. Tertullian was not a Baptist, but he imbibed the notion that in baptism all past sins were washed away, and that all sins after baptism were well nigh unpardonable. Hence he advised the delay of baptism, not only in the case of infants (except when there was danger of death), but in the case also of widows, widowers and unmarried young men and women, until they were confirmed in continence and were thus beyond the reach of sin. (See *De Bap.*, chs. 1 and 18.) This is surely not Baptist doctrine. Tertullian is a witness against the practice of the Baptists. His advice is a plain proof that infant baptism was then practised, or else how could he have recommended its being postponed.

Baptists are constantly telling us that infant baptism originated in the doctrine of baptismal regeneration, and, almost in the same breath, they tell us that Tertullian, the originator of the doctrine of baptismal regeneration,

and the ablest advocate it has ever had, "opposed and rejected infant baptism." This is not very consistent, but "the legs of the lame are not equal." The opposition of Tertullian was on the ground of a supposed expediency. Never does he say that infant baptism was contrary to Scripture, or that it was not apostolic.

The Waldenses, those brave and noble witnesses for Christ before the Reformation, throughout all periods of their eventful history dedicated their infant children to God in Baptism. Indeed our best historians, as *Wall* and *Milner*, who have investigated this subject thoroughly, assure us that they can find no account of any body of professing Christians who denied baptism to infants until the *thirteenth* century. Then there arose a small sect, called *Petrobrusians*, who maintained that infants ought not to be baptized because they considered them incapable of salvation. This sect soon died out.

For 1500 years after the command to baptize was given, no man, or set of men, can be found in the history of the Church, who rejected or opposed infant baptism on the grounds that the Baptists of this age oppose and reject it. The very first body of people, in the whole Christian world, who denied baptism to infants, for the reasons urged by modern Baptists, were a wild fanatical sect, called *Anabaptists*, who arose in Germany in 1522. Here commenced the Baptist denomination. Here the communion of the Church was first sundered on the ground of baptism.

All the boasting, therefore, of Baptists, about tracing the origin of their denomination to John the Baptist, or to the day of Pentecost, is mere declamation. Neither Scripture nor history furnishes the slightest evidence in support of such a claim. The Church of God, under the former dispensation, included the children with their believing parents. Under the new dispensation the Church is not less liberal. Every great branch of the Church of Christ to-day—Episcopalian, Methodist, Presbyterian and Congregationalist—recognizes the children as a portion of

Christ's covenant people. "There are," says one, in words as terse as they are true, "but two places in God's universe from which children are excluded,—hell and the Baptist Church."

SECTION XI.

BAPTIST OBJECTIONS ANSWERED.

1. "*No Command.*"—It is frequently said, there is no command in the New Testament to baptize children. This objection can only weigh with the ignorant. Admitting that there is no command in which the words "baptize children" occur, does it follow, therefore, that there is not sufficient divine authority? Let us see. There is no command in the Bible for attending public worship, nor for family prayer, nor for admitting females to the Lord's Supper, nor for observing the first day of the week, instead of the seventh, as the Christian Sabbath. Why then do those who raise this objection attend public worship from Sabbath to Sabbath, as a thing of religious obligation? Why do they pray with their children or teach them to read the Bible? Why do they administer the Lord's Supper to females? Why do they observe the Lord's day as the Sabbath? There is not in all the Bible a command expressly enjoining these duties. Yet who that embraces the Bible as the rule of his faith, does not believe and practise them, as matters of divine requirement, and of religious obligation. So the dedication of our children to God in baptism may be as solemn a duty as any of those above mentioned, even though there were no single text, which, in so many words, commands it.

The argument for infant baptism, like that for the observance of the Christian Sabbath, is *inferential, cumulative, and conclusive.*

Christian parents who recognize God's claim upon the heart and life of their infant children, and dedicate them to God in baptism, have the highest of all testimonies—that of the Spirit Himself, that the ordinance is indeed of

God. This is how the Rev. J. McDonald, of Calcutta, son of Rev. Dr. McDonald—"the Apostle of the North"—speaks of the baptism of his infant child:—"This day, in the kind providence of God, I have been permitted and enabled to dedicate my little offspring to my covenant God in baptism. And for this I give thanks. O, what a privilege it is! I trust I have had communion with the Lord in this deed if ever I had it. Many encouragements have I felt; and no misgivings as to infant baptism in its faithful form. Yea, I praise God for such an ordinance. I know God's willingness to bless infants. I know that of old He did receive them into his covenant by seal. I know also that infants are capable of enjoying the blessings of the covenant of grace; that the want of faith in those who are incapable of faith is just as applicable to salvation as baptism, and therefore constitutes no argument against it. I believe that the seal of the covenant will be just as valid to the child when it afterwards believes, as if baptized when an adult; that it is a great privilege to have it externally united with the Church, and for a parent to say, 'this my child has been solemnly and publicly given to God; it is federally holy.' I believe that the commission of Christ included the children of believers, and that the apostles baptized such; and I know that the holiest of men in all ages have had communion with their God in this ordinance. But why enlarge? O, my Lord! I bless Thee for saving me from falling into the cold and forbidding doctrines of Anti-pædobaptism! O give me grace to improve thine ordinance! Look in mercy on my little Catherine! O Spirit of the Lord! inhabit her, regenerate her! I have given her to Thee; make her thine own! Bless mother, father, and daughter. O bless us! All glory be to God!"

2. "*Cannot believe.*"—Baptists tell us that as infants cannot believe therefore they ought not to be baptized. They refer us with much confidence to Mark 16:16—"He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." But this passage, even

if it were certainly authentic Scripture, furnishes not a condition of baptism but a condition of salvation. And if it proves that none but those who believe can be baptized, it just as certainly proves that none but those who believe can be saved. And then what comes of the millions who die in infancy? According to Baptist logic they are, every one of them, damned. That this awful conclusion is deduced, by inexorable logic, from the Baptist reasoning on this passage, the reader may judge from the following syllogisms in parallel columns:—

Baptist reasoning concerning the baptism of infants.

He that believeth and is baptized shall be saved. (Mark 16:16.)

But infants cannot believe;

Therefore

Infants are not to be baptized.

The same reasoning applied to infant salvation.

He that believeth not shall be damned. (Mark 16:16.)

But infants cannot believe;

Therefore

Infants shall be damned.

Both these conclusions are "utterly and awfully false," but both are the logical conclusions of Baptist reasoning on this passage.

Christians of other denominations find no difficulty in this verse, for they believe that it refers to adults, and does not include infants at all. God is not unreasonable that He should require of infants what they cannot render.

This same objection might, with equal force, be brought against the circumcision of infants under the former dispensation. A profession of faith was required of every adult before he could receive circumcision; but were his children therefore excluded from that ordinance? By no means. The proselyte (if a parent) and his children were circumcised on the self-same day. It was necessary in the case of Abraham himself that he should have faith

before he received circumcision, a "a seal of the righteousness of that faith," but this did not prevent the rite being administered to his child Isaac when eight days old.

The Bible tells us that "if any will not work, neither shall he eat" (2 Thess. 3:10). This is a general rule; but will Baptists apply the same logic to this that they do to Mark 16:16, and tell us that because infants cannot work we are wrong in giving them food!

Baptist logic, if carried out, would leave infants abandoned to misery

"in both worlds,
First starved in this, then damned in that to come."

In holding that there can be no baptism unless there is faith in the person baptized, Baptists are guilty of a glaring inconsistency. For in their practice they quite ignore this principle. Here is a case in illustration:—Mr. A. comes to a Baptist minister and makes profession of faith. He is "dipped," or, as they say, baptized. After a few weeks Mr. A. returns to the minister and acknowledges that he had no faith on the occasion of his dipping—that he wilfully and consciously acted the hypocrite. But now he says he is truly converted, and he wishes to know what to do. It is quite clear that, to be consistent, his minister must put him under the water again. For, according to Baptist principles, his first dipping, not being accompanied with faith, was no baptism; and consistency demands that he should, after the Mormon fashion, be redipped,—and that as often as he desired. Are the "Regular Baptist" ministers of this country prepared to learn consistency of Mormon preachers, and dip their disciples whenever requested to do so?

If there can be no baptism without faith, what a host of unbaptized communicants there are in Baptist churches; for A. Campbell, the great advocate of immersion, says, "In nine cases out of ten, through error of judgment, we (immersionists) admit unbelievers." Verily, the less they

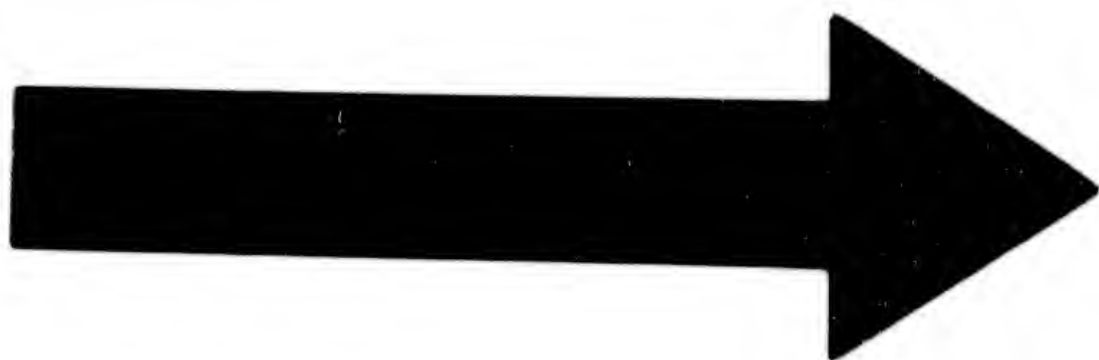
say about "filling churches with mere professors," the better for themselves.

3. "*What good?*"—Baptists say, "What good can baptism do a child when it does not understand the nature of it." What a profound objection! And yet none is more frequently urged.

If a friend should propose to invest valuable property for the infant child of a Baptist and should wish the parent to sign certain papers, would that Baptist say, Of what benefit can this ceremony be to an unconscious child? Would he indulge in expressions of ridicule at the thought of doing such a thing for a "senseless baby?"

Baptists might as well ask in regard to the children of God's ancient Church, What good will circumcision do? for little children, eight days old, could not understand the nature of it. Indeed, there were some who asked this very question. And the apostle, with a holy indignation, made reply, "Much every way." (Rom. 3:1-2.)

In the days of his flesh our Lord blessed little children. These children were "infants." They could understand no more than infants can now understand; but yet Christ blessed them. Was that blessing "no good?" Will Baptists say that our Lord's blessing was "a mockery," "a meaningless form," "a farce?" They dare not. Then I argue that if Christ could bestow a blessing—a *real spiritual* blessing—on unconscious infants, in the days of his flesh, He can bestow a blessing—a *real spiritual blessing*—on unconscious infants still. And who can say that He will not do it if they are dedicated to Him in solemn ordinance by believing, praying parents? Hear the testimony of the great and good Matthew Henry on this point:—"I cannot but take occasion to express my gratitude for my infant baptism; not only as it was an early admission into the visible body of Christ, but as it furnished my parents with a good argument, and I trust, through grace, a prevailing argument, for an early dedication of myself to God in my childhood. *If God has wrought any good work upon my soul, I desire with humble*



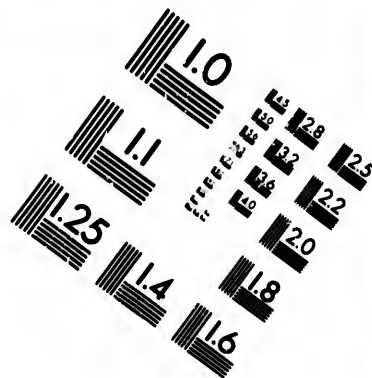
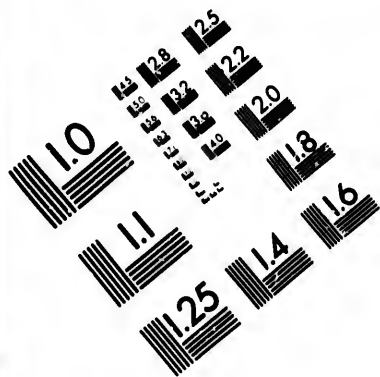
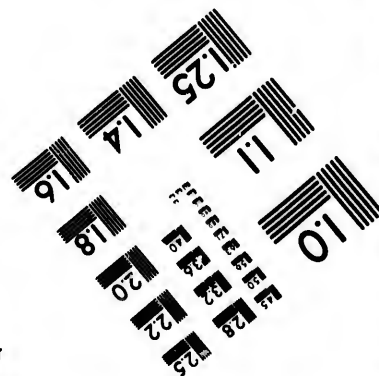
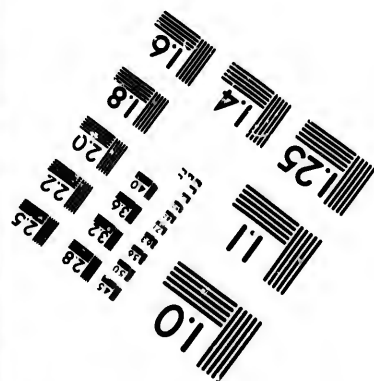
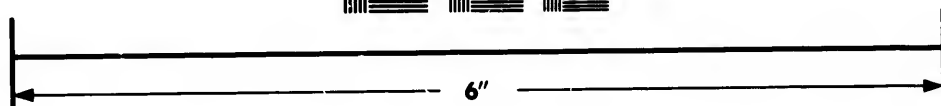
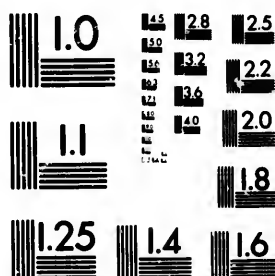


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

28 25
22 20

10

thankfulness to acknowledge the influence of my infant baptism upon it."

The benefits of infant baptism are many and great. It is a sign of important truths, and a seal of inestimable blessings. Christ will honour his own institution; and when He suffers little children thus to be brought to Him, it is, that He may bless them. The ordinance recognizes and ratifies their right of membership in the visible Church, and introduces them to the special care and instruction of the Church. It speaks to the parents and bids them be faithful; it speaks through the parents to the children, reminding them of their early consecration; it speaks directly to the children in after life, and by the power which a solemn act of dedication has upon the mind, it claims them as the Lord's. Even Alexander Campbell has acknowledged that "it is more likely that the children of Presbyterians, who practise sprinkling, will be pious, and will be saved, than that the same will be true of the children of Baptists, who practice immersion." (See the Rice-Campbell Debate, p. 375.)

SECTION XII.

BAPTIST MISREPRESENTATIONS.

If, as we have seen, the Word of God gives no countenance to the dipping anti-Pedobaptist theory, we will naturally expect that the advocates of that theory in their support of it, will have recourse very much to the opinions of men. And such we find is the case. The "stock in trade" of most Baptist writers consists of quotations from Pedobaptist writers. And what we have chiefly to complain of is that these quotations are wrenched from their original connection, and *invariably* misrepresent the views of their authors. No honest man can believe the Baptist theory, and yet preach and practise infant baptism and baptism by affusion. But these writers are acknowledged to have been honest men, and all the world knows that they preached and practised Pedobaptism by

affusion or sprinkling. They did not therefore believe the Baptist theory, and they are misrepresented when quoted as doing so. The misquotations and perversions of fact and history, found in some Baptist books are a disgrace to our common Christianity. To expose them all would require volumes. Our limits permit us to cite only a few instances.

1. *The Westminster Assembly*.—The statement is frequently made in Baptist newspapers and books that the "Westminster Assembly, in 1643, came within one vote of adopting immersion as the Presbyterian mode of baptism, instead of sprinkling." This can easily be proved to be a gross misstatement. From the journal kept by the great Dr. Lightfoot, a leading member of that Assembly, under the date of August 8, 1644, we learn that the vote was unanimous for sprinkling or pouring, and the only disputed question was whether immersion should be recognized as baptism at all. "Sprinkling being granted, shall dipping be tolerated with it?" On this the vote stood twenty-four to twenty-five. So that it was only by one vote that "dipping" was saved from being declared no baptism. And yet the ill-informed are told that, but for one vote, the Presbyterian standards would have prescribed dipping! (See *Appendix*, p. 107.)

2. *Moses Stuart*.—Prof. M. Stuart is quoted by Baptist writers as saying "*Baptizo* means to dip, plunge, or immerse into anything liquid. All lexicographers and writers of any note are agreed in this." The last sentence is usually printed in italics, and the design of the whole quotation is to lead the uninformed reader to conclude that this great scholar, although himself a Pedobaptist, yet endorsed the Baptist theory of exclusive dipping. How much ground there is for such a statement the reader can judge from the following. The above quotation is given in answer to the question, "What are the *classical* (not sacred) meanings of *Bapto* and *Baptizo*?" On page 308 Stuart gives the meanings of *Bapto* and *Baptizo*, in the Old Testament, as "to wash, to bedew, to mois-

ten." On page 313 he says "There is no absolute certainty from usage, that the word *baptizo*, when applied to the rite of baptism, means to immerse or plunge." On page 388 he says, "My belief is that we *do obey* the command to baptize when we do it by affusion or sprinkling." On page 381 Stuart, addressing the Baptists, says "If you take your stand on the ancient practice of the churches in the days of the early Christian fathers, and charge me with a departure from this, in my turn I have a like charge to make against you. It is notorious and admits of no contradiction, that baptism in those days of immersion, was administered to men, women and children, *in puris naturalibus*, naked as Adam and Eve before the fall. The most delicate and modest females, young or old, could obtain no exception where immersion must be practised. This practice was pleaded for and insisted on because *it was thought to be apostolic*." So speaks Prof. M. Stuart, and yet Baptists say that Stuart believed as they do! Could the most unscrupulous followers of Loyola go further than this in misrepresentation and perversion?

3. *John Calvin*.—Baptists quote Calvin as saying, "The word baptize itself means immersion, and it is certain that the rite of immersing was observed by the ancient Church." They are careful to omit the words immediately preceding this quotation. The reader will know why, when I quote them. Here they are: "It is not of the *least consequence (minimum refert)* whether the person baptized is totally immersed, and that once or thrice, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions, though," etc. Then follows the garbled quotation noticed above. (Inst. iv., ch. 15, sec. 19.) Let Baptists take Calvin's words as he wrote them, and the exclusive immersion theory is annihilated, and there will not be a close communion Baptist Church on earth.

Elsewhere Calvin says on the mode of baptism, "Then the minister pours water on the head of the infant, saying

'I baptize thee in the name of the Father, Son, and Holy Ghost,' and soon after he adds, "It cannot by any means be denied but that we hold the same form and method of baptism which Christ prescribed and apostles followed." (Calvin's Catechism, pp. 92, 93—Note.)

On the proper subjects of baptism, Calvin is quoted as using the following language in reference to the commission in Matt. 28:19—"But since Christ orders to teach before baptizing, and wills that believers alone be admitted to baptism, baptism seems not to be rightly administered unless faith has preceded." What must the reader think of the honesty of those who quote these words as expressing Calvin's own mind, when I inform him that the words are used by Calvin as expressing not his own judgment at all, but the opinions of Baptists! This is sufficiently clear from the words which *immediately follow* the quotation above given. They are these, "*On this pretence the Anabaptists have stormed greatly against infant baptism.* But the reply is not difficult." etc.

4. *John Wesley*.—This great Methodist preacher and leader fares no better than others at the hands of immersionist garblers. He, too, is represented as a believer in the "much water" theory. Dr. Cramp, the great Baptist historian, in his correspondence to the *Christian Messenger*, February 22nd, 1865, and March 28th, 1866, says, "John Wesley was an immersionist, and has again and again confessed that every record of baptism in the New Testament is an instance of dipping." A more bare-faced statement of untruth than this of Cramp's was never penned. When John Wesley first left Oxford University, he was like all other churchmen of his time, an extreme ritualist, and had not yet cast off the common traditional notions about dipping. And hence in his earlier writings one or two expressions, transcribed from former writers, may be found favorable to dipping (not however as *the* mode of Baptism, but only as *a* mode). But after John Wesley learned to reject Romish superstitions, and to take the Word of God as

his "only rule of faith and practice," he never wrote one syllable in favor of immersion, but on the contrary, for the last *thirty-five* years of his life he taught by word and pen that there was no immersion for baptism in the Word of God.

I have before me "*A Treatise on Baptism*" published by Wesley in 1756, (he died in 1791.) This treatise will be found bound up with his "Works," vol. 6, p. 12. In it he says:—

"As nothing can be determined from Scripture precept or example, so neither from the force or meaning of the word. For the words *baptize* and baptism do not necessarily imply dipping, but are used in other senses in several places. Thus we find that the Jews were all baptized in the cloud and in the sea (1 Cor. x. 2); but they were not plunged in either. Christ said to two of his disciples, 'Ye shall be baptized with the baptism that I am baptized with.' (Mark x. 38); but neither he nor they were dipped, but only sprinkled and washed with their own blood. Again we read (Mark vii. 4) of the baptism of pots and cups, and tables or beds. Now, pots and cups are not necessarily dipped when they are washed—the Pharisees washed the outside of them only. And, as for tables or beds, none could suppose that they could be dipped. Here, the word *baptism*, in its natural sense, is not taken for dipping, but for washing or cleansing. And, that this is the true meaning of the word *baptize* is testified by the greatest scholars and most proper judges on the matter. It is true we read of being 'buried with Christ in baptism.' But nothing can be inferred from such a figurative expression. Nay, if it held exactly, it would make as much for sprinkling as for plunging; since, in burying, the body is not plunged through the substance of the earth, but rather, earth is sprinkled upon it."

Wesley then speaks of the baptism of the jailer and his family in the prison, Cornelius and his friends at home, three thousand at one time, and five thousand at

another, baptized at Jerusalem, and adds, "The place, therefore, as well as the number, makes it highly probable that all these were baptized by sprinkling or pouring, and not by immersion."

Thus wrote Wesley in 1756, and thus he taught and practised during the last thirty-five years of his life, and yet Baptist writers hesitate not to tell their readers that "John Wesley was an immersionist, and has again and again confessed that every record of baptism in the New Testament is an instance of dipping!"

We have given but a few examples of the misrepresentations with which Baptist papers and books are crammed full. But these are enough, "*Ex uno disce omnes.*" However necessary, it is not pleasant work to expose such dishonesty. And we cannot but ask, would a cause which was of God require such a defence, and would men who were conscious of the righteousness of their cause have recourse to such a defence? "If," says one, "the magnitude of an error is to be determined by the tyranny it exercises over its defenders, and the dishonesty it requires of them in its support, then the Baptist system deserves to be ranked among the first and worst of religious errors of modern times."

APPENDIX.

A REVIEWER REVIEWED.

FROM the numerous "replies" and criticisms evoked by the first edition of this work, I select, for a brief review, a pamphlet of fifty pages, by Rev. Calvin Goodspeed, M.A.

Mr. Goodspeed was until very lately a Theological Professor in the Baptist College at Woodstock, Ontario. He tells us that he wrote "at the request of quite a number of friends." From the high position he occupied in the denomination, and from the fact that he was *selected* to do this work, we may fairly assume that his "reply" is the best that, under the circumstances, could be made, and we may regard it as possessing a certain amount of denominational authority.

I regret exceedingly that I cannot speak in high terms of commendation of Prof. Goodspeed's production. As one whose personal friendship I esteem, it would be a pleasure for me to do so were it in my power.

The Professor gets very angry; at times he strikes out wildly and blindly, and says some very unprofessorial things. And this, perhaps, is not to be wondered at:

"Error, wounded, writhes in pain."

When the mob at Ephesus felt that their favourite goddess was in danger, through the preaching of the apostle, they raged around frightfully, and for the space of two hours, cried out "Great is Diana of the Ephesians;" and my Reviewer, as destitute of fact and argument to establish his "peculiar theory" as were the frantic Ephesians, rages exceedingly because "an unknown

village preacher of Ontario " has blasphemed against his water goddess, and through the space of some fifty pages, cries out right lustily, Great is the water-dipping of Baptists, Campbellites, Mormons, Tunkards, and Christadelphians.

The Professor tells us that "appeal to prejudice is miserable work with which he will have nothing to do." And yet the very title of his pamphlet is as unworthy an appeal to ignorance and prejudice as can well be conceived:—BAPTISM VERSUS RANTISM—"Baptism, immersion—Rantism, sprinkling."*

In this way he wishes to convey to his readers the idea that Pedobaptists hold sprinkling as the meaning of *baptizo*, just as Baptists hold dip or immerse to be its meaning. I have elsewhere shown (pp. 22, 23) that Pedobaptists have never held sprinkling as the meaning of *baptizo*. They hold that *baptizo* is not a modal word and never denotes a specific act, such as *dip*, *immerse*, *pour*, or *sprinkle*. Like the verbs anoint, purify, cleanse, and many others it does not make demand for a definite act to be done, but for an effect, a state, or a condition to be accomplished (Dale's Classic Baptism, p. 106.) Again Dr. Dale says, (Judaic Baptism, p. 400), JUDAIC BAPTISM IS A CONDITION OF CEREMONIAL PURIFICATION effected by the WASHING of the hands or feet, by the SPRINKLING of sacrificial blood or heifer-ashes, by the POURING upon of water, by the TOUCH of a coal of fire,

* I do not like to characterize the spirit which makes merry over a word of such frequent occurrence and precious Scriptural import as the word "sprinkling." I give the following extract from a letter I had the honour of receiving from the late James W. Dale, D.D., only a few weeks before he was called to his eternal rest:—

"You do well to show that there is no dipping into water for baptism in the Word of God; that the only authorized way for using the water in symbol baptism is by *sprinkling*. If any one rantingly calls this 'Rantism,' you need not be troubled. It was by 'Rantism' the blood of the atoning Lamb was shed for a perishing world; and it is by 'Rantism,' the Holy Ghost declares, that blood is applied to the hearts of His redeemed. 'Immersion vs. Rantism' comes perilously near *Immersion vs. The bleeding Lamb*:—a poor banner for a Christian to fight under!"

by the **WAVING** of a flaming sword, and by divers other modes and agencies, dependent in no wise on any form of act or on *the covering of the object.*" It is just as impossible to determine from the verb *baptizo* the mode in which the effect indicated by that word is produced as it is to determine from the verbs anoint, purify, cleanse, hurt, destroy, kill, &c., &c., the mode in which the effects respectively indicated by these words are produced. All these, and such like words, are non-modal, *i.e.*, they indicate effect regardless of the mode in which that effect is produced. This has been explained time and again, but so far as Baptists are concerned, all in vain. "Prove," they say, "that *baptizo* means to sprinkle." And when we decline to prove what we have always denied they ignorantly exult as if they had gained a victory.

Pedobaptists have never called themselves Rantists, and it is a vulgar trick appealing to the lowest prejudices of the ignorant to apply any such title to them. On the other hand it is utterly inconsistent for Prof. Goodspeed and his "friends" to call themselves Baptists, and at the same time insist as they do on the use of the word *immersion* or *dipping*. They say that it implies a want of "common Christian honesty," not to translate, but simply transfer the Greek word *Baptizo* to the English Bible; and for years they have been at work getting out a sectarian Bible of their own, in which they tell us of "John the Immersionist." Why then do they not call themselves "Immersionists," or dippers; and instead of speaking of the *Baptist* denomination, why do they translate the word "Baptist," and say Immersionist denomination or the denomination of Dippers? By all means be consistent; practise "common Christian honesty," and carry out your own theory.

There is one thing quite original in this "Reply." The Professor defines, baptism, a New Testament ordinance, as "*a covering of the person with water.*" And on page 12 he gives us (although not very correctly) *seven*

words by which Dr. Conant (Baptist) translates *Baptizo*, viz.: *dip, immerse, immerge, merge, submerge, plunge in, overwhelm, and overwhelm*," and says that all these convey the "one meaning of covering in an element, which is all that Baptists *now* claim."

I imagine my friend is making *good speed* towards ruining the Baptist theory. Dr. Carson (Baptist) tells us that "if all the water in the ocean should fall on a man it would not be a literal immersion" (p. 36). Yet doubtless such a person would be well "covered with water." A "covering" is not a "dipping," for "dipping" imperatively requires that its object be put into the water and immediately withdrawn. The bottom of the sea is covered with water, but it is not dipped into water.

If baptism is "no senseless dipping" but "a covering with water" what, I would ask, becomes of the "*clear, distinct, precise meaning of baptizo, putting into the water and taking out again?*" And what becomes of the "resurrection" and the "birth" of which Baptists speak so much in connection with this ordinance? And why, having radically changed the meaning of the word from "dipping" to "covering," do Baptists go on, dipping as before, although now they say God no longer commands a dipping (but only a "*covering*"); and why still go on interpreting "a resurrection" and "a birth" into the taking out, since they now acknowledge that God no longer commands a taking out (*but simply a covering with water*)!

For long years Baptists have been telling the world that "*Baptizo*, throughout the entire course of Greek literature, has but one meaning, which is definite, clear, precise, and easy of translation—dip, and nothing else." And a refusal to accept this theory they characterized as "wilful disobedience to God," sufficient to unchurch all who were guilty of it. But now, on their own confession, they were wrong all this time, and not till lately did they find out the real meaning of *baptizo*. We ask them what does *baptizo* mean? Well, they say, they

have some idea what it means, but they cannot find any word to express that idea ; it does not exactly mean to dip, nor exactly to plunge, nor exactly to im-merge, nor exactly to im-merge, nor exactly to sub-merge, nor exactly to im-bathe, nor exactly to whelm ; but it does mean exactly the "ground idea common to all these words," yet, unhappily, no word could be found in the English language by which to declare to the world what is the "common ground idea" of these seven words.

What Dr. Conant does not undertake to do, Prof. Goodspeed does not hesitate to perform ; he interprets Dr. Conant's work and says, "the ground idea common to immerse, immerge, submerge, dip, plunge, imbathe, whelm, is to *cover* ; they all convey the one meaning of covering in an element, which is all that Baptists *now* claim. Once Baptists claimed something else. Dr. Gale claimed, "*Bapto* means to dip" (which is true), and said "*Baptizo* means just the same to dip" (which is not true) ; but Baptists believed what Dr. Gale said. At length Dr. Carson said, "Dr. Gale is wrong ; *bapto* does not mean to dip *and nothing more*, but *baptizo* does mean to dip and nothing more ;" and Baptists dropped Gale and followed Carson. After some years Dr. Fuller said, "Dr. Carson is wrong ; *baptizo* does not mean 'to dip and nothing more ;' my position is *baptizo* means to *immerse, no matter how* ;" and Baptists found it safer to change dip into immerse. Prof. Arnold then arises saying, "*baptizo* means to *plunge, only and always*," while the response comes from the venerable Booth, "that makes our sentiments and practice ridiculous." Amid this conflict of "only meanings" (on obedience to each of which, according to Baptists at the time, loyalty to God depended) Dr. Conant interposes and says, "You are all wrong ; *baptizo* does not mean, just and only, to dip, nor to plunge, nor to immerse. I cannot say, in a word, what it does, just and only mean, but it means *the ground idea common* to dip, and plunge, and immerse, and immerge, and submerge, and imbathe,

and overwhelm. Now what that is I cannot find any word to tell. All the help that I can give you is to say: to be baptized is not just to be dipped, nor just to be plunged, nor just to be immersed, but it is just to get "the ground idea common" to those seven words I have mentioned, and I can only say, the nearest that comes to the meaning in my opinion, is—"immerse."

This riddle, on the solution of which the favour of God is suspended, and which is left unsolved by its originator, Rev. Prof. Goodspeed (sympathizing with the sheep thus left to their own wanderings and guessings after what this baptism may be) courageously undertakes to solve, and with bold outcry proclaims, "any one can see that all these words convey the one meaning of covering in an element, which is all that Baptists now claim." Touching this solution of the enigma, it needs only to be said, that if this be the "perfectly fitting" meaning of *Baptizo*, then it is the first time that it has been found out since the days of John the Baptist, and the lexicographer is yet to be born who shall echo this discovery and print, BAPTIZO: a simple word, easy to be understood, without difficulty in translating, once thought to mean, just no more, to dip, to plunge, to immerse, but after learned and laborious investigation, its remarkable simplicity, ease of understanding, and lack of all difficulty in translating, has been found justified by the true, just, and no more meaning—"ground idea common to immerse, and immerge, and submerge, and dip, and plunge, and imbathe, and overwhelm," which any body can see means to COVER, *which is all that Baptists now claim!* Oh word, how simple! Oh claim, how indisputable!! Oh theory, unstable as water, thou shalt not excel. It will be interesting to observe the success this new meaning of baptize (to cover) may meet with—"all that Baptists now claim."

In order to sustain his baptism by covering, and to sweep from the ages all record of baptism without a covering, Prof. Goodspeed says he quotes the following

words from Dr. Dale's *Classic Baptism*, p. 129: "An object baptized is completely invested by the baptizing element." No such words are on page 129 of *Classic Bap.*; and the sentiment as it stands, without the context, is in flat contradiction to the whole teaching of Dr. Dale. "It is in proof," says Dale, *Johannic Baptism*, p. 397, "both by *Classic* and *Inspired* writings that *baptizo* is largely used in cases where there is no physical envelopment." According to Dale, "*Baptizo* expresses any complete change of condition by whatsoever agency effected, or in whatsoever way applied" (*Classic Bap.* p. 21). And on page 20 of the same book, Dr. Dale gives numerous instances of baptism *without a covering*—baptism by swallowing an opiate—baptism by drinking wine—baptism by bringing into a state of bewilderment. And elsewhere he mentions the baptism of the altar of Carmel by *pouring water* on it—baptism by *drinking* water from the fountain of Silenus—and John the Baptist is said to have been baptized by *touching* the head of his Divine Master. Can the Reviewer's imagination not rise equal to the occasion, and manufacture "a covering" in each of these instances?

In view of the above instances of baptism, the reader may determine how much confidence to place even in a Baptist Professor who says (p. 10) that "Pedobaptist scholars have been seeking for years to find any passage where anything but an immersion is termed a baptism, and have failed." Pray where is the immersion in drinking water, or wine, or an opiate, or in touching the head of another?

On page 10, the Professor quotes Schleusner as defining *baptizo*, "to immerse, to dip in," etc. But he purposely leaves out the following clause of that lexicon—"But in this signification it never occurs in the New Testament," for he knew this would ruin his Baptist dipping. I leave the reader to characterize the moral character of the omission. But Prof. G.'s own words (page 19) suggest themselves to us:—"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."

And what is the "half-truth which teaches a lie," of which my Reviewer so generously accuses me? Let the gentle reader mark it well. On page 45, I showed that the very first mention in the world's history of baptism by dipping was by Tertullian, about the beginning of the third century, and under the following circumstances:—1. This baptism was by *three dips*. 2. It was in a *nude* state, and for superstitious purposes—"to soak out sin and soak in grace"—accompanied with "anointing," "blessing the water," and numerous other Romish rites. 3. It was admitted that this way of baptizing had not Scripture authority, but was founded on "*unwritten tradition*." I also gave the place in the works of Tertullian where this admission can be found, viz., "*De Corona Militis*," cap. 3, 4. "Half-truth" shouts my critic because "sprinkling is not mentioned until half a century later, and besides sprinkling was repeated three times" and I did not say so. The first part of this statement is a mere assumption on the part of my critic, and an assumption that is quite contrary to fact. There is a well authenticated case of baptism by effusion in the second century. The case of a person who was baptized in a desert, having sand sprinkled upon him, was brought before the Greek bishop at Alexandria. The bishop decided that the person "was baptized, provided only that he should anew be perfused or sprinkled with water (*aqua denuo perfunderetur*). See "*Magdeburg Centuries*," Cent. II., ch. 6, p. 110. If the Prof. will consult "*WALL'S HIST. OF BAPT.*," he will find several instances of baptism by sprinkling, at least as early as Tertullian's baptism by three dips while naked, &c.

As to sprinkling being repeated three times, I give my critic credit for his candor in acknowledging that it was practised at all; and as to its being repeated I would

have him bear in mind that Presbyterians, Methodists, and others do not support sprinkling as a mode of baptism by the practice of the Romish or Greek churches, but by the authority of God's word.

We quote the sprinkling of these ancient Churches to show that, while they commonly put their people into the "blessed water," they did not teach or believe, like modern Baptists, that baptism was dipping, or that mere *dipping into water* ever constituted baptism. They believed and taught that baptism could be Scripturally performed by sprinkling or pouring. (See plate 2.)

But the most amusing thing in this "Reply" is the way in which my critic undertakes to prove that Tertullian did not acknowledge "dipping" as based on tradition, and destitute of Scripture authority. I pointed out the place in Tertullian where such an acknowledgment is made. Does my Reviewer show, or attempt to show, that I am wrong in my reference? Not at all. But he refers (p. 19) to another part of the works of Tertullian, viz.: "Adversus Praxeam," Cap. 26. Surely this is a new way of disproving a statement. Proving that Tertullian does not make a certain admission in one place is not proving that he does not make it in another. Proving that a man did not commit theft in Ontario would scarcely prove that he never committed the act anywhere else. I would remind my Reviewer of the old Scotch proverb:—"Ye may puff lang at Stranrac ere ye winnow grain at John-o'-Groat's."

The reader can judge of the unscrupulousness of Reviewer, when he is informed that in the sentence from Tertullian, "Adv. Prax.,"—translated by Reviewer to suit his purpose "immerse,"—the Latin "*mergo*," or "*immergo*," does not occur at all, but only "*tingo*" (from the Gr. *τεγω*), to wet, to moisten, to touch, to stain, but never to immerse. Tertullian uses the verb "*tingo*" just as we use the verb baptize, indicating effect or condition but not mode. But in "De Corona Militis," Cap. 3, he uses the verb "*mergitare*," which does mean "to dip or

immerse," and he puts down this "dipping or immersing" as based on tradition, and without Scripture authority.

However unpleasant the task, I cannot pass by without exposing the gross immorality of which the Reviewer is guilty in the quotation which he professes to give from page 27 of my pamphlet. Let the reader observe it closely and then say whether any language can be too strong in denouncing such dishonesty in one who is professedly "seeking to advance the truth." The following are the words used by me:—"After a thorough examination of every sentence containing *baptizo, written before the time of Christ*, and quoted by Dr. Conant, Mr. Gallaher says:—In every instance the baptizing element or instrumentality is moved and put upon the person or thing baptized, never is the person put into the element." (See present edition, p. 18.) The Reviewer quotes this sentence and leaves out the words —"*written before the time of Christ*." This omission *was not accidental!* It was *intentional!* For he immediately gives two instances from Josephus, a writer who lived many years after Christ, to disprove, as he thought, my statement. (He is careful, however, not to mention that his examples are from Josephus.) Now the reader will observe that these examples could never have been introduced had my sentence been correctly quoted. And so, in order to make room for them and thus appear to obtain a triumph, he hesitates not to falsify my statement, by omitting an important clause. And yet this is the man who talks of "half-truths which teach a lie," and who casts out nine-tenths of God's people as unworthy of church-fellowship with him.

"CANST THOU SPEAK GREEK?"

For one thousand six hundred years after the command to baptize was given, no man or set of men, of whom we have any account, ever denied the validity of baptism by sprinkling. After the time of Tertullian,

immersion, accompanied with many other Romish inventions, was the general mode, but the Scriptural authority of sprinkling or pouring as a mode of baptism was never questioned. Prof. Goodspeed, however, gives us what he calls a translation of a passage in Eusebius, in which that writer is represented as *doubting* (not denying) the baptism of Novatian because he was baptized by sprinkling. Here is the Professor's translation: "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.*" The important words are those in italics. And what will the reader say when I tell him that these words are a *forged translation*!—a *pure fabrication*! Here is the original (Euseb. Hist. Eccles. lib. vi. cap. 43): *Εἰ χρὴ λέγειν τὸν τοιοῦτον εἰληφέναι.*" The words are thus translated in Bohn's Eccles. Lib. "If indeed it be proper to say *that one like him* did receive baptism." And Dr. Gale, for many years leader of the English Baptists, thus renders the passage: "*If such a one* may be said to be baptized." (See Gale's Reflections on Wall's History of Infant Baptism, p. 221.) From these real translations it will be seen that Eusebius doubted the baptism of Novatian, *not because of the mode of that baptism*, but because of the unworthiness of the man who was baptized. And the context clearly shows this to be his meaning. But this would not make a point for Prof. Goodspeed, and so he hesitates not to give a forged translation. I do not, however, hold the Professor directly responsible for the forgery. I have been enabled to trace the translation *verbatim et literatim* to an illiterate, scurrilous publication by some Campbellites in Toronto. From this publication, I doubt not, the Professor got it. But a Professor ought to be able to translate for himself, and not require to be dependent on Tom, Dick, or Harry, honest or dishonest, ignorant or learned.

Prof. Goodspeed's pamphlet is crammed full of perversions, misquotations, and garbled statements. I shall give, however, only one or two other instances. On page 42, he tells us that he gives the references, except in a few cases, so that the reader can *verify* his quotations. At the top of page 33, he pretends to give a quotation from the "Work on the Sacraments" by Pres. Halley (which he prints *Holley*), in these words, viz., "I cannot deny that the Pharisees, as early as the time of our Saviour, practised immersion after contact with the common people." Now the Reviewer *pretends* to give references so that his quotations can be *verified*—but here he gives no "page," or "chapter," or "book"—but in spite of his effort to cover his track in this mean way of quoting a "half truth and making a whole lie," I have been enabled to trace him to his hiding-place, and will now unearth him. On page 298, Part 1, of Halley's work, I find what he has garbled into the above quotation beginning thus: "But conceding what I *care not to deny*," etc., he proceeds to show that the Baptist interpretation of Luke 11: 38 is *unreasonable* and false. On page 32 (at the bottom), Reviewer quotes from the same author these words, viz., "I cannot rely so confidently upon these baptisms of furniture as do many of my brethren." Then he stops as if Pres. Halley had ended the sentence. What will the reader think of the honesty of the man that talks of "half truths and whole lies" when he opens Pres. Halley's Part 1, page 302, and finds only a *comma* where Reviewer makes a *period*, and that Halley's sentence goes on thus:—"yet I think the 'divers baptisms' of the Jews, mentioned in the Epistle to the Hebrews, include, *if they do not exclusively denote the purifications* by sprinkling performed in the Jewish temple." Then Halley goes on to show from Heb. 9: 13, 14, that "*if sprinkling purify the flesh*, how much more shall the blood of Christ purify the conscience?" Reviewer's other quotation from Halley is on still a different page,

and is but little better or more fairly quoted than the two I have exposed.

Prof. Goodspeed, following in the wake of other immersionist writers, represents the

WESTMINSTER ASSEMBLY OF DIVINES

as almost persuaded to be Baptists. I have elsewhere shown that there is no truth in the allegation. Facts can be produced to prove that the learned Assembly at Westminster, instead of looking with favor upon the views of the Baptists, or rather the Anabaptists as they were then significantly and properly called, regarded the very existence of that sect as a cause of grief and humiliation. Gillespie, who was himself a member of that body, in his "Notes of Proceedings of the Assembly of Divines at Westminster," makes certain memoranda which are quite decisive.

The Parliamentary army had been defeated in the west of England, and the Scotch had suffered a reverse, near Perth, at the hands of the Irish. The Assembly felt that the coinciding of so many great evils was a cause for humiliation. A committee was appointed to draw up a statement of causes of humiliation. They, according to the manner of the times, entered into the matter minutely, and reported a statement of causes under four kinds: "1. The sins of the Assembly. 2. Of the Parliament. 3. Of the armies. 4. Of the people." The sins of the Parliament were enumerated under twelve heads. "1. In not pressing the covenant; many have not seen it, the breakers of it are not punished. 2. *In not suppressing Anabaptist and Antinomian ministers.*" !!! Page 69.

There are repeated references in these notes to the duty on the part of the Parliament to suppress Anabaptists. See pages 65, 67, 68.

From this the reader will see that the Westminster Assembly (right or wrong, that is not the question) had petitioned the Parliament to suppress Anabaptists and

Antinomians, and judged that that body should give themselves to humiliation and fasting, because they had failed in such a manifest duty. And yet, in the face of this, we are coolly told that "but for one vote the Westminster Assembly would have declared in favor of clipping." I trust none of the friends of the "theory," however desperate for argument, will ever again refer to the Westminster Assembly. In exposing such gross misrepresentations we feel that we are only "slaying the slain."

It were an almost endless work to follow the Reviewer in his pretended quotations, which are, in reality, no quotations at all, from Moses Stuart and John Calvin (p. 13), Wall (p. 15), Dean Stanley and P. Schaff (p. 17), and Tertullian (p. 19). With respect to Stuart and Calvin, the reader will see a sufficient explanation in the body of this work under the heading, "Baptist Misrepresentations" (p. 92). Every one of the quotations above referred to is so garbled as to teach almost the very contrary of what the writers intended. What must be said of a cause that needs such a defence, and demands such dishonesty on the part of its advocates?

I proceed to notice a few things advanced by my Reviewer:—Why is he so particular on page 11 against me using "*Bapto*," when finding instances of baptism in the classics? I find Dr. Gale and all the old Baptist authors use more examples containing *bapto* than containing *baptizo*. Here are Dr. Gale's words: "I think it is plain from the instances already mentioned, that they (*bapto* and *baptizo*) are *exactly the same as to signification*." Dr. Carson quotes these words, and adds, "That the one is more or less than the other, as to mode or frequency is a *perfectly groundless conceit*" (p. 19). Dr. Cox is equally strong in identifying the two words. The translator of the Baptist Version of Mark and Luke says: "There is no difference as to signification between *bapto* and *baptizo*." The translator of the Baptist Version of Acts says: "They can have but one literal and proper

meaning." Has my Reviewer discovered the blunders of Gale, Carson, Cox & Co.? And if he has learned to repudiate the teachings of the leaders of his denomination, those "men of vast learning and research," why should he get out of temper and scold away more in the style of a fish-wife than that of a theological professor, about "arrogance" and "swelling airs" and "an unknown village preacher," and say other "*gentlemanly, scholarly, and Christian*" things, simply because Presbyterian scholars of to-day refuse to accept the blunders of such men as Luther, Barnes, Schaff, and Dean Stanley? *Baptizo*, the Reviewer acknowledges (p. 13), does not "always put the object into the element;" nor does it ever "take the object out of the baptizing element;" it only "buries the candidate in water" (*i. e.*, drowns him), "which is all that Baptists *now* claim." When, therefore, Christ commanded to "baptize," he did not command "to put any one into water," nor to "take any one out of the water"—even a Baptist Professor of theology being the witness. But since neither the "putting into water," nor the "taking out of water" is (as now acknowledged) a part of the commanded act, why do the Reviewer and his "friends" still go on "putting into water" and "taking out of the water," and thus adding to the Word of God? I would remind them of the warning in Rev. 22 : 18.

The Jews were often "baptized" while reclining on a couch. It could not, therefore, be a dipping. But my Reviewer says "it was a baptism of the hands only." Again I ask, "Canst thou speak Greek?" Here is the original, and a Professor should be able to read it—(Clem. Alex. Stromæ, B. 4, ch. 22, sec. 144): "*ἔθος τοῦτο Ἰουδαίων ὡς καὶ το πολλάκις ἐπὶ κοίτῃ βαπτίζεσθαι.*" For the sake of those who are not Professors, I will translate: "So also the baptizing of themselves often upon the couch was a custom of the Jews," or, "This was a custom of the Jews, in like manner also to be often baptized upon the couch." So much for "Baptism of hands *only*."

Prof. Goodspeed, on page 5 of his "Reply," claims the

"theory" of the Roman Catholic Church, and the "practice" of the Greek Church as on the side of immersionists. Of these Churches he says: "They are with us in the view that baptism was originally immersion." Surely these corrupt Churches, given over to every species of abomination, superstition, and human invention, constitute but poor authority for any practice in a Christian and Protestant Church; and Prof. G. would never appeal to them but for the utter lack of better evidence. But even this frail support must be knocked from beneath the dipping theory. It is true, the Romish Church originated immersion as associated with baptism, and practised it for many centuries. This I have already proved, and I am glad to see that my argument has not been altogether lost upon the Professor. But it is not true that the Romish Church ever, by word or act, taught that dipping into water was baptism, or that it was even a necessary part of baptism. It was only one of many superstitions, such as, "anointing," "blessing the water," stripping the person of all clothes, using milk, honey, spittle, &c., &c., which was, for many centuries, practised by that Church as *part* of the ceremony of baptism. (See Dale's "Christic Baptism," p. 24.) And Prof. G. might as well quote Rome as saying that the "anointing," or "the blessing," or the "nudity," constituted the baptism as to quote her as saying that the dipping was the baptism. Each of these foolish superstitions constituted in the opinion of that corrupt Church, a part, though not a necessary part, of baptism.

As to the mode of baptism practised at the present day by the Greek Church the Prof. is equally astray. That Church does not regard dipping as baptism, though she frequently practises dipping as preparatory to baptism, and sometimes *as a part of the ceremony*. Huber, who lived upwards of three years among the Greeks, and resided in a Greek family, saw the ordinance administered four times; and he thus describes it:—"The company were all seated on the sofas around the room.

A table stood in the middle, with a basin of water on it. The priest was then sent for, who, upon entering the room, was received by the father of the infant and led to the baptismal water, which he consecrated by a short prayer, and the sign of a cross. Then the mother presented to him her babe, which he laid on his left arm, and in the name of the Father, Son, and Holy Ghost, he thrice dipped HIS HAND in the water and DROPPED SOME OF IT ON the child's forehead, giving it a name. . . . Most generally the infants are baptised in the churches. Before the altar stands a tripod, holding a BASIN of consecrated water for baptism." Sometimes there are immersions *preparatory to the baptisms proper*. At these the priests are not required to be present. Sometimes, also, there are *partial* immersions, as a part of the ceremony, but pouring usually accompanies these. And, from the medals usually distributed to the guests on the occasion of a baptism, bearing an inscription of John baptizing by pouring, it is evident what the Greeks regard as the original and Scriptural mode of baptism.

The *New York Independent*, of March 17, 1881, contains a letter from Rev. M. D. Kalopothakes, missionary at Athens, Greece. Mr. Kalopothakes is a native Greek, and studied many years ago at the Union Theological Seminary in New York. The occasion of his writing the letter was to remove the false impression made by a recent statement of Dean Stanley, of that old, exploded fiction reiterated by Prof. Goodspeed, viz.: that "in the Greek Church immersion alone is regarded valid." This well-known Christian missionary writing from Athens, a few months ago, says, "As to the mode of baptism, I think Dean Stanley mistaken in affirming that the branch of the Greek Church included within the kingdom of Greece maintains the exclusive validity of entire immersion as baptism; for I cannot find it corroborated by any of the catechisms in use, nor sustained by practice." He then goes on to define the mode, substantially confirming the quota-

tion above given from Huber. He adds, "I enclose a baptismal token, in common use in Greece, which, by its representation of the baptism by John, shows that he (John), at least, baptized by pouring. (See Plate I.) These little tokens are distributed to the guests present at the ceremony." In explanation of this token the editor of the *Independent* says, "The medal represents John as pouring water from his hand on the Saviour's head, as he stands in a very shallow stream of water."

From this letter we may see what native Greeks think about *baptizo*, and how they practise in administering the ordinance. The putting of the head, or even a large part of the body, under the water, is not essential to Greek baptism. I can produce Greek records of baptism, as old as the 5th century, where the priest is forbidden to allow the head of the child to go under the water. This is the kind of "*immersion*" that John Calvin said "was practiced in the *ancient* (not apostolic) Church," and this is the kind of "*immersion*" that all the eminent scholars since the Reformation have found in the writings of the Greeks and Roman Catholics. Where is the sense or honesty of quoting such "*immersions*" to substantiate the modern "*dipping-submersion*" of the Baptists since the year 1633.

On page 14 my Reviewer gives me credit for being the first who discovered the Romish origin of "dipping" for baptism. I cannot claim the honour. The ancient Waldenses, the noblest witnesses for the Truth that God has ever had upon this earth, *rejected dipping* as no baptism at all; such men of world-wide reputation for Biblical scholarship as Owen, Hodge, Miller, and Dale, have shown that there is no dipping into water for baptism in the Word of God; and I have elsewhere, in this work, shown that many of the best scholars and commentators since the Reformation have rejected the Romish interpretation of Rom. 6:4, upon which the Baptist theory is founded.

I have made no discovery. My labour, however, has

not been in vain, if I have in any small measure aided Prof. Goodspeed and his "friends" in their search after truth, and helped them to the conclusion that *baptizo* neither "puts into the water" nor "takes out of the water" ("Review," p. 13); that there may be baptism which is "not immersion," but only "near an immersion" (p. 23) and "equivalent to immersion" (p. 30); and that there are even "one or two instances of sprinkling for baptism" (p. 13). My friend is evidently making *goodspeed* towards letting "much water" escape out of his theory. May he be prospered on his journey until he finds that water-baptism is not the "putting away of the filth of the flesh," but an outward visible symbol of the "blood of sprinkling" applied to the heart by the Holy Ghost.

My Reviewer tells us that "in the year 1311 a council held at Ravenna declared immersion or sprinkling to be indifferent. It is unfortunate for this statement *that there was no General Council held at Ravenna in the year 1311*—the Baptist Robinson, to the contrary, notwithstanding. It is true, however, that during the twelfth and thirteenth centuries, the Church of Rome was compelled by the force of the example of the Presbyterian Waldenses of Piedmont and parts adjacent, to abandon her superstitious dipping and return to the simple and Scriptural Baptism by affusion.

My Reviewer charges me with inconsistency, because I have received members from the Baptist Church without baptizing them. I fail to see the inconsistency. The Word of God, never by precept or example, enjoins or sanctions dipping a person into and under the water for baptism, but I have never made the outward form *essential to the validity of the ordinance*. This would be to incur the guilt of that uncharitableness towards Baptists, which they practise to all other Christians. Their baptism, though unwarranted in the form of it, is administered in the name of the Father, and of the Son, and of the Holy Ghost, and I, therefore, see the essence of the

ordinance there, and will not limit the Holy One of Israel, but believe that in their churches as well as in others, He may pardon the imperfections of men, and bless his own ordinance, even in its unseemly and unwarranted form. This may be "unthinkable" to Prof. Goodspeed, and to many more in his Church, but they should not, therefore, conclude that it is "unthinkable" to other Christians differently educated.

Instead of troubling himself about my consistency, let me counsel my Reviewer to look to his own. The Lord's Supper, he will acknowledge, is a divine ordinance as well as Baptism. And he will admit that the original mode in which it was observed was in a reclining posture—that of nearly lying down. Now, to be at all consistent with themselves, Baptists should adhere as rigidly to this mode of celebrating the Lord's Supper as to what they *assume* to be the mode in baptism, and they should never administer or receive it in any other position than reclining on a wide couch.

Or again, as he maintains that there can be no baptism unless preceded by faith in the recipient, why does he not re-dip those who confess their lack of faith on their first dipping, but who are now penitent and believing, and wish to unite with the Baptist Church? Be consistent, we say, even if it should increase, to an uncomfortable extent, the amount of washing to be done.

As to my Reviewer's theory of Naaman's baptism, let me refer to what is said elsewhere in this work (p. 37).

On page 26 the Reviewer has found a new baptismal element, *i.e.*, "*the audible accompaniment*"—and then with the help of a superstitious Catholic (Cyril), he transmutes "*the audible accompaniment*" into "*spiritual water*." But the Word of God knows of no such thing as "*baptism into water*" of any kind, or into "*audible accompaniments*" either. The Baptism of the Spirit here spoken of (Acts 2) is referred to in Acts 11: 15, 16, and we are told that "*the Holy Ghost fell on them*" and thus they were baptized. Prof. Goodspeed has aban-

doned his own definition of baptism, viz., "*a covering of the person with water*," and has repudiated all Baptist practice by admitting a baptism by "audible accompaniments" (sounds) *coming upon* the people; and his argument is all *sound* and no *sense*.

His remarks on the "divers washings," or baptisms of the Old Testament are a literary curiosity. On page 28 he defines "*carnal*" as "*of the flesh*." And then on the next page, having forgotten his own definition, more than one-half the illustrations he gives are, as he himself tells us, the "*washings of clothes*." Are "clothes" "flesh"? And most of his quotations for the washing of "clothes" are connected with the cleansing of the leper, and other sprinklings, which he had already eliminated from the "divers baptisms"! In his "*washings of the whole body*" his quotations are equally unfortunate. In *every one of them*, with a single exception (Lev. 14: 8), there is no preposition "*ev*"—but the naked instrumental dative "*ιδαν*" (with water), and very few of them make any mention of being washings of *all* the flesh, most of them were connected with the leprosy in its cleansing. These washings were not "physical scrubbings" but "symbolic cleansings," and they were very far from the "dippings" and "immersions" of modern Baptists. Washing all over with a sponge or shower bath is not an "immersion." We have no evidence whatever that God ever commanded one man to put another *into and under water* to wash, cleanse, purify, or baptize him. All administrators of all rites of divine appointment, whether with blood, oil, water (pure or mixed), without exception, sprinkled or poured out, the element used—the person was never moved and put into the blood, water, or oil.

When, on page 33, Prof. Goodspeed identifies Arminianism and the doctrine of "justification by works," our Methodist friends have no reason to thank him. It is needless, I hope, for me to say that Methodists teach no such doctrine.

On page 35 the Professor wonders if I am so uninformed as not to know that in Judea "to be left with dripping garments is a *luxury*," and that "persons of ordinary health might plunge into the water and sit down in their wet clothes with *safety*, and often with *great comfort* and *pleasure*. (The italics are mine.) I cannot of course say how fond some people may be of "plunging into water" and consequently cannot judge how great a "luxury," "comfort," or "pleasure," it may be to them; but this I feel assured of, that in many climates, "plunging into water" cannot be practised but at the expense of the health, and sometimes the lives of the people. Here is a quotation which many of us can verify from what we ourselves have seen:—"When all the shivering group stood upon the frost-bound shore, muffled in their *double envelope*, her slender form, exposed to the keen arctic winds, was let down through the ice into the cold liquid element below. She afterwards stood upon the shore, clad in her icy garments, until several more were immersed; and then, with a body benumbed with cold, was conveyed to her chamber, whence, after a few weeks of rapid decline, she was removed to the lonely domicile of the dead. Her friends regarded her death as the *consequence of her exposure at baptism*." (See Dr. Hibbard, page 155.) Would the Reviewer, though in "ordinary health," regard an immersion under the foregoing circumstances, as a "luxury," "a great comfort," or a "pleasure"? After getting such an immersion would he, like the Ethiopian treasurer (Acts 8: 39), go on "his way rejoicing"?

My Reviewer has no doubt but the washings of the priests at the laver were immersions. And Gale (Baptist) calls them baptisms (See Gale's Reflections on Wall, Vol 2, p. 107). So also A. Campbell says they were baptisms (p. 167). Now let us see what must have been the mode. Taking the most noted of the lavers (Solomon's) we find (2 Chron. 4: 2-6) that it was placed "upon twelve oxen," was eight feet nine inches deep, and *twenty-one* (twelve

cubits) feet high in all, from the floor. It held at least one thousand barrels of water. The laver was made this high and placed in the clear open way, so that nothing could defile its waters. To have immersed in it would then have required people to leap twenty-one feet high, catch on its brim, roll in, then, if not good swimmers, they would drown, as the water was eight feet nine inches deep in it. Then they would have to leap down twenty-one feet on stone pavement—not a very safe operation. Immersion here was an infinite absurdity and impossibility. But there was baptism even as Baptists have to admit. But how? In what mode? Josephus, who often baptized out of the laver, and knew all about it, tells us the mode. He says, “sprinkled Aaron’s vestments, himself and his sons.” (Ant. iii., ch. vi., s. 2). Besides the command both in Exod. 30: 18-22, and 40: 30-32, was that the priests should wash (*ek autou*) OUT OF IT, NOT IN IT.

We are positively informed that the Levites were consecrated by sprinkling. “Thus,” saith the Lord, “shalt thou do unto them, to cleanse them, *sprinkle water of purifying upon them.*” We may, therefore, fairly infer that Aaron and his sons were thus consecrated.

In regard to all the Church historians quoted by my Reviewer a single remark is sufficient. The immersions of which they speak were so different from the “dippings” of modern Baptists that Prof. Goodspeed and his friends would not accept them as baptisms at all. The *head was not necessarily put under*; it took three dips, in a state of absolute nudity, accompanied with the sign of the cross, with oil, spittle, exorcism, insufflation, etc., to constitute a baptism. These are the “immersions” spoken of by Church historians, such as Mosheim, Neander, Schaff, and Stanley. How much of those “*ancient immersions*” will my Reviewer say was Scriptural? Will he admit any part of them to be so? He will not. Where then is the sense or honesty in

appealing to them as authority for his single backward dip, with ordinary garments on. *No instance of baptism by a single backward dip occurs in history prior to September 12th, 1633.* Mark this. If Baptists deny it let them give names, time, and place.

I would remind my Reviewer that the "pools" about Jerusalem were for drinking and cooking purposes. Does he think that multitudes might be soaked in such cisterns and reservoirs? Would the people of Woodstock allow him to immerse his disciples in their wells and cisterns of drinking water?

THE GREEK PREPOSITIONS.

In order to sustain their "immersion" theory, Baptists are compelled to assume that the prepositions *eis* and *en* always mean "*under*," and the prepositions *ek* and *apo*, "*out of*." Now, even the English reader, though altogether unacquainted with the Greek, can understand how much ground there is for this assumption, when he is informed that our translators have rendered

Eis, to or unto, 538 times.

En, at, on or with, 313 times.

Ek, from, 186 times.

Apo, from, 374 times.

When, therefore, it is said in our English version that Philip and the eunuch went down into (*eis*) the water, no more is said in the original than that they went to or unto the water. When it is added they came up out of (*ek*) the water, we can learn no more than that they came up from the water's edge.

The Reviewer thinks (p. 40) that "baptized *en* the Jordan" can have no other meaning than being immersed under its water. Would he be surprised to learn that Greek writers speak of fire burning "*en* the Jordan?" Did they mean that it burned under the surface of the water? In Justin Martyr, Dial. s. 88, p. 185, he will find this expression, "πῦρ ἀνιφθῆν ἐν τῷ Ἰορδάνῃ" "fire was

burning in the Jordan." John baptized "*en to Iordane*," and fire was burning "*en to Iordane*," and there is as good reason for saying that the one was under the water as the other.

The professor has failed entirely to distinguish between the force of the single preposition, and the same preposition reduplicated. This will explain his blunder on page 41, that *ek* (occurring as Acts 8:39, *i.e.*, in the single form) is translated "out of" eighteen times in the Acts. It is so translated only *five times*.

A PARTING COUNSEL.

In conclusion, I would recommend to Baptists the Apostle Paul's reasoning to the Corinthians about the Lord's Supper. The Corinthians insisted on having a full meal for their bodies at the Lord's table. Forgetting the symbolic nature of the ordinance, they wanted *a great quantity of the outward element*, so as to realize it in a corporeal and carnal manner. The apostle reproves them for this, and tells them that they ought to take their full meals in their own houses, at home, but in the Church of God, and in the observance of the sacred ordinance they ought to take a small quantity of the material elements, and by faith contemplate and enjoy the things signified thereby. (1 Cor. 11:21, 22.)

Now Baptists have fallen into the very same mistake respecting the other ordinance—baptism. Forgetting that the water is a mere symbol, they insist on having a great quantity of it, and on having the whole body immersed in it, as if baptism was an outward and physical washing. Now we say to them, this is not the Lord's baptism, but let every one attend to his own physical washing at home. Have ye not houses? Have ye not our beautiful streams and lakes, and the solitary extent of the resounding shore to wash your bodies in? Or despise ye the Church of God when ye do it in this public manner, and put to shame those who would rather wash more privately? In this we praise you not. You

look too much to the "putting away of the filth of the flesh," but this is not the Baptism of Christ. In it, as in the Supper, a small quantity of the material element is sufficient, while our faith should contemplate, and seek to realize, the fullness of blessings there represented and sealed to us. Let us all pray that God would fulfil to us his gracious promise (Ezek. 36: 25, 27): "Then will I sprinkle clean water upon you, and ye shall be clean . . . and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

