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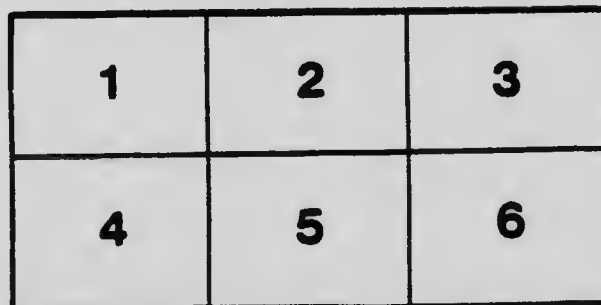
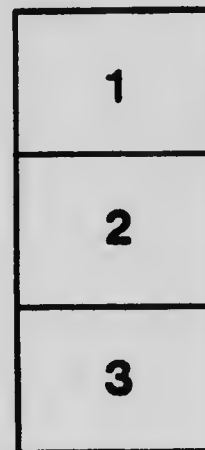
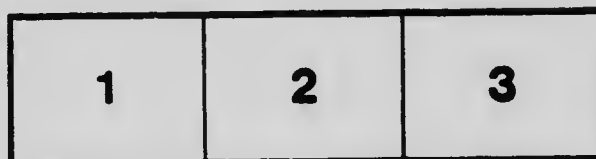
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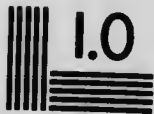
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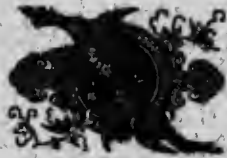
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# Baptism

... Its ...

Subjects and Mode



By

Rev. Dr. W. H. Smith



Mrs S. R. Cairns

THE

Subjects and Mode

OF

BAPTISM

BY

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Prince Edward Island.

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## NOTE.

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The Manse,  
Summerside, P. E. Island  
April 25th, 1903.

W. H. SMITH.



## THE SUBJECTS OF BAPTISM.

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“Go ye therefore, and make disciples of all nations, baptising them into the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.”—MATTHEW XXVIII: 19-20.

What is Baptism? It is the sacrament by means of which persons are admitted to the Church of God on earth. The use of water in the name of the Father, Son and Holy Spirit is a symbolic representation of the cleansing of our lives by the Spirit of God, which is the condition of membership.

Who ought to be baptised? This is only another way of asking who ought to be a church member. Regarding adults there is no difference of opinion. The man or woman desiring Baptism must believe in Jesus Christ, or at least, profess faith in Him. Every church believes in what is called Believer's Baptism. The adult is baptised, not because of his holiness or Christian conduct, but because of his faith in Jesus which has made Christian character possible and real. Jesus gave His command to carry the Gospel to the whole world. The New Testament Epistles, with the exception of the Hebrews and a few of the shorter messages, were addressed to the Gentiles who had no Christian training or church history. As our missionaries in going to a foreign field demand faith before Baptism, so Paul, the great foreign missionary, addressing adults demanded faith. Believe and be baptised was the condition of salvation and church membership. And in as much as Jesus instituted Baptism as the sign and seal of His Kingdom many who had been baptised with other baptisms were admitted to His church on a profession of their faith. All Christians are agreed that adult Baptism can only be administered where faith exists, or at least, is professed. But the Presbyterian Church, in

common with other great evangelical churches, claims that infants are proper subjects of Baptism. The question is this: Is the child of a believing parent entitled to church membership? Notice the position: not every child, but only the child of a believing parent or believing parents. If the child of a believing parent is entitled to membership in the church, then we do them a very serious injustice to deny them Christian Baptism. The question of Infant Baptism is therefore the question of the conditions of church membership.

What is the Church of God or the Church of Christ? We sometimes hear people speaking of the old Jewish Church and the New Testament Church; but this division is not Scriptural. The Church is the Church of God or the Church of Christ, not considered in terms of race or time, but in terms of spiritual nature. The Bible does not give us dates for the beginning of the Church. It seems to have grown with the development of the people, and the dim outline gradually becomes prominent. The Church, as God's institution for man's benefit, was primarily intended to be a home wherein immediate communion with God was enjoyed. Gen. 2: 16: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Man and woman lived and loved in the first days in obedience and communion with God. There was no need of cleansing and no symbol of man's redemption. But when sin came a change is noted. Sin cut man off from immediate fellowship and we find the Church becoming a help for man in his spiritual warfare. Man could only approach God by sacrifice and soon we find provision made for the proper service. Genesis 4: 3-5: "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not

respect." Why? Heb. 11: 4: "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts, and through it he being dead yet speaketh." The excellency of Abel's sacrifice was in the fact that faith had led him to sacrifice life, which had been offered. From this primitive service in the Church arises the altar as the meeting place of God and man. Genesis 8: 20: "And Noah builded an altar unto the Lord and took of every clean beast and of every clean fowl and offered burnt offerings upon the altar." Next came the beginning of the ministry or order of priests and prophets. Jude 14: "Enoch also the seventh from Adam, prophesied. II. Peter 2: 5 speaks of Noah as a preacher of righteousness. From those primitive forms of sacrifice, altar and priest, arose the elaborate ritual of later days which came to its full glory in the temple service. Thus from very small beginnings the church gradually expanded and perfected its legislation and forms of service.

It is most important to notice the conditions of membership. These are seen in the terms of the Covenants made at different times, and the uniform practice of the people. God made several covenants and in every case he included the children with their parents. The principle everywhere implied and expressed is that the adult, either as head of the family or nation, is considered in his representative relation and as such his descendants or children are included. This is seen in Genesis 1: 28: "And God blessed them: and God said unto them be fruitful and multiply and replenish the earth and subdue it." Here Adam stands in that relationship to God which embraced his children and their posterity. The blessing was in the fact that Adam's children would fill and subdue the earth, and in this Adam and his descendants alike shared. Thus the unborn children entered into certain blessings and privileges because of the relation of the father to God. Again the covenant with Noah expressly included children.

Genesis 9: 8: "And God spake unto Noah and to his sons with him, saying, And I, behold I establish my covenant with you and with your seed after you." Again God's covenant with Abraham also included the children. Genesis 17:9: "And God said unto Abraham, And as for thee thou shalt keep my covenant, thou and thy seed after thee throughout their generations. This is my covenant which ye shall keep between me and you and thy seed after thee. Every male among you shall be circumcised." This is confirmed in Genesis 26: 3, "Sojourn in this land and I will be with thee and bless thee, for unto thee and unto thy seed I will give all these lands and I will establish the oath which I swore unto Abraham thy father; and I will multiply thy seed as the stars of heaven and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." The covenant was renewed before the death of Moses. Deut. 29: 10-13: "These are the words of the covenant which the Lord commanded Moses to make with the Children of Israel in the land of Moab beside the covenant which he made with them in Horeb. \* \* \* Ye stand this day all of you before the Lord your God: your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water; that thou shouldest enter into the covenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day; that he may establish thee this day unto himself for a people, and that he may be unto thee a God as he spake unto thee, and as he swore unto thy fathers to Abraham, to Isaac and to Jacob." In the days of Jehoshaphat the covenant stood. II. Chronicles 20: 13: "And all Judah stood before the Lord with their little ones, their wives and their children." It was fully recognized in the time of Joel. Joel 2: 15-16: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the old men, gather the children and

those that suck the breasts: let the bridegroom go forth of his chamber and the bride out of her closet." Thus the principle of organic unity and representation is everywhere recognized and children, infants, are always included in the covenant and acknowledged as an essential element in the Church. This was not only a civil and national covenant but also a permanent spiritual reality. In Acts 7: 38, Stephen, speaking of Moses, says: "This is he that was in the church in the wilderness." Thus as early as the Exodus the organization of the people had its spiritual aspect and the rights and privileges of church membership were fully recognized.

In connection with this subject we must notice that infant church-membership was recognized by the same religious service as admitted adults, namely, circumcision. Genesis 17: 10: "This is my covenant which ye shall keep between me and you and thy seed after thee every male among you shall be circumcised." Genesis, 17: 24, "And Abraham was ninety years old and nine when he was circumcised. And Ishmael his son was thirteen years old when he was circumcised. And all the men of his house, those born in the house and those bought with money of the stranger were circumcised with him." Genesis 21: 4: "And Abraham circumcised his son Isaac when he was eight days old as God had commanded him." Now, circumcision was the sign and seal of membership in the covenant God made with Abraham, which was a spiritual relationship. It was given long before Moses or the ceremonial law. Abraham was the first circumcised and he is called the father of the faithful. Paul in Romans 4: 11 says: "And he received the sign of circumcision a seal of the righteousness of faith." In Romans 2: 29, Paul says circumcision is of the heart, in the spirit not in the letter. Clearly, therefore, circumcision was more than a national rite, it was a sign of spiritual attitude in the church. In Galatians 3: 7-8, Paul says circumcision was given 430 years before the law, so that when the law and all its ritual passes away it does not touch the membership of infants in God's church.

We have now seen that the Church of God included infants as an essential element in its membership, and further, that infants were always admitted when eight days old, according to the express command of God. When the command was first given there were adult circumcisions. Once the rite was neglected and God commanded that all be circumcised, old and young. After that there was no adult circumcision in Israel. The sign and seal of membership was administered on the eighth day. It is sometimes said that Baptism cannot take the place of circumcision because female children were not circumcised. It is well to remember that adult females were not circumcised. The principle recognized in the early history of the kingdom was that the males represented the whole family or nation and females were included. In Genesis 7: 1: "And the Lord said unto Noah, come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." When Achan sinned his wife and family suffered with him. In I Cor. 11: 3, Paul says: "But I would have you know that the head of the woman is the man." Thus whilst females, old and young, did not receive the sign of the covenant they were included in its blessings and were regarded as members. The later conceptions of personality and individuality are not applicable to the early institutions. Into this church of God our Saviour was admitted when eight days old. His mother was careful that her son should receive the sign and seal of covenant blessing. From the days of Abraham till the time of Jesus every child of the covenant people was enrolled as a member of God's Church. The idea of excluding the infants from membership in the church was never suggested. The whole burden of teaching was to impress the people with the importance of recognizing their membership and training them accordingly. The child was recognized as God's, and the parents were trained to treat them as such. We now come to study the church of God since the coming of Jesus.

The Church of Christ is a development of the Church of

God as constituted before his coming ; in other words, there has been only one Church, adapted to different conditions. When we come to Jesus' teaching we find very little about church organization. He was concerned with spiritual principles, man's relation to God. He said nothing about old or new, order or constitution. There is one passage freely quoted as bearing on this subject. Matthew 16: 18: "And I also say unto thee that thou art Peter, and upon this rock I will build my Church; and the gates of Hades shall not prevail against it." Without going into detailed exegesis, it is sufficient to observe that the claim often made that Jesus is here laying the foundations of His Church as a new organization distinct from the former church, and that he is building on Peter personally, is inconsistent with the facts of Peter's case and the plain teaching regarding the Church. In Matthew 16: 23, we read: "But he turned and said to Peter, Get thee behind me Satan, thou art a stumbling block unto me, for thou mindest not the things of God but the things of men." The denial of our Lord by Peter also comes in evidence. Peter as a man or apostle in his individual capacity cannot be the foundation of Jesus' Church. In keeping with the whole passage the rock upon which the Church is built is the confession and revelation of Jesus as Christ. The Church is to consist of men confessing Jesus to be the Christ. The truth here expressed came to its full confession in Peter, but it was in a measure known before, and in so far as known was the basis of the Church of God. When Jesus refers to the Church of God in earlier times he clearly declares his connection with it. John 8: 56: In speaking to the Jews he says, "Your father Abraham rejoiced to see my day and he saw it and was glad." When the Jews questioned this Jesus said: "Before Abraham was I am." Jesus also shows he was with Moses. John 5: 46: "For if ye believed Moses ye would also believe Me, for he wrote of Me." The writer of the Hebrews also refers to this. Hebrews 11: 25: "Moses chose rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches

than the treasures of Egypt." Thus Jesus identified Himself with the Church before His Incarnation, and was in reality the foundation upon which it was built, though not thus conceived by the people. Again Jesus recognized the Church as a constituted spiritual authority. Matthew 18: 17: "And if thy brother sin against thee, go, show him his fault, between thee and him alone; if he hear thee thou hast gained thy brother. But if he hear thee not, take with thee one or two more that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them tell it unto the Church; and if he refuse to hear the Church also, let him be unto thee as the Gentile and the publican." He commanded His disciples to evangelize the world and admit all nations to the Church. His disciples as Jews understood his words as referring to the Church of God then existing, as even leading men like Peter and James thought the Gentiles must enter the Church by circumcision. The disciples had no idea that Jesus was going to organize a new Church. It is clear, therefore, that Jesus, by example and teaching had identified himself with the Church, and his followers were desirous of building up the old, rather than of even recognizing what seemed to be a rival institution. Let us see if the disciples in their practice so regarded the Church. It is usual to trace the Christian Church to the Day of Pentecost, when the Holy Spirit came and there was an ingathering of three thousand souls. Who were assembled in that great audience? Acts 2: 7-10: "And they were all amazed and marvelled, saying, Behold are not all these which speak, Galileans? And how hear we every man in our own language wherein we were born; Parthians and Medes and Elamites and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Lybia about Cyrene and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God." Thus in this gathering were almost every nationality, Jews and proselytes from the Gentiles. In Acts 2: 41 we read: "Then they that



received his word were baptised, and there were added unto them in that day about three thousand souls." They were baptised. Into what Church? There was only one Church—the Church of God. Many years after this Peter refused to recognize the Gentile Christians as entitled to membership unless they conformed to the ritual of the Church. At this time Peter and the others had no thought of a separate or new Church. This is clear from Acts 2: 39 where Peter says: "For to you is the promise and to your children and to all that are afar off even as many as the Lord our God shall call unto him." He pleads the promise of the Old Testament and urges them to repent because of that promise and when they believed he baptised them in accordance with the fulfilment of the promise. For some time the Christians were identified with the Temple and the Synagogue. Stephen has the same thought. In Acts 7: 38 he refers to Moses and the church in the wilderness, and in Acts 7: 51 he says: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye." He accuses them of opposition to the Holy Ghost who was present in the days of the prophets as in their own days. There was one revelation, one spirit, one Church. The writer of the Epistle to the Hebrews regards the Church as one, passing through a process of development. Hebrews 1: 1: "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in His Son." There was the one source of truth, one revelation, only a difference of messenger. In Heb. 2: 16, referring to Jesus as High Priest he says: "He took on Him the seed of Abraham, that He that sanctifieth and they who are sanctified are all of one." The results under old and new are alike—one great family. In Hebrews 4: 1, he is urging people to faith by the warning of the old saying: "For indeed we have had the gospel preached unto us even as also they." The message was the same. Thus those within the Old Testament Church, the earliest disciples of our Lord, had no idea that the Church had been abolished or superceded. They saw the same

God, the same Saviour, the same Holy Spirit, the same gospel and felt no antagonism or opposition in their worship or view of truth. When the Jews began to persecute the Christians it was necessary to withdraw and organize their own local churches. The Church of the New Testament time which is now called the Christian Church was largely organized among Gentile converts by Paul and his fellow-workers. Paul always went to the Synagogue and if he could worship and work with the Jew he did so; if not, he started a local church for his converts. The Jewish enemies of Paul followed him everywhere and denounced him as a deceiver and destroyer of the old institutions. Paul was compelled to define the relation between the church of the Jew and that of the Gentile, or between the church before and after Jesus came in the flesh. Hence Paul is the only writer in the New Testament who deals fully with the doctrine of the Church. His great illustration of the relation of the two dispensations or institutions is that of the tree and the graft. Romans 11: 17-28: "And if the root is holy so are the branches. But if some of the branches were broken off and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches; but if thou gloriest it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear; for if God spared not the natural branches neither will he spare thee. And they also if they continue not in their unbelief shall be grafted in, for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree and was grafted contrary to nature into a good olive tree: how much more shall these which are the natural branches be grafted into their own olive tree?" Here he compares the Church of God to the trunk and roots of a tree. The unbelieving Jews were broken off from their own olive tree, the believing Gentiles were grafted in their place, and the time is coming when God will graft the Jews back again into

their own tree. Thus the Christian Church is not a new tree planted or springing from the seed or even root; it is a wild olive branch grafted where the Jew failed. The tree and root remain constant. In Ephesians 2: 11-22, Paul is dealing with the same idea under the figure of a house. His line of thought is: Remember ye were aliens from the commonwealth of Israel, separate from Christ. But now Christ has made both one. Ye are no more strangers but fellow-citizens with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone. The argument is the same. The Christian or Gentile Church is not a new house or on a new foundation but on the old foundation laid from the beginning, Christ now the chief corner stone, where Jew and Gentile, old and new, become one. In I. Cor. 10: 4, referring to the wilderness journey and the Church in the wilderness he says: "They did all eat the same spiritual meat and did all drink the same spiritual drink, for they drank of a spiritual rock that followed them, and the Rock was Christ." Also I. Cor. 12: 12-13: "For as the body is one and hath many members and all the members of the body being many are one body so also is Christ. For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." This illustrates Paul's teaching. Jesus never destroys the old, it is as precious as the new. He is the spiritual harmony of old and new, and Paul always stands for this unity, or the one Church of God. I find therefore that God has only one Church. The Church before Jesus came in the flesh was only one branch. The Church since He came is only another branch. The Church is much larger than either or both; so large that if Jew and Gentile would fail, the Church would still stand and God would graft in others. The foundations of the Church were laid in God's love, the atonement and everlasting truth. Amid all the change in form there flows the living stream of God's life and eternal truth.

Lest there should be any confusion regarding the relation of

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the Church before and since the Incarnation, notice very briefly the following facts :—

1. The Church of the Old Testament had an order of priests offering sacrifices. This is abolished, as Christ is our great High Priest.

2. The form of worship has changed. Instead of sacrifices and ritual observance, there is now spiritual communion.

3. The rites are changed. The Passover has given place to the Lord's Supper, and circumcision to Baptism.

4. The Church and State were practically united in the old; they are separate in the new.

5. The scope is enlarged. The former was confined to one people; the latter is universal.

6. Some larger privileges granted. Under the former only the males were circumcised, under the latter females are baptised and given a larger sphere.

The only point of comparison which especially concerns us here is that Baptism in the new corresponds to circumcision in the old. To make circumcision one of the works of the law, a sign of a covenant made with Abraham, which was only national and contained the promise of earthly blessing, is to lose its essential meaning and place in the Church of God. The covenant made with Abraham, of which circumcision was the sign and seal, comprehends a spiritual family, including all them that believe, both Jews and Gentiles, so that in the New Testament all who obey the Gospel are included in the covenant promises as Abraham's children. The important thing is the terms of the covenant; the sign is based upon it. The covenant was made long before the law was given. It was pre-eminently a covenant of Grace which has been fully revealed in Jesus Christ. The New Testament teaches that the covenant with Abraham includes the Gospel dispensation. It shows that the covenant was based upon faith, and all who believe are included in that spiritual covenant. Galatians 3: 6-9: "Even as Abraham believed God and it was reckoned unto him for righteousness. Know therefore that they which be of faith the same are sons of Abraham

And the Scripture foreseeing that God would justify the Gentiles by faith preached the Gospel beforehand unto Abraham, saying: 'In thee shall all the nations be blessed.' So then they which be of faith are blessed with faithful Abraham." The point here is to show that Gentile believers are included in the covenant of God with Abraham. In Romans 4: 11, Paul says: "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe though they be in uncircumcision that righteousness might be reckoned unto them." Here we are told distinctly that Abraham is the father of all them that believe even though they be uncircumcised, clearly referring to the Gentile Christians as one in the covenant of grace made with Abraham. Again Paul shows that the blessings of the Gospel enjoyed by the Gentiles are in reality the blessings promised to Abraham now realized in Jesus Christ. Galatians 3:13-14: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written cursed is every one that hangeth on a tree; that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Many other passages confirm this position. It is certain therefore that the Gospel is but the continuation of the covenant made with Abraham, that the Church of Christ is only a fuller expression of that covenant modified to be universal in its range. Galatians 3: 27-29: "For ye are all the sons of God through faith in Christ Jesus. For as many of you as were baptised into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, heirs according to promise."

Now in looking at the sign of this covenant of grace we find it was circumcision until Jesus substituted Baptism. Both circumcision and Baptism admitted persons into the visible Church of God. There was no other way of admission. They were both outward visible signs of spiritual cleansing. In Col. 2: 11,

Paul represents them as signifying "the putting off of the body of the flesh." Circumcision was as spiritual in its aim as Baptism, being an inward cleansing of heart and spirit. Again, they were both the seal of the promises of the covenant of grace. Those who obeyed in the earlier stage of the kingdom inherited great blessings, and those who obey in these latter days also have exceeding great and precious promises. Thus whilst the covenant remains a permanent fact from Abraham until the end of the age, we find that the sign of admission was changed; the idea of spiritual cleansing remaining unchanged. In Philippians 3: 2, Paul says "Beware of the concision: for we are the circumcision who worship by the spirit of God and glory in Christ Jesus and have no confidence in the flesh." Here Paul is warning against outward circumcision by saying that they are in reality circumcised who worship God in spirit. In Colossians 2: 11, he adds: "In whom (Christ) ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ: having been buried with him in Baptism wherein ye were also raised with him through faith in the working of God who raised him from the dead." Here Paul claims that the spiritual worshipper is in reality circumcised and that Baptism is Christian circumcision. But more, in this passage in Colossians he showed that the real circumcision had taken place when they were baptised. This is in perfect keeping with the teaching of Jesus and the other apostles. The circumcision first commanded, signified cleansing. Jesus had without hands cleansed these people. Paul says the sign of that cleansing was Baptism. It is certain therefore that here Paul is showing that Baptism does take the place of circumcision in the covenant of grace. With the Baptism of the Holy Ghost we find water Baptism substituted for circumcision. Why this change of symbol in the Church of God? Before Jesus came the symbol typified the shedding of blood. When Jesus shed His blood the type passed away in the reality. Water is one of the Scriptural emblems of the Holy Spirit and henceforth was adopted as the symbol of spiritual cleansing. Thus Paul urges the Colos-

sians that in their Baptism the new life must be victorious. Thus Baptism is Jesus' substitute for circumcision. There has been no change in the covenant, the sign only has been changed—the spiritual reality symbolized remaining the same.

The fact that the Church is one, adapted to different conditions, has a most important bearing on this subject, and unless otherwise stated we are justified in believing that the conditions of membership are the same. The infant was a member before the coming of Jesus. Inasmuch as the apostles regarded the Church of Christ as one with the Church before His coming, they would regard infants as still entitled to the position commanded by God. There is no hint, much less command or authority, for the claim that infant church membership was abolished. The teaching of Jesus and the apostles proceeds on the assumption that they were still to be regarded as members of the Church.

Let us begin with Jesus' teaching. Matthew 19: 13: "Then were there brought unto Him little children that He should lay His hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer little children and forbid them not to come unto Me, for of such is the Kingdom of Heaven. And He laid His hands on them and departed thence." Notice Luke's version, 18: 15: "And they brought unto Him also their babes that He should touch them, but when the disciples saw it they rebuked them. But Jesus called them unto Him saying, Suffer the little children to come unto Me and forbid them not for of such is the Kingdom of God. Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child he shall in nowise enter therein." This is the summary of Jesus' teaching and what is it? He clearly states they belong to the Kingdom of God or of Heaven. This phrase, "The Kingdom of God or of Heaven," may have two meanings. It may mean the Kingdom of God on earth; that is, the Church. If so, then since children, infants, are in it they ought to be baptised, for Baptism is the sacrament admitting persons to the Church on earth. But it may mean the Kingdom in Heaven. If so, the case is equally clear, as the conditions admitting them to Heaven

qualify them for a place in the Church on earth. To hold that a person has citizenship in Heaven and to refuse them citizenship in Jesus' Kingdom on earth is such an unusual position as to demand conclusive evidence before accepting it. Again, in Matthew 18: 5, and Mark 9: 37, we read that Jesus was teaching His disciples about places in the Kingdom of Heaven and "He took a little child into His arms and said, Whosoever shall receive one such little child in My name receiveth Me. Except ye turn and become as little children ye shall in no wise enter into the Kingdom of Heaven." What is it to receive a little one in Christ's name or to do anything in His name? Mark 9: 41: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward." Thus "in His name" means "belonging to Him." This is in keeping with the other teaching that little children belong to Him, and if in the early days of the covenant when God claimed them they were given membership in His Church, and if Jesus does not forbid it, the conclusion is He approved of the existing principle and practice. Jesus claims little children, He welcomes them, blesses them, receives them, says they are His and makes them the standard of admission to His Kingdom. If Jesus had said all this about an adult every church would admit him to membership. Why deny the same privilege to infants about whom all this is taught? It has been claimed Jesus did not mean the children were actually in the Kingdom, but that only those like children were admitted. This is the same as saying whosoever is white in color can enter the Kingdom, but white individuals cannot. Whoever is like a child can enter, but the child cannot. We ask why? The only adequate reply is, Because a child is not like a child, which is only words without meaning.

Let us examine the great commission. Matthew 28: 19: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the



world." It is well to bear in mind that this was spoken to people who were familiar with the Old Testament, where infants were always regarded as part of the nation and recognized as members of the Church. The disciples would undoubtedly understand this command as the former commands of God, unless Jesus had commanded otherwise, of which there is no record. In this great commission there are two things: First, the command to make disciples of all nations. Second, the method to be followed, namely, baptizing them and teaching them. These are both participles, showing that the mode or method is implied. This is applicable to the nations, a general term without reference to any class or part. Nations are composed of men, women and children. They were all to be enrolled for Christ, placed in His school and trained. How would the disciples regard the little ones? They had Christ's example and words that they were He. They had the command of God to admit to the Church or covenant when eight days old; they had the practice of their church for hundreds of years where every infant was admitted. From Abraham to Jesus no case occurred where parents were joined to the Lord in covenant and their children shut out. The idea of excluding a child from the covenant including the parent was never heard of in Israel, and unless our Lord had given an emphatic command to exclude infants the disciples would not think of assuming the responsibility of acting in such an unnatural manner. The command of God was to enrol them as members. There is no evidence that there has even been any instructions to the contrary. But on the other hand there is very much to show that Jesus and the apostles firmly believed in and practised the law of the covenant. Thus, as far as Jesus example and teaching deals with little children He emphatically proclaims their place in His Kingdom, and hence I claim they are fully entitled to membership in His Church. We do them a very serious injustice to regard them as pagans—excluded from the Kingdom and outside the covenant promise.

When we turn to the teaching and practice of the apostles we find that they fully recognized the fact that the children are with-

in the fold. Peter on the day of Pentecost held out the promise of the covenant. Acts 2: 39: "For the promise is to you and to your children." Which promise? If you take the promise of the old covenant the infant was included. If you take Jesus' word, as we have already seen, He demands that they be not excluded. Forbid them not; do not let any one keep them away. The idea is the same, the children are included with the parent. Peter uses it as an argument to adults: "Come; for your children are included." Again, Paul regarded the children of one believing parent as holy. I. Cor. 7: 14: "For the unbelieving husband is sanctified in the wife and the unbelieving wife is sanctified in husband, else were your children unclean, but now are they holy." In the early Christian Church it often occurred that one parent was a believer and the other an unbeliever. The question at once arose—How must the children be regarded? The answer Paul gives is that the children of one believing parent is holy. The attempt to make these words, "unclean" and "holy," mean "illegitimate" and "legitimate," is simply monstrous. These terms are understood in their ordinary religious sense. "Holy" does not mean "sinless" but "separated to a sacred use," in covenant relationship with God. The position Paul takes is that the children of one believing parent is in covenant relationship, holy, because of the faith of that parent. This is the same principle which was followed in the Old Testament times—that a parent in the covenant included the child. Paul is insisting that whenever one parent believes, in virtue of that faith the children are holy, in the kingdom, separated from the world. Clearly, therefore, the standing of children in the kingdom is determined by the faith of the parent. Here Paul appeals to the instinct of the religious parent. The Christian father or mother cannot look on children given by God through marriage as unclean. Offspring are holy as bound up with the holy parent. This makes clear the great principle which demands infant Baptism. The child of Christian parents shall be treated as Christian, which demands that the sign and seal of Baptism be granted. Again, children were recognized as part of the Church. When John is

sending his Second Epistle it is "unto the elect lady and [her children." He even writes unto little children because their sins were forgiven for His name's sake. Paul in Ephesians 6: 1, enjoins children to obey their parents in the Lord. Generally they were regarded as "in the Lord," that is, in covenant relationship with their parents. They are never regarded as excluded from the Kingdom. We have thus seen that Jesus and the apostles all regard children in the same way, namely, as in the Kingdom. When one parent entered into the covenant with God the children were regarded as entering also. Inasmuch as the outward sign was always given on profession of faith of the parent we may, in the absence of any proof to the contrary, believe that the children were baptised. It is sometimes said we can show no case of infant Baptism or Church membership in the New Testament. This will be considered later, but here I want to remark that we have shown that the children of the believing parent were regarded as in the same standing as the parent—holy. We have also shown that for hundreds of years children always received the sign and seal of the covenant, and we will show that the Baptisms of the New Testament where the family was present were always family Baptisms. This establishes infant Baptism, and it remains for those who refuse infant church membership to show by what authority it was abolished. They must also show why, when the holy parent was baptised the holy child was refused Baptism, when God commanded that parent and child both receive the sign and seal of the covenant. They must also show that when a parent was baptised his children were not baptised, that is, that Baptism was adult and not family. There is no case on record where a child was refused Baptism when the parent was baptised and there is no reason to suppose it ever occurred.

In considering the practice of the Church since Jesus' day the question is, Did the apostles baptise adults alone or did they baptise the children with the parents? There are ten recorded cases of Baptism in the New Testament;—the 3000 at Pentecost, the Ethiopian eunuch, Saul of Tarsus, the disciples of John, the

Samaritan converts, Lydia and her household, the Philippian jailor, he and all his straightway, Crispus with all his house, the household of Stephanas and Cornelius and all his house. Thus there are only five cases where parents and their families were together, and in every instance where the parent believed his family was baptised with him. The Greek word, *oikos*, when referring to persons means all the persons forming one family and never makes any distinction between adults and children. It is the family as a unit. The word *oikos* used of these family Baptisms is the word used in II. Timothy 3: 4, where a bishop is spoken of as one who must rule well his own house, having his children in subjection. Here we are told the house did include the children, and they are especially named as needing special care and attention. The five cases of family Baptism included all the members of the house. It is always said it cannot be proved that there were infants in these houses. It is equally clear it cannot be proved there were none, but it is proved that in the early Christian Church the uniform practice was family Baptism. If there were any children in these five homes they would certainly be baptized, because the word *oikos* is the whole family, parents and children. If there were no infants in these five homes when there was a family, where there were children they would certainly be baptised because the practise was family Baptism. But the ordinary meaning of these passages is that they were children—those who were baptised not on their own faith but on the faith of the father or mother. Who was Lydia's family? Acts 16: 15: She was baptised and her family (*oikos*). It is hard to believe this means her husband, he is not even mentioned. Acts 16: 32, 33: The jailor was baptised, he and all his immediately. He rejoiced with all his house. "With all his house" is one Greek word, an adverb of manner showing that he alone rejoiced that his family were saved. Who is all his? Is it reasonable to suppose that by this phrase his wife is meant? The promise was: "Believe in the Lord Jesus and thou shalt be saved, thou and thy house." He believed and his family were included. The words demand that there were chil-

dren and no mention is made of any other than himself believing. Acts 18: 8: "And Crispus, the ruler of the synagogue, believed on the Lord with all his house." Paul baptised this family (I Cor. 1: 14). In II. Cor. 1: 16, Paul says he baptised the household of Stephanas—the family, *oikos*. Thus no distinction is made in favor of individual adult Baptism, on the contrary the whole evidence demands family Baptism, and that on the faith of the parents. Thus the practice of the apostles is in keeping with the teaching already examined, and confirms the principle early adopted that the parent's faith is regarded as embracing his children, and that therefore the children are to be recognized as sharing covenant privileges. Thus an examination of the constitution of the Church from the earliest to the latest times reveals one clear consistent principle, namely, that the attitude of the parents determines the rights and privileges of the children. The practice of the Church is in accord with this plan and infants received the sign and seal of the covenant relation. The evidence is such that it is difficult to understand upon what ground Christian parents justify their conduct in denying their children the rights and privileges which were enjoyed thousands of years ago.

I wish very briefly to notice three objections urged against infant Baptism:—

1. There is no command. I have shown it was commanded in the beginning and confirmed by precept and example ever since till the close of the New Testament. But in addition it is well to bear in mind that, when a principle is established and a practice based upon it for hundreds of years, those who depart from it ought to have some authority for doing so. No command or principle is recorded which suggests a departure from the first commands. To deny children the right to be called Christian in view of all that has been written demands positive proof of which there is no record.

2. The child does not understand. Very true. Did the child eight days old understand why God's command made it a member of the covenant people? Does the child understand why

the father becomes a British subject? No, but that fact includes the child, who immediately enters into most valuable privileges. When the Hebrew circumcised his child, though the child did not understand, yet the advantages were many. When Christian parents have their children baptised, though they do not understand, yet the blessings are great. Indeed, the national and social standing and position of children is due to the parents, and nearly all the forces and influences which determine the social and moral standing are the parent's, not the child's, choice. To deny children what they cannot understand would be fatal. God commanded that children be placed in right relation to His Church, and that command is still imperative.

3. They cannot believe and therefore ought not to be baptised. "Believe and be baptised." Because they cannot believe they must not be baptised. This is apparently conclusive with many. "Believe and be saved." Because they cannot believe they cannot be saved. This does not seem so conclusive. Why? Both positions are wrong in their premises. "Believe and be baptised" is applicable only to adults or persons capable of exercising judgment. It has no reference to infants. Infant salvation does not depend on their personal faith. Infant church membership does not depend on their personal faith. Infants are saved without faith, they are members of God's Kingdom without faith, and God has commanded parents to have them enrolled as members of His Church on earth, not because of their faith, but because being in the covenant, parents should grant unto their children the privileges of the Kingdom.

The position thus enforced regarding infant Baptism brings out very clearly a much neglected truth, namely, the child's relation to the Kingdom. The children are to be dedicated to God, enlisted in His Church and trained for Him. The Scriptures do not justify the opinion that the children of believing parents must wander into the Devil's fold and then be converted back again. It everywhere implies and demands that they are to be kept in Christ's fold and trained as Christian children. The failure to regard our children as Christ regards them is doing serious harm.

To leave a child unbaptised is to suggest, nay more, to distinctly imply, that that child is not saved, that is, not in the covenant of the parent; that it has no place in Christ's Church; that it is in reality on the very same footing as a heathen child. This is decidedly unchristian. Jesus says they belong to the Kingdom and ought to be trained in the Kingdom. To carry out Jesus' command we should give them the sign and seal of Baptism—the visible token of the inward reality. Again, to deny your child Baptism means that you as parents regard your child as outside the Kingdom and that your faith has no value in determining the spiritual standing of your child. Paul says one believing parent makes the child holy. If so, why not place the sign of God's child upon it? To deny your child Baptism implies your child cannot be saved until it comes to years of responsibility. This is unchristian and unscriptural. Obadiah feared the Lord from his youth. Samuel was called while yet a lad. John the Baptist was filled with the Holy Ghost from his mother's womb; and God says of Jeremiah: "Before thou camest forth from the womb I sanctified thee." Timothy, from infancy, was a subject of the Christian faith. The prophet says God's plan in marriage is to raise up a holy seed. God can come to the life of the unconscious babe. It is God's way. He always abides there until the conscious self rejects Him by choosing sin. We ought not to wait until our children come to years of understanding to have them converted. They are Christ's now, and every one believes that the infant in death is saved for the glory land. If so, why refuse them the sign of the saved life? The Church and parents make a great mistake in believing that the children are outside the Church of God. This idea breaks down the whole reward of covenant faith and privilege. It is to a large extent the cause of present problems. Many parents say I cannot save my children. They must choose for themselves. The result is they are allowed to drift away. Parents, your children are God's gifts to you to be trained. They are His, and come to you as His. It is not yours to be troubled about their inability to choose until they reach maturity: it is yours to see that they are helped

in knowing the truth and practising the virtues and graces of the Christian life. And if parents would seek to direct their children as Christians rather than think they were unsaved, the whole outlook would be infinitely brighter. In this work of development Christian children err. But where is the adult who has wandered away and been converted who does not err? If perfection be the test of the saved life, adult and child alike would fail, but if conformity to the principles of Jesus in daily life be a sure token of Christian life the Christianity of a child is as hopeful as, shall I say more hopeful than, the life reclaimed. The revival most needed is a return to the laws of the Christian family—namely that the faith of the parent is the condition by means of which the children are holy. As parents have you faith? Are you in the Kingdom? If so, your children are also. Are you baptised? If so, your children have a right to be baptised, for they are holy. It is God's blessing that they should be named in Jesus' name and taught that they are His. How glad we should be that Jesus gives us this privilege! That they are welcome in His Kingdom. He invites us to bring them. Let us gladly, lovingly, faithfully bring them, put His sign and seal upon them, and then nourish them in truth and Christian conduct until they come to their full manhood and womanhood in Him.

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ERRATUM—In the prefatory note "Greek text" should read "original texts."



## THE MODE OF BAPTISM.

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As there are different modes of Baptism practised, as sprinkling, affusion or pouring, and immersion, it is necessary to consider how Baptism was administered and ought to be administered. The meaning and usage of the word first demands attention. The word used in the command of our Lord is *Baptizo* and from it are derived our words baptise, baptist and Baptism. The root of the word is *bapto*, which in Greek literature has a variety of meanings expressing different modes and processes; as to dye, to wash, to stain, to cleanse, to sprinkle, to dip, to bathe. The word *baptizo* has also many shades of meaning, as to immerse, to dip, to cleanse, to wash, to wet, to pour, to sprinkle. It is clear therefore, that these words do not define any one mode. Our word travel belongs to this class of words. It may be on foot, on horseback, by boat, by steamer, by train or balloon. It is necessary to know the circumstances in each case in order to determine the mode of travel. The word *bapto* occurs only three times in the New Testament. John 13: 26: "Jesus therefore answered, He it is for whom I shall dip the sop and give it him. So when He had dipped the sop He taketh and giveth it to Judas the son of Simon Iscariot." In Luke 16: 24: "And he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue." Also in Revelation 19: 13: "And He is arrayed in a garment sprinkled with blood and his name is called the word of God." Thus *bapto* as used in the New Testament has no reference to the sacrament of Baptism. In looking at the meaning or usage of *baptizo* it is necessary to notice the sense in classic Greek literature and also the Hebrew idea or rite of which it is a translation or equivalent. The Greek language was the language of a heathen people. The Hebrew language was the language of the people whose thought was mould-

ed by spiritual conceptions and practices. When the Greek language was employed to express Hebrew conceptions and practices its meaning is determined very largely by the Hebrew forms. In looking at the usage of *baptizo* in classic Greek we find it expresses effect, state or condition, rather than mode, though a mode is implied. And in Biblical literature also it primarily emphasizes state or condition and only secondarily mode. The word is first found 500 B.C., and there are many instances of it until the time of Christ. Without here citing individual passages it is enough to say that generally in these cases wherever mode is suggested it is by moving or bringing the element upon the person or thing baptised.

In referring to its usage in Biblical literature we must consider a new element, namely, its designation of the rite and custom which among the people of God has a sacred and spiritual meaning. Over 200 years before Christ the Old Testament and Apocrypha were translated into Greek, now called the Septuagint, and *baptizo* is used as the translation of some Hebrew rites and customs well known. As our Lord and the Apostles usually quoted from the Greek version it is worthy of special notice. In God's training of the Hebrew people we find great emphasis was placed on form, ceremony or ritual. Truth was conveyed in pictorial form. The great dark fact was sin, the great bright fact was cleansing. The cleansing was literally and symbolically represented by the use of water and blood, and it was poured or sprinkled, chiefly sprinkled. The various Baptisms or purifications of the Jewish ritual amounted in all to over forty. Three were by pouring. Exodus 29: 12: "And thou shalt take of the blood of the bullock and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar." The other instances are Lev. 4: 25 and 30. Twenty-three of these Baptisms were by sprinkling, in all cases performed by a recognized priest. Exodus 24: 6: "And Moses took half of the blood and put it in the basons and half of the blood he sprinkled on the altar." The others are in Exodus 24: 7, 8; 29: 16, 20; Lev. 3: 13; 4: 6, 17; 5: 9; 7:

2; 14: 7, 27, 51; 16: 14, 15, 19: Numbers, 19: 4, 13, 18, 19. There were individual cleansings also. Six of these were by washing the clothes. Lev. 14: 8: "He that is to be cleansed shall wash his clothes." The others are in Lev. 15: 17, 18, 21, 22, 27; 16: 26. Two cases were by washing the person. Exodus 29: 4: "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation and thou shalt wash them with water." The other instance is Exodus 30: 19-21. And eight cases were by bathing—Lev. 15: 18, 21, 22, 27; 16: 26; Num. 19: 7, 8, 19. These were the various observances in the religious customs of the people. In Hebrews 9: 10, the writer speaks of the earlier dispensation as standing in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation. This writer says "divers washings." The Greek word is Baptisms (*baptismois*). Thus in these cases where one person cleansed another ceremonially it was always by sprinkling or pouring—never in any other way. Hence the Greek word "Baptism" (*baptismos*) is used to express the Hebrew idea of ceremonial cleansing which was by sprinkling, and in so far as mode is determined it is the same as in classic usage—the element comes upon the person.

In connection with ceremonial cleansing it is very interesting to study the case of Naaman in II. Kings 5: 10, 14: "And Elisha sent a messenger unto him saying, Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean." "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." This is one of the cases in the Septuagint where *baptizo* is used. Elisha commanded Naaman according to the law for the cleansing of the leper. Lev. 14: 7: "He shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." That Naaman's cleansing was according to this law is seen from the reading of the command "Go and wash seven times, and thy flesh shall come again to thee and be thou clean." "Be thou clean." The Revised Version

in the margin states this is the Hebrew—which is in strict harmony with Lev. 14: 7. We read Naaman did according to the command of Elisha, who followed the law of God for the cleansing of the leper. Naaman baptised. The Hebrew word, *tabal*, of which dip is the translation in the English version is the equivalent of “wash” in the command. The Hebrew for wash, *ruach-ah*, means to wash, to lave, to perform ablution. For instances of its use see Genesis 43: 31: “And he washed his face and came out;” Deut. 21: 6: “And all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley.” In these as in every other instance of which there are over fifty in the Old Testament, it never means immerse, but to wash by water being applied. It is clear therefore that the command was to follow the ordinary method for cleansing the leper and that he went down to the river and washed or sprinkled himself according to the command. In Luke 4: 27, Jesus says: “There were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but only Naaman the Syrian.” The word “cleansed” here used is the word used in Lev. 14: 7, where sprinkling was the mode commanded. Again, Naaman’s leprosy was only partial. In verse 11 we read Naaman thought Elisha would come out and “wave his hand over the place and recover the leper.” The washing was symbolic of cleansing. We are not told he dipped himself or washed himself, but simply *he went down and washed*. The word “himself” is in italics, supplied for reading purposes, but not part of the Hebrew text. Thus the case of Naaman does not depart from the ordinary ceremonial cleansing. There is no reason to suppose that he immersed himself. The evidence is to the effect that he simply observed the ordinary method.

In order to see how uniformly the ceremonial Baptisms of the Hebrew people were by sprinkling or pouring notice a few instances. Blood was used in cleansing, symbolic of obedience to God. Exodus 12: 7: “Take of the blood and strike it on the two side posts.” The writer of the Hebrews in commenting on this says (11: 28): “Through faith he kept the passover and the

sprinkling of blood," and referring to the Christian faith he says, "We are come to Jesus Christ the mediator of the new covenant and the blood of sprinkling." Again, consecration was by sprinkling. Exodus 24: 6: "Half the blood Moses sprinkled on the altar." "Moses took the blood and sprinkled it on the people." The consecration of the priests was by sprinkling. Exodus 29: 5: "Thou shalt take the blood that is upon the altar and thou shalt sprinkle it upon Aaron and his sons." The burnt offering was sprinkled with blood; so also the sin offering and the offering of the priests. Again, water was used in cleansing. Hebrews 9: 19: "For when every commandment had been spoken by Moses unto all the people according to the law he took the blood of the calves and the goats with water and scarlet wool and hyssop and sprinkled both the book itself and the people." Water was sprinkled as cleansing from leprosy. Water, blood and oil were used and all were sprinkled. Lev. 14: 7: "He shall sprinkle upon him that is to be cleansed from the leprosy seven times." Again water was used in innumerable instances. Every one touching a corpse, a grave, a room where a corpse had lain, was unclean, and was always cleansed by sprinkling the water of separation upon them—(Numbers 19: 20, 21.) Thus the cleansings symbolic and literal were by sprinkling and pouring and *baptizo* and *baptismos* are the Greek words used in the New Testament to describe these washings.

Thus whilst the usage of the word *baptizo* in classic Greek denotes primarily a state and secondarily a mode, it is clear that in Biblical Greek it represents the Hebrew meaning of cleansing, which was by sprinkling and pouring only. It retains its basal idea—a condition or state; and in respect to mode the element always is applied to the person. With this in view let us now turn to the New Testament. The word *baptizo* and derivative forms, *baptismos* and *baptisma*, occur over one hundred times in the New Testament. It is of importance to discover the meaning and usage in Jesus' day. Were the Baptisms the ordinary ceremonial cleansing or some special institution? Mark 7: 1-5: "And there are gathered together unto Him the Pharisees

and certain of the Scribes which had come from Jerusalem and had seen that some of His disciples ate their bread with defiled, that is, unwashed hands. For the Pharisees and all the Jews except they wash their hands diligently eat not, holding the tradition of the elders: and when they come from the market place except they wash themselves, they eat not, and many other things there be which they have received to hold, washing of cups and pots, brazen vessels and couches." The word "wash" is the Greek "*baptizontai*" and this passage shows the form was that used for ceremonial defilement, which was always by sprinkling or pouring. "They wash their hands diligently." The Greek is, "They wash their hands *with the fist*." Indeed, in some of the oldest texts the word "sprinkling," *rhantizontai*, is used and is adopted by Westcott and Hort in their text of the New Testament. This shows at least that "sprinkling" must have been practised when it could appear in very old manuscripts. The fact that their couches were baptised shows it was sprinkling, and ceremonial only. In confirmation of this there is the statement in connection with the marriage in Cana that there were set there six water pots of stone after the manner of the purifying of the Jews containing two or three firkins apiece. The cleansing was therefore after the usual custom. There is nothing to show that when the Jew returned from the market-place, or in contact with the Gentile world, that before eating he immersed himself. There is abundant evidence to show he rigidly observed the law, which required washing or sprinkling.

Jesus' reply to Peter is noteworthy. John 13:1-11, gives the incident of the feet washing by Jesus. He poured water in a bason and He began to wash the disciples' feet. When came to Peter, Peter said "Thou shalt never wash my feet!" Jesus answered, "If I wash thee not thou hast no part with me." Peter saith unto him "Lord not my feet only, but also my hands and my head." Peter evidently thinks that if washing is any requirement for fellowship, it must be applied to the whole person. Jesus' reply is significant. "He that is bathed needeth not save to wash his feet, but is clean every whit." When one has bathed,

cleansed the person from actual impurity, there is no need except the part stained by the journey. The symbolic meaning, however, is far-reaching; namely: Symbolic cleansing was only partial. There was no immersion before the Passover feast and the institution of the Supper; but more, Jesus teaches there was no need of applying water to the whole person in order to symbolize complete cleansing—the partial application of water adequately represents the whole work of grace. Thus we see that in Jesus' day the washing, cleansing and purification were ceremonial, and performed in the usual way by pouring and sprinkling. The whole religious thought of the people was filled with the law and its usages to which they slavishly adhered in form and letter. Thus the word in New Testament usage is properly a translation and equivalent to the Hebrew idea of cleansing, and in this way it takes on its religious and spiritual meaning. Practically it stood for ceremonial cleansing by pouring and sprinkling.

As the Baptisms recorded in the New Testament, apart from John's Baptism, were performed in connection with the coming of the Holy Spirit, it is necessary to examine how the Baptism of the Holy Spirit is represented before studying how water Baptism, the symbol of the Spirit's, was administered. And first, the Baptism of the Holy Spirit is represented as by *pouring*. Isaiah 44: 3: "I will pour out my spirit upon thy seed and my blessing upon thine offspring." Ezek. 39: 29: "Neither will I hide my face any more from them for I have poured out my spirit upon the house of Israel, saith the Lord." Joel 2: 28: "And it shall come to pass afterward that I will pour out my spirit upon all flesh." It is also represented as *descending*. John 1: 33: "And I knew Him not, but He who sent me to baptise with water, the same said unto me, Upon whomsoever thou shalt see the spirit descending and abiding upon him, the same is he that baptiseth with the Holy Spirit." Mark 1: 10: "And he saw the Spirit as a dove descending upon him." Luke 3: 22: "And the Holy Ghost descended in a bodily shape like a dove upon him." Again the Holy Spirit is represented as *shed forth*. Acts 2: 33:

“Having received of the Father the promise of the Holy Spirit He hath shed forth this, which ye now see and hear.” Again he is represented as *falling on*. Acts 10: 44: “The Holy Ghost fell on all them which heard the word.” Peter says: “The Holy Ghost fell on them as on us at the beginning.” We find that the Holy Spirit was promised as coming upon the people. We find he came upon Jesus, and upon the people and apostles. The mode is always according to the promise—*shed forth, falling upon, poured out* and *sprinkled*. There is nothing which suggests the mode of immersion. If the reality comes upon the individual, how ought the symbol to be administered? Clearly in the same way. Thus far we have found that the Jewish Baptisms were by sprinkling and pouring; the prevailing custom in Jesus’ time, was according to the Old Testament ritual; the promise of the Baptism by the Spirit, included a mode in keeping with the uniform practice of descent, and Jesus was baptised by the Spirit in accordance with the promise. With this clearly in mind, let us examine the individual cases in the New Testament. The question is this, Does the evidence show that the same mode was followed, or a new one instituted?

The first is the case of John’s Baptism. John carried on his work preparatory to the ministry of Jesus. John’s Baptism was not Christian Baptism, but a Baptism of repentance, preparing men for the Kingdom of God, and some of his disciples were afterwards baptised by Paul. We must remember that circumcision was the sign or seal by which people were admitted to the Church of God until Jesus instituted Baptism as the initiatory symbol. Before the work of John, the Jewish Baptisms were symbols of cleansing or purification, and were daily performed. John takes this idea of Baptism and gives it a wider meaning, namely: To signify a change of life or conduct called repentance. As many as repented of their sins were baptised. Thus John’s Baptism was a new departure. It was filled with spiritual meaning. It symbolized a complete change of life and conduct. This outstanding characteristic was associated with John’s work. He was called the *Baptiser*. How did John baptise? Whilst giv-



ing a larger meaning to the rite of Baptism, we have no reason to suppose he adopted a new mode. The word used of symbolic cleansing by pouring and sprinkling, is the word that was used to express John's Baptism. There is no suggestion of a new mode. John belonged to the order of priests which had been accustomed to baptise by sprinkling and pouring, because it was so commanded. The probability is that John would follow the regular practice, unless otherwise commanded. In confirmation of this we have John's own testimony. When he sees Jesus he says, in John 1: 31: "And I knew him not, but that he should be made manifest to Israel, for this cause came I baptising with water. And John bare witness saying, I have beheld the Spirit descending as a dove out of heaven, and it abode upon Him. And I knew Him not, but He that sent me to baptise with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that baptiseth with the Holy Spirit." We have here the same word used of John's Baptism and the Baptism with the Holy Spirit—*with* water, *with* the Holy Spirit. The mode expressed by the "with" is clear from the definite statement that the Spirit *descended upon him*. John's testimony is, that there was a uniformity or similarity of mode, and this in itself confirms the probability that John was following the regular method of his day. The record of John's Baptism says: "Then went out unto him Jerusalem and all Judea and all the region round about Jordan, and they were baptised of him in the river Jordan confessing their sins." What is John's address to these people? Matt. 3: 11. "I indeed baptise you with water unto repentance, He shall baptise you with the Holy Ghost and with fire." Again, he insists that his use of water corresponds in mode with Christ's Baptism by the Spirit. The Spirit's Baptism was always by a uniform mode—*descending upon the individual*. John himself saw the Spirit descending. In view of this, it is evident that the people flocked down to the river, in all probability they waded out into it, and when they were standing in it, they were baptised as they had always been, by sprinkling or pouring. If there is to be any re-

resemblance between the Baptism of the Holy Spirit and the Baptism by water, the latter must be by sprinkling or pouring. If John's language suggests any mode, it clearly corresponds to the Spirit's, namely, descending upon the people. There is nothing in the language of this passage, and nothing in the implied reference, which bears any resemblance to immersion. We, therefore are justified in holding that John's Baptism was by sprinkling or pouring. There is another statement about John's Baptism, namely, "He was baptising at Ænon, near Salim, because there was much water there." Ænon near Salim, is about six miles northeast of Jerusalem. The word "Ænon" means "a place of springs." The Revised Version gives it "because there were many waters," and adds in the margin that this is the Greek text. The idea is not one large river or lake—as a matter of fact, there is nothing of the kind at Ænon—but very many springs. The same expression occurs fifteen times in the Bible, and is always translated "many waters." John 3: 22, gives the reason why the expression is used—"After these things came Jesus and His disciples into the land of Judea, and there He tarried with them and baptised. And John also was baptising in Ænon, near to Salim, because there were many waters there, and they came and were baptised." The point is that Jesus and His disciples were near to John and his disciples, and as there were large numbers of people with each, they were able to carry on their work without any conflict, because there were many waters or springs. There is no reference here to the mode of Baptism, but only an explanation why Jesus and John could carry on their work without hindrance or opposition. Thus an examination of John's Baptism in all its details leads to the conclusion that John baptised by sprinkling or pouring.

The Baptism of Jesus comes next. Before examining the record, notice a few facts bearing on the subject. Jesus' Baptism was not Christian Baptism. His Baptism therefore cannot be an example for us, because our Baptism is the symbol of the cleansing of our lives from sin. Jesus had no sin and His Baptism had no reference to cleansing. When He came to John to be

baptised, John refused, saying, "I have need to be baptised of thee." John's was a Baptism of repentance. Jesus having no sin could not receive the Baptism which signified repentance. Yet Jesus did insist on being baptised. Why? "To fulfil all righteousness." Jesus was about to enter upon His public ministry. The consecration service was necessary. It was required by the law of God. Jesus is determined to fulfil the law, and so He insists that John must baptise Him. We must therefore understand the Baptism of Jesus as the consecration to His public Messianic vocation. How was the servant of God consecrated? By sprinkling. Numbers 8: 5, 7: "And the Lord spake unto Moses, saying, take the Levites from among the children of Israel and cleanse them. And thus shalt thou do unto them to cleanse them; sprinkle the water of expiation upon them." This was the law of the human priest. The writer of the Epistle to the Hebrews (7: 11-16) says: "Jesus was made a priest, not after the law of a carnal commandment, but after the power of an endless life." The consecration service therefore was not to purify, but to declare as already the servant or High Priest of God, and in recognition of that fact the Holy Spirit came at His Baptism. The Baptism of Jesus was therefore a fulfilment, not only of the letter of the law, but also of the ideal it represented, namely—perfect life. It is clear, therefore, that Jesus was consecrated as the law of God demanded. The law demanded sprinkling and we are justified in believing Jesus was baptised by sprinkling or pouring. Does this position accord with the record? Matt. 3: 16: "And Jesus when He was baptised, went up straightway from the water." Mark 1: 9: "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptised of John in the Jordan. And straightway coming up out of the water He saw the heavens rent asunder, and the Spirit as a dove descending upon Him." Luke 3: 21: "Now it came to pass, when all the people were baptised, that Jesus also having been baptised, and praying, the heaven was opened and the Holy Ghost descended in a bodily form, as a dove upon Him." It will be well to notice that the "going down into the water" and

"coming up from or out of the water" is never represented as Baptism. Baptism, whatever its form, was something additional to the descent and ascent. Jesus' Baptism is spoken of as similar to the Baptism of the people who came to John, and in view of the law regarding consecration we have every reason for believing He was baptised by sprinkling or pouring. There is nothing in the record at variance with the law which required sprinkling. There is nothing to suggest that a new form was adopted. The whole testimony is in favor of believing that the ordinary method was employed. But there is an interesting discovery which throws light on this topic. There have been found in the Catacombs near Rome many remains of the Christian faith in the form of inscriptions and plates. Among these is a representation of Jesus' Baptism. Jesus is represented as standing in the river Jordan. John is standing on the brink of the Jordan, and from a vessel, is pouring water on Jesus' head, while the dove is descending upon Him. This is conclusive evidence that the Christians who were driven to the Catacombs by persecution, believed Jesus was baptised in this way. It is interesting to notice that the details are correct—the Jordan, John, the dove. Is there any reason to suppose they erred in the mode? None whatever. The Christians of the early Christian Church believed Jesus was baptised by affusion. It seems incredible to suppose, that in such a short time, they would be ignorant of such an important fact. This picture harmonizes perfectly with the Scriptural account. Every detail is fully recognized. Thus the whole record of Jesus' Baptism, in the light of the existing mode, and evidence from the Catacombs, justifies the position that He was baptised by sprinkling or pouring. There is no circumstance which suggests immersion.

Jesus instituted Christian Baptism. Matt. 28: 20: "Go ye therefore and make disciples of all nations, baptising them into the name of the Father and of the Son and of the Holy Ghost." Here the word is *baptizontes*, that which had been used to express the washing and cleansing of the people performed by sprinkling and pouring. John took it up and made it signify a change of

conduct—a preparation for Jesus. Now Jesus takes the same word and makes it signify and distinguish His disciples. It was henceforth to be the sign and seal of the Christian people. The command was to baptise the nations, to mark them as His, and teach them for Him. How were they to be baptised? The word He used was employed to express sprinkling and pouring, and His disciples would so regard it. If He were instituting a new mode, something not understood by His disciples, He would have used a new or different term or expression. He would have used immerse or dip, as *kataduo*, *enduo*, *buthizo*, *dupto*, or some other modal word, but He did not. It is sometimes said if Jesus authorized sprinkling, He would have used the modal word for sprinkling. As already stated, Baptism signifies primarily a state or condition and only secondarily a mode. The word *baptizo* clearly expressed the state or condition; they were to be baptised “into the name of the Father, of the Son and of the Holy Spirit.” The word also clearly expressed the idea of mode, having been used to describe the ceremonial cleansing by pouring and sprinkling—the descent of water upon the individual. In these circumstances the word *baptizo* in Jesus’ command, so far as mode is concerned, definitely expressed the idea of pouring and sprinkling. We have a right, therefore, to believe that Christian Baptism was administered just as John’s Baptism and Jewish Baptisms for hundreds of years. There is no evidence of any new mode. In examining the remaining cases of Baptism, that is the cases of Christian Baptism in the New Testament, we must see whether they are consistent with sprinkling and pouring or whether there is reason to believe the disciples understood that a new mode had been authorized. If the old form was adopted—it being universally known and recognized—there will be no special reference to it; the facts will agree. If there was a new form—something totally different from existing usage—we would naturally expect some statement indicating a departure from the ordinary mode.

The case of the 3,000 baptised after Pentecost throws no special light on the mode. There is the circumstantial evidence

that the apostles were familiar with Baptism by affusion and sprinkling. There was the promise that "He would sprinkle many nations." Peter says the promise of the Spirit is fulfilled. All the facts are consistent with Baptism in the ordinary way. There is no evidence or circumstance which indicates a new mode.

There is also the interesting case of the Ethiopian eunuch—(Acts 8:27-38). He was a proselyte for he had come to Jerusalem to worship. He knew only the Old Testament. He was reading from Isaiah the prophet, and had come to the fifty-third chapter, when Philip joined him. Philip opens up the way from Isaiah to Jesus. The Ethiopian is converted. When he comes to water by the wayside he wants to be baptised. What suggested Baptism? His knowledge of that symbol which was suggested by what he was reading. Isaiah 52:13: "He shall sprinkle many nations." Now that he is a Christian he wants the sign and seal of that great promise, to be enrolled in Jesus' Kingdom. How was he baptised? The circumstances are all consistent with sprinkling or pouring. Luke says: "They both went down into the water, both Philip and the eunuch and he baptised him. And when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch went on his way rejoicing." It is necessary to remember that "going down into the water" and "coming up out of the water" did not constitute Baptism. They both went down and both came up. But more, we are told that in addition to going down and coming up, Philip baptised him. How? If, as is often claimed, the descent and ascent is Baptism, what did Philip do which is here called Baptism? The fact is that both Philip and the eunuch went down into the water as preparatory to the Baptism. Then, when in the water, Philip baptised him. How? We are not told. It is perfectly consistent to believe he baptised him in the ordinary way—sprinkling or pouring. There is nothing to suggest anything unusual about this Baptism. The same word is used which is employed to express the ceremonial cleansing by pouring and sprinkling. As there is some doubt regarding the translation of

Isaiah 52: 12, it may be well to note the fact particularly. The Revised Version reads: "So shall He sprinkle many nations." In the margin it has "Or, startle." It is a difference of translation, not of any doubt regarding the Hebrew text. The Hebrew word used here is *nazah*. The primary idea is "flying out," "sparkling." When applied to liquids it means "to leap forth," "to spout," "to be sprinkled." The following are passages where it is used: Lev. 4: 6: "And the priest shall dip his finger in the blood and sprinkle of the blood seven times before the Lord before the veil of the Sanctuary." Read also Lev. 4: 17; Lev. 5: 9; Lev. 6: 27; Lev. 8: 11; Lev. 8: 30; Lev. 14: 51; Lev. 16: 14; Lev. 16: 15; Numbers 8: 7; Numbers 19: 18; Numbers 19: 19; II Kings 9: 33; Isaiah 63: 3. In all these cases the word *nazah* is translated sprinkling or sprinkle, and where ever used in a symbolic sense, refers to cleansing or atonement. When used by the prophet in the passage quoted, the idea is that Messiah shall make expiation for them. The Revised Version takes this view, having so translated it in the text. I find therefore that there is nothing in the Baptism of the eunuch which suggests any departure from sprinkling or pouring, whilst everything confirms it.

The case of Cornelius is in harmony with the others. In Acts 10: 37, Peter refers to the Baptism of John as well known. He tells how God annointed Jesus with the Holy Ghost. While Peter was speaking, the Holy Ghost fell on all which heard the word. They were amazed because upon the Gentiles the Holy Ghost was poured out. Then answered Peter "Can any man forbid the water that these should not be baptised which have received the Holy Ghost as well as we?" And he commanded them to be baptised in the name of Jesus. What suggested Baptism to Peter? When he saw the Holy Ghost was poured out upon the people, he saw it was necessary to baptise with water. The one demanded the other. How would he baptise? By sprinkling or pouring, which would be perfectly consistent with the Baptism of the Spirit which "fell on all them which heard the word," and which was "poured out." Immersion as a mode would be utterly contradictory to the mode of the Spirit's Bap-

tism. Moreover, there is no evidence which even suggests that immersion was adopted in this instance.

The Baptism of Paul adds additional testimony in favor of the ordinary mode. Paul was brought up at the feet of Gamaliel, a doctor of the law. Ananias who came to Paul, was a devout man according to the law. When Ananias (Acts 9: 17) "entered into the house, he laid his hands on him and said, ' Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost.' And straightway there fell from his eyes as it were scales, and he received his sight, and he arose and was baptised, and he took food and was strengthened." There are additional details in Acts 22: 16, where Paul is making his defence. He says that Ananias said: "And now why tarriest thou? Arise and be baptised, and wash away thy sins, calling on His name." The Greek for "*und he arose and was baptised*" is "and *standing up* (*anastas* a participle indicating mode of action) *he was baptised.*" This is in response to Ananias' command "Arise and be baptised." Paul's Baptism thus took place in the house, and more, in the very apartment where he had been confined in his blindness. After he was baptised, he took food and was strengthened. All these circumstances are consistent with sprinkling or pouring; nay more, demand it, as Paul was *standing* when he was baptised. Baptised as he was in his room in the house, makes immersion utterly impossible, and moreover the whole record is in perfect keeping with Baptism in the ordinary way.

Again the case of the Philippian jailor adds conclusive testimony. Paul and Silas are in prison. The prison is shaken, the doors are thrown open. The jailor, in fear, is about to suicide, when Paul from his cell cries "Do thyself no harm; for we are all here." The jailor sprang into the cell and fell down before Paul and Silas, then brought them out of their cell and said, "Sirs, what must I do to be saved?" And they said (Acts 16: 31): "Believe on the Lord Jesus and thou shalt be saved and thy house. And they spake the word of the Lord unto him with all



that were in his house. And he took them the same hour of the night and washed their stripes and was baptised, he and all his immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly with all his house, having believed in God." Here the Baptism took place in the prison below the dwelling. It was after they were baptised that Paul and Silas were taken up into the jailor's private residence. In this case the circumstances demand that the Baptism must have been by sprinkling or pouring. The Baptism took place in the prison. After the meal and service in the jailor's residence, they went back to their cell. In verse 36 the jailor gives Paul the message from the magistrates, "Come forth and go in peace!" Paul refused, saying: "Let them come themselves and bring us out," "And they came and brought them out," And they went out of the prison and entered into the house of Lydia." All the circumstances demand that Paul and Silas had not left the prison. The Baptism therefore, being administered in the prison below, in view of all that is known of Roman prisons, makes sprinkling or pouring the only possible method.

These are the only cases in the New Testament throwing any light on the mode, and in every instance the position is the same. There is one clear consistent method from the earliest times down to the close of the New Testament history. The law, by demanding sprinkling and pouring, gave a standard for mode in symbolic cleansing. This was the mode practised in the religious customs of the Jews, and was the prevailing mode when New Testament history opens. In keeping with the standard mode of ceremonial cleansing, the promise of the Holy Spirit is uniformly represented as descending upon the people and individual. John adopted the ordinary form and gave it a wider meaning. Jesus also adopted the same form and gave it a permanent place in His Church. The apostles in their practice also administered it in the ordinary way. I find therefore that sprinkling or pouring—the descent of water upon the individual—is the one divinely ordered mode, and that therefore the mode adopted by this church in common with other churches, is

scriptural in its origin, divine in its sanction and symbolic in form of the real Baptism by the Holy Spirit.

In addition to the teaching regarding Baptism as a sign and seal of the Christian faith, there are several allegorical and symbolic meanings. These allegorical references have often been misunderstood, leading to serious difficulty in interpreting the New Testament. One great obstacle has been the undue emphasis placed on the *mode of Baptism*. It must be acknowledged that in the Scriptures Baptism chiefly represents a state or condition, the mode being always secondary. Indeed the spiritual condition implied is the essential fact, and the allegorical references deal with this rather than with the mode. And among Christian people today it is fully recognized that the use of water in itself—either by pouring, sprinkling or immersion—apart from the spiritual import of the Thrice Holy Name and condition of the individual life, does not constitute Baptism. Baptism means separation from the old and fellowship in the new life. Hence in the Scriptures, Baptism is often referred to as expressive of this spiritual fellowship, that is, it is often used to set forth the work it signifies. Thus in Luke 12: 50, Jesus says: "But I have a Baptism to be baptised with, and how am I straitened till it be accomplished?" Here He refers to His sufferings which consecrated Him as King and Saviour of His people. Jesus asks, (Mark 10: 39) "Are ye able to be baptised with the Baptism that I am baptised with?" clearly meaning His Passion—a spiritual experience. Again, (I. Cor. 10: 2) "They were all baptised into Moses in the cloud and in the sea." This teaches that the Israelites had become identified with Moses, since in this act they committed themselves to the guidance of Moses, entering through him into acknowledged fellowship with God. The presence of the cloud and sea which did not touch the people, is called the Baptism of the people, because these separated them from Egypt and made them disciples of Moses just as water Baptism separates Christians from the world and identifies them with Jesus. Thus in seeking a principle of interpretation for these allegorical passages, we must bring to them the great spiritual

fact which Baptism represents. To come to these allegorical passages and from the mere verbal expression to seek to determine the mode of Baptism, and then use this as a standard for interpreting Scripture written many years earlier, is a false method, unhistorical in principle and mischievous in application. There are two prominent passages in the New Testament which have been interpreted by this false principle. The first is Roman 6: 4: "We are buried therefore with Him through Baptism into death that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." The second is Col. 2: 12: "Having been buried with Him in Baptism, wherein ye were also raised with Him through faith in the working of God who raised him from the dead." Now it has been claimed that Baptism represents the burial and resurrection of our Lord, and these passages are quoted as conclusive evidence in support of this view; and more, that this necessarily determines the mode, as immersion alone adequately represents His burial and resurrection. It is an acknowledged fact that the Lord's Supper sets forth His death and resurrection life. "This is my body which is broken for you." "This cup is the new covenant in my blood, even that which is poured out for you." "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." Thus the Lord's Supper symbolically stands for Christ's death and the implied fact of the glorious resurrection. There is no reason to think that Baptism also represents the same fact. It is symbolic of cleansing, the separation from the old and the fellowship of the new spiritual life. Jesus makes it mark discipleship. What is the meaning? Paul is dealing with the new life of the Spirit and the work of the Spirit which was supposed to have taken place at Baptism. There is no reference to the mode of water Baptism, but an exposition of the work of the Holy Spirit. Know ye not, says Paul, that as many of us as were baptised into Jesus, were baptised into His death? When they were baptised with water, this fact implied they had also been baptised with the Spirit. Two things ought to have taken place. They were identified with Jesus in His death.

That is, they died to sin. But they were also identified with Jesus in His resurrection life, hence these Christians ought to walk in newness of life. This was implied in their Baptism. The old sinful life was crucified, the new life was triumphant. In verse 5 he says: "For if we have become united with Him by the likeness of His death, we shall also by the likeness of His resurrection." The expression "united with Him" is one word (*sumphutoi*) only found here in the New Testament, and means "to plant," "to cause to grow together." Here the idea is, if at the time of our Baptism by water we were really converted, our former corruption and wickedness have been slain and been buried when Christ was crucified, and we must leave them dead and live only the new life. In verse 6 he says: "Knowing this that our old man was crucified with him that the body of sin might be done away, that so we should no longer be in bondage to sin." Here the thought is the same; at the time of our Baptism we were or ought to have been crucified with Jesus, so that the old would not assert itself again, but only the new life be lived. Thus at the time of Baptism with water, we were "buried with Christ," "became united with Christ," "crucified with Christ." These three expressions represent the same fact, namely: the result of the Baptism of the Spirit was to kill the old and foster the new. There is here no reference to the mode of Baptism, but an exposition of spiritual change, which was supposed to accompany water Baptism. There is no reference here to the mode of Jesus' Baptism. Neither is there any reference to the mode of Baptism employed when these Christians became members of the Church. But it is said that word "*buried*" does imply a mode. It might if Paul were dealing with the mode of water Baptism. But he is pointing out what accompanied Baptism by water—a great spiritual reality. He is eager to make clear what that spiritual change implied. It implied death of sin—beginning of righteousness. How represent the death of the old? It was buried with Christ when Christ died; it became united with Christ when He died; it was crucified with Christ when He was nailed to the cross. All these three expressions set forth the

change accompanying Baptism or the work of the Spirit. In Baptism we were buried with Him, became united with Him, crucified with Him. Jesus' burial, the placing of His body in a new tomb cut in the face of the rock, does not even suggest the mode represented in immersion. The burial with Jesus is a much more penetrating and exalted conception than the mode. Its fulness demands that oneness of life which crucifies the old. The resurrection with Jesus also finds its power in the fruits of the Spirit. Thus "buried with Jesus" no more than "united with Jesus" or "crucified with Jesus" implies a mode of Baptism. These modes differ, the spiritual result is the same. The passage in Colossians is practically parallel with that in Romans, and need not be separately referred to. All these allegorical passages yield their treasures by interpreting them in the light of the spiritual import of Baptism. When the Epistles were written, Baptism stood for a profound spiritual reality. The mode was not prominent, and Baptism was administered with this high ideal in view. Hence the references to Baptism always deal with some aspect of this spiritual meaning, and when so regarded, is in harmony with the mode already indicated. Thus these allegorical passages are to be understood in the light of the spiritual reality of fellowship, not as a means for determining the mode which was a permanent institution throughout the history of the Jews and therefrom applied to the work of the Kingdom among the Gentiles.

In conclusion, there are two things to which I wish to refer very briefly. The first is the place of Baptism in the Christian life. It is a duty; loyalty to Jesus demands it. It is a privilege to have the sign and seal of Jesus' Kingdom. It is the privilege of the Christian, not the condition of his salvation. Baptism is not essential to salvation. It may seem unnecessary to make such a remark, but there are those who teach it is essential to salvation. The unbaptised infant goes to be with Jesus at death. They are in His Kingdom now, and we claim they ought to be recognized by being baptised. The thief on the cross was saved, and remained unbaptised. When he was crucified he was

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hardened in sin. He remained on the cross until death and went to be with Jesus. The condition of salvation is faith in Jesus Christ. Paul in speaking to the jailer said, "Believe on the Lord Jesus and thou shalt be saved and thy house." Baptism is not mentioned. Jesus in teaching Nicodemus says (John 3: 14): "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth may in Him have eternal life." There is no mention of Baptism. We ought to be clear here. Salvation is ours by faith alone. To make any ritual, ceremony or sacrament a condition of or necessary to salvation is to misrepresent the Gospel and deceive the people. Baptism deals with membership in the visible Church, and ought to be received by all who desire to enter, and administered to all who are entitled to a place in that Church.

The second remark deals with the position of the Westminster Confession on this matter. Lest there should be any misunderstanding, I want to state that the Presbyterian Church recognizes immersion as valid Baptism; that is, if any one had been baptised by immersion and sought admission, we do not baptise again by pouring or sprinkling. The Westminster Assembly was decided on the fact that sprinkling is scriptural Baptism, and, by a majority of one, decided to recognize immersion as valid. It is often said that the Assembly had only a majority of one in favor of sprinkling. This statement is false. You ask, if sprinkling is the only scriptural mode of Baptism, why do we recognize the validity of immersion? The answer is, Because water, symbolic of cleansing, has been used in the name of the Father and of the Son and of the Holy Ghost. We hold this is the essential fact in Baptism. Immersion is symbolic of cleansing, though there is no evidence that it was divinely authorized. We do not claim that the validity of an ordinance is the mode of its observance. The Lord's Supper was first administered in a particular way or mode, according to the customs of the Jews at that time. We do not hold that that mode is the essential thing, so we administered it in its essential spiritual

purpose in the mode most satisfactory to our present conditions. So with Baptism. We do not claim that the mode is the essential thing. Symbolic cleansing in the name of the Father, Son and Spirit, or in Jesus' name is essential. For this reason the custom of naming or consecrating a child by waving a flag over it, we do not recognize as valid Baptism or sign of Church membership. Thus while we claim that sprinkling or pouring—the descent of water upon the individual—is the Scriptural mode, we do not insist on that one mode as the essential element in Baptism, because the Scriptures do not exalt the letter at the expense of the spirit. We extend the hand to all who love our Lord and baptise in His name, symbolic of cleansing. We raise no barriers against other churches or Christians. We recognize their mode of Baptism. We acknowledge their right to think for themselves and we respect their findings. We welcome all who are in good standing in their own churches. The only standard for membership in the Presbyterian Church is the Word of God, "our great church directory and statute book." We stand for and seek to hasten the unity of all God's children. To this end we hold firmly the fundamental truths in common with all branches of God's Church, and co-operate in worship, communion and work with all. We recognize the right of individual thought and in non-essentials permit the greatest freedom. A recent writer well remarks: "The stress laid by the Presbyterian Church upon the essentials of religion is the secret of her liberality in non-essentials. These latter she leaves to the Christian common sense of the individual church. Regarding such matters she may advise or recommend, but never legislates. She is ever mindful of her Lord's prayer, 'Sanctify them through Thy truth. Thy word is truth.'" It is a hopeful sign of the times to see so many indications of growing fellowship, co-operation and liberty. The Kingdom of God is not helped by sacrificing any truth; but the cause of truth is hastened when every man and church respects the right and duty of all others to search the Scriptures for themselves, and then accords them the same recognition of love, integrity, sincerity and loyalty to the Master which each claims as his due. "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." AMEN.

## NOTES.

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It is frequently asserted that Jesus makes Baptism essential to salvation, and Mark 16: 16, is quoted as authority. "He that believeth and is baptised, shall be saved." It must be carefully noted that Mark 16: 9-20, in which this quotation occurs, lacks attestation as part of the original Gospel of Mark. The section is wanting in the two oldest Greek manuscripts (*Codex Sinaiticus* and *Codex Vaticanus*) the Sinaitic Syriac (recently discovered) and one Old Latin Translation. Jerome states it was wanting in nearly all Greek copies, and Eusebius confirms this. Westcott and Hort in their edition of the Greek New Testament bracket it as doubtful and the Revised Version prints it after a space, noting facts stated above. Leading critical scholars as Alford, Tischendorf, Weiss and Bruce, maintain these verses did not belong to the Gospel, but were a tradition or supplement added much later. In view of these facts, we are not justified in believing the above quotation was part of Jesus' teaching. To claim that Jesus makes Baptism essential to salvation on the strength of Mark 16: 16, (and there is no other evidence) is to assume as true what the best scholarship of the world rejects.

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In referring to the usage of *baptizo* in classic Greek, no examples were cited. There are only twenty-seven undoubted instances of its use before the birth of Christ. A critical examination of these passages confirms the opinion expressed in the text, namely, that the word *primarily* denotes a state or condition and only *secondarily* a mode, but wherever a mode is implied it is the element moving upon the person or thing baptised, not the person or thing plunged into the element. The authors who use the word are : Pindar (born 522) once, Plato (427) twice, Alcibiades (450) once, Eubulus (380) once, Aristotle (384) once, Septuagint (about 280) four times, Evenus (250) once, Polybius (190) six times, Nicandar (150) once, Strabo (60) five times and Diodorus Siculus (30) four times. Plato speaks of the youth in a state of mental perplexity as baptised—"And I, perceiving that the youth was baptised, wishing to give him a respite, &c." He also speaks of a state of intoxication as Baptism, "For I myself am



one of those who yesterday were baptised." The Septuagint has (Es. 21: 4) "Iniquity baptises me." The Old Testament thought regarding the mode of iniquity is seen in Exo. 20: 5; 34: 7; Num. 14: 18; Deut. 5: 9; Ps. 55: 3; Isa. 53: 6; Ezek. 4: 4; and many others. The Septuagint also has (Sir.) "He that is baptised from a dead body, and touching it again, what is he benefited by his washing?" Num. 19: 11-13, gives the regulation for this purification. "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel; because the water of separation was not *sprinkled* upon him he shall be unclean." Evenus has "Baptises with sleep." Polybius, referring to a seafight says: "They made continued assaults and baptised many of the vessels." There is no hint that any were sunk, but only the changed state—they were baptised by the assaults. Polybius in another place adds "Pierced and being baptised by a hostile ship." This shows the condition of the injured ship, and has no reference to sinking. Aristotle speaks of the flood tide as baptising the shore—again the element moving upon the shore which was baptised. Diodorus speaking of the defeat of the Carthaginian army which was driven into a river swollen by a recent storm, says: "The river rushing down with a more violent current, baptised many." The baptising element was moving upon the baptised persons. This is enough to show the usage in classic Greek. *Baptizo* expresses *condition* which is effected by the baptising element coming upon the person or thing. Its usage in classic and sacred literature is uniform.

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The claim is persistently made that the scholarship of the world supports the theory of the immersionist, that "*immersion and only immersion is Scriptural Baptism.*" When the scholarship represented by sprinkling or pouring is thus represented, or more properly misrepresented, a word may be added. The Authorized Version has been generally accepted by all English speaking people as the most satisfactory translation, and has been universally used. The scholarship of the English speaking world acknowledged it. It may not be generally known that the American Baptist Bible Union, representing the Baptist people, were so dissatisfied with the Authorized Version that they engaged Dr. Conant "to justify and defend their own translation of the New Testament," in which "immerse" and "immersion" were substituted for "baptise" and "Baptism." His "defence," published in 1864, was also printed as an appendix to their version

of the Gospel by Matthew. Evidently they refused what the scholarship of the other churches accepted. The version by the Baptist Bible Union, however, has not been adopted even by their own people, but the attempt and failure show that they are uneasily conscious that the scholarship of the world is not on their side. But now the Revised Version, the work of twenty-seven English scholars, who also consulted the scholarship of the world, is properly regarded as the best translation of the original texts. The work of revision lasted for fourteen years, or seven hundred and ninety-two days of six hours each. An American Committee co-operated with the English Committee, and its work was carefully considered. Decisions were reached by the vote of a majority of two-thirds, so that the Revised Version represents the *combined judgment* of at least two-thirds of the Revision Committee. It gives no countenance to the theory that *baptizo* means "*immerse and only immerse.*" The fact is it *does not regard it as a modal word at all*, and even translates *bapto*, the root of *baptizo*, which is believed to give the original idea by "sprinkling" in Rev. 19: 13. The Revised Version is even more emphatic than the Authorized Version on this point, and is decidedly opposed to the claim of the immersionist. The combined scholarship of the evangelical world, outside the ranks of the immersionist, is frankly opposed in principle and practice, to the theory that "*only immersion*" is Baptism; and more, sees no valid reason for believing that total immersion was practiced in Biblical times. It is also claimed that the Greek Church, which ought to know her own language, baptises by immersion. The Greek Church does not give any support to the *modern* theory. She baptises by pouring or affusion. She frequently practises *partial* immersion as *preparatory* to Baptism, at which, however, the priest is not required to be present, and even sometimes as *part* of Baptism. Medals are usually distributed to the guests on the occasion of a Baptism, and these bear the inscription of John baptising Jesus by *pouring*. Modern missionaries among the Greeks testify to these facts as the current practice. The Greeks hold John baptised by pouring, they believe also that *baptizo* does not mean "immersion" in the *modern sense of dipping*. The "immersions" of the Greek Church, ancient and modern, mean no more than "*standing or placed in water*" not *under* it, while the priest pours the baptismal waters upon the head. When scholars like Calvin, Schaff, Mosheim, Neander and many others refer to "immersion" as practised in the ancient, that is post-Apostolic Church, this is what they mean. It is in reality, a

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*mode not recognized at all by modern immersionists.* It is a curious fact that the scholars usually quoted in favor of the theory of modern immersion *never were immersed and never identified themselves with the theory*. After considering all the evidence, they believed in sprinkling or pouring. Thus to give the impression that scholars who find "immersion" in the *post*-Apostolic Church regard such as scriptural, or thereby sanction the modern theory of total immersion as alone Baptism, is to impose a meaning which they by their whole teaching and conduct reject. They lived and died in other churches or still remain in churches baptising by sprinkling or pouring. Speaking for the Presbyterian Church alone, with her thirty-five millions of people, with a system of thought and principle of action, which have contributed very largely to the success of modern civilization, with her strenuous demand for education—lay and clerical—her great universities and her scholars who have been in the forefront of scientific and Biblical research, it is to be observed that these *now* accept the principles declared in the practice of the church. To assume and imply that the Presbyterian Church gives any support to the theory which *unchurches all except the immersionist*, is utterly false. Individuals in every church inconsistent with their professed belief, may deny their confession, but no church can be held responsible for such hypocrisy. The faith of people and churches is expressed by their standards and practices. The scholarship of the Presbyterian Church, embodied in her standards, is before the world. There has been much agitation in favor of revising these standards, but there has never been any serious question regarding the *subjects* or *mode* of Baptism, and until there is, it is slanderous to represent her scholarship as favoring an entirely different view. The same remark applies to all other churches and their position on this question. Fortunately the scholarship of the world *speaks for itself*.

