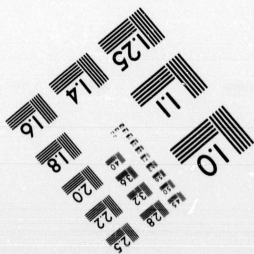
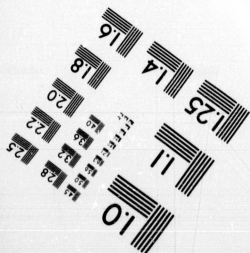
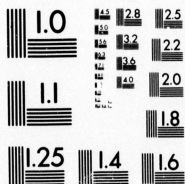


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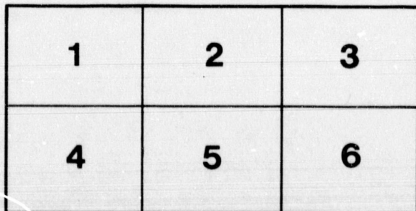
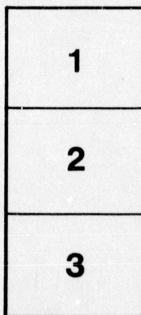
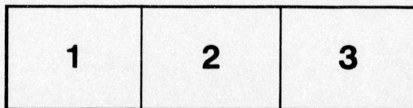
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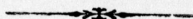
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BAPTISM

HOW? AND FOR WHOM?

BY

REV. W. W. COLPITTS



TORONTO

WILLIAM BRIGGS

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INTRODUCTION.

THE reader will find in the following pages a popular exposition of the doctrine of Baptism. Although in popular form, it will be found that the author's treatment of the subject is thorough, and his exegesis sound. There is great need of such a work at the present time, and the Conference that requested the publication made no mistake. It is a work that can be read, understood and appreciated by the common people. Its wide circulation cannot fail to be productive of good. Having read this work, the average Christian parent will be able to give a reason why he presents his *infant* child for baptism, and why he prefers that the child be baptized by sprinkling. In communities where this little work is circulated and read, the specious arguments of the immersionist will have but little effect. We heartily commend it to all lovers of sound biblical views on the subject of Baptism.

A. STEWART.

WESLEY COLLEGE, WINNIPEG.

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AUTHOR'S PREFACE.

DEAR BRETHREN OF THE MANITOBA AND
NORTH-WEST CONFERENCE,—

Since being laid aside from the active work I have revised and condensed the manuscript that three times you have asked me to publish. In my enforced solitude I have had time to ponder and discriminate, in a way that I could not have done when occupied with the activities of a busy ministry. From material on my mind and in my hand, gathered from many a field, collected during forty years, tried in the crucible of discussion on many a platform, I have had to leave out so much that to me was interesting and important, that to my eye there is a baldness that my hand would fain relieve. There are many illustrative incidents present to my memory, where men stretched after the sublime and only reached the ridiculous—men, hoping to make the simple rite of the Gospel more impressive, repeated Peter's mistake of having head, hands and feet washed, and burlesqued the solemnity—which for brevity's sake I have had to repress. Here you

will find exposition and logic put into such form that no intelligent and unprejudiced person can become familiar with, and then become a prey to the proselyter. And this is, I think, what you had in view when you ordered this work. It may invite criticism and provoke discussion: so be it. I shall not be driven into a long drawn-out newspaper discussion, to most readers tiresome and useless; but if any accredited exponent of the doctrines of some evangelical Church feels that he must discuss the position here taken, and is willing to give me a fair chance to reply, if we can arrange time and overcome distance, as in the past, I shall be most happy to accommodate him.

My sympathies are with you, and in my prayers I remember the men with whom for thirteen years I have companied in the Gospel; and though I may never again follow the trail, ford the streams, or sleep out under the stars, I shall never forget the men that I have met on the rolling prairies of the great North-West.

Yours in the bonds of a common faith,

W. W. COLPITTS.

110 SYMINGTON AVENUE,

TORONTO.

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BAPTISM.

IT HAPPENED once on a time in a certain eastern city that a Methodist Minister attending Conference met the Baptist Minister of the place, when a discussion, something like the following, occurred :

Baptist. I am glad to meet you, Doctor ; I hope you will preach for me on Sabbath morning.

Methodist. Yes, Brother ; I will be pleased to do so.

B. It is our Sacrament Sabbath, and perhaps you would give us a sermon on that subject ?

M. Yes. And I will be glad to remain and take the emblems of the Lord's death with you.

B. I am very sorry, Doctor, but you know that we are close communion, and therefore cannot admit you to the Lord's table.

M. What do you mean by "close communion" ?

B. I mean that our Church does not admit to the Lord's table one who has not been baptized.

M. But I have been baptized.

B. How ? and when ?

M. By affusion, in my infancy.

B. But we hold that nothing is baptism but immersion, and that of a believer.

M. I have often wondered how you, a kindly and Christian gentleman, could call the minister of another

denomination Brother, invite him to preach for you, and then when you take the bread and wine, representing the broken body and shed blood, you eject him as if he were unclean.

B. I know it seems hard; but we are obliged to do it, because you will not obey the Saviour's command, and be immersed.

M. As you are well informed in the doctrines of your Church, I should very much like to discuss this whole subject with you. And I promise you that if you can show me one clear case in the Scriptures where one man ever took another man and put him all under water and lifted him out again, and called that baptism, I am willing to be dipped.

B. With all my heart I accept your offer to discuss the question of baptism. But why do you feel so keenly our excluding you from the Lord's table?

M. Because of its excessive bigotry; and the instances coming under my observation in which it was unchristian and cruel. I knew a young lady, a daughter of Methodist parents, converted in Methodist special services, baptized and taken into the Methodist Church, who was afterwards proselyted to the dipping theory, and thereby put a water-fence between herself and her parents, and thereafter could not take the emblems of the Lord's death from the hands of the venerable man who had led her to Christ. I knew also a Baptist lady whose husband was a Methodist. Two of their grown-up daughters were converted and joined the Methodist Church. At their first communion, when they rose to go forward with their father the mother burst into tears. The narrowness of close

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communion was crushing her soul. She hesitated a moment, and then, feeling that what God had cleansed she would no longer call common or unclean, arose and went forward, and as a united family they took together the holy sacrament. For this she was disciplined by the Baptist Church. These and many other instances that I have observed make me feel strongly opposed to your close communion.

B. But do not you hold that none but those who have been baptized can properly come to the Lord's table?

M. I hold only what the Bible teaches, and I know of no place in the Scriptures where baptism is made a pre-requisite for admission to the Lord's table. I do know that Christ gave this sacrament to His disciples; and you know that Christian baptism was not at that time instituted.

B. But let us first discuss baptism.

M. Very well; what is your definition of baptism?

B. Baptism is immersion, and the door to the Church.

M. That seems to be Baptist creed. A few days ago at the ordination of one of your young ministers, he was asked this question, and answered as you do, "Baptism is immersion."

B. Well, how do you define it?

M. Baptism is an outward and visible sign of an inward and spiritual grace, and involves a proper subject, a proper administrator, and the proper element, scripturally applied in the name of the Father, Son and Holy Ghost.

B. I do not know that I can object to your definition. But what do you say of mine?

M. I think I know enough of logic, and I am sure I know enough of Scripture to reject it as utterly untenable, and unworthy of your head or heart. For instance, I saw a man yesterday throw a dog overboard from a boat. The dog went entirely under water, was then lifted out. Now, according to Baptist interpretation of immerse and your definition of baptism, that dog was baptized and had entered the door. Would you give him the other rites of the Church?

B. Such a suggestion is insulting.

M. Pardon me, Brother, but I think it wise to use plain language and striking illustration, to dispel, if possible, the mists that encompass your definition of baptism; and I assure you I am quite willing to have my definition just as sharply criticised. Let me give you another instance of how your definition looks to those who have not your prejudices. Once in a town in Prince Edward Island an official in an immersionist church had some money taken from his till by a deaf mute. The mute was pursued and overtaken at the end of a long wharf. The money was taken from him, and not wishing to put the case into law, but thinking that he ought to be punished in some way, this church official summoned help, a rope was placed around the culprit's waist, and he was plunged over-head into the sea. On drawing him out, the very zealous churchman was accosted by a bystander with the question, "Are you making another member of your Church?" Here again is what you call immer-

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sion, and that of a human subject, and according to your definition that was baptism, and that mute had most unwillingly entered the door.

B. What I meant was that the word baptize as used in the Scriptures always means immerse.

M. That reminds me of a lecture I once heard, in which the lecturer asked, "What action did Jesus Christ command when He commanded baptism?" And then he answered his own question by declaring that "that action was immersion." And I see that Dr. Conant, the author of the Baptist New Testament (the book that was published by the so-called "American Bible Union"), takes the same view, and endeavors to make the text so read in every instance. He seems to have got along swimmingly until he reached Mark x. 39, when to read as the Word of God, "Can ye be immersed into the immersion that I am immersed into?" seemed too much of the Hydromania even for Conant, and in the second edition (a copy of which I possess) he is compelled to yield this argument that it always means "immerse," by rendering it at least once as "undergo." And I have no hesitation in saying that any man who makes the assertion that baptize always means immersion is either dishonest or ignorant. You may think this a hard expression; but if I do not prove my assertion to be true I will retract and apologize.

B. That is fair; I await your proof.

M. First, I have to say that immerse is not an *act*. The word comes, as you know, from *im* and *mergo*, and is state or condition. Now, the Latin is the most, fixed and definite of all the languages spoken by the

babbling sons of men, and means exactly what it says, nothing more, nothing less; hence the lawyer and the doctor, when they wish to be exact and definite, employ it. Now, the word you use, and the word Dr. Conant uses, does not describe and set out what you do for baptism. I have seen people receive what you call baptism. These individuals waded a portion of their persons into the water, and the minister dipped the remaining portion under water. Lifting the candidate to his feet, he waded to the shore. I have never witnessed dipping in a tank. Now, *immergo* does not only give no authority for lifting out of, but does forbid it; "coming out of" is *emergeo*. If you take a Latin word to express a Christian ordinance, you must be held by that word in all its exactness, and not by the vagueness of your idea. To immerse a human subject is to drown. This was well brought out by Dr. Rand when he was translating the New Testament into Mic-mac. Holding the immersionist view, he was naturally anxious to translate the word *baptizo* by a Mic-mac word that would give exactly an equivalent for immersion. The Indian assisting gave the word required, but objected to its use by saying, "Sartin drown 'em."

B. But the learning of the world is against you. The lexicographers give "immerse" as the meaning of *baptizo*, and the best Pedobaptist writers admit their correctness.

M. Here again you are not accurate. You say the word always means "immerse," and that you are supported in this contention by the lexicons, and yet you cannot find a single lexicon that gives that meaning

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as the *only one*. And do you not know that Drs. Carson and Full, two of your best writers, assert that *baptizein* means "dip," and only "dip," through all Greek literature? They reject "immerse" entirely, and say "*dip*."

B. But is not "dip" and "immerse" substantially the same?

M. Certainly not. The one is to put in and take out quickly—and you only do that to a part of the body; the other is, as we have already seen, to leave in and to allow to remain under—and that is to drown.

B. But I must insist that the lexicographers do give "immerse" as one of the meanings.

M. But we are endeavoring to learn not so much what the old dead Greeks and Romans meant by *baptizo* in its heathen use, but what Jesus Christ meant by it as it is used in the New Testament. And here I may remind you that Schleusner, a learned theologian and critic, as well as a lexicographer, after giving "dip" as one of the classical meanings of *baptizo*, adds, "In this sense it is never used in the New Testament," but "in the sense to cleanse, to wash, to purify with water." And if all the lexicons did give "immerse" as *one* meaning, that cannot help your argument, for you assert that it is the *only* meaning, which is certainly untrue; and then you add that the best Pedobaptist writers admit the correctness of this view. Now, to whom do you refer as the best Pedobaptist writers?

B. I might give you many, but as you are a Methodist, I will give you John Wesley and Dr. Adam

Clarke. Clarke says in his note on Romans vi. 4: "It is probable that the Apostle here alludes to the mode of administering baptism by immersion."

M. Have you quoted the whole note on that verse?

B. No. But I quoted such as I think applies.

M. That, I am sorry to say, is Baptist tactics. In a discussion that I once had with a Mr. C., at Glendale, he took nearly an hour in reading extracts. When I turned to some of them afterwards, I found that he had garbled, that is, left out qualifying phrases, and then endeavored to make it appear that he had given the true idea of the author. Now turn to the note, part of which you have quoted, and you read, "Noah's ark floating upon the water sprinkled by the rain from heaven is a figure corresponding to baptism." You and your Church hold that immersion is the *only* mode of baptism, and you quote Dr. Adam Clarke as admitting the correctness of your view, which is most untrue.

B. Well, but Mr. Wesley not only says in his notes, alluding to the ancient method of baptism by immersion, but in his Journal declares that he so administered the rite, as the following quotation shows: "Mary Welsh, aged eleven days, baptized according to the custom of the first Church and the rule of the Church of England, by immersion." Now, your founder not only admits it in words, but emphasizes it in act.

M. Did you ever think when it was that Mr. Wesley did and wrote these things? In that same Journal, after his conversion, he writes: "I went out to Georgia to convert the heathen when I was

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myself an unconverted heathen." When he was an unconverted heathen, he did some heathenish things, such as the dipping of a child eleven days old overhead in water, such as a Hindoo devotee may be seen doing along the Ganges any day. But when he became a Christian and a Methodist minister, he put away those things forever, and wrote a work to prove that immersion was not the scriptural mode. Did it ever occur to you that if Mr. Wesley's act proves valuable as indicating what is right, you have infant baptism proved, as Mary Welsh was only eleven days old? And then the expression, "alluding to the ancient method." Who was alluding to the ancient method? Why, the writer, and that was Paul. Was Christian baptism an ancient method when Paul wrote? Certainly not. Then this whole contention that immersion is the only mode of baptism has as yet, in the evidence produced, no support. Indeed, *immergo* as an equivalent for *baptizo* is pure modern invention. The old Latin version of the second century takes us back nearly to the apostolic age. It is more ancient than any Greek manuscript now extant; it constitutes, next to the Word of God in its original form, the most decisive testimony. In that venerable translation the Greek verb is never rendered by any form of the Latin *immergo*.

B. But is this not rather a strife about words, rather than seeking to know what the Scriptures really teach as the proper mode of baptism?

M. There is force in what you say, and I am glad to recognize it; but you must have observed that

there has been a great change in the arguments that are relied upon now to sustain Baptist views.

B. To what do you refer?

M. In my early days I was accustomed to hear it stated that Baptists just took the Bible as it read, and compared passage with passage, and relied upon that alone to establish their view. The later arguments are lexicons and Pedobaptist concessions. In ten public discussions, including Glendale and Rapid City, these were the principal witnesses produced, and I have no hesitation in affirming that no man who understands this question will publicly in the presence of a controversialist, who has the opportunity to reply, undertake to prove that the Bible sustains your contention that baptism always means to immerse.

B. Well, I am old-fashioned enough to prefer the Scriptures, divinely inspired, to man-made lexicons.

M. Good. I am glad to be able to agree with you, for language is of greater antiquity and higher authority than any lexicon; for language makes the lexicon, and not, as some ignorant persons suppose, lexicon makes the language.

B. Do not the Scriptures tell us of John baptizing in Jordan? Again in Enon, expressly stating it was because "there was much water there." And Philip took the eunuch down into the water. And Paul speaks of being buried by baptism.

M. Would it not help us in this discussion to critically examine the different passages in which baptism occurs, in order to discover what meaning the word has in each case?

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B. Agreed ; let us begin at the beginning.

M. The first case of baptism recorded in the Scriptures directly called such, is alluded to by Peter in his first Epistle, chapter iii. 20 and 21, where the water falling from the clouds on the ark and on its occupants is said to baptize them. Here it is clear that those who were baptized were sprinkled and saved, those who were immersed were drowned and lost. Or take the next in the historic order. Paul speaks of it in 1 Cor. x. 1-4 : " Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them : and that Rock was Christ." Turn now to Exodus, chapter xiv., and read the position occupied by these people when they received this baptism. The 16th verse says, " They shall go on *dry* ground." Verse 21, " The Lord caused the sea to go back by a strong east wind all that night, and made the sea *dry* land." In Miriam's song of triumph (chapter xv. 19), we are further instructed, " The children of Israel went on *dry* land in the midst of the sea." Again, Heb. xi. 29 : " By faith they passed through the Red Sea as by *dry* land : which the Egyptians assaying to do were drowned." Here it is most emphatically stated four times over that this baptism occurred on dry ground. Now, your plan (call it what you like, immerse, dip, plunge, over-

whelm) never was, and never will be, practised on dry ground.

B. But you have not yet shown how the water was applied.

M. True, but I have shown that the people whom the apostle calls "Our fathers" were not dipped under water and lifted out again, and yet they were baptized. Read the 77th and 78th Psalms, and observe the many allusions that the Psalmist makes to their splendid history, when God led His people like a flock by the hand of Moses and Aaron. He says, "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water." That is how the Psalmist, writing by divine inspiration, understood it. The cloud passed from before the Israelites and came between them and the Egyptians. Passing over the Lord's hosts, the clouds poured out water upon them, baptizing them whilst they were on dry ground. And they were saved from an immersion, but the Egyptians assaying to follow them were immersed, and, as a consequence, were drowned.

B. But let us come to New Testament Scriptures.

M. Do you not forget that it is the New Testament that says that this falling of water upon these people who were on dry ground was baptism? and it says further, that they all drank of this Rock that followed them, and that Rock was Christ.

B. But the transaction is recorded in the Old Testament, and describes the people as having a wall of water on both sides of them, and a cloud over them. Does not that cover them?

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M. It does not immerse them, or dip them, and certainly did not overwhelm them. There was no water before them, no water behind them, no water under them. The cloud above them was dropping its fulness upon them, baptizing them. Would it meet your views of baptism to place a candidate for baptism between two tanks on a rainy day? If so, I think we have reached a basis of agreement. And now, having established beyond doubt that the Israelites were baptized by effusion, and the word in this case most certainly indicates that the baptizing element fell on those who were baptized, let us search the Scriptures to see if it ever was changed to mean dip or immerse.

B. Yes: the spiritual baptism on the day of Pentecost. "It filled all the house where they were sitting."

M. What filled all the house? Why, the *sound* as of a rushing mighty wind, and they were all overwhelmed in that sound—but the baptizing element was the Holy Spirit, and that "sat *upon* each of them."

B. Give proof.

M. Certainly. Peter declared that this was the fulfilment of Joel's prophecy: "I will *pour* out my Spirit upon all flesh." Or, as stated in Acts x. 44: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Again, in the 45th verse: "Because that on the Gentiles also was poured out the gift of the Holy Ghost." Or Acts xi. 15, 16: "As I began to speak, the Holy Ghost *fell* on them, as on us at the beginning. Then remem-

bered I the word of the Lord, how that he said, John indeed baptized *with* water; but ye shall be baptized *with* the Holy Ghost." Thus, what Christ did with the Holy Ghost John did with water. But Christ did pour upon them the Holy Ghost, therefore John did pour upon them whom he baptized the water.

B. Let us take up the baptism of Christ, our great example. Now, the Scriptures assert that "He came up out of the water." If He came up out of the water, He must have been in it.

M. If that is the only reason that you can give why Christ was dipped by John in the Jordan, and it is the only reason I ever knew a Baptist controversialist to give, then I must say that it is worth nothing; for, as you know, God never wrote a book in English, and it is admitted that the Greek preposition does not mean "out of" in the sense of coming from under, hence the Revised Version renders it *from*, and the Baptist version admits this is correct by so rendering it, "And Christ came up from the water."

B. But we hold that He was immersed as an example for us.

M. But you know that He was previously circumcised. Was that an example for us? If not, why not?

B. Why was Christ baptized?

M. I am glad that you have asked that question, for I find a vast amount of ignorance, both in Baptist and Pedobaptist churches, on that question. Christ says when He applied for baptism, "That it becometh us to fulfil all righteousness." Christ was

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under the law, not one jot or one tittle of which should fail until all should be fulfilled. John's ordinary baptism was unto repentance. Christ was no sinner to repent, and needed no such baptism for himself, and was not baptized as an example to sinners, for His baptism did not occur till all the people were baptized. (See Luke iii. 21.) He could not have been baptized as you baptize people on a profession of their faith in Christ, as He was himself the Christ. Therefore, He could in no sense be regarded as an example to you who insist upon what you call "Believer's baptism." And I repeat I am surprised at the profound ignorance that prevails about Christ's baptism. Paul, in his epistle to the Hebrews, states and proves at large that Christ was a priest forever after the order of Melchizedek. This he asserts over and over again. His epistle was directed to a people who would understand him and all that that claim involved. They would naturally ask when and by whom was He ordained a priest? Paul tells them, and us as well (chapter ii. 17), "Wherefore in all things it behoveth him to be made like unto his brethren." And just as His brethren of the Levitical order were made priests, so was Christ. In Ex. xxix. 4, we have the general directions in reference to their washing. In Num. viii. 7, the mode of this washing is fixed: "Thou shalt sprinkle water of purification upon them." So that whether you read He came "up out of the water," or as the two versions read that I have quoted to you, "He came up from the water," if He was not sprinkled with water, He did not fulfil the law. And lest there

should still linger some of that old fallacy of example about your mind, I go further: why did Christ defer baptism till He was thirty years of age? Most of the people that you receive into the Church come for baptism before that age, and some a few years later. If you were sincere about Christ's example, you should meet them at the threshold and insist upon the thirty years. Now, you see that Christ waited till that age, because the law had Him in its keeping, and it required that age of the priest coming forward to ordination. That this is the only tenable position in the light of Scripture is demonstrated by Christ himself. (Luke xx. 1-8.) Christ was teaching in the temple and enforcing reforms, interfering authoritatively with what might be called vested rights, when the chief priests, and the scribes, and the elders came upon Him, and demanded His authority for the line of conduct that He was pursuing. Mark well His answer: "The baptism of John." With that reply they were silenced, for they well knew that He had been most publicly consecrated by John at the Jordan. And when His authority is questioned to teach in the temple and to reform temple worship, He points to the baptism of John, and asks, "Was that from Heaven or of men?" John baptized a whole generation of sinners, but that ordinary baptism of his did not make priests of them; but this one, with its new and select formula, in which the Father took part, saying, "This is my beloved Son, hear him," did give Christ such authority as silenced scribe and priest.

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B. If He was not an example for us in His baptism, then what has it to do with the subject in hand?

M. This, and this only: according to the law, as quoted, He was sprinkled, and that sprinkling was called baptism.

B. But what you call John's ordinary baptism was in the river of Jordan.

M. John first baptized in the wilderness beyond Jordan. And if "in" means *under* when at a river, what does it mean in the wilderness? That it could not have meant under water is proved from the fact that Christ came and took up His abode where John first baptized. If John always baptized in water, and that by putting the person under water, would you have us believe that Christ was amphibious? Is it not the fact that John began his vocation beyond Jordan, but when men began to crowd his ministry and to wait upon his baptism, that for convenience he removed to the river, and then when the waters became warm he removed to Enon, because there was much, or many, waters there. For if he had just wanted much in quantity, Jordan would have been the place at which to commence, to remain, and conclude his ministry, for Enon, as a place of springs, could not have rivalled the Jordan as a place in which to dip people.

B. Then you are not sure that John did not baptize by dipping.

M. Oh, yes, I am; and I will give you as one reason he could not have dipped in the short period of his ministry half of the population of the country. We

are told that there went out to him "Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Now, if John had stood in the water up to his waist from sunrise to sundown during his entire ministry, he could not have handled that many people without a miracle; and the Scriptures tell us that John did no miracle. Therefore John did not dip all those people, and to infer as you do in reference to Enon, that the English expression, "much water," helps your contention, is about as logical as the man's argument who contended that Christ, in feeding the five thousand with so meagre a supply of ordinary food, had them complete their repast on grass, "for it," said he, "expressly states that there was much grass in that place."

B. But you must admit that at the baptism of the eunuch they went down both into the water, and that they came up out of the water.

M. So says our English version, but how does that language help your contention, as what was affirmed of the one was as much affirmed of the other? Did both go under the water?

B. I suppose not.

M. Is it fair, then, for you to say that one was submerged and the other was not, when precisely the same language is employed in reference to both?

B. But can you show any reason for sprinkling there?

M. I think I can. When Philip joined the eunuch he was reading Isaiah liii. Philip asked him if he

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understood what he was reading. He replied he did not, and inquired of whom the prophet was speaking. Suppose I were reading a letter in which the words "he," "him," "his," were frequently used. When you inquire of me whom I mean I give you the letter to find out for yourself. What would you do?

B. I would begin at the beginning of the document.

M. This is the very thing that Philip did. Acts viii. 35: "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." And as he read of Him in the writings before him, he found that it was prophesied of Him, "So shall he sprinkle many nations." As he discoursed to him they came to a certain water. "See, water," cried the eunuch; "what doth hinder me to be baptized?" What did he know about baptism? What was before him? And so commanding the chariot to stand still, they both went down to the water (or into it, if you like), and he, probably the first of his nation that was to be sprinkled, received that rite, at the hands of Philip. Do not think that going into water necessarily implies going under it. I saw a Methodist minister take three young men, candidates for baptism, down to a little brook, where they knelt upon the sand in a few inches of water. The minister took up what water his palm would contain, and let it fall upon their heads, saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." They went down into the water, and came up out of the water, and yet there was no dipping of the person—the water was not sufficiently deep if they

had desired it. And so of the eunuch. He was travelling by way of Gaza, which is desert—a land in which no man has found sufficient water for your plan. It was evidently a surprise to find any at all, as the exclamation of the eunuch indicates, who, after his baptism, went on his way rejoicing—no withdrawing room or dry clothing for the eunuch necessary, or rubber wading-pants for Philip. These, like your form, are all modern inventions.

B. But baptism is a washing or a cleansing. How can you make anything clean by sprinkling water upon it. It was said to Saul, "Arise, and be baptized, and wash away thy sins."

M. Yes, arise, that is, "stand up" (literally), and be baptized. And that is what he did. No journey to either Abana or Pharpar, no tank was brought into requisition. He stood up, and was baptized on the spot, just as was the Philippian jailor, who the same hour of the night brought water and washed the disciples' stripes, and he and all his were baptized straightway, without leaving the jail.

B. How do you prove that?

M. It was as much as the jailor's life was worth to have his prisoners without the jail until they were properly discharged. You know that when Peter's keepers could not produce the prisoner they were put to death. And next morning, when the sergeants sent, saying, "Let those men go," Paul says, "No; let them come themselves and fetch us out." Put in by authority, they remained until authority took them out. And the baptism that Paul administered

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was like what Christ has ordained, one suitable to all nations, to all countries, and to all circumstances where the ordinance is desired. But you asked, "How can anything be made clean by sprinkling?" In asking this question you seem to have the idea of the laundry before you, soap and scrubbing board, and I might ask, with equal propriety, what is made clean by dipping persons with their clothes on? and that not always in clean water, as I have witnessed in New Brunswick, in the Petitcodiac river, in water thick with mud, and as occurred in Manitoba in a slough, to which one of the candidates so strongly objected that his dipping had to be deferred till they could journey some miles to a stream. Ezekiel gives a scriptural answer to your question, chap. xxxvi. 25, "Then will I sprinkle clean water upon you, and ye shall be clean." That is God's method, and, as Thorne remarks, "The laws of purification were given to the Hebrews in a wilderness where there was comparatively no water, and yet what Moses enjoined was never objected to as impossible through scarcity of water." For forty years, in that waste, howling wilderness, washing by immersion daily great multitudes of people in water must have been utterly impracticable.

B. You seem to magnify the difficulties of baptism by immersion.

M. No: instead of magnifying, I have not stated half of them. Think of three thousand men and women baptized on the day of Pentecost, the congregation not assembling till the third hour of the day.

The apostles preached, the people were pricked in their heart, and, after full direction, were baptized. Where was it done? Pentecost was in the latter part of May when the Kedron was dry; common decency as well as Oriental customs would utterly preclude their being dipped in the reservoirs used for drinking and domestic purposes. And is it to be believed that the officials, who had so lately crucified their head, would now consent to have representatives of some seventeen nations plunged overhead into water reserved for purification and drinking purposes? No man who has not water on the brain can accept a theory so absurd. The manual labor necessary to handle so many in so short a time, and the entire absence of tanks at command, lead me to believe that that multitude was baptized by water as the disciples had previously been by the Holy Ghost. "It fell on them as on us."

B. I have purposely avoided bringing forth our strong point, because I was anxious to know how you would deal with those texts that we have already discussed, but I now call your attention to Romans vi. 4, "buried with Him by baptism." You cannot bury by sprinkling, and here is a burying.

M. I am glad that you have left this text until now, for as I have given considerable attention recently to an exposition of this passage to my people, and have read a very able work on it by an American minister, with your permission I will give you the entire argument, for it is generally conceded that if immersion is taught in the Bible it is here, and if it

cannot be found here but few persons will insist that it is the exclusive mode of baptism. Before taking up the subject in its entirety I want to say that I object to Baptist interpretation, because it confuses and confounds the sacraments by putting baptism where the Bible puts the Lord's Supper. In the Lord's Supper we "show forth the Lord's death till He comes." Baptist interpretation makes baptism show forth the Lord's death and resurrection. The Scriptures make baptism the ordinance of the Holy Spirit. This is its fixed and invariable meaning. Now turn to the passage to which you refer and which you regard as the main pillar of immersionists' belief. "The apostle had just spoken of the reign of sin on the one hand and the reign of grace through righteousness on the other." He had affirmed broadly that "where sin abounded, grace did much more abound," and anticipating an objection to this doctrine of the superabounding of grace to the effect that it might encourage some to continue in sin, and thus tend to licentiousness instead of holiness, he answers this objection and shows that his doctrine leads to holiness and not to sin. The answer which he presents to this objection is, that all who come under the reigning power of grace *die unto sin*. This thought of a death unto sin is that which he enforces and elaborates throughout this chapter. Hence the language with which the chapter begins: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know

ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." I wish here to call your attention to the very plain distinction between the "baptism" and the "burial." That which is done by baptism is not itself baptism. The burial is done by baptism; therefore, the burial is not baptism. Baptism is the agent, and the burial is the result. Let this be clearly apprehended, as it is logically proved, for here is the starting point of much of the blundering of the immersionists in their interpretation, their inability to distinguish between cause and effect. Baptism, so far as the action is concerned, is momentary, but the result, the burial, is permanent. It is something that must continue as long as we remain dead unto sin, and alive unto God. Now, is this burial the literal covering of the body in water, or is it a spiritual result of the Holy Spirit's operations on the heart? You of course, as an immersionist, can see nothing in the passage but a literal burial of the body by covering it in water; but I must be allowed to remind you of the difficulties that beset this interpretation by asking, Are not the "crucifixion," "planting," and the "death" just as literal and material as the "burial"? For these terms all belong to the same class, and are descriptive of parts of the same process or experience, and to separate them is to do violence to all rules of interpretation and common-sense as well. But who can believe that the "crucifixion" is the literal crucifixion of the literal man; that the "planting" is the

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literal planting of the literal man; and that "death" is the literal death of the literal man? He who can believe all this must possess a stock of credulity that rarely falls to the lot of reasoning men, and yet it is not a particle more absurd than it is to hold that the "burial" is a literal burial of the literal man, while all the rest are highly figurative. But what is it that is buried? Everything in the passage must hinge on the answer to this question. You say it is the body, the literal man. But we never bury a man till he is dead; hence a burial always implies a death. If we hear that a man has been buried, we need not be told that he has previously died. So in this Scripture. Here is a burial, and it implies a previous death; but the previous death is expressed as well as implied, and it is a death unto sin, and that which dies is the subject of the burial. There can be no question here. The identical thing that dies is the identical thing that is buried. Then if we can find the subject of the death we shall have found the subject of the burial. If it is the body that dies—the literal man—then it is the body of the literal man that is buried; but if it is the soul that dies, then it is the soul that is buried. What is it then that dies? It is not the body, for Paul had had this baptism, this burial, and he was yet alive in the body, and was writing to men in the body who, like himself, had had this burial. It was not the soul, for the soul was undergoing an experience that brought life and not death. What then is it? Paul takes the aggregate or assemblage of the sinful lusts or affections of the unrenewed nature, and per-

sonifying it calls it the "old man," and says that this must be put to death or destroyed. Now, we need not go beyond the text right before us to answer the questions, What is dead? and How was it killed? "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Then it is not the literal body nor the soul, but the "old man" that is crucified with Christ, dead with Christ, and buried with Christ; and here the "old man" is left, put off, not to be put on again. He is not in the resurrection; that which is buried must remain buried.

B. But may it not mean that the "old man" is the body, the physical nature?

M. If so, the body must be crucified before it becomes the subject of burial; and if the burial means an immersion in water, none but a dead body is fit for that ceremony if Paul knew what he was writing about. But we can learn from Paul's own pen what he did mean by the "old man" (Col. iii. 8-10): "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Here is the "old man" that has been put off; but the body has not been put off, neither is the "old man" put on again, but the "new man" is put on in his place. To the same effect read Eph. iv. 22-24, and as certainly as there is meaning in language, this that Paul calls the "old

man" is the subject of the crucifixion, death and burial mentioned in this passage of Scripture. Now, as we have certainly found the subject of the burial, we return to find what is a burial in the sense of the text before us. What was the burial of Christ? His grave was a room hewn in a rock—a room with a floor, walls and ceiling, and large enough to admit several persons, for a number of the disciples walked into it after the resurrection. His body was taken from the cross and placed in this room, and the door was closed by rolling a large stone against it. Such was the burial of Christ; and the idea of representing or imitating such a burial by a sudden dip of a person in the water and out again is very far-fetched. Still, regardless of mode, the word has a radical meaning which we want to ascertain, and that meaning is to hide, to put away out of sight, to cover up, and consequently there is no burial where nothing is covered up. We have found what is to be buried, or covered, that is, the "old man." Now, what is to cover him? Water will not do, for all material elements are of no value in this case. Now that he is crucified, and is therefore in the likeness of Christ's death, how is his burial with Christ to be effected? Well, *that which is buried is covered with that into which it is buried.* If a man is buried into the earth, he is covered with the earth; if he is buried into the water, he is covered with the water. Now, into what is the "old man" buried? Not into the earth nor into the water, for this Scripture asserts that this is a burial by baptism into *death*; therefore the covering is *death*. What

death can this be? It is not the death of the body, for those who insist on burying the body refuse to bury it into death. If they should make the death as literal as they do the burial, they would then be true immersionists, and drown everyone that they buried. To know what death this is into which we are buried we have only to consult the text before us. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death," and this death—the death of Jesus Christ—is the only covering for sin, the only burying of the "old man," which is the body of sin; he is covered up by that death. Like as the lid of the ark of the covenant, overshadowed by the cherubim of glory was the mercy-seat, which covered the tables of the law, so the sacrificial death of Christ, the true mercy-seat, covers the sins of all that are crucified with Him. "Blessed is the man," cries the Psalmist, "whose sin is covered." It has already been said that this burial is not a momentary affair, but a permanent result. Old things pass away, and all things become new. When we say of a dead man that he is buried, we allude to a past occurrence, to the time when the burial took place; but we also include the thought that the man is *yet* in the grave. And so of the burial of this "old man," he must remain beneath the covering of the atoning blood, so long as we remain dead unto sin and our life continues hid with Christ in God. The metaphor of planting simply conveys the idea of uniting or growing together, as in the case of grafting, and can only

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mean that by crucifixion with Christ, as explained, we join Christ in His death, and so unite with as to share its benefits. The whole idea is, that by this process we reach the "likeness of Christ's death." There is no possible allusion to the mode of baptism in any metaphor this word planted may contain.

B. But this passage speaks of a resurrection as well as a burial. Now, *what* is raised?

M. Very well taken. We have seen that the "old man" was dead, "put off," buried. The "new man" takes his place, and come into the comparison as soon as the resurrection of Christ is mentioned. "That like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life." How different from all this is the immersionist rendering, which virtually says "that like as Christ was raised up from the dead by the glory of the Father, even so must our bodies be raised out of the water by the arm of the preacher"! But if you turn to that passage in Colossians ii. 10-12, where baptism is also spoken of as a burial, you may see how this idea of the hand or arm of the preacher helping or performing any part of this baptism is completely ruled out. "And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Here the metaphor of circumcision is

used instead of crucifixion, as in the corresponding passage in Romans. Now, this circumcision is no more literal than the crucifixion was literal, as it was accomplished without hands. So the burial is not literal but spiritual—it is manifestly the covering of the body of sin by the death of Christ, into which it is buried. And that buried “old man” does not rise, but the “new man” is raised up to walk in newness of life. “Wherein also ye are risen with him through the faith of the operation of God.” Not by the muscular power of the preacher’s arm! Did you ever know any person raised out of the water “through faith of the operation of God”? You never did. Now, put away your prejudice; read this entire chapter in the light of a spiritual revelation. See how Paul goes on step by step leading the reader to see how a glorious deliverance from sin may be reached—its guilt, dominion and consequences forever buried, as stated in the 22nd verse of the 6th chapter of Romans: “But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” We cannot, therefore, as says a learned writer whom I have frequently quoted, afford to fritter away a truth so important and precious as this. And it does seem to me that to reduce this crucifixion, death, and burial with Christ “into his death” to a sudden dip of the body in water and out again, is little short of handling the Word of God deceitfully. Keep, then, the ordinances in the place the Scriptures put them. The Lord’s Supper represents the death of Christ, baptism

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does not. Baptism represents the Holy Spirit in purifying the heart, and the Lord's Supper does not. And I sincerely pity the man the narrowness of whose creed or the prejudices of whose education prevents him from seeing anything in this "buried with Christ into death" but the dipping of some physical body into water and being lifted up by the preacher's arm, the disappearing of the dripping subject behind the curtain, to find a withdrawing room to lay off, not the "old man of sin," but the saturated clothing, and the putting on, not of the "new man," but of dry garments.

B. Well, I acknowledge you have made out a strong case, and I am determined to go over this subject again, and examine every step, and if the ground you take is to my mind sustained by God's Word, I shall be delighted not only to call you brother, but to emphasize it by recognizing you at the Lord's table.

M. I shall indeed be glad if we who expect to meet at the Marriage Supper of the Lamb can show to the world that we really mean it, by meeting as brethren redeemed by the same precious blood around the sacramental board on earth. As Methodists we have no objection to that now, as we will never ask you how much water was used at your baptism, and our Discipline does not prevent us from dipping a candidate for baptism.

B. Would you so administer the rite?

M. No: I could not conscientiously, for, as I read the commission, it was, "Go teach all nations, baptizing them," etc., and I cannot read that as some

seem to do, "Go ye, therefore, and let all nations teach you how you are to baptize them." The administrator in the commission is to do the teaching. That I am prepared to do, and I can only conceive of the proper reversal of this order when the candidate is instructed, and the administrator is ignorant.

B. As I intend to examine this subject anew, can you tell me of any works that may assist me in getting light upon the text?

M. Yes. Dr. Dale's works on Baptism are valuable; Dr. Lathern's "Baptisma" is brief, but very suggestive to the thinker. But you will find in a work not long since issued by Rev. E. B. Fairfield, D.D., the subject treated in a very kindly and scholarly manner, that will be very helpful. Dr. Fairfield was a Baptist minister for twenty-five years, and being a man of learning and influence, he was requested by a publishing house to write a work in defence of immersion as the scriptural mode of baptism. To do this properly he thought it his duty to examine everything he could find on the subject up to date. This candid examination convinced him of his error, led him to confess and abandon it, and obliged him to sever ties that had bound him for a quarter of a century. The light that he received and the conclusions he reached are all set out in his book, entitled "Letters on Baptism." His work can be had of the Congregational Sunday School and Publishing Society, Boston and Chicago, and Dr. Lathern's "Baptisma," of the Methodist Book-Room, Toronto.

INFANT BAPTISM.

Children are in this world by the million. To whom do they belong ?

Question. Have they souls ?

Answer. Yes, verily. Then God says, "All souls are mine;" and adds, "I will pour my Spirit upon thy seed and my blessing upon thine offspring."

Q. Ought they to be received into the Christian Church ?

A. I do not find God's Church ever called either Jewish or Christian in the Bible. There has been, and there is now, but one Church, one Lord, one faith, one baptism.

"One family we dwell in Him,
One Church above, beneath."

On the day of Pentecost, when the thousands were baptized, they were added to the Church; no new organization was instituted. Now, children have always been by God-appointed ordinance made members of the Church.

Q. What good can it do to baptize an unconscious infant.

A. Why not ask first, What good did it do to circumcise an unconscious infant? And whilst you are asking why not ask, what good does it do to baptize

the adult? Or do you believe with Campbell "that baptism is the sole means whereby a sinner turns from sin to God?" or do you think as I heard a man from Bethany College teach, "He goes into the water a sinner, and comes out a saint; he goes in a child of the Devil, and comes out a child of God"?

Q. No; I do not believe that water can purify the heart, yet I believe that baptism does good to the adult, though I cannot define in positive terms that good.

A. Very well. I agree with you that there is a good in God's blessing, even if theological nomenclature supplies no term to define it.

Q. Does God give any special blessing to infants?

A. He does. Read carefully Mark x. 13-16. Observe what Christ *did* and what He *said*. He did take them up in His arms. They were not a group of juveniles standing around Him, as some of the picture-makers represent them, but infants taken in His arms. Did you ever know any denomination that refuses to baptize children to take infants in its arms by any scriptural ordinance whatsoever.

Q. What ordinance did Christ employ?

A. The laying on of hands; one of the most ancient and impressive rites that the Church of God knows. Turn to Genesis xlviii. There you will find how it was administered by Jacob. His two grandchildren, born in that heathen country, were brought to him. And he said, "Bring them near to me." And laying his hands upon the lads' heads, he uttered these impressive words: "The Angel which redeemed

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me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac." In the name of the Angel Redeemer he blessed the lads and named them. They were not named as you name a horse, Jupiter; or a dog, Pompey, but were given names with appropriate religious ceremony, that should be written in the Lamb's book of life. The Old Testament furnishes other instances in which the rite was employed, and the New Testament many. Paul writing to Timothy says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." And again, "That thou stir up the gift of God, which is in thee by the putting on of my hands." Now when Christ, the great High Priest of our profession, was on earth, He took infants in His arms, and *put His hands on them* and blessed them. The greater must always include the less. Christ gave infants the greater. The minister, therefore, does not overstep the bounds of prudence and propriety when he takes up infants in his arms, and gives them the sprinkling of clean water, and pronounces their Christian names.

Q. But did Christ baptize those infants?

A. No; nor men, nor women. If infants are excluded, because Christ did not baptize them, so are men and women excluded. Now, having seen what Christ did, let us notice His accompanying speech because there was no unmeaning ceremony, and so it was accompanied with the most explicit declaration of infant fitness, "of such is the kingdom of God."

They were at that moment declared such by the lip of infallible truth, and so deep was the Saviour's regard for them that He was much displeased at the spirit manifested by the disciples in forbidding their being brought to Him. He was despised, betrayed, scourged, crucified. Only once was He much displeased. That the disciples should so forget the splendid traditions of their fathers, and the direct teaching of the Bible, as to interpose their narrow apprehension of God's ways to Christ's reception, stirred His soul to its profoundest depths; and if Jesus is still the same, in what light must He regard those who contemptuously reject these members of His kingdom as "unconscious babes mewling and puking in their mother's arms"? Will those who on baptismal occasions talk much about "following the dear Redeemer," make a note of this, and let us see which of them will publicly do what Christ did, give infants the imposition of hands. In Pugwash, N.S., a Baptist minister once visiting a Presbyterian family, said to the mother, "I suppose these children have all been sprinkled." "All but the youngest," was replied, "and that one we expect to present soon for baptism." "And what good will it do?" he inquired. She referred him to Christ as laying hands on little children and blessing them, and asked him "if he would do that." He thought he would, and as he was to preach in the neighborhood the next Sabbath she promised to bring her little one and have her publicly dedicated to God by the rite that Christ employed. The minister took time to consider and consult some of his people. They took

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strong objection, saying, "that next thing he will do will be to put water on them." And the minister had to decline, seeing that to give an infant the laying on of hands in an official manner would fully concede the point at issue; and yet Christ did this.

Q. Is there any command for infant baptism?

A. Yes, certainly. When any sin is forbidden, the contrary duty is commanded. Did I command you not to keep my boy out of the house, I would command you to let him in. Did I command you to receive him into the house, I would command you to open the door. Christ did command His disciples not to forbid infants, therefore He did command them to receive them. But baptism is the only receptive rite that Christ commanded, therefore He did command infant baptism. Christ did command His disciples to go teach all nations, baptizing them. Whatever is true of a class is true of each member of that class. But all nations are composed of men, women and children; therefore Christ did command the baptism of men, women and children. We are commanded to receive Christ. Christ saith, "Whoso shall receive one such little child in my name receiveth me." Therefore we are commanded to receive little children in the name of Christ. Baptism is the ordinance of reception. Therefore we are taught to baptize children.

Q. But do not the Scriptures say, "Believe and be baptized"?

A. No, there is no such text in the Bible. But it does say, "He that believeth and is baptized shall be

saved," or, as fairly rendered (the verb being passive and participial), "having been baptized." So the adult that believes unto salvation, having been baptized in his infancy, is saved. And there is no text in the Book that says, directly or by logical inference, to the Church at large, "Believe and do afterwards be baptized."

Q. Can you name any case in which the Holy Spirit operated upon infant natures ?

A. Yes. Jeremiah previous to his birth was sanctified, and John the Baptist was filled with the Holy Ghost from his mother's womb. Paul says of Timothy, "From a child thou hast known the Holy Scriptures." Jesus said, "Out of the mouth of babes and sucklings thou hast perfected praise." And I knew a godly man in New Brunswick, a deacon in the Baptist church, who told me he never knew a time when he did not love God. A pious mother had trained him up in the nurture and admonition of the Lord. Now, can any man forbid water, that these should be baptized which have received the Holy Ghost as well as we ?

Q. Did not Philip say to the eunuch, "If thou believest with all thine heart thou mayst be baptized" ? Children cannot believe with all their hearts, therefore they may not be baptized.

A. I know that is Baptist logic. What do you think of this parallel ? If any man will not work neither shall he eat. Children cannot work, therefore they shall not eat.

Q. Are children men ? So your reasoning is fallacious.

A. Neither are they eunuchs. So your reasoning is equally fallacious. On the day of Pentecost people sufficiently aged to inquire, "What shall we do?" were told to repent and be baptized, and lest any of them should be so stupid as to think that excluded children, he immediately added, "The promise is to you and your children." They who had committed actual transgression must repent and be baptized; infants not having transgressed were to be baptized, because the promise was to them as well as their parents. This so plainly sets forth the privilege of children in the new dispensation, that it is seldom quoted by those who exclude infants. A Plymouth brother on a proselyting tour at Rat Portage came into a house where I was discoursing to a family on their duties and privileges and interrupted us. Producing his Bible he began to read the latter part of the second of Acts. Coming to the 39th verse he deliberately omitted it, going on to the 40th verse. Let me here assure the reader that these proselyters will bear close watching, for they will compass sea and land (especially the sea) to accomplish their object.

Q. Does the Gospel declare children to be members of the covenant?

A. It does. Gal. iii. 8: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." And so to the end of this chapter it is emphatically declared that the covenant that was to extend to all nations and through all dispensations included the children.

(See Deut. xxix. 10, 11.) It is not appropriate to put the placard over the door of the Church of the living God, "No infant admitted here;" but you may put it over the gates of hell.

Q. Did the apostles baptize families?

A. Yes. In the jail at Philippi. The jailor and all his were baptized straightway. Of Lydia, it was said *she* attended to the things that were spoken of by Paul, and she and her household were baptized. When she pressed her hospitality upon the apostles, she said, "If ye have judged *me* to be faithful," etc. Those grown-up apprentices that in the imagination of some people filled Lydia's house, have sprung, self-generated, from the desire to find believers where the Scripture speaks of but one. And the households of Stephanus, and Crispus, and Cornelius and all his house. So, nearly one-half of the baptisms recorded in the Acts of the Apostles were of households; and here in these reliable chapters of church history, written by divine inspiration, there is not an instance of a man or woman, having children, baptized, and the children not baptized as well.

Q. Did you ever baptize households?

A. Yes. In the early days of my ministry a man and his wife and four children; and among the more recent, a woman and her infant. The apostles baptized households, so have I. Very familiar with Baptist records in my early days. A constant reader of the *Christian Visitor*, a Baptist paper published in New Brunswick. I never saw recorded a case of

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A. Much every way. First. When once it is settled in the mind that infants really and truly belong to Christ; that *all* infants, though affected by the fall, are yet so related to Christ as to be members of His kingdom—how this doctrine, most unequivocally stated by Christ, cheers and supports the parental soul, when the loved of the heart and light of the home lies coffined for the tomb; for He who so lovingly took them in His arms on the earth will receive them no less affectionately when they meet inside the gates of pearl. And I pity the poor tortured heart that in the hour of bereavement is sternly denied the consolation that the Scriptures afford; for the same argument that affirms the unfitness of infants for the Church on earth, pushed to its logical conclusion, cuts them off from the Church in heaven. But second. This doctrine is not only true of infants that die, but equally true of infants that live. And with what interest does this invest them. Christ's direction to Peter, "Feed my lambs," comes to the Christian with loving emphasis. And the sinner will remember that the little child is made the standard to which the adult must attain in order to his initiation into the kingdom of God. And what a perversity of language and logic to affirm that the adult, to be a fit subject for baptism, must become as the little child, when the little child himself is not fit. Equal to each other, but

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not equal to the same thing. The scriptural view greatly helps in the home and in the Sabbath School in training up children in the nurture and admonition of the Lord, and wonderfully helps the parent and teacher to realize the trustfulness, the unhesitating trustfulness, of the infant heart, that Christ would have us imitate. How often has the wayward been led back to the great Father by the little child! How often repeated in human story is this experience :

“ I had a little daughter,
And she was given to me
To lead me gently backward
To the heavenly Father's knee.”

And how many of those who deal with infants as Christ's children will say :

“ They have made me more manly and mild,
And I know now how Jesus could liken
The kingdom of God to a child.”

My dear brethren, I believe what I have written will be useful to you when the homes of our people are invaded by those who desire to add to their numbers by proselyting; and though all the evidence that I could have placed before you has not been summoned, yet there is ample to secure a verdict, and here I rest.

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