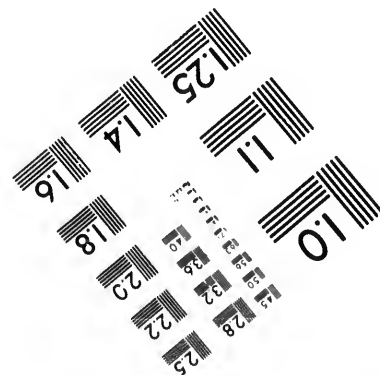
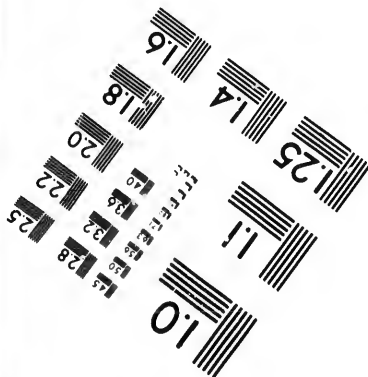
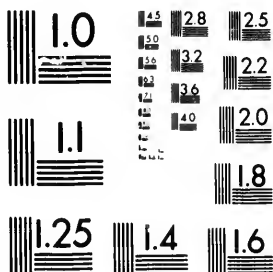


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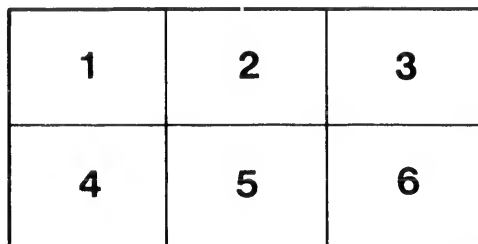
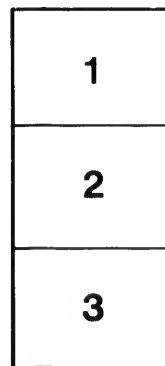
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## OPEN LETTERS

ON

**BAPTISM!**

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BY DUNCAN D. CURRIE,

Of the Methodist Church of Canada.

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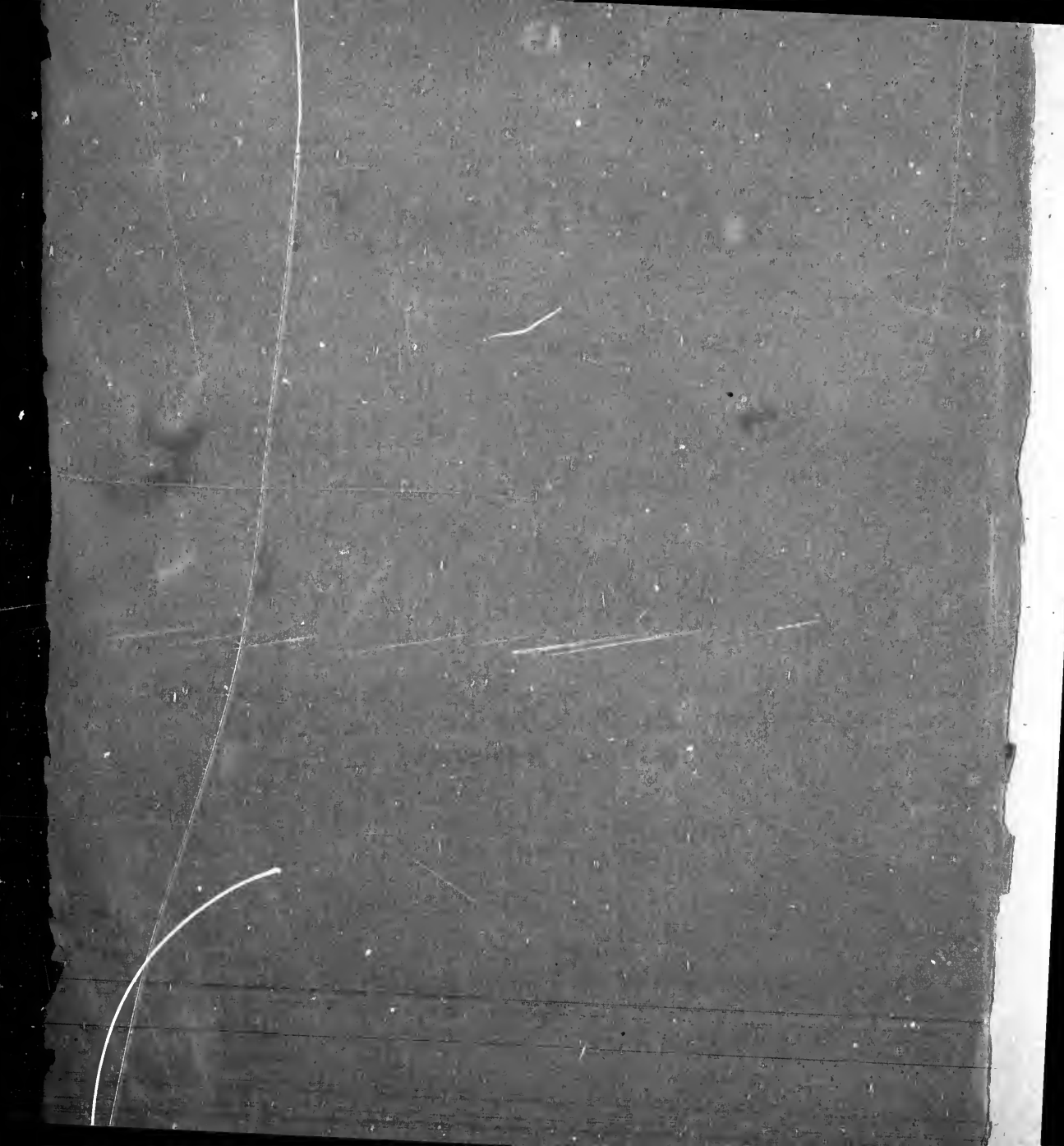
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in reply to Rev. John Brown, by the Editor  
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1878.



# OPEN LETTERS

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## P R E F A C E .

These Open Letters have been prepared because it has seemed to the writer that his ordination vows have called for their production. All Methodist ministers are required to promise, at the time of their ordination, that they will "minister the doctrines of Christ, as the Lord hath commanded;" and that they will "be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word."

Some of the Baptist periodicals of this country, in criticising the *Catechism of Baptism*, published by the writer, some years ago, have deemed it proper to deal in personalities, for which the circumstances did not seem to me to call. Occasionally those personalities have been somewhat bitter, and at other times they have partaken so very largely of that distasteful spirit as to suggest that the writers knew, by personal experience, what is meant by the gall of bitterness, and what are the bonds of erroneous doctrine. There is a kind of instinct that leads some minds, when hard pushed in an intellectual encounter, to attempt to cover their confusion by a resort to personalities. The Toronto, Baptist, "*Bible Index*," after the appearance of the first Letter of this series in the *Halifax Wesleyan*, immediately became strangely excited. It straightway resolved to turn "savagely" upon the writer. "We have a notion," it says, "to make it very uncomfortable for Mr. Currie."

It may not be improper to say that no circumstances can induce me, in the discussion of this important Biblical question, to descend to the use of invectives. However "savagely" others may assault, or however "uncomfortable" others may endeavour to make my position, I must beg to be excused from making any response to personal assaults. It is not my purpose, or inclination, at any time, to introduce any topic, or to utter one word, to promote or enkindle unpleasant personal feelings, while participating in intellectual contests where unsavory personalities are, by others, sometimes introduced.

These Letters are addressed to the Rev. John Brown, a Baptist Minister of Paradise, in reply to a letter of inquiry from him; and in so addressing them he appears simply as a representative of his creed. It may be comparatively a small matter what Brother Brown, or the writer, or any other individual, may believe, or say, so far as the baptismal controversy is concerned. The great questions are: What is truth? What does God demand of us? What should we believe, and teach? The aim of the writer, in the publication of these letters, has not been to satisfy those who, for partizan purposes, would awaken controversy; but to indicate what is the teaching of the Bible on the subject under discussion.

Although several of the topics, which have been made prominent in these Letters, have been more or less fully considered in the *Catechism of Baptism*, they are, nevertheless, here treated from a somewhat different standpoint. It is hoped that these Letters will prove a fitting and useful supplement to the former work; and that they will help many persons more clearly to recognize the way of the Lord, and more readily to accept the truth as it is in Jesus.

Moncton, New Brunswick,  
June 15, 1878.

D. D. C.

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# OPEN LETTERS ON BAPTISM.

## LETTER No. I.

MONCTON, N. B., May 1, 1878.

REV. JOHN BROWN, Baptist Minister :

*Dear Sir and Brother,*—I have recently received a letter from you which reads as follows :—

“PARADISE, Annapolis, Co., N. S. }  
April 19, 1878. }

“*Dear Sir and Brother,*—Will you allow me to call your attention to an extract from the *Toronto Bible Index* in the *Christian Visitor* of Nov. 23th, 1877? It has reference to page 12 of your CATECHISM OF BAPTISM, where you quote from a number of lexicons and give (among others) sprinkle as one meaning of baptizo. This writer says that not one of them gives ‘sprinkle’ as a definition of it—*absolutely not one*. He also says that ‘Cole and Dwight are not lexicographers at all.’ Now, brother, this is what I would like to know if you would favor me with a reply. Is there any ground for such a denial? If these lexicographers give sprinkle as the meaning of baptizo, I will (though late) write to the *Visitor*, and deny what this writer affirms, and also to the *Bible Index*. There is evidently a misunderstanding somewhere. By replying to this you will bestow a favor on yours, very truly,

JOHN BROWN,  
Baptist Minister.

## I. PREFATORY.

The *Visitor* to which you refer was sent to me, by some unknown person, shortly after its publication. Through other sources my attention has been called to the article in the *Visitor*. Since the appearance of the first edition of my *Catechism of Baptism*, now nearly fourteen

years ago, its teachings have been repeatedly, but unsuccessfully assailed. I have sometimes been urged to reply to the assaults made upon me, but have not deemed it necessary thus to do. Your letter, however, and the recent developments in the literature of the baptismal controversy, suggest that the teachings of the Bible on the subject of baptism may be made clearer, and more acceptable to some, by the production of a few articles on that theme. Numerous testimonies have appeared, from time to time, which indicate that the *Catechism of Baptism* has already saved many persons from a “watery grave.” Other efforts in the same direction may not be in vain. A comprehensive reply to your letter will require the discussion of some points not directly raised therein. In a few *open letters*, addressed to you, I will endeavor to show some of the errors of the Baptist Creed, and I will also try to indicate a more excellent way for the administration of baptism than that which is taught in the dogmas of your church.

## II. DEFINITIONS.

Special attention should be given to definitions in our search after truth. Inaccuracies in definitions must inevitably prevent the attainment of correct results in any investigation. Rev. Joseph Cook says (*Lectures on Theodore Parker's Absolute Religion* :)

“When Daniel Webster was asked how he obtained his clear ideas, he replied : ‘By attention to definitions.’ Dr. Johnson, whose business it was to explain

words, was once riding on a rural road in Scotland, and as he paused to water his horse at a wayside spring, he was requested by a woman of advanced age to tell her how he, the great Dr. Johnson, author of a renowned dictionary, could possibly have defined the word *pastern* the *knee* of a horse. 'Ignorance, madam,' was the reply; 'pure ignorance.' For one, if I am forced to make a confession as to my personal difficulties with orthodoxy of the scholarly type, I must use, as perhaps many another student might, both Webster's and Johnson's phrases as the outlines of the story. Before I attended to definitions I had difficulties. After I attended to them in the spirit of the scientific method, my own serious account to myself of the origin of my perplexities was in most cases given in Johnson's words — 'ignorance; pure ignorance.' Theodore Parker's chief intellectual fault was inadequate attention to definitions. As a consequence, his caricatures or misconceptions of Christian truth were many and ghastly."

An examination of the definitions of the Greek word *baptizo*, given by some representative Baptist writers, will show how strangely defective those definitions are. Here are some specimens: Roger Williams: "It means to dip, and nothing but dip;" and "dipping is baptizing and baptizing is dipping." Dr. Gale—"Dipping only is baptism." A. Carson—"To dip or immerse." R. Fuller—"Dip, sink, plunge, immerse." Prof. Ripley—"To dip, its radical, proper meaning." M. P. Jewett—"To dip or immerse." Dr. Conant—"To immerse, immerge, submerge, dip, plunge, imbathe, whelm." Dr. Conant, again says: "*Baptizo* has, in fact, but one acceptation, it signifies, literally, and always to plunge."

These few quotations show that there are in them alone, at least eight different definitions given of the meaning of *baptizo*. Dr. Conant, who is an eminent Bap-

tist writer of New York, in a recent work, gives sixty-three quotations from classic Greek authors, and translates the word in question *immerse* ten times, *whelm* forty-five times, and *overwhelm* eight times. Ten times it is immerse against fifty-three times not immerse. A. Campbell, in his latest work on Christian baptism, gives twenty-four quotations in which *baptizo* occurs. He renders it *sink* ten times, *overwhelm* ten times, and *overflow* once. Not in one instance does he render it *dip*.

The following points, therefore, are apparent:

1. It is an error to say that *baptizo* means to dip, and nothing but dip.
2. It is an error to say that *baptizo* means immerse, and nothing but immerse.
3. It is an error to say that *baptizo* means to plunge and nothing but plunge.
4. It is an error to say that *baptizo* has only one meaning.
5. The definition of *baptizo* as given by Baptist writers is inaccurate.
6. The positions assumed by Baptists in reference to the Greek word *baptizo* are both unsound and misleading.

Scientific sailing masters take immense steamships, with precious cargoes, across the oceans, and along our coasts. They sometimes are unable to see either sun, or moon, or stars, for many days. And yet they are able, with but rare exceptions, to reach safely their desired havens. How are such results secured? Those sailing masters have scientific methods. Their course, from the very beginning, is clearly defined, by day and by night, in sunshine and in darkness, in fog and in tempest. The slightest inaccuracy, in the beginning of their course, would involve vessel, and cargo, and crew and passengers in the most serious peril. Our course



in our search after doctrinal truth, should be clearly defined from the beginning. The unscientific definitions that lie at the foundations of the Baptist creed, must inevitably lead to unsound and unsafe doctrinal conclusions.

Look at some of the absurdities of your Baptist definitions! May not a person be dipped in ink a thousand times without being once immersed therein? May not a vessel plunge amid the waves without being immersed therein? If you, dear brother Brown, will do me the favor to visit me this season I will show you a bathing tub, wherein you may recline, and wherein water may be either sprinkled or poured upon you, until you shall be thoroughly immersed therewith. Do you say: "immersion is baptism?" You can here be immersed by sprinkling or by pouring. And this will be an immersion without either dipping or plunging.

What points are here apparent?

1. Dipping, plunging, immersing, are not synonymous terms.
2. Each of those terms has a meaning distinct from the others.
3. Each of those terms has a meaning peculiar to itself.
4. If it could be proved, as is claimed by the Baptists, that *immersion is baptism*, then it is manifest that baptism may be accomplished by sprinkling or pouring.

Many and serious must be the misconceptions of Christian truth that inevitably grow out of the use of definitions, so defective as those employed by leading Baptist writers. Why may we not have a definition of the meaning of *baptizo* at once comprehensive and logical. Such a definition is possible. In some circles we have such a definition already. It indicates unsoundness of immersionist the-

ories. Hence we are not likely, very soon, perhaps, to have a thoroughly philosophical definition of *baptizo* from Baptist sources. And yet, until accurate definitions are secured, the baptismal controversy will be involved in difficulties.

Yours very truly, &c.

## LETTER No. II.

MONCTON, N. B., May 1, 1878.

Dear Sir and Brother :—

### III. MUTILATED LEXICONS.

The *Toronto Index* and *St. John Visitor* affirm that the meaning of *baptizo*, as given in my *Catechism of Baptism*, are not correct. It has seemed extremely strange to me that respectable Baptist periodicals should make so erroneous an assertion. Not one statement was made in the *Catechism of Baptism* without the most positive assurance that its positions, on the points under discussion, were absolutely impregnable. And yet, assertions have been made, by respectable assailants, that I have incorrectly quoted some of the Greek lexicographers. It was clear that there was something wrong somewhere. The mystery has at length been solved.

It is ascertained that different editions of the lexicons of the same authors give different meanings of *baptizo*. In some instances, different copies, of the same edition, of a lexicon, give different meanings of the word *baptizo*. Some persons have recently made the remarkable discovery that lexicons are made to sell. Lexicographers and publishers, it appears, strange though it may be, desire to make money out of the sales of their books. Their lexicons are sold for use in universities, colleges, academies and other schools. Baptists will not patronize those publishers whose lexicons give the offen-

sive words "pour upon," and "sprinkle," as meanings of *baptizo*. Scholars, and teachers, of other denominations, do not measure the value of a lexicon by its rendering of the one word *baptizo*. Lexicons, therefore, have been so changed as to suit the scruples of Baptist teachers, and thus secure a wider market.

Let us see how Liddell and Scott's lexicon has been manipulated; and that may be taken as a sample of other mutilated publications. Deans Liddell and Scott, of Oxford University, founded their first Greek lexicon upon Passow's work; and this was republished in New York, under the editorship of Professor Drisler. It is much less voluminous than Passow's, and more convenient for use in schools.

From the "Graves-Ditzler Debate," p. 404, (Southern Baptist Pub. Society Report) I quote as follows:

"Of late this lexicon has been completely manipulated by immersionists. Yet it does not sustain them for the simple reason that their whole theory is so monstrous, unscientific, and absurd, it cannot be sustained.

"Liddell and Scott, first, define *baptizo*, 'to dip repeatedly, dip under;' second, they erase the second part, and put it 'dip repeatedly;' then they change again and give 'wet, pour upon.' . . . In the sixth edition it is patched again. They now put in 'immerse,' a word not in any early editions. Here they have changed, re-changed, and changed again this lexicon on this one word. They have done so on no other word. It is a good lexicon—admirable. But who can attach any importance to what they say on this word after these facts? It is a good lexicon, though, only because it is simply a condensed translation of Passow."

The charges made against Liddell and Scott's lexicon were easily sustained by a comparison of the lexicons in use. An explanation was therefore sought from

Professor Drisler, of Columbia College, New York,—the American editor of the lexicon. Professor Drisler wrote, in reply, to Dr. Graves, a Baptist minister, as follows:

"NEW YORK, February 9, 1876.

"J. R. GRAVES, LL. D.,

"Dear Sir:—Soon after the appearance of the American edition of Liddell and Scott's Greek lexicon, changes were made in relation to the article *baptizo*, which I never saw. Rev. Dr. Duncan (who made those changes), an Alumnus of our College, and at the time editor of the *South-west Baptist Chronicle* (I think), of New Orleans, even before consulting me, denied the truth of any intentional alteration to suit any personal or sectarian views. In reply to a request from him, I stated what I here repeat to you: that the article *baptizo* stood in the American lexicon, as it was given in the first English edition from which it was printed; the first half of the lexicon having been set up before the second edition was received. In this second edition the whole article is as follows:

"*Baptizo*, fut. *idso* (*bapto*) to dip repeatedly; of ships, to sink them, Polyb. 2, 51, 6, etc. Pass. To bathe, Eubul. Naus. 1; *hoi bebaptismenoi*, soaked in wine, Lat. *vino maledi*, Plat. Symp. 176 b, *ophlemasi bebaptisthai*, over head and ears in debt, Plat. Galb. 21; *meirakion baptisomenon*, a boy drowned with questions, Heind. Plat. Euthyd. 227 D.-2, to draw water, Plat. Alex. 67, cf. *bapto*.—3, to baptize, New Testament.

"You will see that here the significations 'to steep,' 'to wet,' 'to pour upon,' and 'drench,' are omitted. I had no theory to maintain which should pervert the proper signification of the word, nor had the publishers; and I made no change in the article, as it stood in the English copy.

"In the last English edition the article is given as follows:

"*Baptizoo* ful. *ioo*, to dip in or under water, Aristoph. *philoön*, of ships to sink them, Poly. 2, 51, etc.

\* \* \* \* \*

"The above statement meets, I trust, your entire question.

Yours very respectfully,

H. DRISLER."

Dr. Graves, who is the most prominent Baptist controversialist in America, professed to be acquainted, previous to the publication of Professor Drisler's letter, with the manipulations of the lexicon, and the reasons therefor. And he explains as follows (*Graves-Ditzler Debate*, p. 317):

"Professor Drisler, of Columbia College, New York, brought out an American edition of this great lexicon. In the meantime scholars in England and on the continent examined the definition of *baptizo*, and the authority quoted for it, and remonstrated with Liddell and Scott, and called their attention to the fact that the authority cited did not at all sustain such a definition. Convinced of the fact they struck it out of their second edition, as a definition unsupported by any Greek authority. Professor Drisler, in the spirit of a true scholar, published a card, informing the people that his second edition would be conformed to the second English edition, and 'to pour upon' was struck out of his next edition. . . . Professor Duncan wrote to know why the American did not conform to the English edition. He was informed that it would be made to do so. Thus the question we are discussing has been forever settled by Pedobaptist sprinklers themselves."

What points are now made apparent?

1. The meaning of the word *baptizo*, in Liddell and Scott's lexicon has been repeatedly changed.

2. The early editions gave as significations of *baptizo*: "to dip repeatedly"—not one dipping, but dipping repeatedly; and "to wet," "to pour upon," etc.

3. The early editions never gave *immerse* as one of the meanings of *baptizo*.

4. An American edition of Liddell and Scott was tampered with, without the

knowledge of his editor, while it was passing through the press, and so mutilated as to favor the immersionist theory.

5. Dr. Graves asserts that the changing of the signification of *baptizo*, was through the influence of English and continental "sprinklers," and that Professor Drisler acquiesced in the changes.

6. Dr. Graves, having made his statement, rejoices because he imagines that, by this nice little arrangement, this question "has been," as he says, "forever settled by Pedobaptist sprinklers themselves."

7. Professor Drisler, however, gives another coloring to this picture. It was not a "sprinkler" that did this at all. It was Rev. Dr. Duncan, the editor of the *Baptist Chronicle*, who "stole this march" upon the unsuspecting editor of the lexicon.

8. Professor Drisler distinctly affirms that *he made no change* in the article as it stood in the English copy.

9. The changes made by Rev. Dr. Duncan in the lexicon, were, apparently, specially in the interest of the immersionist creed.

10. Dr. Graves has been as erroneous in accounting for the mutilating of Liddell and Scott's lexicon, as he has been in teaching the Scriptural mode of baptism.

11. Dr. Graves' account of the changes in the lexicon, and of the agency by which the changes were made, is characteristic of himself. He is about as accurate and candid in his statement of this lexicon affair, as he is when discussing other phases of this controversy.

12. The lexicons, though important, are human productions, and their utterances are to be cautiously received.

And now, Brother Brown, do you not see that it is very easy for Baptists to say

that they have Liddell and Scott, and all the great scholars, and a host of others besides, who give the rendering you need for *baptizo*, and not one of whom, "*absolutely not one*," gives sprinkle or pour. As your denomination has changed our good old English Bible, and issued a mutilated edition, that teaches immersion, and that practically, so far as such a partisan book can, unchristianizes all christians who are not immersionists, so you have issued mutilated lexicons adapted to the necessities of your creed. Of course, Baptist readers, and students and teachers, will buy the books that teach their theology. Why should they not? Mutilated lexicons are probably now in every college and academy in the land. Why should not mutilated lexicons, that do not favour sprinkling or pouring, be as plentiful as mutilated Bibles that teach immersion? So long, Brother Brown, as your denomination accepts and approves mutilating tactics, in this theological controversy, you are not likely to be delivered from the thralldom of doctrinal error.

### LETTER NO. III.

MONCTON, N. B., May 2, 1878.

Dear Sir and Brother:—

#### IV. LEXICOGRAPHICAL TESTIMONY.

The testimony of the Greek lexicons is important. We should remember, however, that such testimony is human, and, therefore, not infallible. You are no doubt aware that some lexicons are designed to explain classic Greek, where *baptizo* is used in the sense of overwhelming with debts, taxes and burdens; and intoxicating, drowning sinking ships, inundating, etc.—that is, it is used in the sense of abusing, aspersing, pouring abuse upon people; but in the Scriptures it is never so used. In classic

Greek it was never used in any religious or ceremonial sense.

Some lexicons, on the other hand, were written solely to define New Testament Greek. These vary according to the taste or purpose of the lexicographer. In these lexicons New Testament words are, at times, explained from New Testament standpoints, and at other times from the classic standpoint, and, hence, these lexicons are more or less mixed, and perplexing, and misleading.

The point upon which you appear to desire information is, not whether *baptizo*, in classic Greek, means sometimes "to immerse," which of course, it does; but whether the lexicons give sprinkle, or pour, among their significations of that word. Let me give you the testimony of some of the best Greek lexicons, so far as they indicate that *baptizo* may be correctly rendered either "to sprinkle" or to "pour upon." Please allow me, also, to refer you to the *Southern Baptist Publication Society Report* of the "*Great Carrolton Debate*," 1876, pages 27-31, where this topic is discussed, and whence I am drawing largely for materials for these letters.

First of all, I will give you four authorities, who did not write lexicons, but who spoke from the standpoint of lexicography, defining, and rendering the word in question. They are earlier than any lexicons we have that defines *baptizo*—Hesychius and Suidas, who belonged to the fourth and tenth centuries, only defined partially the root *bapto*.

1. Tertullian, who wrote in the year 190, defines *baptizo* "to sprinkle," (*perfundere*.)

2. Julianus, 4th century, a most learned critic, defines it "sprinkle" (*perfundere*.)

3. Augustine sanctions this as to its religious import.

4. Euthymius, a learned Greek father of the fourth century renders *baptizo*, "to sprinkle," (*rantizo*.)

5. Schwarzius—"to sprinkle, to besprinkle, to pour upon."

6. Grimshaw—"besprinkle."

7. Kouina, a native Greek, "besprinkle."

8. Wahl, 1831, "to sprinkle," (*perfun*do.)

9. Parkhurst—"wash, wet, besprinkle."

10. Suicer—"immersion or sprinkling."

11. Sophocles, "bathed (*baptized*) in tears,"

12. Schneider, "sprinkle, wet."

13. Leigh—"to sprinkle."

14. Wolfius—"sprinkle."

15. Walæus, "sprinkling or immersion."

16. Vossius—"to sprinkle."

17. Arst—"perfusion."

18. Schætgenius, "to pour forth."

19. Stephanus, "New Testament meaning, *abluo*, *lavo*, cleanse, wash, besprinkle."

20. Scapula, "New Testament meaning, *abluo*, *lavo*, cleanse, wash, besprinkle."

21. Hedericus, "New Testament meaning, *abluo*, *lavo*, cleanse, wash besprinkle."

22. Budæus, *abluo*, *lavo*, cleanse, wash, besprinkle."

23. Schrevelius, "to wash, to sprinkle."

24. Ewing, "pour abundantly upon."

25. Gazes—native Greek scholar, "shed forth."

The remaining Greek lexicons, from which we will quote, are among the best extant. They have, however, been mutilated, in some of their editions, so far as the word *baptizo* is concerned. Some editions, or parts of editions, of these lexicons, do not give "to sprinkle," or "to pour upon," as meanings of *baptizo*, while other editions, or parts of editions, do. It is very easy, therefore, for some controversialists to

affirm that certain great lexicographers give only to dip, or only to plunge, or only to immerse, as the meaning of *baptizo*. I will quote from the unmutated editions.

26. Stokius—who holds a very high rank among lexicographers, gives among other meanings, "wash, wet, besprinkle;" he says: "The washing or cleansing can be, and generally is accomplished by sprinkling the water, Mark vii. 4—Luke xi. 38. Hence, it is transferred to the sacrament of baptism."

27. Schleusner says: "(1) To immerse in water; to plunge into water, from *bapto*. But in this sense it never occurs in the New Testament, but frequently it does in Greek (classic) writers. (2.) to wash, or sprinkle, or cleanse with water.....Not only to wash, but to wash one's self, can be proved by many passages. Hence it is transferred to the solemn rite of baptism."

28. Liddell and Scott—"to wet, to pour upon, etc."

29. Frederic Passow, who died in 1833, devoted his life to the preparation of his great lexicon. It is admitted by German, English and American scholars to be the most learned, critical and scientific Greek lexicon ever published. The edition of 1841 is in three volumes of nearly two thousand pages each, double columns and fine print. The popular German lexicon of Drs. Rost and Palm is a successor to that of Passow. Liddell and Scott's lexicon is chiefly a reprint and abridgement of Passow's. Passow says "*Baptizo*, from *bapto*, oft and repeatedly to immerse (one immersion is not baptism,).....to moisten, to wet, to sprinkle.....generally to besprinkle, to pour upon, to overwhelm, to burden with taxes, debts, etc.; .....to baptize, to suffer one's self to be baptized; to bathe, to wash."



Now, brother Brown, in the presence of such testimony as these twenty-nine witnesses, give bearing upon the question under consideration, do you not see how absurd it is to say, as your leading writers often do: "All the lexicons teach what the Baptists teach." "All the great and learned men, of all the ages, believe just what the Baptists believe about the word *baptizo*." "All the scholars OF NOTE in Europe, Asia, Africa, and America, and all the rest of the world, have admitted again, and again and again, and always must admit, that *baptizo* never had, and never can have, but one meaning, and that meaning is either plunge, or immerse, or dip?" (See Cramp, Cox, Conant and yourself.)

#### V. PRIMARY MEANING OF BAPTIZO.

Will you allow me, brother Brown to remind you that immersionist writers get strangely confused and mixed sometimes with regard to the *primary meaning* of *baptizo*. Some of them affirm that its primary meaning is to immerse. You need not search far nor long, if you will adopt proper methods, to discover how greatly your people are in error upon that point. If you will carefully examine the authorities you will ascertain that the following statements are correct:—

1. No lexicon gives immerse, or dip, as a meaning of *baptizo*, in Greek, earlier than Polybius, B. C. 165; next comes Diodorus Siculus, B. C. 66 to 32; next Strabo, B. C. 54; and still later Josephus and Plutarch.

2. Though *baptizo*, in later classic Greek, means to immerse, it is a derived, a late, remote, and rare meaning.

3. The laws of language, and the science of language, show that to *sprinkle* is the primary classic meaning of the word *baptizo*.

4. The lexicons show that immerse is the latest of all the meanings of *baptizo*.

5. No Greek writer used *baptizo* in the sense of immerse in the earlier ages of Greek literature.

6. All the earliest occurrences of *baptizo*, for centuries, were cases of metaphorical use only, and in the sense of sprinkle and pour—not one of them dip—not one of them immerse. Pindar, born B. C. 522, Aristophanes, B. C. 450, Alcibiades, B. C. 400, Demosthenes, B. C. 385, use it for asperse, and pour abuse upon the people. Plato, born B. C. 429, uses it three times to intoxicate, and once to confound with questions. Aristotle, so far as I can discover, was the first to use *baptizo* in a literal sense, and he uses it in the sense of "to overflow," whose primary-meaning is aspersion.

7. Aristotle used *baptizo* in the sense of "overflow," two hundred years before Polybius. Hence, *baptizo* meant overflow two hundred years before it meant immerse. Immerse therefore was not the primary meaning of *baptizo*.

8. Plato used the word *baptizo* in the sense of "overwhelm," nearly two centuries and a half before *baptizo* was used in the sense of immerse. According to Plato, baptizing meant applying the element to the object—the element coming upon it.

Let me refer you, for additional information on this topic, to two Baptist sources which you may appreciate

1. You will find in the *Halifax Christian Messenger*, of May 31, 1876, an article by "J. Brown," which I assume was written by yourself, wherein you say: "P. does not like my dogmatism. That I can not help, but I can assure him that *baptizo* means to dip, only to dip, and nothing but to dip, and can never be made to mean

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anything else." I don't know what effect this quotation had upon "P." He may not have liked it. He may have been unreasonable. He may not have had any taste for "dogmatism." But, so far as I am concerned, it is quite satisfactory. You don't give any authorities that prove what you say about the dipping business. So much the better for that. I never knew any one else that did. And, on the other hand, the easy and confident manner with which you "assure him" the dipping matter is all right, is really fine. There is a clever ring about that way of putting it. The dipping theory, probably was never more satisfactorily proved than you have proved it. Who would ask for anything better than this: "*I can assure him that baptize means to dip, only to dip, and nothing but to dip, and never can be made to mean anything else?*"

2. The other Baptist source of information to which I desire to refer you is brother Ingham. Mark how he, with Conant, Carson, Campbell, Cox, Cramp and other immersionist lights before him, renders *baptizo*! He gives one hundred and sixty-nine quotations in his book from Greek authors, with *baptizo*, in some form or other, in each, and he renders it fifty times "overwhelm" and only once "dip." Once only "dip," out of one hundred and sixty-nine times! And he—Ingham, a Baptist minister! What is the matter with Ingham!

Who is right, Brother Brown, Ingham or yourself? What are we to infer, when your doctors so disagree, on definitions, and on radical and fundamental principles? Does *baptizo* always signify dip? Does *baptizo* always signify immerse, as some Baptists affirm? Does *baptizo* always signify plunge, as other Baptists

affirm? There must be something wrong, brother, when the authorities of your church are so contradictory. The truth is always consistent with itself. Where is the difficulty? Has it never occurred to you that your creed needs revision, and correction, much more than our good old Bible does, and much more than our valuable Greek lexicons do?

Yours, &c.

#### LETTER NO. IV.

MONCTON, N. B., May 2, 1878.

Dear Sir and Brother,—

#### VI. THE PESHITO.

The Peshito, or Syriac, version of the Scriptures was probably made by Jewish Christians. It is, as its name implies, very *literal*, and is of great critical value, in determining the meaning of the original Scriptures. Christ and his apostles habitually talked, and discoursed in Syriac. The Syriac was sometimes called Aramæar.

Dr. Judd, an eminent Baptist says: "The old Syriac, or Peshito, is acknowledged to be the most ancient as well as one of the most accurate versions of the New Testament extant. It was made at least as early as the beginning of the second century, (John lived into the second century), in the very country where the apostles lived and wrote, and where both Syriac and the Greek were constantly used, and perfectly understood. Of course, it was executed by those who understood and spoke both languages precisely as the sacred writers themselves understood and spoke them. All the Christian sects in Syria, and in the East, made use of this version exclusively."

An old Syriac writer says (Bibliotheca Orientalis Assemani, tom. 3, page 212):

"But the rest of the Old Testament (books) and of the New Testament, were translated with great pains and accuracy by Thaddeus and the other apostles."

Origen, who was born in the year 185,

quotes its title in the year 215, as a familiar work.

Dr. Angus, Baptist, in his Bible Hand Book, pages 8 and 36, says :

"The Peshito (or *literal*) Syriac version of the Hebrew and Greek Scriptures belongs probably to the first century..... Internal evidence and tradition agree in ascribing it to the first century. It is of great critical value. Several ancient Arabic versions, and the Persian versions of the Gospels (printed in the London Polyglot) were made from the Peshito."

1. This version, therefore, is in the language in which Christ preached.

2. It is the oldest, purest, most literal and valuable version of the whole Bible known in the world.

There are three words in ancient Syriac literature by which *baptizo* is rendered namely : *amad*, *secho*, and *tzeva*.

1. *Amad* is the word most used. Castell, Buxtorf, and other Syriac lexicographers render *amad* : "Primarily, to wash, to baptize, to make wet with rain, to bedew, to sprinkle with water ; and derivatively (*aphel*) to immerse.

2. The next Syriac word is *secho*. All the lexicons define it alike—"to wash, be washed, cleansed." "He that is baptized (*secho*—washed,) needeth not, save to baptize his feet, but is clean every whit," John xiii. 10. "But ye are baptized (*secho*) by the Spirit of our God," 1 Cor. vi. 11. Here is the application of the element to the person.

3. The other Syriac word for *baptizo* is *tzeva*. Furst, an eminent German Rabbi, in one edition of his lexicon gives : "*tzeva*—to moisten, to wet, to sprinkle, to imbue. In a later edition he gives it : "to moisten, to besprinkle, to baptize." The lexicographers substantially agree as to the meaning of *tzeva* : some give immerse as a secondary meaning.

From the Peshito Syriac we learn :—

1. No Syriac lexicon gives immerse as the general, or as the primary meaning of *baptizo*.

2. *Amad*, the Syriac of *baptizo*, means to wash, to sprinkle, to bedew, to wet with rain. The Syriac and Arabic are precisely the same words with same roots,

3. *Amad*, (*baptizo*), is translated from *louo* in Greek—to wash, to pour, to sprinkle ; but is never the translation of the Hebrew or Greek words for immerse.

4. The Peshito renders *bapto*, in Rev. xix. 13, to sprinkle (*Zelach*) : "And he was clothed with a vesture sprinkled (baptized—*aspersit*) with blood." This rendering of sprinkling for *bapto*, was given in the Peshito in the first century.

5. Psalm vi. 6, is rendered, "I have baptized (*tzeva*) my couch with my tears." There could not be any dipping, immersing, or plunging of his couch into his tears.

6. Ezekiel xxii. 24, is rendered : "Thou art the land that is not baptized (*tzeva*)"—cleansed, in the English—"no ; upon thee the rain has not fallen." The mode of this baptism is clearly indicated—the falling rain.

7. Luke vii. 38, is rendered : "And began to baptize his feet with tears."

8. Luke vii. 44, is rendered : "Simon into thy house I come, water upon my feet you gave me not, but she (the woman) with her tears my feet hath baptized." So reads the old apostolic Syriac—the vernacular of Christ. She bowed down over the unsanded feet of Jesus ; the tears dropped down one by one, and fell upon his feet, and Jesus calls this a baptism.

Let us remember that the Peshito has come down to us from the days of the apostles, and that the lexicons that are of any value were written fifteen hundred years

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after their day. How important, then, is the testimony of the Peshito! It clearly indicates, by the baptism of the Psalmist's couch with tears, by the baptism of the Saviour's garments with the sprinkled blood, by the baptism of the land with rain, by the baptism of our Lord's feet with the woman's tears, and by its uniform use of the word, that in the time of our Saviour and the apostles, sprinkling was the mode of baptism.

Yours, &c.

#### LETTER NO. V.

MONCTON, N. B., May 2, 1878.

Dear Sir and Brother,—

#### VII. OLD TESTAMENT BAPTISMS.

The purifying—cleansing—washing ordinances of the Old Testament are called baptisms. Paul, in Hebrews ix. 10, speaks of them as "divers baptisms." That purifying is synonymous with baptizing is plainly taught in the Scriptures. In John iii. 25, it is said : "Then there arose a question between some of John's disciples and the Jews about purifying." The context shows plainly that the question was about baptizing. The answer given by John to his disciples admits of no other interpretation. Paul calls the baptism of the Holy Ghost a washing : "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour," Titus iii. 5-6.

Let us look into the Old Testament and see if, by divine arrangement, there was any specific mode appointed for those baptisms.

#### THE LAVER BAPTISMS.

One of the most perfect Old Testament historic records of baptism we have, is

that of the Laver Baptisms, whereby the Hebrew priests, during fifteen hundred years, daily sought symbolic cleansing. In Exodus xxx. 18-21, we read of this laver :

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal : and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

"For Aaron and his sons shall wash (*rachats*) their hands and their feet thereat (*ek*) out of it.

"When they go into the tabernacle of the congregation they shall wash with water that they die not."

In Exodus 40. 12, we read : "Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water." Verse 30 reads : "And put water there to wash withal (*ek*) out of it." Verse 31 reads : "Moses and Aaron and his sons washed their hands and their feet thereat (*ex auton*) out of it." This washing was continued, daily, until the time of Christ.

It is admitted by Baptists that these washings were baptisms. They claim, however, that they were immersions. Let us see.

There was a general law among the Jews that "whatsoever an unclean person toucheth shall be unclean." The water that an unclean person touched in washing would be unclean, unless it was "running water," "a fountain," or a "gathering together of waters" perpetually supplied with springs. Every uncleanness required baptism. (Lev. vi. 28; Lev. vii. 18-21; Lev. xi. 36; Numbers xix. 9-22. Hence, if a priest or any other Jew, had dipped a hand, or even fingers in the laver, all its waters would have thereby become unclean, and the laver would have to be emptied, and purified, before it could be

used again. The laver was so constructed that no one could touch its water, only as it poured out at the cocks, which were placed at the base of the laver. And the laver was so protected that nothing could get into it, and die there, and thus cause its defilement.

The laver in Solomon's temple stood upon twelve molten oxen, was eight feet nine inches deep, and the top of it was twenty-one feet from the floor. It was so arranged that no one could, either by design or accident, touch its waters, only as they ran out of the cocks that were arranged for that purpose. They had to literally wash (baptize) out of it, not in it. The water was forced into the laver by machinery at the bottom, from a water course or aqueduct prepared for that purpose. To have immersed in it would have made the whole contents of the laver unclean. The priests and meats, were washed with its waters. The law provided that water that had cleansed any object thereby became unclean.

Josephus, in speaking of the priests washing at the laver, uses the words "wash" and "sprinkle" interchangeably: "The sea to be for the washing of the hands and the feet of the priests"..... "Whence the priests might wash their hands and sprinkle their feet."..... "When he had sprinkled Aaron's vestments, himself, and his sons." What in Exodus is called washing, Josephus calls sprinkling, (Antiquities viii. ch. 8. 5-6—iii. ch. 6. 2.) Josephus was a high priest in the days of the apostles, and must have known what this washing was. In the ordinary conversation of daily life we speak of a person as being washed, as the Scriptures frequently do, when only the

hands, or feet, or some other part of the person is washed.

May I not assume, brother Brown, that you, daily, submit yourself to the process of washing? Please permit me to inquire, without being considered too inquisitive, what your mode of daily washing is? Do you consider it necessary, in order that you may be washed, to send for Dr. Carson, who taught that "this washing means dipping," and get him to dip you daily? Or, do you send for Dr. Conant, who teaches that this washing means "literally and always plunging," and get him to plunge you daily? Or, do you consider a daily immersion essential to a daily washing of yourself? Or, if you take water in your hands, and apply it to a portion of your person, as others do, is not that a washing of yourself, in the ordinary sense of the term? The Scriptures speak of such applications of water as washings, and call those washings, when religiously performed, baptisms.

What points are here apparent?

1. The priests washed *out of* (ex auton) the laver, not in it.

2. Paul calls these washings baptisms. These baptisms were with the water of the laver. They were performed *out of* (ek), not in the laver. Dr. William Smith, in his Students Old Testament History, says these baptisms were "at" the laver, but "not in it."

3. In these baptisms the water came from the laver, through the openings at its base, and came down upon the persons baptized. There was no immersion, no dipping, no plunging in these baptisms.

4. In every instance of baptisms, in connection with the laver, it is either "wash out of it," or "wash with water,"

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not once is it wash in, or bathe in, in the Greek. "In the whole five books of Moses, in the Greek, 'wash in' never occurs but once, where any personal washing occurs, and in that instance it is, as it often is, *with*." Ezekiel xvi. 9: "I have washed thee with (*en*) water.....I anointed thee with (*en*) oil"—that is, the water and the oil were poured, or sprinkled, on the person. The person was not immersed either in the water or in the oil.

5. The laver baptisms extended through fifteen hundred years, until the voice of John was heard crying in the wilderness, and until the time of Christ.

6. The inference is inevitable, that the baptisms of John, and the subsequent baptisms of apostolic times, were by the mode of sprinkling, which God had appointed, which had been the usage of the church for centuries, and which was familiar to all the people. Hence, we hear the forerunner say, Mark i. 8: "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

#### THE SYRIAN LEPER.

What are the chief points in the story of Naaman the Syrian, as recorded in the second Book of Kings, and fifth chapter?

1. The leprosy, a disease incurable by human agency, prevailed in the East in the time of Naaman.

2. Naaman the Syrian was afflicted with the leprosy.

3. God provided for cleansing the leper of his leprosy, through the sprinkling of water upon him seven times, etc. Lev. xiv. 7.

4. Naaman learned that Elisha could tell him of God's appointed mode for the cleansing of the leper.

5. Naaman sought instruction from Elisha.

6. Elisha, the man of God, revealed to him the way of the Lord: "Go," according to God's appointed mode, and "wash," that is, "sprinkle" seven times, "and thy flesh shall come again to thee, and thou shalt be clean." Sprinkling is God's appointed mode of washing: Thus shalt thou do unto them to cleanse them, sprinkle clean water upon them, and they shall be clean.

7. Naaman went, and, our version says, "*dipped* himself seven times." The Septuagint Greek version says: "he *baptized* himself seven times, according to the saying of the man of God."

8. This baptism seven times must have been a sprinkling seven times, because this sprinkling was God's appointed mode, and was indispensable to cleansing from the leprosy, and Naaman was cleansed.

9. Here washing, sprinkling, and baptizing are synonymous terms.

#### BAPTIZING THE ALTAR.

In 1 Kings xviii. 33, we have part of the record of the baptism of an altar by Elijah: "And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood." The Hebrew and Greek versions both read, four "pitchers" with water, instead of four "barrels."

Origen, who was the most learned of all the Greek Fathers, and who was born in the year 185, eighty-four years after the death of the apostle John, speaks of this as "baptizing the altar."

Basil, a Greek Father of the fourth century, (A. D. 310,) says: "Elias showed the power of baptism on the altar, having consumed the victim.....the water.....was

for the third time poured upon the altar... The Scriptures hereby show that, through baptism he that" etc. He poured water on the wood, and Basil calls that "baptizing the wood."

#### THE COAT OF MANY COLORS.

In Genesis xxxvii. 31, we are introduced to Joseph's coat of many colors: "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in blood."

The Hebrew reads: "And baptized the coat with blood."

Mark these points:

1. The coat was more or less stained with blood.

2. The Peshito version renders this passage: "Sprinkled with blood."

3. The blood with which the coat was stained was the blood of "a kid of the goats."

4. There would not have been blood enough in such a kid, to make it possible to immerse, either an outer or an inner coat, of a person of the age of Joseph.

5. According to the nature of things, as things were in Joseph's time, and according to the nature of things, as things are now, Joseph's coat was not immersed in the blood of the kid, though it was baptized therewith.

6. Hence, this Hebrew baptism probably was by sprinkling, as the Peshito says it was.

Yours, &c.

#### LETTER No. VI.

MONCTON, N. B., May 3, 1878.

Dear Sir and Brother,—

#### VIII. PAUL AND THE INDISPENSABLE BAPTISM.

In our efforts to understand Paul's references to baptism, in his epistles, we must allow Paul to explain himself. There

always has been, in the church, and probably always will be, a class of persons who rigidly, concerning religious things, adhere with great intellectual acumen and force of will to the *letter*, while there is always another class, who exhibit greater breadth and depth of spirit and sentiment. Paul belonged to the latter class, and may be considered a representative man of that class. He affirms concerning himself that he was made a minister, "not of the letter, but of the spirit: for the letter killeth but the spirit giveth life," (2 Cor. iii. 6.) In all his epistles he gives prominence to the spirit above the letter.

When Paul speaks of the great work that baptism does for us, it is clear that he speaks of what Christ does for us. His aim is to show how essential is the baptism of the Holy Ghost. He knew the tendency of some minds to over-estimate the value of outward forms, and to under-estimate the inward and spiritual grace. Hence, he prefers that others shall attend to the comparatively unimportant work of water baptism. Paul thanked God that he baptized none in Corinth, except Crispus, Gaius, and Stephanus and his children, "For Christ sent me," he says, "not to baptize, but to preach the Gospel," 1 Cor. i. 17.)

#### "THERE IS ONE BAPTISM."

Paul tells us there is "one baptism," (Eph. iv. 5.) There is one Lord—our Lord Jesus Christ; there is one faith—the faith of Christ; there is one baptism, the baptism of Christ. This is the baptism of which Christ spake when he said: "I will baptize you with the Holy Ghost." This is the baptism that cleanses, and washes "whiter than the snow." This is the baptism which "doth now save us," and which is different from that symboli-

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cal baptism with water, which can not renew the heart, but symbolizes the "putting away the filth of the flesh." Paul speaks of this "one baptism" when he says: "For by one Spirit are we all baptized into one body," that is, into Jesus Christ, (1 Cor. xii. 13.) Man's baptism never yet converted a soul, or washed away one's guilt. The indispensable baptism is the "one baptism" of the Holy Ghost, which is given by Christ Jesus our Lord. "In this "one baptism," the administrator is Christ; the element is the Holy Ghost; and the subject is the individual. In the less important symbolical baptism, the administrator is Christ's minister; the element is water; and the subject is the human person.

Ezekiel, in looking into the future, saw Christ's day, and was glad; and told his generation of the double baptism—the "one baptism" of Christ, and the symbolical baptism with water, with which the people of the new dispensation would be blessed, (xxxvi. 25-27 :) "Then will I sprinkle clean water upon you and ye shall be clean.....And I will put my Spirit within you and cause you to walk in my statutes."

#### "BAPTIZED INTO JESUS CHRIST."

Let us analyze what Paul says about baptism, in the sixth chapter of Romans, and see what points are suggested there:

1. This can not be water baptism because it implies a change from death unto life. One becomes dead, buried and alive again, that is, he becomes a new creature. Water baptism can not make a new creature. We are made new creatures through Christ Jesus, by the baptism of the Holy Ghost.

2. The terms "death," "dead," "buried," "raised up from the dead," "walk,"

"planted," and "crucified," which Paul here uses, are manifestly not to be interpreted as having to do with the "outward man" which is the body, but rather with the "inward man"—"the hidden man of the heart." Hence, this must be Christ's baptism of the Holy Ghost renewing the "inward man."

3. This baptism must have been Christ's baptism with the Holy Ghost, because the persons baptized, were "baptized into Jesus Christ." And it is only by Christ's baptism of the Holy Spirit that we are baptized into Jesus Christ.

4. The best interpreter of Paul, is Paul himself. He shows clearly that it is not by the baptism of water, that we are baptized into one body, that is, into Jesus Christ.

5. There is no mention of water in the passage under consideration.

6. Paul distinctly says that the regeneration wrought through this baptism (v. 11) was "through our Lord Jesus Christ." Therefore, it was not a regeneration wrought through water, but by the Holy Ghost:

7. Immersionists assume that "burial" in the Scriptures meant placing the body beneath the surface, as is now generally done when the dead are buried. Their assumption is incorrect and misleading. They erroneously assume that our Savior, having died, was buried beneath the surface, and then they build an unsound theory upon an unsound basis. Jeremiah says (xxii. 19) concerning Jehoiakim the son of Joash: "Tell the king he shall be drawn forth outside the gates of the city, and buried with the burial of an ass." He was left on the surface of the earth without any covering whatever—left to decay, where the beasts of the field might prey upon him."



### PUTTING ON CHRIST.

What points are suggested, in Paul's reference to putting on Christ in Gal. iii. 27?

1. We may put on Christ. Paul shows, in Romans xiii. 14, that this does not mean "making provision for the flesh." Manifestly this does not mean a physical act, but rather a spiritual work.

2. Men do not put on Christ by receiving water baptism. Many have received water baptism, and yet have not put on Christ.

3. There is a "baptism into Christ," which involves a putting on of Christ, and which is a different thing from baptism into water, or with water.

4. Some persons have put on Christ, who never were immersed, or dipped, or plunged in water, as a religious ordinance; and some persons have put on Christ, who never received water baptism, by sprinkling, or otherwise.

5. Paul, in 1 Cor. xiii. 13, explains what he means by being baptised into Jesus Christ: "For by one Spirit," not by water, "are we all baptized into one body."

### COMPLETE BY BAPTISM.

What points are suggested by Paul, in his reference to baptism, in the second chapter of Colossians?

1. Some persons had been made complete. This completeness includes more than baptismal waters can do for us. It includes the regeneration of the soul, which is a spiritual work. Simon Magus received water baptism, and unquestionably he received it by the orthodox mode, but his water baptism did not make him complete.

2. If Paul, in this passage, speaks of water baptism making a man complete,

then he teaches baptismal regeneration by water.

3. If water baptism makes a man complete, then water baptism creates the fact, instead of being the symbol,—declaration,—or sign and seal, of that completeness which is the great work of Christ.

4. If water baptism makes a man complete, then there is nothing left for Christ, by his baptism of the Holy Ghost to do, in order to make men complete.

5. Paul is speaking of spiritual things, not of the body, when he says, ye are "rooted" and "builted," and "circumcised," and "dead," and "buried," and "risen," and "complete." He is speaking of a change so comprehensive and radical that it is a "complete" change, not a change that affects the body merely, but a change of heart.

6. Paul uses the terms circumcision, and baptism interchangeably; and what he attributes in one place to circumcision, he attributes in another place to baptism; indicating that one takes the place of the other.

7. This change of nature, whereby one is made a new creature—made "complete," could never be effected by man, nor by man's baptism, nor by water. Neither dipping, nor plunging, nor immersing into water, nor sprinkling, nor pouring with water, can make a man "complete." This is a regeneration that water baptism can never accomplish.

8. We are made "complete in him," that is, in Christ. This is a regeneration that Christ works in us, by the baptism of the Holy Ghost. Paul, writing to Titus, speaks of the great work wrought in the believer, (Titus iii. 5-7 :) "Not by works of righteousness which we have done, (not with man's baptism with

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water), but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

9. This baptism Paul calls "the circumcision made without hands." Hence, not water baptism, which can never be accomplished without hands.

10. Paul says this baptism is "the operation of God"—the work of God the Saviour, who said: "I will baptize you with the Holy Ghost," and who makes us "complete" by this baptism.

11. Paul distinctly affirms, in the following chapter, that in this renewal of the nature: "Christ is all, and in all."

12. There is no mention of water in this Epistle.

13. If water baptism makes us complete in Christ, then without water baptism we are not complete in Christ. How then is it with those children who die in infancy without water baptism? Have they gone hence without being complete in Christ?

14. If by water baptism we are made complete in Christ, how important that our infants should early receive water baptism.

15. Paul calls this baptism "*the circumcision of Christ*," the circumcision not made with hands, but made by Christ, showing that Paul uses the words "circumcision" and "baptism" as synonymous terms; and that this is not man's baptism with water, but Christ's which is with the Holy Ghost.

16. Simon Magus, the sorcerer, it may be assumed, was baptized with water, by Philip, by the most orthodox mode, (Acts

viii. 13.) If Paul, in Romans 6, and Gal. 3, and Col. 2, is speaking of man's baptism with water, then Simon Magus must have been "*baptized into Jesus Christ—baptized into his death—buried with Christ by baptism*." If Paul, in those baptisms meant water, then Simon Magus must have "*walked in newness of life*;" and must have had his old man "*crucified with Christ*;" and being dead in Christ he must have been "*freed from sin*." If such blessings could be had by water baptism there would be nothing left for Christ, or for the Holy Spirit to do for us, in order to the renewing of our nature. But it evident that we do not receive those benefits by water baptism, by the fact that Simon Magus was baptized with water by the apostolic mode, but was nevertheless, "in the gall of bitterness, and in the bond of iniquity." Simon was in a most extraordinary predicament for a man who had received water baptism and, therefore, according to the Baptist theory, had been "*baptized into Jesus Christ*," and "*buried with Christ*," and been "*freed from sin*."

17. The error of the Baptist interpretation of the passages under consideration arises from assuming that the word *baptism* applies to the external ordinance administered by man; whereas it refers to the gift of the Spirit as dispensed by Christ. Paul explains the sense in which he uses the term, in 1 Cor. xii. 13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free." It is the baptism of the Spirit that introduces a sinner into the body of Christ. Through the baptism of the Holy Spirit we become united to Christ, and are sealed unto the day of redemption, (Eph. iv. 30,) and are made

members of his body, of his flesh, of his bones, (Eph. v. 30.) Being thus members of his own body, we are one with Christ our head in his death, burial and resurrection, and glory. Though a man were immersed in the Jordan itself, or sprinkled with the waters of the Jordan, it could never truly be said of him, unless he is baptized with the Holy Spirit, that he is crucified with Christ, or buried with Christ, or that he sits in heavenly places with Christ.

Yours, &c.

#### LETTER NO. VII.

MONCTON, N. B., May 4, 1878.

Dear Sir and Brother,—

#### IX. THE HEBREW SCRIPTURES.

You are aware brother Brown, that when we appeal to the Old Testament, and quote its teachings on the subject of baptism, we are met by some Baptist writers, with the assertion that we, in this dispensation, have nothing to do with the Old Testament. Some of your co-religionists play fast and loose on this point. I am pleased to be able to quote from the Articles of Faith and Practice of the Nova Scotia Baptist Churches, as follows: "The Holy Scriptures of the Old and New Testaments are the words of God, in which he hath given us one only rule of faith and practice."

But, mark what Dr. Wayland, a Baptist authority, says, in his "Notes on the Principles and Practices of Baptist Churches," p. 85. "The fundamental principles on which our difference from the other evangelical denominations depends, is this: We profess to take for our guide, in all matters of religious belief and practice, the *New Testament*, the *whole New Testament*, and *nothing* but the *New Testament*."

Here is a contradiction that is suggestive. Why this blowing hot and blowing cold? Is it that, among Baptists there must be a rejection, within certain limits, of the Old Testament, because those oracles teach invariably that the mode appointed by God for the application of water, in cleansing ordinances, was sprinkling? How else are we to account for the peculiar attitude in which Baptists stand in reference to the Hebrew Scriptures?

The Old Testament Scriptures are not yet out of date. "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. (1 Tim. iii. 16.) Of course the apostle here was speaking of the Hebrew Scriptures. His opinion of the Old Testament differs widely from that of most Baptist writers on this subject. When He who taught David how to sing, and touched Isaiah's hallowed lips with the live coal from off the altar, and who baptized all his ancient seers with sacred fire, had risen from the dead, and was journeying with the disciples to Emmaus, it was through the Old Testament Scriptures that light entered into their souls, and their hearts were made to burn. These Hebrew Scriptures shall never become out of date while the nature of things remains. The word of our God shall abide. We may still profitably follow the example of those Bereans, who "were more noble than those of Thessalonica, because they received the word—(the Old Testament) with all readiness of mind, and searched the Scriptures—(the Old Testament Scriptures), daily, whether these things were so, therefore many of them believed," (Acts xvii. 11-12.

#### X. THUS SAITH THE LORD.

In the Old Testament Scriptures there are records of cleansing ordinances which

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Paul called "divers baptisms" (Heb. ix. 10.) It is "divers washings" in our version, but "divers baptisms" in the Greek. The Lord who appointed those cleansing ordinances, also appointed the mode. What is that mode? What saith the Lord? Besides those portions of the Bible which clearly teach, inferentially, that the mode of the application of water, in the cleansing ordinances of the Bible, was sprinkling, there are several passages that specially declare it in the plainest terms.

1. *Thus saith the Lord*: "And the Lord spake unto Moses, saying, . . . he shall sprinkle upon him that is to be cleansed from the leprosy seven times," (Lev. xiv 1 and 7.)

2. The priests, at thirty years of age, received ordination; wherein they were baptized with water and anointed with oil. Not until they "fulfilled" this "righteousness" could they enter fully upon the work of the ministry and the priesthood. The mode of that baptism was divinely appointed. *Thus saith the Lord*: "Thus shalt thou do unto them, to cleanse them: 'Sprinkle water of purifying upon them,'" (Numbers viii. 7.) This was "the law" that "it became" our Saviour "to fulfil" at thirty years of age, when he was ordained for his public ministry. Our Saviour was "an high priest," and "every high priest was ordained," (Heb. 1-3.)

3. *Thus saith the Lord*: Until the water of separation should be sprinkled upon one, who had become unclean, by contact with a dead body, he should be out off from Israel; "because the water of separation was not sprinkled upon him," (Num. xix. 13.)

4. *Thus saith the Lord*: "And a clean person shall take hyssop, and dip it in the

water, and sprinkle it upon.....the persons that were there," (Num. xix. 18.)

5. *Thus saith the Lord*: "And a clean person shall sprinkle upon the unclean," (Num xix. 19.)

6. *Thus saith the Lord*: "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him," (Num. xix. 20.)

7. *Thus saith the Lord*: "And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation," etc. (Num. xix. 21). Here it is clearly taught that God's appointed mode for cleansing persons was sprinkling. These divers washings of the Old Testament are spoken of in the New Testament as baptisms," (Heb. ix. 10.)

8. *Thus saith the Lord*: "So shall he sprinkle many nations," (Isaiah lii. 15.) This prediction has already been fulfilled in part, and is being more and more fulfilled. The people of many of the nations of the present day have been sprinkled in the ordinance of baptism by the Messiah of whom Isaiah spake, though Jesus baptized not, but his disciples, in his name and in his stead."

9. *Thus saith the Lord*: "Then will I sprinkle clean water upon you, and ye shall be clean." This was spoken through Ezekiel when predicting, "the blessings of Christ's kingdom" There was not only the baptism with water foretold; but the baptism of the Holy Ghost: "And I will put my Spirit within you," (Ez. xxxvi. 25-27.) Did you ever, brother Brown, see this prediction fulfilled, so far as the baptism of water is concerned, in the midst of Baptist congregations." In the midst

of other congregations, and on many occasions, this word of the Lord is not bound, or hindered, but has free course, and is glorified.

10. *Thus saith the Lord* : "Sprinkling the unclean sanctifieth to the purifying of the flesh," (Heb. ix. 13).

11. *Thus saith the Lord* : These divers sprinklings were "divers baptisms," (Heb. ix. 10.)

12. *Thus saith the Lord* : Moses sprinkled with blood both the tabernacle." etc. (Heb. ix. 21.)

*Thus saith the Lord* : Moses not only sprinkled many things with blood, showing that there was cleansing through blood, but also took "water" and "sprinkled both the book, and all the people," (Heb. ix. 19.) Here we have a "thus saith the Lord" which shows that infants were baptized in vast numbers, by divine appointment, and by sprinkling. Paul, who ought to be good authority, calls those sprinklings "baptisms." And if, as he says, "all the people" were baptized, it is certain that infants were baptized.

14. *Thus said the Lord* : These baptisms were purifying ordinances. "It was therefore necessary that the patterns of things in the heavens should be purified with these," (Heb. ix. 23.)

16. *Thus saith the Lord* : "It is clear, by allowing the Holy Ghost to be his own interpreter, that baptizing does not mean dipping, nor plunging, nor immersing, nor even sprinkling or pouring; but baptizing means washing, cleansing, purifying. And, by allowing the Holy Ghost to be his own interpreter, the washing, cleansing, purifying of regeneration is through the Holy Ghost shed on us and is the work of Christ; whereas the divinely appointed mode of

the symbolical baptism with water, is the sprinkling of water upon the person.

Now, brother Brown, it must be impossible, as God has appointed this "pattern," this "shadow," this "sprinkling," as *his mode* of cleansing, or baptizing, that he would be so inconsistent with himself, as teach that another mode, so radically different from sprinkling as immersion is, should be also a proper mode. There is no such thing in the Bible as immersion, as the symbol of cleansing or blessing, or mercy. There is not one, *Thus saith the Lord*, in either the old Testament or the New Testament, that teaches immersion. In making this statement, I except always, of course, those editions of the Scriptures, that have been mutilated to suit the emergencies of the immersionist creed. I am aware that it is as easy now, in some places, to find Bibles that have been so changed as to teach immersion instead of sprinkling, as it is to find Greek lexicons that have been so changed, as to deceive even some of the elect.

Dr. Graves once said to Dr. Ditzler : "If I hand a lady my handkerchief and ask her to wash it, and she should sprinkle a little water upon it, is the handkerchief washed?" Dr. Ditzler might have replied by saying : "If she should dip it, or plunge it, or immerse it, in water, is the handkerchief washed?" Not in either case would the handkerchief be washed according to the requirements of secular life. In secular life neither sprinkling nor immersion is washing. Washing in secular life means more than either a sprinkling or an immersion. The question now under consideration is not what the process of the laundry may be; but what mode has

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Yours, &c.

# LETTER No. VIII.

MONCTON, N. B., May 6, 1878.

Dear Sir and Brother,—

## XL. THE BAPTISM OF CHRIST.

The baptism of Christ was different, in its design, from that baptism which John administered to others. John's baptism implied, on the part of those who received it, the act of repentance. It was for the remission of sins. Those who received it confessed that they were sinners. It involved a profession of faith in him of whom John was the forerunner. It was supposed to be followed by the bringing forth of fruits meet for repentance, and a fleeing from the wrath to come. It is obvious that Christ never submitted to a baptism involving those peculiarities.

Christ's baptism was not "Christian baptism." "Christian baptism" had not then been instituted, and was not instituted until after the resurrection, and when the commission was given: "Go ye therefore, and disciple all nations, baptizing them," etc. "Christian baptism" is into "the name of the Father, and of the Son, and of the Holy Ghost," (Matt. xxviii. 19-20.) Christ could not have been baptized into his own name.

Christ's baptism was not intended as an example for us. There is not one word in the Scriptures which says that we are to follow Christ in this ordinance. His baptism was an official act, and we are not required to follow him in his official acts.

The baptism of Christ was a *fulfilment of some kind of righteousness*. There was some righteous requirement, or command, or ordinance that demanded his baptism.

To "fulfil" implies a compliance with, or obedience to, some rule, or ordinance or command. Christ could only "fulfil righteousness," therefore, by obedience to law. Christ went to John who was an executor of the law, and a preacher of righteousness according to the terms of the law, and requested John to baptize him; that, thereby, the righteous requirements of the law might be fulfilled. John at first declined to do so, but upon understanding the grounds upon which Jesus came to him for baptism, he dismissed his objections.

It was not the moral law that required the baptism of Christ, for its provisions do not require anything of a ritualistic or ceremonial character.

It must have been the ceremonial law that required this baptism, for it was a law that required an outward rite. Christ was under obligations to keep the ceremonial law. He did not come to destroy, but to fulfill. He was the end of the law for righteousness to all believers.

The ceremonial law required the consecration and anointing of all the high priests. This is sometimes, in the Scriptures called their ordination. Every high priest, whether of the tribe of Levi, or of some other tribe, was consecrated, and anointed, or ordained, (Hebrews viii. 3.) This ordination involved the "washing with water," (Exodus xxix. 4;) and anointing with oil. According to Eusebius, Cyril of Jerusalem, and others this custom continued among the Jews until the time of Christ. The law prescribed *the mode* of both the washing and the anointing. In both there was the application of the element to the person: "Thus shall thou do unto them, to cleanse (sanctify—consecrate) them; sprinkle water of

purifying (cleansing—sanctifying) upon them," (Numb. viii. 7); "And the Lord said unto Moses, speak unto the priests... thou shalt sanctify him.....and he that is high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated," etc., (Lev. xxi. 1-10.) The law never required the high priest, in order to his consecration, to be immersed in water, nor in order to his anointing, to be immersed in oil.

The attempt is sometimes made to show that the ceremonial law only required this sprinkling of those high priests, at thirty years of age, who were of *the tribe of Levi*. It is affirmed, by some, that as our Saviour was of the tribe of Judah, he was not, even though he was an high priest, required to fulfill this law. It is urged by the objector, that "Christ could be a law unto himself," and need not, in all these things, submit to the requirements of the ceremonial law, like his brethren in the office of the high priesthood. But the law does not limit this requirement to the tribe of Levi. The high priests were sometimes selected from the other tribes. Our Lord came spiritually into that office, and yet he did not belong to the tribe of Levi, Paul says: "For every priest taken from *among men* (not necessarily from the tribe of Levi) is ordained," (Heb. v. 1).

It was important that Christ should be a perfect high priest. In him should be found, in every particular, all that was required, by the Levitical law, of any high priest. He was to be greater than any of the Levitical priests. He was to be "a priest for ever after the order of Melchisedec," (Heb. v. 6.) He was to be "a priest for ever." The Levitical priests "were not suffered to continue by reason of death; but this man because he contin-

ueth ever hath an unchangeable priesthood," (Heb. vii. 23-25). He was a priest "after the order of Melchisedec." He was of the *rank* of Melchisedec—both a priest and a king. "None of the kings of the Jews were priests, nor were any of the priests ever elevated to the office of king. In Melchisedec those offices were united and this fact constituted a striking resemblance between him and the Lord Jesus," (Barnes *in loc*). The Jewish priests were made such "without an oath," but Jesus "with an oath." "For such an high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. vii. 24-26.

Christ's superiority to the Jewish high priest did not exempt him from the necessity of fulfilling the requirements of the law. In the epistle to the Hebrews he is called a high priest ten times. In his mediatorial work he is continually performing the functions of the "high priest of our profession."

It was required of Christ in order that he should "fulfill all righteousness" that he should be consecrated to the office of high priest as the other high priests for centuries had been. There was no alternative if he would magnify the law and make it honorable. John, than whom a greater prophet had not been born of *v*. man, was the properly qualified person to perform this work. He was of the priestly order, on the side of both his father and his mother. He was the messenger sent to prepare the way for the great high priest.

As the ordination of Christ required the anointing oil, as well as the sprinkled water, he must either have had that oil poured upon his head, or the descent of the Holy Ghost upon him, of which the

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As the high priests had been, for fifteen  
hundred years, ordained at thirty years of  
age, so Christ at that age was also ordain-  
ed, according to the ceremonial law.  
"Wherefore *in all things* it behoved him  
to be made like unto his brethren, that he  
might be a merciful high priest in things  
pertaining to God." Heb. ii. 17.

If Christ did not receive the sprinkling  
of water, at the age of thirty, as his sym-  
bolic consecration to the office of high  
priesthood and ministry, then he did not  
"fulfill all righteousness." But, it is  
manifest, that he did fulfil all righteous-  
ness, therefore he must have been sprink-  
led with water when he went to John to  
be baptized by him.

We have sometimes been asked for an  
"express command" for the baptism of  
infants. We may with as much empha-  
sis, ask for an "express command," or  
one word of the ceremonial law, or one  
word of the Scriptures, that required our  
Saviour to be either dipped, or plunged  
or immersed. Where, in the Old Testa-  
ment or in the New Testament is there  
any such obligation? What "righteous-  
ness," expressly commanded, or directly  
or indirectly required, for its fulfillment  
the dipping, or plunging, or immersion  
of Christ at thirty years of age, or at any  
other age?

Our points, or some of them, may be  
indicated in the following syllogisms:

1. Every high priest was ordained.
2. Christ was an high priest.
3. Therefore Christ was ordained.

1. The fulfillment of all righteousness,  
by an high priest, required ordination at  
thirty years of age.

2. Christ as an high priest, was ordain-  
ed at thirty years of age.

3. Therefore Christ our high priest  
was ordained at thirty years of age.

1. Every high priest was sprinkled with  
water at the time of his ordination, at  
thirty years of age, in order to fulfill all  
righteousness.

2. Christ, as a faithful high priest was  
made like unto his brethren, *in all things*  
and thereby fulfilled all righteousness.

3. Therefore Christ, at thirty years of  
age, was sprinkled with water.

1. Those symbolic sprinklings with  
water were called baptisms.

2. Christ received the symbolic sprink-  
ling with water.

3. Therefore Christ, in being sprinkled  
with water, as the law required, was bap-  
tized.

Yours, &c.

#### LETTER NO. IX.

MONCTON, N. B., May 7, 1878.

Dear Sir and Brother,—

#### XII. BAPTIZING BEFORE EATING.

In Mark vii. 3, 4, we read: "For the  
Pharisees, and all the Jews, except they  
wash, they eat not. And many other  
things there be, which they have received  
to hold, as the washing of cups, and pots,  
brazen vessels, and of tables." In the  
Greek these washing are called baptisms.  
A custom prevailed among "all the  
Jews," requiring them to baptize when  
they came from their daily avocations to  
their meals. It was with them a religious  
duty not to eat without previous baptism.  
Their articles of household furniture, in-  
cluding beds and couches as the original  
Greek shows, must necessarily, among  
"all the Jews," be subjected to baptism  
several times daily, all the year round.

If those baptisms were immersions, as is, of course, claimed by Baptists, then those articles of furniture must have been, inevitably, always saturated with water. The suggestion is irresistible that the condition of the household of "all the Jews" must have been watery in the extreme.

If those baptisms were immersions how peculiar must the performance of the act have appeared to a guest who had come from a Gentile country. Let us look upon the operation. The dinner bell has been rung. The table is spread, and well laden with an abundant supply to satisfy the demands of appetite. Rebecca, and Rachel, and Reuben, and Judah, each take a corner of the table, and down goes everything—table, cups, meats, all, somehow or other, beneath the water. When they have brought the table and its contents up from their "watery grave," Rachel says, Brother Reuben, you did not immerse your corner thoroughly, we must immerse everything again, and again down goes all into the "liquid tomb." They then take the chairs; then the beds; then the couches; then the rest of the furniture. For when they came down from their daily avocations they never ate without having baptized all those articles of furniture. How interesting to sit at a table and try to eat, after the table and its contents have been so thoroughly drenched! And, inasmuch as all the beds of "all the Jews" were daily subjected to such immersions, is it not strange that it never occurred to them, when about retiring to bed, that their baptisms partook rather too largely of the watery element?

Dr. Cramp in his pamphlet on Christian Baptism, p. 78, speaks of these baptisms, and says, of "the Pharisees and all the Jews," "they immersed themselves when they returned home, and were extremely

careful to make the immersion complete; no part of the body was to be left uncovered by the water. As to the 'pots and cups, brazen vessels, and tables,' I can only say that Mark affirms they were immersed—and I believe Mark. I have no right to interpose my difficulties, and doubts, and reasonings, in order to dilute the meaning of an inspired writer . . . . The word rendered 'tables' means also beds or couches."

Dr. Cramp is somewhat inaccurate when he affirms: "Mark says they were immersed." What Mark says is: The tables, beds, couches, basins, etc., were "baptized." The Dr. shows a devotion to his immersionist theory that is worthy of a better cause, in so bravely standing by so conspicuous an absurdity.

We may well inquire if those Pharisees and "all the Jews" did not know of a more excellent way of performing the religious rite of baptism than by immersion. Moses had been accustomed to *sprinkle* the vessels and the people, to secure the result that "the Pharisees and all the Jews" desired to accomplish by their daily baptisms. If we assume, as we well may, that those baptisms were intended as religious washings, then there is no difficulty apparent. Those baptisms being observed as religious washings should be performed according to the divinely appointed mode: "Thus shalt thou do unto them to cleanse (baptise) them, sprinkle water of purifying (of baptizing) upon them."

According to the requirements of the Scriptures, and according to the law of the nature of things, it is manifest that "the Pharisees and all the Jews" did not daily immerse themselves, and their household furniture, as immersionists claim they did. Hence, it is certain that the daily baptisms of "the Pharisees and all the Jews," and of their tables, beds,

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couches, brazen vessels, etc., were performed by sprinkling.

### XIII. THE LETTER AND THE SPIRIT.

Paul tells us (2 Cor. iii. 6) that sometimes "the letter killeth, but the Spirit giveth life." It is well when there is such a combination of circumstances that there need come no conflict between the letter and the spirit; but, occasionally, in the nature of things, there inevitably will be such a conflict. When such conflicts do come the letter should yield, and the spirit take precedence.

The Baptist churches in the United States owe their origin to Roger Williams. In the year 1639 he was immersed by Ezekiel Holliman, who had never been himself immersed; and in 1644 Holliman was immersed by Williams. They then organized a Baptist Church. This was in Providence, Rhode Island. The *letter* of Baptist ecclesiastical law provides that baptism should be performed by a person who has himself been baptized. According to the letter of this law, the Baptist Churches in the United States have been founded by a person who was not baptised at all, or baptised contrary to the letter of their law. It is assumed by Baptists, probably, that the Baptist Churches in the United States are well established, notwithstanding that, in their origin there was an irregularity, and a violation of the letter of their law. The *letter* would kill; but, it may be assumed, the *spirit* actuating Roger Williams, and his brethren, was right, and, therefore, the spirit giveth life.

Are we asked if, in our judgment, Baptists who have been immersed, with the impression that their immersion was baptism, are baptised? We reply in the affirmative. Not, however, because their

baptism was according to the letter, for the letter is against them, and killeth; but, because they have complied with the spirit, and the spirit giveth life. And herein do we stand on the broad platform of Scriptural and Christian charity.

But, upon what ground do our Baptist brethren stand in reference to this point? If Whitfield, Wesley, Luther, Knox, Polycarp, and Paul, receive baptism by sprinkling, in a good conscience, and put on Christ, and adorned the doctrines of the Bible, do Baptists put on charity, and accept the spirit in which they acquiesced in their baptism as sufficient, even though, in their judgment, there may have been a deficiency in the outward form? Can our Baptist brethren say that though such men of God were, in their opinion, not scripturally baptized, as regards the letter, yet the spirit in which they acquiesced in their supposed baptism, made it acceptable in the sight of God?

It is not, by any Christian Church, supposed to be essential that in receiving the Lord's Supper, we should, as regards outward forms and the time of night, do precisely as Christ and His apostles did. In the one sacrament as in the other it is the spirit that giveth life. Why should it be thought, even from a Baptist standpoint, that in the sacrament of baptism the spirit can not give life? It is a too great leaning towards the letter that makes some persons attach unnecessary importance to forms, and ceremonies, and dress, and vestments, and meats, and holy days. Those things are the shadows of better things, whereof "the body is Christ." It is not well to chase the shadow too far, but rather seek after the

body which is Christ, and the spirit which Christ doth give.

Yours, &c.

LETTER No. X.

MONCTON, N. B., May 12, 1878.

Dear Sir and Brother,—

XIV. THE COVENANT OF THE CHURCH.

God entered into a covenant with Abraham which may be called *the Covenant of the Church*. He designated the family and descendants of Abraham as his people. The covenant was not only to include Abraham and his descendants, according to the flesh, but other nations also who were not of the Hebrew stock. "Thou shalt be a father of many nations (in the margin it reads, *multitude of nations*.) Neither shall thy name any more be called Abram, but thy name shall be Abraham for a father of many nations have I made thee. . . . I will make nations of thee, and kings shall come out of thee.

. . . And I will establish my covenant between me and thee, and thy seed after thee . . . Yea I will bless her (Sarah), and she shall be a mother of nations, Kings of peoples shall be of her," (Gen xvii: 4, 5, 6, 7, 16). It is evident from the terms of the covenant that God never meant to limit it, and its benefits, to the one comparatively small nation of the Jewish stock, but meant that his word and his saving power should go forth from Jerusalem, and throughout Judea, and Samaria, and unto the uttermost parts of the earth, until "many nations," even a "multitude of nations," shall rise up to call the Saviour blessed.

It is evident, from the Mosaic institutions, that God regarded the covenant made with Abraham as the covenant of the church, as he had "sworn unto their fathers, to Abraham, Isaac and to Jacob,"

(Deut. xxix: 13.) The design of the Mosaic institutions was to establish Israel with whom God already had a covenant relation, that from that people there might not only come the "Desire of all nations," but that from them, and from him, there might go forth the light to lighten the Gentiles, and to reveal the God of Abraham, and the Saviour of the world, to all the nations of the earth. Sometimes when the people of God are spoken of in the Scriptures there is a special reference made to God's covenant dealings with Abraham: "Blessed be the Lord God of Israel who hath visited and redeemed his people . . . to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham," (Luke i: 68-73.)

The people whom God calls his people, in both dispensations, and in all ages, constitute "the church" in the sense in which the term is used in the Scriptures. The word "church" frequently occurs in the Old Testament, and was familiar to the literature of the Jews before Christ. In the apocryphal writings the word is frequently used. In Acts vii: 38, we read: "This is he that was in the church in the wilderness." The psalmist says, "In the midst of the church will I sing praise unto thee," (Psalm xxii: 22.) The word church is applied to the people of God in the same sense, when used in both the Old Testament and the New Testament.

In both dispensations the church has professed essentially the same religion, with substantially the same doctrines, and the same requirements. The prophecies of Scripture show that the church of this dispensation is the same as that of

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the former dispensation. Paul in speaking of the olive tree (Romans xi: 17, 24), indicates the oneness of the church. Of this one church, Paul says, "the Gentiles" are now made "fellow heirs and of the same body, and partakers of his promise in Christ by the Gospel . . . According to the eternal purpose which he purposed in Christ Jesus our Lord," Eph. iii: 6, 11. In this one church there is one body; and one Spirit, one Lord—our Lord Jesus Christ; one faith—the faith of Christ; one baptism—the baptism of Christ; one God and Father of all, (Eph. iv: 4, 6.) Neither the existence nor connection, nor identity of this one church of the living God, depended upon its ordinances, or ritualistic services. Those ordinances, or services might change, and the church remain. They have changed and yet the church and its covenant remain.

Although God made different promises to Abraham they obviously belong to one and the same permanent covenant. His covenant transactions with the Patriarch are spoken of, throughout the Scriptures, in the singular form. "The Lord thy God will not forget the covenant of the fathers," (Deut. iv: 31) "To remember his holy covenant, the oath which he sware to Abraham," (Luke i: 72.) "Ye are the children of the prophets, and of the covenant which God made with our fathers," (Acts iii, 25,) "This I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect," Gal. iii: 17

In various parts of the New Testament Abraham is called the father of believers, and they are called his children. Paul accounts for this, by referring us directly

to the covenant with Abraham, of which circumcision was the seal or token. "He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though (in the later dispensation) they be not circumcised," (Rom. iv: 11).

The following points are apparent:

1. God made a covenant with Abraham, whereby a church was founded, the people of which were to be God's people, and God was to be their God.

2. The church established by this covenant, was to continue through all generations; and the covenant was to be an everlasting covenant.

3. The peculiar relation between believers and Abraham is founded on the covenant with Abraham, and so long as Abraham continues to be the father of believers, and they are his children—so long this covenant must remain in force.

4. The principles of both dispensations are one:—love God with all the heart, and our neighbors as ourselves. Deut. vi. 4, 5:—Mark xii. 28-34:—Romans xiii. 8-13:—Romans xiv. 17, 18.

5. Neither John the forerunner, nor Christ, nor the apostles, uttered a word, or gave a hint, indicating that the old church was to be discontinued in Christ's day, or that a new church was then, or at any other time, to be organized. Christ came not to destroy his church, but to cleanse, to reorganize, to change in some important particulars, and to thoroughly purge the floor.

6. To the membership of this church infants were admitted by the terms of the covenant. There never has been an ordi-

dinance of God, excluding them from the training and care involved in their admission to the church. Hence infants are still entitled to discipleship in the church, by its initiatory rite, which is the symbolic baptism with water.

#### XV. BAPTISM IN THE GREEK CHURCH.

It is often affirmed by Baptist writers that baptism is administered in the Greek Church only by immersion. Some of the popular cyclopedias have made the same erroneous statement. "Ignorance, pure ignorance," no doubt, on the part of the authors of the cyclopedias, is the cause of their mistake. It is well known that, although in some localities immersion may prevail, yet baptism by sprinkling is, in many places, the prevailing practice of the Greek Church.

Baptists are accustomed to say that there is no baptism but by immersion, or dipping, or plunging. Hence, in their judgment, the baptisms by sprinkling, in the Greek Church, are not baptisms at all. Baptists, therefore, ignoring the "sprinklings," as they call them, of the Greek Church, affirm that the Greek Church only baptizes by immersion. In their judgment it would be impossible to baptize in any other way. The baptist way of putting their statement, however, is not as accurate or candid as is desirable, and is not only disingenuous but misleading.

The testimony of reliable witnesses, showing that in the Greek Church baptism is performed by sprinkling, or pouring, is of greater value, in the settlement of this question, than any testimony can possibly be that seeks to prove the negative. Dr. Cramp says, in his pamphlet on *Christian Baptism*, p. 45: "The New Testament was written in Greek. In speaking of baptism the apostles used the

Greek word *baptizo*. Christians nowadays differ in opinion as to the meaning of that word. What can be fairer than to submit the question to the Greeks themselves? They must surely understand their own language." Let us take Dr. Cramp's advice, and see what the Greeks say, and do.

1. Clemens Alexandrinus was a Greek Christian; and he applied the word *baptizo* to denote purifyings, by wetting the body, by washing the hands, and by sprinkling around, and over, one on a couch.

2. Cyril was a Greek Christian; and yet he calls the sprinkling of the ashes of an heifer under the Jewish law, a baptism.

3. Origen was a Greek Christian; and yet he calls the pouring of the water on the wood and altar in Elijah's time a baptizing of them.

4. Nicephorus was a Greek Christian; and he expressly mentions the case of a man who was baptized by sprinkling, when lying upon his bed.

5. The native Greek lexicographers, in explaining the meaning of Greek for the Greeks, as the authors of English dictionaries explain English for the English, do not give to dip or immerse as the meaning of *baptizo*. Hesychius defines it by one word which is *antleo*, to draw or pour water. Suidas defines *baptizo* by the word *pluno*, to wet, to cleanse.

6. Rev. Jos. Huber, Presbyterian, says: "I resided upwards of three years in the capital of the Grand Seignior's dominions, in a Greek family of the first respectability. During that time I was present at four baptisms,—two in the family, and two in the immediate neighborhood. It is the custom among the Greeks either to have their children baptized publicly in

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their churches, or else in their houses ; in which latter case the parents invite, their nearest relations and neighbours, and after the ceremony, while refreshments pass round, the father gives to each person present a token of witnesship, consisting of a small piece of Turkish money, through which a hole is pierced and a piece of narrow ribbon inserted. I was thus invited to attend the four above-mentioned baptisms ; and I still have in my possession two tokens : the other two may be seen in Mrs. McDowall's Museum, in Danville, Kentucky. The company were all seated on the sofas around the room. A table stood in the middle with a basin of water on it. The priest was then sent for, who upon entering the room was received by the father of the infant and led to the baptismal water, which he consecrated by a short prayer and the sign of a cross : then the mother presented to him her babe, which he laid on his left arm ; and in the name of the Father, Son, and Holy Ghost, he thrice dipped his hand in the water, and *dropped some of it on the child's forehead*, giving it a name. I may remark here, that I never heard, during my stay in Constantinople, of adult baptisms, nor of the ordinance being performed by immersion in a single instance. Most generally the infants are baptized in the churches. Before the altar stands a tripod holding a basin of consecrated water for baptism.

7. Rev. Pliny Fisk, missionary to Palestine some years ago, says :

"I went one morning to the Syrian Church to witness a baptism. When ready for the baptism the font was uncovered, and a small quantity, first of warm water, and then of cold, was poured into it. The child in a state of perfect nudity, was then taken by the bishop, who held it with one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and *with his right hand he took up the water and poured it on the child, in the name of the Father, Son, and Holy Ghost,*" (*Memoirs of Fisk*, p. 357).

8. Rev. Benjamin Kurtz, in his *Tour through Europe in 1825*, says : "We ourselves once witnessed the baptism of an infant in the great Cathedral of St. Petersburg, by pouring."

9. Delingius, as quoted in *Booth's Pedobaptism Examined*, says : "The Greeks at this day practice sprinkling." The pouring and sprinkling here mentioned are substantially the same thing. What Fisk called *pouring* the water from the right hand, might have been called *sprinkling* the water.

10. The *New York Sun* of January 19th, 1871, gives an account of the commemoration of Christ's baptism by the Greek Church, in New York, as follows :—

"Yesterday among the orthodox of the Greek faith was a great festival, next indeed in importance to Easter Sunday, and celebrated by the entire population of Russia with imposing ceremonies, in which the Czar, and the Court, figure conspicuously. It is the twelfth day after Christmas, and known throughout all Christendom as Epiphany, or the manifestation of Christ to the Gentiles. In commemoration of Christ's baptism the entire population, men, women, and children, all who are able to walk, without respect to rank, join in a grand procession to the bank of the River, if there be one near their homes. In St. Petersburg the Czar, attended by all the leading officials, marches at the head of the people to the Neva. A table covered with cloth of gold is placed on the bank. The solid ice is broken, and as the water comes bubbling up a massive golden charger is filled with it. The Metropolitan then blesses the water with the sign of a cross. He then wets the "*kropylo*," a long brush made of birch twigs, with the blessed water, and holding it in his right hand, while his left extends the crucifix, is approached by the devout. They kiss the crucifix, whilst the priest touches their foreheads with the *kropylo*. Meanwhile the psalmists and the choir loudly chant the *troparia*, a form of lyric hymn peculiar to the Greek Church. (In this way are the adherents of the Greek church, annu-

ally reminded of the baptism of Christ; and of the peculiar mode by which that baptism was administered at the Jordan.)

"In New York there are so few belonging to the Eastern Church that a procession to the Hudson would hardly be imposing. The rites are therefore performed as in those localities where there is no convenient river. At the Russian chapel yesterday the appropriate service was delivered, and after the benediction the psalmist and the sexton placed the table in the body of the church among the congregation, who crowded around Father Bjerring while he officiated in the manner that has been described. The vessel on this occasion was not quite so splendid being of silver. The *kropylo* was a handsome affair, twisted with gold and scarlet threads. It was sent out specially from St. Petersburg for the occasion."

The following points may be noticed :

1—The Greek Church baptizes infants by sprinkling.

2—The Greek Church in commemorating the anniversary of the baptism of Christ, sprinkles the foreheads of the people, as Christ in his baptism was sprinkled by John.

Dr. Cramp says: "What can be fairer than to submit the question to the Greeks themselves?" The Greeks have spoken, and still do speak, and their testimony is worthy of all acceptance.

Yours, &c.

LETTER No. XI.

MONCTON, N. B., May 13, 1878.

Dear Sir and Brother,—

#### XVI. THE BAPTISM OF INFANTS.

In our examination of the nature of the Covenant of the Church it seemed apparent that the Head of the church has graciously provided for the reception of infants into its discipleship by its initiatory rite. In the old dispensation male infants received circumcision, and infants

male and female sometimes received baptism. In the new dispensation circumcision was practised to some extent at least, throughout the apostolic age; among the Gentiles it was finally discontinued. Gentile converts embracing Christianity received baptism, and the children of all such also received this initiatory rite into the discipleship of the church.

Let us appeal to the Scriptures to ascertain whether infants are in the Covenant of the church or not, and are entitled to admission through the door to the church, and to the benefits of its nurture and admonition.

Deut. xxix. 10-12: "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives.....that thou shouldest enter into covenant with the Lord thy God," etc. Genesis xviii. 19, shows that the household was included. Numbers iii. 27-28, shows that infants of a month old and upwards are included in the charge of the church. Joel says: "Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts," (Joel i. 16.) Here children of the tenderest age were recognized as members of the church. The congregation—*ekklesia*, the church was to be sanctified. In what way? by what rite? by what mode? was the congregation sanctified. They were sanctified by the sprinkling of water upon them. Sanctifying the congregation meant purifying, cleansing, setting apart from the unholy and unclean. How was this done? In Numbers viii. 7, and xix. 13, the mode of purifying the people, and separating them from the unholy is clearly indicated: "Sprinkle water of purifying upon them."

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Paul in Hebrews (9th chap.) also indicates how the sanctifying of the people was done. He says Moses used both blood and water. He sanctified—purified—"purged"—baptized, "the tabernacle and and all the vessels of the ministry, and almost all things," by sprinkling them with blood, (Heb. ix, 21-22.) And he sanctified "*all the people*," by sprinkling them "with water," (Heb. ix. 19.)

What points are indicated here?

1. All the people were sanctified.
2. The people were sanctified by the sprinkling of water upon them.
3. Paul says *all* the people were sprinkled.
4. Paul calls these sprinklings baptisms.
5. Among the people were many infants.
6. Hence infants received baptism by sprinkling.

#### 250,000 INFANTS BAPTIZED.

In 1 Cor. x. 1,2, it is shown that all the Israelites were baptized unto Moses. There must have been, at least two hundred and fifty thousand infants among them, when they came out of Egypt. They were neither dipped, nor plunged nor immersed. They passed "on dry ground through the midst of the sea," (Ex. xiv. 16.)—"The heavens dropped" rain; "the clouds poured out water" upon them, (Ps. 77. 17.) The Egyptians were immersed, but not baptized. The sprinkled people, Paul says, were all baptized under the cloud.

Here are some important points:

1. All the people of Israel were baptised.
2. They were not immersed, nor plunged, nor dipped.
3. They were baptized by the falling rain.
4. Many of the Egyptians were immersed, but there immersion was not a baptism.

5. Many thousands of the Israelites who were baptised unto Moses were infants.

6. Those infants were baptized by sprinkling.

7. The baptism of the Israelites was very different in mode from the baptism of the Baptists.

#### OTHER INFANTS BAPTIZED.

The Rabbins, ancient and modern, bear testimony to the baptizing of proselytes, including infants, in the old dispensation. That the ceremony of baptizing was a prevailing custom in those times is apparent, from the question put to John, by those who were sent to him from Jerusalem: "Why baptizest thou then, if thou be not the Christ, neither Elias, neither that prophet?" (John i. 25.) They did not inquire: What *new rite* is this? But why do *you* administer it? Lightfoot says: "The baptizing of infants was a thing as well known in the church of the Jews, as ever it has been in the Christian church." Many authorities might be quoted indicating the same truth.

#### INFANTS PARTAKERS OF CHRIST'S BAPTISM.

The several occasions on which Christ had contact with infants—his making them a standard of Christian character; his affirming that "of such is the kingdom of heaven;" his blessing them; and his displeasure shown towards those good people who would keep infants from being brought into close relationship with Jesus; all go to show, that our Lord recognized, as still unrepealed, the provision of the covenant which entitled children to a place in the church. We should remember that Christ spoke thus concerning children as a Jew, to Jews who had always regarded infants as in church relationship with their parents. If our Sa-



viour had intended to cut off infants from the benefits which, through the covenant, they had for ages, surely he would have given to his disciples an intimation thereof. It is manifest that no such intimation was given.

Hence we may infer :

1. Christ's covenant of the church, made with Abraham, guaranteed to infants the right, while the covenant should endure, of admission to the church.

2. Christ virtually recognized, by what he did with infants, and what he said of infants, during his public ministry, that no change had been made or contemplated, in the relationship of infants to his church.

3. This right of infants, to discipleship in the church was recognized by the apostles, both in the circumcision of infants, and in the baptism of households, during the apostolic age.

4. There is no authority, outside of Christ, that can rightfully deprive infants of the benefits which were pledged to them in the covenant made with Abraham.

5. Infants may, therefore, be brought into the fold of the church by its initiatory rite.

6. The initiatory rite whereby persons are admitted to the church is baptism.

7. Therefore infants may be made disciples by baptism.

8. When infants were brought to Christ he recognized them as partakers of grace. He blessed them in his life, and in his dying on the cross. They as a class are saved through his blood. He did not give to them, when brought to him, the symbolical baptism with water, because that baptism with water had not then been required of any person, either adult or infant. "Christian baptism" was not in-

stituted until the commission was given, after the resurrection of Christ from the dead.

#### INFANT INITIATION.

The believing Jews, even through all the apostolic age, circumcised their children, (Acts 15th chap. and 21st chap.) A. Campbell, an immersionist, in his work on Christian Baptism, p. 335, says : "The believing Jews down to the end of the New Testament history circumcised their children. Paul publicly declared, by an overt act, that he had not *commanded* them to desist from circumcising their children.

What points are suggested by this circumcising of children, in the apostolic age, long years after the day of Pentecost ?

1. The old church was not abolished though there were changes in its ritual.

2. The changes that were made did not exclude infants from the church.

3. Therefore infants are still entitled to the initiatory rite into the church.

#### OUR AUTHORITY FOR BAPTIZING.

Our authority for baptizing either infants or adults, is the command given by Christ, just previous to his ascension into heaven : "Go ye therefore, and make disciples of all nations," *by first* "baptizing them" (as one of the oldest and best versions reads)...and then "teaching them," etc. (Matt. xxviii. 19-20.) In all the New Testament writings the references to household baptisms, and church membership, are in thorough accord with the theory that infants are entitled to admission to the fold of the church.

Hence we may infer as follows :

1. Make disciples—learners, adherents, of *all* : it is impossible to do this without making disciples of infants.

2. God has provided that persons should

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be made disciples—learners, adherents in  
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3. Being a disciple—learner, adherent,  
involves previous baptism.

4. Therefore infants are entitled, from  
the beginning of their discipleship, to its  
sign and seal, which is baptism with water.

5. The commission is as wide-reaching,  
and all-embracing, as the atonement of  
Christ; make disciples—learners, adher-  
ents, of all for whom Christ died; all na-  
tions; which, of course, includes all in-  
fants whom you can bring into the fold.

6. Christ died for all infants. They  
have been bought with his most precious  
blood. Therefore they are his. Bring  
them as early as possible into the fold.  
Claim them for him. Put upon them  
Christ's mark—his sign and seal, which  
is baptism with water, in the beginning  
of their days. Treat them as his disci-  
ples—learners, adherents; and train  
them up in the nurture and admonition  
of the Lord.

#### INFANTS FORBIDDEN.

The most formidable objection urged  
against infant baptism is that it is no  
where "expressly commanded" in the  
New Testament. The weakness of this  
point will appear if we remember that  
there are many things that may rightly  
be done that are not expressly command-  
ed in the Scriptures.

1. There is no mention made in the New  
Testament of women taking the Lord's  
Supper. We think there are good reasons  
why women should take the Lord's Sup-  
per, as there are good reasons why infants  
should be baptized. But Baptist logic  
would exclude them.

2. There is no record that John the  
baptizer was ever baptized.

3. It is not expressly mentioned that  
John ever baptized a woman, or boy, or  
girl.

4. It is not said that "the twelve" ever  
baptized a woman, or boy, or girl, and yet  
Baptists do this, without any express  
command, or apostolic example.

5. There is no record that any of the  
seventy disciples were baptized.

6. There is no record that ever any one  
was baptized by them.

7. There is no record that shows that  
Ananias, who baptized Paul, was himself  
baptized.

8. There is no record of the baptism of  
the seven deacons.

9. Hence we are not to infer that be-  
cause certain things are not "expressly"  
mentioned, therefore they never trans-  
pired.

10. The genius of the New Testament  
requires of us many things that are not  
"expressly commanded," such as Sabbath  
Schools, Bible Societies, Temperance or-  
ganizations, etc.

#### INFANTS BAPTIZED BY THE FATHERS.

The testimony of the Fathers of the  
early church, in reference to infant bap-  
tism, was clear, and their practice was  
thoroughly in accord with the require-  
ments of the Scriptures. Justin Martyr,  
who wrote about forty years after the  
apostolic age, speaks of some who must  
have received baptism in infancy, before  
the death of the apostle John. Irenæus,  
born while the apostle John was still liv-  
ing, testifies to the fact of infant baptism  
in the church. Origen, a learned Father,  
born in the year 185, speaks of infant bap-  
tism as universally prevailing. Tertull-  
ian, born in 160, found infant baptism a  
universal practice in the church. The  
council of sixty-six bishops, one hundred



and fifty years after John's death, in the year 254, found infant baptism prevailing universally throughout the Christian world. Infant baptism has been an ordinance of the church in all the intermediate ages. If infant baptism had not prevailed in apostolic times, and come down from the apostolic days, its introduction, as a new doctrine, and a radical change, would have been resisted, with a storm of opposition, that would have made a manifest mark in the church.

The following points are suggested :

1. Infant baptism prevails in the Christian church to-day.
2. Infant baptism has prevailed in the Christian church, in all ages, since the time of the Fathers.
3. Infant baptism was the faith of the martyrs.
4. Infant baptism was practised in the catacombs.
5. Infant baptism was taught and practised by the Fathers who immediately succeeded the apostles.
6. Hence we may infer that infant baptism, was the practice of the church, in the days of the apostles.
7. Infant discipleship existed in the church two thousand years before the time of Christ.
8. Infant discipleship has existed in the church, nearly two thousand years since.
9. If there is any force in the theory of "*the survival of the fittest*," the recognition of the discipleship of infants in the church will probably continue for some ages to come.

Yours, &c.

## LETTER No. XII.

MONCTON, N. B., May 14, 1878.

Dear Sir and Brother,—

### XVII. PEDOBAPTIST TESTIMONY.

Controversialists who advocate that there is no baptism without dipping, and who teach that infants should not be baptized, frequently, when no other resource is left in the argument, flee to *pedobaptist testimony*, as they call it, for refuge. That is, Baptist's desire to make it appear, that certain supposed authorities, in the church or elsewhere, who do not believe Baptist doctrines, have "admitted," or "confessed," that the Baptist doctrines are true. Such testimony is, like that of the lexicons, only the testimony of fallible man; and is, when compared with the teachings of the Bible, of inferior quality, and more or less erroneous. It is possible to select passages, either with or without flagrant garbling, from the writings of theologians, and encyclopedists, which will misrepresent the author and mislead the reader; and thus make the author appear to teach doctrines he never believed, and with which he never had any sympathy.

In the estimation of some classes of minds it seems to be a fine thing to be able to say, that the Rev. Dr. So-and-so; and "all NOTE-WORTHY divines;" and "all the great scholars;" and "all the profound lexicographers;" and all the ministers "of note" of all denominations; have always "admitted;" and admit now; and always must admit; and never can do anything else but admit—that is, if they are persons "of note"—that, though they believe in infant baptism and practice it, and believe in sprinkling and teach it, and were never immersed nor immersed others yet *the Baptists are right, and all others*

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are wrong. (See Graves, Cox, Campbell, Cramp, and yourself.) Do you think, brother Brown, that if you had pedobaptist testimony enough to make a library, as extensive as the Pope's library in the Vatican, that you could thereby prove the Bible to be wrong? The testimony of ten thousand inconsistent or mistaken men can not make putting a person under water an essential part of baptism, if the Bible does not make it so. What you call pedobaptist testimony, does not prove your doctrines ; it only proves that, if what you say be true, those pedobaptists are, or were, either weak-minded, or dishonest, or both.

The testimony which Baptists quote, and represent as having culled from pedobaptist divines and scholars "of note," may be divided into three classes :

1. Some writers, without having examined, critically, the many connections in which the Greek word *baptizo*, and its root *bapto*, are found in Greek literature ; and without having given very much attention to the sinuosities of the baptismal controversy ; have made ill-advised and erroneous admissions. Those admissions prove only that they are not competent to speak, authoritatively, on the question at issue.

2. Other writers are made to speak, and quotations are given, which are partially correct ; but which are put in such a light as to misrepresent the person quoted, and mislead the reader. If the testimony of such persons were, as Baptists represent it to be, it would prove, not that Baptist principles are sound, but that those pedobaptists "of note," who make such confessions, were about as dishonest as it is possible for such men to be. They are made to appear as men who sub-

scribed to one creed and believed a different one ;—who taught the doctrines of their church in their pulpits, but confessed in the press that those doctrines were not true ;—who, through all their ministry, baptized adults and infants by sprinkling, but admitted that such practices are unscriptural and wrong. No jury, in any court, would accept testimony from witnesses who would appear as inconsistent, as Baptists make their witnesses to be. If pedobaptists should accuse their Baptist brethren of "admitting" and "confessing" that the doctrines they preach were erroneous, and their mode of baptism unscriptural ; those baptists might call them "accusers of the brethren ;" and yet our Baptist brethren appear not to see that they are really accusers of the brethren, and uncharitable in the extreme.

3. There is a third class of this testimony, where pretended quotations are given which are either instances of flagrant garbling, or are utterly without foundation. Dr. Cramp, in the *Christian Messenger*, Feb. 22, 1865, says : "Every record of brptism in that book (the New Testament) is an instance of dipping, as John Wesley, and ministers of all Christian denominations, have again and again confessed." Of course, John Wesley never made such an untruthful and absurd "confession." The *Christian Visitor* of Jan. 5, 1871, and of other dates about that time, represents Dr. Lange, the eminent commentator, as saying : "All attempts to make out infant baptism from the New Testament fail. *It is totally opposed to the spirit of the apostolic age, and to the FUNDAMENTAL PRINCIPLES of the New Testament.*" The italics and capitals are given as they appear in the

*Visitor.* Dr. Lange never published anything like that. He taught, over and over again, views of baptism directly opposite to those attributed to him in the *Visitor*.

As Wesley and Lange are "note-worthy" divines; and have been put upon the stand by Baptists to testify in the interest of immersionist dogmas; let me give a quotation or two from each of them:

Wesley says, Works, vol. 6, p. 12: "It can not be certainly proven from Scripture that even John's (baptism) was performed by dipping.....Nor can it be proved that the baptism of our Saviour, or that administered by his disciples, was by immersion. No, nor that of the eunuch baptized by Philip.....The words *baptize* and *baptism* do not necessarily imply dipping, but are used in other senses.....That *washing* or *cleansing* is the true meaning of the word *baptizo* is testified by the greatest scholars and most proper judges in this matter."

Lange, in his notes on Matthew 28: 19, says: "The Baptist exegesis—in every case, first complete religious instruction, then baptize, is incorrect.....It is unnatural and unscriptural to treat children as if they were adults.....'Go ye, therefore, and make disciples of all nations, baptize them,' etc. Or, more correctly, according to the reading—'make disciples of all, and having baptized (*baptizantes*) them, teach,' etc.....It will be observed that in our Lord's words, as in the church, the process of ordinary discipleship is from baptism to instruction, that is, is admission in infancy to the covenant and growing up into all things." Lange also says, in his notes on Acts 16: 15; "The practice of infant baptism does not rest on inference, but on the continuity and iden-

tity of the covenant of grace to Jew and Christian, the sign only of admission being altered." Many passages might be quoted from Wesley's Works, and from Lange's Works, to show that they never could have said anything like what Baptist publications attribute to them.

So it is with many of the "testimonies" which Baptists publish as extracts from persons who hold and teach opposite views. It is surprising that Baptist writers give so large an amount of space in their publications to those mutilated, fictitious, garbled testimonies from *pedobaptist* scholars "of note." It is probable that the frequent reiteration of those testimonies has led many persons to believe them. Many excellent men have contributed, doubtless, to the circulation of such spurious coin because they found it in a Baptist store-house. And, probably, large numbers of persons, who were not able to discriminate, have been deceived, and caught, by chaff like that.

Now, brother Brown, please tell me if you do not think that the "Pedobaptist Testimony" argument, as urged by your co-religionists, is rather too thin? There are many persons, perhaps, who can not discern the fallacy, and absurdity, and quackery, involved in your handling of Pedobaptist Testimony; but *you* ought to be able to see these defects in your arguments, if others do not. Of course, you will remember that it is only a few centuries since Copernicus and Galileo discovered and demonstrated, that the sun does not roll around the earth each four-and twenty-hours; and that the sun is the centre of our material system. Previous to their day "all the learning of the world," and "all the note-worthy scholars that ever lived," as you say, would have

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"testified," and "confessed," and "admitted," that the prevailing astronomical opinions, of former times were correct, and yet those opinions would have been entirely erroneous. Their testimony would have proved nothing but their own ignorance. It is precisely so with many who have testified concerning the meaning of *baptizo*, and the genuineness of Baptist doctrines generally. I can give you the names of scores of men, whom your writers have called "*scholars of note*," who never knew, all put together, one half as much about the baptismal controversy as you do. There united testimony if put into the balances would weigh no more than yours alone. It matters not what a thousand such men, or ten thousand mutilated lexicons may say. Let us prove all things, not by the vain teachings of lexicons, or other books, that repeatedly need revision and correction, but by the word of the living God that changeth not.

#### XVIII. PARTING SALUTATION.

In replying as I have done to your letter of inquiry, I have referred to points not directly raised therein; but which belong, nevertheless, to the same great theme. Through well-conducted discussions of this subject, mists, and doubts, and errors, are dispelled. There is one point upon which we can thoroughly agree, and that is this:—If the Baptist creed is a sound creed, all persons who think they are Christians, and have not been immersed in Baptism, are in gross error. Hence it follows, that, if Baptists hold the truth on the baptismal question, Christ has no Church on the earth but the Baptist Church, and has no disciples in this world but the people who have been immersed.

If your theory be right, how few comparatively are the people of God; and how manifest and lamentable has been the failure of Christianity! How vast the grand army of other churches who believed on Jesus, and who loved the Saviour,—a multitude indeed whom no man can number, some of whom suffered at the martyr's stake, and others of whom passed away in the triumphs of the faith:—and yet, if the Baptist theory of baptism be correct, all those, because they were never immersed, were never "baptized into Jesus Christ;" and, therefore, must have gone out into the outer darkness, where the weeping and tears abide forever.

Please excuse me, brother Brown, if I express my astonishment that you do not see the unscripturalness, and inconsistency, and narrowness of your creed. There are breathings of better things among your brethren. When you meet on Christian platforms with ministers of another belief, and call them brethren; when you advocate "open communion;" and when you unite with others in Christian work; you practically and logically break away from the trammels of immersionist dogmas, and show that you have outgrown your creed.

I trust, dear brother, that both of us shall be permitted, successfully and joyfully, to finish the work our Master has given us to do; and that when ready to enter into the "better country," where all his people see eye to eye, we, both, and those to whom we minister, shall hear Him say: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Yours, &c.

## LETTER No. XIII.

MONCTON, N. B., May 24, 1878.

REV. D. G. McDONALD, Charlottetown.

Dear Sir and Brother,—

I have had the privilege of examining your *Bible Baptisma*, in which you have referred, occasionally, to my *Catechism of Baptism*. I do not propose to review your work; and yet, by way of acknowledging your kindness in speaking as you do of my *Catechism*, I may be allowed to call your attention to one point, at least, which otherwise might pass unnoticed. In your book we have an illustration of the fact that it is not difficult, generally, to say a great many things on the wrong side of a great question. We have further illustrations of this, sometimes, in political discussions. The daily issues of leading newspapers may contain columns of reading matter, relative to the strength of the political parties of the day. The discussion may continue long. There is a practical way, however, of making an end of the controversy, and that is by a resort to figures. Let the ballots be deposited, and counted. The result may then become apparent to all men.

So it may be, to some extent, in religious controversy. Discussions may be protracted. Books may be written. There is nothing, however, like coming to the point. You have ventured to do this, in giving a number of syllogisms in your book. Please allow me to say that, in my judgment, those syllogisms are the best parts of your volume. Arguments, that to many minds would be inexplicable, or misleading, may be made clear by a well-constructed syllogism. I admire your boldness in allowing your arguments to be subjected to so practicable a test. Let us look at some of these.

## XIX. IMMERSIONIST SYLLOGISMS:

On page 49 of your book, you have given the following syllogism:

"1. In giving the commission Christ chose not *rantizo*—not *cheo* but *baptizo*.

"2. The primary, literal meaning of *baptizo* according to all the learning of world, is to immerse, or its equivalent.

"3 Therefore in giving the commission Christ commanded his disciples to immerse those whom they baptized.

It may be well here to remind the general reader that every regular syllogism contains three and only three propositions, called—(1) The Major premise, (2) the Minor premise, and (3) the conclusion.

The unsoundness of your argument as indicated in this syllogism, is apparent for several reasons, a few of which may be indicated as follows:

1. The minor premise (2) is ambiguous, in saying "*immerse, or its equivalent.*" This indefiniteness shows that the syllogism is fatally defective. It ought to be apparent to any person, even at a superficial glance, that neither dip, nor plunge, nor overflow, is the "*equivalent*" of immerse. An island may be immersed, without being either dipped or plunged; and the primary cause of the immersion may be the sprinkled rain. A very moderate application of the scientific method of reasoning is sufficient to show that neither dip, nor plunge, can be the "*equivalent*" of immerse.

2. Your Minor premise (2) is also irreparably defective, in saying that the "*primary*" meaning of *baptizo*, is "*to immerse,*" or, etc. Let me refer you to the Southern Baptist Publication Society Report of the Carrolton Debate, p. 33-36, from which you have largely quoted in

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your book, where you will find proof, abundant, that *baptizo* never meant to immerse until several hundred years after it had been in use by Greek writers; and where you will also ascertain that its primary meaning was to sprinkle.

3. Your Minor premise (2) also contains a statement which betrays, either a lamentable want of knowledge, or a sad inability to discriminate between right and wrong, on the part of him who constructed the syllogism. Your syllogism says, "all the learning of the world" shows that *baptizo* means immerse. The cause which compels its advocates to utter such palpable absurdities in its defense, must be defective, from bottom to top, and from centre to circumference.

4. Your minor premise (2) being defective, it follows inevitably that your conclusion can not be true. Hence, Christ in giving the commission did not command his disciples to immerse those whom they baptized.

On page 153, of your book, you have given another syllogism, as follows:

"1. If Christ intended that baptism in the Christian church, should take the place of circumcision in the Jewish nation, there would have been some intimation of the change given in the New Testament.

"2. But the New Testament is silent upon any such change, therefore.

"3. No such change was intended by Christ."

The defect in this syllogism is that its minor premise (2.) has not been proved, and can not be proved. Paul, in speaking of baptism, and not merely baptism with water, but the higher—the real baptism—calls it circumcision—(See Col. 2 and else where). Hence, the argument, of which

the above syllogism is the climax, is unsound, and misleading.

Let us look, however, at this syllogism, from an anti-Baptist standpoint; and slightly altered, so far as the major premise is concerned. Let us read it as follows:

(1.) If Christ had intended that infants, in the Christian Church should not be received into its fold as in the former dispensation, and by the proper mode of baptism, there would have been some intimation of the change given in the New Testament.

"(2.) But the New Testament is silent upon any such change.

"(3.) Therefore, no such change was intended by Christ."

The force of this syllogism, will be manifest at a glance. It indicates clearly, according to your own reasoning, the propriety of baptizing infants.

On page 175, of your work, you have another syllogism, as follows:

"(1.) Paul taught the Ephesian church "all the counsel of God."

"(2.) Paul said nothing about infant baptism.

"(3.) Therefore, infant baptism is not found in all the counsel of God.

The defect in this syllogism is chiefly in the Minor (2) premise. How do you know that Paul said nothing to the Ephesian brethren about infant baptism? You have assumed what can not be proved. In your Major premise you use the word "church" as if you sought, thereby, to create the impression that Paul had, in his *Epistle to the Ephesians*, declared "all the counsel of God." Paul did not declare all the counsel of God, in his *Epistle* to the Ephesians. A great deal of the counsel of God, is contained in other parts of the Bible, and not in the *Epistle* to the Ephesians. Paul said a great many



things in his preaching to the Ephesians that are not in his Epistle. As the Minor premise in this syllogism is incapable of proof the conclusion is not true.

On page 182, of your book, you have this syllogism :

"(1.) The ordinance of baptism is a positive command. (See Matt. 28 : 19, etc.)

"(2.) The baptism of infants is not commanded in the word of God, *ergo*.

"(3.) The baptism of infants is not of God."

In this syllogism you make what is called the commission, (Matt. 28 : 19) the positive command. To whom is the command given? In your argument, of which this syllogism is the objective point, you get curiously mixed on the "positive command" question. You argue as if the command was given to adults, or adult believers, and that they are commanded in the commission to get baptized. You seem to forget that the commission is to properly authorized ministers, and that they should make disciples of all, baptizing and teaching them.

How can the ministry of a church baptize all persons, or all nations, if they do not baptize infants?

The weakness of your Minor premise (2) is apparent from the fact that the commission is to ministers, and is general, and includes all, and does not discriminate, against infants, and in favor of adults. The manifest fallacies of your syllogism show that your argument against infant baptism is unscriptural and untrue.

There are other syllogisms in your volume which are equally open to objections, but to which it is not necessary to refer.

## XX. CLOSING WORDS.

There is a paragraph on page 119, of your

book, wherein you quote from my *Catechism of Baptism*; and wherein you have the following sentence: "Come out from among them and do as the Baptists do—as the Apostles did—baptize the people because they are saved, and not in order to save them." Let me remind you that this is one of the grounds upon which infants are baptized—"because they are saved." They are partakers of saving grace through the atonement; and dying in infancy are "caught up into heaven." Infants are as clearly entitled to baptism, as the believing adult who has never been baptized. Baptism no more saves one than coronation makes one a king. Coronation can only make one a king who is a king already. Coronation is the outward and visible sign, and seal, and authoritative declaration, of what already exists. It is the symbol of a true and real kingship. So is the baptism with water. In the baptism of an infant there is the outward and visible sign, and seal, and authoritative declaration, of the grace of which the child is a partaker through our Lord Jesus Christ. The baptism of water is a symbol of the real baptism of the Holy Ghost, whereby the child is made a subject of the Kingdom of Heaven. There may sometimes, very properly, be serious doubts about the propriety of baptizing some adult persons. But there never need be a doubt as to the propriety of baptizing an infant, "because they are saved"—of such is the Kingdom. If Simon Magus had baptized in infancy, it would have been perfectly proper, for he was then in the Kingdom. But it was a mistake to baptize him, as an adult, upon the profession of his faith, because he was not, after all, really a saved man, but was in the gall of bitterness, and in the bonds of iniquity.

The discussion of this subject, through the pulpit, the platform and the press, in the Province where you reside, has not been in vain. It has especially been my privilege to hear of excellent results that followed the labors of the late Rev. Albert Stewart DesBrisay, who eloquently defended the truth, in several discussions of the baptismal question, in different parts of Prince Edward Island. Many, through his masterly presentations of the truth as it is in Jesus, were led to embrace more excellent theories on the subject of baptism, than those that are held by the Baptist churches.

Our gifted DesBrisay was called to his reward while yet the dew of his youth was upon him; and while eloquent teachings were waiting to leap from his lips. May our discussions of this irrepressible question be always, in all Christian sincerity, as his were; and may we be evermore looking for the truth, as he was; and beneficial must be the results.

Yours, &c.

## APPENDIX.

CERTAIN INCONSISTENCIES, IN REPLY TO  
REV. JOHN BROWN, BY THE EDITOR  
OF THE "WESLEYAN."

MY DEAR SIR:—You seem determined, upon obtaining notoriety. And you seem fairly in the way, too, to be gratified. Your name, some months ago, came to the surface, through persistent letter-writing in the *Messenger*, and again by a reckless newspaper encounter with one of the first thinkers in the Provinces. Up to that time, we poor Provincialists were in utter ignorance of your existence. Since that time, few who had eyes for denominational weekly literature have been permitted to wink you out of sight. The North and South had a dreadful war over

their John Brown; we by the Eastern seaboard are now in the midst of ours. I take you to be a good man, notwithstanding certain foibles; and so would save you from one false conclusion. This energy of letter writing now going on directed to you, is due to something more than your mere name, character, abilities, or sentiments. Behind you there is a brotherhood, pious and sincere—in the majority of instances inoffensive and charitable; but you are supposed to represent a class of Baptist Ministers and people who are so active in propagating contracted notions, that they must of necessity be met by arguments from intelligent sources. You are in danger of imagining that you have reached importance, whereas you are but a mere figure-head.

Twice you have addressed me by letter—this time through your church organ. It has occurred to me that you need a little illumination, and that I may possibly be the humble illuminating instrument. Brother Currie is engaged upon your creed—or rather upon a particle of the Christian faith which you and your class magnify into quite undue proportions. I will confine myself to other ground. I shall likely tell you some plain things, but as I am informed you are a gentleman, and as I have no doubt you are a Christian—you see I am more liberal than you dare to be respecting me—I anticipate that you will thank me before we separate.

I have no acquaintance with you. I am informed however, that you came from England—that land of religious freedom, and from the feet of Spurgeon—that man of multifarious eloquence and rare courage. This renders the problem of your immersionist idiosyncrasy the more perplexing. Spurgeon has written much—few men more; but he rarely alludes to baptism. You too, write much, but of your voluminous lines, baptism is, directly or indirectly, the beginning, middle, and ending. In fact this benighted Dominion has as yet received from you, the

soul of the *Messenger*, but this one faint ray—baptism means to dip and nothing else! Where did you imbibe this passion for baptistic controversy—this hallucination as to the ignorance or obstinacy of all churches save your own, and your special mission for their recovery? Robert Hall—I fear you will not thank me for citing a name which is dear to us as it can be to you—was an enthusiast, but his was the enthusiasm of a well-rounded Christian discipleship, which gave baptism a subordinate place and opened a large heart and a free table to the whole Christian family. Bunyan was more anxious about wooing sinners from sin than disposed to bombard the Churches with immersionist ammunition. You, I suppose, have reached the final stage of belief peculiar to your class, in imagining that you are descended direct from Christ and the Apostles. Pray, how many sermons did our Lord preach on Baptism? Where are the Apostolic Epistles upon Baptism? My dear Sir, you have mistaken your calling. Christ sent you to preach the Gospel to sinners, while you are captivated with the delusion that the Christian Churches are in danger of perishing through ignorance, and that you have essential knowledge which mankind did not possess before you were born!

The following passage occurs in your *Messenger* letter to me:—

Error has always feared the truth, but sooner or later it will have to flee before it. The darkness before the rising sun. And as surely as infant baptism and sprinkling arose out of the darkness of error and superstition, so sure will it be overcome and borne down by the power of the Word of the Lord, and the light of the Sun of Righteousness. The time may be distant, but it is sure to come. It needs no prophet to predict that.

There are men who would characterize that language as the utterance of either a fool or a fanatic. I will give no such judgment. But I will say that it betrays a contracted creed, a limited historical education, and a low ministerial motive.

Another anomaly presents itself in your present position. Have you retained the principles learned from Spurgeon? If so, why do you not launch some of your bolts against close-communion? What would you do with Spurgeon to-day if he presented himself at the Lord's table where you were officiating? He is an open-communionist—admits people to the sacrament who are not "of the same faith and order." He is irregular, my brother. If you would receive him to commune, why not us? Some of us baptize by immersion, (which others of us think irregular also;) surely we have equal claims with Spurgeon. But the fact is, neither Spurgeon, nor Hall, nor Bunyan could get the sacrament in any Baptist Church in Nova Scotia to day. So you have reached this point, that your old master and minister would be refused bread and wine at your hands, even when your object was to remember Christ's death and passion! If you would commune with Spurgeon, you must cross the ocean—it is not enough that he should come to you; and even in London, with your present principles, you could not consistently countenance the great preacher, the first ornament of your Church! Either he must come in, like Emory, having his head shaved and his nails seraped (metaphorically) or go out like Pentecost—an expelled disciple. Yours is the highest Baptist caste. The shadow of an unbeliever falling upon your skirts is contamination. And with you, to be strictly logical—to be thoroughly consistent—the bulk of Christians are unbelievers—nothing more. You demand several requisites of faith which may be thus summed up:—

1. Belief in immersion.
2. Belief in the sinfulness of any other mode.
3. Belief in the abominable sinfulness of Infant Baptism.
4. Belief in Calvinism.
5. Belief in the scripturalness of the Baptist Church.

You will not commune with—

1. Any who are not baptized by immersion.
2. Any who are baptized by immersion, but who are not members of the Baptist Church.
3. Any who, though baptized by immersion, commune at any time with members of any other Church.

I will resume this subject next week. Perhaps you can persuade the *Messenger* to copy my letters, since you blame me for not inserting yours. If so you will indeed accomplish something in this controversy. Meanwhile, I am,

Yours truly,

THE EDITOR OF THE "WESLEYAN."

MY DEAR SIR:—Few will understand my reasons in thus addressing you. I can only inform inquirers that, for nearly a twelve-month, you have been trying the extent of my courage and patience. So far back as November you charitably hinted in the *Messenger* that I was in error, in darkness, and so forth. I am anxious to show what you consider darkness, and what light—to show the standard by which you judge me—your own creed and practice—and thus appeal to public judgment as to whether you or I may be right or wrong. In January you asserted in the same paper that I endorsed a system which was "destructive to tens of millions"—Infant Sprinkling—a system which you said is an "unmeaning and unscriptural farce." Ten letters you have written within that time—there may be others, for I have lost occasional numbers of that precious paper—and the burden of them has been something of the same all through, excepting the use of my name. At length you wrote your "Open Letters" to both Mr. Currie and myself. You have succeeded in waking up both of us. Well, do the results correspond with your expectations?

I now resume my subject.

Charles Haddon Spurgeon, your illustrious tutor, declined to visit America. The world was thus spared the pitiable spectacle of the first Baptist Preacher being virtually excluded by some of the Baptist Churches of this continent. How do you feel about this radical inconsistency of your brethren? In Nova Scotia, as you know, there are but few Protestant churches which would refuse to admit Spurgeon to the Lord's table; and of those few some are Baptist Churches. I know Ministers of several Protestant denominations in these Provinces who have been at the Sacrament in the London Tabernacle, Spurgeon officiating. Do you follow your master in this respect?

This anomaly would be laughable if it were not too painfully serious. You are the only class of Christians who fraternize with other churches and yet exclude them. We expect little from the Episcopal body, and less from the Roman Catholic. They both hold consistently to their sacerdotal belief. We are not churches in their estimation, and so they discard us. But you are with us in the public assembly, and against us at the Lord's table. You invite us to your pulpits, and shut us out from your communion.

I have been thrice in Conventions where your ministers and people were represented. We had glorious times. One thing only remained to seal our fellowship before the world,—to obey the injunction—"This do in remembrance of me." But we dare not moot the idea. The Baptists would have taken offence. Who was it that said, "Our system unchurches every Pseudo-baptist community. We need not be surprised if other denominations should be tempted to compare us to the Euphratean horsemen of the Apocalypse." These are the words of Robert Hall, the world's first, greatest Baptist, and I feel just now very much like yielding to the temptation he speaks of!

Does it occur to you that the barrier you have erected between believers is quite as insurmountable as that which separates Romanism from Protestantism, or Hindooism from Christianity? There is but one way by which the churches can gain your approval, and that is by turning Baptists. You separate christian man and wife; compelling them to partake at two different tables. You condemn this in the social life of India; you very properly denounce the same principle in the Romish economy, against which the Baptist church has waged valiant warfare. Why should you encourage it among yourselves?

Thus we have the secret of your restlessness in seeking controversy. At heart, though you do not presume to say so before the world, you regard yourselves as the only true church. Every convert to immersion you count as we do a trophy won for the Saviour. You have a special hankering after Methodist converts, and this is the reason that controversy with you is confined almost exclusively to Methodist polemics. The chief agitation in our church to-day is with your body, and the only dread of proselytism we have is in the Baptist direction. It is really pitiable to find that, in making out a circuit plan for a single week, our ministers have to consider the possibility of being caught by a flank movement. I have myself, on several occasions, been recalled from distant places to guard the tender lambs from one who was not their shepherd. In walking about Zion we have something additional to do beside what was enjoined by the Psalmist. We must not only tell her towers and mark her bulwarks, but also keep out the Baptists. Remember I am writing of a *class* in the Baptist church, and not of the whole. It has noble-minded, honorable men and women, who would not stoop to proselytism.

There is just one other contradiction I would note between your teachings and your conduct. You emphasize the great Apostolic Commission, but you refuse to carry it out

in all particulars. "He that believeth and is baptized shall be saved." You insist that this settles the question of adult believer's baptism. But there have been instances, to my knowledge, in which you neither could nor would baptize believers on profession of their faith. I refer to sick and dying penitents. What provision have you for such cases? None at all! And yet the Commission stands—"He that believeth and *is baptized* shall be saved." Either you should cease building arguments upon Christ's command, or be prepared to carry it out—*as we do!*

And that is not the worst. A penitent on a sick bed, refused the ordinance of baptism, must also be refused, in your economy, *the consolation of the Lord's Supper*. Thus both sacraments of the church are, in your hands, subject to conditions which Christ never enjoined. With you, only persons in health can conform penitentially to the commands of Jesus Christ. You have no mode for cases of exigency. And yet, all the history of the Bible, all the invitations and promises of the gospel, all the experience of believers, goes to show that the christian religion, *was specially designed to meet cases of emergency*. The Roman Catholic Priest only refuses the sacraments to heretics; you refuse them to the children of God, the heirs of the Kingdom.

From the Lord's purpose in the Great Commission you exclude

1. All Infants—one-fifth of the race.
2. All Sick and Infirm—one fifth of the race.

You are prepared to carry out the Great Commission only with three-fifths of the human family. Do you imagine this is Christ's Commission which you hold? And if so, are you administering it in accordance with Christ's intentions?

The same inconsistency follows your system all through. Baptism with you is possible only in certain countries and in special situa-



tions. The utmost powers of human invention have been exercised to bring your mode within the limits of common life and decency. Baptistries in churches, warming water, cutting ice on the Lord's day, rubber clothing to keep the minister dry, and weights to sink the dresses of female candidates—these are among the numerous inventions brought in to accomodate this Christian ordinance to your peculiar mode. I can give you the name of a beloved minister in Boston, who avers that, by standing in the water during the time necessary for baptizing some scores of candidates, he contracted a cold which has laid him aside from his work and may carry him to his grave. He is a Methodist withal—the more the pity!

I presume you follow the instructions given in "The Minister's Manual," published by D. Lothrop & Co., Boston. At least, it is a standard code with your class in the United States. To us, following a simple, rational mode, these are curious instructions:

The Minister is minutely told how to proceed in Baptism. Committees are to be kept for preparing Candidates—men for men and women for women. He is instructed to take a staff in first wading into the water, that he may know the ground. To take a handker-

chief, and where to keep, and how to use it on the candidate's face. How to press both hands on the candidate—to be sure of a firm footing—then by the continued pressure of the left hand upon the chest, to lower the person under the water. (This is not dipping, at all events). Then he is to say, "In obedience to the great commission, I baptize thee, &c.

All this has a very Apostolic look—has it not? The *great* commission, too! When that commission cannot be carried out upon a sick bed!

My dear Brother, you have invoked all this exposure. I had no intention of contending with you, but you have thrown down a challenge the refusal of which would have been an acknowledgment of conscious error. We both have better work to do; let us take it up. Only do not imagine we are convinced of the force of your arguments and admire the beauty of your system, while we persistently cleave to the opposite. We are heartily sincere in the opinion that immersion and close communion are both foreign to the spirit and genius of the christian religion. At least that is my position.

Yours truly,

THE EDITOR OF THE "WESLEYAN."





