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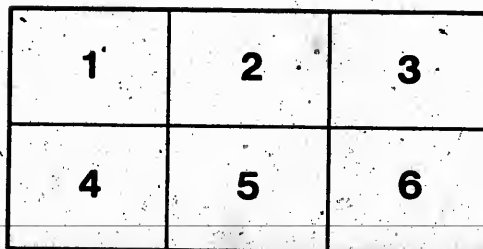
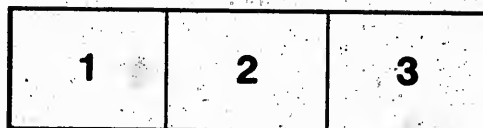
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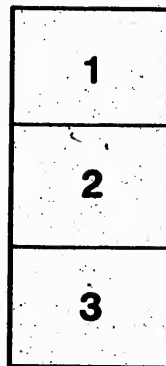
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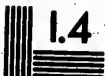
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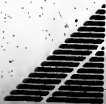
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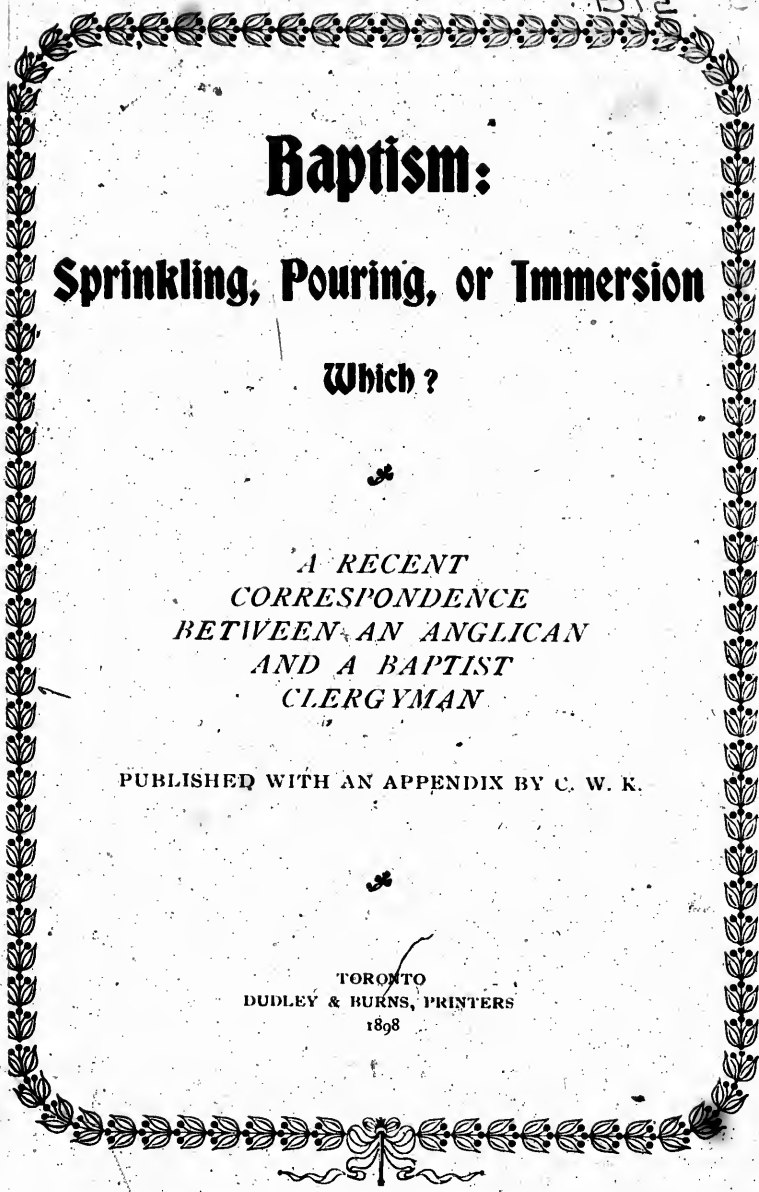
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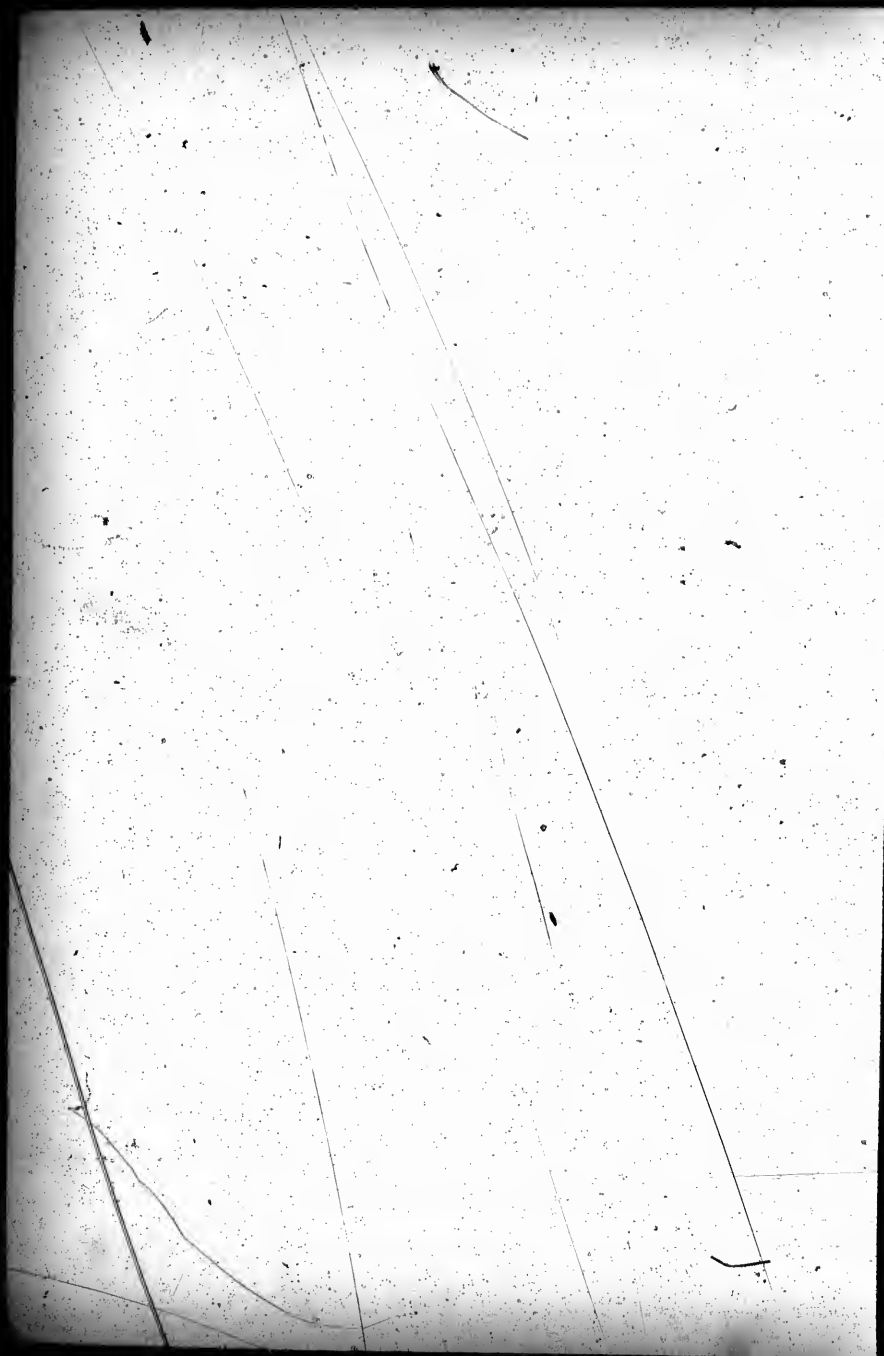


Baptism:
Sprinkling, Pouring, or Immersion
Which ?

*A RECENT
CORRESPONDENCE
BETWEEN AN ANGLICAN
AND A BAPTIST
CLERGYMAN*

PUBLISHED WITH AN APPENDIX BY C. W. K.

TORONTO
DUDLEY & BURNS, PRINTERS
1898

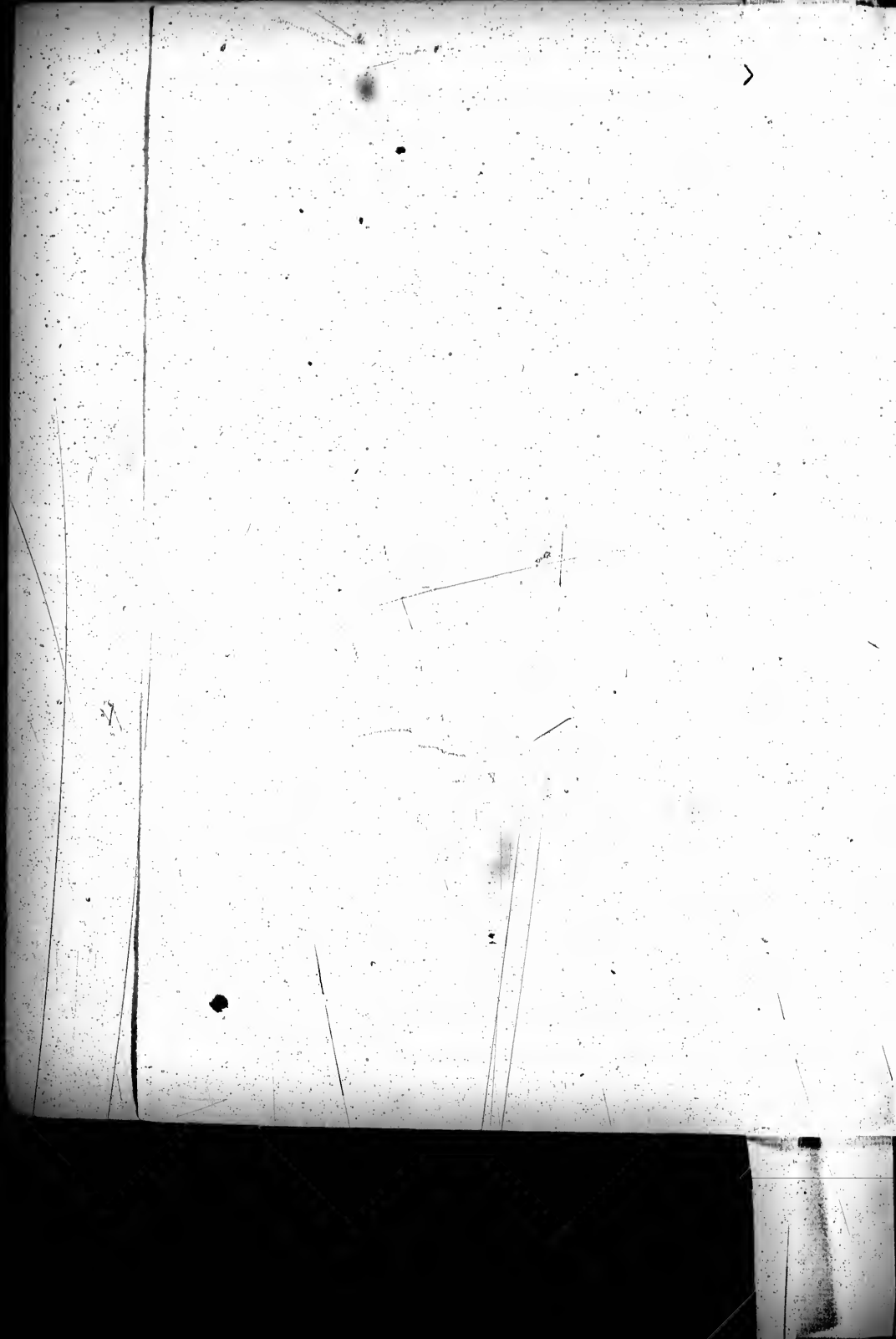


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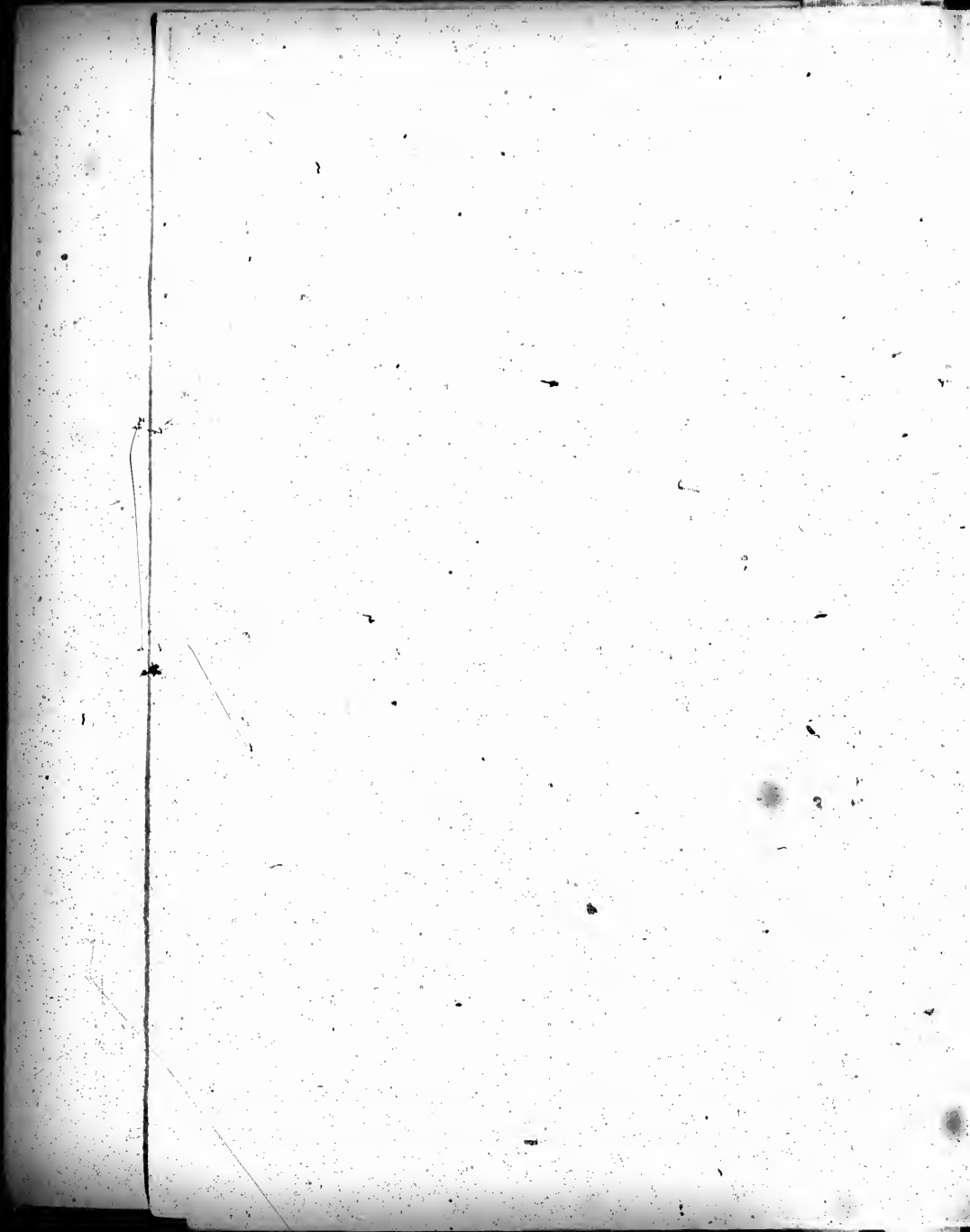
PREFATORY NOTE

The following correspondence is the outcome of a brief and friendly conversation. It is to be hoped that no one will think, from a few warm words here and there, that the writers laid aside their pens with anything but a friendly feeling. As to who is right, or nearest to the right, on this question, the reader is invited to judge; *but not until after reading both through to the end.* The whole correspondence is given. There has been no change made in the arguments; and, therefore, no advantage taken. A short appendix is given on the Subjects and Importance of Baptism.

That our Lord and Saviour Jesus Christ may be honored and truth served through these pages, is the one desire.

Kingston, Ont.

C. W. K.



ANGLICAN'S FIRST LETTER.

DEAR MR. _____ :

I have been looking into the assertion you made the other evening that *baptizo* always means to "immerse." I find that while lexicons do give this as the meaning of *bapto*, they are unanimous in declaring that it is not the invariable meaning of the derivative *baptizo*, which often means "to consecrate by pouring upon or dipping into."

You will find an instance in Matt. iii. 11 and the parallel passages: *autos humas baptisei en pneumati hagio kai puri*. The fulfillment of this could have been at no other time than at Pentecost, for we read of no other baptism with the Holy Ghost and with fire. But at Pentecost there was no immersion into fire, but the cloven tongues as of fire rested "upon the head" of each of those present. Can any one say, either, that the Pharisees immersed every time they ate food? Yet, *ean me baptisontai, ouk esthousin*. We know, as a matter of fact, that the common mode of washing was by pouring water on the hands and feet, as is still practised in the East.

If you can supply the references for the action of King James who, you state, forbade the Bishops to translate *baptizo*, a prohibition they neglected in more than one instance, I have friends in England who will examine the papers for me and give a correct transcription. I am inclined to believe you have been misled by the many reckless quotations made in controversial writings, from men who are more bold in assertion than careful in proof.

Yours faithfully, _____

BAPTIST'S FIRST LETTER.

DEAR MR. _____

Owing to pastoral duties, and other matters of immediate importance, I have been obliged to defer, until the present, a reply to your letter of the 2nd ult.

I certainly did not make the *unqualified* assertion that *baptizo* always means "immerse." What I do hold is, that its *primary* meaning is "immerse," "emerge," or its equivalent, and that to the exclusion of either sprinkling or pouring, as an act of Christian baptism. I, of course, refer only to the New Testament meaning of this word.

It seems to me that you make a most unwarrantable statement when you say that the "lexicons are unanimous in declaring that it, 'immerse,' is not the invariable meaning of the derivative *baptizo*, which often means 'to consecrate by pouring upon or dipping into,'" I find that Liddell and Scott—a lexicon of classic Greek—gives as the meaning of this word, "to dip repeatedly, dip under—Med. to bathe, 2nd, to baptize," and after *baptismos*, "a dipping in water, baptism"; but no such expression as "pouring upon."

Sophocles' Greek Lexicon of the Roman and Byzantine periods, says of *baptizo*, "to dip, to immerse, to sink." "There is no evidence that Luke and Paul, and other writers of the New Testament, put upon this verb meanings not recognized by the Greeks."

Thayer's New Testament Lexicon—another universally recognized authority—gives, after *baptizo*: "I.—1. prop. *To dip repeatedly, to immerse, submerge.* 2. *To cleanse by dipping or submerging, to wash, to make clean with water;* in the Mid. and 1 Aor. pass., *to wash one's self, bathe.* 3. *Metaphorically, to overwhelm.* II.—In the New Testament it is used particularly of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command, received by Christians and adjusted to the contents and nature of their religion, viz.: an *immersion in water*, performed as a sign of the removal of sin." He quotes Mark i. 9 ("Jesus was bap-

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tized of John in the Jordan"), as one of the places where *baptizo* is used with *eis*, and says: "It is to mark the element into which the immersion is made." On *baptisma*, he says: "3. Christian Baptism; this, according to the view of the apostles, is a rite of sacred *immersion* commanded by Christ."

Winer's New Testament Grammar (Revised Andover) has: "*baptizein en hudati*, signifies *baptize in water (immersing)*; *baptizein hudati*, *baptize with water*. Here, and in most other passages, the identity of the two expressions, in sense, is manifest."

Wescott and Hort's Lexicon to the New Testament, revised by Rev. Thos. S. Green, M.A., says, after *baptizo*, "to dip, immerse, to cleanse or purify by washing, to administer the rite of baptism, to baptize." And so with *baptismos*, "immerse," etc.; and not a single word about either pouring or sprinkling. Rom. vi. 3, 4, is referred to, which please note. It describes baptism as a *burial* and a *resurrection*—whether this be of water, or, as some would have it, of the Spirit, makes no difference: "the inward and spiritual grace" is a *burial* and *resurrection*; baptism, the 'outward and visible sign,' must also be a burial and resurrection, in order to have a resemblance between the 'sign' and the thing signified. Change the 'sign' and you change the conception of the thing for which it stands, and thus fail to teach the great foundation doctrine of our Christian religion, of which our New Testament baptism is the one great Divine symbol and mould.

The all but universal testimony of the world's best scholarship, irrespective of creeds and times, agrees that the English translation of the Greek word for Christian baptism as practised by the apostolic church in obedience to our Lord's command, is "immerse."

Conybeare and Howson say: "This passage" (Rom. vi. 3, 4) "cannot be understood unless it be borne in mind that the *primitive baptism was by immersion*." "It is needless to add that baptism (unless in exceptional cases) was administered by immersion, the convert being *plunged beneath the surface of the water* to represent his death to a life of sin, and

then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this *original* form of baptism (though perhaps necessary [?] in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture.

Bishop Browne, in Smith's Dictionary of the Bible, says: "Baptism properly and literally means *immersion*." "The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. But,"—and then, like Chalmers and others, he attempts to weaken his own words by creating supposed exceptions and difficulties, quite unwarranted, by saying, in reference to the family of the Philippian jailer and of the three thousand at Pentecost, "it seems hardly likely that immersion should have been possible," etc. Such theories, however, have been repeatedly exploded by facts in history. Our own missionaries of the American Baptist Foreign Missionary Union, in July, 1878, buried with Christ by baptism, and with the usual formulae in each case, two thousand two hundred and twenty-two candidates in *nine hours*, and with but two administrators in the water at the same time. Surely, with one hundred and twenty disciples, there could have been no difficulty on the day of Pentecost!

The late scholarly Philip Schaff, D.D., LL.D., says: "All commentators of note (except Stewart and Hodge) expressly admit, or take it for granted, that in this verse (Rom. vi. 4) the ancient prevailing mode of baptism by immersion and emersion is implied, as giving additional force to the going down of the old and the rising up of the new man." He also tells us that, "Respecting the form of baptism . . . the impartial historian is compelled by exegesis and history, substantially to yield the point to the Baptists, as is done in fact by most German scholars."

Added to such testimony, is the fact that the whole Greek communion rigidly adheres to immersion, and immersion only for baptism.

As to the use of other forms, such as sprinkling and pouring, for baptism, I cannot see a shadow of authority for such

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in the inspired Record. I recognize, n the end, only the
New Testament as our authority in this matter ; and God
has given us no right or privilege to change or substitute a
human form for the Divinely ordained.

Christ and the Apostles never used any other word but
baptizo, and its different forms, to designate the act of bap-
tism. The word "sprinkle" (*rantizo*), in our English New
Testament, is found only in the Hebrews (six times), and
once (*proskusis*) in I. Peter. You will find it in no other New
Testament book, and *never* in reference to the act of bap-
tism. "Pour" is found eighteen times. The Greek words
are *cheo*, *ballo*, etc. ; never *baptizo*.

The word "baptize" is found one hundred and one times ;
and, without exception, *baptizo*, in one of its forms, is the
word used ; never *rantizo*, never *cheo*, or any of their kin-
dred words ; not even *katharizo*, which is the word used to
denote the application of water, without reference to the
form of the act.

Now if our Lord meant that the ordinance should be per-
formed by sprinkling, or by pouring, I cannot understand
why He used an entirely different word for the words used
in the original for "sprinkle" and "pour" ; or if He meant
baptism to be "the application of water," without defining
the act, it would seem strange that He did not use the pro-
per word. But it is *baptizo*, "to dip, to plunge, to im-
merse" in every case ; and *never* any other word. Thus we
may understand why the 70,000,000 or 80,000,000 of Greeks,
in cold climates as well as in warm, will tolerate no substi-
tute for immersion as baptism. They surely understand
their own language !

A word *re* your reference to Matt. iii. ii. I have always
regarded this to be a prophecy of *two* baptisms—of the Holy
Ghost fulfilled at Pentecost, and of fire fulfilled later. No
doubt John's thought is connected with the ~~iii.~~ and iv. of
Malachi. The baptism of fire is the "cast into the fire" of
v. 10 ; and the "unquenchable fire" of v. 12. Christ is
come to winnow and to burn. That not driven away by the
Holy Spirit will be gathered into the Garner, the rest con-
sumed. This is the interpretation of Dr. Crosby, of Meyer,

Reynolds, Broadus and many others. However, opinion seems to be about equally divided. There were no tongues of fire at Pentecost, but "tongues like as of fire." Yes, Pentecost was a case of immersion, if immersion there ever was—"It filled all the house where they were sitting"; and "they were all filled." If that is not an immersion, I don't know what is.

As to the Pharisees, I know that the common mode of washing, in Christ's time, was by pouring water on the hands, etc. But this to the credit of their elastic conscience, which did not count much with Him who said, "Why do ye also transgress the commandment of God by your traditions?" The commandment, however, was to *dip* their hands or feet in water, as it was in the case of the ceremonial cleansing of pots, vessels, etc. (Lev. xi. 32). Some submitted themselves to the complete immersion of the body when coming from the market, or after touching a dead body. Most of them contented themselves with a perfunctory cleansing of the hands by pouring a few drops of water upon them, taking particular care, however, that it ran all the way from the tips of the fingers along the back of the hand to the wrist joint.

Concerning your last question, I am unable, at present, to put my hand on the authority you ask for; but there is, if I remember rightly, a statement concerning the matter in the Edinburgh Encyclopædia. Be assured, however, that I have *not* been misled by any 'reckless quotations made in controversial writings,' etc., as I have not met anything on the matter in controversial writings. Further, men who are 'reckless' and 'more bold in assertion than careful in proof' are not found among the few writings I happen to possess on the above subject. The King's instructions were, that the old ecclesiastical terms should be retained in the customary form. Thus the bishops carried it to simply transliterate the word *baptizo*. Anderson's "Annals of the English Bible" contains much information on the subject of the translations.

Yours sincerely,

ANGLICAN'S SECOND LETTER.

DEAR MR. _____ :

I certainly understood you to say that *baptizo* in the New Testament always means to immerse, and that for this reason baptism by affusion was wrong. And this is the position you still appear to hold in your letter. On the other hand I certainly do not deny that immerse is the primary meaning, and in classical Greek perhaps the almost invariable meaning. But the New Testament is not written in classical Greek, and not infrequently its words bear habitually significations not early found in the classics.

Now by your own admission the Jews in our Lord's time washed or baptized their hands by pouring water upon them, and so also with the feet; and this method was by no means confined to the Pharisees who were *more particular* as to their ablutions than the bulk of the Jews. In ordinary use then the word *baptizein* in our Lord's time signified to wash either by immersion or affusion. And the use of this word to denote a washing, drenching, or other application of liquid short of immersion is not confined to the New Testament: e.g.;—Polybus III. 72, uses it of troops passing through water up to their breasts. The LXX. Judeth xii, 7, use it of one washing herself at a spring where affusion only was possible.

Even in much later times it did not denote the complete immersion of the body, but only of the head (*kathaper en tini tapho to hudati katadunotown humown tas kephalas*. Cheys: in Ioan. III. 5. Hom. xxv.) while standing in the water. Dr. Wm. Smith and Prof. Cheetham both state that baptism was ordinarily administered by dipping the head under water thrice, the baptized person meanwhile standing in the water. Early art frequently represents this, and though not of course inspired it is reliable evidence of the sense in which the word was understood and the rite administered by the early Christians.

Yet again, we have abundant evidence that persons were baptized on their deathbeds, in prison, or in private houses; and in some cases immersion would evidently be impossible. Even the testimony of the Greeks is against you, for though they maintain the older practice as a general rule, they admit as valid baptism performed by affusion (if not aspersion, as to which I am uncertain) in cases of necessity. I may refer to a very interesting picture found in the cemetery of St. Calixtus (2nd century) the home of so many martyrs, in which we see a person standing in the water, and another pouring water on his head from a vessel of some sort. It is not until the 9th century that we find baptism by actual immersion of the whole body pictured and then only in the case of infants.

Now with this description of plunging the head only under water the lexicons fully agree. Liddell and Scott, "to dip in or under water." Parkhurst, "to dip, plunge or immerse in water. But in the New Testament it occurs not strictly in this sense except in so far as this is included in sense II. and III. below." "V. in a figurative sense to baptize with the Holy Ghost." "It denotes the miraculous affusion of the Holy Ghost." Stockins in loco. *Bapto*, however, always means to dip or immerse. J. H. Blunt says that "the original mode of administering Holy baptism was undoubtedly by the descent of the person to be baptized into a stream or pool of water. It is probable that the person baptizing also stood in the water and poured some of it with his hand upon the head of the other as the latter bowed himself three times into the stream."

All this; the known use of our Lord's day, the use of the word in Judeth, the very early Christian pictures, and the description of baptism by so many learned Christian men agreeing therewith, is surely sufficient to show that from very early times indeed, only a few years after the death of the last Apostle, the word *baptizein* has been understood in a sense less strict than that you would assign to it, the great stress being laid upon two points, viz, contact with water, and faith of the baptized. Now is this sense warranted by scripture, or have all Christians (the vast majority at least)

erred in so thinking? I have already pointed out the word *baptizein* was used in our Lord's time, and is used in Holy Scripture to denote washing by affusion. Does He give any hint that He used it, or that His disciples should use it in a different sense? I think not.

You quote Matt. 16: 3, to the contrary. But if you look at the text you will find that except by wresting of the Scriptures it does not and cannot apply. The ceremonial washings are several times referred to, but no such charge of transgression is brought in connection with them. The charge is here brought in connection with practical morality, not of mere ceremonial; and unless we are to place ritual on a par with morality (which you my dear friend seem willing to do here—ritualist though I am I would not venture to do so) it cannot be applied to these matters of less moment.

I feel certain that you can find absolutely no use of the verb *baptizein* in the New Testament to which the description by Blunt would not apply safely; no place where there is even implied disapproval of its ordinary use among the Jews. Expressed as a syllogism the case would run: 1. The Jews used the word to denote washing by immersion or affusion. 2. Christ used the word without condemning this sense. 3. Ergo, Christ used it in the common acceptance of the term. The major premise your letter admits. The minor is, I think, beyond question. The conclusion therefore, is well founded unless you can disprove the minor premise.

But is St. Paul's simile of burial inconsistent? Not at all. The entry into water, the pouring of water on the head is just as vivid a representation of burial (which I may remind you is complete so far as the *rite* is concerned where three handfuls or spadefuls of earth have been thrown on the coffin) as a complete immersion of the body would be. Moreover, St. Paul uses the word to denote something where immersion was certainly not performed except figuratively, "and were all baptized unto Moses in the cloud and in the sea." 1 Cor., 10: 2. Here the cloud stood behind and the waters formed a wall on either hand. Yet the Greek word is *ebaptisauto*.

Neither do I agree with you that Pentecost was a case of immersion. *Inmergere* is "to plunge into," not to "fill with;" and the tongues "like as of fire," i.e., having the appearance of fire, certainly *rested* on the heads of each one present. Following your own carefulness as to the words of Holy Writ, it was the "sound" which filled the house, the Holy Ghost filled those present, the appearance (which was the sign of the Holy Spirit's presence) rested on them, and to this sense is the prophecy usually referred—"He shall baptize you with the Holy Ghost and with fire."

Holy Scripture, therefore, does not use the word in its less restricted sense and that in several places where it is evident; and that it uses it even once more in the restricted sense it will, I think, be hard to show.

However, if our Lord had wished to make it clear that immersion only was lawful He could have used the word *bapto* from which *baptizo* is derived. But this is nowhere done, and hence I conclude once more that He intended to use a word which included both immersion and affusion, and chose for that purpose the word in ordinary use among the Jews.

Now supposing your contention that baptism in any other way than by immersion is not properly baptism at all, it follows that from the second century, those who were baptized clinically, and from the 9th century all the Christians in the West have never received Christian baptism at all. Are you prepared to condemn so many thousands of Christians on such evidence? Are you prepared to say that those who accepted the affusion of water in humble faith that they were obeying Christ's command and receiving His baptism were all wrong? We English Catholics are often accused of bigotry, but I don't think we ever taught anything quite so bigoted as that. We are called ceremonialists and ritualists, but I certainly am not such a ritualist as all that. Are you? I feel convinced that you will shrink from pronouncing any such judgment. Yet unless you can honestly and from your heart do so, what is your position? You maintain division among Christians, and hold aloof from the body of Christ simply because you regard immersion as the

better way, or the fuller way of obeying Christ's command, affusion nevertheless being a sufficient way, bringing all the blessings which Christ has assigned to baptism.

As to King James' directions, I can well believe that he desired the old ecclesiastical terms to be retained, the object being to provide a Bible understood by the people. This is a very different thing from "forbidding them to translate those terms," a prohibition which judging from other events would have been very ill received; and I must confess that I am still sceptical as to the majority of one. I do not suppose for a moment that you are a "reckless controversialist; if I did I should not waste time in writing to you, nor that your library includes such. But unfortunately I know that an assertion of that kind is often started by such persons, and then copied in all good faith by sober and earnest writers. "Verify your reference," is advice seldom taken by writers, though I myself follow it wherever possible. And you may easily have been misled in that way without any fault of yours, or save non-verification on the part of the authors. I wish we could find that reference.

Very sincerely yours,

A BUNDLE OF SYLLOGISMS.

I.

Major Premise: The word *baptizein* is used to denote washing by pouring water on the hands. It was commonly so used among the Jews.

Minor Premise: Christ used *baptizein* without condemning this use, or defining its meaning in any way.

Conclusion: Christ used it in the same sense that it was commonly understood in His time and country.

II.

Major Premise: Baptism is only lawfully performed by immersion.

Minor Premise : Many early Christians and most Western Christians were baptized by affusion.

Conclusion : Those who were thus baptized have not received lawful baptism.

III.

Major Premise : Christ instituted baptism for a definite purpose.

Minor Premise : That purpose is only effected by immersion.

Conclusion : The purpose of Christ has not been effected in those baptized by affusion.

IV.

Major Premise : Obedience to Christ's commands brings a blessing.

Minor Premise : Baptism by affusion is not an act of obedience to Christ's command.

Conclusion : None baptized by affusion have received the blessing conferred by obedience to Christ's command.

Query : Can you disprove or show faults in the first of these. Dare you accept the conclusions of the last three? Or do you deny the premises? If so, on what grounds?

BAPTIST'S SECOND LETTER.

DEAR MR. _____

I am glad to see that you do not deny that "Immersion" is the *primary* meaning, and in classical Greek perhaps the almost invariable meaning of *baptizo*; also that you seem to recognize the Inspired record as the one authority to which, in the end, we must appeal. Well, this is common ground upon which we may stand.

Then, to say the least, the safest way, if we would be sure of doing the Master's will in this matter, is to follow the

primary meaning of the *one word* He used in giving us the command, especially when, as I have already shown, the words translated into "pouring" and "sprinkling" are *not once used* in connection with the act of Christian baptism, and not even the word to denote the application of water without defining the act, *but a word which sets forth the act intended in a clear and definite way.*

Now, you acknowledge that in classical Greek the almost invariable meaning of *baptizo* is *immerse*. Very good then, what is the declaration of Sophocles' Greek Lexicon, and a lot of other undisputed authority? It is "that there is no evidence that Luke and Paul and other writers of the New Testament put upon this verb meanings not recognized by the Greeks." But more *re* this later.

You seem to put considerable stake on the practice of post apostolic Christians; but the testimony of recognized scholarship, and of the fathers too, is quite against you. While *affusion* was practised for baptism by the early church—not apostolic—in the case of the sick and helpless; it was for centuries the exception and *quite* the exception to the rule; and for some time refused by the majority as an innovation. People who thus submitted to pouring or sprinkling, were at first refused office in the Church.

See what the following have to say, Barnabas, of the 2nd century, says, "Blessed are they who, placing trust in the cross, have gone down into the water." Hermas and Justin Martyr use similar expressions. Tertullian, of the 3rd century, "Of baptism itself there is the bodily act, that we are immersed in water." The first recorded "clinic" baptism is the case of Novatian, A. D. 250, Cornelius, as quoted by Eusebius, says, "He (N.) fell into a grievous distemper; and it being supposed that he must die, immediately he received baptism, if indeed it be proper to say that one like him did receive baptism." On Novatian's recovery and nomination for the bishopric, Cornelius says: "All the clergy and many of the laity resisted it, since it was not lawful that one baptized in his sick bed by aspersion, as he was, should be promoted to any order in the clergy."

Cyril (of Jerusalem, A. D. 315, Introduction III. on Bap-

tism), "Thou going down into the water and in a manner buried in the waters as He in the rock." (This is New Testament teaching of the first water), "art raised again walking in newness of life." And again, "He who is immersed in water and baptized, is surrounded with water on all sides." (Just as the Master enjoined.) Basil (A.D. 330, on the Holy Spirit XV.) "Imitating the burial of Christ by baptism; for the bodies of those are as it were buried in the water." Clear language, this. Gregory Nazianzen A.D. 330, Discourse XL.) Let us therefore be buried with Christ by baptism."

Gregory Nyssen on Baptism of Christ. "Coming to the water we concealed ourselves in it," (a real burial, you see), "as the Saviour concealed Himself in the earth." How could this man, living so near the fountain head of the Christian era, possibly recognize in your "three handfuls or spadefuls" description (?) of this rite, the act of Christian baptism? No handfuls covered the entombed Christ. The stone was rolled up to the entrance and sealed there, completely hiding Him from the world. This is one of the things signified in baptism. The sign, therefore, must be in keeping with the thing signified, or it is no sign but a proclamation of half-truths and error.

Chrysostom, (Ep. ad. "Innocent," Vol. III.), we read "On the great Sabbath of the Easter Festival, the 16th day of April, 404, Chrysostom, with the assistance of the clergy of his own church, baptized by immersion in Constantinople, about 3,000 catechumans." And again, "For to be immersed (*bap.*) and to sink down, then to emerge, is a symbol of the descent into the underworld," etc. "John, of Damascus," (Lib. 4, C. 10) "Baptism represents the death of our Lord. The first step was the flood. The old man was entirely buried in the water." Not by three handfuls or spadefuls, though the description was clear, and a beautiful one too. And the *intra* *desertum*, "of the Latins, "You immersed yourself, i.e., you were buried."

These and others I might quote, show very little room in their faith for any substitution for the one and only Divinely ordained symbol of Christ's, and our burial and resurrection

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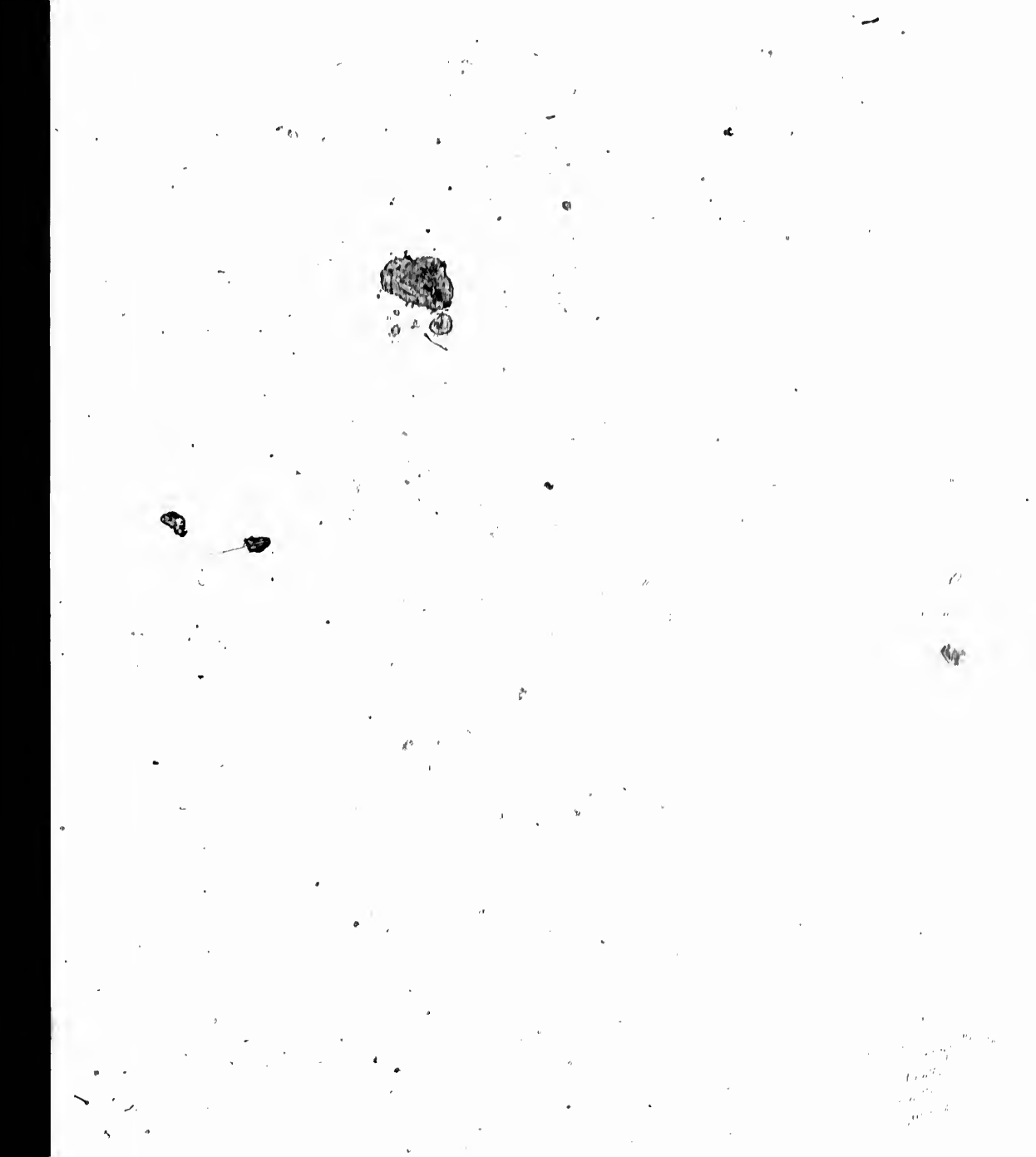
in Him, Dr. Smith and Prof. Beetham to the contrary. And further, you will find that the unanimous verdict of Church Historians, deal with the question at all, is that the original baptism was a complete immersion, and that pouring and sprinkling came in later, and was very slow in coming in too.

Dean Stanley tells us that "for the first thirteen centuries the almost unanimous practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize; that those who were baptized were plunged, submerged, immersed into the water. . . . Baptism by sprinkling was rejected by the whole ancient Church (except in rare cases of death or extreme necessity) as no baptism at all. Were it not for Mr. Stanley's evident belief in the Divine right of the Church to change this sacred rite to suit cold climates, etc., I fear he might be open to the charge of "bigotry" by some, as plain statements of New Testament facts by him would exclude from the roll of the baptized all but the immersed,—I suppose himself included. But what is truth, and fidelity to it? What is conviction? and what is "bigotry"?

But, if I remember rightly, you refuse to recognize this man as an authority on this subject. Then Neander, a prince of historians, Schaff and a host of other such go to the wall with him. However, what does Neander say? He has to do with some pretty good men (so has Dr. S.) who have nicknamed him "the father of Modern Church History."

He says (Ch. Hist. I.) "In respect to the form of baptism it was in conformity with the original import of the symbol performed by immersion. . . . It was only with the sick, when exigency required it, that any exception was made." To this Schaff, Winer, Fisher, Pressence and many others, all foremost historians agree. In fact you will find this statement true, that all church historians of respectable standing agree that immersion was the universal practice for 1300 years. There were exceptions; but the practice was immersion.

The encyclopedias, of any note, are unanimous in agreeing



to this. The Encyc. Britannica says, It was "the usual mode, and clinic baptism only performed in cases of necessity. . . . Sprinkling gradually came in, in spite of the opposition of councils and hostile decrees." Chamber's Encyc. gives in substance the same, saying that "doubts concerning sprinkling for baptism in the case of the sick were evidently prevalent."

The testimony of the Greeks is *not* against me, but entirely in my favor. I, of course, recognize there are exceptions to the rule; but they are *great* exceptions, and would not exist, and I hold, would never have existed, were it not for their belief in baptismal regeneration, which is a post-apostolic and not a New Testament teaching.

Dr. Schaff, in showing that the original and normal form was immersion, says "Finally, by the general usage of ecclesiastical antiquity (as it is to-day in the Oriental and also the Greco-Russian Church) pouring and sprinkling being substituted in cases of urgent necessity. Encyc. Herzog says: "But in the Greek Church immersion is insisted on as essential."

You appeal to Archaeology in support of frequent aspersion among the early Christians. Now, in the first place, I regard early art as not only not inspired, but often unreliable evidence on this and other sacred questions. The men who painted these pictures may have been artists of a rude sort, but they were not always theologians. Biblical scholarship is often clearly against them, as it is of many modern productions, e.g. the paintings of the Nativity, where the Magi are represented as finding the Holy Child in a manger and in the presence of cattle, etc.; while the inspired Record tells us that "when they came into the house they saw the young Child;" a visit, weeks, and it may have been months after His birth. Art is a poor substitute for the Inspired Record if we would get at the Truth.

As to the untrustworthiness of early art Dr. Cote (Archæology of Bap.) concerning the picture on the dome of Ravenna Baptistry says "The mosaics of this baptistry have been repeatedly restored; and well informed critics are of opinion that unwarrantable additions and alterations have been

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made in this magnificent work by incompetent artists. These restorations have been rendered necessary by the leaky condition of the cupola." And what does Paciaudus, a Latin writer, (*De Cultu S. Joannis Baptistae*) say? "Was our Lord baptized by aspersion? This is so far from being so that nothing can be more contrary to the truth, but it must be attributed to the error and ignorance of painters, who, being often unacquainted with history, or believing they could dare everything, sometimes greatly altered the subjects they portrayed."

However, granting a relative value to archaeology, the testimony, as a whole, is against you:—

The paintings of the Catacomb of San Ponzans, one of the oldest of such, of Santa Lucina, and of St. Marks in Rome, represent our Saviour in a nude state and in water up to His waist. So in the Baptistery of Ravenna; but here John is represented as pouring something on His head. What is it? Water? Not likely; for why should He even wet His feet by entering the water at all, not to speak of partially immersing Himself, if simply pouring water on the head were baptism? John, no doubt is represented as pouring the anointing oil, usual among earlier Christians before and after baptism, according to Tertullian, upon His head. But here the artist is in error, as such anointing was not in vogue until post-apostolic times.

The picture you mention of the Catacomb of St. Calixtus is not a representation of the act of baptism, that is indicated as having just taken place by the dashing up from the water of spray enveloping his whole body, and the drawing out by another one on the bank, of a large fish, from the deeper water, out of which the candidate has just come. The representation of the administrator's raised hand pictures the after act of blessing. As to his pouring anything from a vessel of some sort, I think you will not find it in correct copies of the picture. This picture, therefore, does not support your theory of pouring, for baptism at least, very well. There are two pictures in this Catacomb much alike. Dr. Schaff is not very certain of the pouring; the administrator's hand is laid on the boy's head. These, and

many others, are rude, mixed up conceptions with little artistic merit ; and, therefore, not very reliable.

Further, the practice, up to the sixth century, of building large edifices wholly set apart for baptism, such as the Latern Baptistry, twenty-five feet in diameter and three feet deep, and St. Maria Maggiore, twenty feet by five feet, is against you. See Encyc. Brit. After the sixth century, according to Kurtz, when infant baptism became general, separate baptisteries were no longer necessary ; and, instead of them, stone fonts were placed in the churches.

You say "Even the testimony of the Greeks is against me." Very good ; then it is also against such men as Dr. Schaff, who says "They require a threefold immersion and deny the validity of any other." And the Encyc. Herzog : "The practice of sprinkling first came into common use at the end of the thirteenth century, and was favored by the growing rarity of adult baptism. It is the present practice of the Roman Catholics ; but in the Greek Church immersion is essential." Encyc. Americana ; "The Greek Church retained the practice of immersing the whole body ; but the Western (Roman) adopted, in the thirteenth century, the mode of baptism by sprinkling."

Exceptions there are ; but so rare that authorities do not consider it worth while noting the fact, at least in making statements as above. I thought I had my hand on that King James reference, but was mistaken. Now I think I have by the very best authority, the testimony of the early fathers, of the great historians, and of archeology—such as it is—proved beyond a doubt (a) that the rule and general practice of the early Church (post-apostolic) was immersion, (b) that, while there were exceptions, they were rare, sickness unto death, etc., furnishing the occasion for aspersion ; and even then the act was, for some time, widely repudiated and its value discredited, (c) that not until quite late in the Christian era (at Council of Ravenna), and that in the dark ages, the age of forged decretals, of wide spread apostasy, of arrogant assumptions on the part of the Hierarchy was anything else but immersion officially recognized by the Western Church as Christian baptism.

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It follows then that the practice of the early post-apostolic Christians condemns you. For see! You practice as the *rule* (with how many exceptions?) what they recognize, only in extreme cases, as valid, and that with grave doubts; their *exception* is your rule! Now, I submit that, if the ancient Church has any weight as an authority with you, you surely must feel the ground upon which you stand rather shaky and unsafe. Is not this a natural conclusion?

Again, let us get a little closer to the fountain head, where we may drink pure water and find firm ground upon which to stand. What we want is a clearer understanding of what was the apostolic practice in obeying the Master's command. An examination of your neat little bundle of Syllogisms will be in order.

Your First will certainly not hold together. Its major premise is not right. Cleansing by pouring was commonly used among the Jews, true; but it was an *evasion* of the law, and recognized as such by the more scrupulous, who, when polluted, *immersed* their hands, and some going further in their interpretation of the command, immersed *themselves* (See Mark vii: 4, R. V., "themselves"). See Herodotus II.; "that if anyone—Egyptian Jew—touches a swine with his clothes in passing, he goes to the river and dips (bapto) himself." I find on looking up this matter more closely, that some Jewish authorities (Wünche and Schwab), that there was no question as to the command requiring immersion, they simply differing as to whether it meant washing the hands by dipping them, or by dipping the whole person in water. Further, Dr. Meyer, the very best of authority, says "(a) before every meal the washing of hands; but (b) after the return from the market where there was so much danger of coming into contact with unclean men, the *bath* was used as a washing of the *whole body*." And on Luke xi: 37, 38 (*marvelled that He had not first washed before dinner.*) "They expected that He would first purify Himself by an *immersion*, that is, by a bath (Comp. Mark vii: 3, 4) before the meal."

There is nothing like authority right from head-quarters. Here it is. The question is of the Jew: let a Jew of the

Jews speak. Maimonides, called "the eagle of the doctors," and "the lamp of Israel," says, "Wheresoever in the Law washing of the flesh is mentioned, it means nothing else than the dipping of the *whole body* in water; for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness." What room is there for New Testament exceptions to the primary meaning of the word *baptizein*, such as you allege, after this?

Then I cannot accept your minor premise. Certainly, Christ may have used *baptizein* without condemning the Jewish erroneous, or evasive use of it. But I would not for a moment agree that by such silence He sanctioned it; not by any means. Did our Lord approve of the institution of slavery? Certainly not. The whole tenor of His teaching was against it, and has ultimately overthrown it. Yet there is not a single recorded word from His lips against slavery. This evasive habit of arguing "that Christ did not condemn it, therefore, it must be right, our fathers did it," etc., etc., is accountable for the presence of more than one unscriptural and, therefore, unwarrantable dogma and practice in Christendom, Rome taking the lead.

While I recognize that, like some of the apostolic Christians, multitudes of the early and western Christians were granted repentance unto life, and the baptism of the Holy Spirit before and without receiving water baptism, I must accept your second syllogism.

Yet, if it is true that "all Christians, the vast majority at least," have not been "buried with Him by baptism," immersed, as Christ Himself was, and commanded for all, they have erred. The vast majority of them may have erred unwittingly; yet that does not make what they have *not* done as if it were accomplished. How could it? Such, by faith in His Son, are God's children and heirs of eternal life, no doubt; and God will reward them according to their light and opportunity. And, therefore, in reply to your question, "Are you prepared to say that those who accepted the affusion of water in humble faith that they were obeying Christ's command and receiving His baptism were all wrong?" I would say certainly not. They all

were wrong ; but they were not all wrong, i.e., altogether wrong, which is quite a different thing. In the light of the above my meaning and distinction will be plain ; and I do not see the slightest call for your charge of bigotry because of such belief either.

As well charge with bigotry those who hold that there is no salvation apart from baptism and the Lord's Supper ; and yet they know that, if they are right, such doctrine excludes from Heaven the whole Quaker fraternity, for piety almost peerless, and that host of Salvationists, so wonderfully used of God, in spite of their questionable methods, in the uplifting and saving of millions of the world's worst classes.

But it is a question whether the " vast majority " are aspersionsists or affusionists. There are the eighty millions of Greek immersionists ; Europe and the other countries East have about six hundred thousand ; Canada has its ninety thousand ; in and about South America are forty-seven thousand, and in the United States there are over four million immersionists ; and all these *adults* and those of the U. S. more than the English Episcopal, Presbyterian and Congregational communions of that country combined. However, it is a question of " What saith the Lord " ; the balancing of numbers does not affect the question either way.

" Holding aloof from the Body of Christ " ! Well, I will not argue that point here : I am simply content with saying that I believe, notwithstanding this pet dogma of a small part of Christendom, that I am a part of, and living in the closest union with a New Testament Church, and, therefore, of the Body of Christ, though without the support (?) of " Apostolic Succession," yet a Church " after the pattern given in the Mount."

As to your third Syllogism, your major and minor premises are both wrongly put ; and, therefore, your conclusion is wrong. You say " Christ instituted baptism for a definite purpose." But I hold that Christ instituted baptism for a *number* of purposes. Some of those purposes are effected only by immersion, as the symbolizing and proclaiming of

the great foundation doctrines of the resurrection, regeneration, justification, complete cleansing, etc. But the blessing of an open confession of Christ and a desire and effort to do His will, it may be amidst great opposition, may follow as a result of pouring or sprinkling for baptism. It is, therefore, wrong to say that that purpose, which is a manifold one, is only effected by immersion.

Your fourth is wrong, because it proves too much. The first statement is true; but it is too broad to find a place in this Syllogism, if you would conclude as you do. Then the second premise is wrongly stated, because the person submitting to affusion for baptism may do it in all good faith and with an obedient heart and submissive will, which cannot fail of a blessing.

Your reasoning, therefore, falls to the ground.

Your appeal to Polybus' use of the word *baptizein* only strengthens my position. It certainly cannot help yours. Were not their bodies immersed in water up to their breasts? Then what other word could you expect? Surely you do not understand me to believe that only the immersion of the *whole* body is baptism! I certainly hold that it, and it only, is *Christian* baptism. But that is quite a different thing. If I plunge my hand or foot or head or my body up to the breast into water that is baptism; but it is not the thing Christ commands for the act under discussion. So with the case you quote from Joan (III. 5 Hom. xxi.). It was a baptism of the head, but not of the whole person. The Christian—saved through Him who gave Himself, His whole person a sacrifice for him—gives himself, his *whole being* to Christ the Lord in fellowship and service. Thus the beautiful emblem of complete immersion and emersion to set forth the full and complete salvation for the believer and of his fellowship in Him.

Your statement concerning Judeth (XII.), that "She washed herself at the spring, where affusion only would be possible," is not at all warranted by the language of the text. It reads thus, "And she remained in the Camp three days; and went forth by night into the valley of Bethulia, and washed" (*bap.*) "herself in a fountain," (not "a

"spring") "of water by the Camp. And when she came out she besought the Lord," etc. Here we have language, circumstances, and surroundings that, not only permit of, but clearly indicate that Judeth took a full bath by immersion: (a) She sought the seclusion of the night for this bath; (b) It was a religious rite before prayer, and not for cleansing; (c) It was in a fountain of the Camp from which the army got its water supply, and, therefore, large enough for a complete immersion. I do not insist, however, that this was a case of a complete immersion of the person, but I think it was; (d) The word used to describe the act means *immersion*. This case is also against you.

In the light of the scholarship, from which I have already quoted, and I might give a host of others to the same effect, Blunt's assertion that "pouring was undoubtedly the original mode of baptism," seems to me rather bold; and if a sample of his fidelity to the plain and well recognized facts of history, would, I think, forfeit his right to the claim of scholarship. Liddell and Scott, who had "pour upon" after *baptizo* in their first Lexicon at once expunged it, and so it stands in all of their five later editions. No scholarship of to-day, worthy of the name, will recognize "pouring" as one of the meanings of this word.

The learned and candid Moses Stewart (Bible Repository), no doubt with good ground for it, says "*Bapto* and *baptizo* mean to dip, to plunge, to immerse," and that "all lexicographers and critics of any note are agreed on this."

As to the Penticostal Baptism, the language clearly indicates immersion. In Matt. iii: 11, not only the usual word for baptism, but the preposition *en*, which means primarily "in," and is most frequently so translated, is used of both the water baptism and of the Spirit baptism. On this Meyer says, "*En* is in accordance with the meaning of *baptize* (immerse) not to be understood instrumentally, but on the contrary, *in* the element wherein the immersion takes place." (Meyer is foremost among the German commentators, and cannot be discounted). You acknowledge that the primary meaning of *baptizo* is "immerse." Is not the recorded actions of the Spirit-baptized Christians such

as to convey the idea of their being under a surcharging, overwhelming, completely controlling power? They were filled as a consequence of their immersion in the Holy Ghost.

This is how Neander thinks on the matter. He says, "He it was that should baptize them with the Holy Ghost and with fire, that is to say as John's followers were entirely immersed in the water, so the Messiah would immerse the souls of the believers in the Holy Ghost imparted by Himself; so that it should thoroughly permeate their being, and form within them a new principle of life. And this Spirit baptism was to be accompanied by a baptism of fire. Those who refused to be permeated by the Spirit of the Divine life should be destroyed by the fire of Divine judgments." With this agrees Drs. Crosby, Reynolds, and Broadus, as I have said; also Lange, who calls it a "*submersion*" in a purifying and life-giving element." I need not quote from others: the above interpretations are clear, natural, reasonable, scriptural.

I would also remind you of the absence of the use of this word (*bap.*) in the passive voice with "water" as its subject. Water is *never said to be baptized upon a man*. What can be said of the water you use in this rite?

As to the case of the figurative baptism of Israel (1 Cor. x: 2); there ought to be no difficulty here. Dean Alford, whom you will, I think, recognize as safe authority, says, (Grk. Test.) They "entered by the act of such *immersion* into a solemn covenant with God. . . . The allegory is obviously not to be pressed minutely; for neither did they enter the cloud; nor were they wetted by the waters of the sea; but they passed under both as the baptized *passes under* the water, and it was said of them, 'then the people,' etc. So Dean Stanley interprets, so Webster and Wilkenson (Eng. Ep.) on the same passage, "The prepositions used, 'under,' 'through,' 'in,' are evidently intended to reduce the process undergone by the Israelites to a greater similarity to immersion. The introduction of the cloud has probably the same object in view. In the passage of the Red Sea, the cloud had passed over them." (Evidently you had forgotten this) "from front to rear."

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Your "vivid" imagination enables you to see in the pouring of a few drops of water on the head of one standing (ankle deep?) in the water "as vivid a representation of burial as a complete immersion of the body would be"!!

One objection, frequently made, is that the water supply in Jerusalem would not have been sufficient to immerse the crowds of Pentecost. This, no doubt, is a difficulty in your mind. Well, let facts speak. "I have already shown how, in the experience of our own missionaries of 1878, numbers were not a difficulty. I might add that on the 30th of June of the same year, Dr. Clough himself immersed 212 Telugu Christians in less than two hours. But as to the sufficient supply of water in Jerusalem, let the Book and Dr. Robertson tell us. The record says that there were at least seven pools in and around this city, most all of which were, no doubt, open to the Apostles, for "they had favor with all the people." Dr. R. in "Researches" tells us of the various pools. They are as follows:—Bethesda, 300 ft. by 130 ft.; Upper Gibon, 316 ft. by 200 to 218 ft.; Lower Gibon, 595 ft. by 545 to 575 ft.; Pool of Hezekiah, 240 ft. by 144 ft.; Pool of Siloam, 53 ft. by 18 ft.; The King's Pool, 15 ft. by 6 ft. Abundance for twice three thousand!

Now, a word in conclusion. What is the real question? I have answered the question concerning the practice of the post-apostolic or primitive church. The unanimous testimony of the very highest authorities is that immersion was the rule and affusion the exception. I have pointed out that *your practice* is a way wide of that mark.

You will concede, I think, that the nearer we get back in the centuries and years to Christ and His inspired apostles, the less frequent will we find affusion, and the further away will appear your nineteenth century practice from "the pattern given in the mount."

The real question for us, then, is, What is this "Pattern," what is the command, and what was the practice of Jesus and His Apostles?

For the pattern we go right to the tomb of Joseph; father, of Jesus, where we find a real burial and resurrection, without question the antitype of the baptism of Jesus

in the Jordan. The command is clear. The words are there with both the Jewish and Christian interpretation of them. And they mean a real immersion and hiding from the world as if dead to it, or they mean nothing at all. You will not find a single recorded exception in the apostolic usage. It is easy to imagine exceptions in the uncertain light of darker centuries; but the word and the testimony of scholarship is clearly against any such theory. Some of them suggest the possibility of exceptions to the rule, but attempt no proof. There is none to be had. For authority to sprinkle or pour for baptism you will have to go elsewhere than to Holy Writ for either command, example, or permission to change the form of the act. It is not in the Word of God.

To sum up:—Look at the words of another pedobaptist authority, Rev. L. L. Baine, D.D., Prof. Church History, Bangor Maine, in the *Christian Mirror*, Aug. 3rd, 1875. Referring to the fact that immersion was the primitive act of baptism, he says: "The testimony is ample and decisive. No matter of Church History is clearer. *The evidence is all one way; and all Church historians of any repute agree in accepting it.* We cannot claim even originality in teaching it in a Congregational community. And we really feel guilty of a kind of anarchism in writing an article to insist upon it. It is a point upon which ancient medieval, and modern historians alike Catholic and Protestant, Lutheran and Calvinist have no controversy. And the simple reason for this unanimity is that the statements of the early fathers are so clear, and the light shed upon these statements from the early customs of the Church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to."

If there is any of the uncertain and hazey about this New Testament question it seems to me, it is because of the fog-banks of the middle, "the dark ages," which men have gathered around it. Strange that any one should seek light from darkness! What we want, rather, is light, fountain light from the Manger, the Jordan, the Cross of Calvary,

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from the new Tomb and Olivet upon the uncertain light of the fast declining primitive Christianity and the deep gloom and wide spread corruption of the mediæval age that we steer clear of their mistakes, and gather only the good.

Yours sincerely,

ANGLICAN'S THIRD LETTER.

DEAR MR. _____:

I note that you admit that a partial immersion fully satisfies the meaning of the word *baptizo*. This being admitted, you have to prove that such baptism as Blunt and others describe, where the baptized "went down into the water" and was there sprinkled, or had water poured upon him, is not Christian baptism. Most of the quotations you give, and notably those in Barnabas, Tertullian and Cyril are perfectly descriptive of such baptism, and the following from Tertullian (*De Baptismo* Cap. II.) seems to confirm it. "A man is dipped in water, and amid the utterance of some few words, is sprinkled, and then rises again."

Cyril's and Basil's expressions "in a manner buried," "as it were buried" point plainly to an act which was not literal and complete, but only symbolic burial, in fact to a burial symbolized by pouring water on the head, such as I believe to have been the primitive mode of baptism. As you have not given references, beyond the name of the authors, I have not been able to read with their context all the passages to which you refer.

I note, further, that you take the word "immersed" in the translation of these passages as a proof on your side. Whether it is so or not depends entirely upon the original. If that word is *baptizein* or *baptizare* it proves nothing, for the proper interpretation of that word is the point at issue.

Yet, again, you admit that clinic baptisms were not by immersion, and that such baptisms were not repeated or completed by immersion. As the Christians of those times believed in baptismal regeneration this amounts to proof that they regarded such baptism as valid, however irregular

it might be. The truth or falsity of the doctrine of baptismal regeneration does not affect the result. They believed it, and would therefore have repeated the baptism, if the clinic baptism had been invalid. This they did not do.

The objection to the consecration of Novatian is taken from Cruse's very faulty translation. I quote the translation edited by Schaff and Wace. "As he seemed about to die, he received baptism by *affusion* on the bed whereon he lay, if indeed we can say that such a one did receive it." The whole passage shows that his character was the ground both of the objection to his consecration and of the doubt as to his having received baptism, many of that time denied that such baptism was baptism at all, but this opinion "the church refused to sustain" (c. f. Cyprian Ep., al 19.) The Council of Neo-Cesarea (early in 4th cent.) gives the reason for the bar imposed upon such persons from becoming officers in the Church. "If any man is baptized in time of sickness he shall not be ordained a presbyter; *because his faith was not voluntary, but as it were of constraint*, except his subsequent faith and diligence recommend him, or else the scarcity of men make it necessary to ordain him."

I am not concerned to deny that immersion was practiced in many places (especially in the East), nor even that it is the more complete symbol of the burial of Christ. All I maintain is that baptism by affusion at least, if not by aspersion also, is a sufficient obedience to the law of Christ to procure the blessing which He has assigned to baptism.

I wish you would but read the whole of the writings from which you make short extracts, *apparently* at second hand, and you would see how closely the faith of the Church of England agrees in all matters with that of the early Christians and martyrs, and how very widely your own differs therefrom. The doctrine of Tertullian in the West and of Cyril in the East is identical with ours and that of Irenæus and others still earlier. But it is separated from yours by a gulf as wide as that between the rich man and Lazarus.

While I, therefore, see in baptism the fulfilment of one purpose, you see a fulfilment of many purposes. It is im-

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possible to agree with such different bases upon which to argue. And yet I think that you must admit that the one overwhelming, chiefly important purpose of baptism, was to admit man into the visible Kingdom on earth, of our Lord Jesus Christ. And that in order to effect this purpose it must be administered, in all essential points, as he ordained.

If, then, immersion be essential, none who are baptized by affusion or aspersion can be regarded as admitted into that kingdom. And as, further, no promises are made except to those so admitted, none can be *sure* of salvation, none claim as of right the promises of God except those who are immersed. But to say this is to leave out of the Covenant the whole body of Western Christians (including the early English Baptists who did not immerse) who are dead and gone. And these with the present numbers of the English-speaking and Roman Catholic Churches undoubtedly form the large majority of all who have lived since Christ.

For you claim more than your authorities prove. They say that *sprinkling* came in about the 12th century. You speak as if *affusion* were then first introduced, which is not the case.

I will not occupy time and space in dealing seriatim with your letter. I believe I have dealt with every essential point in it, and as regards the Scriptural argument I fail to see that you have really replied to mine. It must, I think, be granted, that our Lord used the language of His day in the meaning accepted commonly by the Pharisees and other scrupulous persons so often condemned by Him. If that be admitted, my argument holds good. If it be denied I find no room for argument. The bases are too different.

With all possible respect for your conscientious belief,
I remain,

Yours faithfully in Christ.

BAPTIST'S THIRD LETTER.

DEAR MR. _____ :

It would be a strange and altogether new line of argument which had no objection laid against it. I would not



for a moment pretend to attempt such ; but I do claim this, that while I certainly admit that while a partial immersion fully satisfies the meaning of *baptizo*—when not applied to New Testament baptism, I have already proved, and you have not refuted, that only a complete immersion satisfies the command, practice, and design of our Lord.

That there were exceptions in post-apostolic times, such as you claim, aspersion, affusion, partial immersion, etc., proves nothing, unless "the exception proves the rule." That the first exception to the rule was not until late in the third century, that such exceptions for centuries were only in the case of mortal sickness, and also that there is no precept, practice, or even mention of anything but complete immersion in the New Testament times, is altogether against such innovations.

To take it for granted, as you seem to do, that aspersion for baptism is right because that in the third and later centuries such practice is found, in isolated and extreme cases at that, is begging the question quite. In Shelden's works, (Anglican Vol. vi., p. 2005,) there is this pertinent remark : "In England, of late years, I ever thought the parson *baptized his own fingers* rather than the child"; and Prof. Harnack (in the "N. Y. Independent," Feb. 19th, 1885) says : "Baptize undoubtedly signifies immersion. No proof can be found that it signifies anything else in the New Testament and in the most ancient literature."

Now, if the words of the early fathers mean anything, if the testimony of the very best theologians and historians of the different sections of Christendom, if the witness of the universal practice of the Greeks themselves count—and to them we must look—Blunt's theory of partial immersion accompanied with or without aspersions of water for Christian baptism, falls to the ground. Look at expressions already quoted in my last (pár. 6 seq.).

The fathers—Cyril, "Surrounded with water," (which clearly interprets *his idea*, at least, of the act over which you seemed to have difficulty because of his expression "in a manner buried"); Gregory Nazianzen—"Buried with Christ." Go "with him" and you are completely hidden

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in the tomb; Gregory Nyssan,—"We *concealed* ourselves in it;" Chrysostom,—"To *sink down*, then to emerge;" Ambrose,—"You immersed *yourself* (*mersisti*), i.e., you were buried."

The theologians, historians, etc., are clear on this. (Par. 10) Stanley,—"Plunged, submerged, immersed into water." Encyc. Americana,—"The Greek Church... immersing *the whole body*;" and again Neander,—"John's followers were entirely immersed;" Lange,—"A *submersion*;" Dean Alford,—"As the baptized passes *under* the water."

Now, if partial immersionist, affusionists, or aspersionists can get support for their theories from such expressions as the above—which are unquestioned as to their authoritative worth—they can work miracles.

But let me add here a few more quotations from good pedo-baptist authority, and if they are right—and they are men whose learning is universally acknowledged—see how utterly untenable is the theory of a partial immersion, and how unreasonable.

You will recognize this man,—F. W. Robertson, ("Sermons," p. 102, Harper's,). He says: "It was impossible to see that significant act—in which the convert went down into the water, travel-worn and soiled with dust, *disappear for a moment*, and then *emerged* pure and fresh—without feeling that the symbol answered to, and interpreted a strong craving of the human heart."

Liddon ("The Lord's divinity;" p. 346.) "As the neophyte is *plunged beneath* the waters, so the old nature is slain and buried with Christ." Stanley ("Sinai and Palestine," p. 306,) of John, "As he plunged them under the rapid torrent." "Quarterly Review," June, 1854. "There can be no question that the *original form* of baptism—the very meaning of the word—was *complete immersion* in deep baptismal waters." Bretschneider ("Theology," Vol. II., pp. 673, 684.) "An *entire immersion* belongs to the nature of baptism. This is the meaning of the word." "The apostolic church baptized *only by immersion*. Conjecture that the three thousand were sprinkled is too much of a conjecture to be trusted." Rothe, ("Dogmatic," Vol. II, p.

308.) "The form of *complete immersion* of the candidate, we find always observed in the age of the apostles, and in the whole early church."

And a word from Luther ("Sacrament of Baptism.") "Although the custom has grown out of use with most persons, yet they ought to be *entirely immersed* and immediately drawn out. The mode of baptism ought, therefore, to correspond to the signification of baptism, so as to set forth a full sign of it." And from S. S. Schmucker (Bibl. Theol. Vol. II, p. 290.) "The disciples of our Lord could understand His command in no other manner than as enjoining immersion. . . . It is certainly to be lamented that Luther was not able to accomplish his wish with regard to the translation of immersion in baptism, as he had done in the restoration of wine in the Eucharist. Luther and some late theologians have thought that the aspersion destroys the force of some passages in the New Testament."

In view, therefore, of all this clear testimony, and much more which I might advance did time permit, the baptism which Blunt and others describe as a partial immersion, with or without aspersion or affusion, is not according to the original design and command.

Further, if baptism were a mere symbol, with the limited and incomplete sense which you seem to attach to the word, your remarks on my quotations from Cyril ("in a manner," Introduction II, on Bap.) and Basil ("as it were buried," Holy Spirit, xv., 35) might be relevant. But this is not so. New Testament baptism is more than a mere symbol. It is a Divine mould of doctrine; or, as the Holy Spirit expressly puts it, in Romans vi., a "likeness" teaching the great truths of the closed and open tomb, wherein we as sinners were completely buried with Christ, and with Him in His resurrection fully justified. What can really show this forth but a complete and entire burial and resurrection? Dr. Adam Clark (Com. on Rom. vi.) puts it in this way: "The whole body being put *under the water*, which seems to say, 'the man is drowned, is dead,' and when he comes *up out of the water*, he seems to have a resurrection to life; the man is risen again, is alive!"

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Thus Cyril of Jerusalem, whom you regard, saw it ("Cat. Mystag.", II.), "As in the night so in immersion, as if it were night, you can see nothing." And, as already quoted (from Cat. XVII.), "He who is immersed in water and baptized is surrounded with water on all sides." Which settles at once the form of the act in Cyril's mind.

Notice also the opinion of an unprejudiced man, Dean Goulburn ("Bampton Lectures," p. 18). "There can be no doubt that baptism when it is administered in the primitive and most correct form, is a Divinely instituted emblem of bodily resurrection. And it is to be regretted that the form of administration unavoidably (if it be unavoidably) adopted in cold climates, should utterly obscure the emblematic signification of the rite, and render unintelligible to all but the educated the apostles' association of burial and resurrection with the ordinance. Were immersion universally practised, this association of two, at present heterogeneous ideas, would become intelligible to the humblest."

Note, please, that Tertullian's "immersed," as quoted by me, is *mergitur*, "we are immersed." This, with the preposition "in," makes clear the form of the act (See "Corona Milites," Chap. III.; and also "De Baptismo," VIII., *mergitamur*, "We are immersed"). With the names of the authors I have in every case, with the exception of Barnabas, which is Chapter x., and of Tertullian and Cyril, which you have above—given you the references.

These men, both of the East and of the West—Barnabas, Hermas (The Shepherd, III.), Cyril of Jerusalem, also Dionysius (See "De Eccl. Hierarchia," II., "The total concealment in water fitly represents Christ's death and burial"), and the rest of them would *utterly repudiate* the notion of a *partial* immersion, followed by a pouring of water, as Christian baptism. If pouring, or what you give translated "sprinkling," followed the act of immersion, it was the usual ceremony of consecration, as I have already shown; and this, no doubt, is what Tertullian refers to in the quotation you give from him.

You admit, certainly, that immersion is the more complete symbol of the burial and resurrection of Christ; but

how, by any possible language, you can find a symbol of burial in the act of pouring, not to speak of sprinkling, water on a person's head, I cannot understand. Once more, what is this symbol, if it is anything? It is an outward sign of an inward and spiritual grace—the new birth, the new life. It is a sign or symbol clearly setting forth, in a descriptive way, the great facts of the complete burial and resurrection of Christ and His people. Every one, yourself included, recognizes this. Now, if a person, ignorant of the nature of spiritual and physical burial and resurrection, should ask you to show by a sign, symbol, type or emblem what it was, what would you give them?—the act of pouring, or sprinkling, as practised by you and others for baptism? Not for a moment! If you did, they would go away with ideas concerning these most vital and glorious facts of our Divine religion as vague and mystic as a dream.

Does the dealer in general merchandise hang out a *shoe* as a sign or emblem of what to expect within? No more, and not as much, is affusion a "sign" of this great central and all-important fact of Christianity. To change the form of the act so as to exclude the thought of burial and resurrection, is to destroy the ordinance.

Your substitution of Schaff's translation for Cruse's concerning Novation's clinic baptism, does not affect the argument one whit either way. Certainly his character, as judged by his *rivals*, was one of the grounds of their objection. But Neander points out that it was not a just objection. The twelfth canon of the Council of Neo-Cæsarea, from which you quote, was in the following century—more than sixty years after—and cannot rightly be referred to the faith of his and earlier times.

You persist in holding that, because those who first departed from the original and Divine mode of baptism regarded their own way as fulfilling the command, that therefore it was valid. This is not reasonable at all. You could unchristianize Christianity if you followed such logic in other matters. Then, again, if in the thirteenth century the whole Christian world had practised affusion for baptism, it would not in the least affect *our* duty with regard to the

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matter, so long as the Lord's command is clear and unmistakable, as I have shown it to be. But clinic baptism, by its very nature not immersion, we know was the great exception, and in some cases was afterwards completed by an immersion, and therefore furnishes no precedent whatever for the general practice of anything else regarded as more convenient.

The following will show how that, up to the twelfth century, pouring, like sprinkling, was the exception and not the rule in the Roman Catholic Church. And they were far more lax than the Greeks. J. H. Oswald ("Holy Sacrament," Vol. I., p. 135,) says: "Etymologically, the word leads to the ritual of baptism, and it was observed for twelve centuries, namely, by immersion."

As to your remark concerning "the Pharisees and other scrupulous persons so often condemned by our Lord," you cannot show a single case where He condemned them for obeying the laws of Moses. He did condemn them for putting the least of the commandments above, the greatest; and exalting ceremonial observance above love, judgment, etc. But He said, "These ought ye to have done, and not to have left the other undone." I have clearly established the commonly accepted meaning of *baptizo* in our Lord's day to be immersion, to the total exclusion of sprinkling or pouring, i. e., if the interpretations of the very highest authorities count. I would here add, that my quotation from Maimonides (par. 27), concerning the Jewish bath, is substantially the same as Lightfoot's ("Annotated Par. Bible," p. 1126). He gives "dip" instead of "wash," which strengthens my position. "Indeed, Scripture language itself requires complete immersion for the Christian." (See Meyer on Rom. vi. 3, 4).

You claim pretty close relationship with Tertullian, Cyril, and their contemporaries, when you say their doctrine is identical in all matters with the English Church. And then you quietly remark, that "it is separated from ours"—the Baptists—"by a gulf as wide as that between the rich man and Lazarus." Is this true? If it is, then so much the worse for Tertullian and his friends. But it might be

worth while to *quietly* look into the truth of your statement. It happens that I have read a good part, though not all, of the writings of Tertullian and the others, and this week review them with a double interest.

Now, let us see how much of a "Churchman" Tertullian was, and how little a Baptist.

Tertullian believed (1) in the Holy Trinity, (2) in the Fatherhood of God, (3) in the Sonship and Divinity of Jesus Christ the Incarnate, His birth, death, resurrection, ascension, enthronement, coming judgment, etc., (4) the Holy Spirit the Paraclete, (5) in man's free-will, (6) in man's fallen and hopeless condition apart from grace, (7) in opposing idolatry and spectacles, (8) in strict church discipline and a pure membership, (9) in salvation by faith alone, (10) in baptismal regeneration, (11) in ritualism and legalism.

The first nine of these Baptists hold; the eleven (two more only) are held by the Anglicans. After about 204 A.D., Tertullian was an avowed Montanist. Now wherein was he not only not a "Churchman," but, as it seems to me, quite at variance with the Anglicans? Look further into his faith.

(1) He denied the co-equality and co-eternity of the Son and the Holy Spirit with the Father (this is vital); (2) He regarded his own dreamings or alleged direct revelations from the Holy Spirit of more importance as authority than the Holy Scriptures (this also is vital); He also taught (3) the arbitrary division of sins into "mortal" and "venal"; and (4) the power of the church to remit the latter (by some Anglicans); (5) the unpardonableness of post-baptismal sins; (6) asceticism and an almost gnostic contempt for the flesh; (7) the exaltation of virginity and widowhood (by some Anglicans); (8) the saving merit of martyrdom as a work of righteousness; (9) the speedy end of this dispensation; (10) the separation of Church and State; (11) he refused to accept Episcopacy, and stoutly resisted the growth of the Hierarchy; (12) he, like his contemporaries, believed in and practiced immersion for baptism; (13) he rejected the baptism of infants, or rather of children too young to know Christ, "Let them come," he says, "while

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they are adolescent . . . let them become Christians when they become able to know Christ." (De Baptismo xviii.). Neander says (Ch. His. Vol. I., p. 312). "In the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolical institution, for otherwise he would hardly have ventured to express himself so strongly against it." And (p. 311) "*Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution.*"

It is also worth noting here that the "fathers, Gregory Nazienzen, Basil, Chrysostem and Jerome were all of pious parents, and yet not until manhood were they baptized; while of all the forty or forty-five fathers of the third and fourth centuries not one can be shown to have been baptized in infancy." A pertinent question, "Could this possibly have been, had infant baptism been the practice of the primitive Christians?" (See Dr. Goodspeed on "Baptism"). As to what these early Christians and martyrs thought on this particular question, let me quote again from Meyer (on Acts xvi: 15), "The baptism of children of Christians, of which there is no trace to be found in the New Testament, is not to be regarded as an apostolic institution, since it met with an early and long continued opposition. . . . It first became general since Augustine."

Note one more thing, Novation, who lived after Tertullian, was the first recorded "clinicus"; and it is well recognized that in the baptism of the dying originated the departure from the apostolic practice of immersion. This, by itself, is a strong presumption against the theory of anything else, but immersion for baptism in the early post-apostolic churches.

Now, look again at the faith of Tertullian. How much more of yours than of mine was he? Only with the last three of the second list of teachings, as given above, do the Baptists agree; the whole thirteen the Church of England reject; while the Baptists hold nine out of the eleven

of the more important doctrines common to Tertullian and the Church of England. Am I not right?

I will not take time, here, to review the doctrines of Cyril of Jerusalem, suffice to say that so far as the question of the *mode* of baptism is concerned he was at one with the Baptists, if the quotations above from him mean at all what they say. And so with Iraenius; he knew only the burial for baptism and its significant resurrection. It has been settled by unquestioned authority, and from all lines of testimony that anything else as a substitute was not even hinted at until a hundred years after his death.

It seems to me, therefore, that you will feel a little more at home on the Baptist side of the "gulf." Great and good as Tertullian was as a man, doctrinally he was neither of the faith of your denomination, nor of mine, nor yet of the apostles themselves. A. H. Newman, D.D., LL.D., (*Hist. Anti-pedobaptism*, pp. 25, 26, 28) tells us that "error grappled with the infant religion in its very cradle, and while it did not succeed in utterly strangling it, Christianity did not escape the ordeal unscathed"; and that "error invaded the very bosom of the Church in the second century"; and also that "we are not able to prove that from the middle of the second century onward a single congregation could anywhere be found true in every particular to the apostolic form." But he adds "that there were hosts of true believers during the darkest ages of Christian history can by no means be doubted."

This fad among the denominations of claiming relationship with the early church fathers and parties and sects is rather unsatisfactory and disappointing when all the facts concerning their faith and practice are known.

As to the theory that the "one overwhelming chiefly important purpose of baptism was to admit men into the visible Kingdom of our Lord Jesus Christ," I do not grant. In a short note like this I may be misunderstood; but I must be brief. I regard the chiefly important purpose of this ordinance to centre first in the individual. It is intended to be an act of consecration, of obedience and confession of the candidate's faith in all that the ordinance

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symbolizes. The Christian, like his Lord in His public ministry, closes his life as a child of God as he began it,—with a burial and resurrection. That upon which our salvation, and the salvation of the world depends,—burial and resurrection, finds its image and counterpart in the act of Christian baptism. I know that it is regarded as a rite by which we are admitted into the visible church. But how you can give it the prominence you do I cannot see. Where is your scripture for it?

The fact that there is only one passage in Scripture (John iii: 5) that would seem to teach this doctrine hardly warrants you in so concluding, especially as many regard "Born of water" as meaning "Born of the word." Scripture expressions bear this out (See Eph. v: 26, "Washing of water by the word," John xv: 3, "Clean through the word," Psa. 119: 9, etc.) Then, again, there is not a single case in the New Testament where those baptized are represented as being admitted into the visible Kingdom through the act of baptism. Much more might be said, but I must leave it here for the present.

However, if you are right in giving baptism the place in the purpose of God you do, your conclusion concerning the assurance of salvation must of necessity follow. And this is how it would stand; if there is no salvation apart from baptism, there is no salvation for the unimmersed, for there is no Christian baptism apart from immersion. *This last I have proved. And there is no warrant under the sun for changing the form of the ordinance, or modifying it in the least.* Scripture is clear on this. And as to form, scarcely anything can be clearer to the unprejudiced mind. The testimony of the ages, of scholarship, and of scripture is plain, unmistakable and a unit.

This sounds and feels harsh, I know. But what other conclusion can we come to? There is the Divine mould of doctrine plainly laid down. Then a human invention, wholly unauthorized by Revelation, is put in the place of it; and for centuries administered by a part of Christendom for baptism in the name of the Holy Trinity. But that does not make it right; it does not fulfil the command. Doing

things in the name of the Holy Trinity is no guarantee that those things please God. *God, in His mercy, forgives our errors through our faith in His atoning Son; but He never sanctions them. He is the same yesterday, to-day and forever.*

But such teaching as you advance here with regard to the conditions of salvation appear to me a very limited and narrow, not to say unscriptural, conception of God's economy of saving grace; and, if true, the above conclusions are far more appalling than those which follow the teaching of a salvation, full and free, for all by faith alone in the Infinite and All-sufficient Atonement, Christ; who, without mentioning baptism as a condition of salvation, again and again offered Himself as a Saviour from all sin to all accepting Him by faith.

Though not one in doctrine, I trust we are, through His blood, one in Christ; and together hope in His glorious coming.

Yours sincerely,

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APPENDIX.

WHO WERE BAPTIZED IN APOSTOLIC TIMES ?

Were they adults or infants or both? See (p. 41) how Tertullian stoutly resisted the baptism of children as an innovation and a wrong, how that not one of the forty-five church fathers can be shown to have been baptized in infancy. Augustine was baptized at the age of 33; Gregory Nazianzen at 30; Chrysostom at 28; Basil at 28; Jerome at 35. Infant baptism could not have been commanded by Christ or practiced by the early Christians, or these men, of Christian parentage, would have baptized in *infancy* and countenanced it in their writings. The first case on record of *infant* baptism was not until A.D. 252. Further, if infant baptism is of scriptural origin, why do the primitive fathers (of A.D. 90-140), Polycarp, Barnabas and Hermas say nothing about it in their writings?

Note, also, the clear words of Neander, "the Prince of Church Historians," and of Meyer, "the Prince of Exegetes, learned and acute," who *utterly repudiate* infant baptism as an apostolic institution (p. 41).

But look now to the Inspired Record. God's Word is given NOT TO MISTIFY, BUT TO MAKE CLEAR.

We find that infants were brought to Jesus; but *He never baptized them* (Luke xviii : 15, 16). *He never baptized any one* (John iv : 1, 2), and there is *not* the shadow of a hint that His disciples ever even thought of baptizing infants. Christian parents to-day should bring their little ones to the Lord Jesus, but when there is not a single word in the Book for it, it is a mistake to "christen" or baptize them until they themselves come to the Saviour and show good evidence of faith and new life in Him. (See p. . .)

Were there infants in any of the five households baptized? No, the evidence is clear: let us look.

1. Cornelius "was a devout man and one that feared God with all His house." And they "received the Holy Spirit"; after which Peter "commanded them to be baptized in the name of the Lord." (Acts x: 2, 33, 47, 48.)

2. Lydia, when baptized was three hundred miles from home; a merchant and, as a Jewess, not likely to have either husband or child. Her household were old enough to be called "brethren," and to be "comforted" by the gospel. (Acts 16: 14, 15, 40.)

3. Of the converted jailor, we read that "they spake unto him the word of the Lord and to all that were in his house." Also that "he rejoiced believing in God with all his house." (Acts xvi: 25, 34.)

4. Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized." (Acts xviii: 8.)

5. We find that "the household of Stephanas" had "addicted themselves to the ministry of the saints." (Acts i: 16; xvi: 15.)

In every case you see all old enough to minister, believe, rejoice, be comforted, fear God and receive His Holy Spirit. Evidently there were no infants in these households.

The teaching that baptism was instituted in the place of circumcision is not scriptural, and, therefore, no support for infant baptism. The *spiritual circumcision* "made without hands" has replaced the literal circumcision of the flesh. It is "that of the heart, in the spirit, and not in the letter." (Col. ii: 11; Rom. ii: 29). Our Lord and Saul of Tarsus and thousands of others were circumcised on the eighth day; but were baptized later in life. Circumcision was regularly practised among the baptized Jewish Christians for more than twenty years after baptism was introduced. Had Christ intended baptism to take its place, the Holy Spirit would have given some intimation of such change; but there is none, and, therefore, no such change was intended.

Dr. Charles Hodge (Pres. "Sys. Theol." Vol. III., p. 546) freely acknowledges the difficulty of establishing authority for infant baptism. He says, "Much more diffi-

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culty attends the question of infant baptism. The difficulty on the subject is that baptism from its very nature is a profession of faith; it is the way in which by the ordinance of Christ, etc., is to be confessed before men; but infants are incapable of making such confession; therefore, they are not the proper subjects of baptism. Or, to state the matter in another form, the sacraments belong to the members of the church, but the church is a company of believers; infants cannot exercise faith, therefore, they are not members of the church, and consequently ought not to be baptized."

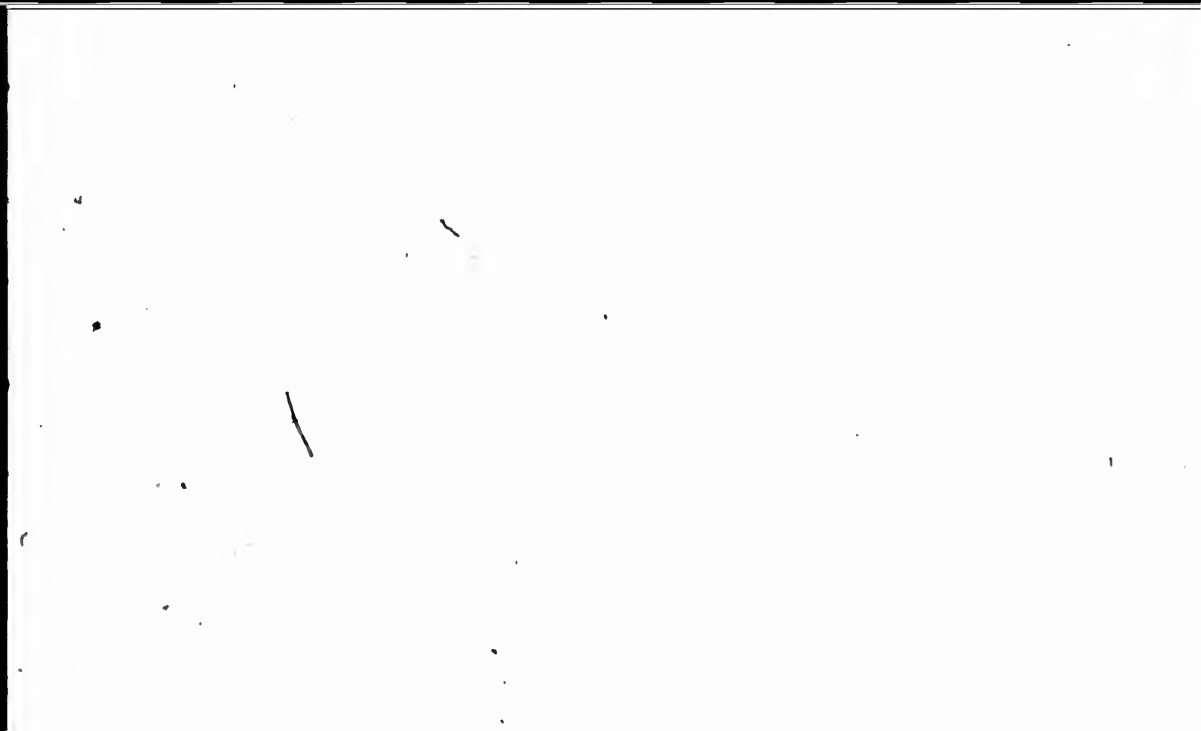
Those immersed by John the Baptist repented, confessing their sins (Matt. iii: 1-8). Our Lord's word was, "He that believeth and is baptized shall be saved (Mark xvi: 16); and His command, "Teach or make disciples of all nations, baptizing them," (Matt. xxviii: 19). The croyds of Pentecost were commanded to "repent and be baptized" (Acts ii: 37). "But when they believed," it says of the Samaritans, "they were baptized both men and women." (Acts viii: 12). Here we see personal faith, a condition impossible to infants, is the scriptural condition for baptism.

What does a Catholic priest say about it? "It does not appear from scripture that even one infant was ever baptized, therefore, Protestants should reject, on their own principles, infant baptism as an unscriptural usage." (Rev. Stephen Keenan, in catechism, approved by Archbishop Hughes, of New York, in '51.)

There is neither precedent precept nor principle in the whole Bible for infant baptism. It is an invention of man; and as such to be rejected..

HOW DID THEY REGARD THE IMPORTANCE OF BAPTISM?

In the early days no one ever thought of confessing Christ without a prompt, ready and open obedience in the baptismal waters. "When a convert declared his faith in Christ, he was taken at once to the nearest pool or stream of water and plunged into it, and henceforth he was recognized as one of the Christian community." (J. Cunningham, Pres. "The Growth of the Church," p. 173). When they of Pen-



testoc under the Spirit's conviction cried: "What shall we do?" the answer of the inspired Peter was: "Repent and be baptized, *every one of you*; and *three thousand obeyed that very day*. So we find the converted Samaritans *prompt* in obedience. So with the Ethiopian chamberlain, far away from home, and while yet on his journey, under the preaching of "Jesus" by Philip, believed and said: "See, here is water; what doth hinder me to be baptized?" and he obeyed without delay. (Acts viii. 12, 35-39).

Peter, seeing Cornelius and his band *filled with the Holy Ghost*, speaking with strange tongues, and magnifying God, regarded *water baptism as an immediate duty*; and so "commanded them to be baptized in the name of the Lord." (Acts x. 44-48).

The jailer *waited not for a single day*, but "the same hour of the night"—*midnight*—"was baptized, he and all his *straightway*."—(Acts xvi. 25, 35).

The disciples at Ephesus, though already baptized with John's baptism, because it had not been done "in the name of the Lord Jesus," promptly submitted to re-baptism in His name.—(Acts xix. 1-6).

To the converted Saul of Tarsus, Ananias said: "and now *why tarriest thou?* Arise, and be baptized."—(Acts xxii. 16).

Men may treat baptism in a supercilious way, but the thoughtful reader of God's word will not fail to recognize the prominent place there accorded this Divine ordinance.

It has a primary place in order of time. Through a baptism the two great transitional epochs of the old world were ushered in,—Noah through the flood and Israel through the Red Sea; both true archetypes of Christian baptism. (1 Pet. iii. : 21; 1 Cor. x. : 2.) It was through baptism the Son of God was "manifested," and ushered into His public ministry. Here also we first see God the Father, Son and Holy Ghost revealed together. (John i. : 31; Matt. iii. : 16, 17.) We have seen how the early Christians regarded baptism incumbent upon them as their *first act of obedience* on entering the new life.

In order of symbolism it holds a primary place. As a pat-

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tern or mould of doctrine it sets forth in distinct outline teachings *the most vital* in our holy religion. The Dominant fact of Christianity is the Resurrection of our Lord and His people ; the Dominant idea of Christianity is the New Birth ; and the Dominant principle of Christianity is the surrender of our whole being, through faith, to Christ.

Of which *baptism* is the one and only Divinely ordained sign, symbol or emblem left.

Is it a small thing to set it aside, or to substitute for it an entirely different and almost meaningless act ?

It is significant that, in all the Scriptures, there is but one command given to be administered and obeyed, "in the name of the Father, and of the Son, and of the Holy Ghost," this is the command of baptism.

Did the Apostolic Christians over-estimate the importance of this ordinance that they should be so universal and so prompt in obedience ? Surely not ! What we, to-day want, is not less, but more of the apostolic spirit in this as well as other things.

Reader ; hast thou been cleansed by the blood and begotten by the Spirit of God ? Dost thou believe ? Then the burial with Christ by baptism is for you ; what doth hinder ? Why tarriest thou ?

C. W. K.

