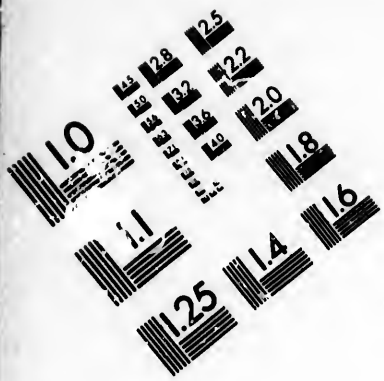

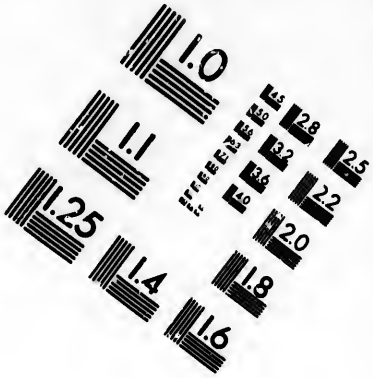

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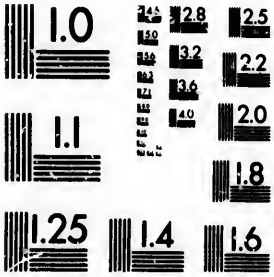

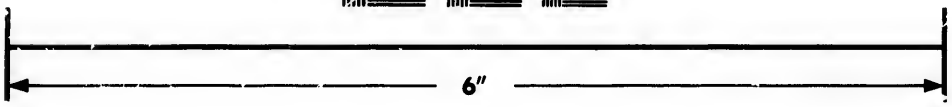

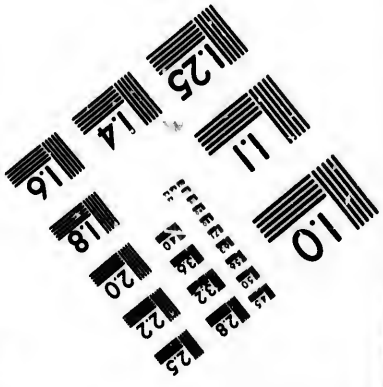

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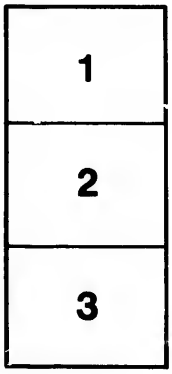

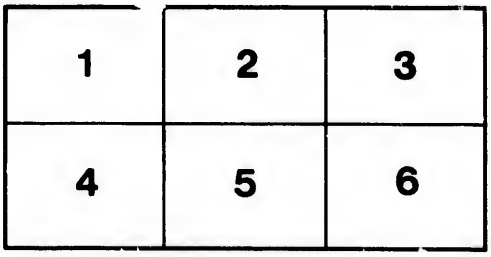

LEARNED TESTIMONIES

ON

BAPTISM

AND

THE LORD'S SUPPER.

(IN TWO PARTS.)

Search the Scriptures.—CHRIST.
The testimony of the Lord is sure, making wise the simple.—DAVID.
He who shall believe and be immersed shall be saved.—CHRIST.
Jesus took the loaf * * and said, Take eat. Then he took the cup and * * * * gave it to them, saying: Drink of this all of you.—MATTHEW.

SOLD BY DAVID LORSCH, 200 CAMERON'S BUILDINGS, YONGE STREET, AND OTHER BOOKSELLERS.

TORONTO:

'LEADER' & 'PATRIOT' STEAM PRINT, 63 KING STREET EAST.

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CONTENTS.—PART I.

PART II.

THE BREAKING OF THE LOAF.

N. B.—It was the original intention of the compiler to give a brief Biographical Sketch of each person cited in this volume, showing his Denomination, Works, Reputation for learning, &c., together with references to the books, with the pages, &c., of each Author, but the work would have been too voluminous. It has now reached to more than twice the size originally contemplated. The present pages have been obtained from various sources, some credited and some not, as it was deemed unnecessary in every case; they are given, however, as reliable and authentic.

INTRODUCTION.

This little compilation is designed to be a contribution to the popular intelligence of the day, on the subjects of Christian Immersion, and Breaking of the Loaf in Christian Congregations. Its necessity none can doubt who have conversed with men otherwise intelligent, but who, on these subjects, manifest the most lamentable ignorance. But the most remarkable fact is, that religious teachers, claiming to possess the religious knowledge of the world, and having the "right divine" to expound religious truth, seem to know comparatively nothing of the religious literature on these subjects; or if they do know, they maintain an unwarrantable silence as to the sayings of the most eminent men of all denominations. It is especially remarkable—this silence—when it is known that the testimonies of these eminent men are in direct opposition to the teaching and practice of the present religious teachers. How then can the utility of the republication of these testimonies be questioned? In no way whatever, but on the contrary, the contents of this little volume will, the more they are studied, be regarded as of the first importance, and of especial advantage to the enquiring mind.

It is also designed to show the unanimity of learned men on questions of such vital importance in the christian system, and from thence to demonstrate the practicability of union amongst all men, in the faith and practice of Christianity. If men can agree on these important points, they can agree on others of less importance, and therefore can agree on all questions of a religious character. In fact, there is no substantial dispute about what the Bible teaches. The disputes and contentions of men are about matters which the Bible does not teach; as for instance, it is not disputed that a believer in Christ, reforming his life and being immersed in water, into the name of the Father, and of the Son and of the Holy Spirit, is validly Baptized; but it is disputed, and always has been disputed, whether it is valid Baptism to sprinkle a little water on the face of a child without faith, without knowledge, without conscience, without consent or voluntary action—and why should it not be disputed, when there is not a single sentence, idea or allusion in the whole Christian Scriptures respecting such a proceeding.

There is no real dispute in the Christian world as to the sufficiency of the Bible, as a rule of faith and practice; but the dispute commences when a person says *his* creed is necessary as a part of the Rule of Faith; then another person says *my* creed is; and another *mine*, and so it goes on, all agreeing on the Bible and one creed, and rejecting all others; why not take what all agree on and discard what all but one reject. If the creed contains more than the Bible, it has too much; if less, it has too little; if it is different it is wrong; if it only has what the Bible contains, then why have it at all, and make two books when one would answer the purpose. What is the excellency of creeds? It is a comparative excellency—the nearer they are to Bible truth the better, and where is the necessity of being at a distance from the truth when the word is nigh us, in our mouths—the word of faith which the Apostles preached. Rom. x.

Then, as to the name of believers in Christ, all are willing—occasionally at least—to be called Christians, disciples of Christ, Brethren, as the case may be, but all are not agreed and never will be agreed to be called Roman Catholics, Churchmen, Presbyterians, Methodists, Baptists, Tunkers, Quakers, Menonists or any other name known amongst those claiming to be believers in Jesus of Nazareth. Then why not give up what all but one party reject and take the name or names, which all agree upon and which is in accordance with the Bible. Is it not sufficient to be called a Disciple—a Disciple of Christ or a Christian, as the christian writers called the first believers when writing concerning them. Is there any higher or more expressive name; none whatever, and any other name is derogatory to the christian as it confines him to a sect and limits the development of that general love, and enlarged benevolence and christian charity—which the Scriptures so abundantly testify, were the fruits of christian faith in the times of the Apostles.

Then as to the Lord's Supper, why have contentions, about whether it should be attended to monthly, quarterly, half-yearly, or yearly, when the Scriptures never say a word about any of those times or periods. The Scriptures only speak of attendance to this ordinance on the "first day of the week," and the sum of all arguments must come to this: that either it is sufficient to attend to this ordinance once in a lifetime, or it ought to be observed on every first day of the week; few will enter on the side of the question for once and once only, as the Scriptures clearly show a frequent observance of this institution. Hence the only alternative left us on Scriptural authority, is to meet on "the first day of the week" to break bread. Acts xx. 7.

Again all advocate charity, benevolence and kindness to the poor; then why not follow the Christian injunction to the congregations, that, "on the first day of every week," they should lay "somewhat by itself, putting it into the treasury," for the poor saints—1 Cor. xvi., and thus have a fund when the emergency should arise, that all may be supplied and none be in distress, instead of laying up treasures in the church for a luxurious priesthood to set their hearts on, instead of on the flock. Acts xx. 35. And to build magnificent and gorgeous edifices in accordance with the "pomps and vanities of this world;" instead of those simple and suitable structures which both Christian simplicity and humility could approve of.

And why have contentions about synods, conferences, assemblies and conventions, for lawmaking purposes, when there is but "One Lawgiver," and why have Popes, Priests, Prelates, Archbishops, Metropolitans, Archdeacons, Bishops of a Diocese Priests of a Parish and Clergymen of a Church, when these names and the ideas they represent are unknown to the Scriptures and unauthorized by them; and why not come back to the simple, inexpensive, benevolent rule, and government of the Christian congregations as established by the "King of Kings and Lord of Lords," and "Chief Shepherd of the Sheep," and have the congregations of Christians in different localities, as convenience may require, assembled together for worship of the only living and true God in spirit, and in truth, governed and taught from the Scriptures by the Elders or Old Men—the Bishops or Overseers—and the accommodation of the congregation, and the attention to the "treasury" for the poor saints by the Deacons or servants of the body, and the sounding forth of the word of the Lord by each and all, as they go everywhere preaching the word; or by an Evangelist chosen from the members of a congregation, as a tried and approved man, who can

rightly divide the word of truth, to go to the unbelievers and repeat to them the unsearchable riches of Christ, as originally spoken by the Lord and His Holy Apostles and Evangelists; this done, how the word of the Lord would grow and multiply, and sinners be converted to the faith, through the labors of one united phalanx, under the Head Christ Jesus.

Thus the prayer of Jesus—John 17th ch., would be answered that those who believed on Him through the Apostles words might be ONE—*that the world might believe that God had sent* His Son, and until this unity is established "on the foundation of Apostles and Prophets, Jesus Christ himself being the foundation corner stone," with all "earnestly endeavoring to preserve the unity of the spirit by the bond of peace," and fully convinced and acting upon the knowledge that "there is one body and one spirit, as also you have been called with one hope of your calling; one Lord, one Faith, one Immersion, one God and Father of all, who is over all, and with all and in you all."—Eph. iv. 4; until this is done, I say the world will go on in Babylonish confusion, and the infidel world will increase in strength, both within the religious organizations or sects of the day, and without them, until "deceived and being deceived," they shall wax worse and worse, and force into unity all those who love our Lord Jesus Christ in sincerity and in truth; so as to be able to withstand the assaults of professed friends and deliberate foes, and thus divide the world into the only two classes the Scriptures recognize: those who "obey the gospel," and those who do not until HE comes, who will come and will not tarry; when "at the revelation of the Lord Jesus from heaven with His mighty angels in flaming fire, inflicting a just retribution on those who know not God, and who obey not the gospel of our Lord Jesus Christ, who shall suffer a just punishment—an everlasting destruction from the presence of the Lord and from the glory of His power—in that day when He shall come to be glorified in His saints, and to be admired by all the believers.—2 Thes. i. 8.

[illegible] rightly divide the word of truth." So to the unbelievers, and [illegible] to them the [illegible] "[illegible] as originally spoken by the Lord and the Holy Apostles and [illegible] this done, how the word of the Lord would grow and multiply, and [illegible] be [illegible] to the truth through the labors of one [illegible] [illegible] [illegible] Jesus."

Then the question [illegible] John Taylor, would be answered that those who [illegible] the Apostles would right [illegible] the Lord would [illegible] "on the [illegible] and until this work is established" on the [illegible] Jesus Christ in all being the foundation corner [illegible] with an [illegible] preserve the unity of the spirit by the bond of peace," and living consistent and acting upon the knowledge that "there is one body and one spirit, as also you have been called with one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in you all." Eph. iv. 11 until this is done, I say the world will go on in their present condition, and the infidel world will increase in strength, both within the religious organizations or sects of the day, and without them, until they are led to the conclusion that they shall wax worse and worse, and force into unity all those who love our Lord Jesus Christ in sincerity and in truth, so as to be [illegible] [illegible] the [illegible] of professed friends and faithless foes, and then fly to the world for the only two places the Scriptures recognize those who "obey the gospel," and those who do not world for [illegible] "will come and not tarry" when "in the revelation of the Lord Jesus from heaven with his mighty angels in flaming fire, inflicting just retribution on those who know not God, and who obey not the gospel of our Lord Jesus Christ, who shall suffer a just punishment—an everlasting destruction from the presence of the Lord and from the glory of His power when he shall come to be glorified in His saints and to be admired in all them that believe." 2 Thess. i. 8.

IMMERSION.

CHAPTER I.

I love thy testimonies.—*David.*

Most assuredly I say to you, unless a man be born of water and the Spirit, he cannot enter the Kingdom of God.—John iii., 5.

He who shall believe and be immersed shall be saved.—Mark xvi., 16.

Reform and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit.—PETER.—Acts ii. 38.

And now why do you delay; Arise and be immersed and wash away your sins, invoking his name.—ANANIAS TO SAUL.—Acts xxii. 16.

THE SCRIPTURE TESTIMONY ON IMMERSION.

For the convenience of students, and others who may desire to possess a ready reference to the Scripture testimonies concerning *immersion*, *all* the passages bearing upon the subject have been collated and condensed, and to render them more intelligible in their disconnected form, words and phrases from the context have been interpolated between brackets. [] The clauses omitted from irrelevancy to the purposes of this compilation are indicated by asterisks, or "Stars." In all other respects the common version of the New Testament has been strictly followed, except the additional *Italicizing* and translation of the word *Baptize*, (baptizo) in its several forms.

THE "GOSPELS."

And he [John] came preaching ** the *immersion* of repentance for the remission of sins. Luke iii. 3.

John did *immerse* * and preach the *immersion* of repentance for the remission of sins. Mark i. 4.

And were *immersed* of him in the Jordan, confessing their sins. Mat. iii. 6.

And were all *immersed* of him, in the river of Jordan, confessing their sins. Mark i. 5.

Then said he to the multitude that came forth to be *immersed* of him. Luke iii. 7.

But when he saw many of the Pharisees and Sadducees come to his *immersion*. Matt. iii. 7.

Then came also publicans to be *immersed*. Luke iii. 12.

I indeed *immersed* you with water unto repentance, but he that cometh * shall *immerse* you with the Holy Ghost and with fire. Matt. iii. 11.

I indeed have *immersed* you with water, but one mightier than I cometh * * he shall *immerse* you with the Holy Ghost and with fire. Luke iii. 16.

Then cometh Jesus * * unto John to be *immersed* of him. Matt. iii. 13.

And it came to pass * * that Jesus came * * and was *immersed* of John in Jordan. Mark i. 9.

But John forbade him saying, I have need to be *immersed* of thee, and comest thou to me? * * And Jesus when he was *immersed* went up straightway out of the water. Matt. iii. 14, 16.

Now, when all the people were *immersed*, it came to pass that Jesus also being *immersed*. Luke iii. 21.

And they which were sent were of the Pharisees, and they * * said unto him, Why *immersest* thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them saying, I *immerse* with water; but there standeth one among you whom ye know not, * * (These things were done in Bethabara where John was *immersing*.) John i. 24, 26, 28.

And I knew Him not; but that He should be made manifest to Israel, therefore am I come *immersing* with water. * * He that sent me to *immerse* with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which *immersest* with the Holy Ghost. John i. 31, 33.

After these things came Jesus and His Disciples unto the land of Judea, and there he tarried with them and [they] *immersed* [see second quotation below] And John was also *immersed* in Ænon, near to Salim, because there was much water there: and they came and were *immersed*. John iii. 22, 23.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John and said unto him, Rabbi, He [Jesus] * * *immersest*, and all men come to him. John iii. 25, 26.

When therefore, the Lord knew how the Pharisees had heard that Jesus made and *immersed* more disciples than John, (though Jesus himself *immersed* not, but his disciples) he left Judea. John iv. 1, 2.

He [Jesus] began to speak unto the people concerning John * * [saying] And all the people that heard him, and [even] the publicans justified God, being *immersed* with the *immersion* of John: but the Pharisees and lawyers rejected the counsel of God against themselves, being not *immersed* of Him. Luke vii. 24, 29, 30.

And [Jesus] went away again beyond Jordan unto the place where John at first *immersed*. John x. 40.

But [Jesus said to the two sons of Zebedee] I have an *immersion* to be *immersed* with; and how am I straightened till it be accomplished. Luke xii. 50. Ye know not what ye ask; can ye drink of the cup that I drink of, and be *immersed* with the *immersion* that I am *immersed* with? * * With the *immersion* that I am *immersed* withal shall ye be *immersed*. Mark x. 38, 39; and Matt. xx. 22, 23.

[Jesus being questioned by a deputation of the Jewish hierarchy asked them:] The *immersion* of John, whence was it, from Heaven or of men? Matt. xxi. 25; Mark xi. 30; Luke xx 4.

Go ye therefore and teach all nations, *immersing* them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded. Matt. xxviii. 20.

And he said unto them, Go ye into all the world preaching the gospel to every creature. He that believeth and is *immersed* shall be saved, and he that believeth not shall be damned. Mark xvi. 15, 16.

Acts of Apostles.

For John [saith Jesus to his apostles] truly *immersed* with water, but ye shall be *immersed* with the Holy Ghost not many days hence.—Acts i. 5.

Wherefore (said Peter to the disciples "in those days") of these men which have companied with us all the time that the Lord Jesus went in and out amongst us, beginning from the *immersion* of John * * must one be ordained to be a witness with us of his resurrection.—Acts i. 21, 22.

Then Peter said unto them ("the multitude" on the "day of Penticost") Repent and be *immersed*, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Then they that gladly received the word were *immersed*.—Acts ii. 41.

But when they [the people of Samaria] believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were *immersed*, both men and women. Then Simon himself believed, also, and when he was *immersed* he continued with Philip. Acts, viii. 12, 13.

Peter and John] when they were come down [from Jerusalem] prayed for them, [the converts] that they might receive the Holy Spirit (for as yet he was fallen upon none of them; only they were *immersed* in the name of the Lord Jesus.) Acts viii. 15, 16.

And as they [Philip and the eunuch] went on *their* way they came unto a certain water : and the eunuch said, see, *here* is water ; what doth hinder me to be *immersed* * * And they went down both into the water, both Philip and the eunuch, and he *immersed* him. Acts viii. 36, 38.

And now why tarriest thou? arise and be *immersed* and wash away thy sins, calling on the name of the Lord. Act xxii. 16.

And he [Saul] received sight forthwith, and arose, and was *immersed*. Acts ix. 18.

Then Peter said [at the house of Cornelius] * * That word ["which God sent unto the children of Israel"] *I say*, ye know which was published throughout all Judea * * after the *immersion* which John preached.

Then answered Peter [on the same occasion after the Holy Ghost had fallen on all them which heard the word] Can any man forbid water that these [Cornelius and "his kinsmen and near friends"] should not be *immersed* which have received the Holy Ghost as well as we? And he commanded them to be *immersed* in the name of the Lord. Acts x. 47, 48.

Then remembered I the word of the Lord how that he said, John indeed *immersed* with water, but ye shall be *immersed* with the Holy Ghost. Acts xi. 16.

[In the course of Paul's exhortation, in the synagogue, at Antioch, he said :] When John had first preached before his [Jesus'] coming the *immersion* of repentance to all the people of Israel. Acts xiii. 24.

And when she [Lydia, whose heart the Lord opened that she attended o the things which were spoken of Paul] was *immersed*, and her household. Acts xvi. 15.

And he [the jailor] took them [Paul and Silas] the same hour of the night (midnight) and washed their stripes, and was *immersed*, he and all his straightway. Acts xvi. 33.

And Crispus the chief ruler of the synagogue (at Corinth) believed on the Lord with all his house, and many of the Corinthians hearing believed, and were *immersed*. Acts xviii. 8.

This man [a certain Jew named Apollos] * * spake and taught diligently the things of the Lord, knowing only the *immersion* of John. Acts xviii. 25

And Paul said unto them (certain disciples who had "not so much as heard whether there be any Holy Ghost") Unto what then were you *immersed*? And they said, Unto John's *immersion*. Then said Paul, John verily *immersed* with the *immersion* of repentance, saying unto the people that they should believe on * * Christ Jesus. When they heard this they were *immersed* in the name of the Lord Jesus. Acts xix. 3, 5.

THE EPISTLES.

Know ye not, that so many of us as were *immersed* into Jesus Christ were *immersed* into his death! Therefore we are buried with him by *immersion* unto death. Rom. vi. 3, 4.

Is Christ divided? Was Paul crucified for you? Or were you *immersed* in the name of Paul? I thank God that I *immersed* none of you, but Crispus and Gaius, lest any should say that I had *immersed* in mine own name. And I [Paul] *immersed* also the household of Stephanus; besides, I know not whether I *immersed* any other. For Christ sent me not to *immerse*, but to preach the gospel. 1 Cor. 13 to 17.

All our fathers were under the cloud, and all passed through the sea, and were *immersed* unto Moses in the cloud and in the sea. 1 Cor. x. 1, 2.

For by one spirit are we all *immersed* into one body, whether we be Jews or Gentiles. 1 Cor. 12 13.

Else what shall they do which are *immersed* for the dead, if the dead rise not at all? Why are they then *immersed* for the dead. 1 Cor. 15, 26.

For as many of you (Galatians) as have been *immersed* into Christ have put on Christ. Gal. iii. 37.

One Lord, one faith, one *immersion*. Eph. iv. 5.

Buried with him (Christ) in *immersion* wherein also ye are risen with Him through the faith of the operation of God. Col. ii. 12.

The like figure whereunto *even immersion* doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Peter iii. 21.

BAPTISMOS.

And when they (the Jews) come from the market except they wash, they eat not. And many other things there be which they have received to hold, as the *immersion* (*baptismos*) of cups and pots. * Mark vii. 4.

For (said Jesus to the Pharisees) laying aside the commandment of God, ye hold the tradition of men, as the *immersion* (*baptismos*) of cups and pots: and many other such like things ye do. Mark vii. 8.

Let us go on to perfection; not laying again the foundation * of the doctrine of *immersion* (*baptismos.*) Heb. vi. 2.

Which stood only in meats and drinks, and divers *immersions* (*baptismos*) imposed on them until the time of reformation. Heb. ix. 10.

Other Passages.

The following are sentences quoted *pro et con*:—

Jesus answered (Nicodemus,) Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God. John iii. 5.

Husbands love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing (*loutroo*) of water by the word. Ephesians v. 25, 26.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing (*loutrou*) of regeneration, and renewing of the Holy Ghost. Titus iii. 5.

Let us draw near (the holiest) with a true heart in full assurance of faith, having our hearts sprinkled (*errhantismenoi*) from an evil conscience, and our bodies washed (*leloumenoi*) with pure water. Heb. x. 22. Read context and 16th ch. Leviticus.

Unto him (Jesus) that loved us, and washed (*lousanti*) us from our sins in his own blood. Rev. i. 5.

The Greek verb *bapto* is properly translated *dip* in Luke xvi. 24; John xiii. 26. Rev. xix. 13, etc.

OLD TESTAMENT USAGE.

Baptizo is found but twice in the Old Testament. "Naaman *plunged* himself seven times into the Jordan." 1 Kings, v. 14. "My iniquity *overwhelms me*," (*Baptizei*) Isaiah, xxi. 4.

Bapto occurs nineteen times in the Old Testament; it is once translated *color*, twice *wet*, twice *plunge*, and fourteen times *dip*.

How is it that these words always translated in the Old Testament, (from the Greek Septuagint Version) could not be translated when found in the New Testament by the same translators, into the same English words as used in the Old. One reason is, King James ordered the translators not to do it.

NEW TESTAMENT USAGE.

Bapto, with its compound *embapto*, is found six times in the New Testament.

Baptizo is found eighty times; *baptismos* four times.

Baptisma, twenty-two times.

Baptistees, fourteen times; in all, one hundred and twenty-six times.

In the common version, *bapto* and *embapto* are always translated *dip*.

Baptizo is twice translated *wash*.

Baptismos is three times translated *washing*.

Baptisma and *Baptistees* are never translated but transferred, the former into *baptism*, the latter into *baptist*.

They are never translated by any of the words *sprinkle*, *pour* or *purify*.

CHAPTER II.

TESTIMONY OF LEXICOGRAPHERS.

All Lexicographers and Critics of any note are agreed in this.—PROF. STUART.

I propose to adduce the testimonies of learned witnesses as to the meaning of the Greek words transferred to the common English version, by the terms *baptize, baptism, baptized, &c.*, being in fact Greek words with English terminations.

These testimonies of the most eminent lexicographers or writers of dictionaries of the Greek Language—the original language of the New Testament—clearly show that a proper *translation* of the word would give us *immerse, immersion, immersed, &c.*, and that the words *sprinkle* and *pour* are not now, and never have been used as meanings of the word by learned men.

WALDERUS.....	A.D.,	1537,	Defines—	BAPTIZO, *immergo, immerse.*
STEPHENS.....	"	1572,	"	*Immerse, submerge, bury in water, wash, bathe.*
SCAPULA	"	1579,	"	*Immerse, submerge, bury in water, wash, bathe.*
GEORGE PASOR.	"	1637,	"	*Baptize, merge, bathe.*
J. C. SUICOR...	"	1659,	"	*Immerse, wash.*
SCHREVELIUS ...	"	1667,	"	*Baptize, merge, bathe.*
LEUSDEN.....	"	1671,	"	*Baptize, merge, bathe.*
HEIDERICUS	"	1722,	"	*Merge, immerse, bury in water, wash, bathe, baptize.*
C. SCHŒTTGEN .	"	1746,	"	*Merge, immerse, wash, bathe, baptize.*
SCHLEUSNER....	"	1791,	"	*Immerse, dip, plunge into water. wash, bathe, cleanse in water.*
BRETSCHNEIDER .	"	1829,	"	*Dip or bathe frequently, bathe, wash, immerse, submerge.*

DONNEGAN.—*Immerse repeatedly into a liquid, submerge, soak, saturate.*

PASSOW.—1*st. Immerse often, submerge, hence moisten, wet;* 2*nd. Draw water*; 3*rd. Baptize, wash.*

LIDDELL AND SCOTT.—1*st. Dip repeatedly, sink, bathe;* 2*nd. Draw water;* 3*rd. Baptize.*

GREENFIELD.—*Immerse, immerge, submerge, sink, wash, cleanse, baptize.*

ROBINSON.—*Immerse, sink, wash, cleanse by washing, wash one's self, bathe, baptize.*

PARKHURST.—*To dip, immerse, or plunge in water.*

REV. DR. JOHN JONES.—*I plunge, I plunge in water, dip, baptize, bury, overwhelm.*

BASS.—*To dip, immerse, plunge in water.*

PICKERING.—*Baptisma, immersion, dipping, plunging, metaphorically, misery or calamity, with which one is overwhelmed.*

REV. THOS. DIX HINCKS, M. R. I. A.—*Bapto, to dip, to immerse, to dye or stain anything by immersion; baptizo, to dip, immerse, or plunge in water, to wash or cleanse one's self with water; baptisma in the N. T., the act of immersion or washing.*

STOKIUS.—*Baptizo generally, and by the force of the word, indicates the idea of simply dipping and dyeing, but properly it means to dip or immerse in water,*

PROFESSOR STUART *of the Andover Theological School, says,* BAPTO, BAPTIZO, *mean to dip, plunge, or immerse with any liquid.* ALL LEXICOGRAPHERS AND CRITICS OF ANY NOTE ARE AGREED IN THIS. *See Biblical Repository for* 1833, *page* 298.

CHAPTER III.

CLASSICAL USAGE.

From the earliest age of Greek Literature down to its close, (a period of about two thousand years,) not an example has been found in which the word (*Baptieo*) has any other meaning (*than immerse*).—DR. CONANT.

The following specimens of the use of the word by Greek writers who ought to know the meaning and application of their own language, corroborate the authority of the Lexicons and show conclusively what action Greek writers, writing for Greeks in the Greek language, understood the word to indicate.

1st. Of the proper meaning of *Baptizo*:—

"Lucian, in Timon, the man-hater, makes him say—'If I should see any one floating toward me upon the rapid torrent, and he should, with outstretched hands, beseech me to assist him, I would thrust him from me, *baptizing* (*baptizonta*) him, until he would rise no more.'"

"Plutarch.—'Then *plunging*, (*baptizon*) himself into the lake Copais.'"

"Strabo, speaking of a lake near Agrigentum, says: "Things that elsewhere cannot float, *do not sink* (*baptizesthai.*') Of a certain river he says:—'If one shoots an arrow into it, the force of the water resists it so much, that it will scarcely *sink* (*baptizesthai.*'")

"Polybius applies the word to soldiers passing through water, *immersed* (*baptizomenoi*) up to the breast."

"The sinner is represented by Porphyry as *baptized* (*baptizetai*) up to his head in Styx, a celebrated river in hell. Is there any question about the mode of this baptism?"

"Themistius, as quoted by Dr. Gale, says:—'The pilot cannot tell but he may save one in the voyage that had better be drowned (*baptizai*), sunk into the sea.'"

"The Sibylline verse concerning the city of Athens, quoted by Plutarch in his life of Theseus, most exactly determines the meaning of *baptizo*. *Askos baptizee dunai de toi ou themis esti.*"

"Thou mayest be dipped, O Bladder! but thou art not fated to sink."

"For our ship," says Josephus, "having been baptized or immersed in the midst of the Adriatic sea."

"Speaking of the murder of Aristobulus, by command of Herod, he says, 'The boy was sent to Jericho by night, and there by command having been immersed (*baptizomenos*) in a pond by the Galatians, he perished.'

The same transaction is related in the Antiquities in these words: 'Pressing him down always, as he was swimming, and *baptizing* him as in sport, they did not give over until they entirely drowned him."

"Homer.—As when a smith *dips* or *plunges* (*baptei*) a hatchet or huge poleaxe into cold water, viz. to harden them."

"Pindar describes the impotent malice of his enemies, by representing himself to be like the cork upon a net in the sea, which does not sink: As when a net is cast into the sea, the cork swims above, so am I *unplunged* (*abaptistos*; on which the Greek Scholiast in commenting says: As the cork *ou dunei, does not sink*, so I am *abaptistos, unplunged, not immersed*. The cork remains *abaptistos*, and swims on the surface of the sea, being of a nature which is *abaptistos*; in like manner I am *abaptistos*.' In the beginning of this explanation, the scholiast says: 'Like a cork of the net in the sea, *ou baptisomai, I am not plunged or sunk*.' The frequent repetition of the same words and sentiment, in this scholium, shows, in all probability, that it is compiled from different annotators upon the text. But the sense of *baptizo* in all is too clear to admit of any doubt."

"Aristotle says: By reason of heat and moisture, the colors enter into the pores of things *dipped into them*, (*tou baptomenou.*) 'If a man *dip*) *bapsei* any thing into wax, it is moved so far as it is dipped. Speaking of certain fish, he says: They cannot endure great changes, such as that, in the summer time *they should plunge* (*baptosi*) *into cold water*. He speaks of giving diseased elephants water to drink, and *dipping* (*baptontes*) hay into honey for them."

"Aristophanes, in his comedy of *The Clouds*, represents Socrates as gravely computing how many times the distance between two of its legs, a flea could spring at one leap; and in order to ascertain this, the philosopher first melted a piece of wax, and then taking the flea, he *dipped* or *plunged* (*enebaphes*) two of its feet into it." &c.

"Heraclides Ponticus, a disciple of Aristotle, says: When a piece of iron is taken red hot from the fire, and *plunged* in the water (*udati baptizetai*), the heat, being quenched by the peculiar nature of the water, ceases."

"Herodotus, in Euterpe, speaking of an Egyptian who happened to touch a swine, says: Going to the river [Nile] he *dips* himself (*ebaphe eauton*) with his clothes."

"Aratus, in his Phaenom, speaks of the constellation Cepheur, as *dipping* (*baptoon*) his head or upper part into the sea. He says, If the sun *dip* (*baptoi*) himself cloudless into the western flood. Again, If the crow has *dipped* (*ebapsato*) his head into the river," &c.

"Xenophon describes the Greeks and their enemies as sacrificing a goat, a bull, a wolf, and a ram, and *dipping* (*baptoutes*) into a shield [filled with their blood], the Greeks the sword, the Barbarians a spear, in order to make a treaty that could not be broken."

"Plutarch, speaking of the stratagem of a Roman general, in order to insure victory he says: He set up a trophy on which *dipping* his hand into blood, *eis to aima*—(*baptizas*,) he wrote this inscription, &c. He also speaks of Iron *plunged* (*baptomenon*), viz. into water, in order to harden it. *Plunge* (*baptizon*) yourself into the sea."

"Diodorus Siculus, whose ship being *sunk or merged* (*baptistheises*).

"Plato represents dyers who wish to make a permanent color, as first choosing out wool, sorting and working it over, and then (*baptousi*) *they plunge* it, viz. into the dyestuff."

"Epictetus, in a fragment of his work says: As you would not wish, sailing in a large ship adorned and abounding with gold, to be *sunk* or *immerged* (*baptizesthai*), so," &c.

"Hippocrates: Shall I not laugh at the man who *sinks* (*baptisonta*) his ship by overloading it, and then complains of the sea for ingulphing it with its cargo? To *dip* (*baptein*) the probes in some emollient; *dipping* (*bapsasa*) the rag in ointment, &c.; cakes *dipped* (*embaptomenoi*) into sour wine; *dipping* (*baptoon*) sponges in warm water." And in the same way in all parts of his book, in instances almost without number.

"Heraclides says: When a piece of iron is taken red-hot from the fire and *plunged* (*bapitzetai*) into water."

"Heliodorus: When midnight had *plunged* (*ebaptizon*) the city in sleep."

FIGURATIVE USE.

"Plutarch. *overwhelmed* with debts *baptismenon*."

"Chrysostom. *Overwhelmed* (*baptizomenos*) with innumerable cares."

"Lucian: He is like one dizzy and *baptized* or *sunk* (*bebaptismenos*—viz. into insensibility by drinking."

"Justin Martyr. *Overwhelmed* with sins *bebaptismenos*.")

"Aristotle' speaks of a saying among the Phenicians, that there were certain places beyond the pillars of Hercules, which when it is ebb-tide, are not *overflowed* (*me baptizesthai*); but at full tide are *overflowed* (*katakluzesthai*); which word is here used as an equivalent for *baptizesthai*."

"Plato. I myself am one of those who were *drenched or overwhelmed bebaptismenon* yesterday, viz. with wine. In another place: Having *overwhelmed* (*baptisasa*) Alexander with much wine. A youth *overwhelmed* (*baptizomenon*), viz. with questions."

"Philo Judæus. I know some, who, when they easily become intoxicated, before they are entirely overwhelmed (*printeleos baptisthenai*), viz. with wine."

"Diodorus Siculus. Most of the land animals that are intercepted by the river [Nile] perish, being *overwhelmed* (*baptizomena*); here used in the literal sense. The river, borne along by a more violent current, *overwhelmed* (*ebaptise*) many; in the literal signification. And because they, [the noblest] have a supply by these means [presents], they do not *overwhelm* their subjects with taxes."

Dr. Conant, in the Appendix to the translation of Matthew, for the American Bible Union, has collected *two hundred and thirty-six examples* in which the word *baptizo*, or some of that family is used, in all of which cases the radical meaning of the word, which may be rendered by the English word *immerse*, is never wanting.

"These examples," he says, "are drawn from writers in almost every department of literature and science; from poets, rhetoricians, philosophers, critics, historians, geographers; from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition, romances, epistles, orations, fables, odes, epigrams, sermons, narratives; from writers of various nations and religions, Pagan, Jew and Christian, belonging to many different countries, and through a long succession of ages. In all, the word has retained its ground meaning, without change. From the earliest age of Greek Literature down to its close, (a period of about two thousand years,) not an example has been found in which the word has any other meaning. *There is no instance in which it signifies* to make a partial application of water by affusion or *sprinkling*, or to cleanse, to purify, apart from the literal act of immersion as the *means* of cleansing or purifying."

CHAPTER IV.

USAGE OF THE CHURCH FATHERS AND SCRIPTURE VERSIONS, ANCIENT AND MODERN.

Not one has ever translated any word of the *Bapto* family by the words, sprinkle, pour, or purify.—ALEXANDER CAMPBELL.

BARNABAS, a writer of the apostolic age, says, that in baptism, "we indeed go down into the water."

HERMAS, of the same age, "we go down into the water."

JUSTIN MARTYR, A.D., 140, says of the candidates, "they are bathed in the water."

TERTULLIAN, A.D., 200—"We are immersed."

ORIGEN, A.D., 230—"By a bath we are buried with Christ."

VALESIUS, a very learned critic, "baptism properly signifies immersion."

CYPRIAN, describing what is necessary to baptism, "bathed in salutary water."

THE APOSTOLIC CONSTITUTIONS, very ancient Christian writings, "the water is instead of a burial, the immersion the dying with, the emersion the rising with Christ."

CYRIL, Bishop of Jerusalem, A.D., 348, in speaking of a baptism, "the body is dipped in water." "The body went down and came up."

EPHREM, in the fourth century, says, that the head of Christ was "immersed."

BASIL THE GREAT, A.D., 370—"The bodies of those baptized are as if buried in the water."

GREGORY, Bishop of Nyssa, 371—"He who is baptized into water, is wholly wet."

AMBROSE, Bishop of Milan, 374—"Thou wast immersed, that is, thou wast buried."

USAGE OF VARIOUS VERSIONS.

MR. GOTCH, of Trinity College, Dublin, thus gives the results of his critical examination of the rendering of the word *baptizo* in the ancient and many of the modern versions of the New Testament.

"The conclusions to which the investigation leads us, are—

"With regard to the ancient versions, in all of them, with three exceptions, (viz. the Latin from the third century, and the Sahidic and Basmuric,) the word *baptize* is *translated* by words purely native; and the three excepted versions adopted the Greek word, not by way of transference, but in consequence of the term having become current language.

"Of native words employed, the Syriac, Arabic, Ethiopic, Coptic, Armenian, Gothic, and earliest Latin, all signify to *immerse*; the Anglo Saxon both to *immerse* and to *cleanse*; the Persic to *wash*; and the Slavonic, to *cross*. The meaning of the word adopted from the Greek in Sahidic, Basmuric, and Latin, being also to *immerse*.

2. "With regard to the modern versions examined, the Eastern generally adhere to the ancient Eastern versions, and translate by words signifying to *immerse*. Most of the Gothic dialects, viz. the German, Swedish, Dutch, Danish, &c., employ altered forms of the Gothic word signifying to *dip*. The Icelandic uses a word meaning *cleanse*. The Slavic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word *baptizo*; though, with respect to the English, the words *wash* and *christen* were formerly used, as well as *baptize*.

It may perhaps be acceptable to place these results together in a tabular form, as follows:—

VERSION.	DATE.	WORD EMPLOYED.	MEANING.
SYRIAC:			
Peshito,	2d cent.	*amad*,	*immerse*.
Philoxenian,	6th cent.	*amad*,	*immerse*.
ARABIC:			
Polyglot,	7th cent.	*amada 47 times*,	*immerse*.
Propaganda,	1671.	*amada*,	*immerse*.
Sabat,	1816.	*amada*,	*immerse*.
PERSIC,	8th cent.	*shustan and shuyidan*,	*wash*.
ETHIOPIC:	4th cent.	*shustan*,	*immerse*.
Amharic,	322.	*shustan*,	*immerse*.
EGYPTIAN:			
Coptic,	3d cent.	*tanaka*,	*immerse*. *plunge*.
Sahidic,	2d cent.	*baptizo*,	*immerse*.
Basmuric,	3d cent.		
ARMENIAN,	5th cent.	*mogridil*	*immerse*.
SLAVONIC:	9th cent.	*krestiti*,	*cross*.
Russian,	1519.	*same root*,	*cross*.
Polish,	1585.		
Bohemian,	1593.		
Lithuanian,	1660.		
Livonian, or Lettish,	1685.		
Dorpat Esthonian,	1727.		
&c. &c.			
GOTHIC:	4th cent.	*daupjan*,	*dip*.
German,	1522.	*taufen*,	*dip*.
Danish,	1524.	*dobe*,	*dip*.
Swedish,	1534.	*dopa*,	*dip*.
Dutch,	1460.	*doopen*,	*dip*.
&c. &c.			
Icelandic,	1584.	*skira*,	*cleanse*.
ANGLO-SAXON,	8th cent.	*dyppan, fullian*,	*dip, cleanse*.
LATIN:			
Of the early fathers,	8th cent.	*tingo*,	*immerse*.
Ante-Hieronymian,	3d cent.	*baptizo*,	*immerse*.
Vulgate,	4th cent.	*baptizo*,	*immerse*.
French,	1535.	*baptiser*,	*immerse*.
Spanish,	1556.	*baptizar*,	*immerse*.
Italian,	1562.	*baptezzare*,	*immerse*.
&c. &c.			
English: Wicklif,	1380.	*wash, christen, baptize*,	*immerse*.
Tindal,	1526.	*baptize*,	
Welsh,	1567.	*beddyddio*,	*bathe*.
Irish,	1602.	*baisdim*,	*bathe*.
Gælic,	1650	*baisdeam*	*bathe*."

USAGE OF THE ENGLISH TRANSLATORS.

Alexander Campbell, President Bethany College, Virginia, says:—"In the late London Hexapla, which lies before me, first published by Baxter London 1841, there are the six most prominent English versions, namely: that of Wickliff, A. D., 1380; Tyndale, 1584; Cranmer, 1539; Geneva, 1557; Anglo Rhemish, 1582; authorized, 1611. Besides these six versions of most distinguished fame, I have more than as many others of much respectability, and some of them, upon the whole, of equal literary merit, such as Doddridge's, Thompson's, Wesley's, Penn's, the Anonymous, Campbell's four gospels, McKnight's epistles, Stuart's version of the Romans and Hebrews—works of much merit—besides some others of minor fame, not including a Baptist version, which, although I am in many points better pleased with it than with the common, I deem it improper to admit into this class of witnesses. *Now, of some fifteen complete versions* on my shelf, besides several partial ones, *not one has ever translated any word of the Bapto family by the words sprinkle, pour or purify.*"

CHAPTER V.

TESTIMONIES OF REFORMERS, ANNOTATORS, CRITICS PROFESSORS, &c.

"It is, says Augusti, a thing made out, viz: the ancient practice of immersion; so indeed do all the writers who have thoroughly investigated the subject conclude.—MOSES STUART.

LUTHER.—"Baptism is nothing else than the word of God with immersion in water."

"Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water, that it may be wholly covered." * * *

"Being moved by this reason I would have those that are to be baptized, to be altogether dipt into the water, as the word doth sound and the mystery doth signify."

CALVIN.—"The word *baptizo* signifies to *immerse*, and it is certain that immersion was the practice of the Ancient Church."

GROTIUS.—"That this rite was wont to be performed by immersion and not by perfusion, appears both by the propriety of the word, and the places chosen for its administration—John iii. 23; Acts viii. 38; and by the many allusions of the Apostles which cannot be referred to sprinkling."—Romans vi. 3; Col. ii. 12.

CARSON, to the Edinburgh reviewers of his work, "They tell me that it was unnecessary to bring forward any one of the examples to prove that the word signifies to *dip*—that I might have commenced with this as a fixed point, universally admitted."

TYNDALE.—"The plungynge into the water signifieth that we dye and are buryed with Christ as concernynge the old lyfe of synne which is in Adam, and the pullynge out agayne sygnyfyeth that we ryse agayne with Chryste, in a new lyfe."

JOHN LIGHTFOOT, the champion of sprinkling, in the Westminster Assembly, 1643, in his note on Matt. iii. 6, written fifteen years afterwards, says:—"That the baptism of John was by the immersion of the body, * * seems evident from those things which are related concerning it, namely:—That he baptized in the Jordan and in Enon *because there was much water*, and that Christ being baptized, *went up out of the water*, to which the case in Acts viii. 38, seems parallel. Philip and the Eunuch *went down into the water, &c.*; and some complain that this rite has not been preserved in the Christian Church * * * since the aspersion of water is employed in place of immersion."

JOHN MILTON, Prince of English poets, says:—"Under the gospel, the first of the sacraments, so called, is baptism, wherein the bodies of believers who engage themselves to pureness of life, are immersed into running water, to signify their regeneration by the Holy Spirit, and their union with Christ, in his death, burial and resurrection."

JOHN L. MOSHEIM, the Historian, says:—"The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." Again, "Those adult persons that desired to be baptized, receive the sacrament of baptism *according to the ancient and primitive manner* of celebrating that institution even by immersion."

PHILIP DODDRIDGE (On Romans vi. 4):—"It seems the part of candor to confess that here is an allusion to baptizing by immersion as most usual in those early times."

JOHN WESLEY (On Romans vi. 4.) says:—"Alluding to the ancient manner of baptizing by immersion," and speaking of a baptism, he says, a person "was baptized according to the customs of the first church, and the rule of the Church of England, by immersion."

SAMUEL JOHNSON, the author of Johnson's Dictionary, speaking of the Church of Rome giving bread only to the laity, says:—"I think they are as well warranted to make this alteration, as we are to substitute sprinkling in the room of ancient baptism."

GEORGE WHITEFIELD.—"It is certain that in the word of our text, there is an allusion to the manner of baptism, which was by immersion, which our church allows."

James McKnight, (On Romans vi. 4):—"Christ submitted to be baptized, that is to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection."

J. D. Michaelis, says:—"The external action which Christ commanded in baptism, was immersion under water; this the word *baptizo* signifies as every one who understands Greek will confess. Baptism among the Jews was performed by immersion, so was the baptism of John—John iii. 23, and there is no doubt but the first christians were baptized in the same way. * * Also, the explanation which Paul gives of baptism—Rom. vi. 2, 3, clearly sets before us *immersion*, and cannot be applied to *sprinkling* with water."

Adam Clarke, (on Rom. vi. 4,) says:—"It is probable that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put under the water;" and commenting on 1 Cor., xv. 29, says: "As they receive baptism as an emblem of *death* in *voluntarily going under the water*, so they receive it as an emblem of the resurrection unto eternal *life* in *coming up out of the water*.

Theophilus C. Storr, says:—"When the Lord commanded that disciples should be baptised, (Matt. xxviii. 19,) the apostles through those things which had gone before, could have understood nothing else than that men should be immersed in water, nor did they, in truth, understand anything else but immersion, as is evident from the testimony of the sacred writings, and from the usage of the ancient church." "Since these things are so, it is altogether to be lamented that if the wishes which our Luther had equally with respect to the usage of immersion in the successive administration of baptism, and with respect to the common use of the cup, in the sacred supper, *he was permitted* to accomplish only the latter."

Dionysius Petavius.—"And indeed *immersion* is properly styled *baptismos*."

Cassaubon.—"For the manner of baptizing was to plunge or dip them into the water, as even the word *baptizein* itself plainly shows."

Vitringa.—"The act of baptizing is the immersion of believers. Thus expresses the force of the word."

Salmasius.—"*Baptism* is immersion, and was administered in former times according to the force and meaning of the word. Now it is only *Rantism*, sprinkling, not immersion nor dipping."

Hospinianus.—"Christ commanded us to be baptized, by which it is certain immersion is signified."

Zanchius.—"The proper signification of *baptize*, is to immerse, plunge under, overwhelm in water."

Alstedius.—"To *Baptize* signifies only to immerse, not to wash, except by consequence."

Witsius.—"It cannot be denied that the native signification of the words *baptein* and *baptizein*, is to plunge, to dip."

GARTLERUS.—"To *baptize* among the Greeks is undoubtedly to *immerse*, to *dip*, and *baptism* is *immersion, dipping*. * * * The thing commanded by the Lord is baptism, immersion into water."

BODDEU.—"The words *baptizein* and *baptismos* are not to be interpreted of aspersions, but always *of* immersion."

EWING.—"*Baptize*, in its primary and radical sense, I cover with water. It is used to denote, *first*, I plunge or sink completely under water."

BOSSUET.—"To *baptize* signifies to plunge, as is granted by all the world."

VENEVRA.—"The word *baptizein* to *baptize*, is nowhere used in the scripture for sprinkling."

BLOOMFIELD.—"There is here (Rom. vi. 4.) plainly a reference to the ancients mode of baptism by immersion; and I agree with Koppe and Rosenmuller, that there is room to regret it should have been abandoned in most Christian churches."

SCHOLZ.—On Matt. iii. 6: "Baptism consists in the immersion of the whole body in water."

AUGUSTI.—"The word baptism, according to the etymology and usage signifies to immerse, submerge, &c., and the choice of the word betrays an age in which the later custom of sprinkling had not been introduced."

BUTTMAN, in his Larger Grammar, simply puts down "*bapto* to immerse."

FRITH.—A convert of Tyndale's says:—"So that these two things, that is, to be plunged in the water and lift up again, do signify and represent the whole pith and effect of baptism."

BEZA.—"Nor indeed does *to baptizein* signify to *wash* unless by consequence, for it properly means to immerse."

WILLIAM CAVE.—"The party to be *baptized* was wholly immersed or put under water."

WILLIAM BURKITT (On Rom. vi. 4,) says:—"The apostles alludes, no doubt, to the ancient manner and way of baptizing persons in those hot countries, which was by immersion, or putting them under water for a time, and then raising them up again out of the water."

JOSEPH BINGHAM, speaking of baptism in the early ages, says:—The candidates "were usually baptized by immersion or dipping of their whole bodies under water."

MURATORI, an Italian historian, says:—Speaking of the Ambrosian Priests baptizing, "not by ablution, as the Romans now do, but by a certain species of immersion" says: * * * "which vestige of the most ancient and formerly everywhere used immersion endures to this time."

JOHN A. BENGEL, on "much water," John iii. 23, says:—"So the rite of immersion demanded."

L. S. DEYLINGUS, speaking of John the Immerser, says: "He received the name *Ton Baptiston*, from the office of solemn ablution and immersion, in which he officiated by a divine command; for the word *baptizesthai*, in the usage of Greek authors signifies immersion and emersion."

JOHN C. WOLFIUS, (On Rom. vi. 4,) says:—"Formerly immersion into water furnished a sign of burial in baptism."

J. B. KOPPE, (on Rom. vi. 4,) says:—But this reasoning depends on a certain peculiar usage which men used to practice, the rite of immersion in the water of baptism."

JOHN G. ROSENMULLER, (on Matt. iii. 6,) says:—"To baptize is to immerse, to dip the body, or the part of the body which is said to be baptised, going under the water." On Rom. vi. 4 he says:—"Immersion in the water of baptism, and the coming out of the same was, &c." "The learned rightly admonish us that * * * the rite of immersion ought to have been retained in the Christian church."

CHRISTIAN T. KUINOEL, on John iii. 23, says:—"Because there was an abundance of water there, so much certainly, as Grotius remarks on this place, that the human body might be easily immersed in it, in which manner baptism was then performed."

GEORGE C. KNAPP, says:—"Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the apostolical church; and so even John baptized, and immersion remained common along time after, &c."

GEORGE HILL, says:—"The Apostle Paul, (Rom. vi. 4, &c.,) illustrates this connection (between baptism and forgiveness of sins) by an allusion drawn from the ancient method of administering baptism. The immersion in water of the bodies of those who were baptized, is an emblem of that death unto sin, by which the conversion of Christians is generally expressed; the rising out of the water, the breathing the air again, after having for sometime been in another element, is an emblem of that new life which Christians by their profession are bound, and by the power of their religion are enabled to lead."

GEORGE WADDINGTON, says:—"The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."

ROBERT HALDANE, says:—(On Romans vi. 3,) "The rite of baptism exhibits Christians as dying, as buried, and as risen with Christ."

HERMAN OLSHAUSEN, (On John iii. 23,) says:—"John also was baptizing in the neighborhood, because the water there being deep, afforded conveniences for submersion;" and on Romans vi. 4, "see no more in it (baptism)

than a figure, as if by the one the half of ancient rite of baptism, the *submersion*, the death and the burial of the old man; by the second half, the *emersion*, the resurrection of the new man, &c."

W. M. L. DeWette,* says:—(On Matt. iii. 6,) "They were baptized, immersed, submerged. This is the proper meaning of the frequentative, from *bapto* to immerse, (John xiii. 26,) and so was the rite according to Romans vi. 3."

Thomas Sherlock, says:—"Baptism or our immersion into water according to the ancient rite of administering it, is, &c."

Lyman Coleman, whom Neander calls his "worthy friend," says:—"Immersion or dipping. In the Primitive Church, this was undeniably the common mode of baptism."

G. L. Jaspis, says:—(On Romans vi. 3,) "Paul in this place refers to the custom then used of immersing the whole body, which immersion had the appearance of a man concealed in a sepulchre."

Bretschneider, already quoted, says:—"To the existence of baptism belongs the entire immersion under the water, &c."

De Stourdza, a native Greek, says:—"The distinctive character of the institution of baptism is immersion *baptismâ*, which cannot be omitted without destroying the emblematical meaning of the sacrament, and without contradicting at the same time the etymological meaning of the word which serves to designate it." The western church then has departed from the institution of Jesus Christ. She has made to disappear all the sublimity of the external sign. In effect the verb *baptizo*—immergo—has only one acceptation. It literally and perpetually signifies to plunge. Baptism and immersion therefore are identical, and to say *baptism by aspersion*, is as if one should say *immersion by aspersion*, is to utter any other contradiction of the same nature."

Matthies, says:—"In the Apostolical Church, in order that a communion with the death of Christ might be signified, the whole body of the person to be baptized was immersed in the water or river, and then in order that a connection with the resurrection of Christ might be indicated the body again emerged or was raised out of the water. That this rite has been changed is indeed to be lamented; for it placed before the eyes most aptly, the symbolical accuracy of baptism."

Thomas Chalmers says:—(On Romans vi. 4.) "The original meaning of the word baptism is immersion. * * * We doubt not that the prevalent style of the administration in the Apostles' days was by an actual submerging of the whole body under water. * * * Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the

*Moses Stuart, of Andover, Mass., writing in May, 1848, says:—"No living writer in the Province of theology, sacred archæology, and Hebrew and Greek philology and exegesis can lay claim to more distinction in regard to extent and accuracy of knowledge acquired, by study than DeWette."

ground, whence he soon emerged again by his resurrection. We, by being baptized into his death are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or a new life."

ALBERT BARNES (In his notes on Romans vi. 4) says:—"It is altogether probable that the Apostle, in this place, had allusion to the custom of baptizing by immersion."

WILLIAM TROLLOPE says:—"In that rite the immersion of the body in imitation of Christ's death and burial *for sin*, implies an engagement on the part of the baptized to die *to sin*, and the rising from the water in imitation of his resurrection, implies the commencement of a new life pledged to virtue and holiness."

HENRY ALFORD, speaking first of proselyte baptism then of John's says:—"The baptism was administered in the day time by immersion of the whole person." * * * "It is most probable that John's baptism, in outward form, resembled that of proselytes."

JOSEPH BENSON (On Romans vi. 4) says:—"Therefore we are buried with Him, alluding to the ancient manner of baptizing by immersion."

M. G. BUCHNER says:—"In the first time persons to be baptized were immersed, while at the present day they are only sprinkled with water."

F. A. G. THOLUCK says:—(On Romans vi. 4) "For the explanation of this figurative description of the baptismal rite it is necessary to call the attention to the well-known circumstance, that in the early days of the Church persons when baptized were first plunged below and then raised above the water."

PHILIP SCHAFF says:—"Finally, as it repeals the mode and manner of outward baptizing, there can be no doubt that immersion and not sprinkling was the original normal form. For which even the signification of the Greek words with which the rite was described declares; then also the analogy of John's baptism who performed its acts in the Jordan; moreover, the New Testament comparisons of baptism with the passage through the Red Sea. (1 Cor. x. 2) With the deluge. (1 Peter iii. 12) With a bath. (Eph. v. 26. Tit. iii. 12) With a burial and a resurrection. (Romans vi. 4. Col. ii. 12) Finally it was the universal usage of the Churches of antiquity to baptize by immersion as the Oriental Churches, and also the Russian-Greek Churches do to this day."

W. J. CONYBEARE says:—"It is needless to add that baptism was * * * administered by immersion. The converts being plunged beneath the surface of the water to represent his death to the 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 regrets that the general discontinuance of this original form of baptism * * * has rendered obscure to popular apprehension some very important passages of Scripture." And (on Rom.

vi. 4) he says :—" This passage cannot be understood, unless it be borne in mind that the primitive baptism was by immersion."

Robert Barclay, a Quaker, says :—" The Greek word *baptizo* signifies *immergo*, that is to *plunge* and *dip in*, and that was the proper use of water baptism among the Jews, and also by John and the primitive Christians who used it."

Dr. Whitbey, of the Church of England, says :—(On Romans vi. 4) " It being so expressly declared here and Col. ii. 12, that we are buried with Christ in baptism by being *buried under water*, and the argument to oblige us to conformity to His death by dying to sin being taken hence, and this *immersion* being religiously observed by Christians for thirteen centuries and approved by our Church, and the *change* of it to *sprinkling even without any allowance from the author of this institution*, or any license from any Council of the Church being that which the Romanist still urgeth to justify his refusal of the cup to the laity, it were to be wished that the custom might be again in general use."

Francis P. Kenrick, Catholic Bishop of Philadelphia, of whom Cardinal Wiseman says :—" His varied and extensive learning, his great researches, his distinguished abilities, and his sound orthodoxy, combined with his high position in the Church, must give weight to all that he publishes," and any work, of whom the Cardinal says " must be received with interest and respect by every Catholic who speaks the English language," in his translation of the New Testament retains "*baptize*" in the text, but makes this marginal rendering and remark at Matt. iii. 6. " Immersed this is the obvious force of the term."

Sir Norton Knatchbull says :—(On 1 Cor. xv. 29) " Why are they *immersed* for the dead that is as dead? if not that by the *emersion* from the water (which is a type of resurrection after burial) they may be assured that if they also themselves rise from death, in sin, to walk in newness of life, they will also after death rise with Christ into glory."

Cardinal Wiseman.—" We retain the name of baptism, which means immersion."

Augustus Neander says :—" Baptism was originally administered by immersion. To this form many comparisons of the Apostle Paul alludes. In respect to the form of baptism, it was in conformity with the original Institution, and the original import of the symbol performed by immersion."

Charles Anthon, LL.D., editor of various classical works, and Episcopalian Professor of Latin and Greek, in Columbia College, New York, says : " The primary meaning is *dip* or *immerse*. Secondary, if it has any refers to the same leading idea. *Sprinkling is entirely out of the question*."

Dr. Augusti, says :—" Baptism denotes plunging dipping and the like."

Rev. Dr. Trenan, Roman Catholic, says :—" Plunged into the water ; *baptizo* strictly conveys this signification as all the learned are agreed."

Bishop Nicholson, says :—"In baptism, while our bodies are under the water, we may be said to be buried with him."

Arnoldi, a Catholic, says :—"*Baptizo* to immerse to submerge. * * * It was as being an entire submersion under the water."

Bishop Taylor, says :—"The custom of the ancient churches was not sprinkling but immersion, in pursuance of the sense of the word in the commandment and the example of our blessed Saviour."

Towerson, says :—"Evident from the native significance of the word baptism, which signifies an immersion or dipping into some liquid thing."

Zwingli, says :—(On Romans vi. 3) "When ye were immersed into the water of baptism ye were ingrafted into the death of Christ."

Philip Limborch, says :—"Baptism then consists in ablution, or rather in immersion, of the whole body into water."

J. S. Turretin, says :—(On Romans vi. 4) "And indeed baptism was performed in that age and in those countries by immersion of the whole body into water."

Locke says :—"We did own some kind of death by being buried under the water. * * * Even so, we being raised from our typical death and buried in baptism should lead a new sort of life."

Archbishop Tillotson says :—"Anciently those who were baptized were immersed, and buried in the water to represent their death to sin, and then did rise up out of the water to signify their entrance upon a new life, and to these customs the Apostle alludes.—Romans vi. 4."

Archbishop Secker says :—"Burying as it were the person baptized in the water, and raising him out again without question, was anciently the more usual method."

Sam. Clarke says :—"In the primitive times the manner of baptizing was by immersion or dipping the whole body into the water."

Wells says :—"St. Paul here alludes to immersion or dipping the whole body under water in baptism."

Assembly of Divines say :—"We, also, when we are baptized are *buried*, as it were, in the water for a time, but after are raised up to newness of life."

Richard Baxter says :—"It is commonly confessed by us * * * that in the Apostles' times the baptized were dipped over head in the water."

Beza (On Mark vii. 4) says :—Christ commanded us to be baptized, by which word, it is certain, immersion is signified."

Philip Melancthon says :—"Baptism is immersion into water."

Greenfield says :—"Whatever may be its derivation, it is perfectly clear that its proper signification is to immerse."

Bishop Bossuet, says :—"We are able to make it appear by the acts of councils and by the ancients rituals, that for thirteen hundred years

baptism was thus (by immersion) administered throughout the whole church as far as possible."

Dr. Brenner, a Roman Catholic Historian, says:—"Thirteen hundred years baptism was generally and ordinarily an immersion of the person under water, and only in extraordinary cases a sprinkling or pouring with water, the latter as a mode of baptism, was, moreover, called in question, aye, even forbidden."

Mr. Wall (who explored all the voluminous writers of antiquity in search of evidence of Infant Baptism) says:—"This [immersion] is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavors of such Pedo-Baptists as would maintain the negative of it, so we ought to disown and show a dislike of the *profane scoffs* which some people give to the English Anti-Pedo-Baptists, merely for the use of dipping; when it was, in all probability, the way by which our blessed Saviour, and for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence as well as of *honesty* to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest one says. The custom of the Christians in the near succeeding times (to the Apostles) being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion.

Professor Campbell says:—"I have heard a disputant in defiance of etymology and use, maintain that the word rendered in the New Testament—*baptize*—means more properly to sprinkle than to plunge, and in *defiance of all antiquity*, that the former was earliest and the most general practice in baptizing. One who argues in this manner never fails with persons of knowledge *to betray the cause he would defend*, and though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better; yet a *candid mind* will always *disdain to take the help of falsehood*, even in the support of truth."

CHAPTER VI.

THE TESTIMONY OF STANDARD ENCYCLOPÆDIAS.

Baptism in the Apostolic age was performed by immersion.—EDIN. ENC.

REES' CYCLOPEDIA :—"Baptism in Theology, framed from the Greek *baptizo* of *bapto*, I dip or plunge. * * * In the primitive times this ceremony was performed by immersion, as it is to this day, in the oriental churches, according to the original signification of the word."

ENCYCLOPEDIA AMERICAN :—"Baptism (that is *dipping*, *immersing* from the Greek *baptizo*) was usual with the Jews, and is even before Christ. * * * In the time of the Apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ ordered."

EDINBURGH ENCYCLOPEDIA :—"Baptism in the Apostolic age was performed by immersion. Many writers of respectability maintain that the Greek verb *baptizo*, as well as its Hebrew synonym, sometimes denotes sprinkling; but the various passages to which they appeal will lead every candid mind to a different conclusion."

LONDON PENNY ENCYCLOPEDIA :—"The manner in which it (*baptism*) was performed appears to have been at first by complete immersion. It was the practice of the English Church from the beginning to immerse the whole body."

ENCYCLOPEDIA BRITANNICA :—"The custom of sprinkling * * instead of dipping * * * has so far prevailed that immersion is now quite excluded."

With all these witnesses and their different characters and established authority taken into account in determining the meaning of the word *baptizo*, and in indicating the action represented by it, I can with great confidence come to the conclusion of MOSES STUART, expressed in the following forcible words :—"It is, 'says Augusti,' a thing made out, viz: the ancient practice of immersion. So, INDEED, ALL THE WRITERS WHO HAVE THOROUGHLY INVESTIGATED THE SUBJECT CONCLUDE: *I know of no usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this.*"

CHAPTER VII.

WHY THE WORDS BAPTIZE, &c., WERE NOT TRANSLATED BUT TRANSFERRED.

The old ecclesiastical words to be kept.—King James.

King James appointed the translators (of the Com. Ver.) supported them, and provided the rules on which their version should be made; one of which was "the old ecclesiastical words to be kept, as the word *Church* not to be translated *Congregation*."

Edward Steane, D.D., speaking of baptize, &c., in King James version, says:—"These were consecrated words; and superstition, Church authority and the command of a pedantic King combined to hold them in their places, notwithstanding the manifest absurdity and criminality of thus muffling up the ordinance of Christ, till its fair but dishonored countenance is no longer known."

Edward Beecher, D. D., says:—"At the time of the translation of the Bible a controversy had arisen, as it regards the import of the word, so that although it was conceded to have an import in the original, yet it was impossible to assign to it in English any meaning without seeming to take sides in the controversy then pending. Accordingly, in order to take neither side they did not attempt to give the sense of the term in a significant English word, but merely transferred the word *baptize* with a slight alteration of termination to our language. The consequence was, that it did not exhibit its original significancy to the mind of the English reader, or indeed any significancy except what was derived from its application to designate an external visible rite. In short, it became merely the name of a rite, and had a usage strictly technical and lost to the ear whatever significance it originally had."

Rev. J. Hughes, Secretary of the British and Foreign Bible Society, on being informed that Dr. Carey had rendered *baptizo* "to immerse," wrote to Rev. Andrew Fuller in 1813 thus:—"The rendering which concerns baptism I might deem it proper to exchange for the undefined one adopted in our version."

Wm. Greenfield, in his masterly defence of the Mahratta version, having spoken of *baptizo* as translated sometimes "to immerse," and sometimes "to wash," adds:—"The only other mode that has been adopted (for I believe none has the hardihood to render *baptizo*, to *pour* or *sprinkle*) is that

of retaining the Greek word, as the *baptizare* of the Latin, the *battazare* of the Italian, the *baptiser* of the French, and our *baptize*. This is obviously no translation, and but darkens counsel by words without knowledge."

Rev. A. Broaddus, says:—"The word *baptize* introduced into our version of the New Testament, it is agreed is not a translation, but the Greek word in an English form. Greek *baptizo* (baptize) carries no meaning to a mere English reader."

Adoniram Judson, D. D., says:—"Had the Greek word *baptizo*, which denotes the principal action in this ordinance, *been translated* in the English version of the New Testament there would probably have been among English readers no dispute concerning its import. Had either of the English words *wash* or *sprinkle*, or *immerse*, been substituted for the Greek word an English reader would instantly conceive an appropriate meaning. But unhappily, our translators have retained the original word and contented themselves with merely changing its termination."

CHAPTER VIII.

IMMERSE THE BEST ENGLISH WORD TO USE IN TRANSLATING BAPTIZO.

The word *immerse* ought to have been used by our translators.—Jewett.

George Campbell, D. D., in his version of the Gospels renders *baptisma* "immersion."

Hon. Charles Thompson, Secretary to the Congress of the United States, in his version of the New Testament, translated *baptizo* by "immerse" in all cases.

Rev. J. H. Hinton, A. M., in his English version of the Romans, translates *baptizo* "to immerse," and *baptisma* "immersion."

Thomas Wemyes, translates Matt. iii. 11, thus:—"I indeed immerse you in water." "He shall immerse you in the Holy Spirit and in fire."

Alexander Campbell, collated an English version of the New Testament, based on the translations of Geo. Campbell, D. D.; Philip Doddridge, D. D.,

and James McKnight, D. D., which was first published in America in 1826, and republished in London in 1836. In this *baptizo* was rendered "to immerse."

A. C. Kendrick, D. D., in his revision of the common version translated *baptizo* "to immerse," remarking in his preface that he has given to *baptizo* the best rendering, which in his judgment the word admits," "his deliberate judgment coinciding as it did with nearly the whole learned world."

Rev. N. N. Whiting made an English version of the New Testament. In this *baptizo* is rendered "to immerse."

Dr. Carson, speaking of Luke xi. 38, says:—"The passage ought to have been translated." "And when the Pharisee saw it he marveled that he was not *immersed* before dinner."

H. J. Ripley, D. D., says:—"If the original word instead of being *adopted* or *transferred* from the Greek into the English language had been *translated*, it would then have been expressed in plain English by the word *immersion*."

Rev. J. D. Knowles says:—"Whatever sacredness of import belongs to the word *baptize* is the mere result of using it to indicate the act of *baptism*, and the same sacredness would have been acquired in the same way by the word *immerse*, if it had been adopted by the English translators. *We lament that it was not thus adopted.*"

George Campbell, D. D., says:—"I should think the word *immersion* (which, although of Latin origin is an English noun regularly formed from the verb to immerse) a better English name than *baptism* were we now at liberty to make a choice."

Wm. T. Brantley, D. D., speaking of baptism, in his work on Baptism, says:—"The word in English most nearly equivalent to it is *immersion*."

Howard Malcolm, D. D., in his Bible Dictionary defines "*baptize*" as a Greek word, meaning "to *dip*, *immerse*," adding this remark:—"Had the word been translated into plain English in our bible, there would now, perhaps, be no controversy on the mode of baptism."

Prof. M. P. Jewett says:—"The word *immerse* ought to have been used by our translators."

Wm. Greenfield says:—"The term *immersion*, or what is equivalent to it, appears the only term which can be *properly* employed as a translation of the Greek word *baptizo*."

CHAPTER IX.

HISTORY OF SPRINKLING.

Infant baptism was neither established by Christ nor his Apostles.—PROF. JACOBI.

The history of sprinkling is briefly contained in the following extract from "Christian Baptism, with its antecedents and consequents."

We shall, therefore, glance for a moment at the origin and history of sprinkling, and thus add to the chapter of evidence now before us. And with whom should we more naturally commence than with the father of ecclesiastical historians—Eusebius himself?

"Novatus, being relieved thereof by the exorcists, fell into a grievous distemper; and it being supposed that he would die immediately, he received *baptism*, being besprinkled* with water, on the bed whereon he lay, (if that can be termed baptism,) neither when he had escaped that sickness, did he afterwards receive the other things which the canon of the church enjoineth should be received: nor was he sealed by the Bishop's imposition of hands: which, if he never received, how did he receive the Holy Ghost?"

The canon to which he alludes is the following:—

"That they who were baptised in their beds, if they recover again, should afterwards go to the Bishop that he might supply what was wanting in that baptism."

This clinic baptism slowly advanced, but never got into much favor for *thirteen* centuries. As to the introduction and progress of sprinkling, the Edinburgh Cyclopædia gives the following account:—

"The first law for sprinkling was obtained in the following manner:—Pope Stephen II. being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet pouring, or sprinkling, was admitted only in *cases of necessity*. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practised in ordinary cases, till after the Reformation, (about the middle of the sixteenth century.) From Scotland, it made its way into England, in the reign of Elizabeth, but was not authorized in the Established Church."—*Art. Baptism.*

Wall, the most learned and able of Pedo-baptist writers, gathers up into one paragraph a volume of evidence in attestation of the fact just now asserted. I shall give his words in lieu of a hundred extracts which can be readily gleaned from ecclesiastic writers:—

"France seems to have been the first country in the world where baptism by

* "This word *perichutheis*, Rufinus very well renders *perfusus*, *besprinkled*; for people who were sick, and were baptized in their beds, could not be dipped in water by the priest, but were sprinkled with water by him. This baptism was thought imperfect, and not solemn, for several reasons. Also, they who were thus baptised were called ever afterwards, *clinici*; and, by the 12th canon of the Council of Neocæsarea, these *clinici* were prohibited the priesthood."—*Eusebius.*

affusion was used ordinarily to persons in health, and in the public way of administering it. They [the Assembly of Divines at Westminster] reformed the *font* into a *basin*. This learned Assembly could not remember that fonts to baptize in had been always used by the primitive Christians long before the beginning of Popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery. And that accordingly all those countries in which the usurped power of the Pope is, or has formerly been owned, have *left off dipping* of children in the font; but that all other countries in the world, which had never regarded his authority, do still use it: and that *basins*, except in case of necessity, were *never* used by Papists, or any other Christians whatsoever, till by *themselves*. What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to those Western parts of Europe; for it is used ordinarily no where else. The Greek Church, in all the branches of it, does still use immersion; and they hardly count a child, except in case of sickness, well baptized without it. And so do all other Christians in the world, except the Latins. That which I hinted before, is a rule that does not fail in any particular that I know of, viz. All the nations of Christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling. And though the English received not this custom till after the decay of Popery, yet they have since received it from such neighboring nations as had begun in the time of the Pope's power. But all other Christians in the world, who never owned the Pope's usurped power, do, and *ever did*, dip their infants in the ordinary use."—*History of Infant Baptism, Part* ii. *chap.* ix.

Mere water was never sprinkled on man, woman, or child by any divine warrant or formulary, under any dispensation of religion, Patriarchal, Jewish, or Christian. Here, then, is the Law and the Testimony. Let an example be produced.

Blood was sprinkled, and water mingled with blood, or with the ashes of a blood-red heifer, called sometimes clean or pure water, a contraction for "the water of purification," "the water of separation," "the water of cleansing." And strange though it may appear, some commentators have wholly misconceived the phrase *clean water*, not discriminating between the Gentile and Jewish sense of those terms: yet to confound the true Lord with the "lords many" of Gentilism, is not more warrantable than to confound "clean water" with water free from any foreign admixture. Reference can be had to every passage in the Bible on this subject. I have examined them one by one; and here is the sum of them.

Water was never poured, in any instance, upon a human being in virtue of any statute, law, or regulation of divine authority, for the purpose of sanctifying, purifying, or cleansing him from any kind of legal, ceremonial, or moral pollution—for the sake of healing him or cleansing him from any malady, physical or mental. Water mingled with ashes is commanded to be sprinkled, as a water of separation, or of cleansing persons polluted by any contact with things forbidden or declared unclean. The only passages in the Bible, Old Testament or New, in which this subject is mentioned, are—Num. viii. and 7th: "Sprinkle water of purifying [*sin-water* in the margin] upon them, [the Levites,] and let them shave all their flesh, and let them wash their clothes and make themselves clean." Again, Num. xix. 13th, 18th, 19th, and 21st verses. The manufacture of this "sin-water," or water of purification—the law of the red heifer without spot, and the preparation of her ashes, and the manner of them, are detailed in this chapter. These four passages are the only passages in the law of Moses that speak of sprinkling water. Allusion to this "clean" or "cleansing water" is found once, and only once in the Prophets—"Then will I sprinkle clean water upon you." Ezekiel xxxvi. 25.

In the New Testament, we find the term "sprinkle" only seven times. Heb. ix. 19, 21, "Moses sprinkled both the book and all the people with blood." Heb. x. 22, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." In Heb. ix. 12, we have an allusion to the red heifer: "The ashes of an heifer sprinkling the unclean." Heb. xi. 28 also affords another instance: "Moses kept the sprinkling of blood." And Heb. xii. 24 alludes to the "blood sprinkling." While Peter, in his 1st Epistle, i, 2, alludes to the sprinkling of Christ's blood. So that sprinkling of water receives no countenance whatever from the New Testament.

We have, indeed, diverse bathings in water alone, though no sprinkling of water alone, in the law. In Leviticus, chapter xv. verses 5, 6, 10, 11, 13, 16, 18, 21, 22, 27.

Here are ten diverse bathings in one chapter. The whole flesh is said to be bathed, or the whole person bathed, in order to cleansing.

Also, Lev. xvi. 26, 28, there are two other bathings in order to cleansing—he that carried off the scape-goat, and he that burned the remains of the offerings of the great day of atonement. In Lev. xvii. 15, 16, another bathing of the person and a washing of the clothes for purification. In Num. also, xix. 7, 8, 19, we have three other bathings in order to cleansing. In all, we have sixteen distinct bathings mentioned in order to purification. These washings or bathings are uniformly expressed by *loüo*, and contrasted with pourings and sprinklings. How the bathing was accomplished we are not told, only that it was not done by sprinkling nor pouring. These are therefore called by Paul "diverse baptisms," or baptisms on diverse occasions.

According to all the evidence now before us, and, indeed, from all that is written in the Jewish and Christian Scriptures, the following conclusions are ascertained facts:—That upon persons and things blood was sprinkled; on the human person or head oil was poured; but water was never religiously sprinkled or poured; but the washing or immersing in it was the universal—the immutable practice since the world began.

Blood had primary respect to guilt; therefore, it was sprinkled. Oil had primary respect to the Spirit; therefore, it was poured out. Water had primary respect to cleansing the person from pollution; therefore, immersion or bathing in it was always obligatory on those who sought personal cleansing from legal or any other sort of uncleanness.

Touching the meaning of the blood-red heifer and her ashes, it is important to know that blood could not be sprinkled only when warm: therefore, neither by itself nor in water was it adapted to aspersion. But, to show that its virtue was not momentary as its heat, and that the atoning efficacy of sacrifice continued long after the death of the victim, the burning of the heifer and the preservation of her ashes for an age was an admirable provision. And, because many are to partake in the efficacy of one sacrifice, the joint distribution of it was beautifully adumbrated by the action of sprinkling. Good reasons can be given for the three actions, sprinkling, pouring, dipping; and for their never being confounded in Holy Writ. The heart is sprinkled, the head anointed, and the body bathed. Infant or adult sprinkling with water is a papal legend, an idle ceremony, without a shadow of evidence in Old Testament or New.*

CHAPTER X.

INFANT SPRINKLING—THE INVENTION OF MEN.

There is absolutely not a trace of it to be found in the New Testament.—NORTH BRITISH REVIEW.

PROF. J. L. JACOBI says:—"Infant Baptism was established neither by Christ nor his Apostles."

DR. W. A. L. DEWETTE says:—"Infant Baptism had not come into use prior to the time of Tertullian."

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* It is worthy of note, that these actions under the law were always on persons a ready members; and not to make them such.

WINER says:—"Tertullian (who flourished about A. D. 200) is the first that mentions Infant Baptism."

VAN COLU says:—"All the earlier traces of Infant Baptism are very uncertain. Tertullian is the first who mentions it, and he censures it."

JUSTIN MARTYR, the earliest Christian Father, says:—"We were born without our will; but in baptism are to have choice, knowledge, &c. This we learn from the Apostles."

LEIBNITZ.—"Without the authority of the Church the baptism of children could not be adequately defended, for there is no example in its favor in the Sacred Scriptures."

NORTH BRITISH REVIEW.—"Scripture knows nothing of the baptism of infants. *There is absolutely not a single trace of it to be found in the New Testament.*" "That the recognized baptism of the ancient church was that of adults * * * cannot indeed admit of a doubt."

DR. HODGE, says:—"In no part of the New Testament is any other condition of membership in the church prescribed than that contained in the answer of Philip to the eunuch, who desired baptism, 'If thou believest with all thy heart thou mayest.'"

DR. WOODS says:—We have no express precept or example for Infant Baptism in all our holy writings."

S. T. COLESIDGE says:—"(Historically considered) there exists no sufficient positive evidence that the baptism of infants was instituted by the Apostles in the practice of the Apostolic age."

OLSHAUSEN says:—"Of the inference to Infant Baptism which is often sought for in this narrative (Matt. xix. 14) there is evidently no trace."

NEANDER says:—"It is certain that Christ did not ordain Infant Baptism."

PROF. LANGE says:—"Would the Protestant Church fulfil and attain to its final destiny, the baptism of Infants must of necessity be abolished."

THOMAS CHALMERS, D. D., says:—"If the Scriptures give us no other testimony in favor of Infant Baptism they give, as at least the testimony of their SILENCE."

GILBERT, says:—"Without the aid of tradition the practice of baptizing infants cannot be satisfactorily vindicated."

DOCTRINAL CATECHISM, approved by Roman Catholic Archbishop Hughes.

Q. How do Catholics prove that infants ought to be baptized?

A. Not from Scripture alone, which is not clear on this subject, but from the Scripture illustrated by the constant tradition of the church. *It does not appear from Scripture that even one infant was ever baptized*, therefore Protestants should reject on their own principle infant baptism as an unscriptural usage."

BISHOP BURNET:—"There is no express precept or rule given in the New Testament for the baptism of infants."

MARTIN LUTHER, says:—"It cannot be proved by the Sacred Scriptures that Infant Baptism was instituted by Christ, or begun by the first Christians after the Apostles."

PROFESSOR STUART, says:—"Commands or plain and certain examples (of Infant Baptism) "I do not find."

"So shall He sprinkle many nations" (Isa. lii. 15), is often quoted to prove sprinkling. The best critics, however, agree that this is a mistranslation, and should be rendered, "So shall He astonish many nations," alluding, doubtless, to the sufferings of Christ. Wherever the Gospel should be preached, the nations of the earth would be *astonished* by hearing the story of Christ crucified. Rev. Albert Barnes, a distinguished Pedobaptist, of Philadelphia, says, in his notes upon this text—"It furnishes no argument for the practice of sprinkling in baptism."

BAPTISM.

"The most specific sense they get,
The term imports somehow to wet;
If water only be applied
That will suffice can't be denied.
Each man may choose his manner now,
If each is pleased, no matter *how*.
No matter how? Then why is't where?
And why the crown of face prefer?
Why should the region of the nose
Be deemed more fit than of the toes?
Why should you not baptize the hands,
To execute divine commands?
The feet to run the christian road?
The shoulders to sustain the load?
The neck the christian yoke to bear,
And serve the Lord with holy fear?
Why not the sacred rite impart
About the region of the heart?
What, in the nature of the case,
Should make you always choose the face?
'Tis somewhat strange, we freely own
That those who preach immersion down,
Should, after all the things they say,
Consent to tread this frantic way,
And from the pulpit straight repair
To practice what they censured there.
How can we, without wonder, mention,
Such vast, such friendly condescension;
Rather than lose a wandering sheep,
Whom all their reasoning cannot keep,
To please the man, but not his God,
They will immerse him in the flood.
Now be consistent, condescender,
Thy own good name due service render,
Make not thy reputation bleed,
By ridiculing *thy own deed*.
Remember, too, (pray don't despise
What one sincerely would advise,)
Before thou dost the work begin,
"What'er is not of faith is sin."

CHAPTER XI.

BELIEVERS—THE PROPER SUBJECTS OF BAPTISM.

It cannot be proved by the Sacred Scriptures that Infant Baptism was instituted by Christ.—LUTHER.

The following extracts from the various writers named should be sufficient on this point.

GROTIUS: "Seeing there are two kinds of teaching, one by way of introduction to the first principles, the other by way of more perfect instruction: the former seems to be intended by the word *matheteuin*, for that is, as it were, to initiate into discipline, and is to go before baptism; the latter is intended by the word *didaskein*, which is here placed after baptism."

CALVIN: "Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered except faith precede. Under this pretence, the Anabaptists have loudly clamored against Pedo-baptism."

DR. BARROW: "What the action itself enjoined is, what the manner and form thereof, is apparent by the words of our Lord's institution: *Going forth*, saith he, *teach*, or disciple, *all nations, baptizing them*. The action is baptizing or immersing in water; the object thereof, those persons, of any nation, whom his ministers can, by their instruction and persuasion, render disciples; that is, such as do sincerely believe the truth of his doctrine, and seriously resolve to obey his commandments."

SAURIN: "In the primitive church, instruction preceded baptism, agreeably to the order of Jesus Christ; 'Go, teach all nations, baptizing them.' * * * Thus, likewise, we understand St. Peter, when he says, that the baptism which saves us, is 'not the putting away the filth of the flesh; but the answer of a good conscience.' *The answer of a good conscience*, is that account which the catechumen gives of his faith and knowledge. Whence it came to pass, that the ancients usually called a baptized person, one that was *illuminated*."

VOSSIUS: "Respecting adults, it is required that they be taught the Christian religion and profess it, before they be baptized; for this the very institution of baptism teaches, (Matt. xxviii. 19; Mark xvi. 15, 16.) We are taught the same thing by the practice of John the Baptist, and of the Apostles, (Matt. 1, 2; Luke iii. 3; Acts ii. 38, 41.)"

DR. DODDRIDGE: "I render the word *mathetesate*, *proselyte*, that it may be duly distinguished from *didaskontes*, *teaching*, (in the next verse,) with which our version

confounds it. The former seems to impart instruction in the essentials of religion, which it was necessary adult persons should know and submit to, before they could regularly be admitted to baptism; the latter may relate to those more particular admonitions in regard to Christian faith and practice, which were to be built on that foundation.'

LIMBORCH: "They could not make disciples, unless by teaching. By that instruction, disciples were brought to the faith before they were baptized, (Mark xiv. 15, 16.)"

DR. WHITBY: "*Matheteuin* here, is 'to preach the gospel to all nations,' and to engage them to believe it, in order to their profession of that faith by baptism: as seems apparent. (1) From the parallel commission, Mark xvi. 15, 'Go, 'preach the gospel to every creature. He that believeth, and is baptized, shall be saved.' (2) From the Scripture notion of a *disciple*, that being still the same as a believer. * * * If here it should be said that I yield too much to the Anti-pedobaptists, by saying, that to be made disciples here is to be taught to believe in Christ; I desire any one to tell me how the Apostles could *matheteuin*, *make a disciple* of a heathen or an unbelieving Jew, without being *mathetai*, or *teachers* of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached, that 'Jesus was the Christ,' and only to baptize them when they did believe this."

VENEMA: "'Go,' says our Lord to the Apostles, 'teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' This is an excellent passage, and explains the whole nature of baptism. Before persons were baptized, it was necessary for them to believe the preaching of the Apostles, which faith they were to profess in baptism. For the word *matheteuin*, in the style of the New Testament, does not signify barely to admit into a school and instruction; but to admit after the doctrine is believed, and after a previous subjection to the school."

MR. BAXTER: "*Go, disciple me all nations, baptizing them.* As for those that say they are discipled by baptizing, and not before baptizing, they speak not the sense of that text; nor that which is true or rational, if they mean it absolutely as so spoken: else why should one be baptized more than another? * * * This is not like some occasional historical mention of baptism; but it is the very commission of Christ to his Apostles for preaching and baptizing, and purposely expresseth their several works, in their several places and order. Their first task is, by teaching to make disciples, who are, by Mark, called believers. The second work is to baptize them, whereto is annexed the promise of their salvation. The third work is to teach them all other things, which are afterwards to be learned in the school of Christ. To contemn this order, is to renounce all rules of order; for, where can we expect to find it, if not here? I profess my conscience is fully satisfied from this text, that it is one sort of faith, even saving, that must go before baptism, and the profession whereof the minister must expect."

CHAPTER XII.

HOUSEHOLD BAPTISM.

It is a wild inference to ground Infant Baptism upon.—LAWSON.

The following citations from eminent critics and commentators ought to silence even the *learned expounders* of the Bible in this enlightened age, who say that the house[illegible]aptisms of the Scriptures prove Infant Baptism.

DR. WHITBY, Acts x[illegible], Paraphrase: "And when she, and those of her household, *were instructed* in the Christian faith, in the nature of baptism required by it, she was baptized and her household."

LIMBORCH: "An undoubted argument, therefore, cannot be drawn from this instance, by which it may be demonstrated that infants were baptized by the Apostles. It might be that all in her house were of a mature age; who, as in the exercise of a right understanding they believed, so they were able to make a public profession of that faith when they received baptism."

T. LAWSON, referring to this argument, says, "Families may be without children; they may be grown up, &c. So it is a wild inference to ground infant baptism upon."

ASSEMBLY OF DIVINES: "Of the city of Thyatira—a city of Asia—here dwelt Lydia, that devout servant of God." "And entered into the house of Lydia: doubtless to confirm them in the faith which they had preached to them—Lydia and *hers*, hearing of their miraculous deliverance, could not but be comforted and confirmed in the truth."

DODDRIDGE: "*Thou shalt be saved and thine house.* The meaning cannot be that the eternal salvation of his family could be secured by his faith; but that if they also themselves believed, they should be entitled to the same spiritual and everlasting blessings with himself; which Paul might the rather add, as it is probable that many of them, under this terrible alarm, might have attended the master of the family into the dungeon."

MATTHEW HENRY: "The voice of rejoicing, with that of salvation, was heard in the jailor's house. He rejoiced, believing in God, with all his house: there was *none* in his house that refused to be baptized, and so made a jar in the ceremony; but they were unanimous in embracing the Gospel, which added much to the joy."

CALVIN: "Luke commends the pious zeal of the jailor, because he dedicated his whole house to the Lord; in which also the grace of God illustriously appeared, because it brought the *whole family* to a pious consent."

CHAPTER XIII.

THE DESIGN OF BAPTISM—FOR THE REMISSION OF SINS—THE NECESSITY OF OBEDIENCE TO THIS COMMAND.

He who understands the authority of this Institution and refuses to obey it will never enter into either the visible or the invisible kingdom.—Dwight.

Barnabas says:—"Let us now inquire whether the Lord took care to manifest any thing before hand, concerning water and the cross. Now, for the former of these, it is written to the people of Israel, how they shall not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves that cannot. For thus saith the Prophet, 'Be astonished, O heavens! and let the earth tremble at it; because this people have done two great and wicked things: They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For he shall be as a young bird when its nest is taken away.' 'Consider how he hath joined both the *cross* and the *water* together.' For this he saith: '*Blessed are they, who, putting their trust in the cross, descend into the water;* for they shall have their reward in due time; then, saith he, will I give it them.' But, as concerning the present time, he saith, 'Their leaves shall not fail.' Meaning thereby, that every word that shall go out of your mouth, shall through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak: 'And the land of Jacob was the praise of all the earth;' magnifying thereby the vessels of his Spirit. And what follows? 'And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live for ever.' The signification of which is this: *that we go down into the water, full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which are in Jesus by the Spirit:* 'And whosoever shall eat of them shall live for ever.' That is, whosoever shall hearken to those that call them, and shall believe, shall live for ever."

Hermas says:—"And I said to him, 'I have even now heard from certain teachers, that there is no other repentance besides that of *baptism*; when we go down into the water, and *receive the forgiveness of sins*; and after that we should sin no more, but live in purity.' And he said to me—'*Thou hast been rightly informed.*'"

JUSTIN MARTYR says :—"Then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration* by which we were *regenerated:* for they are washed in water, (*en to udati,*) in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ says, 'Unless you be regenerated, you cannot enter into the kingdom of heaven;' and every body knows it is impossible for those who are once generated (or born) to enter again into their mother's womb."

TERTULLIAN says:—"Our Lord says, indeed, 'Do not forbid them to come to me;' therefore, let them come when they are grown up—let them come when they understand—when they are instructed whither it is that they come. Let them be made Christians when they can know Christ. What need their *guiltless* age make such haste to *the forgiveness of sins?* Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet shall he have heavenly! Let them know how to desire this salvation, that you may appear to have given to one that asketh."

ORIGEN, says:—"The baptism of the church is given for the remission of sins." But in the regeneration (or new birth) by the *laver* (or baptism) every one that is born again of water and the spirit is clear from pollution; clear (as I may venture to say) as by a glass darkly."

CHRYSOSTOM, says:—"In baptism or the spiritual circumcision there is no trouble to be undergone but to throw off the load of sins and receive pardon for all "foregoing offences." "There is no receiving or having the bequeathed inheritance before one is baptized, and *none can be called a son until he is baptized.*"

CYPRIAN, says:—"While I lay in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness, but could not comprehend how a man could receive a new life from his being immersed in water, cease to be what he was before, and still remain the same body. How, said I, can such a change be possible? How can he, who is grown old in a worldly way of living, strip himself of his former inclinations and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety? Or he who has always appeard in splendid apparel, stoop to the plain, simple and unadorned dress of the common people? It is impossible for a man, who has borne the most honorable posts, ever to submit to lead a private and obscure life; or, that he who was never seen in public without a crowd of attendants and persons who endeavored to make their fortunes by attending him, should ever bear to be alone. This," continues he, "was my way of arguing: I thought it was impossible for me to leave my former course of life, and the habits I was then engaged in and accustomed to; but no sooner did the life-giving water wash the spots off my soul, than my heart received the heavenly light of the Holy Spirit, which transformed me into a new creature; all my difficulties were cleared, my

doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible: could discern that my former life was earthly and sinful, according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God."

LUTHER, says:—"This is not done by changing of a garment, or by any laws or works, but by a new birth, and by the renewing of the inward man, which is done in baptism, as Paul saith, 'All ye that are baptized have put on Christ.' Also, 'According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.' Tit. iii. 5. For besides that they who are baptized are regenerated and renewed by the Holy Ghost to a heavenly righteousness and to eternal life, there riseth in them also a new light and a new flame; there riseth in them new and holy affections, as the fear of God, true faith, and assured hopes, &c. There beginneth in them also a new will, and this is to put on Christ truly and according to the gospel."

"Therefore, the righteousness of the law, or of our own works, is not given unto us in baptism; but Christ himself is our garment. Now Christ is no law, no lawgiver, no works, but a divine and an inestimable gift, whom God hath given unto us, that he might be our justifier, our Saviour, and our Redeemer. Wherefore to be appareled with Christ according to the Gospel, is not to be appareled with the law or with works, but, with an incomparable gift; that is, with remission of sins, righteousness, peace, consolation, joy of spirit, salvation, life, and Christ himself."

CALVIN, says:—"From baptism our faith derives three advantages, which require to be distinctly considered. The first is, that it is proposed to us by the Lord as a symbol and token of our purification; or, to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. *For he commands all who believe, to be baptized for the remission of their sins.* Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized, shall be saved.' Mark xvi. 16.

"In this sense we are to understand what is said by Paul, that Christ sanctifieth and cleanseth the church 'with the washing of the water by the word,' Ephes. v. 26; and, in another place, that 'according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost,' Tit. iii. 5; and by Peter, that 'baptism doth save us,' 1 Pet. iii. 21. For it was not the intention of Paul to signify that our ablution and salvation are completed by the water, or that water contains in itself the virtue to purify, regenerate, and renew; nor did Peter mean that it was the cause

of salvation, but only that the knowledge and assurance of it is received in this sacrament: which is sufficiently evident from the words they have used. For Paul connects together the 'word of life,' and 'the baptism of water;' as if he had said, that our ablution and sanctification are announced to us by the Gospel, and by baptism this message is confirmed. And Peter, after having said that 'baptism doth save us,' immediately adds, that it is 'not the putting away the filth of the flesh, but the answer of a good conscience towards God,' which proceeds from faith. But on the contrary, baptism promises us no other purification than by the sprinkling of the blood of Christ; which is emblematically represented by water, on account of its resemblance to washing and cleansing. Who, then, can pretend that we are cleansed by that water, which clearly testifies the blood of Christ to be our true and only ablution? So that, to refute the error of those who refer all to the virtue of the water, no better argument could be found, than in the signification of baptism itself, which abstracts us as well from that visible element, which is placed before our eyes, as from all other means of salvation, that it may fix our minds on Christ alone.

"Nor must it be supposed that baptism is administered only for the time past, so that for sins into which we fall after baptism, it would be necessary to seek other new remedies of expiation, in I know not what other sacraments, as if the virtue of baptism were become obsolete. In consequence of this error, it happened in former ages, that some persons would not be baptized except at the close of their life, and almost in the moment of their death, so that they might obtain pardon for their whole life; a preposterous caution, which is frequently censured in the writings of the ancient bishops. But we ought to conclude, that at whatever time we are baptized, we are washed and purified for the whole of life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of our sins. For though, when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins. For the purity of Christ is offered to us in it; and that always retains its virtues, is never overcome by any blemishes, but purifies and obliterates all our defilements."

Timothy Dwight, says:—(On John iii. 5) "To be born of water here means baptism, and in any view it as necessary to our admission into the visible church as to be born of the spirit is to our admission into the invisible Kingdom." "It is to be observed that he who understands the authority of this institution and refuses to obey it will never enter into either the visible or the invisible Kingdom."

"He who persists in this act of rebellion against the authority of Christ will never belong to his Kingdom.'

Albert Barnes, Presbyterian, in his notes on Pet. iii. 21, says:—"The argument of the apostle here is, that it *is* of great importance. Noah was

saved by water; and so baptism has an important connection with our salvation. As water bore up the ark, and was the means of saving Noah, so baptism by water is the emblem of our salvation, and when administered in connection with a 'good conscience,' that is, with a renovated heart, it is as certainly connected with our salvation as the sustaining waters of the flood were with the salvation of Noah. *No man can prove from the Bible that baptism has no important connection with salvation.*"

And on the words:—"*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" John iii. 5. He says: "This is the way, the appropriate way, of entering into the kingdom of the Messiah here and hereafter. He cannot enter into the true church here or in the world to come, except in connexion with a change of heart, *and by the proper expression of that change in the ordinances appointed by the Saviour.*"

The Authors and Finishers of the Westminster Creed—one hundred and twenty-one Divines, ten Lords, and twenty Commissioners of the Parliament of England,—under the question 165, "*What is baptism?*" quote John iii. 5, Titus iii. 5, to prove that baptism is a washing with water and a "*sign of remission of sins.*"

Dr. White says:—That "regeneration, as detached from baptism, never entered into any creed before the seventeenth century."

Dr. Whitby (On John iii. 5) says:—"That our Lord here speaks of baptismal regeneration, *the whole Christian Church* from its *earliest times* has invariably taught."

George Whitefield, (On John iii. 5) says:—"Does not this verse urge the *absolute necessity of water-baptism? Yes*, when it may be had. But how God will deal with persons unbaptized, *we cannot tell*."

John Wesley asserts:—That "by baptism we enter into *covenant with God*, an everlasting covenant, are admitted into the Church, made members of Christ, made the children of God. By *water* as the *means*, the water of baptism, we are regenerated or born again."

"Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily, in the primitive church, bestow this on any, unless through this means. This is our practice."

"What are the benefits we receive by baptism, is the next point to be considered. And the first of these is, the washing away of the guilt of original sin, by the application of the merits of Christ's death."

"He gave himself to the Church that He might sanctify and cleanse it with the washing of water by the Word; Eph. v. 25, 26; namely in baptism, the ordinary instrument of our justification.'

"And this regeneration which our Church in so many places ascribes to baptism, is more than barely being admitted into the Church, though commonly connected therewith; being grafted into the body of Christ's

Church, we are made the children of God by adoption and grace. * * * * By water then, as a means, the water of baptism, we are regenerated or born again; whence it is also called by the Apostle the washing of regeneration."

"In the ordinary way there is no other means (but baptism) of entering into the Church or into heaven."

* * * * * * * * * *

"Through baptism in particular, which is the ordinary means he hath appointed for that purpose, and to which God has tied us, though He may not have tied himself."

ADAM CLARKE (On Acts ii. 38) says:—After stating five previous propositions. * * * * * * * * *

"6thly, Repent every one of you, v. 38."

"7thly, Baptism—i. e., *without which they could not be saved.*"

"8thly, the remission of sins:—It was in reference *eis aphesin harmartione*, in order to the remission or removal of sins, that they were to repent and be baptized, v. 38."

Again:—"To be a *Christian*, a man must be baptized in the *Christian faith;* these persons had not been baptized into that faith, and therefore were not Christians; they felt this, and were immediately baptized *into the name of the Lord Jesus.*" Note on Acts xix. 5.

CHARLES HODGE, Professor of Biblical Literature in the Theological Seminary at Princeton, on the phrase "baptized into Christ," (Rom. vi. 3) says:—"In the phrase *to be baptized into any one*, the word *into* has its usual force, as indicating the object, design or result for which any thing is done. To be baptized into Jesus Christ, or unto Moses or Paul, therefore, means to be baptized in order to be united to Christ, or Moses, or Paul, as their followers, the recipients of their doctrines, and expectants of the blessings which they have to bestow: see Matt. xxviii. 19; 1 Cor. x. 2; 1 Cor. i. 13. In like manner, in the expression *baptized into his death*, the preposition expresses the design and the result. The meaning, therefore, is, 'We were baptized in order that we should die with him;' i. e., that we should be united to him in his death, and partakers of its benefits. Thus, 'baptism unto repentance, Matt. iii. 11, is baptism in order to repentance; 'baptism unto remission of sins,' Mark i. 4, that remission of sins may be obtained; baptized into one body,' 1 Cor. xii. 13, i. e., that we might become one body, &c. The idea of the whole verse, therefore, is, 'that as many as have been baptized into Jesus Christ, have become intimately united with him, so that they are united with him in his death, conformed to its object, and participate in the blessings for which he died.' Much to the same effect, the Apostle says, Gal. iii. 27, "As many as have been baptized into Christ have put on Christ,' i. e., have become intimately united to him. Paul uses the expression *baptized into Christ*, not for the mere external or formal profession of the religion of the gospel, but for the cordial reception of it, of which submission to the rite of

baptism was the public and appropriate expression. The meaning, therefore, is, that those who have sincerely embraced Jesus Christ, have done it so as to be united to him, conformed to his image and the design for which he died. Christ died in order that he might destroy the works of the devil, 1 John iii. 8, to save his people from their sins, and to purify to himself a peculiar people, zealous of good works. Tit. ii. 14."

Dr. Wayland says:—(On Matt. xxviii. 19) "We prefer the preposition *into* to *in*, in the apostolic formula. *Into* is the proper translation of the original word. This is a sufficient reason for our preference. Nor is this all: it expresses, as we believe, the meaning of the ordinance which the other word does not. *In the name* of any one means merely *by the authority of*, and nothing more. The word *name* here, however, has a totally different signification. The *name* 'of the Father, Son and Holy Ghost,' is only the Hebrew mode of signifying 'the Father, Son and Holy Ghost.' Thus, 'we will trust' in the name of the Lord our God,' that is, we will trust in the Lord our God. Hallowed be thy name. Hallowed be our Father in heaven, etc. The idea of the formula of baptism, is, then, baptizing into the Father, Son and Holy Ghost. Thus, says Robinson, 'to baptize or to be baptized into any one, is into a profession of faith of any one, and sincere obedience to him. (See Robinson on this word. 'So the children of Israel were baptized *into* Moses,' that is, into discipleship to him. They thus took him for their leader and lawgiver, promising to obey and follow him. Precisely thus do we understand the formula of baptism. The person baptized abjures the world, and enters into covenant with God. He *was* an enemy to God by wicked works, he *is* now a child of God through faith in his Son; he *was dead in sin*, he is now *alive to God!* the Spirit of God dwells in his heart, and to the Spirit he professes to subject every thought and purpose, every motive and action. We could baptize anything *in* the name of the Father, Son and Holy Ghost. The Episcopalian service has this expression (we think improperly) in the ceremony of marriage. The Romanists baptize bells, standards, or any thing whatever, in the name of, etc. We can not, however, baptize *into* the Father, Son and Holy Ghost any thing but a *rational* being, a sinner repenting of his sins, and now entering into covenant with the Father of his spirit."

Dr. Thomas Scott, (in his commentary on Acts ii. 38,) says:—"Men and brethren what shall we do? To this the Apostle replied, by exhorting them to repent of all their sins and openly to avow their firm belief that Jesus was indeed the Messiah, by being baptized in his name. In thus professing their faith in Him, all who truly believed would receive a full remission of their sins for His sake, as well as a participation of the sanctifying and comforting graces of the Holy Spirit."

Rev. Edward Bright, D. D., says:—"In an expressive and solemn symbol he has washed away his sins." "He who refuses or neglects it, refuses to acknowledge himself formally as Christ; and *whatever be his character*, can

make no claim to be recognized as a Christian, much less to any of the privileges of that regular Christian organization whose primary and fundamental condition he has disregarded."

WITSIUS says:—"Thus far concerning the rites of immersion and emersion. Let us now consider the ablution or washing, which is the effect of the water applied to the body. In external baptism there is 'the putting away the filth of the flesh,' 1 Peter iii. 21, which represents the ablution or washing away the filth of the soul contracted by sin, Acts xxii. 16, 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord. But the filth of sin may be considered either with respect to the guilt, which is annexed to the filth or stain, and so it is removed by remission, which is a part of justification; or with respect to the stain itself, or spiritual deformity and dissimilitude to the image of God, and so it is taken away by the grace of the sanctifying Spirit; and both are sealed by baptism. Of the former, Peter speaks, Acts ii. 38, 'Be baptized every one of you, in the name of Jesus Christ, for the remission of sins.' Concerning the latter Paul writes, Ephes. v. 25, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' And they are laid before us both together, 1 Cor. vi. 11, 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.'"

REV. JAMES MCCORD says:—"You will not, therefore, deem it an unreasonable statement, that there is no ordinary possibility of salvation without the precincts of the Christian church, if once we can clearly make it out to you that the church of the great mean of effecting man's salvation.

"This is not one of those questions that are only to be settled by long and difficult argument. It is a question of fact; and you will find the decision written, as with a sunbeam, in every page of Scripture. When the Saviour gave commandment to his Apostles to proclaim his great salvation to all people under heaven, what was the declaration that accompanied this commandment? 'He that believeth and is baptized shall be saved.' When those Apostles made the first proof of their ministry, in the city of Jerusalem, on the memorable day of Pentecost, what was their answ to the agonized multitudes who felt the sin of crucifying God's own Messiah, cried out in horror, 'Men and brethren, what shall we do?' 'Repent and baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' This was their answer to the eager inquiry. When the Apostles went abroad among the Gentile nations, what other prescription did they ever give for attaining to God's salvation? 'Believe on the Lord Jesus Christ:' 'believe and be baptized:" the word is nigh thee, even in thy mouth and in thy heart—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. 'For, with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.'"

THE WESTMINSTER CATECHISM, says:—

"*Q.* 165. What is baptism?

"*A.* Baptism is a sacrament of the New Testament wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself; of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlast-life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

THE WESTMINSTER CONFESSION, says:—

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized, into the visible church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

CHURCH OF ENGLAND.—The clergy are ordered, before proceeding to baptize, to make the following prayer:—

"Almighty and everlasting God, who, of thy great mercy, didst save Noah and

his family in the Ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea; figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element water, to the mystical washing away of sins; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash *them* and sanctify *them* with the Holy Ghost; that *they*, being delivered from thy wrath, may be received into the Ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that, finally, *they* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*"

After reading a part of the discourse with Nicodemus, they are ordered to make the following exhortation:—

"Beloved, ye hear in this gospel the express words of our Saviour Jesus Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. Which also showeth unto us the great benefit we reap thereby. For which cause St. Peter, the Apostle, when, upon his first preaching of the gospel, many were pricked at the heart, and said to him and the rest of the Apostles, men and brethren, what shall we do? replied and said unto them, repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For, as the same Apostle testifieth in another place, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favorably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom."

The *Methodist* Creed says:—

"Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions:) and that our Saviour Christ saith, None shall enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature they cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same."

Then, it is ordained that the minister say, or repeat, the following prayer:—

"Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: We call upon thee for *these persons*, that *they*, coming to thy holy baptism, may receive remission of *their sins*, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you; so give unto us that ask; let us that seek find; open the gate to us that knock; that *these persons* may enjoy the everlasting benedic ion of the heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*"

Baptist:—"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being ingrafted into him; of remission of sins, and of his giving up unto God, through Jesus Christ, to live and walk in newness of life."

Confession of Bohemia:—"We believe that whatsoever, by baptism, is in the outward ceremony signified and witnessed, all *that* doth the Lord God perform inwardly. That is, he washeth away sins, begetteth a man again, and bestoweth

salvation upon him: for the bestowing of these excellent fruits was holy baptism given and granted to the church."

CONFESSION OF AUGSBURG:—"Concerning baptism, they teach that it is necessary to salvation, as a ceremony ordained of Christ: also, by baptism the grace of God is offered."

CONFESSION OF SAXONY:—"I baptize thee—that is, I do witness that, by this dipping, thy sins be washed away, and that thou art now received of the true God."

CONFESSION OF WITTENBURG:—"We believe and confess that baptism is that sea, into the bottom whereof, as the Prophet saith, God doth cast all our sins."

CONFESSION OF HELVETIA:—"To be baptized in the name of Christ, is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the sons of God, to be purged also from the filthiness of sins, and to be endued with the manifold grace of God, for to lead a new and innocent life."

CONFESSION OF SUEVELAND:—"As touching baptism, we confess that it is the font of regeneration, washeth away sins and saveth us. But all these things we do understand as Peter doth interpret them. 1 Peter iii. 21."

CHAPTER XIV.

THE TERM BAPTISM AS USED IN CONNECTION WITH THE HOLY SPIRIT.

As I plunge you in water, he shall plunge you, so to speak, in the Holy Spirit.—LE CLERC.

The following authorities on this subject should suffice to settle the meaning of the term baptism when used in connection with the Holy Spirit.

GURTLERUS says:—"*Baptism in the Holy Spirit*, is immersion into the pure waters of the Holy Spirit; or a rich and abundant communication of his gifts. For he on whom the Holy Spirit is poured out, is, as it were, immersed into him."

BISHOP REYNOLDS says:—"The Spirit, under the gospel, is compared—to water: and that not a little measure, to *sprinkle* or *bedew*, but to BAPTIZE the faithful in, (Matt. iii. 11; Acts i. 5;) and that not in a font, or vessel, which grows less and less, but in a spring, or living river."

IRENIUS says:—"The Greek word, *baptismos*, denotes the immersion of a thing, or a person, *into* something. Here, also, (Matt. iii. 11, compared with Luke iii. 16,) the *baptism of fire*, or that which is performed *in fire*, must signify, according to the same simplicity of the letter, an *immission*, or *immersion*, into fire—and this the rather, because here, *to baptise in the Spirit* and *in fire* are not only not connected, but also opposed to being baptized *in water*."

Le Clerc says:—"*He shall baptize you in the Holy Spirit.* As I plunge you in water, he shall plunge you, so to speak, *in* the Holy Spirit."

Casauron says:—"To baptize is to immerse—and in this sense the apostles are truly said to be baptized; for the house in which this was done was filled with the Holy Ghost, so that the apostles seemed to be plunged into it, as into a fish-pool."

Grotius says:—"To be baptized, here, is not to be slightly sprinkled; but to have the Holy Spirit abundantly poured upon them."

Mr. Leigh says:—"Baptized; that is, drown you all over, dip you into the ocean of his grace: opposite to the sprinkling which was in the law."

Arch-bishop Tillotson says:—"*It* [the sound from heaven, Acts ii. 2,] *filled all the house.* This is that which our Saviour calls baptizing with the Holy Ghost. So that they who sat in the house were, as it were, immersed in the Holy Ghost, as they who were buried with water, were overwhelmed and covered all over with water, which is the proper notion of baptism."

Bishop Hopkins says:—"Those that are baptized with the Spirit are, as it were, plunged into that heavenly flame, whose searching energy devours all their dross, tin, and base alloy."

Mr. H. Dodwell says:—"The words of our Saviour were made good, Ye shall be baptized (plunged or covered) with the Holy Spirit, as John baptized with water, without it."

Thus modern Pedo-baptists who practised pouring or sprinkling. Let us now hear one of the ancients, who wrote in the Greek language and practised immersion.

Cyril, of Jerusalem, who lived in the fourth century, speaks in the following manner:—"As he who is plunged in water and baptized, is encompassed by the water on every side, so are they that are wholly baptized by the Spirit. *There* [under the Mosaic economy] the servants of God were partakers of the Holy Spirit; but *here* they were perfectly baptized, or immersed of him."

These testimonies are quite sufficient, one would imagine, to vindicate our sense of the term *baptize*, when used allusively with reference to the gifts and influences of the Holy Spirit.

CHAPTER XV.

BAPTISM PRECEDES THE LORD'S SUPPER.

"None but baptized persons have a right to the Lords table.—Dr. Manton.

Justin Martyr, who wrote about A. D. 150, only fifty years after the apostle John, says:—"This food is called by us the Eucharist, of which it is not lawful for any to partake, but such as believe the things that are taught by us to be true, *and have been baptized.*"

Jerome, the most learned of the Fathers, A. D. 400 says:—"Catechumens can not communicate at the Lord's Table, *being unbaptized.*"

Bede, A. D. 700, says:—"Three young men, princes of the Eastern Saxons, seeing a Bishop administer the Sacred Supper, desired to partake of it as their royal father had done. To whom the Bishop replied: If you will be baptized in the salutary fountain as your father was, you may also partake of the Lord's Supper as he did; *but if ye despise the former, ye can not in anywise receive the latter.*"

Theophylact, A. D. 1100, says:—"*No unbaptized person partakes of the Lord's Supper.*

F. Spanheim, A. D. 1200, says:—"None but *baptized* persons are admitted to the Lord's Table."

Lord Chancellor King, (Episcopalian), A. D., 1700, says:—"*Baptism* was always the precedent to the Lord's Supper, and none were admitted to receive the Eucharist *till they were baptized.* This is so obvious to every man that it needs no proof."

Dr. Wall, (Episcopalian), A. D., 1705, says:—"No church ever gave the Communion to any persons *before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the Communion before they were* BAPTIZED."

Dr. Manton, (Episcopalian), says:—"None but *baptized* persons have a right to the Lord's Supper."

Dr. Doddridge, (Congregationalist,) says:—"It is also *certain* that, so far as our knowledge of primitive antiquity extends, *no unbaptized* person received the Lord's Supper."

Dr. Dwight, (Congregationalist,) says :—"It is an indispensable qualification for this ordinance, that the candidate for Communion be a member of the visible church of Christ, in full standing. By this I intend that he should be a person of piety; that he should have made a public profession of religion; *and that he should have been baptized.*"

Dr. Griffin, President of Williams College, (Presbyterian), remarks :—"I agree with the advocates of close communion in two points. 1. That baptism is the initiating ordinance which introduce us into the visible church; of course, where there is no baptism there are no visible churches. 2. That we ought not to commune with those *who are not baptized*, and of course are not church members, *even if we regard them as christians.* There is such a relationship established between the two ordinances that *I have no right to separate them.*"

Rev. Richard Watson (Methodist) says :—"It is obligatory on all who are convinced of the truth of christianity to be baptized; *and upon all thus baptized*, frequently to partake of the Lord's Supper."

Rev. F. G. Hibbard (Methodist) says :—"It is but just to remark that, in one principle, the Baptist and Pedo-baptist churches agree. They both agree in rejecting from communion at the Table of the Lord, and in denying the rights of church fellowship *to all who have not been baptized.* Valid baptism they (the Baptists) consider as essential to constitute visible church membership. *This also we* (the Methodists) *hold.* The only question, then, that here divides us is, What is essential *to valid baptism.*"

"Methodist Guide to the Lord's Supper," by J. Sutcliff—"No ignorant, no *unbaptized*, no wicked person, can be allowed to approach the table."

The Presbyterian Confession of Faith, makes, "Baptism a Sacrament of the New Testament ordained by Jesus Christ, for the solemn *admission of the party baptized* into the visible church." And the Lord's Supper, an ordinance, "in the church."

The Protestant Episcopal Church says :—"There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." And none can be confirmed till they "renew the solemn promise and vow that was made at their *baptism.*"

The Confession of the Reformed Dutch Church defines baptism to be a "Sacrament," "By which we are received into the church of God, and separate from all other people." It defines the Lord's Supper to be a "Sacrament of our Lord Jesus," "to nourish and support, those whom he hath already regenerated and incorporated into his family, which is his church."

CHAPTER XVI.

THE WATER SUPPLY OF JERUSALEM.

Within, truly well watered.—STRABO.

On this subject the reader is referred to the recent work, styled:—"The City of the Great King, or Jerusalem as it was, as it is, and as it is to be." By J. T. BARCLAY, M. D., Missionary or Evangelist to Jerusalem, in which we find the following quotation from

DR. TRAIL:—"Perhaps, upon no city of the ancient world had greater cost been bestowed, or more skill shown in securing for it an unfailing supply of water; and such was the repute of Jerusalem in this particular that its strength as a fortification is frequently alluded to by profane writers as including this grand and indispensable means of sustaining a lengthened siege. Thus, Strabo, having mentioned the facts generally, that Jerusalem, situated in the midst of a district destitute of water, was itself abundantly supplied therewith presently afterwards; and while referring to the capture of the city by Pompey, states that he took it notwithstanding its substantial munitions and its being abundant in water, while all around was dry, 'within, truly well watered; but without, altogether dry.' To the same purpose is the often-cited passage in Tacitus, who describes the temple with its porticoes as a fortress; and such, in fact, it was well fitted to sustain the frequent sieges to which it was liable, 'a Fountain of perennial water; mountains hollowed out underneath; also, fish pools and cisterns, rain water being preserved.'"

THE RIVER JORDAN.

W. F. LYNCH, U. S. N., commander of the expedition to the River Jordan and the Dead Sea, says of the Jordan in several places:—"The River is thirty-five yards wide, six feet deep, gravelly bottom; current, five knots." "River very serpentine, five feet deep." "The river about forty yards wide, and full to the utmost capacity of its banks, flowed in nearly a due south course, through a narrow plain." "The depth has been in proportion to the width and velocity of the stream. At one place the river was eighty yards wide and only two feet deep. The average width has been fifty-six yards, and the average depth a little more than four feet."

CHAPTER XVII.

THE IMMERSION OF THE THREE THOUSAND.

Then they that gladly received his word were immersed, and the same day there was added unto them three thousand souls.—LUKE.

Great stress is laid on the baptism of the three thousand, as offering an insuperable objection to the idea of immersion. But, be it remembered, *the burden of proof* lies on those who object to immersion. Can they *prove* that immersion could not *possibly* be practised in this case?

PROF. STUART says:—"It is true, we do not know that baptism was performed by the apostles only, nor that all of the three thousand were baptized before the going down of the sun. The work may have extended into the evening; and so, many being engaged in it, and more time being given, there was a possibility that the work should be performed, although immersion was practised."

"The Scriptures warrant us in saying that the apostles and the one hundred and twenty disciples, mentioned in the preceding chapter, were all present and as many others in Jerusalem, and in that region, as could conveniently be at the feast of Pentecost."

But there are FACTS on record in history which remove every difficulty in the way of the immersion of the entire three thousand.

On the great Sabbath of the Easter festival, the 16th day of April, A. D. 404, Chrysostom, with the assistance of the ministers of his own church, baptized by immersion three thousand persons. Yes, one man, assisted only by his presbyters, in one day, and in one place, immersed three thousand persons; and that, too, notwithstanding the Christians were twice attacked by furious soldiers, the enemies of Chrysostom.

So, in 496, Remigius, Bishop of Rheims, baptized in the same day, by immersion, Clovis, king of France, and *three thousand* of his subjects.

I will only remark, in relation to the historical facts, that the baptisms referred to were administered on *Easter-day* to commemorate the resurrection of Christ; and it was common to reserve all the baptisms of the year for that day. Hence the number of candidates who came forward at the same time.

CHAPTER XVIII.

THE ADMINISTRATOR.—THE ADMINISTRATION OF IMMERSION.

Let him that hears say come.—JOHN.

The Apostles were commanded to immerse the believers at the same time that they were commanded to preach the gospel; and every christian, since the gospel was originally proclaimed, is authorised to repeat the Apostle's proclamation to all men with whom he may come in contact, and if it is believed, he may immerse the believer "into the name of the Father, and of the Son, and of the Holy Spirit," for the remission of his sins. On the day of Pentecost we have three thousand believers immersed—Acts ii.—and by whom? it is not in so many words stated, but I assume from the number immersed on the same day, that a great number of the Disciples, Acts i. 15, as well as the Apostles, were engaged in it. We read in the eighth chapter of the Acts, that the congregation in Jerusalem being "dispersed through the regions of Judea and Samaria, except the Apostles," and that "they who were dispersed went about declaring the glad tidings of the word," v. 4. Philip, one of the dispersed, came to Samaria, "and announced the Messiah to them," and when they believed Philip, "declaring the glad tidings concerning the kingdom of God and the name of Jesus Christ; they were immersed, both men and women," v. 12. These no doubt were immersed by Philip, especially as we have it said in the thirty-eighth verse, that "he immersed" the Ethiopian Officer. In the ninth chapter it is said that "a certain Disciple, at Damascus, whose name was Ananias," was sent to Saul of Tarsus, who, when he came to him, "recovered his sight and arose and was immersed" in obedience to the command of Ananias, Acts xxii. 16. "And now why do you delay? Arise and be immersed and wash away your sins, invoking his name." Here this "Disciple" was, no doubt, the administrator of immersion to the great Apostle Paul. In the tenth chapter, the Apostle Paul "and some of the brethren who were of Joppa, went with him," v. 23, to Cornelius, and Peter preached unto them—Cornelius and his household—and when Peter was convinced that they should be immersed—"he ordered them to be immersed in the name of the Lord," v. 48. To whom was this order given, to the brethren from Joppa or to Cornelius and his friends? No doubt to Cornelius and the other believers, which command, with the assistance of "the brethren from Joppa," was, no doubt, obeyed.

In the eighteenth chapter it is stated that "many of the Corinthians, hearing, believed and were immersed." These were Paul's converts, and in his first epistle to them, in the first chapter, in reasoning with them upon their departure from the gospel in being divided, and calling themselves one after one man's name and another after another's, he says:—"was Paul crucified for you, or were you immersed into the name of Paul: I give thanks to God that I immersed none of you, except Crispus and Gaius, lest any one should say that I immersed into my own name, and I immersed also the family of Stephanus, and besides I know not whether I immersed any other." Now, of the "many Corinthians" who were immersed, Paul only immersed a few, with which fact he was pleased, lest they should make a bad use of it, but they were immersed, nevertheless, by some one, undoubtedly, by some of the brethren who usually accompanied him. Here are enough of facts to shew that all the Disciples immersed others, as the occasion offered; and that the privilege of immersing, no more than the duty and privilege of proclaiming the gospel; is not confined to a class, but may, and ought to be engaged in by all who love our Lord Jesus Christ in sincerity and in truth.

The administration is very simple, the gospel preached and believed in by a sinner, he is brought to any place where there is "much water," let it be lake, river, pool or fountain, natural or artificial, and confessing with his mouth—Rom. x.—that Jesus is the Christ—the Son of the living God—the rock upon which the congregation is built, he may be by any disciple immersed in water. The particulars of form and ceremony are to be derived from the precepts and examples given in the Scriptures. The Apostle Peter commanded his hearers to be immersed in the name—or by the authority—of the Lord, "in order to the remission of sins." The Saviour commanded the Apostles to "make disciples of all nations, immersing them INTO *the name of the Father, and of the Son, and of the Holy Spirit.*" The person to be immersed and the immerser may, therefore, as Philip and the Ethiopian officer did, go "both down into the water," and the immerser pronouncing these words, "In the name of the Lord you are immersed in water into the name of the Father, and of the Son, and of the Holy Spirit, in order to the remission of sins," and sinking the whole man, body, soul and spirit from mortal gaze into the emblematic tomb, and raising him up again, the sinner is buried with his Lord in immersion, and raised again to "walk in newness of life," Rom. vi. 4, and thus "planted together in the likeness of his death, we shall then also be in the likeness of his resurrection."

While we do not read that the Apostles either preached to an audience at the immersion, or prayed or sang, yet as these exercises are enjoined on the Christians as duties that may be performed everywhere, there can be no objection to them, however, they are not indispensable requisites to the complete obedience of the gospel in this institution. The sinner thus obedient may truly "go on his way rejoicing," having the promise of Christ, that "he should be saved," that his sins are remitted, and having opened up

to him the realization of the hope of a glorious immortality beyond death and the grave.

The requirements of the gospel have been thus expressed by Isaac Errett, in few words:—

I.

1. Faith, or a new mind,
2. Repentance, or a new will,
3. Immersion, or a new state,

} constitute a new creature, *internally* and *externally*, in *principle*, in *aim*, and in *position*.

II.

1. Faith *ultimates* in a *new heart*, purified from selfishness, and trusting in Christ;
2. Repentance is a new *life*, redeemed from rebellion, and accepting the Lordship of Jesus;
3. Immersion in a *good conscience*, purified from the sense of guilt. So that the subject of these is

a Pure in his desires;

b Submissive to the will of God;

c Pardoned and accepted as a child of God, and in his new state prepared to receive the Holy Spirit, and to live the Christian life.

1. Faith rests on the *truth* of God;
2. Repentance on the *goodness* of God;
3. Immersion on the *authority* of the Lord Jesus.

We *believe*, because the truth of God banishes our doubts.

We *repent*, because the unspeakable love of God conquers our stubbornness.

We are *Immersed*, because the authority of the Lord Jesus has become all in all to us.

The result of all this is,

a The forgiveness of sins.

b Adoption into the family of God.

c The earnest of the Spirit.

d The hope of everlasting life.

Is it not a new creation?

This regenerated person has now, as his portion, until heaven in gained.

1. The Word of grace, to guide him.
2. The Throne of grace, to shelter him.
3. The Spirit of grace, to comfort him.

Continuing faithful to the end, he will be the subject of a physical resurrection of the dead; and a purified spirit in a glorified body will inherit the new heavens and earth, wherein rightoousness shall dwell forever.

CHAPTER XIX.

WHY THE BIBLE IS NOT TAUGHT NOW—THE QUESTION CONSIDERED—WHAT THE BIBLE TEACHES.

And now why do you delay? Arise and be immersed, and wash away your sins, invoking his name.—ANANIAS.

I have in the previous pages presented to the reader a collection of authorities from various sources, on the important subject of Christian Immersion, that should forever silence those religious teachers who do not teach on this subject what the Bible clearly and unmistakeably authorises, and what the united testimony of the most learned religious authors and writers, of all denominations, demonstrates to be the plain meaning of the Holy Spirit's communication.

The question naturally arises, why is it that the great body of the religious teachers of the day stand in united phalaux against the Bible? against the learning and wisdom of the most eminent religious men of ancient and modern times on this question? In answer to this question, I unhesitatingly say, that there can be but one of two reasons, as the cause of this extraordinary condition of things. It can only be attributed to *ignorance* or *wickedness*. For if they *do not know* what the Scriptures teach and require, then they are wilfully ignorant of the book they profess to be specially called to expound, and if *they do know* and still will not teach what the bible commands, or which is worse, teach something else in its stead, then it must be *absolute wickedness* which prompts them to "pervert the right ways of the Lord," or withhold from a perishing world the commands of God, plainly declared.

It may be looked at from another point of view. The Protestant religious teachers denounce the Catholics for what is termed their perversions in representing the Bible, to teach the necessity of *penance* when it should be repentance or *reformation*, as the bible clearly enjoins, and as the best learning establishes to be the meaning of the original. In this they do justly, but with strange inconsistency, since they are guilty of the wrong which is so strongly charged upon others. Protestant teachers, following the Catholics in this respect—for they have no other authority—teach the people that the Bible authorizes the sprinkling of infants, and they represent *that* as Christian baptism, or in other words, they delude the untaught

masses by alleging that the term representing the ordinance of baptism in the original language of the Scriptures means to *sprinkle*, when the highest learning and authority establishes beyond the possibility of a question that it means to *immerse*. Wherein then are the Protestants better than the Catholics? In no way whatever, but rather worse, for the Protestants claim to be guided by the "Bible alone;" while the Catholics conveniently slip beyond that control through the aid of *tradition*. But the real difficulty after all is that both Catholic and Protestant teachers following the steps of the Scribes and Pharisees of old, Mark vii. 9, annul the commandment of God to make room for their traditions; and it may be truly said of the successors to the Scribes and Pharisees, as it was said of them in the days of Christ, "this people honoreth me with their lips, but their heart is estranged from me. In vain, however, they worship me while they teach institutions merely human." Mark vii. 6, 7.

It is no excuse to say, as some eminent men have said, that it is "indifferent" what we do, although Christ has said, "He who shall believe and be *immersed*, shall be saved," we may say, "he who is *sprinkled* by his parents' desire, and shall believe, shall be saved," and we will be all right. This, however, is a clerical assumption, that we are not warranted in regarding as of God. For I have yet to learn that we can mock God and still expect his blessing; that God has given a command, in conjunction with others, to the obedience of which he has attached the highest blessing—salvation—and that we can still entertain any reasonable assurance of salvation, while we wilfully rebel against God and disobey his plain commands. Surely sinners cannot expect forgiveness if they will reject the authority of God, and say that it is enough to do their own will, and not the will of Him whom God sent to the world to save the lost, and who expressed the conditions upon the compliance with which salvation is to be bestowed. "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins," will stand when worlds crumble and the elements melt with fervent heat, and all shall give an account of the deeds done in the body, whether they be good or bad.

What then does the Bible teach with respect to immersion? This, I propose to consider briefly. The first direct announcement which the Saviour made on the principles of his kingdom, was to Nicodemus, as described by the Apostle John in the third chapter of his testimony; and this announcement is specially important, as it relates to the entrance into the kingdom, and it is thus expressed:—"Most assuredly I say to you, unless a man be born again, he cannot discern the reign of God;" and in answer to the enquiry of Nicodemus how a "grown man" could be born again, Jesus said "Most assuredly, I say to you, unless a man be born of water and Spirit, he cannot enter the kingdom of God." "Wonder not that I said to you, you must be born again." Again we find that after Jesus had accomplished the work given him to do, had lived, taught, and wrought miracles;—after his

crucifixion, burial and resurrection from the tomb;—and by such resurrection "declared to be Son of God with power," he thus addressed his Apostles, as reported by Matthew in his last chapter:—"All authority is given to me in heaven and upon the earth; go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all the things which I have commanded you; and, behold! I am with you always, even to the conclusion of this state." Mark reports the following words:—"Go throughout all the world and proclaim the glad tidings to the whole creation. He who shall believe and be immersed, shall be saved; but he who shall not believe shall be condemned." Luke reports one of His final interviews with the Apostles, as follows:—"Thus it is written, and thus it behoved the Messiah to suffer and to rise from the dead the third day, and that reformation and the remission of sins should be proclaimed in his name, among all nations, beginning at Jerusalem." Now you are witnesses of these things, and behold I send you that which my Father has promised, but do you continue in this city until you be invested with power from above," xxiv. 46. John, writing of the miracles and works of Christ, says:—"These are recorded that you may believe that Jesus is the Messiah, the Son of God, and that believing you may have life through his name." Then we read in the first chapter of the Acts of the Apostles, that He charged his Apostles not to depart from Jerusalem, but to wait for the promise of the Father, which you have heard from me, that they should "be immersed in the Holy Spirit within a few days." "But you shall receive power by the Holy Spirit coming upon you, and shall be my witness in Jerusalem and in all Judea, and in Samaria, and even to the remotest parts of the earth." In the second chapter of the Acts, we read that this promise was fulfilled, that they were invested with power, and that they were now fully authorized to declare the things concerning the kingdom of God—the means of entrance—the blessings promised—and the manner of the enjoyment of the blessings. Hence Peter, after convincing the Jews that heard him at Jerusalem, that "God has made this Jesus whom you have crucified, Lord and Messiah," they said to Peter and the rest of the Apostles, "Brethren, what shall we do," and Peter said to them, "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit."

In the eighth chapter of the Acts we find it stated, "Then came Philip to the city of Samaria and announced the Messiah to them." * * * "But when they gave credit to Philip, declaring the glad tidings concerning the Kingdom of God and the name of Jesus Christ, they were immersed, both men and women." Also, in the same chapter we find Philip joined himself to the chariot of the Ethiopian officer who was reading from Isaiah the prophet, and upon enquiring as to what was meant, it is said, "Then Philip opened his mouth, and beginning from the Scripture, told him the glad tidings concerning Jesus. And as they went along the way they came to a certain water, and the officer said, behold water, what hinders my being

immersed? And he ordered the chariot to stop; and they both went down into the water, both Philip and the officer, and he immersed him."

In the ninth chapter we have it said of Saul of Tarsus, that Jesus told him to "go into the city and you shall be told *what you must do*." And Ananias came to him, and he having recovered the sight he had lost on the way to Damascus, "arose and was immersed." In the twenty-second chapter it is stated that Ananias commanded him and said, "And now why do you delay? Arise and be immersed and wash away your sins, invoking his name." In the tenth chapter of Acts we read that Peter being sent to Cornelius—the man of prayer and active benevolence—to teach him the way of the Lord more perfectly, he preached "to him, that every one who believes on him (Jesus) shall receive forgiveness of sins by his name," and the Holy Spirit was poured out on the Gentiles as on the Apostles at the beginning. "Then Peter answered, can any one forbid water that these persons should not be immersed in the name of the Lord." In the sixteenth chapter, it is said that the Apostle Paul and his companion, Silas, were put in prison, and being miraculously released, the jailor being convinced of their mission, probably having heard them preach in the name of Jesus, he said, "O, Sirs, what must I do to be saved? And they said, believe in the Lord Jesus Christ and you shall be saved, and your house; and they spoke to him the word of the Lord, and to all that were in his house. And taking them that very hour of the night he washed their stripes, and was immediately immersed, himself and all his." In the same chapter, Lydia "heard the discourse which the Apostle preached, and it is said, her "heart the Lord opened to attend to the things which were spoken by Paul. And when she was immersed, with her family," she requested them to abide in her house, where they returned after their imprisonment, above referred. "And when they had seen the brethren they comforted them and departed." In the eighteenth chapter we have the story of the introduction of the gospel to the Corinthians, and it is said, "many of the Corinthians hearing believed, and were immersed." And the Ephesians, it is said in the nineteenth chapter, hearing Paul in relation to the gospel, "were immersed into the name of the Lord Jesus." "And they were in all about twelve men."

Without quoting farther from the Scriptures, as all the passages on this subject are already collated in the first part of this work, I enquire, what do we discover from the teaching of Jesus to Nicodemus; his commands to the Apostles; and the preaching of the gospel by the Apostles, first at Jerusalem, then in Judea, Samaria, and to the uttermost parts of the earth? We discover a uniformity of the most remarkable kind, and yet nothing more than what should reasonably be expected from those who spoke by the same Spirit.

I notice the following leading blessings intimately and immediately associated with the immersion of a penitent believer, as set forth in the preceding quotations:—

1. Being born again.
2. Entrance into the Kingdom of God.
3. Salvation.
4. Remission of sins.
5. The gift of the Holy Spirit.

All of these blessings are based upon the believing and penitent sinner being immersed in water unto the name of the Father and of the Son and of the Holy Spirit.

We have, in the passages referred to, the explanation of the new birth, or what it is to be "born again." When a person is saved, or when the sinners' sins are remitted, it may be truly said of him that he is born again, and the Saviour says:—"He who shall believe and be immersed, shall be saved," which is equivalent to the saying, "Unless a man is born of water and Spirit, he cannot enter into the kingdom of God," that is, he cannot be saved, or if he is "born of water and of Spirit"—begotten by the truth—the incorruptible seed—the word of God communicated by the Holy Spirit through the Apostles, and immersed in water, his sins are remitted, he is saved and introduced into the kingdom of God an heir of God and joint heir with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven.

It is a matter worthy of particular observation, and which the reader is requested to note and keep in mind, while reading the Scriptures; that since Jesus of Nazareth was made both Lord and Messiah, no sinner is said to have obtained the remission of his sins—or be saved—or be in the kingdom of God; until he was immersed in water on a confession of his faith in Jesus Christ.

The modern inventions for conversion, and delusions about spiritual influences and regeneration, will not stand the test, if the Scriptures are to be taken as a standard; they present a plain and clear means, whereby the sinner may be saved, and without which he cannot be saved; they are the gospel preached, the glad tidings declared of the glorious development of the love of God, that he so loved the world as to send his only begotten Son, that whosoever believeth on him might not perish but have everlasting life. That the "favor of God, which brings salvation, has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, expecting the blessed hope, namely, the appearing of the glory of the great God, and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify to himself a peculiar people, zealous of good works." Titus ii. 11.

"That the only begotten of the Father, full of grace and truth," lived, suffered and died for our sins; was buried and raised again for our justification, 1 Cor. xv.; and ascended to the right hand of the Majesty on High a

Prince and a Saviour, to grant repentance to Israel and remission of sins. Having all power or authority in heaven and earth; power to save; power to condemn; power to save the obedient, and to punish the disobedient; power to raise to glory, honor immortality, and eternal life—the believing, penitent and obedient sinner, and to condemn to eternal infamy and death the unbelieving, impenitent and disobedient, when he shall come "in flaming fire, taking vengeance on them that know not God, *and obey not the Gospel* of our Lord and Saviour Jesus Christ." Where in that day of fiery ordeal shall the commands of men stand in comparison with the "word of the Lord which endureth forever;" that word which says, "Blessed are they who keep his commandments, that they may have the privilege to eat of the tree of life, and they shall enter by the gates into the city," Rev. xxii. 14. "And the Spirit and the bride say come; and let him that hears say come; and let him that is thirsty come. Whosoever will, let him take of the water of life freely," Rev. xxii. 16.

PART II.

LEARNED TESTIMONIES

ON

THE LORD'S SUPPER.

THE BREAKING OF THE LOAF.

CHAPTER I.

THE SCRIPTURE TESTIMONY.

Do this in remembrance of me.—CHRIST.

The reader has here collected all the passages in the New Testament referring to this institution or ordinance, sometimes termed "the Lord's Supper."

As they were eating (the Passover) Jesus took the loaf, and having given thanks, broke it, and gave it to the disciples, and said, take, eat; this is my body. Then he took the cup, and having given thanks, gave it to them, saying, Drink of this all of you; for this is my blood, the blood of the new institution, shed for many for the remission of sins. I assure you that I will not henceforth drink of the product of the vine until the day when I shall drink it new with you in my Father's Kingdom. And after the hymn they went out to the Mount of Olives. Matt. xxvi. 26 to 30.

While they were at supper, Jesus took bread, and after the blessing, broke it, and gave it to them, saying, Take, this is my body. Then he took the cup, and having given thanks, gave it to them; and they all drank of it. And he said to them, This is my blood, the blood of the new institution, shed for many. Indeed, I say to you that I will drink no more of the product of the vine, till that day when I shall drink it new in the Kingdom of God. And after the hymn they went to the Mount of Olives. Mark xiv. 22, &c.

Then he (Jesus) took bread, and having given thanks, broke it, and gave it to them (disciples) saying, This is my body, which is given for you. Do this in commemoration of me. He likewise gave the cup, after supper, saying, This cup is the new institution, in my blood, which is shed for you. Luke xxii. 19, &c.

And they (the 3,000 souls added to the disciples on the day of Penticost) continued steadfast in the teaching, in the fellowship, in the breaking of the loaf, and in the prayers of the Apostles. Acts ii. 42.

And we (some of Paul's companions) set sail from Philippi after the days of unleavened bread, and came to them (Paul and others) at Troas, in five days, where we continued seven days. And on the first day of the week, when the disciples met together to break bread, Paul being about to depart on the

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NOTE.—The quotations in this work, where not otherwise expressed, are from the version of the New Testament, by GEORGE CAMPBELL, JAMES MACKNIGHT and PHILIP DODDRIDGE; Edited by ALEXANDER CAMPBELL.

morrow, discoursed to them and continued his speech till midnight. Acts xx. 6, &c.

Now, in declaring this, that you come together, not for the better, but for the worse, I do not praise you. For first, indeed I hear, that when you come together in the congregation there are schisms among you; and I partly believe it. For there must even be sects among you, that the approved among you may be made manifest. But your coming together into one place is not to eat the Lord's Supper. For, in eating it, every one takes first his own supper; and one, indeed, is hungry, and another is filled. What! have you not houses to eat and to drink in? or, do you despise the congregation of God, and put to shame those who have not? What shall I say to you? Shall I praise you? In this I praise you not.

For I received from the Lord what I also delivered to you, that the Lord Jesus, on the night in which he was betrayed, took a loaf, and having given thanks, he broke it; and said, This is my body, which is broken for you. Do this in remembrance of me. In like manner also; the cup after he had supped; saying, This cup is the new institution in my blood; do this as often as you drink it, in remembrance of me. For as often as you eat this loaf and drink this cup, you openly publish the death of the Lord until he comes. So then, whosoever shall eat this loaf and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and then let him eat of the loaf and drink of the cup. For he who eats and drinks unworthily, eats and drinks judgment to himself, not distinguishing the body of the Lord. For this cause, many among you are weak and sick, and a considerable number are fallen asleep. But if we would judge ourselves, we should not be judged. Yet when we are judged by the Lord, we are converted, that we may not be condemned with the world. Wherefore, my brethren, when you come together to eat, wait for each other. And if any one hunger let him eat at home, that you may not come together for judgment. And the other things I will set in order when I come. 1 Cor. xi. 17 to end.

OTHER PASSAGES APPLIED TO THIS INSTITUTION.

Most assuredly, I say to you, he who believes on me has eternal life. I am the Bread of Life. Your fathers eat the manna in the desert and died. Behold the bread which descended from heaven, that whoever eats of it, may not die. I am the living bread, which descended from heaven, whoever eats of this bread shall live forever, and the bread that I will give, is my flesh, which I give for the life of the world. The Jews then debated among themselves, saying, How can this man give us his flesh to eat? Jesus therefore said to them, Most assuredly, I say to you; unless you eat of the flesh of the Son of Man and drink his blood, you have not life in you. He that eats my flesh, and drinks my blood, has eternal life; and I will raise him again at the last day; for my flesh is truly meat, and my blood is truly drink. He who eats my flesh and drinks my blood, abides in me, and I abide in him. As the Father lives who sent me; and I live by the Father; even so he, who feeds on me, shall live by me. This is the bread which descended from heaven. It is not like what your fathers eat, for they died. He that eats this bread, shall live for ever. John vi. 47, &c.

The cup of blessing which we bless, is it not the joint participation of the blood of Christ? The loaf which we break; is it not the joint participation of the body of Christ? Because there is one loaf, we, the many, are one body; for we all participate of that one loaf. Look at Israel after the flesh. Are not they who eat of the sacrifices joint partakers of the altar? What then do I affirm? That an idol is anything, or that an idol sacrifice is any-

thing? No. But that what the heathens sacrifice, they sacrifice to demons and not to God. Now, I would not have you to become joint partakers with the demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and of the table of demons. 1 Cor. x. 16.

O, inconsiderate Galations! who has deceived you, before whose eyes Jesus Christ crucified was evidently represented among you? Gal. iii. 1.

CHAPTER II.

PRACTICE OF THE CHRISTIANS IN THE FIRST CENTURIES, AND HISTORY OF THE PRACTICE IN LATER TIMES.

All antiquity is on the side of the disciples meeting every first day to break the loaf.

ALEXANDER CAMPBELL, in the "Christian System," says:—"All antiquity concurs in evincing that, for the *three first centuries*, all the churches broke bread once a-week. Pliny, in his Epistles, Book x.; Justin Martyr, in his Second Apology for the Christians; and Tertullian, De Ora., page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sang praises. 'Then bread and wine being brought to the *chief brother*, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and Holy Spirit. After prayer and thanksgiving, the whole assembly saith, *Amen!* When thanksgiving is ended by the *chief guide*, and the consent of the whole people, the *deacons* (as we call them) give to every one present part of the bread and wine, over which thanks are given.'

"The weekly communion was preserved in the Greek church till the *seventh century*; and, by one of their canons, 'such as neglected *three weeks together*, were excommunicated.'

"In the *fourth century*, when all things began to be changed by baptized Pagans, the practice began to decline. Some of the councils in the western part of the Roman empire, by their canons, strove to keep it up. The council held at Illiberis, in Spain, A. D. 324, decreed that 'no offerings should be received from such as did not receive the Lord's Supper.'

"The council at Antioch, A. D. 341, decreed that 'all who came to church, and heard the Scriptures read, but afterwards joined not in prayer, and receiving the sacrament, should be cast out of the church, till such time as they give public proof of their repentance.'

"All these canons were unable to keep a carnal crowd of professers in a practice for which they had no spiritual taste; and, indeed, it was likely to get out of use altogether. To prevent this, the Council of Agatha, in Languedoc, A. D. 506, decreed that 'none should be esteemed good Christians who did not *communicate* at least *three times* a year—at Christmas, Easter, and Whitsunday.' This soon became the standard of a good Christian, and it was judged presumptuous to commune oftener.

"Things went on in this way for more than 600 years, until they got tired of even *three* communications in one year; and the infamous Council of Lateran, which decreed auricular confession and transubstantiation, decreed that 'an annual communion in Easter was sufficient.' This association of the 'sacrament' with Easter, and the mechanical devotion of the ignorant at this season, greatly contributed to the Host. Thus the breaking of bread in simplicity and godly sincerity once a week, degenerated into a pompous sacrament once a year, at Easter.

"At the Reformation this subject was but slightly investigated by the reformers. Some of them, however, paid some attention to it. Even Calvin, in his Institutes, lib. 4, cap. xvii. sect. 46, says, 'And truly this custom, which enjoins communicating once a year, *is a most evident contrivance of the Devil*, by whose instrumentality soever it may have been determined.'"

"And again, (Inst. lib. 5 chap. xviii. sect. 56,) he says, 'It ought to have been far otherwise. *Every week*, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared, by which, in partaking of it, we might be spiritually fed.'"

"Martin Chemnitz, Witsius, Calderwood, and others of the reformers and controversialists, concur with Calvin; and, indeed, almost every commentator on the New Testament concurs with the Presbyterian Henry in these remarks on Acts xx. 7. 'In the primitive times it was the custom of many churches to receive the Lord's Supper every Lord's day.'"

"The Belgic reformed church, in 1581, appointed the supper to be received every other month. The reformed churches of France, after saying that they had been too remiss in observing the supper but four times a year, advise a *greater frequency*. The church of Scotland began with *four* sacraments in a year; but some of her ministers got up to *twelve* times. Thus things stood till the close of the last century.

"Since the commencement of the present century, many congregations in England, Scotland, Ireland, and some in the United States and Canada, both Independents and Baptists, have attended upon the supper every Lord's day, and the practice is every day gaining ground.

"These historical notices may be of some use to those who are ever and anon crying out *Innovation! Innovation!* But we advocate the principle and the practice on apostolic grounds alone. Blessed is that servant, who, knowing his Master's will, doeth it, with expedition and delight!"

CHAPTER III.

THE NAME OF THE INSTITUTION AND TIME OF ITS OBSERVANCE.

If any man open to me I will take supper with him and he with me.—CHRIST.

A further extract from the *Christian System* (on 1 Corinthians xi. 20) says:—"*Deipnos*, here rendered *supper*, in the days of Homer, represented breakfast. It also signified food in general or a feast. In the times of Demosthenes it signified a feast or an evening meal. But it is of more importance to observe, that it is in the New Testament used figuratively as well as literally. Hence, we have the gospel blessings compared to a supper. We read of the 'marriage supper of the Lamb,' and 'supper of the Great God.' Jesus said, 'If any man open to me I will (*deipneso*) take supper with him and he with me.' When thus used it neither regards the time of day nor the quantity eaten. If applied, then, to this institution it is figuratively, as it is elsewhere called '*the feast*.' For not only did the Lord appoint it, but in eating it we have communion with the Lord. The same idiom with the addition of the article occurs in Revelation i. 10, '*he kuriake hemera*,' the Lord's day. Upon the whole, it appears more probable that the Apostle uses the words *kuriakos deipnos*, or Lord's supper, as applicable to the breaking of the loaf for which they gave thanks in honor of the Lord, than to their own supper or the feasts of love, usual among the brethren. If we say in accordance with the Apostle's style, the Lord's day, the Lord's table, the Lord's cup, we may also say the Lord's supper. For in the Lord's house these are all sacred to him."

And after referring to the facts as to the appointing of this institution by Christ, as given by Matthew, Mark, Luke and Paul, he says:—"In each of which, His breaking of the loaf after giving thanks, and *before* His Disciples partook of it, is distinctly stated. It is not, therefore, strange, that the literal designation of this institution should be, what Luke has given it in his Acts of the Apostles, thirty years after its institution. The first time he notices it is Acts ii. 42, when he calls it emphatically *te klasei tou artou*, the breaking of the loaf, a name at the time of his writing, A. D. 64, universally understood. For, says he, in recording the piety and devotion of the first converts, 'they continued steadfast in the teaching of the Apostles, in the fellowship, in *the breaking of the loaf*, in the prayers—praising God.' It

is true, there is more than breaking a loaf in this institution. But in accordance with general, if not universal usage, either that which is first or most prominent in laws, institutions, and usages, gives a name to them. Thus we have our *Habeas Corpus*, our *Fieri Facias*, our *Nisi Prius*, our *Capias*, our *Venditioni Exponas*, names given from the first words of the law."

"But to break a loaf, or *to break bread*, was a phrase common amongst the Jews to denote ordinary eating for refreshment. For example, Acts ii 46, 'Daily, with one accord, they continued in the temple and in breaking bread from house to house. They ate their *food* with gladness and simplicity of heart.' Also, after Paul had restored Eutychus at Troas, we are informed he brake a loaf and ate Here it must refer to himself, not only because it is used *indefinitely*, but because he that eats is in the same number with him that breaks a loaf. But when an established usage is referred to, the article or some definite term ascertains what is alluded to. Thus, Acts ii. 42, it is '*the* breaking of *the* loaf.' And Acts xx. 7, it is "They assembled for *the* breaking of the loaf.' This loaf is explained by Paul, 1 Cor. x. 16. '*The* loaf which we break, is it not the communion of the body of Christ.'"

Again he says:—"But in the last place, what *commemorative* institution in any age, under any religious economy, was ordained by divine authority, which had not a fixed time for its observance? Was it the commemoration af the finishing of Creation signified in the weekly Sabbath? Was it the Passover, the Pentecost, the Feast of Tabernacles? Was it the Feast of Purim either? What other significant usage was it, the times or occasions of whose observance were not fixed? How often was circumcision to be administered to the same subject? How often Christian immersion? Is there a single institution commemorative of any thing, the meaning, or frequency, of the observance of which, is not distinctly, either by precept or example, laid down in the Holy Scriptures? Not one of a *social* character, and scarcely one of an individual character. The commemoration of the Lord's death must, then be a weekly institution—an institution in all the meetings of the disciples for Christian worship; or it must be an anomaly—a thing *sui generis*- an institution like no other of divine origin. And can any one tell why Christians should celebrate the Lord's resurrection *fifty-two* times in a year, and his death only *once*, *twice*, or *twelve* times? He that can do this will not be lacking in a lively imagination, however defective he may be in judgment, or in an acquaintance with the New Testament."

CHAPTER IV.

TESTIMONIES OF REFORMERS, CRITICS, COMMENTATORS, &c.

Every week, at least, the table of the Lord should have been spread for Christian Assemblies.—JOHN CALVIN.

JOHN BROWN, author of the Dictionary of the Bible, &c., &c., says:—"All the arguments I ever knew, advanced in support of the unfrequent administration of the Lord's Supper, appear to me altogether destitute of force." He then gives the principal objections, and answers them one by one, and in reference to the one, that as there was not that persecution now that there was in the first ages, there was no need for so frequent use of this ordinance says:—Ought we not still to live as if every sabbath were to be our last? Have we now a lease of our life more than these had? Did not many Christians, in these times, live to as great an age as we do now? Indeed, is it not evident from the best historians, that the church was generally under no persecution above one-third of the time; that weekly communion was practised? But say they had been constantly exposed to the cruelest persecution; the objection becomes still more absurd, if they attended this ordinance weekly, at the peril of their lives, does it follow that now when God gives us greater and better opportunity for it we ought to omit it. Does God require the greatest work at his people's hands when he gives the least opportunity? Or does he require least work when he gives the greatest opportunity for it! What kind of a Master must God be, if this were the case? "Besides, if our unfrequent administration of this ordinance render it solomn, would it not become much more so, if administered only once in seven, ten, twenty, thirty, sixty, or a hundred years?"—"Shall we not then find, that those who may pray once a month, or hear a sermon once a year, have their minds far more religiously impressed with solomn views of God, then those who pray seven times a day, and hear a hundred sermons within the year?"

"The means by which the unfrequent administration of this ordinance appears to me to have been introduced into the church, do not savor of the God of truth. The causes that occasioned its introduction appear to have been pride, superstition, covetousness and carnal complaisance. The eastern hermits, retiring from the society of men, had taken up their residence in deserts and mountains, and being far removed from the places of its admin-

istration, seldom attended. This, though realiy the effect of their sloth and distance, they pretended to arise from their regard and reverance for this most solemn ordinance. It being easy to imitate them in this imaginary holiness, which lay in neglecting the ordinances of God, many of the eastern Christians left off to communicate, except at such times as superstition had rendered solemn, as at pasch; and contented themselves with being spectators on other occasions. On account of this practice, we find the great and eloquent Chrysostom, once and again, bitterly exclaiming against them as guilty of the highest contempt of God and Christ; and calls their practice a most wicked custom."

(An objection not formally stated by Mr. Brown, which has been frequently heard, is drawn from the words, "*as often as you do this*, do it in remembrance of me." From these words it is plead that we are without law in regard to time how often; and consequently cannot be condemned for a partial or total neglect: for "where there is no law, there is no transgression.' "As *often*," is used not to license the frequency, but to denote the manner. "Always do it in remembrance of me." The connexion in which these words occur regarding the manner or design of the observance, and not how often it may, or may not be celebrated, it is a violation of every rule of interpretation to infer another matter from them, which was not in the eye of the Apostle. Besides, if the words "as oft" leave it discretionary with any society how often, they are blameless if they never once, or more than once in all their lives, show forth the Saviour's death. This interpretation makes an observance without reason, without law, without precedent, and consequently without obligation.)

William King, Arch-bishop of Dublin, says:—"It is manifest, that if it be not our own faults, we may have an opportunity every Lord's day when we meet together; and, therefore, that church is guilty of laying aside the command, whose order and worship doth not require and provide for this practice. Christ's command seems to lead us directly to it: for, 'Do this in remembrance of me,' implies that Christ was to leave them; that they were to meet together after he was gone; and that he required them *to remember him at their meetings whilst he was absent*. The very design of our public meetings on the Lord's day, and not on the Jewish Sabbath, is, to remember and keep in our minds a sense of what Christ did and suffered for us till he come again; and this we are obliged to do, not in such a manner as our own inventions suggest, but by such means as Christ himself has prescribed to us; that is, by celebrating this holy ordinance.

"It seems then probable, from the very institution of this ordinance, that our Saviour designed it should be a part of God's service in all the solemn assemblies of Christians, as the passover was in the assemblies of the Jews. To know, therefore, how often Christ requires us to celebrate this feast, we have no more to do, but to inquire how often Christ requires us to meet together; that is, at least, every Lord's day."

Dr. John Mason says:—"It is notorious, that during the first three centuries of the christian era communions were held, with the frequency of which, among us, we have neither example nor resemblance. It is also notorious, that it has been urged as a weighty duty by the best of men, and the best churches, in the best of times.

"Weekly communions did not die with the Apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness, for above two centuries. It is not necessary to swell these pages with quotations. The fact is indisputable.

"Communion every Lord's day was universal, and was preserved in the Greek church till the seventh century; and such as neglected *three weeks* together were excommunicated.

"In this manner did the spirit of ancient piety cherish the memory of the Saviour's love. There was no need of reproof, remonstrance, or entreaty. No trifling excuses for neglect were ever heard from the lips of a Christian; for *such* a neglect had not yet degraded the Christian's name. He carried in his own bosom sufficient inducements to obey, without reluctance, the precepts of his Lord. It was his choice, his consolation, his joy. These were days of life and glory; but days of dishonor and death were shortly to succeed; nor was there a more ominous symptom of their approach, than the decline of frequent communicating. For as the power of religion appears in a solicitude to magnify the Lord Jesus continually, so the decay of it is first detected by the encroachments of indifference. It was in the *fourth* century, that the church began very discernibly to forsake her first love."

John Calvin says:—"Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promise declared by which partaking of it we might be spiritually fed.

Dr. Scott, in his commentary on Acts xx. 7, says:—"Breaking of bread or commemorating the death of Christ in the Eucharist was one chief end of their assembling; this ordinance seems to have been constantly administered every Lord's day; and probably no professed Christians absented themselves from it after they had been admitted, unless they lay under some censure or had some real hindrance.

John Wesley wrote to the Elders in America. "I also advise the Elders to administer the supper of the Lord on every Lord's day;" and in speaking of constantly receiving the supper he says:—"I say *constantly* receiving; for as to the phrase *frequent* communion, it is absurd to the last degree. If it means any thing else but constant, it means more than can be proved to be the duty of any man. For if we are not obliged to communicate *constantly*, by what argument can it be proved that we are obliged to communicate *frequently?* yea, more than once a year? or once in seven years? or once before we die? Every argument brought for this, either proves that we

ought to do it *constantly*, or proves nothing at all. Therefore, that undetermined, unmeaning way of speaking, ought to be laid aside by all men of understanding. Our power is the only rule of our duty. Whatever we can do, that we ought. With respect either to this, or any other command, he that, when he may obey if he will, does not, will have no place in the kingdom of heaven."

JOHN BUNYAN, says:—"But we will, a little, comment upon the text. "Upon the [first day] of the week." Thus you see the day is nominated, and so is kept alive among the churches: For in that the day is nominated on which this religious exercise was performed, it is to be supposed that the Holy Ghost would have it live, and be taken notice of by the churches that succeed.

It may also be nominated to shew, that both the churches at Jerusalem, and those of the Gentiles, did harmonize in their sabbath, jointly concluding to solemnize worship on one day. And then again to shew that they all had left the old sabbath to the unbelievers, and jointly chose to sanctify the day of the rising of their Lord to this work.

They came together [to break bread] to partake of the supper of the Lord." And what day so fit as the Lord's day for this? This was to be the work of that day, to wit: to solemnize that ordinance among themselves, adjoining other solemn worship thereto, to fill up the day, as the following part of the verse shews.

This day, therefore, was designed for this work, the whole day, for the text declares it: The first day of the week was set, by them, apart for this work.

"Upon [the] first day;" not upon a first, or upon one first day, or upon such a first day, for had he said so, we had had from thence not so strong an argument for our purpose. But when he sayeth, "upon the first day of the week," they did it, he intimates it was their custom (Also upon one of these, Paul being among them, preached unto them, ready to depart on the morrow,) upon the first day. What or which first day, of this, or that, of the third or fourth week of the month? No, but upon the first day, upon every first day; for so the text admits us to judge. Upon the first day of the week [when] the disciples were come together; suppose a custom [when] or as they were wont to come together to perform such service among themselves to God: [then] Paul preached to them, &c. It is a text also, that supposes an agreement among themselves as to this thing.

They came together then to break bread; they had appointed to do it then, for that then was the day of their Lord's resurrection, and that in which he himself congregated after he revived, with the first gospel church, the church at Jerusalem.

Thus you see, breaking of bread was the work, the work that by general consent was agreed to be by the churches of the Gentiles performed upon

the first day of the week. I say, by the churches, for I doubt not but that the practice here, was also the practice of the rest of the Gentile churches, even as it had been before the practice of the church at Jerusalem. For this practice now did become universal, and so this text implies; for he speaks here *universally* of the practice of all disciples, as such, though he limits Paul's preaching to that church with whom he at present personally was. Upon the first day of the week, "when the disciples were come together to break bread," Paul being at that time at Troas, preached to them on that day.

Thus, then, you see how the Gentile churches did use to break bread, not on the old Sabbath, but on the first day of the week. And I say they had it from the church at Jerusalem, where the Apostles were first seated, and beheld the way of their Lord with their eyes.

Now, I say, since we have so ample an example, not only of the church at Jerusalem but also of the churches of the Gentiles, for the keeping of the first day to the Lord, and that as countenanced by Christ and his Apostles, we should not be afraid to tread in their steps, for their practice is the same with the law and commandment.

But, fifthly, we will add to this another text:—"Now (said Paul) concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him as God has prospered him, that there be no gatherings when I come."

This text some have greatly sought to evade, counting the duty here on this day to be done, a duty too inferior for the sanction of an old seventh-day Sabbath; when yet to shew mercy to an ass on the old Sabbath, was a work which our Lord no way condemns.

But, to pursue our design, we have a duty enjoined, and that of no inferior sort, if charity be indeed, as it is, the very bond of perfectness, and if without it, all our doings, yea, our sufferings too, are not worth as much as a rush.

We have here a duty, I say, that a seventh-day Sabbath, when in force, was not too big one to be performed in.

The work now to be done was, as you see, to bestow their charity upon the poor; yea, to provide for time to come. And, I say, it must be collected upon the first day of the week. Upon the first day, not a first day, as signifying one or two, but upon the first day, even *every* first day, for so our ancient Bibles have it; also, our latter must be so understood, or else Paul had left them to whom he did write, utterly at a loss. For if he intended not every first day, and yet did not specify a particular one, it could hardly even have been understood which first day he meant; but we need not stand upon this—this work was a work for the first day, for *every* first day of the week. Note again, that we have this duty here commanded and enforced by an apostolic order—"I have given order (saith Paul) for this;" and his orders, as he saith in another place, "are the commandments of the Lord;" you have it in the same epistle, xiv. 37.

Whence it follows that there was given, even by the Apostles themselves a holy respect to the first day of the week above all the days of the week; yea, of the years besides.

Further, I find also by this text, that this order is universal. "I have, (saith he) given this order not only to you, but to the churches in Galatia;" consequently to all others that were concerned in this collection. (2 Cor. viii. and ix., &c.) Now, this, whatever others may think, put ye more glory upon the first day of the week, for in that all the churches are commanded, as to make their collections, so to make them on this day. What is it but that this day, by reason of the sanction that Christ put upon it, was of virtue to sanctify the offering through and by Christ Jesus, as the altar and temple afore did sanctify the gift and gold that were offered for them. The proverb is: The better day the better deed; and I believe that things done on the Lord's day, are better done than on other days of the week, in his worship."

Dr. Macknight says (On Col. ii. 16):—"The whole of the law of Moses being abrogated by Christ, Christians are under no obligation to observe any of the Jewish holy days, not even the seventh-day Sabbath.

Wherefore, if any teacher made the observance of the seventh-day a necessary duty, the Colossians were to resist him. But though the brethren in the first age paid no regard to the Jewish seventh-day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also for private exercises of devotion. This they did, either by the precepts or by the example of the Apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labor of every kind. That practice was condemned by the Council of Loadicea as Judaizing."

In the Baptist Confession of Faith, publish, 1616 the following article:—"That every Church ought, according to the example of Christ's disciples, primitive churches, upon every first day of the week—being the Lord's day—to assemble together to pray, prophecy, praise God and break bread, and perform all other parts of Scriptural communion for the worship of God and their own mutual edification, and the preservation of true religion and piety in the church."

CHAPTER V.

WHO MAY ATTEND ON THE ADMINISTRATION OF THE ORDINANCE.

You are an elect race, a royal priesthood, a holy nation, a purchased people, that you should declare the perfection of Him who has called you from darkness into his marvellous light.—PETER.

JOHN MILTON says:—The Lord's Supper (which the doctrine of transubstantiation or rather authropophagy has well nigh converted into a banquet of cannibals) is essential to be observed, and may be administered by any one with propriety, as well as by an appointed minister. There is no order of men which can claim to itself either the right of distribution or the power of withholding the sacred elements; seeing that, in the church, we are all alike—priests. The master of a family or any one appointed by him is at liberty to celebrate the Lord's Supper from house to house, as was done in the dispensation of the passover. All Christians are a royal priesthood, therefore any believer is competent to act as an ordinary minister, according as convenience may require, provided only he be endowed with the necessary gifts; these gifts constituting his commission.

HAWEIS, in his Church History, says:—"Nothing could be more unadorned than the primitive worship; a plain man chosen from among his fellows, in his common garb, stood up to speak or sits down to read the Scriptures to as many as chose to assemble in the house appointed; a back room and that probably a mean one, or a garrett, to be out of the way of observation, was their temple."

MOSHEIM, in his Ecclesiastical History, says:—"Assumed pomp and dignity require a sort of maintenance very different from the state when the pastor wrought with his own hands to minister to his necessities, and labored by day, that he might serve the church by night."

DR. WAYLAND, says:—"It frequently happens, that a brother engaged in secular business is endowed with a talent for public speaking. On matters of general interest, he is heard by his fellow-citizens with pleasure and profit. This talent is more largely bestowed than we commonly suppose; and it would be more frequently observed, if we desired to cultivate it.....I know of but few means by which the efficiency of the church could be so much increased as by a return to our former practice in this respect. 1 Cor. xii. 20-21; 1 Peter v. 10. The fact is that Popery first invented the scheme of

silencing the laity. Scripture shows us that, in the apostolic age, such a thing had not been heard of."

The claim made by certain "ordained," and "called," and "sent" men, that they possess the "right divine" to preach, to administer the ordinances, and in general, to take special charge of the souls of men; is one of that presumptuous character which has gained prevalence in the world in proportion to the assurance and confidence of those who asserted it. But if a strict search were made through the whole New Testament writings, the idea would never present itself to an unbiased or unprejudiced mind. It is true the Apostles were "ordained" and "called and sent" men, adapted by *extraordinary* powers for the *extraordinary* work they had to do; but once the *extraordinary* gave place to the *ordinary*, the peculiar powers of the Apostles ceased; but even they never once claimed to possess anything equal to the privileges and rights which their misnamed "successors" have advanced for themselves; but the Apostles never "made a gain of godliness," they desired all men to proclaim the "glad tidings;"—even though it were out of envy that Christ was preached, the Apostles were willing; consequently they had no "trade rights" nor professional dignity to maintain, and therefore the privileges of the "Disciples of the Lord" were never restricted by them; they were never prohibited by Apostolic authority from dispensing the ordinances or to express it more properly; giving mutual aid to each other in their religious worship. There is no spiritual magic in the Christian religion—no religious sorcery or legerdemain recognized—no "lording it over God's heritage," hence the rights and privileges of one are the rights and privileges of all. *It does not appear once, in the whole Christian Scriptures, that ever an Apostle, an Elder, Deacon or Evangelist, administered the Lord's Supper* any more than any other Disciple. It is never set forth as one of the duties of the Elders, or Deacons, or Evangelists, in all that is stated of their duties in the Scriptures. It *is* enjoined on the congregations, though, whether having Elders, or Deacons, or not, to "Do this in in remembrance" of Christ, and they, no doubt, did do so whether they had officers or not,—as for the clergy, they were then an unknown class—and consequently could not have administered the ordinances. I am, therefore, led to the conclusion that no *special* class for this work was recognized by the Apostles. Let us look at a few facts: The Jerusalem congregation had the Apostles, and the first intimation of Elders in this congregation is in Acts xv. 2, and the first mention of Elders at all is in Acts xiv. 23; "and when they had constituted Elders for them in every congregation, having prayed to God with fasting, they committed them to the Lord, in whom they had believed." This was many years after the day of Pentecost, and numerous churches had been established in different parts; for we read that Peter "making a tour through all the congregations, came also to the saints that dwelt at Lydda," &c., Acts ix. 32; and Paul said to Barnabas on one occasion, "Let us return and visit the brethren in all the cities in which we have published the name of the Lord, and see how they do." Acts xv. 36. Now

these different congregations were simply assemblies of Disciples who "met together to break bread," Acts xx. 7, and to perform other acts of religious worship for their own edification; they sometimes had an Apostle to meet with them, as in the case of Paul and Barnabas, who met with the congregation at Antioch; "and it come to pass that they assembled with the congregation for a whole year and taught considerable numbers, and the Disciples were first named christians at Antioch." Acts xi. 26. But they were necessarily, more frequently, without an apostle, or even a Barnabas, an Apollos or a Timothy; consequently their acts of worship had to be attended to by themselves, and one act of worship they never omitted in their assemblies, as far as the history informs us, and that was "the breaking of the loaf." The only conclusion which any person regarding the authority of the Scriptures can come to is, that every Disciple of the Lord may aid his brethren in "breaking the loaf." One person in a congregation may be better adapted to that duty than another, if so, then his natural or acquired fitness, and the consent of his brethren, afford him sufficient authority to "break the loaf" for the congregation.

CHAPTER VI.

THE ORDER OF WORSHIP IN A CONGREGATION.

Let all things be done decently and in order.—PAUL.

The purpose of the assembling of the saints when the apostles met with them was to "break bread," Acts xx. 7. "And on the first day of the week when the disciples met together to break bread, Paul being about to depart on the morrow, discoursed to them and continued his speech till midnight." This is as the pearl of great price; the other acts for the edification of the church were but the surroundings. It was meet therefore that it should be approached with a proper awakening of the mind and of the affections.

PAUL to TIMOTHY says:—"Now I exhort first of all, that supplications, prayers, intercessions and thanksgivings be made for all men; for kings and all who are in authority, that we may live a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who wills all men to be saved, and to come to an acknowledgment of the truth." And in the eighth verse he says:—"I will, therefore that the men pray everywhere, lifting up holy hands without wrath and disputings." 1 Tim. ii. 9. And Paul to the Colossians iii. 16 says:—"Let the word of Christ dwell in you richly; and with all wisdom teach and admonish each other by psalms, and hymns, and spiritual songs; singing with gratitude in your hearts to the Lord."

JAMES says:—"Does any one among you suffer evil? let him pray; is any one cheerful? let him sing psalms" James v. 13. We read also that the first Christians at Jerusalem 'continued steadfast in the teaching, in the

fellowship, in the breaking of the loaf, and in the prayers of the Apostles.' Acts ii. 42. Prayers and supplications—singing praises—and teaching—may therefore very appropriately precede the "breaking of the loaf," to awaken the minds of the brethren to lively recollections of the mercies of God, and of the great things he has done for them in their redemption. Then a brother reading the instructions of Paul to the Corinthian church—1 Cor. xi. 23—or any other appropriate Scripture, may ask his brethren to join in "giving thanks" for the loaf, and after the giving of thanks, breaking it, and giving it to the congregation as the emblem of the broken body of our Lord and Saviour Jesus Christ. They eat it in remembrance of him. When all have partaken of the bread; still following the example of Jesus, thanks should be given for the cup by a brother, and when it is handed around and partaken of by "all;" the disciples "discerning the Lord's body" and his "shed blood for the remission of sins" in the emblems, may truly be "cheerful" and sing "psalms, hymns, and spiritual songs;" following the example of Christ and the Apostles. Matt. xxvi. 30. To love God with all our hearts, and our neighbors as ourselves, are the two great commandments in all ages. Hence the beauty of the Christian religion; it meets both cases. After the worship of God in breaking the loaf, and the expression of love thus manifested by the disciples to Him who "first loved them," "for this is the love of God, that we keep his commandments." 1 John v. 3. Then the love to one another finds expression, for, "If we love one another God abides in us, and his love is made perfect in us." 1 John iv. 12. Hence the provision, "Now concerning the collection which is for the Saints; as I ordered the congregations of Galatia so also do you. On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come there may be then no collection." 1 Cor. xvi. 1. The collection having been thus made for the "poor saints," reading, teaching, and exhortation, with prayers, and singing praises may follow, "edifying one another," and building each other up in the faith and hope of the gospel, and "exhorting one another to love and to good works."

Uniformity is desirable in congregations; but only desirable so far as what is done is scriptural. The Apostles taught the same things everywhere; following the injunction of Jesus before his ascension, "teaching them to observe all the things which I have commanded you." If, therefore, we know what one church did, we know what all did; there was no disputes about "church polity," or controversies about "church government" then; there were no sects, with the sanction of the Apostles, making their own laws and ordinances. The Apostles gave the commandments, and what they gave in one church they did in all. Paul says:—"Wherefore I beseech you, be imitators of me. For this purpose I have sent to you Timothy, who is my beloved son and faithful in the Lord; *he will put you in mind of my ways, which are in Christ*, EVEN AS I TEACH EVERYWHERE IN EVERY CONGREGATION." 1 Cor. iv. 17. And in speaking of other matters in chap. vii. 17, "and so *in all the congregations I ordain*; and to the Thessalonians he says:—"On

this account also we give thanks to God without ceasing, that when you received from us this message of God, you embraced not the word of man; but, as it is in truth, the word of God, which indeed works effectually in you who believe. For you *brethren became imitators of the congregations of God which are in Judea, in Christ Jesus, &c.* 1 Thes. ii. 13. It therefore becomes the privilege and power of every congregation to imitate the Apostles; to imitate the "congregations of God which are in Judea, in Christ Jesus," and in so doing they will honor Christ and "work out their own salvation."

CHAPTER VII.

WHAT IS WORSHIP BY THE FOLLOWERS OF CHRIST—CHRISTIAN LIFE —CHRISTIAN PROSPECTS.

The true worshippers shall worship the Father in spirit and truth; for such are the worshippers whom the Father requires.—CHRIST.

"The Disciples of the Lord" (See for this designation, Acts ix. 1) invoked the name of *the Lord.* They worshiped the Father and the Son. "We having free access to the most holy place by the blood of Jesus—a new and living way which he has consecrated for us through the vail (that is his flesh) and —a Great High Priest over the House of God—let us draw near, with a true heart, in full assurance of faith—having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the confession of the hope unmoved; for he is faithful who has promised. And let us attentively consider one another, to excite to love and good works; not forsaking the assembling of ourselves together as the custom of some is, but exhorting one another, and so much the more as you see the day approaching." Heb. x. 19. They do not approach to God, through altar sacrifices and priests, for they are a "royal priesthood," they approach through the one Mediator between God and men, the Man Christ Jesus. How then can congregations of Christ as such, worship God—for there is a distinction between the worship of a congregation and individual worship. How do they express their adoration of Him who died for their sins and rose again for their justification; is it by doing simply what a Jew, or a Mahommedan might do, or is it by doing what is *peculiar* to the Christian Religion. Prayer, praise, reading, exhortation are *common*, are not peculiar to Christianity. Patriarchs and Jews prayed and sang praises, so do Christians Patriarchs and Jews offered up sacrifices of the blood of animals; so do not Christians. Sacrifice was *peculiar* to them, and distinguished them from the Gentiles. How is a Christian congregation distinguished from any other religious congregation? the leading characteristic is, having before their eyes, Jesus Christ crucified, "evidently represented;" this was "to the Jews, indeed,

a stumbling block," and "to the Greeks foolishness, "but to those who are called both Jews and Greeks, Christ the power of God and wisdom of God." 1 Cor. i. 23. It is around the "table of the Lord" that the united worship of the "family of God" ascends through the "Head, Christ Jesus," to him who is God over all, blessed for ever. We never read of the Disciples assembling on the Lord's day, as a congregation, for any other purpose; and what could they do more pleasing to him who commanded them to "Do this in remembrance of me," than thus to assemble and obey his command and express their love to him; "a spectacle to the world, to angels and to men," of attachment to the "Author and Finisher of the Faith." How glorious thus to behold them working out their own salvation with fear and trembling in love, and how humiliating it is to see a congregation calling themselves by the name of Christ, assembling on the "Lord's day" for worship; and nothing is beheld but the man who talks—the emblem of our Lord and Saviour Jesus Christ thrust out of sight as an unholy thing—God dishonored—Christ's precepts and examples disregarded, and a proud "will worship" taking possession of the souls of men instead of the spirit that says "not my will but thine be done," and the world led to believe that even in christianity the servant is greater than the master, that the preachers words are of more importance than the words of Him "who spake as never man spake." This departure from the laws of Christ is a crying shame! a serious evil! a sin! rebellion! treason!! to the King of Kings and Lord of Lords, which shall not go unpunished, but shall meet with a just retribution. For it is written, "Be not deceived, God is not mocked. He that soweth to the flesh shall of the flesh reap corruption; and he that sows to the spirit shall of the spirit reap life everlasting."

The practical purpose of religion is holiness of life, as Peter says:—"As his divine power has gifted to us all things which are necessary to life and godliness, through the knowledge of him who has called us to glory and virtue. On account of which, the greatest and most precious promises are freely given to us, that by these we might be made partakers of the divine nature, having escaped from the corruption that is in the world through lust. And for this very reason, indeed, giving all diligence, add to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love; for these things being in you, and abounding, make you to be neither slothful, nor unfruitful, in the knowledge of our Lord Jesus Christ. But he who has not these things, is blind, shutting his eyes, having become forgetful of the purification of his old sins. Wherefore, the rather, brethren, earnestly endeavor to make your calling and election sure; for doing these things, you shall never fall; and thus there shall be richly ministered to you, an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore, I will not neglect to put you always in remembrance of these things, although you know, and are established in, the present truth. Yes, I think it fit, as

long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing, that the putting off of this my tabernacle is soon to happen, even as our Lord Jesus Christ has showed me. Therefore I will carefully endeavor, that you may be able, after my decease, to have these things always in remembrance." 2 Peter i. 3 to 16.

All the appointments of heaven are aids to the cultivation of the fruit of the spirit, which is "love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance, against such there is no law. Besides they who are Christ's have crucified the flesh with the passions and lusts," Gal. v. 22, and also to the crucifixion of the works of the flesh, which are these:—"Fornication, uncleanness, lasciviousness, sorcery, enmities, strifes, emulations, wraths, brawlings, factions, sects, envyings, murders, intoxication, revellings, and such like; concerning which I foretell you now, as I also have foretold, that they who practice these things shall not inherit the kingdom of God." Gal. v. 19.

They prepare us for the life that is to come, a glorious immortality beyond the grave. But if you resist them by an obdurate and impenitent heart, "you treasure up wrath against the day of wrath, and revelations of the righteous judgment of God; who will render to every one according to his works; eternal life indeed to them who, by perseverance in well-doing, seek glory, honor and immortality; but anger and wrath to them who are contentious, who obey not the truth but obey unrighteousness." Romans ii. 5. READER, REFLECT.

A CHAPTER ON SPIRITUAL DELUSIONS.

The delusions on the subject of the "work of the Spirit," or the "influences of the Spirit," as it is sometimes termed, are remarkable when viewed in the light of the Spirit's communications. I start with the assertion that we know nothing, and can know nothing about Spiritual and Divine things, without the aid of the Spirit; but how are we to obtain that aid? where is it to be sought for? and what is it? are questions which I propose to consider. I find that in creation, the Spirit of God is said to have "moved upon the face of the waters, [Gen. i. 2; and the first reference we have of the Spirit in relation to man is, "the Lord said My Spirit shall not always strive with man," Gen. vi. 3; and immediately Noah was chosen as one "who found grace in the eyes of the Lord," because he was "a just man and perfect in his generation, and Noah walked with God," Gen. vi. 8-9. He was a proclaimer of righteousness," 2 Peter ii. 5, when God "brought the flood upon the world of the ungodly." Noah therefore strove with them in his proclamations "of righteousness," but they heeded him not, "when the patience of God once waited, in the days of Noah, while an ark was preparing, in which few, that is, eight souls, were effectually saved through water." 1 Peter iii. 20.

We read of the Patriarchs having communications from God through angels, visions, voices, &c., but always in relation to some great work of a national character, or in relation to some important events in the future, as described by the Apostle Peter, "knowing this first that no prophecy o Scriptures is of private impulse; for never, at any time, was prophecy brought by the will of man, but the holy men of God spoke, being moved by the Holy Spirit.' 2 Peter i. 21.

And as Paul says to the Hebrews, "God, who in ancient times *spoke often in various ways to the fathers by the Prophets*," has in these last days spoken to us by a Son. Heb. i. 1. We read of the Spirit of God being on the Prophets, but never upon the multitude, during the Jewish dispensation. The "Law was given by Moses," and the Prophets by the Spirit expounded explained and called back the wanderers from the law to it again, so that they might receive the blessings promised to "the obedient." Those who had the Spirit too, under the Jewish dispensation, always had the power to work miracles as "a testimony" to those to whom they were sent, that God was with them, as in the cases of Moses, Elijah, &c.

In Nehemiah ix. 20-30, it is said, "Thou gavest also thy good Spirit to instruct them," and "yet many years didst thou forbear them, and testifiedest *against them by thy Spirit in the Prophets*; yet would they not give ear, which fact is referred to by Stephen, "a man full of faith and of the Holy Spirit," in his address to the Sanhedrim. Acts vii. 51. 'Oh! stiff-necked and uncircumcised in heart and ear, you always *resist the Holy Spirit;* as

your fathers did, so do you." They resisted the words which he spake, as their fathers resisted the words of the Prophets and would not give ear. Sufficient is now before the reader to show that the Spirit was given to the Prophets to aid in the *extraordinary* work they had to perform, and that it was only in the reception and obedience to their words that the people "yielded to the influence of the Spirit." But one here interposes and says, quite true; but that is just one of the leading differences between the old and the new dispensations. For it was prophesied of old that when the Messiah should come, God should "pour out a portion of (his) my Spirit *upon all flesh.*" Acts ii. 17.

Let us examine the facts. The Spirit descended upon Jesus at his immersion by John, "in a bodily form like a dove." Luke iii. 22. It was given to him "without measure." During his personal administration on earth, the powers of Christ were not given to any but for special purposes, as in the call and sending out, in the first instance, of the twelve. Matt. x. 1-8, "and having called to him the twelve disciples, he gave them power to expel unclean spirits, and to cure diseases and maladies of every kind." "And as you go, proclaim saying, The Reign of Heaven approaches. Heal the sick, raise the dead, cleanse the lepers and expel demons; freely you have received freely give," and to the seventy he said, "And whatever City you enter, if they receive you, eat such things as are set before you; cure the sick and say to them, the Reign of God comes upon you." Luke x. 8. "And the seventy returned with joy, saying, Master, even the demons are subject to us through your name. He said unto them, I beheld Satan fall like lightning from heaven. Lo! I empower you to tread on serpents and scorpions, and all the might of the enemy; and nothing shall hurt you. Luke x. 17.

They did not receive the Spirit, generally, as the twelve did on the day of Pentecost, or as Cornelius and his household received it in fulfilment of the Prophecy of John the immerser, when he said "I, indeed, immerse in water, but one mightier than I comes * * * * he will immerse you in the Holy Spirit and fire." Luke iii. 16. And as the Saviour said after his resurrection, "for John indeed immersed in water, but *you shall be immersed in the Holy Spirit, within a few days,*" Acts i. 5. We also find in his charge to the Apostles, "Go throughout all the world, proclaim the glad tidings to the whole creation. He who shall believe and be immersed, shall be saved; but he who shall not believe, shall be condemned. And these *miraculous powers* shall attend the believers. In my name they shall expel demons, they shall speak languages unknown to them before, they shall handle serpents with safety, and if they drink poison, it shall not hurt them. They shall cure the sick by laying their hands upon them." Mark xvi. 15.

We proceed then to the fulfilment of these promises. On the Pentecostal day, after the resurrection of Jesus, the Apostles "were all

unanimously assembled in the same place," "and there appeared to them tongues resembling fire, distinctly separated, and it rested upon each of them, and they began to speak in other languages as the Spirit gave them utterance." Acts ii. 3. It is sufficient to observe with respect to this "immersion of the Holy Spirit" on the Apostles—as promised to them, "within a few days" after Christ departed from them, and which they were "charged not to depart from Jerusalem," Acts i. 4, until they should receive—that it could not have been given to the multitude, because Peter said to them, (v. 38,) "Reform and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, *and you shall receive the gift of the Holy Spirit*;" if it had already been given, the Apostle would not have promised it in the future; but the words spoken by Peter were the words spoken by the Holy Spirit, and they are the most important words ever uttered through the mouth of man, *and the man who rejects them, rejects the Holy Spirit*; and can have no hope for the life that now is or that which is to come.

This then was the first "immersion of the Holy Spirit," and the second and last was like unto it. "While Peter was yet speaking these words, the Holy Spirit fell upon all who were hearing the word; and they of the circumcision who believed, as many as come with Peter, were astonished, that the *gift of the Holy Spirit* was poured out on the Gentiles also for *they heard them speaking in diverse languages* and glorifying God." Acts x. 44. The Apostle Peter, when rehearsing this matter to the Apostles at Jerusalem, said, "And as I began to speak, *the Holy Spirit fell upon them, even upon us at the beginning*;" and I remembered the word of the Lord, how he said, John immersed in water, but you shall be immersed in the Holy Spirit. Since, therefore, God gave to them *the same gift as he did to us*, who had believed on the Lord Jesus Christ. What was I that I should be able to obstruct God? Acts xi. 16.

These are the only "immersions of the Holy Spirit," of which the Scriptures give us any account, on the Jews and Gentiles—all flesh—not Jews only, but under the Gospel, Gentiles also was to be partakers of the blessings of the Gospel, and it seemed to require this miraculous intervention of God to convince even the Apostles of the fulfilment of this promise as declared by Peter on the Pentecost; "but *this is that* which was spoken by the Prophet Joel:" Acts ii. 16, That these are the only "immersions" spoken of or promised in the Scriptures; we have only to refer to one fact—*that God was the immerser* in both cases—*there was no intermediate agent* in either case; it was the direct gift of God; "the same gift as he did to us," the Apostle says.

I have only to refer to some other facts to show the conclusiveness of this view, and that the promise given on Pentecost was not to be perpetuated. Philip preached the Gospel in Samaria and it is said "when they gave credit to Philip declaring the glad tidings concerning the kingdom of God and

the name of Jesus Christ, they were immersed, both men and women." Acts viii. Peter and John came down from Jerusalem, and they "prayed with them that they might receive the Holy Spirit, (*for he was not yet fallen on any of them; only they were immersed in the name of the Lo d Jesus.*) Then they *laid hands* on them and they received the Holy Spirit." Acts viii. 15. So also in the case of the disciples of John, Paul found at Ephesus, he said to them, "Have you on your believing received the Holy Spirit? And they replied to him, No! * * And hearing this they were immersed into the name of the Lord Jesus; and Paul *laying his hands on them*, the Holy Spirit came upon them; *and they spoke with tongues* and prophesied. And they were in all about twelve men." Acts xix. 2-5.

Here we observe that the Samaritans and Ephesians believed, and were immersed and "saved," or had the "remission of their sins," and yet had not the Holy Spirit, which they assuredly would have had if it had been intended to perpetuate to all generations of believers "the gift of the Holy Spirit." They received the power to speak with "tongues" as had been promised by the "laying his (the Apostle's) hands" upon them, and this power of speaking with tongues, or in diverse languages seemed always to have accompanied the "gifts of the Holy Spirit," or to have been one of the "gifts" of the Holy Spirit, for the Corinthians had it, as the Apostles says, "and to another divers kinds of foreign tongues," 1 Cor. xii. 10, yet they were to cease, for he says "love never fails, but whether prophecies they will be out of use, or *foreign languages they shall cease.*" 1 Cor. xiii. 8. Hence these gifts of the Holy Spirit were to cease.

Having thus passed, in brief review, the whole Bible down to the Epistles, the result appears to be

1. That the Spirit was given to the Prophets during the Patriarchal and Jewish dispensations, and that through the Prophets the people received the knowledge of the Lord.

2. That during Christ's personal ministry the Spirit's powers were only given to *chosen persons* for *special purposes*, as to the twelve and to the seventy, otherwise it would not have been necessary to have given them again to the "twelve" on the day of Pentecost.

3. That the immersion of the Holy Spirit was promised during the previous period, and was fulfilled on two occasions that we read of, on the Apostles on the day of Pentecost, and Cornelius and his household when Peter preached to them.

4. That all other gifts of the Holy Spirit were given through "laying" on of the hands of the Apostles, and not in any other way.

5. That many disciples were made, or many persons believed, reformed and were immersed, who had not the Holy Spirit until the Apostles laid their hands on them, as in the case of the Samaritans and Ephesians.

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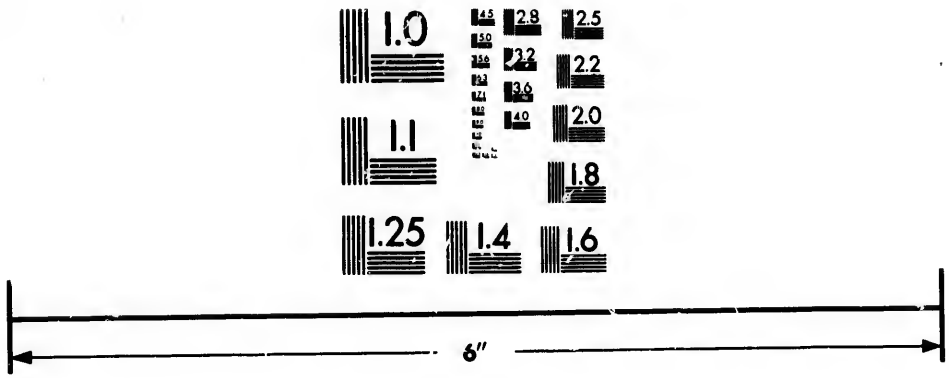

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6. That the promise of Peter on the Pentecost, "and ye shall receive the gift of the Holy Spirit," was not general or perpetual; but was to cease with the other miraculous gifts given during the Apostles personal administration.

7. That there is no account of any other gifts or blessings of the Spirit, abstract influences, spiritual impressions, spiritual contact, spiritual operations or witness of the Spirit received or enjoyed in any other way than those specified; either before sinners believed the Gospel or afterwards, except the words which the "Holy Apostles" spoke and wrote as the Spirit moved them, which brought "comfort' and consolation to the souls of those who were persecuted for Christ's sake.

With these facts and conclusions before us, I will ask the reader to consider with me another point pressed with great earnestness upon the attention of sinners by the "orthodox" teachers of religion, and that is the question of "abstract spiritual influences" striving with the sinner to induce faith, or to bestow faith and accomplish the "conversion" of the sinner. I read that Peter and the other Apostles said on a certain occasion, "It is necessary to obey God rather than men. The God of our fathers has raised up Jesus whom you slew, hanging him on a tree; HIM has God exalted at his right hand, a Prince and a Saviour, to give reformation to Israel, and remission of sins; and we are his witnesses of these things, *and the Holy Spirit also, whom God has given to them who submit to his government.*" Acts v. 30. God *has given* the Spirit to a certain class, of whom we have numerous instances, those who *submit "to his government."* A similar result, at least to some extent, is produced now that was then produced in the Sanhedrim, when the priests and rulers were told these things, if a person should maintain what the Apostles then said:—"And when they heard this *they were enraged*, and consulted to put them to death." Acts v. 33. And Paul says to the Galatians, "*Because you are sons*, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6.

And to the Ephesians, he says:—"In whom (Christ) you also trusted, *having heard the word of truth*, the Gospel of your salvation, in whom also *having believed*, you were sealed with the Spirit of promise—the Holy Spirit—who is an earnest of our inheritance, for the redemption of the purchase, to the praise of his glory." Eph. i. 13. See Acts xix. 1-7, for the history of this sealing, and the manner in which it was done:—"And Paul laying his hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied." To this agree the words of Jesus to his "Apostles." John xiv. 15. "If you love me keep my commandments, and I will entreat the Father, and he will give you another advocate, to continue with you forever; even the Spirit of Truth, *whom the world cannot receive.*" "I tell you these things while I remain with you; but the advocate, the Holy Spirit, whom the Father will send in my name, *will teach you all things, and remind you of all that I have told you*," verse 25, clearly showing that it was to the

Apostles the promise was limited, and not to the world generally. The Holy Spirit was given to the Apostles for another purpose also, to testify that they "spoke the words of God." "They, however, stayed there considerable time, speaking boldly for the Lord; *who gave attestation to the word of his grace*, and granted signs and miracles to be done by their hands." Acts xiv. 3. In Peter's address, Acts ii. 22, he thus explains the object of the miracles which were done by Jesus. "Israelites, hear these words: Jesus the Nazarene, a man *recommended to you by God by powerful operations*, and wonders and signs, which God wrought by him in the midst of you, as you yourselves also know."

So the Apostle Paul says to the Hebrews, "How shall we escape if we neglect so great salvation? which, beginning to be spoken by the Lord, was confirmed to us by them who heard him. *God also bearing witness, both by signs and wonders, and divers miracles, and distribution of the Holy Spirit*, according to his own pleasure." Heb. ii. 3. Now what were the "powerful operations" by which God "recommended" Jesus to the faith of the world, that the world might believe on him? Was it not, as John expresses it, "Many other miracles Jesus likewise performed in the presence of his disciples, which are not recorded in this book; but *these are recorded, that you may believe* that Jesus is the Messiah, the Son of God; and that believing you may have life through his name." John xx. 30. Is not the concentrated testimony of intelligences supernal and infernal; divine and human; angels, and demons; things animate and inanimate; sun, earth, water, storms, trees; men, dead and alive; life and death; Prophets and Apostles; miracles, signs and wonders; history, sacred and profane; friends and enemies; rulers and the ruled; priests and people; good men and bad men; monumental institutions, such as immersion and the breaking of the loaf; the persecutors and the martyrs; and the love, mercy, goodness and compassion of the Father; the life, suffering, death, burial and resurrection of the Son; the words, gifts, signs and miracles of the Holy Spirit. Is not, I say, this accumulated and unparalleled combination of testimony sufficient to induce faith in a sinner? If it is not, then there is no power or influence in heaven, earth or hell, that will or can!

If the reader admits all as written, he may still respond. The "disciple of the Lord" now has the Spirit, or enjoys the "comfort" of the Holy Spirit after he becomes such, though the sinner or disobedient person may not, true, he does; but is it in any of the forms specified? certainly not, for if so the evidence would be seen; the partakers of the Spirit could "speak with tongues" and "prophesy," for these were the invariable results as we have seen of the "gifts of the Holy Spirit" in the instances recorded. How then do you explain such passages as "What! do you not know that *your body is the temple of the Holy Spirit, who is in you*, whom you have from God." 1 Cor. vi. 19. I look at them *with the facts* recorded concerning the congregation at Corinth, and what is found, why, that the congregation had

"spiritual gifts" 1 Cor. xii. 1. "And to each is given this manifestation of the Spirit, for the advantage of all. For to one indeed is given by the Spirit, the word of wisdom; and to another the word of knowledge, according to the same Spirit; and to another faith, by the same Spirit; and to another the gifts of healing by the same Spirit; and to another the operation of powers; and to another prophesy; and to another discerning of Spirits; and to another, divers kinds of foreign tongues; and to another the interpretation of foreign tongues. Now all these do the one and the same Spirit effectively work, distributing to each respectively as he pleases." 1 Cor. xii. 7-12. Surely with these "diversities" of gifts it must be conceded that they were the "temple of the Holy Spirit who is in you." So I read *with the facts* (Acts xix.) what Paul says to the Ephesians:—"Now then you are no longer strangers and sojourners, but fellow citizens with the saints, and of the household of God; having been built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the foundation corner stone, by which the whole building being fitly compacted together, rises into a holy *temple of the Lord;* in which you also are building together for a habitation of God through the Spirit." Eph. ii. 19.

What is the difference between the expression "temple of the Lord" and "temple of the Holy Spirit"? How does the Lord "dwell" in the "temple?" and how does the Spirit "dwell," and we also read "what agreement has the temple of God with idols? *for you are the temple of the living God;* as God has said, assuredly I will *dwell among them* and walk among them; and I will be their God, and they shall be to me a people." 2 Cor. vi. 16. "But Christ, as a son over his own house, *whose house are we* if we hold fast our confidence and the rejoicing of our hope unshaken to the end." Heb. iii. 6; see also 1 Peter ii. 5. "That *Christ may dwell in your hearts through faith*; Eph. iii. 17, that you might be filled with all the fulness of God," verse 19. "Therefore he who despises, despises not man, but God, who certainly has given to us his Holy Spirit." 1 Thes. iv. 8. "The form of wholesome words, which you have heard from me, hold fast with the faith and love which are in Christ Jesus. The good deposit guard by the Holy Spirit *who dwells in us.*" 2 Tim. i. 13. "*Let the word of Christ dwell in you richly.*" Col. iii. 16. "Whoever will confess that Jesus is the Son of God, God abides in him and he in God; and we have known and believed the love which God has to us. God is love; therefore, *he who abides in love, abides in God and God in him.*" 1 John iv. 15. We have the "temple of God," "of the Lord," and "of the Holy Spirit." Are not these expressions substantial equivalents. We have "God dwelling among" his people; "Christ dwelling in their hearts;" the "Holy Spirit who dwells in us;" "he who abides (or dwells) in love abides in God and God in him," and the "words of Christ dwelling in us richly." All these *dwell* in the christian by his reception, and belief of the things which God, Christ, the Spirit, and the Word have communicated, and obedience to the laws and commandments which are made known. "For this is

the love of God, that we keep his commandments." 1 John v. 3. "*If a man love me he will observe my word; and my Father will love him, and we will come to him and dwell with him.* He who loves me not disregards my words." John xiv. 23. "Abide in me and I will abide in you." John xv. 4. "If you keep my commandments, you shall continue in my love," verse 10.

There is another class of passages as "Born of water and of the Spirit," "of his own will he begat us by the word of truth." James i. 18. "Wherefore, having *purified your souls by obeying the truth* through the Spirit, to unfeigned brotherly love; love one another from a pure heart, fervently, having been regenerated, not of corruptible seed, but of incorruptible, *through the word of the living God* which remains." 1 Peter i. 22. "He saved us through the bath of regeneration and renewing of the Holy Spirit." Titus iii. 5. All being equivalent to the saying of Christ, "He who shall believe and be immersed, shall be saved." Mark xiv. 16.

The words of God, spoken by the Spirit through the Apostles, believed "with the heart unto righteousness," is the renewing of the Holy Spirit; the reviving of the life of man to righteousness and holiness; is that *begetting* so frequently spoken of in the Scriptures and the "bath of regeneration" or immersion in water, or emerging from the womb of waters, is that bringing forth, or birth, or being born again; also so frequently referred to, and which is only explicable by these facts.

The leading Scriptures, often referred to, to support the fancies of "religious men," as to spiritual influences, scarcely bear the construction put upon them when examined *in the light which the facts* throw upon them. The Holy Spirit was promised by God "to them who ask him," according to his will, and the promise was fulfilled, "distributing to each respectively as he pleases." Don't let imagination carry you beyond the facts, and there is no difficulty. "The Spirit breathes [or speaks] when he pleases, and you hear the report of him, but know not whence he came or whither he goes; so is every one [begotten] who is born of the Spirit," John iii. 5. *So* is every one begotten, that is by hearing the report or words of the Spirit. "So then faith comes by hearing, and hearing by the word of God." Rom. x. 17. Why should the word translated "wind" in the common version, be so translated in this instance, when in every other place—over two hundred times—in the Scriptures but one, it is translated "Spirit," as it is translated above, and makes sense which it never did as translated in the common version, and which no person ever understood, although many *fancied* they did.

Another, and probably more frequently quoted passage is, "Also the Spirit bears witness, together with our Spirit, that we are the children of God," Rom. viii. 16, or as it is in the common version, "bears witness *with* our Spirit." The usual construction is as if it read bears witness *to* our Spirit or *upon* our Spirit. What does the passage state? that the Holy Spirit bears witness, or is a witness, "together with our Spirit;" another

witness—to what fact "that we are the children of God." *Two witnesses* to one fact: "in the mouth of two or three witnesses every word shall be established." The Holy Spirit "testified" in the Holy Apostles and Prophets what God required of men to do, to make them his adopted children. The first witness thus speaks: The spirit of man knows when he does what God commands, and the second witness then accords with the first, or agrees that "we are the children of God."

Or to illustrate: The Spirit of God says to believers in the Gospel, "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins." Acts ii. 38. Now the believers spirit knows when "he submits to the government" of God, or obeys these commands, and when he does his sins are remitted, he is saved a child of God.

Another class of passages invariably referred to in this connection is illustrated in the instances where it is said "I will put my laws into their mind, and inscribe them in their hearts," Heb. vii. 10, and I will put into them a new heart and "a new spirit," Ezek. xi. 19, "whose heart the Lord opened to attend to the things which were spoken by Paul." Acts xvi. 14. "No man can come to me unless the Father, who has sent me, draw him. John vi. 44. The simple question to consider is, how are these things done? Is it necessarily implied in each of the expressions that a miracle must be wrought to accomplish the thing spoken of? Certainly not. What then? Not that they are fulfilled literally, and that a heart is taken out of the man—as the rib of Adam—and a new one put in its place; but that the aims, the purposes, the prospects are changed, are made new by the authority, the love, the mercy, the arguments, the blessings, and the denunciations of God, as revealed in the words of the Prophets in old times, and of His Son and Apostles in the times present. All any one has to do, to ascertain *how* these things are done, is to *read the facts* recorded in connection with them and see what was said and done, and it will almost always appear that the *manner* of their performance is explained, as well as the facts related.

Is it not better then to believe the Spirit we know of than the Spirit we do not know of; men professing now to have the Spirit of God, will tell us we can be saved in a way different to that which the Spirit in the Apostles told us; which are we to believe? I would believe the Apostles, at all events, until the present claimants for my faith show their authority by their works, "signs and miracles, and gifts of the Holy Spirit." A man will tell me now that he has the Spirit—who never obeyed the gospel—and who will deride and scoff at the commands of the Spirit; all I have to say to such a man is, that he has a Spirit different from the Apostles or the first Christians, their's I know is from God, his I know is from some other source. A man will tell me, who is a Churchman or a Presbyterian, a Methodist, a Baptist, a Quaker, a Menomist or a Tunker, that he has the Spirit; each and all claim to be made what they are by the Spirit; now I know the Spirit of God never made any of the above; for if it were possible to think so, and that he joined

them to the different sects named, it is different teaching to that which Paul spoke by the Spirit, when he told them, Rom. xvi. 17, "Now I beseech you, brethren, mark them who make separations and occasions of falling, contrary to the doctrine which you have learned, and avoid them. *For they who are such do not serve the Lord Jesus*, but their own belly; and by flattery and fair speeches deceive the hearts of the simple" And to the Corinthians, (1 Cor. i. 10,) "Now brethren, I beseech you by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you, but that you be *perfectly united* in the same mind, and in the same judgment."

The Spirit that brings a "convert" here to the Catholic *trunk*, and there to a Church of England *branch*, or to a Presbyterian *branch*, or a Methodist *branch*, or a Baptist *branch*, as the case may be, cannot be the same Spirit that spoke in Him "who spoke as never man spoke," and who prayed that they all who believed on him through the Apostle's word, "may be one; as thou Father art in me and I in thee, they also may be one in us, *that the world may believe that thou hast sent me.*" John xvii. 21. A "Revivalist" acting this course, giving one convert to the Catholics, another to the Church of England, another to the Methodist, &c., would scarcely be tolerated; he would be regarded as one having no settled principles, and as such would be looked upon with suspicion. The Spirit of God leads sinners through the gospel, which is "the power of God unto salvation," to believe, reform and be immersed "into the name of the Father, and of the Son, and of the Holy Spirit." When they are thus saved, they are "separated," Acts xix. 8, and congregated together to "observe all things" whatsoever Jesus had commanded the Apostles to teach them: To remember him in his ordinances, to worship and to build each other up in the faith and hope of the gospel.

In the first age, the Spirit, to identify the "saved," dwelt in them in wonderful forms and in a miraculous manner, as the "Glory of the Lord" dwelt in the temple to identify it as "God's temple;" 2 Chron. vii. 2, Exod. xl. 34; we have in them our models and we are to follow in their footsteps as directed by the Spirit, and "by well doing," to seek glory, honor, immortality and eternal life; and "save ourselves" from the punishment of those who will "not obey the truth, but unrighteousness;' who will not "obey the gospel of our Lord and Saviour Jesus Christ; who shall suffer a just punishment an everlasting destruction from the presence of the Lord and the glory of his power—in that day when he shall come to be glorified in his saints, and to be admired by all the believers.' 2 Thes. i. 8.

CLERICAL SUCCESSION TRACED—A PARALELL AND A CONTRAST.

PRIESTS, PHARISEES, ETC., AS OF OLD.	PRIESTS, CLERGY, ETC., AS AT PRESENT.	EVANGELISTS, ELDERS, ETC., AS THEY OUGHT TO BE, ETC.
Sat in Moses' seat, but said and did not.	Sit in Apostles' seats, read what they said, but do not.	Holding fast the *true doctrine* as he has been taught; that he may be able by wholesome teaching, both to exhort and to confute the gainsayers. Tit. i. 9, 2 Tim. ii. 2.
Bound heavy burdens on men; but did not help.	Add obligations on the consciences of men; and burdens on their purses; but won't aid, even with a little finger.	The Bishops then must be * * hospitable—not a lover of money. 1 Tim. iii. If any man add to these things, God shall add to him the plagues. Rev. xxii. 19.
All their works were done to be seen of men.	They love the praises of men more than the praise of God. Have the persons of men in admiration because of advantage; Sermons to suit tastes, prayers, praises, &c., as required by their hearers.	Take heed that you do not your religious duties before men, to be observed by them. Matt. vi. 1. For there will be a time when they will not endure wholesome doctrine, but having itching ears, they will, according to their own lusts heap up to themselves teachers. 2 Tim. iv. 3.
Made broad their garments, &c.	Wear peculiar hats; white neck-ties, knee-breeches, cloaks and other sacerdotal raiments.	Be vigilant, grave, prudent, healthy by faith, love patience. Tit. ii. 2.
Loved uppermost rooms at feasts.	On the platform at soirees; tea parties, religious breakfasts, and other religious feasts.	My brethren, do not hold the faith of our glorious Lord Jesus Christ with partial regard for persons. James ii. 1, read to 5.
Loved chief seats in the synagogues.	Love high pulpits, where the Minister and his clerical brethren may be seen; sacrilege for any one else to enter.	Whosoever will exalt himself shall be humbled, and whosoever will humble himself shall be exalted. Matt. xxiii. 12.
Loved greetings in the markets.	Love salutations, touching of hats, bows, and courtesies of their "people."	All you are brothers. The greatest of you, on the contrary, shall be servants. Matt. xxiii. 11.
Loved to be called of men, Rabbi, Rabbi.	Love to be called of men Holy Fathers in God, Right-Reverends, Reverends, Leaders, Teachers, &c. &c.	But as for you, assume not the title of Rabbi, for you have only one teacher. Neither assume the title of leader, for you have only one leader, who is the Messiah. Matt. xxiii. 9, 10.

Shut up the Kingdom of Heaven against men.	Shut up the Kingdom of Heaven against men.	But if even we or an angel from heaven declare a gospel to you, different from what we have declared to you, let him be accursed. Gal. i. 8.
Did not go in themselves.	Do not obey the gospel themselves.	Take heed to yourself and your doctrine; continue in them; for in doing this, you will both save yourself and them who hear you. 1 Tim. iv. 16.
Did not suffer those entering to go in.	Do not suffer others to obey the gospel without persecution, &c.	Moreover, foolish and ignorant questions reject, knowing that they beget contentions; and the servant of the Lord must not be contentious, but gentle towards all men fit to teach, patiently bearing evil; in meekness instructing those who set themselves in opposition; if by any means, God will give them reformation to the acknowledgment of truth; and they may awake up out of the snare of the devil, who are taken captive by him at his will. 2 Tim. ii. 23.
Devoured Widows' houses.	Take the last mite from the Widow for tithes, ministers funds, quarter dues, and pew rents.	Yes, you yourselves know, that there hands have ministered to my necessities, and to those that were with me. I have showed you all things, how that thus laboring you ought to assist the infirm. Acts xx. 34.
For a pretence made long prayers.	For a pretence, and as a substitute for love and charity make long prayers.	God is Spirit, and they that worship him, must worship him in spirit and truth. John iv. 23.
Compassed sea and land to make a proselyte.	Compass sea and land, to make a proselyte to "our denomination" or to "our church."	Nevertheless they who were dispersed went about declaring the glad tidings of the word. Acts viii. 4. I charge you in the presence of God, and Jesus Christ who will judge the living and the dead at his appearing in his kingdom; proclaim the word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and teaching. 2 Tim. iv. 1.
Made the proselytes ten fold more the children of hell than before.	Make the proselytes more averse to the Christian religion than before; to hate; and to think in killing a "heretic," they would be doing God service.	Love your enemies; bless them who curse you; do good to them who hate you; and pray for them who arraign and persecute you. Matt. v. 44. "Exhort one another to love and to good works."

CLERICAL SUCCESSION TRACED—A PARALLEL AND A CONTRAST.

PRIESTS, PHARISEES, ETC., AS OF OLD.	PRIESTS, CLERGY, ETC., AS AT PRESENT.	EVANGELISTS, ELDERS, ETC., AS THEY OUGHT TO BE.
Paid tithe, mint and cummin, and neglected judgment, mercy and faith.	Pay nothing themselves, but make their people pay the tithes, pew rents, quarter tickets, &c., and neglect "honesty," "charity," and their tradesman's bills, &c.	For if any one provide not for his own, and especially those of his own family, he has denied the faith, and is worse than an infidel. 1 Tim. v. 8.
Strained out a gnat and swallowed a camel.	Shocked at a little mirth or frivolity, but disobey and teach others to disobey the positive laws of the gospel.	If any one teach differently, and consent not to the wholesome dictates of our Lord Jesus Christ and to the doctrine which is according to godliness he is puffed up with pride, knowing nothing, but is doting about questions and verbal contentions from which come envy, strife, evil speakings, unjust suspicion, perverse disputings of men wholly corrupted in mind and destitute of the truth; who reckon gain to be godliness; from such stand aloof. 2 Tim. vi. 3.
Made clean the outside while within was excess.	Make respectable appearances and solemn faces, while within is "too much wine," or a scheme that will produce discord and enmity in a neighborhood or church.	In all things make yourself a pattern of good works; in teaching show incorruptness, gravity, wholesome speech which cannot be condemned, that he who is on the opposite side may be ashamed; having nothing bad to say concerning you. Tit. ii. 7.
Appeared righteons unto men, while within subtlety and injustice.	Appear to your face a "saint," and behind your back a "backbiter" and a venemous slanderer under a religious cloak.	To the pure, all meats are pure; but to the polluted and unbelieving nothing is pure; for both their understanding and conscience are polluted. They profess to know God; but by works they deny him, being abominable and disobedient, and to every good work reprobate. Tit. i. 15.
Built the tombs of the Prophets and said they would not have killed them. Matt. xxiii.	Build "monuments" to the martyrs and say they would not have killed them, while sectarian hate animates them; and would, if they dare, persecute all who do not believe in their authority.	Put them in mind * * to be ready to every good work; to speak evil of no one; to be no fighters, but equitable, showing all meekness to all men. Tit. iii. 1.

The Priests taught for hire, and the Prophets divined for money. Micah iii. 11.	They teach for hire and do their religious duties for money; say "woe is me if I preach not the gospel," but if there is no money the woe is gone.	For there are many unruly and foolish talkers and deceivers, * * teaching things which they ought not for the sake of sordid gain. Tit. i. 1.
The hirelings fled, because they were hirelings and cared not for the sheep. John x. 13.	They run, if the flock should go to perdition unless they pay, because they are hirelings and care for the fleece and not for the flock.	And through covetousness, they will make merchandize of you, by fictitious tales. 2 Peter ii. 3. For I know this, that after my departure, grievious wolves will enter in among you, having no mercy on the flock. Acts xx. 29.
They would not shut the doors for nought; neither would they kindle a fire on God's altar for nought. Mal. i. 10.	They will not open the churches without a collection. They will not open a pulpit unless there is a casual advantage.	This also know, that in latter days perilous times will come. For men will be self-lovers, money-lovers, &c., having a form of godliness, but denying the power of it. 2 Tim. iii. 1.
They departed out of the way. They caused many to stumble at the law. They corrupted the covenant. Mal. ii. 8.	They leave the law of the Lord, they cause many to stumble at it, and represent it to be what it is not. They change the ordinances.	Well then, brethren, stand firm, and hold fast the traditions which you have been taught, whether by our word or letter. 2 Thess. ii. 15. Now, we command you, brethren, by the name of our Lord Jesus Christ, that you withdraw yourselves from every brother, who walks disorderly, and not according to the traditions which he received from us. 2 Thess. iii. 6.
They worshipped God, teaching for doctrines the commandments of men. They laid aside the commandments of God, and held the traditions of men. Mark vii. 7.	They worship God, teaching opinions, dogmas, creeds and catechisms of men. They lay aside the commandments of God, and hold traditions about apostolic succession, baby sprinkling, clerical rights, &c.	This people honor me with their lips; but their heart is estranged from me. In vain, however, they worship me, while they teach institutions merely human. Mark vii. 8. As I entreated you * * that you may charge some not to teach differently; nor to give heed to fables, and endless genealogies, which occasion disputes rather than godly edification, which is through faith; (now the end of the charge is love, from a pure heart, and a good conscience, and unfeigned faith,) from which things some having swerved, have turned aside to foolish talking. Desiring to be teachers of the law, neither understanding what they say, nor the things about which they are so positive. 1 Tim. i. 3.

I have thus drawn attention to the "orthodoxy" of old, and of the present. They are closely kin and kin, and strangers to the "commonwealth of Israel," strangers to those characteristics, so strictly required from the officers of a congregation of God, which are, some of them at least, placed in juxtaposition with orthodoxy, so that they may be compared.

Don't say the foregoing things are false because your clergyman, in the practice of his trade or profession, seems to be an amiable man; that is part of his stock-in-trade—because he is a sincere man; so was Saul of Tarsus, when he was committing to prison the Disciples of the Lord—because he is a *learned* man—so was a Hugse or a Gibbon; because he visits from house to house, "working not at all," for the Apostle says of such, "And, therefore, when we were with you this we commanded you, that if any one will not work, neither let him eat. For we hear that there are some, who still walk among you disorderly, not working at all, but prying into other people's affairs. Now, them that are such, we command and beseech, by our Lord Jesus Christ, that, with quietness they work and eat their own bread." 2 Thes. iii. 10. Because he preaches, once or twice on a Sunday, a sermon, for the preparation of which—or selection from some writer—he has the whole of the week, and considers he is doing God and man a service, which he would not do if he were not paid for it. *Paid* for doing one's duty! *paid* with "filthy lucre" for being benevolent, for loving the souls of men!! co-operating for "world gain" with the pure and unsullied love of Him who "had not where to lay his head," and who suffered and died that we might live. *Paid* for being charitable in the highest sense!!! Making "merchandise" of the souls of men, and sending to perdition those who make merchandise of the bodies of men only; alas! for that "covetousness which is idolatry." "Heap not up for yourselves treasures upon the earth, where moths and rust may consume it or thieves breaking in may steal it. But provide for yourselves treasures in heaven, where are neither moths nor rust to consume it, nor thieves to break in and steal it. For where your treasure is your hearts will also be. * * * A man cannot serve two masters, for either he will hate one and love the other, or at least he will attend to one and neglect the other. *You cannot serve God and Mammon.*" Matt. vii. 19.

FINIS.