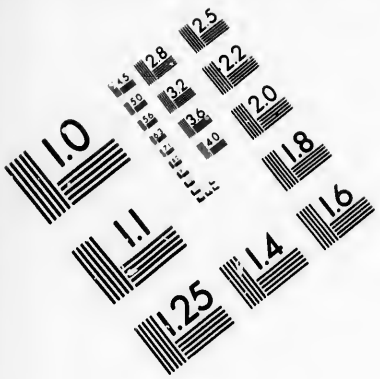

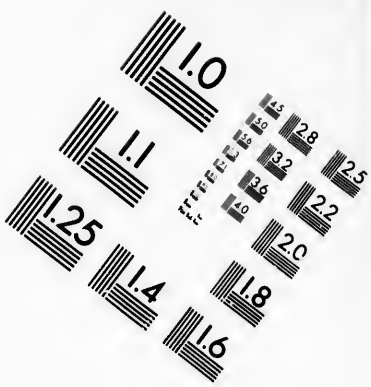

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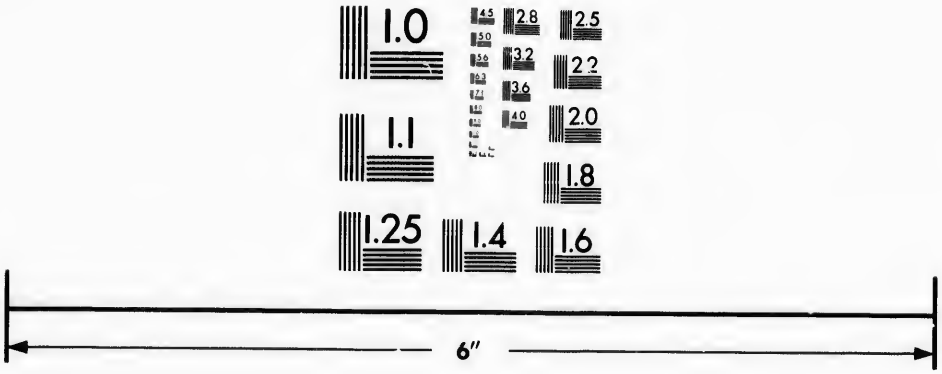

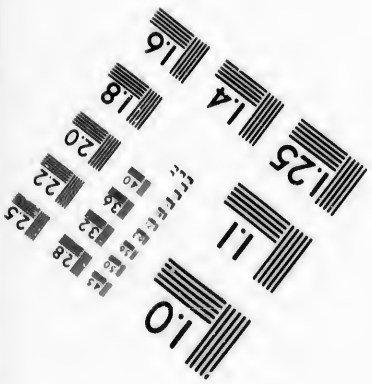

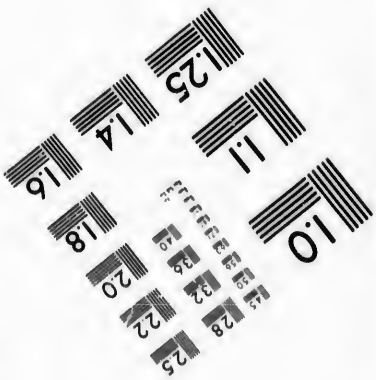

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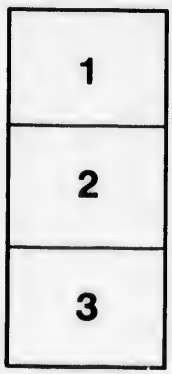

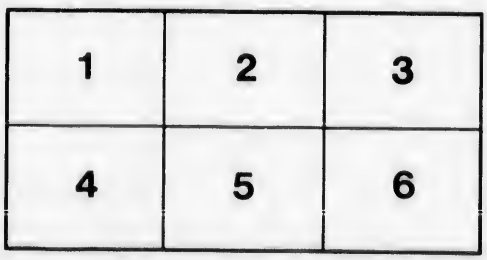

Christian Baptism.

A

SERMON

IN REPLY TO

REV. DR. RICHEY'S

TWO SERMONS ON THE SAME SUBJECT.

ALSO

STRICTURES ON

Rev. Mr. Annand's Lecture

ON THE MODE OF BAPTISM.

BY

REV. D. M. WELTON.

"*Prove all things. Hold fast that which is good.*"—PAUL.

"CHRISTIAN MESSENGER" OFFICE.
HALIFAX, N. S.
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PREFACE.

On Lord's day, April 3rd, I preached in my own pulpit and to my own congregation, a sermon on *The preparatory work of John*, in which I took occasion to refer to the baptism which he performed.

This sermon, which was not of a controversial character, nor intended to provoke controversy, was so grossly misrepresented in the public press, that my Pædobaptist friends in Windsor, taking it for granted that they had been assailed, thought proper to solicit Rev. Dr. Richey to defend their cause. He preached two sermons, one on the 17th of April, on the *Mode of Baptism*, and the other on the 24th April, on the *Proper Subjects*. I then deemed it proper to reply to both his sermons on the following Lord's day, May 1st. With only a week or so for preparation, I could not be expected to treat the question so exhaustively as otherwise I might have done. On the 11th of May, Rev. Mr. Annand, in a lecture in the Presbyterian Meeting-house, replied to my sermon, in so far only as the *mode* of baptism is concerned. I have devoted a few pages to the consideration of his lecture.

I have not thought proper to encumber the pages of this pamphlet with the names and pages of the different works from which I have quoted. I beg to say, however, that every one of them can be produced if required.

When the sermon in reply to Dr. Richey was delivered, several sentences and paragraphs were omitted for want of time. They are now inserted.

My earnest prayer is that the controversy may, under the divine blessing, result in the futherance of the truth, as it is in Jesus.

Windsor, May, 1870. D. M. W.

SERMON.

"*Go ye therefore, and 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.*"—MATTHEW XVIII. 19, 20.

When three weeks ago, in this house, and for the benefit principally of the congregation usually worshipping here, I considered in a somewhat full and explicit way the question of Christian Baptism, I did not suppose there would be occasion to refer to it very soon again.

The sermon preached on that day was one of a series on the life and teachings of Jesus Christ. As the principal allusions to baptism in the series are only two, namely, the baptism administered by John, and that received by Jesus at his hands, I had resolved from the first, on reaching them in the course, to give them the attention they seemed to require. In considering the first, I contented myself with showing that, while John was the connecting link between the old dispensation then passing away and the new dispensation then being introduced, yet he belonged to the new more than to the old, and the baptism he administered was rather christian than otherwise, since those who received it were required as a previous condition to repent of their sins, —a condition necessarily excluding infants, who were in the very nature of the case incapable of complying with it.

In the second—on the Sunday following—my treatment of the subject, as I had purposed, was more exhaustive. It was then my humble endeavor to show *what is the external rite of baptism, its spiritual signification, on whom it is to be performed, and what are its spiritual benefits.*

It is a matter of deep regret to me that those sermons, which were delivered with no wish or design of provoking controversy—for controversy unless conducted in a proper spirit may rather hinder than help the cause of religion—an issue which none could deprecate more than myself:—it is a matter of deep regret, I say, that those sermons were not generally received in the same kindly and charitable spirit in which they were delivered; or at least, that they were

not allowed to speak for themselves, and interpreted by the sentiments which they *did* contain. Instead of this, however, the first sermon was grossly caricatured in the public press; not only was the language which I employed distorted into a meaning which it did not convey, but language which I did *not* employ was imputed to me, and of such a character that I could not have forgiven myself had I used it. And more than this, ere a denial and refutation of the statements could appear, there were not a few who seemed to take it for granted that they must be correct, and no small excitement consequently ensued. Though for nearly 13 years, or since the beginning of my pastorate, I had never, except incidentally, alluded to the subject of baptism, yet when it did regularly come up, and I chose in my own pulpit to say what I conceive the scriptures teach and do not teach concerning it, I was given to understand that this liberty which my ministering brethren of the other denominations have always claimed, and which some of them have frequently and freely used—a liberty surely inalienable to every human being —I was given to understand that this liberty must be used by myself with some limitation or restriction; that virtually, I may tell to any extent wherein I *agree* with my Pœdobaptist friends, but it is not fitting for me to say wherein I *differ* from them: I may freely declare how far I conceive their religious sentiments to be sanctioned by the word of God, but it is not expedient for me to intimate that in some things they are not sanctioned by the word of God at all And then, as if the ark of the common salvation were in danger, I have scarcely preached my second sermon, in which I took the utmost pains to discriminate between what I conceived to be error, and those holding it, than, at the solicitation of a number of influential persons, my learned, and venerable, and highly esteemed brother, the Rev. Dr. Richey is notified to set forth in two sermons the opposite side of the question.

Now since, quite unexpectedly to myself at first, it has been deemed necessary to make this matter a subject of discussion, I cannot tell how deep and profound is my gratification in having Dr. Richey for an opponent. And for these two reasons: in the first place he is eminently a christian gentleman, and secondly, he is a scholar of no mean attainments. It was my privilege to listen to a part of his first sermon and to the whole of the second, and I scarcely

knew which the more to admire, the skilful manner in which he handled his theme, or the lofty courtesy which he exhibited towards those who differed from him. I could not help wishing that all the controversies of past times had been conducted in the same noble and generous spirit which he displayed. Then the world had been spared the sight of the many scenes of violence and blood with which fiery zealots, armed with civil power, have sought to propagate their religious opinions.

Thank God, the days when the "might" was considered "right" are numbered, and the sacred rights of conscience are better understood and respected. And because I am resolved in dealing with this question to consider it on its own merits, to allow no harsh or hasty word to escape my lips, to meet my learned friend in a spirit as kindly and courteous as that with which he has advanced to the discussion, to state his points with fairness, and to give to his arguments all the deference to which they are entitled :—on this account I am encouraged to believe that the present controversy will, on the whole, be productive of good. It will have the effect, I am persuaded, of making the different religious bodies in the community better acquainted with their respective principles, and so of strengthening the bonds of union between them. For no persons are so bigotedly attached to their own opinions as those who know least of the opinions of others. When the mists of prejudice through which the different denominations of christians have been accustomed to look at each other are more entirely dispelled, we may expect that, nothwithstanding their differences, they will regard each other more as brethren. There will be a more cordial and happy reciprocation of those sentiments in which they *do* agree, and christian union, cleared of misconception, will rest on a firmer basis. Surely it is time, in this last half of the 19th century, that religious freedom in its broadest sense should be understood, and that christians should love each other notwithstanding their minor peculiarities. I love the image of my Saviour in whomsoever it appears. It may be obscured and marred by erroneous principles in the heart, and erroneous practices in the life, but if the image be really there, I am bound to love it. And by whomsoever sinners are won to Christ, and with what branch soever of the Evangelical Church

they connect themselves, so long as they are truly born of the Spirit, I am bound to rejoice, yea, and will rejoice. The first and chief concern with every one should be to be a christian, and plainly no one is properly qualified to appreciate the spiritual meaning, the true gospel significance of baptism, until he is a christian; and in all forms of controversy it is infinitely more important to aim at the discovery of truth than, regardless of the truth, merely to gain a point. When united in the truth, we shall be united indeed. Then, and then only will be realized among believers that sublime archetypal idea of union that is furnished in the relation subsisting between the Father and the Son, and for which the Redeemer prayed. Policy, and expediency, and conventional agreements may hold christians of different religious beliefs together for a time, and good may result; but the bond of union which binds christian hearts in sweetest accord, and which no shock nor contingency can sever, is the truth as it is in Jesus.

To utter the truth concerning the ordinance of christian baptism, to place it in a purely scriptural light, and strip it of the perversions with which it has been encumbered, shall be my present endeavor.

My respected brother who has taken the opposite side of the question, has been admitted I believe, by those whom he represents, to have set forth their views with ability. I am not aware that he did not, to their mind, on every essential point, say *all* that they could have wished him to say. His learning, his long experience, his reputation as a preacher and divine, certainly entitled him to this confidence on their part. And it must be admitted that, considering the difficult work he had before him, he acquitted himself well. Considering that there is not in the whole Bible a single precept or example for the baptism of infants or unbelievers, it must be admitted that he did as well as could be done in trying to make the contrary appear. Surely, if God has not put these in his book, Dr. Richey should not be blamed for not finding them there, nor should his failure be deemed a reflection upon his learning, since no amount of learning can accomplish impossibilities. That he is sincere in his views, and that the great majority of those who hold these views are sincere, no one for a moment will question. But we must remember that error does not cease to be such because conscientiously

held. For on this principle the most pernicious errors that have ever gained currency among men might be justified. Nor does the authority of great names make that right which the word of God condemns. Nor again do majorities in their action furnish a safe and reliable standard for our guidance. It has been said by some that the largest part of Christendom sprinkle their children in infancy, and that therefore the practice may be assumed to be right. But to this it may be replied that, if we except the Roman Catholics, the statement is not correct, and if it were correct, it would prove nothing for those who make it, for putting Christians of all names in the world together, the adherents of the devil would yet outnumber them. There are many more heathens in the world than real and nominal christians together, so that, on the ground that majorities must be supposed to be right, we ought to renounce christianity and embrace heathenism.

It was asserted at the close of Dr. Richey's first sermon by a minister of the same denomination,* and with considerable assurance, that the pamphlet from which the Doctor had been reading, and which was his own production, published 35 years ago, had never been answered by the Baptists, and was in fact *unanswerable*. A copy of that pamphlet I have now before me. I have most carefully considered its contents; and while I would not detract an iota from the merit which belongs to it, I must yet respectfully say, that I have been unable to discover in it any argument sufficiently strong and conclusive to justify this rather confident assertion concerning it. Whether I shall be able to show that the pamphlet *is* answerable, that the conclusions it endeavors to establish are entirely uusupported by the word of God, will be for you, my friends, to decide when I have done, and I am not unwilling to abide the verdict of your intelligent judgment.

As my venerable brother, in the two discourses which he delivered, devoted one to the *mode* and the other to the *subjects* of baptism, I shall for the sake of appositeness confine my remarks on this occasion to the same order and range of topics.

It seems almost needless to premise—for all it may be assumed are prepared to accept the condition—that in

*Rev. Mr. Smallwood.

discussing this question, our final appeal must be to the word of God. "The Bible," said Chillingworth, "the Bible only is the religion of Protestants." What the Bible *does* teach and command, we should hold ourselves ready to follow; what it does *not* teach and command, or what it positively or by implication forbids, we should not be unwilling to give up. Many of the grossest errors and corruptions which have been embraced by men, may be traced to a departure in the first place from the word of God. The blessed book closes with words of awful warning to those who should dare to add to or take from it. Said our Lord, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." He plainly deemed it of great importance that his apostles should be thoroughly instructed in his will, since during the forty days he spent with them after his resurrection, he "spoke of the things pertaining to the kingdom of God." And his reference may be principally to these last instructions when, having told them to disciple and baptize all nations, he adds—"*teaching them to observe all things whatsoever I have commanded you*":—ALL things whatsoever"—there must be no exception—the ordinances of the gospel, so mighty in their spiritual significance, must be observed in their purity and integrity.

"No matter by what reverence for antiquity, by what tradition, by what councils, by what consent of any branches of the church, or of the whole church, at any particular period, an opinion or practice may be sustained, if it be not sustained by the command or the example of Christ, or of his apostles, we value it only as an opinion or as a precept of man, and we treat it accordingly. To a Baptist all appeals to the Fathers, or to antiquity, or general practice in the early centuries, or in later times, are irrelevant and frivolous. He asks for *divine* authority as his guide in all matters of religion, and if this be not produced, his answer is, 'in vain do ye worship me, teaching for doctrines the commandments of men.'"

It is proper here to observe that all the commands of the Bible are of two kinds, namely, *moral* and *positive*, between which it is important to distinguish. Moral commands are those which enjoin moral acts and dispositions, such as love

to God and the forgiveness of injuries. Positive commands are those which require the observance of outward acts or ceremonies, as circumcision and the Passover under the law, and baptism and the Lord's supper under the gospel. Moral acts are commanded because they are right, positive acts are right because they are commanded. "Moral precepts may be obeyed in various ways. We are not told, for instance, *how* to love the brethren; but our whole conduct towards them is to be influenced by love, and no temper or action contrary to love is allowable. Positive precepts, on the other hand, prescribe the *mode* of action, and any deviation from that mode is an act of disobedience, and may nullify the procedure."

Moses was commanded to build the ark according to the pattern shown him in the mount. Any deviation from the size or dimensions of the pattern would have been disobedience, and caused his work to be rejected. It is recorded to the praise of Moses *eight* times in one chapter that "he did as the Lord commanded him."

So of the two Positive Institutions of the gospel. The Lord's supper is to be celebrated in the use of bread and wine. We are *not* commanded to partake of these in an upper room and in a reclining posture, although Jesus did so with his disciples. The room and posture and time are not specified, and may be left to our convenience. But we *are* commanded to *eat* the bread, and *drink* the cup after the example of Jesus, and in remembrance of him, thus showing his death till he come. It is not *any* use of bread and wine that constitutes the Supper, but *this* use of them.

When Dr. Richey observed that the Greek word *deipnon* —used in the New Testament to designate the commemorative supper—means a *full meal*, as if to intimate that the exact and literal meaning of words may be departed from, since the Lord's supper as usually celebrated does not consist of a full meal, he must have forgotten that Paul has shown that it was not intended to be a full meal, and he blamed the Corinthians for turning it into a feast. It was *after* the Lord had supped that he took the cup.

So of baptism which is *positively* commanded, and must be performed in regard to mode and subjects *as* commanded. If Jesus commanded *believers* to be baptized, then unbelievers, or persons incapable of believing, as unconscious infants, are not proper subjects of baptism.

If immersion be the proper mode of baptism, then sprinkling or pouring is not. If, on the other hand, sprinkling or pouring be the proper mode, then immersion is not. To settle these points shall be my immediate endeavor.

I. And first, as to the *mode.*

This I conceive to be *the immersion of the candidate in water into the name of the Father, and of the Son, and of the Holy Ghost.*

This definition may be justified—

1. *By the uniform meaning of the word baptizo.* The *uniform* meaning, I say, for that it has *one primary* meaning, and which also constitutes the *ground idea* on which rest all the figurative or tropical significations of the word, is evident from the most abundant and incontrovertible testimony, as I will presently show.

And yet my learned friend affirms that "the words *baptizo baptismos,* as used by the sacred writers, are terms applicable to all the various modes of ablution or ceremonial purification, whether performed by washing, pouring, or sprinkling." He affirms, in fact that while baptizo means to *immerse,* it means to *pour,* to *wash,* to *sprinkle,* or to *cleanse* as well; that is, that the word has *not* one fundamental sense which must be admitted even in its figurative uses, but that it has five or six different meanings, no one of which is more primary than another: in other words, that it is as allowable to translate the words by *sprinkle* as by *immerse,* and by *pour* as by *sprinkle.*

I confess it is with no small surprise that I behold the venerable Dr. willing to imperil if not wholly sacrifice his reputation as a scholar by taking this position before the learned world; and especially when I remember that the highest authorities of every denomination in christendom, not excepting his own, are against him.

Let us see how his rendering of the word will affect the import of the great commission. That commission was spoken by the Redeemer in the Greek language, which was the vernacular language of the country. The Apostles to whom it was given spoke the same language, being as familiar with it as we are with our own. Are we then to suppose that when Jesus told his Apostles to *baptize* those whom they should disciple, he used a word whose meaning was not fixed and definite? Are we to suppose that the

meaning of the word was not definite in his *own mind*, and that he did not intend in its use to convey a definite idea to those whom he addressed?

In other words, are we to suppose that the meaning of baptizo was so loose and unsettled, that when the Saviour used it to designate the great initiatory ordinance, he was hardly aware what meaning he conveyed, and that the apostles did not definitely understand the instructions given them, and so felt that they would be carrying out the commission with equal fidelity whether they immersed, or poured, or sprinkled? In the very nature of the case these suppositions are absurd. Their absurdity appears from the very structure and genius of the Greek language, which every scholar knows is not excelled, if indeed it is equalled, by any language that ever was spoken in the copiousness and precision of its words for expressing "every object, and every act, and every thought, and every shade of every thought." For every imaginable use of water the Greeks had a specific word. Thus they expressed wetting or moistening with water by *Brecho*, raining by *Uo*, pouring by *Cheo*, a general washing or bathing by *Louo*, a partial washing as of the hands by *Nipto*, a thorough washing in opposition to mere bathing by *Pluno*, sprinkling by *Raino* or *Rantizo*, and immersing or dipping by *Bapto* or *Baptizo*. Each of these words has a specific signification, and no one of them is precisely synonomous with another.

They all express the use or action of water, but all in a particular way. As when a number of persons are all told to run, and the command is not fully obeyed when only some run, and others walk, and yet others prostrate themselves on the ground, so in regard to the command to baptize. As running, walking, and falling to the ground are all modes of *moving*, but not modes of *running*, so sprinkling, pouring, and immersing are all modes of using water, but not the *one* mode expressed in baptizo.

It is surely fair to assume that the Greeks of the present day, who are fluent in modern Greek their native tongue, and also in ancient Greek which differs but slightly from the modern, constitute the highest authority on the use and meaning of their own language. Yet how surprised would be a modern Greek to be told that baptizo means primarily any thing else than dip, plunge, or immerse. Accordingly

the Greek Church, which extends over a considerable portion of the globe, practice immersion to this day.

And we shall find that if we put *immerse* in every place where baptizo occurs in the New Testament, the sense will be complete. It is not so however with *pour* or *sprinkle*. If the word *sprinkle*, for instance, be substituted in the following passages, how strange and even absurd they become "In those days came John the *sprinkler*." "And John was *sprinkling* in Ænon, near to Salim because there was much water there." "Therefore we are buried with Christ by *sprinkling* into his death." "I have a *sprinkling* to be *sprinkled* with, and how am I straitened till it be acomplished." "I indeed *sprinkle* you in water (en hudati) . . . . he shall *sprinkle* you *in* the Holy Ghost and *in* fire."

The same absurdity—appears by substituting *baptize* where *pour* or *sprinkle* occurs in the Bible. In the following passages for example :—

Ps. lxii. 8. "Pour out your heart before him." "*Baptize* out your heart before him."

Acts ii. 17. "I will *pour* out my Spirit upon all flesh." "*Baptize* out my spirit.

Jno. ii. 15. "Jesus *poured* out the changer's money." "*Baptized* out the changer's money."

Ex. ix. 10. "Moses *sprinkled* the ashes up toward heaven." "*Baptized* the ashes up toward heaven."

Heb. ix. 13. "The ashes of an heifer *sprinkling* the unclean." The ashes of an heifer *baptizing* the unclean."

I will now direct your attention to two or three different kinds of evidence, and cite a number of eminent authorities to show that the primary and fundamental meaning of *baptizo* is what I have stated. And *first*, the testimony of Lexicographers. Before citing them, however, allow me to ask you to observe as I pass along. that the *first* meaning given of the word, is, in every case to *dip*, *immerse*, or plunge. You will also please observe that in the mataphorical uses of the word, the ground idea is always *immersion* that is to say, if it be rendered to *wash*, or *bathe*, or *dye*, the idea conveyed is that the *washing*, or *bathing*, or *dying* is performed by immersing or *plunging*.

(1). *Donnegan*. "To immerse repeatedly into a liquid ; to submerge ; to soak thoroughly, to saturate, hence to drench

with wine. Metraphorically, to confound totally; to dip in a vessel and draw. *Passive*, to be immersed."

(2). *Groves.* "To dip, immerse, immerge, plunge; to wash, cleanse, purify."

(3). *Schrevelius.* "*Baptizo*, to baptize, to immerse, to cleanse, to wash."

(4). *Jones.* "To plunge, plunge in water, dip, baptize, bury, overwhelm."

(5.) *Bass.* "*Baptizo*, to dip, immerse, plunge in water, to bathe one's self; to be immersed in sufferings or afflictions."

(6). *Alstedius.* "*Baptizein*, to baptize, signifies only to immerse and not to wash, except by consequence."

(7). *Bailey.* "Baptism, in strictness of speech, is that kind of ablution or washing, which consists in dipping; and when applied to the christian institution, so called, *it was used by the primitive christians in no other sense than that of dipping*, as the learned Grotius and Casaubon well observe."

(8). *Schœttgenius.* "*Baptizo*, properly to plunge, to immerse, to cleanse, to wash."

(9). *Parkhurst.* To immerse in or wash with water, in token of purification. Figuratively, to be immersed or plunged into a flood or sea, as it were of grievous affliction and suffering."

(10). *Pasor.* "To dip, to immerse, to dye, because it is done by immersing.

(11). *Hedericus.* "To dip, immerse, to cover with water; to wash; to cleanse; to baptize in a sacred sense."

(12.) *Robertson.* "To baptize, immerse, wash."

(13.) *Young.* "To dip all over, wash, baptize."

(14.) *Stokius. Generally*, and by the force of the word, it has the sence of dipping and immersion.

Specially, it is properly to immerse or dip into water.

Metaphorically, it is to wash, to cleanse, because it is customary to dip and immerse any thing into water that it may be washed or cleansed"

(15.) *Stephanus.*" "To dip, immerse, as we immerse things for the purpose of washing or coloring; to merge, submerge, to cover with water, to cleanse, to wash."

(16). *Scapula.* "To dip or immerse; also to dye, as we immerse things for the purpose of coloring or washing them, also to plunge, submerge, to cover with water; also cleanse, to wash."

(17.) *Suidas.* "To plunge, immerse, dip, dip in, wet, wash, cleanse, purify."

(18.) *Schleusner.* "To plunge, immerse, to cleanse, wash, purify with water."

(19.) *Bretschneider.* Properly, to dip often, to wash often. This is the meaning of the word; for in baptizo is contained the idea of a complete immersion under water; at least, so is *baptisma* in the New Testament."

(20.) *Greenfield.* "To immerse, immerge, submerge, sink. In the New Testament, to wash, perform ablution, cleanse, to immerse."

(21.) *Rost.* "To plunge, to immerse, *submerge.*"

(22.) *Pickering.* "*Baptismos*, immersion, dipping, plunging; metaphorically, misery or calamity, with which one is overwhelmed."

(23.) *Suicerus.* "Baptism properly denotes an immersion or dipping into."

(24.) *Bagster.* "*Baptizo*, to dip, immerse, to cleanse or purify by washing; to administer the rite of baptism, baptize. *Baptisma*, immersion, ordinance of baptism."

(25.) *Liddell and Scott.* "*Baptizo*, to dip repeatedly; of ships to sink them. Pass. to bathe, soaked in wine; over head and ears in debt; a boy drowned with questions."

NOTE.—In the first Edition of Liddell and Scott's Lexicon, the definitions of baptizo included *to steep*, to *wet, to pour upon*, and *to drench*. In the second edition the authors expunged these definitions as "*incorrect* and *inadmissible*."

In these 25 Lexicons—and the list might be greatly extended—we have "a fair expression of all the authority derivable from this source as to the true meaning of baptizo." They all agree in giving dip, plunge, or immerse as the leading and radical signification of the word. Some of them give this meaning only; others add the significations *to wash, cleanse*, &c., the idea in every such case being that the washing or cleansing was performed by dipping or immersing. In no single Lexicon which I have cited have we the meaning to *sprinkle or pour.* Indeed, in the very nature of the case, we could not expect to find these meaning even among the metaphorical uses of the word, since strictly speaking, while we may wash or cleanse a thing by immersing it, we cannot pour or sprinkle a thing by immersing it.

I believe there is not a Greek Lexicon in existence of any

note which does not give the primary meaning of baptizo to immerse: *of any note*, I say.

Lest however this should seem like mere assertion, I will give you the words of Moses Stuart, who is styled by common consent the father of exegetical study in America, and at whose feet both Dr. Richey and myself, though ten times more learned than we are, might well afford to sit. He says, "Bapto and Baptizo mean to dip, plunge, or immerse"; and then adds, "all lexicographers and critics *of any note* are agreed in this."

It deserves here to be remarked that the earlier lexicons of the Greek language, without exception, I believe, give *immerse* or an equivalent, as the only meaning of baptizo. This fact cannot but have great weight with candid minds, since it shows that the "change in the practice of the church from *immersion* to *pouring* and *sprinkling*, which took place in the middle ages, may have influenced the lexicographers of modern times, and led them to give definitions, such as lexicographers of former times never thought of giving, and such as the actual usuage of the Greek language in the apostolic age would not justify."

I have before me a Catechism of Baptism, written by Rev. D. D. Currie, Wesleyan minister of the Conference of Eastern British America, in which, among the meanings given to baptizo, he includes *sprinkle* and *pour*. And to justify these meanings he quotes six of the lexicons which I have just named. It is difficult, however, to resist the conviction that he must have quoted from *Wesleyan* editions of these authors, since those from which I have quoted *do not give* these meanings. Most respectfully I must express my unwillingness to accept these definitions as genuine until the lexicons which contain them are produced.

But this Catechism contains some very extraordinary statements. Mr. Currie says for instance that "baptizo has 47 different shades of meaning," and that "it is unimportant to inquire what was the radical or primary meaning of the word." He says "the lexicons agree in giving *wash* as the most prominent meaning of baptizo." Again, "there is no passage in the Bible where the obvious meaning of baptism is immersion, and may not mean sprinkling or pouring." And again "sometimes the Greek writers used the word in the sense of sprinkling when they meant nothing else."

In the Septuagint (Greek) translation of the Old Testament, *baptizo* is the word chosrn to express the act of Naaman *dipping* himself seven times in the Jordan. Mr. Currie in commenting on this passage says, "it is evident that he must have *sprinkled* himself seven times." A marvellous exegesis!! And such statements characterize the book throughout.

If my Wesleyan friends are ready to accept Mr. Currie's interpretation of scripture touching this matter, then I must say I cannot. I prefer to be governed by the opinion of such men as Moses Stuart and Neander.

The *next* kind of evidence I would adduce on the meaning of baptizo is the testimony of Ecclesiastical historians, Theologians, Commentators, and critics in every department of sacred literature. Of these, did our time permit, I might name more than a hundred. It is hoped, however, that a few will suffice.

Says Stourdza, who was a native Greek, "baptizo has but one signification. It signifies literally, and invariably to plunge."

Says Prof. Fritsche of Germany:—"That baptism was performed, not by sprinkling but by immersion, is evident not only from the nature of the word, but from Rom. vi. 4.

Says Brenner:—"The word corresponds in signification with the German word *Taufen, to sink into the deep.*"

Says Bretschneider, confessedly the most critical lexicographer of the New Testament,—"An entire immersion belongs to the nature of baptism."

Says Calvin:—"The word *baptizein* signifies to immerse, and the rite of immersion was observed by the ancient church."

Says Luther:—"The term baptism is a Greek word. It may be rendered a *dipping*, when we dip something in the water, that it may be entirely covered with water."

Says Dr. Geo. Campbell, Scotch Presbyterian, in his work on the Gospels:—"The word Baptizein, both in sacred authors and classical, signifies to dip, to plunge, to immerse. It is always construed suitably to this meaning."

Says Moses Stuart:—"It is impossible to doubt that the words *bapto* and *baptizo* have, in the Greek classical writers the sense of dip, plunge, immerse."

Says Dr. Anthon, the learned Episcopal Professor of Columbia College, whose text books in the classics are in

almost every College on the continent:—"The primary meaning of the word *baptizo* is to *dip* or *immerse;* and its secondary meanings, if even it had any, all refer in some way or other to the same leading idea. *Sprinkling* is entirely out of the question."

Says John Lightfoot, who contended for sprinkling in the Westminster Assembly:—"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 Ænon *because there was much water*, and that Christ being baptized, *went up out of the water*, to which the case in Acts 8: 38 (Philip and the Eunuch) seems parallel."

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

Says DeWette, whom Moses Stuart pronounces the highest authority in Hebrew and Greek Philology and Exegesis:—(On Matt. 3: 6) "They were baptised, immersed, submerged. This is the proper meaning of the frequentive, from *bapto* to immerse, (Jno. 13: 26) and so was the rite according to Rom. 6: 3."

Says Philip Schaff:—"As it respects 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."

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

Says the Encyclopedia Americana:—Baptism, that is dipping, immersion, from the Greek work *baptizo*."

Says Kitto's Cylopedia:—"The whole body was immersed in water."

Says the Edinburgh Encyclopedia:—"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 has ordered."

Says Rees' Cyclopedia:—"Baptism in Theology, formed from the Greek *baptizo* *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."

All these authorities, it may be observed are *Pædobaptists*, and the number might be greatly extended. They all agree as to the primary signification of the word. And I may here observe that any difference of opinion among commentators and critics concerning the meaning of the word, is of modern origin. Even so late as the issue of the authorized version of the Scriptures by King James's translators, baptizo which they *transferred*—not translating it—was understood to mean immerse. Thus they understood it themselves.

Not a single authority of ancient times can be produced to show that the idea of pouring or sprinkling belongs to the word. Here then, a vast accumulative force is given to the probability that Jesus Christ employed the word in the sense of immerse.

A very convincing form of evidence touching the meaning of baptizo is furnished in the ancient versions of the Scriptures.

In those times, it will be borne in mind, there existed no sectarian motives either to conceal or pervert the meaning of the word, and the practice of christians in regard to baptism was uniform. During the first three hundred years after the birth of Christ, six translations of the Bible were made, namely, the Peshito Syriac, Coptic, Sahidic, Basmuric, and first and second Latin. Eight other translations were made during the next five hundred years, namely, the Philoxenian, Arabic, Ethiopic, Armenian, Georgian, Gothic, Anglo-Saxon, and Latin Vulgate; making fourteen translations in the first eight hundred years. Of these, four transfer the word *baptizo* as in our common version. The other ten translate it by a word signifying to *immerse*. "This is a most significant fact. *Not one* of the translations of the Bible in the first eight hundred years renders it *sprinkle* or *pour*, while all the versions made in that time render it by a word which means *immerse*, or transfer the word itself, which Prof. Stuart says the early Churches understood to mean immerse. Who can possibly account for these things, if the primitive Churches practiced sprinkling and pouring for baptism?"

In seven translations of the Bible into Sclavonic or Russian dialects, the word is rendered by one meaning to cross, not however because the people speaking these dialects suppose

that baptizo means to cross—for all their theological writers affirm that it means to immerse, and the people who use these versions *always* practice immersion—but because the priest in performing the ceremony makes the sign of the cross. Four versions—the Persic (1341), the Icelandic (1584), the Welsh (1567,) and the Persic (1812) render the word to wash, cleanse or bathe, which is completely done by immersion.

In the following *twenty five* versions—the Propaganda (1671), the Sabat (1816), the Amharic (1822), the Armenian (1805), Turkish (1666), the Tartar (modern), the German (1522), the Danish (1524), the Swedish (1534), the Dutch (1560). the Helvetic (1604) the Jewish German (modern), the Lower Saxon (1530), the Flemish (1475) the Hebrew (1599), the Polish Hebrew (modern), the French (1535), the Spanish (1556), the Italian (1562), the Romanese (modern), the Portuguese (modern), the Irish (1602), the Gælic (1767), Wickliffe's (1380), and Tyndale's (1526) ;—in these twenty-five versions baptizo is rendered by a word which signifies to dip or immerse.

To these might be added certain versions which have been made for the use more particularly of the learned, as Schott's (1839), Campbell's, Fritzsche's, and Kuinoel's, in all which the Greek word is rendered in this sense. It will thus be seen that of the fifty-four versions just named, *four* transfer the word, since in its transferred form, *immerse* was understood to be its only meaning; *four* render it by a word signifying to wash, cleanse or bathe, because all these acts were performed by immersion; *seven* translate it to cross, not because this was understood to be its meaning—for the persons using these versions know that it means *to immerse* and practice immersion themselves—but because the sign of the cross is made when the immersion is performed; while the remaining *thirty-nine* versions all render it by a word signifying to *dip or immerse.* Not one of the whole fifty-four translates it *pour* or *sprinkle*, or recognizes these as having any place among its legitimate meanings. And this kind of evidence might be still further adduced. Very excellent whole or partial translations of the scriptures have been made by Doddridge, Thompson, Wesley, Penn, Campbell, McKnight, and Stuart, in none of which has any word of the *Bap* family been rendered by the words sprinkle, pour or purify. One should suppose the testimony from

this source alone would satisfy any candid mind as to the meaning of baptizo.

But perhaps the strongest and most decisive evidence of the import of the word may be drawn from its use in classic Greek literature. As in fact the opinion of Dictionary makers and critics must be largely, if not entirely governed by this, it seems only necessary to go to this fountain head of authority.

And what do we learn from this source? Just this, that baptizo has the *literal* sense of putting *into* or *under* water (or other penetrable substance) so as wholly to *immerse* or *submerge;* and the *figurative* or *metaphorical* sense of *engulphing*, as in ruin, or *overwhelming* as with sorrow. In all the metaphorical uses of the word the ground idea of immersion is preserved, and forms the basis on which the image contained in its mataphorical use rests.

The following are examples of the *literal* import of the word drawn from the Greek classics.

Plutarch (A. D. 50). "A bladder, thou mayest be immersed (baptized); but it is not possible for thee to sink."

Pindar (B. C. 522). "For, as when the rest of the tackle is toiling deep in the sea, I, as a cork above the net, am un-dipped (un-baptized) in the brine."

Polybius (B. C. 205). "And even if the spear falls into the sea, it is not lost; for it is compacted of both oak and pine, so that when the oaken part is immersed (baptized) by the weight, the rest is buoyed up, and is easily recovered."

Strabo (B. C. 60). "And to one who hurls down a dart from above into the Channel, the force of the water makes so much resistance, that it is hardly immersed (baptized)."

The following illustrate the *metaphorical* sense of the word.

Basil (*the Great*). "More pitiable than those who are tempest-tossed in the deep, whom waves receiving one from another, an *over-whelming* (baptizing), do not suffer to rise out of the surge; so also the souls of these (drunkards) are driven about beneath the waves, being *whelmed* (baptized) with mine."

Chrysostom. "For he who is controlled by that love, and sustained by the hope of that good, is *whelmed* (baptized) by none of the present evils."

Achilles Tatius. "What so great wrong have we done, as in a few days to be *whelmed* (baptized) with such a multitude of evils."

Clement of Alexandria. "For drowsy is every one who is not watchful for wisdom, but is *plunged* (baptized) by drunkenness into sleep."

Plato. "And I, perceiving that the youth *overwhelmed* (baptized) (with questions), wishing to give him a respite," &c.

Moses Stuart having cited many quotations says, "It were easy to increase the number of examples; but these are enough to exhibit both the literal and metaphorical sense of the word." It will be remembered that Dr. Stuart was earnestly seeking to find some authority for pouring or sprinkling, yet in the thirty-nine examples of the use of baptizo which he produces, in not one single instance does he translate it by sprinkle, pour, wash, cleanse or purify; "but eight times he translates it *plunge*, once dip, once *overflowed*, five times *immerse*, six times *sink*, and eighteen times *overwhelmed*."

Dr. Conant in his book "BAPTIZEIN" has given every passage in the Greek Classics and early Christian writers in which the word baptizo occurs. And in the whole 236 quotations which he produces, not one is found in which baptizo means to sprinkle or pour.

Hear Dr. Conant's own words:—"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."

How any one, who is at all open to conviction, can give to this evidence the weight which belongs to it, and yet maintain that baptizo means to *pour* or *sprinkle*, is perfectly incomprehensible. Yet my esteemed friend Dr. Richey asserts that it has various meanings among which he includes *pour* and SPRINKLE.

But this assertion is easier made than proved. Let him or any one else produce from the whole circle of Greek literature a single instance in which the word has either of these meanings, and I will humbly thank him for it.

To every candid and unprejudiced mind, then, it must be clear that when our Lord told his apostles to *baptize* those whom they should disciple, he told them, in other words to *immerse* them, and so they must have understood him.

In this connection, and as still further establishing this point. I might refer you to the meaning of baptizo in the Septuagint and other Greek versions of the Old Testament.

The Septuagint is the translation of the Hebrew of the old Testament into the Greek of the New, made by seventy-two Jewish Rabbis in the reign of Ptolemy Philadelphus, as early as the middle of the second century before Christ. In this version there are but four passages which contain the word baptizo, two from the Old Testament proper, and two from the Apocrypha.

The first is found in 2 Kings v : 14. "Then went he down and dipped (ebaptisato) himself seven times in Jordan." The Hebrew word rendered *dipped* in this passage, is *taval*, which signifies to dip or immerse. These seventy-two Jewish Rabbis who were well skilled in Hebrew and Greek, have, in this passage, chosen baptizo as the proper Greek word to express the true meaning of the Hebrew word *taval*. There can be no doubt then what signification they gave to baptizo.

The second passage is found in Isa. xxi : 4. 'Iniquity overwhelms (baptizei) me." Here, as Moses Stuart rightly affirms, the word is used in a figurative way.

The third is in the apocryphal book Judith, xii : 7. "And thus she (Judith) abode in the camp three days, and went out by night into the valley of Bethulia, and *immersed* (*ebaptizeto*) herself, in the camp at the fountain."

This language makes the act which she performed very definite. It says she immersed herself, and so we must understand it.

To say, as some have done, that she sprinkled or poured water upon herself, or simply washed her hands, is a most unwarrantable assumption. Either of these acts she might have performed in her tent.

The fourth passage is in Ecclesiasticus, xxxiv: 25.

"*Immersing* (*baptizomenos*) himself from a dead body, and touching it again, what is he profited by his bathing."

It will be perceived that the bathing (loutro) in this case was performed by immersion. To say here, as some have done, that loutro means *a washing—any kind of a washing*—a washing by *sprinkling* or *pouring*, and then that loutro in this sense, and *baptizo* are precisely similar in meaning, is a most illogical way of weakening the force of the latter word.

"Reduced to a syllogism, it is simply this:—

Baptism is a washing;
Sprinkling and pouring are washing;
Therefore sprinkling and pouring are baptism.

It would be equally good logic to say—

Immersion is a washing;
Sprinkling and pouring are washing;
Therefore sprinkling and pouring are immersion.

It is equivalent in logic to this—

A man is an animal;
A horse is an animal;
Therefore a horse is a man."

In Aquila's Greek version of the Old Testament, made in the first half of the second century after Christ, Job. ix: 31 is thus rendered; "Even then thou wilt *plunge* (baptiseis) me in corruption,"—a good example of the metaphorical use of the word.

In the Greek version of Symmachus, made in the last half of the second century after Christ, Ps. lxix: 2 is rendered—"I am *plunged* (ebaptisthen) into bottomless depths,"—another instance of the figurative use of the word, as the Psalmist refers probably, not to literal mire (see English version) but to the distress which overwhelmed his soul.

All these examples, which about exhaust the use of baptizo in Greek versions of the Old Testament, show most conclusively that the word signifies immersion and not pouring or sprinkling. And, now having shown the primary, uniform meaning of baptizo to be immerse, if we so

understand the word in the great commission, and wherever it occurs in the New Testament, the sense in every instance will be consistent and complete.

2. *The circumstances attending the administration of baptism in the apostolic time also prove our definition of baptism to be correct.*

In Mark i. 9, we read, "and it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John *in the Jordan.*" Again, in Mark i. 4, "And there went out to him [John] all the country of Judea, and all they of Jerusalem, and were baptized of him *in the river Jordan*, confessing their sins." Now the idea of going *into* the river to be sprinkled in the face or poured on the head, is too absurd to be entertained. John himself says, "I indeed baptized you [en udati] *in water*, not *with* water, as in the authorized version. The passage was translated *in water* in some of the early versions of the New Testament into our language. And it is *in water* in the vulgate, Syriac, Arabic, and Ethiopic versions.

Says Dr. Adam Clark, a leading Wesleyan divine, "That the baptism of John was by plunging the body, seems to appear from those things which are related of him, namely, that he baptized in the Jordan, that he baptized in Ænon, because there was much water there." So in Acts viii. 36, 38, 39, the Eunuch is represented as saying to Philip, "See here is water, what doth hinder me to be baptized?" "And *they both went down into the water*, both Philip and the Eunuch, and he baptized him." "Then they came out of the water." Now if the baptism of the Eunuch was not by immersion, they need not have *gone down into the water*—they need not, in fact, have got out of the chariot at all, since, as was always customary in travelling in those countries, there was plenty of water in the chariot for either sprinkling or pouring. Some have contended, on what authority I do not know, that as both went down into the water, both must have been baptized. But plainly the baptism of the Eunuch by Philip was an act *subsequent* to their going down into the water just as to day I led six candidates down into the waters of the Avon, and I baptized them, but I myself was not baptized.

So of Christ it is said that when he was baptized "*he went up*, straightway *out of the water*," which plainly implies that he must first have gone into the water.

But says Dr. Richey, the Greek prepositions *eis*, *en*, *ek*, *apo*, may be so rendered as to make these passages read very differently. I reply, this cannot be done without violence to one of the most fundamental and commonly received laws of exegesis. That law is that every preposition shall have its primary and ordinary sense in the rendering given it, unless good and sufficient reasons for another sense arise from its relation to the verb that goes before or the noun that follows after.

This principle of interpretation will be admitted by all scholars to be sound, and I should be sorry so seriously to reflect upon Dr. Richey's scholarship as to intimate that he is not aware of it. What then, the question arises, is the ordinary and common use of the Greek preposition *en?* I answer *in*. It means *in* in Greek, just as really and truly as *in* means *in* in English. It occurs 2720 times in the New Testament, and in 2500 of these it is, in our version, correctly rendered *in*. "In over 20 other places, *in* would better express the evident meaning of the original." "In only about 40 places out of over 2700 does it of necessity mean *with*," and these are "in the sense of the instrument or material with which any thing is done." On the very face of the scripture narrative, therefore, it is evident in the ratio of 2700 to 40 that "I baptize you *in* water," is the correct rendering.

And further, what is very important to observe, as showing that *en* cannot be used in the instrumental sense of *with* in this expression, its connection with the preceding verb forbids it.

That is to say, you cannot baptize a person *with* water, since baptizo, as I have shown, never means the use of water in this instrumental sense.

It never means the application of water to the person, but always the application of the person to or into the water.

The man has never lived, and does not live to day, who can produce a sound argument to show that baptizo ever means the application of water *to* a person. The water is always the element *to* which or *into* which the person is applied. John could not therefore have baptized *with* water. In the original it is *in* water and so it should be rendered.

So in the passage, "He shall baptize you with the Holy

Ghost." In the original Greek this passage reads. "He shall baptize you *in* the Holy Ghost." This promise was fulfilled on the day of Pentecost, when the Holy Spirit descended so mightily that "all the house" where the apostles were sitting, was filled. It is said moreover that the apostles themselves were "filled with the Holy Ghost." Their souls were bathed, imbathed, and flooded with the divine influence. It encompassed and overwhelmed them on every side. "They were immersed in the divine element. It was a glorious spiritual baptism."

This view of the passage is taken by many eminent Christian writers. Says the great Neander, "As John's followers were entirely immersed in the water, so the Messiah would immerse the souls of believers in the Holy Ghost imparted by himself: so that it should thoroughly penetrate their being, and form within them a new principle of life." As to the expression, "pour out the Spirit," every one knows, or ought to know that it is figurative. "The spirit of God is not a material substance, like water, which can be literally poured out. The pouring out of the spirit is the impartation of spiritual influence from above, whereby the souls of believers are blessed, and their powers penetrated and pervaded by divine grace."

Immersion in the Holy Spirit is plainly an act subsequently to and consequent upon the pouring or shedding forth of his Divine influence. Just as when a person walks forth into the sunlight which is poured down from heaven, he is immersed in it. But immersion in the sunlight is not the *act* of the pouring down, but rather the consequence of it.

A similar line of argument might be pursued in regard to the prepositions *eis into*, and *ek* and *apo*, *out of* and *from*. These prepositions have their primary and common signification which must not be departed from, except the particular connection in which they stand, and the obvious sense of the passage require it. The preposition *eis* meaning *into*, is used after a verb of motion to express direction whither, unto, or into; and when followed by *ek*, *out of*, as in the account of the baptism of the Eunuch, there can be no doubt as to the manner in which the baptism was performed. Yea, in this account of the baptism of the Eunuch—and I might add, the baptism of Jesus by John—the prepositions in composition with the verb and out of composition or standing alone,

are so explicit in their meaning, that the description amounts to a kind of word painting—the whole scene of the immersion is made to stand vividly before us. They both went down —*katebesan, eis to udor—into the water*, and then *anebesan they came up*, not *from the water*, but *ek tou udatos—out of the water*. But I have already shown from the use of the preposition *en*, as indeed the narrative reads, that John was baptizing *in the river Jordan*, and that Jesus was baptized *in* the Jordon, so that if even there could be any doubt as to the meaning of *eis into* and *ek out of*, it would be dispelled by the fact that these baptisms were performed *in the river*. If cannot be, therefore, that they simply went down to the river, and came up from the river.

But Dr. Richey has managed—I hope not intentionally—to throw a little dust into the eyes of ordinary readers of the New Testament, by a strange manipulation of these Greek prepositions, so as to make certain passages in which they occur, convey no other sense than nonsense. Unfortunately, however, for himself, this species of argument proves too much, and rebounds with killing effect. For instance, if he would have *en* mean *with* instead of in, let us put *with* in certain passages, and see how they will read "And John was baptizing *with* the river Jordan." Again, "And John was baptizing *with* the wilderness." And again, "And John was baptizing *with* Ænon near to Salim."

But some may ask if baptizo means to immerse, why did not the translators of the Bible so render it? I answer, because these translators had their orders from King James so to render ecclesiastical words as to protect the interests of the Church of England.

The third rule imposed by King James on the translators was that "The old ecclesiastical words should be kept, namely, as the word *Church* not to be translated congregation," &c.

The fourth rule required them to render words of "divers significations" agreeably to "the analogy of faith," that is, the faith of the Church of England.

In some of the earlier versions on which King James' version is made to rest—for it is not strictly speaking a translation, but only a revision—in some of these versions, baptizo is correctly rendered *immerse*, and in the prayer book of the Church of England, it is *dip* to this day.

3. *But this view of the external rite is further evident from those Scripture references to the import of baptism which suppose immersion to be the mode.*

On this point it will be sufficient to quote two passages. The first is Rom. 6: 3–5. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are *buried* with him by baptism into death; that like as Christ was raised up from the dead by the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The second is Col. 2: 12. "*Buried* with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

The reference to baptism in these passages, and the clear proof which they contain that baptism was by immersion, are obvious at a glance. And yet a few persons, and among the number my venerable friend Dr. Richey, have sought to explain this manifast reference away. Paul says, "As many of us as were baptized into Jesus Christ, were baptized into his death," but Dr. Richey says there is no allusion here to the mode of baptism at all—a marvellous discovery indeed!

I think, however, I may reasonably assume that our Wesleyan friends will attach same importance to the testimony of John Wesley and Adam Clarke, who are standard authorities in their own denomination.

Says John Wesley, referring to this passage, "these words are an allusion to the ancient manner of baptizing by immersion."

Says Adam Clark, "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water." Says Joseph Benson, another eminent light in the Methodist Church, "Therefore we are *buried* with Christ, alluding to the ancient manner of baptizing by immersion." Says Dr. Barnes a leading Presbyterian commentator, "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion.

Says Dr. James McKnight, another Presbyterian, in his note on this passage, "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 resurrection. In like manner the baptism of believers is emblematical of their own death, burial, and resurrection." Says the Assembly of Divines, "In this place the apostle seemeth to allude to the ancient manner of baptism which was to dip the persons baptized, and as it were to bury them under the water for a while, and then to draw them out of it and lift them up, to represent the burial of our old man, and our resurrection to newness of life." And so Beza, Calvin, Chalmers, and a host of other distinguished Presbyterians testify.

Says Conybeare and Howson, eminent Episcopalians, "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

Says Bloomfield, "There is here plainly a reference to the ancient 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."

And Archbishop Tillotson, Daniel Whity, Dr. Wall, and a multitude of other Episcopalians say the same thing. So testify Schaff, Tholuck, Neander, Meyer, Gesenius, and other German critics. And so says Dr. Watts:—

> Do we not know that solemn word,
> That we are buried with the Lord;
> Baptized into his death, and then
> Put off the body of our sin."

4. *If now we consult the practice of the church in the apostolic time, we shall find that, without a shadow of doubt, the universal practice of that time was immersion.*

Says Bretschneider. "The apostolic church baptized only by immersion."

Says Winer. "In the apostolic age baptism was by immersion."

Says Tholuck. "The candidate in the primitive church was immersed in water, and raised out of it again."

Says Neander: Baptism was originally by immersion."

Says Guericke: Baptism was originally administered by immersion."

Says Rheinwald in his Archeology: "Immersion was the original, apostolic practice."

Says Hahn: "According to apostolical instruction and

example, baptism was performed by immersing the whole man."

Says Lange, the great German commentator: "Baptism in the apostolic age was a proper baptism—the immersion of the body in water."

Says Calvin, speaking of John 3: 23 and Acts 8: 38: "From these words it may be inferred that baptism was administered by John and Christ by plunging the whole body under water."

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

Says John Wesley: "Mary Welsh, aged eleven days, was baptized according to the custom of the first church and the rule of the Church of England—by immersion."

Says Dr. Wall, a learned Episcopalian, author of a celebrated work on the history of infant baptism, for which he received the thanks of the clergy in convocation: "The general and ordinary way with the primitive christians was to baptize by immersion. This is so plain and clear, by an infinite number of passages, as one cannot but pity the weak endeavors of such Pædobaptists as would maintain the negative of it. So also we ought to disown and show a dislike of the profane scoffs which some people give to the English anti-Pædobaptists, merely for their use of dipping. It was in all probability, the way by which our blessed Lord, 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. As for sprinkling, I say, let them defend it who use it."

Says the Encyclopedia Ecclesiastica: "It is evident that during the first ages of the church, and for many centuries afterwards, the practice of immersion prevailed; and which seems indeed never to be departed from, except where it was administered to a person at the point of death, or upon the bed of sickness—which was considered as not giving the full privileges of baptism—or when there was not a sufficient supply of water. Except in the above cases, the custom was to dip or immerse the whole body."

Says Chamber's Cyclopedia: "in the primitive times, this

ceremony [baptism] was performed by immersion, as it is to this day in the oriental churches, according to the original signification of the word." All these authorities, I may observe are Pædobaptists, and scores, if not hundreds of others might be adduced.

And if we trace the history of the church from the Apostolic time down through the following centuries, we shall find that this evidence, so far as it proves any thing for the mode of baptism, favors the Baptist view of the case. As already observed, the Greek church practices immersion to the present time. Says Moses Stuart: "The members of this church are accustomed to call the members of the western Churches *sprinkled christians* by way of ridicule and contempt. They claim that baptizo can mean nothing but immerse, and that baptism by sprinkling is as great a solecism as *immersion* by *aspersion*: and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and from corruption, which would destroy its significancy."

Infant baptism, as I will show presently, sprang up in North Africa, about the year 200 after Christ. As I am now speaking of the mode, what I wish here to remark is, that for many hundred years, even in the western church, when infants were baptized, it was almost universally by immersion. The principal exception was in the case of sick persons, who were unable to be immersed, and as the error of the sacramental efficacy of baptism had now began to prevail, they were sprinkled or poured in their beds. This was the case with Novatian, who is the first recorded instance —please mark the expression—*the first recorded instance* of pouring or sprinkling. Eusebius, the father of ecclesiastical history, speaking of this case says that Novatian "fell into a dangerous disease, and because he was very like to die, he was baptized in his bed where he lay."

"From this period, that is, from A. D. 200 onward, sprinkling was permitted, but only in a case of necessity, and in prospect of death; originating, as I have said, in a false view of the necessity of the ordinance to salvation."

"In the Church of Rome, pouring was first tolerated, and only tolerated in the 8th century, while immersion was still the established law of the church; and so things stood for several hundred years.

The Church of England held the original practice of dipping longer than those of the continent. The Rubric to this day instructs the clergyman—'He shall dip in the water discreetly and warily,' but it allows an exception, 'but if they shall certify that the child is weak, it shall suffice to pour water upon it.'"

Dr. Whitby, a very learned and eminent divine of the Church of England says: "Immersion was religiously observed by all christians for 1300 years, and was approved by the Church of England."

In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI. immersion was commonly observed. "Records of the baptism of royal or noble personages illustrate these statements." Prince Arthur, eldest son of Henry VII. was immersed, and so were the Princess Elizabeth and Edward VI.

Dr. Wall, the eminent Pædobaptist, sums up a whole volume of evidence in the following paragraph. "France seems to have been the first country in the world where baptism by *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 these 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 way."

Such was the aspect of this question down as late as the middle of the 17th century.

In Dr. Lightfoot's Journal of the Westminister Assembly, which sat from 1643 to 1649, and by whom the Presbyterian Confession of Faith was approved, we have these words: "After a long dispute, it was at last put to the question, whether the Directory should run thus: 'the minister shall take water, and sprinkle or pour it with his hand upon the face or forehead of the child," and it was voted so indifferently, that we were glad to count names twice; for so many were unwilling to have dipping excluded, and the votes came to an equality within one: for the one side was 24, the other 25; the 24 for the reserving of dipping, and the 25 against it. And there grew a great heat upon it. And when we had done all, we concluded upon nothing in it; but the business was recommitted."

On the next day when the subject was again taken up it was carried, principally through the influence of Dr. Lightfoot, that it would be "not only lawful, but also sufficient" to pour or sprinkle water on the face of the child. I ough perhaps to add here, that the vote might have resulted tht other way, had it not been for the feeling—I will not not sae animosity—against the Baptists ot that day, which seems y have inspired not a few of the members of the Assembly. to

Is it not then surprising that any mind should be closed conviction touching the meaning of baptizo, and the prevato lence of immersion in the history of the church, seeing tha the evidence on these points is so vast and incontrovertible? t And what of the prevalence of immersion throughout christendom at the present day? Why just this: that if we except the Roman Catholics there are far more that practice

immersion than sprinkling. This may be doubted by many, but reliable statistics show it to be correct. For instance, there are in the Greek church and its different branches 100 millions that practice immersion. The rest of Christendom together, including the Roman Catholics, do not exceed 150, or to the largest limit 175 millions. Taking out the Catholics, and putting the Greek Church and the Baptist Church together, it is found that the remainder who practice sprinkling are in a great and decided minority.

I have already said that majorities prove nothing, still I would have those who find an argument for sprinkling in the great numbers who practice it, remember these figures. Of course, it is only because the Greek Church practices *immersion*, and has done so from the first, that I couple it with the Baptist denomination in this calculation.

As to the *proper subjects* of baptism, and in other matters, it has gone far astray.

But some one one may ask, why except the Catholics from the number who practice sprinkling? I reply because they do not profess to do it on the authority of the Bible. Their sole authority is the church. There is in the United States an eminent Baptist minister who has a brother who is a Bishop in the Catholic Communion. They were both originally Episcopalians. The Baptist minister in passing through the state of New Jersey, called on his brother, who resided there. In the course of conversation he said to his brother; "Brother, how is it that you and I took such different roads and got so far apart—I becoming a Baptist, and you a Catholic?" "O," said the Bishop, "that is easily explained, you followed the Bible and I followed the Church." And it is a fact that the Roman Catholics, instead of regulating the Church by the Bible, regulate the Bible by the Church.

There is no truly educated Catholic priest or bishop who understands the history and polity of his own Church, who will not say that infant baptism is not to be found in the word of God. They practice it on the authority of their church, as expressed in the decrees of councils. "Never and nowhere in Christendom was sprinkling or pouring allowed in ordinary cases, until the council of Ravenna, assembled by the Pope in 1311; and not earlier than in the 16th century was pouring received as the general custom of the Roman Church."

In Milan, even the Catholic Church practices immersion to this day.

From all these arguments, it must, I think, be pretty evident to unprejudiced minds, that immersion, and not sprinkling or pouring, is the only scriptural mode of baptism. The remaining objections of Dr. Richey to this conclusion may be easily and quickly disposed of.

And *first*, as to the ceremonial purifications under the law if I understand Dr. Richey's argument, it is this:

Baptism is a symbol of purification by the Spirit; Ceremonial purifications were performed under the law by sprinkling: therefore *baptism must be performed by sprinkling.*

Now to this argument there are two very serious objections which deprive it altogether of force. The first is that there is not the slightest connection between the purifying ceremonies of the law, and baptism under the gospel. No one but a person sorely pressed for an argument for Christian baptism, would ever think of finding it in the book of Leviticus. Besides, if an argument for baptism could be found here, it could be found in the form of immersion as well as sprinkling. For bathing or immersing filled a large place in these ceremonies—a larger place, in fact, than sprinkling. In one chapter alone, the 15th of Leviticus, we have no fewer than *ten* diverse bathings. Two other bathings are mentioned in the 16th Chapter of Leviticus, one in the 17th Chapter, and three in the 19th chapter of Numbers:—in all, sixteen distinct bathings in order to purification.

It is a remarkable fact that there is no scripture warrant or example of sprinkling or pouring clear water, that is, water free from any foreign admixture, on any person or thing for a religious purpose, under any dispensation, Patriarchal Jewish, or Christian. If our Pædobaptist friends say there is any such warrant or example, let them produce it. There are only two Hebrew words in the Old Testament which are translated *sprinkle* in our version of the scriptures. These are *Zah-rak* and *Nah-zah*. The former occurs twenty four times, and the latter thirty five times in the Old Testament. But in no single instance is it *clear* or *unmingled* water that is sprinkled; it is either blood, or water mingled with blood, or with the ashes of the bloodred heifer, sometimes

called clean or pure water, a contraction for "water of purification," "water of separation," "water of cleansing." We have only to discriminate between the Jewish, and Gentile sense of the expression *clean water*, to see that it furnishes not the slightest warrant for the modern custom of sprinkling. In the New Testament the term sprinkle is used six times. "Moses sprinkled both the book and all the people with blood" Heb. 9 : 19, 21. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10 : 20. "The ashes of an heifer sprinkling the unclean." Heb. 9 : 12. "Moses kept the sprinkling of blood." Heb, 11 : 28. "The blood of sprinkling" Heb. 12 : 24. "Sprinkling of the blood of Jesus Christ" 1 Pet. 1 : 2. It thus appears that the sprinkling of water receives no countenance whatever from the New Testament.

But the other objection to this argument of the Doctor is, that it divests baptism of its striking symbolic reference to the death, burial, and resurrection of Christ, and makes it simply emblematic of the purifying work of the Spirit. Dr. Richey distinctly affirmed this last to be its sole symbolic import. But from the scriptures, as I have already shown, baptism, as well as the Lord's supper, derives its chief spiritual significance from its impressive emblematic relation to the death of Christ, which is the grand central point in the christian system, around which all the truths of the gospel revolve. When the believer is baptized, he is baptized into Christ's death ; when he partakes of the broken bread and poured wine, he also discerns the Lord's body which was broken and poured out in the bitter anguish of death, when he made atonement for sin.

As regards the baptism of the 3000 on the day of Pentecost, there is not the slightest difficulty. When we remember that there were in all probability about 80 administrators present, that is, the apostles and the seventy, it must be plain that the baptism of the whole number could not have consumed an hour. Indeed, putting the number of administrators at 50, and allowing each to baptize one every minute—which is only a moderate calculation—the whole time occupied would be only an hour. Neander, the Church historian informs us that on Lord's day the 16th April A. D. 404, Chrysostom, with the assistance only of the clergy of his own Church, baptized by immersion about 3000

catechumens; and that too notwithstanding they were twice attacked during the day by furious soldiers, at the instigation of Chrysostom's enemies. In A. D. 496, Remigius, bishop of Rheims, immersed in one day Clovis and 3000 of his subjects. And we are told that Otho, the apostle of the Pomeranians, with the aid of his presbyters, immersed over 4000 in one day. This was in Pyritz A. D. 1124. So that the numbers baptized on the day of Pentecost affords no ground for the supposition that they were not immersed. In fact, as the time in baptizing is principally consumed in pronouncing the baptismal formula, it is difficult to see how the 3000 could have been baptized much more quickly by sprinkling, since it requires as much time to pronounce the formula in one case as the other.

But it has been said that there was not sufficient water in Jerusalem in which to baptize so many. But the truth is, no city in the world was better supplied with water. There were many private and public pools and aqueducts and fountains.

In the temple, in which the disciples "continued daily with one accord," there were ten lavers of brass, holding each about ten barrels of water. Within one mile of the temple also there were six public fountains and pools to which the people had free access: the Pool of Bethesda, covering more than an acre of ground; the Pool of Solomon, which Dr. Robinson describes as from one to three feet deep; the Pool of Siloam, fifty-three feet long, eighteen broad, and as Dr. Robinson affirms, still having two or three feet of water; the Upper Pool, covering more than an acre and a half of ground; the Pool of Hezekiah, covering three quarters of an acre, and forming with its sloping bottom an excellent place for immersion; and the Lower Pool, covering, according to Dr. Robinson, more than three acres of ground. It was about a quarter of a mile south of the western gate of the city, and formed a most suitable place, it may be supposed, for immersing large numbers. It has been truly remarked that in all the sieges of Jerusalem its inhabitants seldom if ever, suffered from lack of water, though they often did from lack of food.

When we read that "John was baptizing in Ænon near to Salim, because there was much water there," the most natural and obvious impression gained is that the "much

water" afforded peculiar facilities for baptizing, and that he chose that place on this account. Dr. Richey, however, would have us believe that he chose Ænon, because the "much water" there would be needed by the multitude for drink, culinary purposes, &c. A strange conclusion indeed! What an incongruous mingling of ideas, if we read that John was baptizing in Ænon near to Salem, because there was much water there *for cooking purposes, and for watering the camels.* But my esteemed opponent says the "much water" should be rendered "many streams;" and if we grant this, his cause derives no advantage from it, for neither "much water" nor "many streams" were necessary, if the baptism was by sprinkling or pouring, since there was plenty of water for these without going to Ænon. But there can be no doubt that the Greek words *polla hudata* mean *much water* or *abundant water* instead of *many* [little] *streams.* In all the passages in which they occur, the idea of muchness is manifestly conveyed. How the expression as occurring for instance in Psalm xciii. 4 [Septuagint] and Rev. xix. 6, would be robbed of its majesty if rendered *many springs* or even *many streams.*

Dr. Barclay, missionary in Jerusalem, seems to have discovered the identical spot where these immersions were performed. He informs us of the natural baths or expansions of the stream, varying from a few inches to a fathom in depth; and when he asked his guide the name of the place, was told that it was Salim. We are not told that John *preached* because there was much water there, but that he *baptized* because there was much water there.

But Dr. Richey imagines he sees an argument against immersion and for sprinkling *in the baptism of the Israelites in the cloud and in the sea.* As they went through the sea *on dry land,* he is ready to ask, how were they immersed? And as he imagines the spray or aqueous vapor from the clouds and sea fell upon them, he is ready to conclude they were sprinkled. But if we read the entire account as given by Moses and Paul, we shall see that in a figurative sense—for of course no other sense is intended—there was a complete—a magnificent immersion. A wall of water was on either side of them, and a cloud above them, so that they were completely covered or buried.

Paul says: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were *under* the cloud, and all passed *through* the sea, and were all baptized unto Moses in the cloud and in the sea." In a grand figurative sense, they went down into the sea, passed *under* the cloud, and came up out of the sea. The primary idea of baptizo was finely illustrated in the case, for in a tropical sense, it conveys the idea of overwhelming, covering, or burying.

Those persons who wish to escape the idea of burial or immersion in this baptism, sometimes quote the 77th Psalm, in which the Psalmist says, "the clouds poured out water." But the clouds mentioned in this Psalm, and that under which the Israelites passed were evidently not the same. The clouds that poured out water were those which drowned, or helped to drown the Egyptians. That upon the Israelites was a dry cloud—a pillar of cloud by day, and pillar of fire by night. There was dry ground beneath their feet, a dry cloud above them, and they were not touched by the wall of water on either side of them. They were baptized in the sense of being encompassed, surrounded, covered by the sea and cloud.

A good deal of stress is given by the advocates of sprinkling or pouring to the passage in Mark's gospel which speaks of the Pharisees washing themselves after they come from the market, and washing the cups and pots; and also to the passage in Hebrews which speaks of "divers washings." The original word is baptizo, and it is asked if it means *immerse* in these passages. I reply, it does mean immerse, and nothing but immerse. Let us see. In the 3rd verse of the 7th chap. of Mark, we are informed that the Pharisees usually did not eat unless they washed their hands, which is expressed in the Greek by the word *nipsontai;* but in the 4th verse it is mentioned as something especial that, when they had come from the market where they might have touched things that were defiling according to the law—they also did not eat, unless they had performed what in the Greek is signified by the word *baptisontai*, and in our version is rendered "they wash," but ought to have been rendered "they immerse."

Now observe 1. It has always been a custom in the East for men to bathe themselves before eating, when they have been out on business.

2. It is expressly commanded in the law that the children of Israel should bathe in water so often as they had become unclean in the sense of the law. From Lev. 15th chap. and Num. 19th chap., it appears that not only persons but various articles of furniture, &c., which were considered unclean, were purified in this way.

But 3. The text tells us that the Pharisees did more than the law required, so that they even when they had been at home would not eat unless they had washed their hands [nipotontai]; but when they had been out to market, where they might have become polluted, they did not eat, unless they had bathed or been immersed [baptisontai].

And 4. It is also said that the Pharisees did this thing to keep the tradition of the elders. If therefore we know what the tradition of the elders is, we have a plain exposition of the passage.

Let us hear what Maimonides, a highly celebrated Jewish Rabbi of the 12th century says—an authority whom the Jews place next to Moses himself. He says, "generally whenever in the law washing of the flesh or of the clothes is mentioned, it means nothing else than *the dipping of the whole body* in a laver; *for if a man dips himself all over, except the tip of his little finger, he is still in his uncleanness.* If the Pharisees touched but the garments of the common people they were defiled, all one as if they had touched a profluvious person, and needed immersion; and were obliged to it; hence when they walked the street they walked on the side of the way, that they might not be defiled by touching the common people. In a laver which holds 40 seahs of water, every defiled man dips himself."

The Talmud—a book containing the doctrines and laws of the Jews—and the hereditary custom of the Jews to this day, confirm this testimony of Maimonides. Thus all things most clearly show that *baptizo* here as *every where*, does not mean wash but *immerse*. So also of its derivative, *baptismos* in Heb. ix. 10, rendered in our version, *divers washings*. In the original it is *divers immersions*, and so it should be rendered; for 1. The law of Moses [Lev. xi. 32] required that all kinds of unclean vessels should be put into water &c., and 2. As Maimonides testifies, touching the customs of the Pharisees, "they dip all unclean vessels." "He that buys a vessel for the

use of a feast, of Gentiles, whether molten vessels or glass, they dip them in the waters of the laver, and after that they may eat and drink in them. With this testimony again, both the Talmud and the present custom of the Jews correspond."

The tables mentioned in Mark vii. 4, were quite easy of immersion. Says Yahn in his Archeology: "The table in the east is a piece of round leather, spread upon the floor, upon which is placed a sort of stool. This supports nothing but a platter. The seat was the floor, spread with a mattress, carpet, or cushion, upon which those who ate sat with legs bent and crossed." "These tables, together with the mattresses or cushions, might easily be defiled in the sense of the law, and needed therefore, as often as this happened, according to the traditions of the Pharisees, to undergo a ceremonial cleansing by means of immersion." "Every vessel of wood" says Maimonides, "which is made for the use of man, as a *table* or *bed*, receives defilement; and were washed by covering them in water."

So say Meyer and Luther, and a host of Pædobaptist critics, as Beza, Grotius, Lightfoot, Rosenmuller, Kuinöl, Jahn, Schleusner, Olshausen, Geo. Campbell, McNight, Wetstein, and Lange.

I have thus shown from the genius and structure of the Greek language, from the uniform testimony of Greek Lexicons, from the translation of baptizo in the ancient versions of the scriptures, from the uniform practice of the early church, from the universal practice of the Greek church, from the almost universal practices of the western churches down to the 17th century, from the unshaken testimony of Greek classic literature, in the whole range of which for two thousand years the word baptizo uniformly means immerse and nothing else, from the testimony of critics, commentators, and church historians of every shade of sentiment, from the circumstances attending the administration of baptism in the apostolic age:—from all these sources, I have shown that the sole, uniform meaning of baptizo is to dip or immerse, and so accordingly we must understand it in the great commission of our Lord.

What then, in all candor, I ask this intelligent assembly, becomes of Dr. Richey's assertion that baptizo means *wash-*

ing, *pouring*, and *sprinkling*, as well as immersion; and that baptism by sprinkling is the most scriptural and appropriate? I leave it with you, my friends, to decide.

But if immersion is the scriptural mode of baptism, who, according to the word of God, are the proper persons to receive the rite?

II. I will now endeavor to show, and will be as brief as possible.

As Baptists we believe not only that immersion is the only scriptural mode, but that believers in Christ, or those who give credible evidence of faith in Christ, are the only proper subjects. If any thing we attach more importance to the latter than to the former.

On listening to Dr. Richey's second sermon, I could not resist the impression that he felt himself that he had an exceedingly difficult task to perform. And I wish here to call your attention to the very important admissions which he felt obliged to make throughout. For instance, he admitted that *there is not in the whole New Testament a single command for the baptism of infants.* On what then, the question arises, does he rest the practice? Simply on *inference.* That is to say, the Dr. would have us believe the practice of including infants in the church was so general under the old economy, that when the new economy was introduced, it did not require a command to enforce it, and so it was taken for granted. On this inference, then, according to this reasoning, this positive institution—positively defined and guarded as the great initiatory ordinance of the gospel—the door to the New Testament church, solely rests. We shall see presently whether such basis is sound.

And here I would call your attention again, not to another admission of the Doctor's, but to an omission—the omission, namely, of every single passage in the New Testament which goes to show that repentance and faith, or a change of heart is required before baptism. Not one of these passages does he refer to, and the argument they furnish is very strong and conclusive.

Thus take the case of the Samaritans. We are told that Philip "preached Christ unto them"—that great numbers believed and were baptized, both men and women: no infants, you observe, for they did not and could not believe.

So of the Ethiopian Eunuch: There was first instruction

and then baptism. Said Philip, "if thou *believest* with all thy heart thou mayest" be baptized. "So of Cornelius and his friends at Cesarea: the same course was pursued. Information was followed by conviction, and conviction by repentance. Peter commanded them to be baptized in the name of the Lord." So of the Corinthians. It is said that many of them "hearing, believed, and were baptized."

So in John's Baptism. Those who received the ordinance at his hands, were required as a previous condition, to "bring forth fruits meet for repentance." So it is told of our Lord that he *made* his disciples before he baptized them. Baptism is moreover described as "the answer of a good conscience toward God."

This also appears from the expression, "baptizing them *into* the name of the Father" &c, as occurring in the great commission, and "baptized *into* Jesus Christ" in the language of Paul. Now *into* in these expressions, as every scholar knows, is the proper translation of the original word, and expresses the meaning of the ordinance, as *in* does not. The words of Dr. Wayland are to the point. He says: "*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.' . . The idea of the formula of baptism is, then, baptizing into the Father, Son and Holy Ghost. Thus to baptize or to be baptized into any one, is into a profession of faith of any one, and sincere obedience to him. So the children of Israel were baptized *into* Moses, that is, into discipleship to him. They 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 any thing *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 &c. We cannot

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."

Says Dr. Hodge, Professor in the Presbyterian Theological Seminary at Princeton: "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."

To speak of baptizing an unconscious infant into Jesus Christ is simply absurd. For no one can come into the relation to Christ indicated by this expression, without a conscious, intelligent faith.

So much for the scriptural proof of the believers which the Dr. did *not* refer to at all.

Let us now look at those scripture references in which he did try to find the baptism of infants. To follow the order he adopted, we may begin with the language of the commission—"Go teach all nations, baptizing them," &c. The Dr. very correctly tells us that this passage should be rendered—"Go *disciple* all nations," &c. The Greek word *matheteusate* has plainly this meaning. But unfortunately for him, this rendering does not help his case, since it requires as much intelligence to become a *disciple* as to *learn*, and infants can do neither. When we disciple persons we do in fact teach them—a learner and a disciple are the same.

Now it must be plain that nations *as such* cannot be discipled. That is, in discipling a nation, we cannot deal with it as a *whole*—a great *totality*. Nations are composed *of individuals*, and can only be discipled by discipling the individuals who compose them. Who then are those individuals in nations to become disciples, if not those only who are capable of hearing and embracing the gospel, which infants are not?

The truth is, infants are not referred to, and were not intended to be referred to, in the great commission. They are neither saved because they believe, nor lost because they do not believe, for they are capable neither of accepting the gospel on the one hand nor of rejecting it on the other. The atonement of Christ covers their case, and if they die before reaching the years of moral accountability, they are doubtless saved by virtue of that atonement.

Another proof adduced by Dr. Richey for infant baptism, is the passage in Mark x. 13, to which he asked the particular attention of his hearers. It is—"Suffer little children to come unto me," &c. Perhaps I could do no better than reply to this in Dr. Richey's own words, when he said that *Christ did not baptize the little children, nor were they brought to him for that purpose.* If Christ did not baptize them—and we know he did not, for we are distinctly told that he baptized none—why quote this passage at all? We know that, as Matthew says, they were brought to Jesus that he might bless them, or as Mark says, that he might touch or lay his hands on them. But says Dr. Richey, because "of such is the kingdom of heaven," therefore they should be baptized; and he adduces the similar expression in the sermon on the mount. "Blessed are the poor in spirit, *for theirs is the kingdom of heaven,*" to show that infants as well as the poor in spirit are fit subjects of the kingdom. But I reply, if the dear little innocents are fit for the kingdom of heaven, why not let them go there without baptizing them, which confessedly does not make them more fit, but which may do them a serious harm, leading them in after life to suppose that it has done something towards saving them. However as Dr. Richey admits the passage has nothing to do with baptism, I need not consider it further.

Of a similar character is the passage in 1 Cor. vii. 14, inasmuch as *it* also contains not the slightest allusion to baptism. In this passage the unbelieving wife is said to be "sanctified by the believing husband," and the converse "else where your children unclean, but now are they holy."

That is to say, argues Dr. Richey, the children must be baptized on the faith of the parent. Now please observe, dear friends, that no reference is made here to the baptism of the children, it is not the subject the apostle is writing about. He is simply showing the Corinthians that the husband on becoming a christian should not put away his yet unbelieving or pagan wife, for on this ground, he might with equal good reason, put away his children. But inasmuch as he would not put away his children, why not continue to live with his wife, their mother. "He argues, in other words, that it is not contaminating for a christian to live with an unbelieving companion, *because* it is not contaminating for him to live with his children. But if it were true that the children were all consecrated to God in their infancy, there would be no force in this

argument." The heathen companion and the baptized children, in that case, would not, as the apostle assumes, stand on the same level. Therefore the passage goes rather to prove that the children were not baptized, than that they were. Besides if, as Dr. Richey and others affirm, the children ought to be be baptized on the faith of the believing parent, why not baptize the unbelieving wife on his faith also, for she is said to be sanctified by her believing husband. The truth is, however, all the leading critics and commentators as DeWette, Meyer, Neander, Rückert, Müller, and a host of others, have given up the passage, and admit that it not only does not prove infant baptism, but actually disproves it. Nothing can be more plain and certain than that one person cannot participate in the benefits of Christ's atonement through the faith of another. How it is that many persons claiming to be in their right mind, and to follow the teachings of scripture, nevertheless believe this, is quite past our comprehension.

Again, my venerable brother has qnoted in support of infant baptism, the words of Peter on the day of Pentecost, "For the promise is unto you and your children." I am sorry he did not quote a little further, for then we should have seen whether the children were baptized or not. The whole passage informs us, *first*, that the hearers of Peter were pricked in their heart so that they cried, "What shall we do?" *Second* that they were exhorted to repent and be baptized for the remission of sins; and *third*, that *they who gladly received the word*—not the children—were baptized and added to (or joined) the church. Then those who believed and were baptized "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and prayers."

"Such was the order of the apostolic Church at Jerusalem, the true mother church of all the christian churches which should afterwards be organized in the same way; for without doubt this is recorded for the instruction and pattern of Christians of all times."

I may here observe that the children spoken of by Peter do not refer to infants, but *descendants*, in which sense the word often occurs in scripture. "For the promise,"—that is, the promise just quoted by the apostle from the prophet Joel—is unto you and your descendants or posterity, and all that are afar off. For Joel had said that God would pour out his

spirit in the last days, and whosoever should *call on the name of the Lord* would be saved. This promise was fulfilled on the day of Pentecost, when Peter preached, and all that *gladly received the word* were baptized.

With reference to the baptism of households, it may be observed that there is no proof that any of the members of these households were infants or unbelievers. On the contrary they seem to have been *believing* households; at least, all those belonging to them who were baptized. It is expressly stated that "the Jailor believed on God with all his house." And what more was wanted to qualify him and all his house to be baptized?

As to the household of Lydia, Dr. Richey thinks she was a married women and had children. I never before heard the idea expressed that she was married at all. All the circumstances are against this suppositton. She was 300 miles from home, engaged in the business of selling purple, for which she seems to have hired or bought a house in Philippi, of which she seems to have been the head, for it is called the *house of Lydia*. Moreover the members of her household are called "brethren," who were probably led with herself, through the preaching of Paul, to believe on Christ. If they were "brethren," they must have been believers, and if believers, they could not have been infants.

Of the house of Stephanus, it is said *they addicted themselves to the ministry of the saints*. It must therefore have been a christian household. So we read that Cornelius "feared God with all his house;" that the nobleman at Capernaum "believed and his whole house." Surely there is nothing like infant baptism in any of these households, and Dr. Richey must be endowed with more than ordinary vision to see it in them. But he affirms that in all his intercourse with Baptist ministers and missionaries, he is not aware of having learned that any of them had, at any one time, baptized an entire household. At this I am much surprised, as there is scarcely a Baptist minister in the country of many years experience, who has not baptized one or more. Indeed, it was my privilege, I can inform Dr. Richey, to baptize an entire household to-day.

But the strongest argument, or that which our Pœdobaptist friends—and among them Dr. Richey—conceive to be the strongest argument for infant baptism is this: *Baptism under*

the New Testament takes the place of circumcision under the Old: that is, as the male children were circumcised at eight days old under the law, therefore infants may be baptized under the gospel. But if we examine a moment we shall see that this argument is just as untenable as any of those I have just considered. Every one knows that in every process of sound reasoning, it is important to lay down sound premises. A sound conclusion cannot rest upon an unsound premise. Now in this circumcision argument for infant baptism there are two fallacies in the premises laid down. The first is that the Jewish church and the christian church are the same; that the latter is but the continuation of the former.

The second is, that the covenant of promise mentioned in Gen. xii. 1–3, and the covenant of circumcision mentioned in Gen. xvii. 10–14 are one and the same thing. But obviously they are not the same. By the covenant of promise, or the covenant of grace as it is sometimes called, Abraham was made the father of them that *believe*. But the covenant of circumcision had reference only to the *natural* offspring of Abraham, and those politically incorporated with them. The covenant of grace and the covenant of circumcision are therefore as far apart as the law and the gospel.

And as to the Jewish Church, we find that it was a national, hereditary church, while the church under the New Testament is an association of individuals professing repentance toward God, and faith toward our Lord Jesus Christ. Under the law children were *born* as it were into the church. Under the gospel they are to become members of the church when they are *born again*. "Judaism was a national institute; Christianity is an individual blessing. The Jews were a nation, dealt with as such, and separated from other nations; christians are believers, taken out of all nations, and in christianity 'there is neither Greek nor Jew. Circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.'" "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

So that this argument for infant baptism falls to the ground. There is not a syllable of scripture to show that baptism under this dispensation takes the place of circumcision under the old.

The testimony of scripture goes rather to prove the con-

trary. Besides circumcision was practiced by the Jewish Christians, *along with baptism* for a considerable time. When Paul opposed the circumcision of Gentile Christians, he never hinted that baptism took its place. In fact the reason why the Judaizing teachers at Antioch wished the Gentile Christians to be circumcised was that such was the practice of the Jewish Christians. When Paul went up to Jerusalem with the offerings of the Gentiles, he was informed of a slanderous report which had been circulated to his detriment among the believing Jews, namely, that "he taught the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their children." This report was treated as a slander. Paul never opposed the circumcision of believing Jews, though he did that of believing Gentiles. "As touching the Gentiles which believed," the apostles wrote and concluded that "*they* observe no such thing."

If baptism had come in the room of circumcision, Peter would not have declined, for a time, to eat with baptized Gentiles, because they were uncircumcised. Moreover Paul circumcised Timothy who was a son of a certain woman who was a Jewess, and believed, but his father was a Greek.

If circumcision had been abolished among the believing Jews to give place to baptism, can we suppose for a moment that Paul would have circumcised a christian who had doubtless already been baptized? Certainly not. Circumcision held the place in the Apostle's day which it had ever held.

Baptism could not therefore be said to take the place of circumcision, if circumcision did not yield its place to babtism, but went along with it.

There is a great deal said about "federal holiness," and "Covenant holiness," and the Covenant of circumcision, and the "Abrahamic Covenant," but the argument for infant baptism derived from it all amounts to just nothing. Circumcision was no part of the covenant of grace. Abraham himself was a sharer of grace before he was circumcised, or while in uncircumcision. Enoch, Noah, and no doubt thousands of others, though uncircumcised, enjoyed the blessedness of the covenant of grace before Abraham was born. And this being the case, it follows that circumcision cannot be a

seal of the covenant of grace, as the Westminister Assembly in their catechism say. In fact, nowhere in the word of God is it denominated a seal of grace, however often we hear the expression. How can circumcision be a seal of what does not exist?

Under the New Testament dispensation believers are not sealed as such in or by baptism, but by the Holy Spirit "Grieve not the Holy Spirit by whom ye are sealed unto the day of Redemption."

If then the question were asked,—Of what is circumcision a type? I answer, of the circumcision of the heart. "For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh! But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." On the whole then we are obliged to come to the same conclusion touching infant baptism that the great Schleirmacher came to, namely, that whoever finds it in the Bible must first put it there.

If now we turn to church history, we find that for upwards of two centuries after Christ, there is absolutely no recognition of or allusion to infant baptism, but invariably in instances which are at all indicative of the recipients of baptism, such language is employed as excludes the idea of its having been administered to infants. "The darkness of Egypt is not more destitute of a cheering beam of light, than is the historical period embraced by the Apostolical Fathers destitute of evidence that infant baptism then existed."

By the Apostolical Fathers, I mean Barnabas, Clement, Ignatius, Polycarp, and Hermas. Of the Christian Fathers who succeeded these, Tertullian is the first one who mentions infant baptism and then by *condemning* it. Tertullian was a Presbyter of the Church of Carthage in North Africa. He died about A. D., 220.

About the middle of the 3rd century, infant baptism had grown into a practice in North Africa, *and there is no evidence of its existence at that time in any other part of the world.*" "Out of Africa there is not the slightest allusion to any other baptism than the baptism of believers, in any Latin writer before the year A. D. 374, or thereabouts."

As we go back on the line of historical evidence, we can trace infant baptism to the time of Tertullian, but there the

chain ends. From that point—say A. D., 200 to the time of the apostles, all the intelligible testimonies and allusions re cognize only the baptism of persons who avowed in baptism a personal reception of the Christian religion. From A. D. 200 and onward, the error that baptism was necessary to salvation spread more and more and hence infant baptism from that period became more and more prevalent but as I have already said, it was by *immersion*. The mode was right, but the subjects wrong. And infant baptism did not come alone, other errors accompanied it, and the stream of corruption in the following ages became wider and wider. At first Tertullian lifts up his voice against it, but in a few years, Origen, Cyprian, and Augustine endeavour to defend it.

But my esteemed friend Dr. Richey sought to show from Justin Martyr and Irenæus that infant baptism existed even before Tertullian. But I beg most respectfully to question the proof. The passage he quoted from Justin Martyr reads thus: "There are persons among us, both males and females, sixty, seventy years old, who from children were discipled to Christ." You will observe that baptism is not mentioned in this quotation, and that the term "*discipled*," implies conscious, intelligent beings and not infants.

The expression "from children" must therefore be understood as equivalent in meaning to "in early life," when, as we know, many become disciples of Jesus.

In the quotation from Irenæus also there is no mention of baptism. He speaks of Christ's coming "to save all who are regenerated to God, infants and little ones, and children, and youths, and elder persons, therefore he came through the several ages, and for infants was made an infant, sanctifying infants; among little ones, a little one, sanctifying those of that age; among youths, a youth" &c.

I observe here that many emient critics regard this passage as spurious: but admitting it to be genuine, it simply conveys the idea that Christ espoused our nature so completly, that all classes of the human family might be saved. In this opinion agree the best authorities. The learned Semisch —a Pædobaptist—observes of Justin Martyr that of "infant baptism he knew nothing." In fact—by—the ablest and most reliable Church historians the point is now given up, and it is almost universally admitted that no trace of

infant baptism can be found for 200 years after Christ. But even admitting—what is not true—that all the early Fathers sanctioned it, as well as the later, we must yet take the Bible as our only guide. To leave the Bible and go to the Fathers, or Councils, or tradition, is to go straight to Rome.

It is worthy of remark here—to quote a few names among many—that Ephrem of Edesse, Gregory Nazianzen Basil of Cæsarea, and Chrysostom, all of whom had Christian parents, were not baptized till manhood, and they all lived in the 4th century. How, the question arises was their baptism delayed till manhood, if infant baptism was the custom of the time.

Were it necessary, I might quote a great many eminent authorities—Pædobaptists too—to show that infant baptism was unknown in the apostolic age, and sprang up with other corruptions, in later times.

Says Luther: "It cannot be proved by the sacred scripture that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."

Says Neander: "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution."

Says D'Aubigne—the historian of the Reformation: "However decided I may be for the baptism of infants, I must nevertheless acknowledge that the express order 'baptize infants," is found in no part of the gospel."

Says the North British Review—Presbyterian: "The baptismal service is founded on scripture; but its application to an unconscious infant is destitute of any express scriptural warrant.

There is absolutely not a single trace of it to be found in the New Testament."

Says Prof. Jacobi: "Infant baptism was established neither by Christ nor his apostles."

Says DeWette: "Infant baptism had not come into use prior to the time of Tertullian."

Says Dr. Hodge: "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."

Says Prof. Lange: "Would the Protestant Church fulfil and attain to its final destiny, the baptism of infants must of necessity be abolished."

But Dr. Richey would remind us that this is a spiritual dispensation, and that it is not well to be laying too much stress on ordinances. Very well. But do not Baptists admit the present to be a spiritual dispensation? Has it not ever been their aim to maintain and advance a spiritual Christianity? Can any one speak the truth and say that Baptists have not from the first been most zealous in defending christianity from all mere externalism and ceremonialism? And can it be fairly alleged that the Baptists make too much of baptism by attaching any saving efficacy to it whatever? Is it not well known that we never baptize any person who does not profess to be a christian before baptism, and surely if he is a christian before baptism, baptism does not make him a christian. If he is a christian *before* baptism, he is surely a christian *without* baptism. But baptism is a positive institution, enforced by a positive command. It is the sublime method of initiation into the church of Christ. It is the way in which Christ would have his followers publicly profess him. He requires this of them. The command and the ordinance which it enforces are as definite as language can make them, and Baptists prefer to adhere to the command, and carry out the command as the Master requires. They hold that to change the scriptural *mode* of baptism, and the scriptural *subjects*, changes baptism itself into something else. For surely when both *mode* and *subjects* are gone, all is gone, and such a change or modification of this positive ordinance cannot be deemed proper obedience to Christ. In all sincerity and kindness I do not think that Baptists are not so justly chargeable with attaching undue importance to baptism as some others.

The Romish Church says that, "Baptism is essential to salvation."

The Church of England says:—"By baptism we are made members of Christ and children of God."

The Westminister Assembly in their Catechism says, "Baptism is a seal of the covenant of grace, of our engrafting into Christ, of regeneration, adoption, and life eternal."

The American Presbyterians, who are substantially one with the Congregationalists of America, regard baptism as a

"sign and seal of the covenant of grace, of engrafting into Christ, of regeneration, of remission of sins."

Mr. Wesley, the founder of Methodism says, "By baptism we, who by nature are the children of wrath, are made the children of God," and, "in all ages the *outward* baptism is a means of the *inward*." "Indeed nearly all the protestant confessions of faith, with Luther, Calvin, and all our great Pædobaptist Reformers and divines speak of infant baptism as sealing some blessing, conveying some grace, or being necessary to salvation."

Now if these representations of infant baptism are correct and scriptural, then those who practice and defend it are justified in so doing. Nor should they be blamed for their unwillingness to have their children pass into the next world without having been baptized. But are these representations correct and scriptural? I think I have established the negative. It is impossible to show where infant baptism was commanded by Jesus, or when it was practiced by the apostles. It is *not* impossible to show the contrary.

Prof. Moses Stuart explains its origin in these words: "There *sprung up*, in the bosom of a church superstitiously devoted to ancient rites and forms, a conviction that the mode of baptism was one of the *adiaphora* of religion, i. e., something unessential to the rite itself, and which might be modified by time and place without any encroachment upon the command itself to baptize. *Gradually* did this conviction *increase*, until the whole Roman Catholic Church, that of Milan only excepted, admitted it. By far the greater part of the Protestant world have also *acceded* to the same views." Nor did it spring up alone. We never read of the consecration of the baptismal water—the use of sponsors—the imposition of hands at baptism—the use of material unction at confirmation—offering prayers and oblations for the dead, &c.—we never read of any of these in any christian writer before Tertullian; and hence learned Pædobaptists infer they were introduced about that time. It is not strange, indeed, that Puseyism, Popery, and other antichristian errors abound when Protestant christians who profess to take the Bible as their guide, nevertheless so far depart from it as to say that an unconscious infant is a proper subject of baptism, and cannot be saved without it.

I am sure my heart is full of kindness to my Pædobaptist

friends when I say that I am glad that infant baptism is rapidly on the decline. Every year the conviction widens and deepens in the mind of the christian world that the baptized person should come into the church on his *own faith*, and not on the faith of another.

Among Pœdobaptist churches, as appears from their own reports, the proportion of child baptisms to adult, grows every year less and less.

Hear the following testimony from the Princeton Review, an able Presbyterian Quarterly. The writer says; "We must confess that the more we have considered the subject, and the more facts we have been able to obtain, we have been so much the more satisfied, not only that there is increasing disregard for the baptism of children, in our sister churches, but also, that throughout the whole of our own church there is an increasing neglect of this blessed ordinance. * * * Two thirds of the children of our church unbaptized! The very statement startles us. Indeed we hesitate in making it, and would fain hope we are mistaken. But we fear it is sober, solemn truth."

Again it is affirmed that "in the Congregational churches of New England, infant baptism is beyond a doubt dying out. In Vermont [in 1855] we have but 7 baptisms to every thousand communicants; in New Hampshire but 14; in Maine 16; and in all the other associations but 19; the average being only 16 to the thousand!"

A leading Methodist Journal complains of the "retreat of infant baptism into a corner," and another accuses "even ministers of hurrying over it as if it were a thing of no consequence."

Thus THE TRUTH freed more and more from the traditions and superstitions with which it has been fettered, is laying its mighty grasp upon this main pillar of the Pædobaptist temple, and dragging it to the ground.

I might here observe that not only is infant baptism on the decline among Pædobaptists, but many of them are taking the Baptist side of the question by rejecting as baptism every thing but immersion on a profession of faith. Hundreds and thousands are uniting with Pædobaptist churches by immersion. Many Pædobaptist churches have baptisteries in their places of worship to meet this growing demand. And there are thousands of persons in Pædobap-

tist churches who are Baptist in sentiment, but consent to remain where they are rather than break away from their old associations.

One should suppose that the defences set up in favor of infant baptism would be sufficient to condemn it in the estimation of persons of candor and intelligence. Such are the following:—The analogy between circumcision and baptism—the Abrahamic Covenant—apostolic tradition—the opinion of the Fathers—the authority of councils—the decrees of the church—its not being forbidden—its *decency* —its *convenience*—the *coldness* of some climates—the relation of children to their parents—it is *fashionable*—it plants infants in the nursery of the church—it may be sustained by *inference*—and, it is essential to salvation.

Verily these defences carry their own refutation with them How widely they differ from that given by Peter: "Who can forbid water," he says, "that these should not be baptized which *have received the Holy Ghost as well as we?*"

For making the ordinances of the gospel rest upon a purely scriptural basis, as well as for liberty of conscience in all religious matters, the Baptists have ever—but without resorting to persecution—contended. Thousands and tens of thousands of them have laid down their lives for the truths of the gospel. You can trace them back through the christian centuries by their line of gore, and by their martyr flames. 334 years ago, in Basle, Switzerland, a Protestant Council condemned as worthy of death, all who should say that infant baptism is not scriptural. Now, however, in the same Canton, Dr. Hagenbach, in his great work on the history of christian doctrines, confesses that infant baptism cannot be derived from the word of God.

Every baptism that is celebrated among us, sublimely testifies of the scriptural grounds on which the ordinance rests.

The existence of the Baptist denomination throughout the world is a perpetual and mighty protest in favor of a regenerated church, and a spiritual christianity. I would say it modestly but firmly that the time is not far distant when the important work accomplished by them in every department of religious reform will be more cordially admitted.

For the growth of our sentiments in the United States, where we represent nearly a fifth of the entire population;

and in England, and in Europe—spreading and triumphing from the Baltic to the Mediterranean, from the Pyrenees to the Caucasus; and in India and China, where in the former country alone we have translated the Bible in whole or part into 40 different languages;—for all this we devoutly thank the great Head of the Church.

The Reformation of the 16th century was a giant stride towards a purer christianity. It could hardly be expected, however, that the Reformers would at one bound come out of the Church of Rome *altogether* freed from her corruptions. Accordingly while they disinterred the doctrine of justification by faith from the mass of Romish dogmas which had burried it, they still retained the papal error of infant baptism;—an error, which has done more than any thing else, I believe, to efface the line of separation which Christ has drawn in his word between believers and unbelievers, between the church and the world, and to amalgamate them into one. Still, as we have seen, this error is crumbling away, and we are encouraged to believe that the Reformation begun in the 16th century, will be largely accomplished in the 19th.

Dr. Richey's closing allusion to open communion served him an admirable purpose in diverting the minds of his hearers from the real question under consideration.

Very often, indeed, our opponents, on being obliged to admit that infant baptism is not in the Bible, have endeavored to cover their retreat by trying to make it appear that Baptists are exceedingly uncharitable—incorrigible bigots in fact because, as is affirmed, they exclude all others from the Lord's table. But after all, who have put up the bar to universal, unrestricted communion, those who have adhered to the word of God touching the proper qualifications for the Supper, or those who have departed from it?

If baptism, as all our Pædobaptist brethren admit, is the scriptural door to the church, and a pre-requisite to coming to the Lord's table, then surely, before the bar can be taken down, it will be necessary for them to show that the sprinkling of infants is christian baptism. They say we can all be united when the Baptists invite them to the Table; the Baptists reply, we can all be united, when they practice a scriptural baptism.

Who then, I ask again, has put up the bar, those who have

departed from the scriptural rule, or those who adhere to it? Besides, all our Pædobaptist friends admit that the immersion of believers is christian baptism. Why then, we ask, do they not practice it, since they are so anxious for communion with all branches of the church? Why do they not practice it, since in doing so, they give up no conscientious conviction, instead of asking the Baptists to throw away their consciences altogether in the matter? Why do they not practice what they admit to be right, instead of asking us to practice what we consider a wrong?

But it is not a question of charity at all. If it were, it might be shown that our opponents are more justly chargeable with a lack of charity than ourselves. For when they refuse to commune with Roman Catholics, for instance, they refuse to commune with those among whom there are doubtless christians.

They cannot plead that these Catholics have not been baptized, for they practice the same baptism with themselves. Why then do they exclude them from the table? Evidently because they consider that they are not christians. In this way, Pædobaptists take it upon themselves to decide who are christians, and who are not. But Baptists take no such ground. They unchristianize none. They rejoice wherever christians are found, even though it be among the Roman Catholics. The question with Baptists is, *What is baptism?* and, *Who have been baptized?* Baptists would not commune with Quakers, because they have not been baptized—for they reject *water* baptism altogether. Presbyterians and Episcopalians would not commune with Quakers for the same reason. There are many excellent christians among the Quakers, but because they have not been baptized, therefore neither Baptists nor Presbyterians nor Episcopalians can commune with them. In this then the Baptists and Pædobaptists agree:—they require baptism to precede the Lord's supper. And because Baptists do not recognize the baptism of infants and unbelievers as baptism at all—in other words, as they are not prepared to admit that their Pædobaptist friends have ever been baptized, for *this* reason they cannot consistently commune with them. Baptists do not take the ground that members of other denominations are not christians, but as baptism is the only proper door to the church, they hold that all who have been sprinkled are not baptized, and have not consequently, come into the church in the regular way.

The most candid of Pædobaptists admit that Baptists are consistent in taking this position.

Indeed, in our opinion, they are far more consistent than Pædobaptists. For while the latter say that baptism is the door to the church, and call the sprinkling of infants baptism, they yet exclude from the Lord's table many members of their own church, since their baptized infants are necessarily in the church. If they are in the church—in other words, if they are members of the church, why not treat them as such by admitting them to the supper? If they are not in the church, why baptize them, since, according to their own admission, baptism is the scriptural door to the church. The Greek church is consistent at least in admitting its infant membership to the Lord's table. But plainly our Pædobaptist friends are quite inconsistent in receiving infants into the church, and then treating them as though they were not in. When we are told it is the *Lord's* table, and are asked why we keep the Lord's children away; we reply, because it *is* the Lord's table, and not ours, therefore we prefer to follow the Lord's rules concerning it.

It is quite illogical for Dr. Richey or others who hold that baptism is a prerequisite to communion, to quote Robert Hall or Mr. Spurgeon, since they do not make it a prerequisite. While they rest the proper qualification on another basis, they stoutly deny that infant baptism is scriptural or christian.

I have thus, my friends, endeavored to show what is scriptural baptism both as regards the mode and the proper subjects. I can truly say that, as Bapsists, we have no unkindly feelings against those who differ from us, but we must ask to be permitted to follow what we believe to be the teachings of the Word of God. I thank you for the patience with which you have listened to me, and beg to assure you that none of my words have been spoken with any desire to wound or offend.

STRICTURES ON
REV. MR. ANNAND'S LECTURE.

This lecture, or rather such part of it as did not consist of invective against Baptists in general, and against myself in particular, was entirely devoted to a consideration of the *mode* of baptism. For the present I pass by the invective, and deal with what, by a charitable construction, may be called Mr. Annand's arguments.

As most of these arguments are already disposed of in the foregoing sermon, those which remain may be noticed in a brief space. Those who listened to Mr. Annand will remember that his principal endeavor from beginning to end was simply to weaken my arguments in favor of immersion as the only scriptural mode of baptism. He would have his hearers believe that immersion is not the only baptism recognized in the New Testament, and was not the only baptism practiced in the apostolic time. That immersion is scriptural baptism he would freely admit, but would deny that it is the only scriptural mode. He would take the ground that there are *several* modes, among which sprinkling and pouring, as well as immersion, fill a legitimate place.

Now it would sound very strange to speak of different *modes* of the Lord's supper—to say that it might be celebrated not only with bread and wine, but also with bread and milk, or with bread and water, as though either of these last methods as well as the first would be obedience to our Lord's command. But his command to baptize is as positive and definite as that to observe his commemorative supper; and it is just as appropriate in the light of scripture and common sense to speak of different modes of the Eucharist as of different modes of baptism.

But while Mr. Annand felt compelled to admit that immersion is a valid mode of baptism, he seemed nevertheless disposed to exclude it altogether from the numerous cases of

baptism mentioned in the New Testament. The baptism of Jesus in the Jordan, John's baptizing in the wilderness, the baptism on the day of Pentecost,—all these, in his opinion were performed by sprinkling or pouring. One should suppose he would have given to immersion some place in these instances. But his endeavor to exclude immersion from the New Testament would have been excusable had he not gone further. To do this, and then to throw contempt upon it—and that too, after admitting it to be christian baptism, was not only very inconsistent, but certainly highly improper in a christian minister.

One of the presumptive proofs adduced by Mr. Annand against immersion as the only scriptural mode of baptism was that *baptizo* has other meanings than *immerse*—that words continually change in their meaning—that immersion would not be suitable to all climates, and to the infirm and sickly—and that God would not, at any rate, tie up this ordinance to the meaning of a single word.

But God's revealed will *has* been expressed in human language. To know what that will is we have simply to ascertain the meaning of the words—the Hebrew and Greek words—employed by those holy men who "spake as they were moved by the Holy Ghost." If the words they uttered have changed in their signification since the time they spoke them, we have simply to learn their meaning *when* they spoke them. To interpret the words of the English language by their present import would be, in some instances, to make our language contradict itself. So, if the original words of scripture have changed in signification, to read them in the light of their present meaning, might be to make the mind of God different from what it was formerly.

Now I am free to admit that certain Greek words in the New Testament have a different meaning from what they had in Classic Greek. Such, for instance, are the words *pneuma* [spirit], *sarx* [flesh], *ouranos* [heaven], *pistis* [faith] and many others. But the sacred writers, it must be borne in mind, gave to these words the import they bear in the New Testament, because they were the best words for this purpose. In their heathen classic sense they have one meaning, and in their christian sacred sense another. But the same is not true of the word *baptizo*. Its classic and sacred meaning are both immerse. So the Saviour and his

apostles used the word, and so the early Greek and Latin Fathers.

When our Lord would instruct his apostles to *immerse* those whom they should disciple, he had but to use the word *baptizo* which the Pagan Greeks always used in that sense.

Prof. Stuart says the churches of Christ construed it to mean immersion *in the New Testament* as well as in classical usages Again, "That the Greek fathers, and the Latin ones who were familiar with the Greek, understood the usual import of the word *baptizo*, would hardly seem capable of denial."

It avails then nothing for Mr. Annand to say that words change in meaning until he proves that the meaning of baptizo has changed, or that we must not be guided by its signification as used by our Lord and his inspired apostles. But it is very well known that baptizo has not changed in signification. It means in modern Greek precisely what it meant in ancient Greek. When Mr. Annand says that modern Greek bears no nearer resemblance to ancient Greek than modern Italian does to ancient Latin, he states what is not correct.

We have plainly nothing to do with what God would or would not enjoin in a certain word. We know that he *has* enjoined that believers, and not unconscious infants, be immersed; and it is our place to "observe all things whatsoever he has commanded." As Baptists, we have no desire to improve on the divine original, nor to assume that God would have acted more wisely had he allowed us greater liberty in carrying out his commands.

As to immersion being unsuited to cold climates, experience has proved the contrary. If we believed baptism to be essential to salvation, there would be some force in the objection that the extremely sick could not be immersed.

The quotations made from classic Greek by Mr. Annand to show that baptiso has other meanings than immerse, prove, in fact, the contrary. The great Pædobaptist scholar, Moses Stuart has shown most conclusively that *literally* and *figuratively* baptizo means to *overwhelm*. Thus the "tide *overflowing* the shore" [Aristotle], "Alexander overwhelmed with wine" [Plato], "midnight overwhelming with sleep" [Heliodorus], &c., cited by Mr. Annand are fine examples of this use of the word.

One of the brightest critical discoveries of the age was probably that made by Mr. Annand when he detected a discrepancy between the definitions of baptizo given respectively by the Baptist Drs. Conant, Carson, and Fuller. Sorely perplexed by the Pædobaptist authorities which I had quoted to sustain the Baptist view of the question, Mr. Annand would meet me by showing that these eminent Baptist divines, by contradicting each other, have really supported the Pædobaptist side. And in this way. Dr. Carson says baptizo means to *dip ;* Dr. Conant says it means *to immerse ;* and Dr. Fuller says it means *to plunge.* "Now see," exclaims Mr. Annand "how these great Baptist champions disagree among themselves. One says *dip*, another *immerse*, and yet another *plunge.* Was ever any thing more inconsistent and absurd!"

Now verily this instance of perspicacity in Mr. Annand is marvelous. Such acuteness of vision would pierce a rock. To put his brilliant discovery into a simpler form it amounts to about this:—"Dr. Carson says two and and *two* are four; No, says Dr. Conant, three and *one* are four. You are both wrong, chimes in Dr. Fuller, for one and *three* are four."

But Mr. Annand was quite sure that John the Baptist could not have immersed the multitudes that went out to him in the wilderness. He did not tell his hearers what John did to them if he did not immerse them, though he would have them believe of course that he sprinkled them. His argument seemed to be this: not less than a million went out to John, he could not have immersed so many during his six months ministry; therefore he must have sprinkled them. But the question arises, how could he have *sprinkled* so many? For if we understand the words literally that Jerusalem, and all Judea, and all the region round about the Jordan went out to him—and this is the way Mr. Annand understands them—then the number that went out must have been nearer three millions than one. Now if he had sprinkled five every minute, and worked ten hours a day, it would have taken him nearly three years to sprinkle the whole number. And if he had given each one time to confess his sins, the time must have been extended to fifteen or twenty years. If, to expedite the business, he had caused them to stand in rows or groups on the bank of the river, and with a bush, which he first dipped in the river, had

sprinkled fifty or a hundred at a time, then some drops might, by chance, have fallen on the impenitent.

Some quaint old Poet has met the matter in this way:—

"The Jews in Jordan were baptized;
Ergo, ingenious John devised
A scoop, or squirt, or some such thing,
With which some water he might fling
Upon the long extended rank
Of candidates that lined the bank;
Be careful, John, some drops may fall
From your rare instrument on all;
But point your engine ne'ertheless
To those who first their sins confess:
Let no revilers in the crowd
The holy sprinkling be allowed,
The Baptist had not time, we dream,
To dip the people in the stream."

But are we to suppose Mr. Annand so ignorant of the correct rules of scripture interpretation as to think that the words "Jerusalem and all Judea and all the region round about Jordan," should be taken in their literal sense? Has he passed through a course of Theological instruction, and not yet learned that if the word "all" were taken in its widest sense, many passages in which it occurs would be reduced to absurdity? It is said, for instance, that *all* men mused in their hearts concerning John. Does this mean the whole human race?

It is said of Jesus, "The same baptizeth, and *all* men come to him." Did the entire population of the globe go to him?

Does not Mr. Annand know that the sacred writers often adopt the popular forms of speech? And that accordingly "Jerusalem, and *all* Judea &c., simply means a great many? Just as we say, "All Windsor went out to the Picnic," When it is very well known that the majority of the people remained at home.

Of course Mr. Annand knows all this. Why then does he so jeopardize his candor as to try to make it appear that John actually baptized the entire population of the countries about the Jordan? The truth is, no one has given more trouble to our Pædobaptist friends than this same John the

Baptist. Hence the pitiable absurdities into which they run when they attempt to explain his baptism. They say that he baptized *all* the people in those regions. But the Bible says that the Pharisees and lawyers, "rejected the counsel of God against themselves, *not* being baptized with the baptism of John." How was this, if he baptized *all*.

But afterwards he baptizes in Ænon near to Salim. Pray, who was there to baptize in Ænon if *all* the people had already been baptized? Again, it is known that John baptized Jerusalem and *all* Judea, &c., before he baptized the Saviour, and before the Saviour entered fully upon his ministry. The question arises, who was left for Jesus to baptize, if John had already baptized all? Yet we are told that "Jesus made and baptized more disciples than John." Surely, Mr. Annand must have been sorely pressed for an argument when he resorted to this.

Of a piece with the above is Mr. Annand's explanation of John's baptizing *in the River Jordan*. He supposed that John might have been in the river without immersing any one. Just as he, when a little boy, rode the horse into the river to water, but neither he nor the horse was immersed. He did not say, indeed, that John rode into the Jordan on horseback, but would convey the idea, as I understood, that John stood in the river, and poured water on the candidates' heads. And he mentioned certain pictures of Jesus' baptism, purporting to date back to the 3rd or 4th century, in which John is represented as standing in the Jordan and pouring water on the Saviour's head. He also mentioned a certain sect who profess to be the followers of John the Baptist, who, he said, baptize by pouring. Now in regard to these pictures, I would say *first*, that I do not believe they originated in the 3rd or 4th century, and *second*, if they did, they prove nothing. for even before this, in exceptional cases, the Apostolic mode began to be departed from. The sick Novatian (A.D. 250), was (perikytheis) *poured round* on the bed on which he lay. As regards the Christians of St. John, as they are called, the history which I have consulted informs me that they *baptize on Sundays only, and in rivers, in imitation of John's baptism.* I can find no evidence that they *pour*. But even admitting that this sect, or any sect, pours or sprinkles at the present day, what does this prove?

Presbyterians, Methodists, Episcopalians, Lutherans, and Roman Catholics all sprinkle, while all their eminent scholars freely admit that immersion was the primitive mode.

Mr. Annand, like a good many others, thinks that Philip and the Eunuch only went down *to* the water, and came up *from* the water. If he will consult his Greek Testament he will find that in this account, as also in that of the rushing of the swine into the sea, the same preposition follows a verb of motion. In the former case it is *katebesan eis to udor*, and in the latter, *ormesan eis ten thalassan*. Now according to Mr. Annand's rendering of the Greek, these swine ran violently down a steep place *to* the sea, and were choked *at* the sea; in other words, they were drowned on the dry land.

Mr. Annand thinks that as I quoted the practice of the Greek Church in favor of immersion, I ought to follow them altogether, and practice a trine immersion, the candidates being in a nude state, &c. If I could believe that he was serious in making this suggestion, I would stop to consider it. But he could not have been in earnest. He knows as well as myself, or ought to know, that in regard to the *subjects* of baptism, the Greek Church has departed far from the teaching of scripture and the practice of the Apostles. But because a church happens to agree with me in one thing that is right, am I to follow that church in many other things that are wrong? According to Mr. Annand's reasoning I should. And according to the same process of reasoning he should go with the Roman Catholics in everything since he and they are agreed in making unconscious infants the *subjects* of baptism; there being only this difference, while he professes to derive infant baptism from the Bible, they affirm that it is not in the Bible, and that all the churches that practice it, copied it originally from them.

It was quite plain that Mr. Annand seemed much annoyed that I had drawn so much evidence for immersion from Pædobaptist sources. Twice he asserted (hyperbolically of course), that I had spent an hour and a half in quoting from Pædobaptist authorities. Nay more, he even arraigned me before the Majesty of Heaven, and accused me of positive *dishonesty* in quoting these authors in favor of immersion, when I knew that they sanctioned sprinkling, and gave good reasons for it. And not only myself, but Rev. Baptist Noel also—a man whom Henry Ward Beecher pronounced the

meekest, gentlest, loveliest Christian he met in England—even this good man Mr. Annand considered guilty of the same thing, because in his work on baptism, he has cited Pædobaptist names in favor of the original mode.

Now I declare in all sincerity that I did not wish to misrepresent any of the Pædobaptist authors whom I quoted. In every instance, I believe, I have given their own words. I did not, indeed, stop to explain to my auditory, that these great Pædobaptist divines, while they admit immersion to be the only scriptural mode of baptism, yet practice sprinkling, and endeavor to justify it in various ways. I supposed my hearers knew this. But this is the question I would put to Mr. Annand: Who are guilty of the greater *dishonesty*, Baptists who say that the scriptures teach immersion, and who accordingly practice immersion; or Pædobaptists who say that the Scriptures teach immersion, and who practice something else?

Mr. Annand took strong exception to my statement concerning King James and his translators. He considered it a grave offence in me to intimate that King James interfered with the liberty of his translators, and that our Bible is not a correct and faithful rendering of the divine originals. But again I distinctly affirm that King James *did* hamper by unfair and illiberal rules those whom he chose to translate the Scriptures—that our authorized version is not strictly speaking a translation, but only a revision—and that it fails in numerous passages correctly to express the mind of the Spirit as contained in the original Hebrew and Greek. We have only to know King James' character to *infer* that he would not scruple to hamper the freedom of his translators, if such suited his purpose. He was capable of doing even mean and contemptible things. In religious matters he possessed a wonderfully elastic conscience. He felt no pangs, accordingly, in giving up Presbyterianism and adopting Episcopacy, though he had been educated in the former faith, and had publicly subscribed with his own hand the Solemn League and Covenant. In the General Assembly at Edinburgh, in 1590, with unbonneted head, and hand raised to heaven, "he praised God that he was born in the time of the light of the Gospel, and in such a place as to be King of such a Church, the sincerest (purest) kirk in the world. The Church of Geneva," said he, "keep Pasche and Yule; what

have they for them? They have no institution. As for our neighbor Kirk of England, it is an evil-said Mass in English; they want nothing of the Mass but the liftings. I charge you, my good ministers, doctors, elders, nobles, gentlemen, and barons, to stand to your purity, and to exhort the people to do the same; and I, forsooth, as long as I brook my life, shall maintain the same." Yet, being in his own opinion, the greatest master of king-craft that ever lived, he adopted Episcopacy, and supported Episcopacy, because it was best calculated to support his crown.

Macaulay says of him: "Of all the enemies of liberty whom Britain has produced, he was at once the most harmless and the most provoking. His office resembled that of the man who, in a Spanish bull-fight, goads the torpid savage to fury by shaking a red rag in the air, and now and then throwing a dart, sharp enough to sting, but too small to injure. The policy of wise tyrants has always been to cover their violent acts with popular forms. James was always obtruding his despotic theories on his subjects without the slightest necessity. * * * * The ignominious fondness of the king for his minions, the perjuries, the sorceries, the poisonings, which his chief favorites had planned, within the walls of his own palace, the pardon which, in direct violation of his duty, and of his word, he had granted to the mysterious threats of a murderer, made him an object of loathing to many of his subjects. * * * This was not all. The most ridiculous weaknesses seemed to meet in the wretched Solomon of Whitehall; pedantry, buffoonery, garrulity, low curiosity, the most contemptible cowardice. Nature and education had done their best to produce a finished specimen of all that a king ought not to be."

Yet this is the king who was quite incapable, so Mr. Annand and some others think, of interfering with the liberty of those who had the translation of the Bible in charge.

But we are not left to *inference* to judge how far he *would* restrict his translators, if so disposed; the rules he actually imposed on them show how far he *did* restrict them.

Such, for example, was the *third* rule: "The old ecclesiastical words to be kept, namely, as the word *church* not to be translated congregation," &c. And when it is remembered that the forty-seven translators, with one

exception, were Episcopalians, and principally represented the same religious views, we should not be surprised at their readiness to favor the prejudices of the king. His prejudices were in fact theirs. Hence the "great hopes" which they express in their address to him, "that the *Church of England* shall reap good fruit thereby," that is, by their work. Indeed they must have been only too willing to be shakled by his rules, or they would not have addressed him in the language of fulsome flattery—language in fact, more appropriate to a demigod than to a man.

That King James' version is not more entitled to be called a translation than a *Revision* is plain from the *first* and *fourteenth* of the rules according to which the work was performed. They read as follows: [1] "The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed and as little altered as the original will permit." [14] "These translations to be used when they agree better with the text than the Bishops' Bible; namely, Tyndale's, Matthew's, Coverdale's Whitchurch's, [Cranmer's], the Genevan." We have but to compare the authorized version with these, to see how faithfully the translators carried out the King's instructions in following them. On the title page of our Bibles, the old and New Testaments are said to be not only translated, but "with the former translations diligently compared and *revised*." And in the Preface of the Translators, contained in some Bibles, they use this language: "Truly we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one; but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against—that hath been our endeavor, that our mark."

From these testimonies it is clear that our version is, to all intents and purposes, a Revision. Yet many contend that it is not only a translation but a *correct* translation of the originals. But even had the scholarship of the forty-seven been competent to the work of translation, they could not, in the very nature of the case, have produced a translation faithfully and fully expressing the mind of the spirit, since the oldest manuscripts to which they had recourse dated only back to the tenth century. These manuscripts, from the errors of copiests, contained many blemishes, and

could not therefore be safely relied on. But scholars now have a text which reaches back to the borders of the apostolic age, and it is found that the variations between this text and that on which our version rests may be counted by thousands. Every scholar who critically lectures upon the New Testament scriptures, is obliged very frequently to exhibit the errors of the English version, and to appeal to the original. Preachers of all denominations are continually pointing out to their hearers the imperfections of the common version, and showing how certain passages should be rendered. A committee of the American Bible Society found twenty four thousand errors in the received version. In this version there are whole verses that should not be there at all, and many others are obscure in their meaning, and very imperfectly express the mind of the Spirit.

From the present point we can look back through more than two hundred years of the most brilliant scholarship the world has ever seen, and yet the results of this scholarship are wholly excluded from our English Bible. The time has now come—the scholarship of the age is now ripe for a perfect translation of the original tongues. Doubtless the multiplication of sects, and the spread of infidelity have largely arisen from the errors and obscurities of the authorized version. When the Bible is faithfully translated—when all the original Hebrew and Greek words are rendered into corresponding English words, then the exact mind of the Spirit may be more readily learned, and christian sects will receive a mighty impulse in the direction of union on the basis of truth. And yet, notwithstanding the errors of King James's version, one would almost conclude from Mr. Annand's statements concerning it, that he supposed that God spoke the very English words which it contains, and therefore there must be no attempts to re-translate or revise. But the English language did not exist when the holy men of old spake the words of God under the influence of his Spirit.

In our version the word *baptizo* is only anglicised—not translated. Why should it not be translated? Why should ordinary readers of the Bible be kept from knowing what this word really does mean in English? Scholars of all denominations know what it means, and why, therefore, do they not tell us? If it means *sprinkle*, then let them so render it, and let us all practice sprinkling. But if it means

immerse, let them render it immerse. Why should any be more anxious to uphold their denomination than to follow the teachings of the Spirit? Plainly we ought to be willing to follow the Bible.

The remaining points which Mr. Annand alluded to in his lecture, as the baptism on the day of Pentecost, the baptism of the Spirit, the testimony of the early fathers, the Westminster confession of faith, &c., are all met and disposed of in my reply to Dr. Richey, and I need not, therefore, now consider them further.

Those who were sufficiently divested of prejudice, impartially to weigh Mr. Annand's arguments, must have seen that he failed altogether to prove sprinkling or disprove immersion as the scriptural mode of baptism. What he would have done with the—to him—more difficult subject of *infant* baptism had he entered upon it, may be inferred from the manner in which he dealt with the mode. If there is not a shadow of argument in the Bible for *sprinkling*, there is not the shade of a shadow for the application of water in any way to *infants* and *unbelievers*.

Mr. Annand's lecture on the *mode* of baptism was delivered on the evening of May the 11th. On the following Saturday I addressed to him this note :—

WINDSOR, May 14, 1870.

REV. E. ANNAND.

Dear Sir,—I am sorry that in replying to my sermon on baptism last Wednesday evening, you could not so far restrain your spirit as to dispense with sneers and personal invective. Had your arguments been sound they would not have required this kind of prop. No doubt both yourself and the more intelligent part of your congregation by this time regret the intemperate and disrespectful language you employed. It is with pleasure I reflect that during the whole controversy so far, I have never referred to yourself or congregation except in a courteous and gentlemanly way. However, if you are satisfied with the remarks you made, I should be. I shall reply to your argument at an early day.

My principal object in this note is to suggest the propriety of discussing this question on the platform: If you are right, I and my people are wrong. If I am right, you and yours are wrong. It is certainly important that the public have an opportunity of learning what the truth is, that they may follow it. I would, therefore, respectfully propose to meet you in the Temperance Hall, or (alternately), in our places of worship, at any time to suit your convenience, to spend an hour each, or two half hours alternately an evening, till the whole question is gone over and into. You might choose three men from your congregation and I three from

mine, who together might arrange the terms on which the discussion should be conducted,—only I would stipulate that one of the conditions be a courteous and respectful treatment of each other personally, however we might rend each other's arguments. Hoping that you will find it convenient to accept this proposition, and asking the favor of an early reply, I am,

Yours very truly,
D. M. WELTON.

To this note I received the following reply.—

WINDSOR, May 17th, 1870.

REV. D. M. WELTON.

Dear Sir,—I have received your letter, and in replying at once beg to say that I decline to accept of your proposal of a public discussion, neither from fear nor contempt of my opponent, but for the following reasons:—

1. Owing to family matters and official duties incident to a change of residence, such discussion would be highly inconvenient.
2. Because it would prolong and embitter a controversy with which the Christian public are already tired, and from which the cause of Jesus suffers.
3. Because your proposal partakes too largely of the customs and spirit of an age whose contentions and bitterness it would be a calamity to reproduce.
4. Because it would render us both ridiculous in the eye of the public, open the mouths of blasphemers, turn into hypocrisy all our past profession of love and unity, and make the week of united prayer a hollow farce.
5. Because the truth can be maintained in other ways. You have declared your intention of publishing your views—the other party will probably do the same—and then the public can judge.

For these and other reasons I decline to take part in a species of ecclesiastical knight-errantry which could do no possible good—and would certainly do much harm.

I must express my astonishment that a minister of the gospel should at this time of day make such a proposal.

I must hurry to the cars, and will reply to the other part of your letter at an early day.

I am in haste,
Sincerely yours
E. ANNAND.

The remaining part of the promised reply was as follows:—

46 COGSWELL ST., HALIFAX, May 27. 1870.

REV. D. M. WELTON.

Dear Sir,—A week spent amid confusion and uproar has passed since my reply to your proposal. Apologizing for unavoidable delay, I beg leave to say a few words more.

You complain of harsh treatment. The sore provocation under which, as Pædobaptists, we suffered, is my apology.

You expect that we are all sorry for the words spoken. Speaking for myself, I may say that I have not experienced very deep contrition yet. As for others I can only answer this far, that I have had the opinion of intelligent men from the Methodist, Episcopal, and Presbyterian churches, and all agree that the language used was not too severe but justified by the circumstances.

You add that you have said nothing which was disrespectful of me or my people. Well, I never heard of your singling out myself or congregation as a special object of attack. But if you mean to say that you have not said any thing disrespectful of the general class to which I belong, then you are certainly the most belied and misrepresented of men. But believing that the air in your church conveys sounds to the ear as correctly as elsewhere, I must hold that you have used language which in my opinion is more discourteous and offensive to your opponents than any terms employed by me.

That you should answer my lecture is nothing more than I had a right to expect. But having done so, I implore you for your own sake, for the sake of the community, for peace' sake, and for God's sake, to drop the matter and let the town and distracted cause of God in Windsor have rest and be again refreshed.

Wishing you much success in winning souls to Christ,

I remain, sincerely yours,

E. ANNAND.

On receiving the above, I wrote the following :—

WINDSOR, June 6th, 1 70.

REV. E. ANNAND,

Dear Sir,—I beg to assure you that I have no desire unnecessarily to prolong this correspondence, but I hardly feel that I would be justified in dismissing the matter without saying a few words more. I exceedingly regret that it did not suit your convenience publicly to discuss with me the question at issue. I fail entirely to comprehend how the cause of Jesus could suffer from the discussion, in a kindly and christian spirit, of the character and design of that ordinance, to which Christ himself has assigned so prominent and important a place in his religion. Those who have not the truth might suffer, but the truth itself cannot suffer from any scrutiny, however severe, to which its claims may be subjected. The Bereans were commended for searching the scriptures; and Timothy was exhorted to give heed to himself and to the teaching, that he might save himself and them that heard him. Far be it from me to question your honesty as you have mine, but on the ground that you are sincere, you must believe that I and my people are in error. How do you make it appear that an endeavor on your part to show us the truth would be injurious to the cause of truth? Do you believe it is better for persons to remain in error than by discussion to show them their error? You seem, however, to assume that this discussion, if engaged in, would be *bitter*. But why so? Why should not two Christian ministers be able to discuss the subject of baptism or any other subject in a friendly and christian way? Why should they reproduce the "contentions and bitterness" of a past

age? I am obliged to conclude my dear brother, that your apprehensions have been raised altogether from your own stand point—from the bitter spirit which, I am sorry to say, *did* manifestly control you in the delivery of your lecture. I must confess that had we met in *this* spirit on the public platform, the discussion would have done no good but much harm. But you will see that the exclusion of this spirit was carefully specified in the conditions which I proposed.

I do not know what you mean when you argue that a public discussion would "turn our past profession of love and unity into hyprocrisy, and make the week of united prayer a farce," unless it be that you have supposed that the Baptist part of the community have gone into the union meetings with the understanding that they would conform their religious views to those of the Presbyterians and Methodists. If you mean *any* thing, you mean this, or else—what I do not believe—that the Presbyterians and Methodists have joined in the union meetings on the condition of believing in every respect as the Baptists believe. Every one knows that neither Presbyterians nor Methodists have ever thought of giving up or holding more loosely their religious sentiments in order to the union meetings. Where then is the liberty that denies the same privilege to Baptists?

You assume that union meetings are a proof of "love and unity." Where then is your consistency in charging Baptists with violating that love and unity when they go into the union meeting on precisely the same conditions with yourself? The truth is, my brother, when you argue thus, you furnish ground for the suspicion that you are not yourself quite as far advanced in the principles of soul liberty as you might be.

In my humble opinion it would have been more creditable to your head and heart to have declined a public discussion simply for the *first* reason named—the reason, namely, of *inconvenience*. The other reasons you assign seem plausible, but they mainly rest on the assumption that I would be as acrimonious in a discussion as you have shown yourself to be. Let me say, however, that whenever you think you *can* so control your feelings as to debate this question in a courteous and gentlemanly way, I shall be most happy to meet you.

I had charitably hoped that before writing your second note, you would have become so regretful over the harsh and hasty language you employed in your lecture, as at least to have admitted the fact. This would have been only Christian. But instead of this you not only say you have felt no contrition, but actually endeavor to justify yourself, and that too, on the principle of retaliation. If you suffered, as you affirm, under a "sore provocation," why did you not return good for evil? Why did you not speak "the truth in love?" Why did you at the beginning of the controversy call out for *peace*, and then at its conclusion refuse yourself to obey the call? I am sorry for the sake of the ministerial profession that you could not control yourself, for every one expect this of ministers. Your sneers and invective were quite inconsistent with the kind and forgiving spirit with which you had asserted you would deal with your opponents in the matter. I am especially sorry that you

could allow yourself to speak of immersion in a disrespectful way, even turning it into ridicule, and hinting that the immersions which are celebrated in Windsor are offensive to good taste and decency? Why did you do this, throwing the more irreligious part of your auditory into derisive laughter at your unseemly caricatures of the ordinance? Surely this, to use the mildest language, was highly unbecoming in you, and especially after you had admitted that immersion is christian baptism, and declared that you had nothing to say against it.

The contrast—I will not say comparison—your treatment of Baptists presented to the lofty courtesy of Dr. Richey, was, let me assure you—and I speak the sentiments of many intelligent people *not* Baptists in Windsor—highly discreditable to yourself. Yet you justify yourself and even say that "intelligent men from the Methodist, Episcopal, and Presbyterian Churches" approve the language you employed. Now I cannot believe that all the intelligent men in these Churches would be willing to accept your statement as a correct representation of their views of your lecture. I have heard some of these intelligent men liken it to a violent political harangue. And *you* know that some of your remarks were highly displeasing to certain members of your own church.

For your own sake I will not now reproduce those harsh and bitter expressions, though they are distinctly remembered by many who listened to you, and were taken down at the time by myself. Why then, I ask again, did you adopt this course?

If your arguments had been sound, you need not have resorted to abuse. If they were not sound, you should have known that an intelligent auditory would not accept of abuse as the proper remedy for their deficiency.

What if it *had* been told you that I proved immersion to be the only scriptural mode, and from Pædobaptist authorities? What if I had knocked away many of the props on which infant Baptism had been supposed to rest? What if several Paedobaptists in the town had frankly admitted that the argument was altogether on my side? What if some of their number were beginning to waver in their attachment to their old views? And what if, as you admitted, you had even been taunted with the remark that you were not competent to reply to my sermon? Even admitting all this, why should you, when you did attempt a reply, stoop to the style and manner which ill became the sacredness of your theme, and your ministerial character? I can now understand why you considered a lecture on baptism fit only for a week day service. Your lecture *would* have been quite inappropriate to the Lord's day.

Let me tell you, dear brother, that if you wish to gain a triumph over the Baptists, you can never do it in the way you have chosen.

There is only one way of putting down the Baptists: take the Bible and show them that their principles and practices are condemned by its teachings, and my word for it, they are vanquished. But you cannot do it by abuse, or by persecution This method has been faithfully applied against them and failed.

Down through all the Christian centuries, from the days of Nero to times comparatively recent, they have been put to death in various ways, and sometimes too, I am sorry to say by persons call-

ing themselves Protestant; but, like the Palm tree, the more they have been pressed, they more have they grown. But you say you have had "sore provocation."

You affirm that I have spoken "disrespectfully of the general class to which you belong." I am sorry you did not point out the instance in which I had done so. No one in the town of Windsor can say that I ever offensively introduced Baptist sentiments in the Union meetings. No one ever heard me refer personally to you in my ministrations, or speak discourteously of any of my Pædobaptist brethren. I cannot see as they see, but I respect and love them nevertheless. True, I did a few weeks ago in my own pulpit distinctly affirm that infant baptism is unsupported by scripture precept or example. I did refer its origin to the Romish Church. I expressed my deep regret that when the Presbyterians and Episcopalians came out of the Church of Rome they brought infant baptism with them; and I further stated that I was pained to see Christian ministers praying for the overthrow of Popery, and yet by this practice actually sustaining it. I did say this, and this I suppose was the great offence to which one "Charity," referred in the *Windsor Mail*.

Now perhaps I should not have made use of this language. Most certainly I did not intend any discourtesy towards my Pædobaptist friends.

And now, my brother, I put it to you, were these statements of mine true or false? Did infant baptism come originally from the Bible or from the Romish Church? I said the latter, and the assertion was true or false. If false, you have simply to show it, and I will take it back and humbly acknowledge my error. But if true, why should I not be allowed to make it. If true, why, with Paul should I be accounted "your enemy because I tell you the truth?" If true, why not abandon infant baptism? Why should any of us adhere to our religious views if the Bible is against them?

It is hard indeed to break away from early religious attachments, still no one can love Christ as he ought if, when called to choose between these attachments and the word of God, he prefers the former. I am sorry to see not a few indications that some have quite resolved to adhere to the peculiar tenets of their church and denomination, whether they agree with the scriptures or not.

Do not suppose, that I am particularly anxious simply to make Baptists. I have quite another conception of my mission: it is to win souls to Christ. When Christians follow the Bible, I am satisfied, by whatever name they are called. And if in following the Bible they become Baptists you should not complain. The truth is, the experiment of deviating from the word of God, even in small matters, is a most perilous one. If there is any danger to which our common Christianity is now exposed, it is that of an excessive latitudinarianism. Many persons are virtually saying, "it matters little what we believe as long as we are charitable: let us go in for union." But who does not know that a union on this basis is only a sham? *It does matter very much what we believe.* The charity and unity which the gospel approves and only approves, has its foundation in the truth.

I believe not only that infant baptism is not in the Bible, but that its practice has been exceedingly hurtful to the interests of Christian

ity. If you want the proof, let the State Churches of Europe tell. Where, I ask, in these churches is the line which the New Testament has drawn between the church and the world? And sincerely believing this, let me say further that I claim the liberty of saying so. I hold it to be perfectly consistent with Christian love to say plainly what I believe is truth and what error. Believing infant baptism to be an error, a dangerous error, whenever I come under any agreement with you or any of my Pædobaptist friends to say that it is not an error, or, on the ground that it is an error, that I will not seek in a proper way to overthrow it, then let my right hand be palsied and my tongue become dumb. I shall not indeed go out of my way to oppose it, nor in its consideration, treat those who differ from me with discourtesy; but when it does come in my way, I shall not walk around it.

Why, my dear brother, do you not know yourself that it has no sanction from scripture, and that the very genius and spirit of scripture are against it? Are you not aware yourself of its Romish origin? I presume you know something of the history of your own Church, and if so, you know that in ordinary cases sprinkling was never practised in Scotland till after the Reformation. You know, or ought to know that it was imported into Scotland from Geneva. The Scotchmen who fled from England to Geneva to escape the persecution of Mary, learned it there. When they returned with John Knox at their head, in 1559, they established sprinkling in Scotland. From Scotland it made its way into England in the reign of Elizabeth, but was not sanctioned by the Romish Church.

Surely you know all this, and if so why not acknowledge it? How surprised would be the members of the Romish Council that decided in 1311 that sprinkling might be used in the church, if they should come out of their graves and hear you and some others contending that it is taught in the Bible. They never thought of such a thing. Down to their time immersion had been the general practice, and was universally admitted to be the Bible mode. But these Roman Catholics decided on the authority of the Church—the Catholic Church, to tolerate *sprinkling* as baptism. Now however, after having derived the practice in a direct line from this source, you repudiate the source by contending that it is scriptural. But this letter is already too long.

The reprehensible character of your matter and manner in this controversy must be my apology for so far trespassing on your patience.

I do beseech you, my dear brother, the very next time you have occasion to sprinkle an infant, to pause. Before you speak the name of the Trinity over an act which has no higher authority than "the commandments of men," consider what you are doing. In the light of that book which brooks no addition to nor subtraction from its commands, and in the light of the judgment and eternity, seriously ponder the consequences in this world and the next and act accordingly. Wishing you abundant success in winning souls in your new field of labor, I am yours.

Very truly

D. M. Welton.