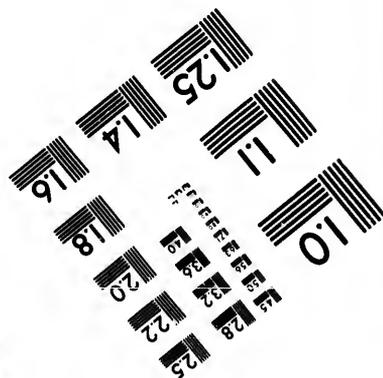
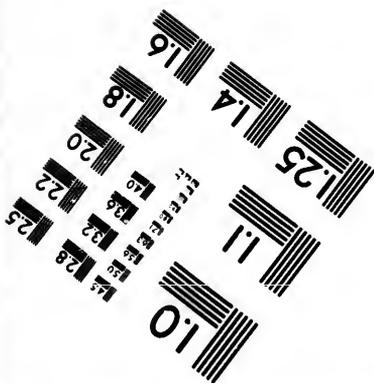
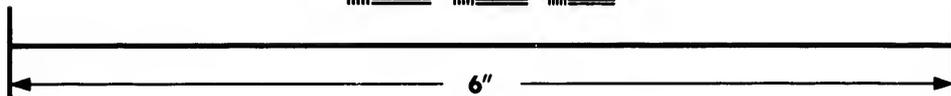
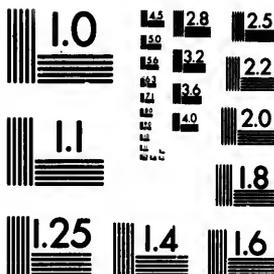


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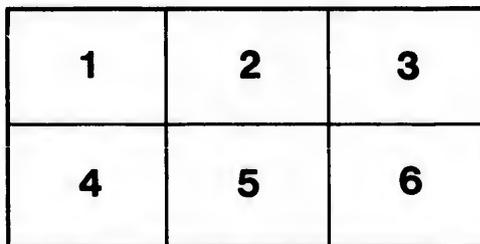
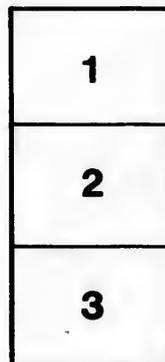
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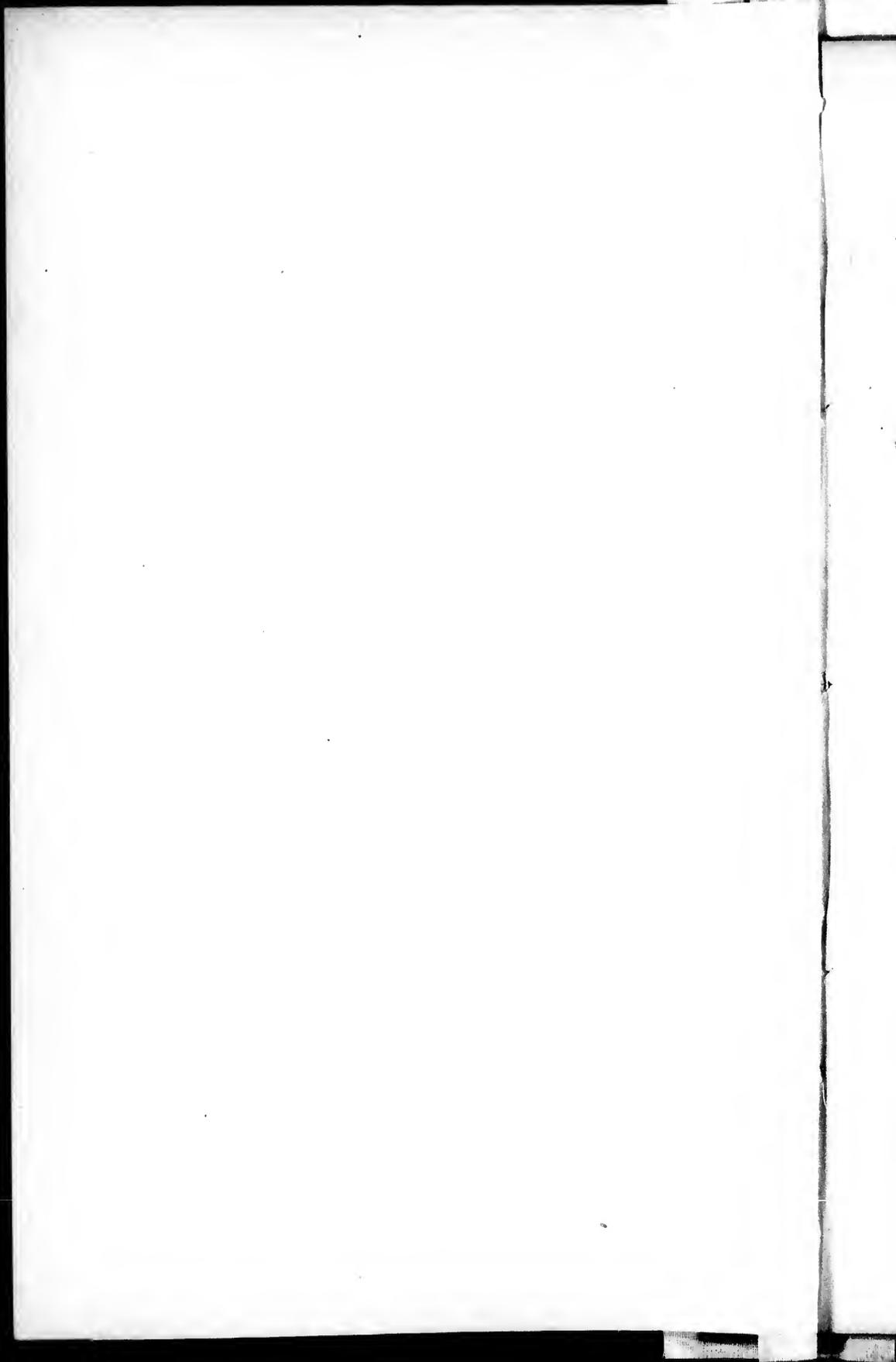
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BAPTIST SENTIMENTS,

CONFIRMED

BY

THE TESTIMONY

OF THE

Most Learned Pedobaptists.

BY REV. R. A. FYFE.

FIRST EDITION.

TORONTO:

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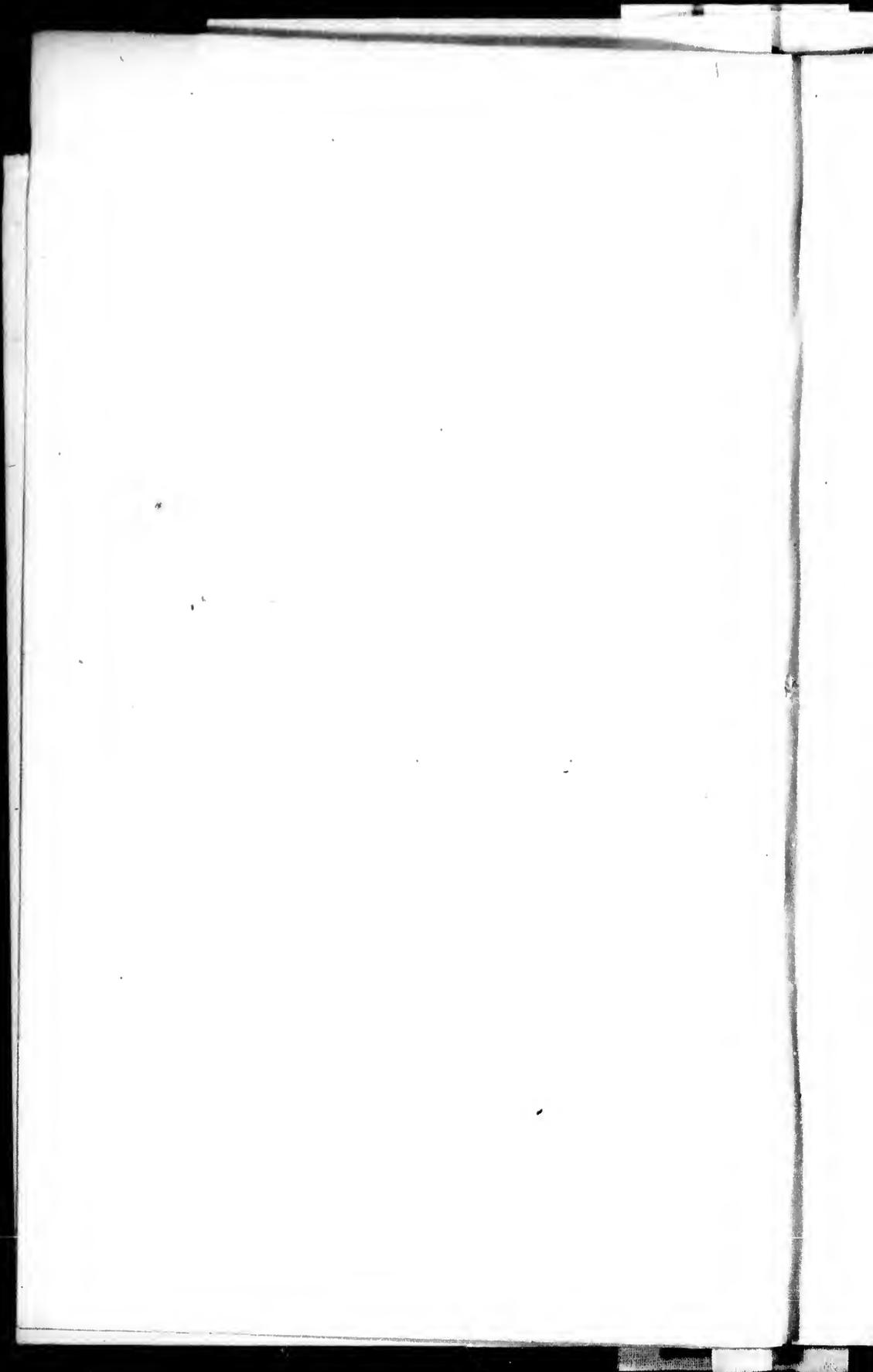
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## P R E F A C E .

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A WRITER ON BAPTISM at the present day cannot be expected to present much that is new to those who are well informed in respect to the subject; but he may present the arguments in such relations as may carry conviction to minds not before reached. For many of the following facts and quotations, I am indebted to President SEARS'S very learned *Review of Burgess*, and to Professor CURTIS'S "*Progress of Baptist Principles*." I have freely taken from these works what seemed adapted to be incorporated with some of the results of my own reading in so brief a tract as I design this to be.



# BAPTIST SENTIMENTS,

CONFIRMED BY THE

TESTIMONY OF THE MOST LEARNED PEDOBAPTISTS.

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On controverted subjects it is generally preferable to act upon the defensive rather than upon the aggressive principle. We might prove that other people are wrong without establishing that we ourselves are right. A Mohammedan might show that the Jewish rites are now wrong without proving that his own are correct. In the following pages, therefore, I propose to give a small part of the Pedobaptist testimony in favor of the correctness of Baptist views. And the quotations shall be from men of the very first rank in their own denominations, as historians, critics, and commentators. All intelligent people know that the German scholars have no rivals in the realm of historical criticism and antiquarian research. And though their theological views are often very unsound, yet this in no sense affects their profound acquaintance with history, nor their testimony to facts.

My appeal in the following pages will be to the New Testament—not because I undervalue the Old Testament—but merely because that does not pretend to teach us the constitution and institutions of a *Christian* Church. The Apostle Paul clearly set us an example, and gave his reason for not looking to the Old Testament for direction respecting the rites of the Christian Church. When the Jews appealed to the Old Testament Scriptures, which

authorized them to practice all their rites, Paul quoted to them Jeremiah 31: 31, to prove that all these rites had been superseded by a new covenant. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; *not* according to the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt." That is, a covenant was to be made upon new principles—*not* in accordance with the old covenant. Where, then, are we to look for the laws of this new covenant, and for the rites which properly belong to it? I reply, in the words of the late Dr. Wardlaw himself, an accomplished defender of infant baptism: "It is surely natural and reasonable that not being Jews but Christians, and the subject of our controversy relating to the constitution, not of the Jewish, but of the Christian Church, we should have recourse for the settlement of the points in dispute to the New Testament rather than to the Old, to the records of the laws of Christ rather than to the laws of Moses."

What, then, are "the records of the laws of Christ" on this subject? I may here premise, that every witness I shall bring to the stand to sustain Baptist views, (if he lived after the fourth century), shall be a person who himself practised infant baptism. The subject of Christian Baptism presents itself under two inquiries.

1. WHAT DOES BAPTISM MEAN?
2. TO WHOM SHOULD IT BE ADMINISTERED?

It is a common notion that the whole controversy respecting this ordinance relates to a mere form—that all Christian people mean the same thing by baptism—and

that they differ only respecting the symbolic mode of expressing their meaning. It is supposed that the most important feature of the subject relates mainly to the fitness or unfitness, the propriety or impropriety of one form or the other. This is a great mistake. Whether the Baptists be right or wrong, it is certain that they differ heaven-wide from all their Pedobaptist brethren in regard to the meaning of this Christian ordinance. For want of proper attention to this point, controversies on baptism have been spun out and embittered to a tedious and painful degree, and the feelings of Christian friends on both sides have been unnecessarily wounded and alienated. It is folly to enter into a discussion on this subject before first agreeing as to the meaning of the rite or the *doctrine* of baptism—agreeing as to what God meant to represent by the symbolic act of baptism. It is clear that men may assume different principles and discuss them forever without coming any nearer to each other. For the sake of clearness let us refer to one or two of the definitions given to this ordinance by Pedobaptist denominations.

In the Catechism of the Episcopal Church we have the following question and answer: *Ques.*—"Who gave you this name?" *Ans.*—"My sponsors in baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Now Baptists certainly do not believe this doctrine. They do not believe that either an adult or a child can be made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven" by any outward rite whatever.

The Confession of Faith of the Presbyterian Church defines the ordinance in the following terms: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign

and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life." Baptists totally dissent from this definition also. And the Presbyterians themselves set this article of their church at defiance in their practice. They do not pretend to admit all they baptize into the visible church, nor do they think them regenerated though they give them the sign. The Congregationalists adopt substantially the Presbyterian definition. The Methodist Episcopal Church has the following: "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration or the new birth." The substance of this is adopted by the other families of Methodists. From all these definitions the Baptists dissent entirely: they dissent from the doctrine taught in them, and also from the practical application of these doctrines to unconscious children. When Baptists are asked what they understand baptism to mean, they turn to such passages as Rom. 6: 3, 4, which contain the doctrine they hold on this subject: "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 glory of the Father, even so we should walk in newness of life." That is, our baptism has special reference to the burial and resurrection of Christ; and it is also a symbolical declaration of the change which has taken place within us. By this expressive figure—an immersion under the water and rising out of it—we declare our belief in the burial and resurrection of our Redeemer, whilst we declare that our old sinful nature has been buried, and that we have risen to a new and holy one. Col. 2: 12;

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God.” Baptism is, then, a symbolical burial and resurrection. This is the meaning, the doctrine of the ordinance, as we learn from the passages already quoted, and from several other texts and allusions to which reference will yet be made. The two positive ordinances of the Christian Church are closely connected and complete each other. The supper presents to us the broken body and shed blood of the Saviour, and baptism sets before us his burial and resurrection. The two taken together give us a symbolical view of the whole work of human redemption. We see in them Christ in his first sufferings and in his complete victory when he arose triumphant with the keys of death and of the grave. It is into the faith of the completeness of this stupendous sacrifice that we are baptized. In Romans 6 : 5, we have the same idea taught by a different figure : “If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” When we plant any seed in the hope that it will grow, we bury it.

But it may be objected, Baptists may be too much swayed by their predilections, and they may put a forced interpretation upon these texts. In reply, I would say, that I have collected the opinions of over fifty of the ablest Pedobaptist commentators on these texts ; and had I the works at hand, I would engage to double the number, all in the strongest terms confirming the interpretations I have just given of the passages. Among the writers alluded to, are such men as Grotius, Neander, Tholuck, Archbishops Tillotson and Secker, Scott, Wesley, Doddridge, McKnight, Chalmers, Bloomfield, and Barnes. I give the following as specimens of their comments.

Tholuck, in commenting on Romans 6 : 4, says : “In

order to understand the figurative use of baptism, we must bear in mind the well known fact, that the candidate in the primitive church was immersed in water and raised out of it again."

Tillotson says: "Anciently those who were baptized were immersed and buried in water to represent their death to sin, and these did rise up out of the water to signify their entrance upon a new life." (1.)

Wesley, in his note on Romans 6: 4, says: "*Buried with him*, alluding to the ancient manner of baptizing by immersion."

Barnes, in his commentary, remarks on the same verse: "We were baptized with special reference to his (Christ's) death; our baptism had a strong resemblance to his death. It is altogether probable that in this place the Apostle had allusion to the custom of baptizing by immersion." It seems that even Mr. Barnes is constrained to admit that there was a "*custom*" in regard to baptism in those days.

Doddridge, in his Family Expositor, remarks in regard to Rom. 6: 4: "It seems the part of candor to confess that there is here an allusion to the manner of baptism by immersion."

McKnight, in his commentary on this verse, says: "In our baptism we have been represented as emblematically put to death with Christ, hence it is said we are buried together with him. Christ submitted to be buried under the water by John and raised out of it again as an emblem of his future death and resurrection; in like manner the baptism of believers is emblematical of their own death and resurrection."

The profound Samuel Clark remarks: "In primitive times the manner of baptizing was by immersion or dip-

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1. Tillotson's Works, Vol. 1, p. 179.

ping the whole body in water, and this manner of doing it was significant of the dying and rising referred to by St. Paul." (1.)

The great and lamented Chalmers, in his lectures on Romans referring to this verse, says: "The original meaning of the word baptism is immersion, and though we regard it as a point of indifferency whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of administration in the Apostle's day was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light upon the analogy that is instituted in Rom. 6: 3, 4. Jesus Christ, by death, underwent this kind of baptism, even an immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar transition,—in the act of descending under the water of baptism, to have resigned an old life; and, in the act of ascending, to emerge into a second or new life, along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being which we had formerly, and a strenuous prosecution of that holiness which should begin with the first moment we are ushered into being, and be perpetuated and make progress toward the perfection of a full and ripened immortality."

These are only a sample of the kind of confirmation given by the most learned Pedobaptists to the views of Baptists respecting the design of baptism. In addition to such clear admissions, which might be almost indefinitely multiplied, we find that the incidental allusions to this ordinance in the Scriptures clearly confirm the belief of the

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1. Expos. Ch. Catechism, p. 294.

Baptists. They went to the river Jordan to baptize—could that be to sprinkle or to pour? Do Pedobaptists ever go down to lakes or rivers now for this purpose? They went down into the water—would they be likely to do so for any other purpose but to immerse? They sought places where there was much water—could that be for pouring or sprinkling? Then the Saviour said, when referring to his great sufferings: “I have a baptism to be baptized with, and how am I straitened till it be accomplished?” Could he refer in these terms to a sprinkling of sorrow? No! but to an overwhelming anguish, an immersion in sorrow. In the 69th Psalm, where the Saviour’s sufferings are predicted, he is represented as saying: “I am come into deep waters where the floods overflow me.”

There is yet another train of argument by which the correctness of the views held by Baptists may be clearly exhibited. That is, by an appeal to the word in the original Greek by which the ordinance is designated. The word *Βαπτίζω* is used eighty-four times in the new Testament; and never once is there any word but this employed to describe the active obedience of a Christian to the divine command. It is remarkable that this word should always be used, and never any other. The Greek language is very exact, so that in some departments of thought it has a distinct word for almost every new shade of thought. It is more exact than the English language; and yet if a man should use the word dip or plunge eighty-four times in a piece of writing, we could not very well mistake his meaning. We could not imagine that he meant sprinkle or pour. Suppose the Holy Spirit had meant that baptism should be performed by immersion only, could he have signified his intention in a more direct or peremptory manner than by the careful and uniform use of a word whose first and proper signification is immerse?

If the word *βαπτίζω* does not mean to immerse, there is not a word in the language which can convey the idea, for it is the strongest term in the language. The Greeks have a word which means to pour, another to purify, another to sprinkle, and another to wash; how, can we account for the fact, that in every instance where the ordinance of Christian baptism is mentioned, the Holy Spirit should pass by all these words and invariably use one whose proper meaning is immerse or plunge, except by supposing that he had a design in so doing? Did the Holy Spirit use the words pour, sprinkle, purify, wash and immerse interchangeably, we might justly infer that the Word of God is indifferent about the mode by which his people obey him. But so long as there is not one instance in which any word is used but that which the best scholars of all denominations admit means primarily and properly immerse, how can we help concluding that we should take the word in its proper signification?

We maintain, therefore, that the word *βαπτίζω* not only means immersion, but that we are strictly confined to this sense of the term. Let me present a little, and but a little, of the testimony which Pedobaptists have given in favor of the correctness of this view. The word is a Greek one; I shall, therefore, begin with the testimony of native Greeks, who may surely be admitted to know the meaning of their own language:—

Stourdza, in a work published in 1816, says: “*βαπτίζω* has but one signification. It signifies literally and invariably to plunge.”

The Greek Patriarch, Jeremiah, says: “The ancients were not accustomed to sprinkle the candidate but to immerse him.” (1.)

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1. Welch's Contro. out of Lutheran Ch., vol. 5, p. 477.

Criptolius says: "We follow the example of the Apostles who immersed the candidate under water." (1.)

Walch says: "The Greeks regard immersion as essential to baptism." (2.)

Olearius says: "The Muscovites call those who are not immersed, sprinkled Christians; and, therefore, rebaptize those who join their church." (3.)

Augusti says: "They (the Oriental Church) declare that immersion is so essential, that they re-baptize those who were only sprinkled; and, by way of contempt, call them sprinkled Christians." (4.)

But it may be objected, perhaps, the modern Greeks have mistaken the meaning of the word. This is by no means probable. They surely understand their own language as well as foreigners. But, admitting, for argument's sake, that modern Greeks may be mistaken, let us inquire how the ancient Greeks understood the word:—

Justin Martyn, A. D. 140, says: "We represent the Lord's sufferings and resurrection by baptism in a pool." (5.)

Gregory Nazianzen, 360, says: "We are buried with Christ by baptism that we may also rise again with him. We descend with him that we may also be lifted up with him. We ascend with him that we may also be glorified with him." (6.)

Basil the Great, 360, says: "By these immersions we represent the death of Christ—the bodies of those that are baptized are as it were buried in water." (7.)

Cyrel of Jerusalem, 374, says: "As he who is immersed in water and baptized is surrounded with water on all sides, so they that are baptized by the Spirit are also wholly covered all over." (8.)

1. Confes. of Faith, c. 7

3. Persian Travels, p. 171

6. Orat 40.

2. Walch's Contro. out of Lutheran Ch., vol. 5, p. 476.

4. Vol. 7, p. 226.

7. De Spiritu Sancto, 15.

5. Questio, 13: 7.

8. Cat. 17.

Chrysostom, 398, says: "To be baptized and plunged, and then to emerge and rise again, is a symbol of descent into the grave and our ascent out of it, and therefore Paul calls baptism a burial. (1.)

Theodoret, 450, on Rom. 6: 4, says: "Baptism is the type of our Lord's death,"; and on Heb. 6: 2, "in holy baptism we receive the type of the resurrection."

The best Greek lexicographers also all give *immerse* or *plunge* as the primary and proper meaning of *βαπτίζω*. Besides, I have before me in the works already referred to and in my notes, the plain and unambiguous statements of more than one hundred of the ablest Pedobaptist writers to the same effect. Permit me to give the words of a few of these. And I will begin with first-class historians.

Mosheim says: "In this century (i. e. the first) *baptism* was administered in convenient places, without the public assemblies, and by immersing the candidates wholly in water." (2.)

Neander says: "Baptism was originally by immersion; to this form various comparisons of the Apostle Paul allude." (3.)

Geisler says: "For the sake of the sick the rite of sprinkling was introduced." (4.)

Guerike says: "Baptism was originally administered by immersion." (5.)

Dean Waddington says: "Immersion is the oldest form of baptism." (6.)

These authors stand in the very front rank as church historians. Then of theologians and other authors:—

Britschneider says: "The Apostolic Church baptized only by immersion." (7.)

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1. Homl. 40 in 1 Cor.    2. Ch. Hist., vol. 1, p. 87.    3. Ch. Hist., vol. 1, p. 361.  
 4. Ch. Hist., Ger. Ed., vol. 2, p. 274.    5. Ch. Hist., vol. 1, p. 100.  
 6. C. I. Hist., p. 27.    7. Theol., vol. 2, 684.

Rheinwald says: "Immersion was the original apostolical practice." (1.)

Hahn says: "According to apostolical instruction and example baptism was performed by immersing the whole man." (2.)

Scholz, on Mat. 3: 6: "Baptism consists in immersing the whole body in water."

Starke, court preacher at Dramsdatt, says: "In regard to the mode there can be no doubt that it was not by sprinkling but by immersion." (3.)

J. Winer, in his Manuscript Lectures on Christian Antiquities, says: "In the apostolic age, baptism was by immersion as its symbolical explanation shows."

Bishop Bossuet says: "We are able to make it appear, by acts of councils and ancient rituals, that, for thirteen hundred years, baptism was administered by immersion throughout the whole church as far as possible." (4.)

Bloomfield, Bishop of London, says: "I agree with Koppe and Rosenmuller, that there is reason to regret that immersion has been abandoned in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism." (5.)

Jacobi says: "The whole body was immersed in water." (6.)

These quotations might be greatly multiplied, but these are sufficient to show that the very ablest scholars, although not Baptists, when they examine the subject, are obliged to declare in favor of the correctness of the Baptists, who maintain that nothing but immersion, a burial, can be the baptism enjoined in Scripture. You, my reader, can judge whether they have not strong grounds for their position.

1. Archl'y., 3:3.

2. Hahn's Theol., p. 556.

3. Hist. of Baptism, p. 8.

4. Quoted in Stennett's Ans. to Russen, p. 176.

5. Critical Digest on Romans 6: 4.

6. Kitto's Cyclopedia, Art. Baptism.

2. *To whom should this Immersion be administered? to unconscious Children or Believers?*

This, I readily admit, is a far more important question than the one on which I have been dwelling. It reaches farther, and much more seriously assails the purity of the church of Christ. In answering this question, the first appeal should unquestionably be to the Word of God—"to the law and to the testimony. If we speak not in accordance with this it is because there is no light in us." Let us first look at the commission; for this is the great law under which Christians professedly act: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." (Mark 16: 16, 15.) Whom does this embrace? "He that believeth" and only he. Had the second clause of the verse read, "he that believeth not and is baptized" shall be damned, then we might have inferred that there was room for the baptism of unbelievers also. But the commission is not so worded. The terms are explicit and well defined, limiting the commission to those who believe. But, it may be objected, infants are not capable of believing? Precisely so, and for that reason they are not embraced in the commission. But, urges the objector, the commission does not forbid infants from being baptized? No more does it say, in so many words, that the heathen shall not be baptized. Suppose you should give your servant a commission to purchase for you a yard of black cloth; he starts on his errand, but on his way he begins to say in his heart my employer did not forbid my purchasing a yard of red cloth, and red is much more striking and impressive than black. Acting on this notion, he returns to you with his purchase. Would you not censure him for not confining himself to his commission?

The question was, what he was commanded to do, not what he was not forbidden to do. So in the commission to baptize, believers alone are mentioned, and we are not required to consider any other classes whatever. The other statements of the commission are all strictly confined to believers. Matt. 28: 19, for example: "Go ye, therefore, 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." Here, again, all who are taught or disciplined are to be baptized and then taught all things which Christ commanded. This language cannot apply to infants, for the simple reason that they can neither be disciplined nor taught. My remarks here have no reference to infant salvation, but simply to their fitness or unfitness for a Christian ordinance. We understand the commission authorized the administration of baptism to those who possess certain qualifications—repentance toward God and faith in our Lord Jesus Christ. And those who do not possess these qualifications are not fit candidates, whether they be old or young. But, urges an objector, "If children may enter heaven, as you all believe, why may they not be baptized?" Simply, because they do not possess repentance and faith, which alone qualify people for this ordinance. "Yes, but from the very nature of the case they cannot possess repentance and faith?" True, therefore, from the nature of the case they cannot receive Christian baptism. But, persists the objector, although the commission undoubtedly authorizes the baptism of believers, does it never permit the baptism of any others? Perhaps the best answer to this inquiry will be given by inviting your attention to all the instances in the New Testament where baptism is mentioned historically. This can be done in a few minutes. As the Apostles received the commission directly

from the lips of the Saviour, and were themselves infallibly inspired, it is certainly very important for us to ascertain how inspired men understood the command of their Lord. Turn then to Acts 2: 38. This is the first reference to baptism after the delivery of the commission: "Then said Peter, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." We have only to bear in mind now to whom Peter addressed this language—to a people under deep conviction, crying out men and brethren what shall we do. Verse 41: "Then they that gladly received the word were baptized." None but believers are here mentioned—"they gladly received the word." Acts 8: 12: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Here, again, they first "believed Philip",—"men and women" are carefully mentioned, but no children. In the 37th verse of the same chapter, we have the record of the baptism of the Eunuch, and of the great care Philip took to ascertain whether he was a believer or not, before he would baptize him. Acts 10: 47, 48: "Then answered Peter, can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Here the administration of the ordinance is limited to those who have received the Holy Ghost. As soon as any person appears to have received the Holy Ghost, be he old or young, he is fit to be baptized in the name of the Lord.

In the 16th chapter of Acts, we have an account of the household of Lydia—15th verse: "And when she was baptized and her household, she besought us, saying, if ye have judged me faithful to the Lord, come into my house

and abide there." Then in verse 40: "And they went out of the prison and entered into the house of Lydia, and when they had seen the brethren they comforted them and departed." Who were the brethren comforted by Paul and Silas in Lydia's house? We do not read of any but Lydia's household that were baptized in this region of country, and yet they comforted "the brethren." The presumption is, therefore, that the household of Lydia, like that of the jailer, Crispus and Stephanus, were all believers. But granting the most that can be asked for Lydia's household—it is possible (though certainly not probable) that there were little children in it. Little use could be made of this by Pedobaptists. Before they could lay any stress on the household of Lydia, they would have to prove that Lydia was married, for she says, "come into my house," and not into my husband's. Had she any children? Were these children infants? If so, had she them with her, when she was going round selling purple, hundreds of miles from home? And, lastly, were these supposed infants baptized, for we read only of "brethren" in Lydia's household that Paul comforted? In Acts 16: 30, we read of the jailer's household: "And they spoke to him the word of the Lord, and to all his house." Here the whole household were capable of hearing the word of the Lord, and the jailer was baptized with all his, and he "rejoiced, believing in God with all his house." Nothing but believers yet. Acts 18: 8: "And Crispus, chief ruler of the Synagogue, believed on the Lord with all his house." Here we have a household of believers, and we learn, from Corinthians, that Paul baptized them: "And many of the Corinthians hearing, believed, and were baptized." The next case is that of Paul, related by himself, Acts 22: 16: "Arise and be baptized and wash away thy sins calling upon the name of the Lord." Was he not a believer? He was rebuked for

delaying his duty. Thus, we learn that as soon as a person is converted to God, it is his imperative duty to come forward and make a public profession of this fact in God's appointed way. "Why tarriest thou," is the language of inspiration to every one who has been born again, and who has not yet in the Lord's way declared this fact to the world. The only remaining case is the household of Stephanus, mentioned in 1 Cor. 1: 14, and in 1 Cor. 16: 15. The last mentioned verse reads thus: "Ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Could this possibly be affirmed of any but believers? I have now gone over all the instances of baptism mentioned in the New Testament, after the delivery of the commission; and, neither in the commission itself, nor in its practical interpretation by inspired men, do we find the least authority for anything but baptism on profession of faith, and therefore we *dare* not practice any other. The Bible is our *sole* rule of faith and practice, and we dare not enjoin what we do not find in the Holy Scriptures.

But, it may be asked, did not baptism come in the room of circumcision; and should it not, therefore, be administered to the children of believers? I answer: Suppose, for argument sake, I should admit that it came in the room of circumcision, it would not thence follow that the children of believing parents should be baptized unless every parent could show that he sustains the same relation to his children that Abraham did to his. Abraham was not only the head of his family but the head of a chosen nation. He knew that all his descendants through Isaac were the chosen people of God; and, therefore, he gave them the sign to distinguish them from others not so chosen. Now as soon as parents ascertain that all or any of their children are the chosen people of God, they may give them the out-

ward sign, but not till they ascertain this fact, for they are not till then in the same position that Abraham was.

Farther, the Jewish nation was typical of the Christian church. Its sacrifices, offerings and rites were all typical. Now, what did the literal child of Abraham typify? Surely it did not typify the literal child of some other person. The literal descendants of Abraham were typical of his spiritual descendants. "We are all the children of Abraham by faith." Hence, if the literal descendants of Abraham were admitted as members of the theocracy by circumcision his spiritual descendants should be now admitted into the Christian church by baptism, for literal things always typify spiritual. So much for the supposition that baptism came in the room of circumcision. But I cannot admit such a supposition for many reasons. Acts 15: 1: "Certain men which came down from Judea taught the brethren, and said, except ye be circumcised after the manner of Moses ye cannot be saved." It is clear that those members of the church at Jerusalem, who went from Judea and so taught "the brethren," had not yet learned that baptism was substituted for circumcision. The apostles, elders, and brethren met and consulted about the difficulties in Antioch, and, by the inspiration of the Holy Ghost, they sent to Antioch the decree recorded in the 23d verse of the 15th chapter of Acts. Now, in this document there is not a word or hint about such a substitution; yet a simple declaration of the substitution of baptism for circumcision would have quieted all the disputes at Antioch. The Apostles might have said: "Brethren, why do you insist upon circumcision? You should remember that our dispensation is changed, and that baptism has taken the place, and it answers the purpose, which circumcision formerly did." But there is not a word or hint about any such substitution. Besides, circumcision was given only to males:

baptism is given to males and females; circumcision was given to all male servants in the family, baptism is only asked for the children of believing parents, even by those who maintain the substitution of one for the other.

And lest this should not be deemed decisive, it may be added, that our Saviour was circumcised first and then baptized, while Timothy was baptized first and then circumcised. If the one had come in the room of the other, surely one of the ordinances would have been enough in the case of Timothy and of his Master. Thus, we hold that the New Testament gives authority only for the immersion of believers. Let no man dare add to or take from its teachings!

But, are not the Baptists alone, having the learned in all Christendom against them? I can only furnish a tythe of the testimony which learned Pedobaptists themselves are compelled to give against their own practice in answer to this inquiry. Let us take a historical glance at this question. There is a work ascribed to Barnabas, the companion of Paul, in which baptism is mentioned as follows: "Blessed are they, who fixing their hope on the cross, have gone down into the water." (1.) Could this be predicted of any but believers? "We descend into the water and come up out of it, bringing forth fruit, having in our hearts reverential fear and hope through Jesus." (2.) Infants could not do this. Hermas, supposed to be the same whom Paul salutes in Rom. 16: 14, says: "The Apostles and teachers preached to them that before were dead and gave them this seal, for they went down with them into the water and came up again." (3.) We preach only to persons who are old enough to understand us. Justin Martyr says: "In baptism we exercise choice,

1. Epis. cap. 11.

2. Do. do.

3. Pastor Her., Lib. 1, vi 8 ver. 7.

knowledge, &c.; this we learned from the Apostles." The learned Semler remarks on this passage: "We learn from it that baptism was administered only to adults." (1.) "Tertullian," says Neander, "declared against infant baptism, which at that time was *certainly* not a generally prevailing practice." (2.) "We have all reason for not deriving infant baptism from Apostolic institution," adds this same learned author. (3.) Hagenbach says: "Infant baptism had not come into general use prior to the time of Tertullian." (4.) Winer, in his lectures, says: "Tertullian is the first that mentions infant baptism." Von Coln uses the same language. (5.) Let us have a little more of the testimony of some of the ablest theologians, critics and historians in the world. Schleiermacher says: "All traces of infant baptism which one will find in the New Testament must first be put there." (6.) Hahn says: "Neither in the Scriptures nor during the first 150 years is a sure example of infant baptism to be found; and we must concede that the numerous opposers of it cannot be contradicted on gospel ground." (7.) Corrodi says: "At the time of Christ and his disciples *only* adults were baptized; therefore, among Christians at the present day, not children, but adults who are capable of professing Christianity ought to be baptized." (8.) Professor Lange says: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the Apostolic age and to the fundamental principles of the New Testament." (9.) Matthies says: "In the first two centuries no documents are found which clearly show the existence of infant baptism at that time." (10.) Rheinwald

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| 1. Baumgarten's Rel. Contro., vol. 2, p. 64. | 2. Neander's Spirit of Tertullian, p. 207. |
| 3. Neander's Ch. Hist., vol. 2, p. 311.      | 4. Hist. of Docts., vol. 1, p. 207.        |
| 5. " " " vol. 1, p. 469.                     | 6. Theology, p. 383.                       |
| 7. Theol., p. 566.                           | 8. Quoted by Drisler, p. 154.              |
| 9. Work on Baptism, p. 101.                  | 10. Work on Bap., p. 187.                  |

says: "The first traces of infant baptism are found in the Western Church after the middle of the second century." (1.) Baumgarten Crusius declares: "Infant baptism can be supported neither by a distinct Apostolical tradition nor Apostolical practice." (2.) Starke says: "There is not a single example to be found in the New Testament where children were baptized." (3.) Rheinard, Morus, and Doderlein, says Bretschneider, "affirm that infant baptism is not to be found in the Bible." (4.) Kaiser declares: "Infant baptism was not an original institution of Christianity." (5.) Olshausen says: "Infant baptism was certainly not Apostolic." (6.) Jacobi says: "Infant baptism was established neither by Christ nor his Apostles." (7.) Knapp says: "There is no decisive example of this practice (i. e. infant baptism) in the New Testament." (8.) Bunsen, in his learned work, "Hypolitus and his Age," makes the very strongest declarations against the Apostolical origin of infant baptism, and gives reasons why the church was "dragged into this wrong path:" "Pedobaptism, in the modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early church, not only down to the end of the second, but indeed to the middle of the third century." (9.) Coleridge, in his "Aids to Reflection," argues against the Apostolical origin of infant baptism; but my space will not permit me to quote his words. Now these men are all in the very front rank as learned men, and their testimony to such an historical fact as I have been considering is of the very highest value, especially as it is against their own practice. Luther says: "It cannot be proved by the sacred Scrip-

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| 1. Work on Bap., p. 313.     | 2. Theol., p. 1208              | 3. Hist. of Bap., p. 11.      |
| 4. Theol., vol. 2, p. 758.   | 5. Bib. Theol., vol. 1, p. 178. | 6. Vol. 2, p. 434.            |
| 7. Kitto's Cyclo., Art. Bap. | 8. Theol. p. 494.               | 9. Hypolitus, vol. 3, p. 180. |

tures that infant baptism was instituted by Christ or begun by the first Christians after the Apostles." (1.) Bunsen, in referring to Luther and his co-labourers in the Reformation, uses the following language: "The Reformation accepted Pedobaptism, although its leaders were more or less aware that it was neither Scriptural nor Apostolic." (2.) The *North British Review*, for August 1852, the well known and able organ of the Free Church, frankly admits that "the *only* baptism known to the New Testament was that of adults." Candid English scholars long ago made similar concessions. Bishop Burnet says: "There is no express precept or rule given in the New Testament for the baptism of infants." (3.) Baxter defies Mr. Blake "to produce *one* example or precept for the baptism of any but believers." (4.) Thomas Baston affirms: "There is no example of baptism recorded in the Scriptures where any were baptized but such as appeared to have a saving interest in Christ." (5.) Saurin says: "In the primitive church, instruction preceded baptism, agreeable to the order of Jesus Christ, 'go teach all nations, baptizing them,' &c." (6.) And Goodwin says: "Baptism supposes regeneration sure in itself first. Read *all* the Acts, still it is said they believed and were baptized." (7.) As in regard to the mode, so in regard to the subjects of baptism, it would be easy to increase such testimony four-fold. Alas, for Protestant Christianity, when institutions are openly maintained, while it is confessed that they are unscriptural! If we knowingly depart, in one particular, from the commands or precepts of God, why may we not in two or in twenty? Where shall we stop? Does not the Bible, the Bible alone, contain the religion of Protestants? How

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1. *Pedo. Bap. Ex.*, vol. 2, p. 4.

3. *Expo. Arts.*, Art 37.

5. *Works*, p. 384.

7. *Works*, vol. , p. 200.

2. *H. pointus*, vol 2, p 10.

4. *Disput. of Right to Sacram.*, p 166.

6. *Pedo Bap. Exam.*, vol. 2, p. 274.

is it, then, that so many Protestants cling yet to institutions which the Bible confessedly repudiates. This is Papist ground. They receive tradition—they believe their church can “decree ceremonies”—but consistent Protestants maintain that the Bible is their sole rule of faith and duty. A single acknowledged departure from Scripture lays down a principle, which if fairly carried out, would overturn the whole word of God. The ordinance of which I have been writing derives its sole value from its being an act of obedience to the supreme authority of God. The grand inquiry in Christianity is, not what may we leave undone, or alter, and yet be saved, but what has the Lord required of us? We are not appointed judges of God’s commands but doers of them. God is too great, too wise, and too good to require *anything* of us which is unimportant or foolish. He never trifles. The mere fact that the great God requires anything of us, clothes it with an importance and dignity which no hoary antiquity, no human grandeur or power, which no merely finite authority could ever impart. And he who feels as he should will glory in obeying God in small things as well as in great. We cannot conceive of anything which the great God commanded which would be beneath the dignity of an archangel to obey.

In conclusion, I would say to my readers who have followed me thus far; that, as baptism is a positive institution, it must have positive precept or example on which to rest. All we ask, is a single positive command, or one clear example of infant baptism in the Scriptures. Is this too much to ask? In fact, baptism must be required by the Head of the Church, or it is not. If it be required, how is it that Pedobaptist churches do not discipline their members for neglecting to have their children baptized? In New England, nearly one-half of the Congregational churches

have entirely ceased to practice infant baptism. Presbyterian churches have now more than forty per cent. fewer infant baptisms, in proportion to their numbers, than they had eighteen years ago. And Methodists and Episcopians have gone even farther in the same direction. And there are no Pedobaptist churches in the Province which *dare* discipline their members for not having their children baptized. That is, they dare not discipline their members for neglecting a positive command of God, if infant baptism be such. And, on the other hand, if it be not a command of God, why do they not give up the practice? Who hath required it at their hand? Reader, weigh well the foregoing admissions, arguments, and questions! What has God required of you? To believe and be baptized—to follow the example of the blessed Saviour, who went down into the water to “fulfill all righteousness”—to walk in the ordinances of God blameless. May the Lord Jesus direct you at every step to the great increase of your joy and peace in believing.

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