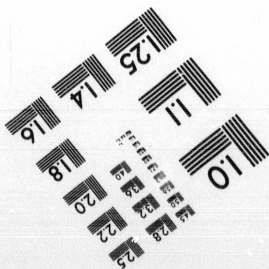
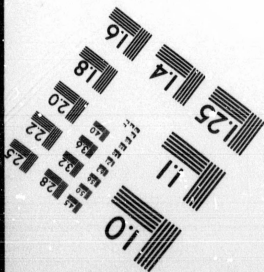
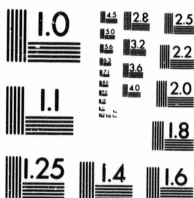


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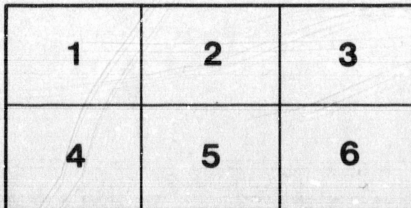
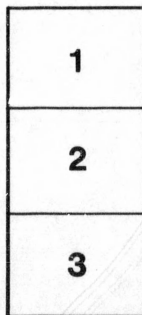
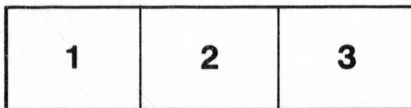
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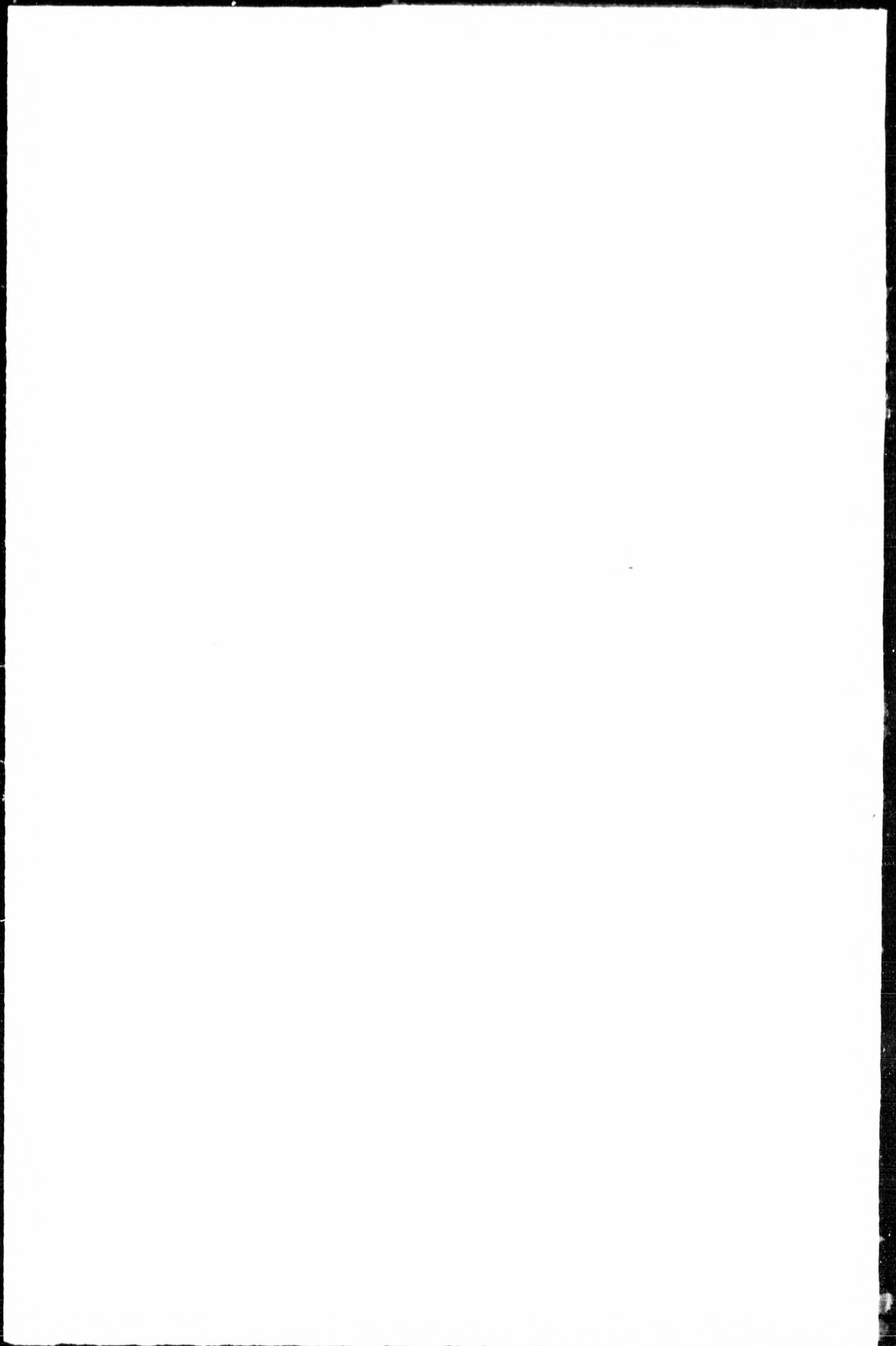
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METHODIST BAPTISM.

JOHN CARROLL.

J. W. Savage

Co
Pa

Can. Carroll, John, 3.-
Pam. Kelly, H. H. T

REASONS

FOR

METHODIST BELIEF

AND PRACTICE,

RELATIVE TO

WATER BAPTISM,

*Expressed in plain words and arranged in a
summary manner.*

BY

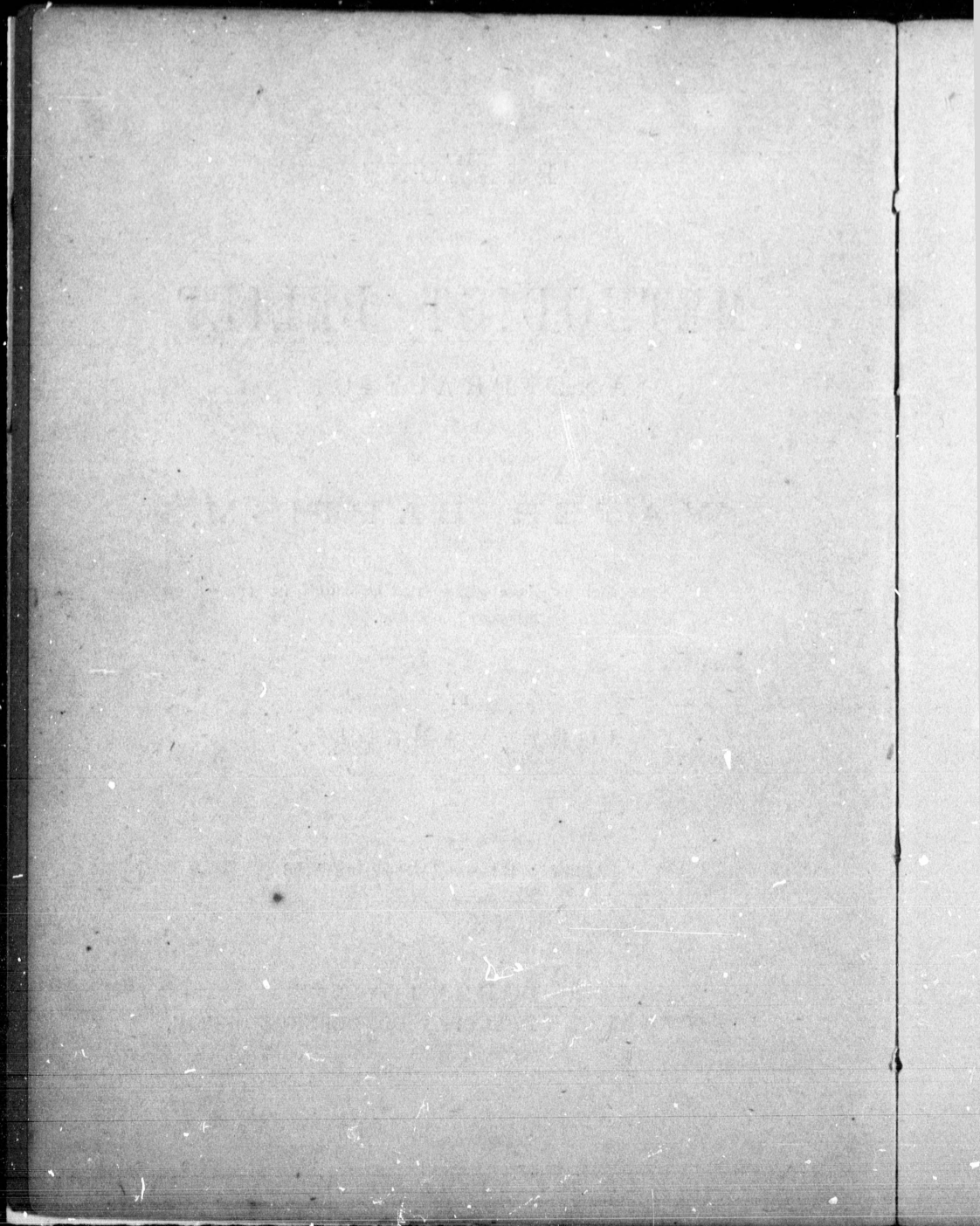
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TORONTO:

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1870.



TESTIMONIALS

TO

“METHODIST BAPTISM.”

“This little tractate contains the Methodist Views of the BAPTISMAL QUESTION—well and forcibly put. The individuality of the writer is here and there apparent, but the argument is well calculated to counsel those who are in any wise perplexed on the subject to which it refers.”

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"This little work, METHODIST BAPTISM, published by the Rev. John Carroll, has my approval as a correct exposition of 'Our Position,' in regard to that ordinance.

"As to his arguments in support thereof, I deem them sound and conclusive; but of this every reader must form his own judgment.

"I freely commend the work to the candid consideration of every enquirer after Scriptural truth.

"JAMES RICHARDSON,

"Bishop M. E. Church in Canada.

"TORONTO, Nov. 3, 1870."

"TORONTO, November 3rd, 1870.

"I have read this publication of Rev. John Carroll, on METHODIST BAPTISM, and I think it admirably adapted to assist Methodists and others in forming a correct opinion of the question of which it treats. I can confidently recommend it.

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“WILLIAM M'CLURE,

“Theological Tutor, M. N. Connexion.”

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ADVERTISEMENT.

THIS little tract on "Baptism" pretends to nothing very original, much less learned or profound on that subject. Neither is it intended as an attack on those who differ in their practice from us; but simply to furnish to the mass of our own people, and those who have been but a short time converted, the fruits of our own ministry, a plain, common-sense summary of our views on that controverted subject; to prevent pious minds from being diverted from the pathway of holiness and usefulness to that of speculation and controversy, by those who are forward to obtrude their views upon others, and who magnify the one subject of "Water Baptism" out of all due proportion.

It is hoped that this little manual will furnish our ministers and decided, active friends, with a Gift or Loan-book, or one that can be recommended, to put into the hands of the newly-converted and the less informed, and those not able to purchase, or who have not time to peruse, larger ones.

Besides, it is thought that something compendious of this kind, kept on hand for such an occasion, would obviate the necessity of much oral explanation and discussion, not to mention the preservation to our Church of the fruits of our labor, who might otherwise be alienated by persons not very remarkable for gathering in from the world themselves.

METHODIST BAPTISM.

OUR POSITION.

1. THE Methodists believe that water applied in the name of the Holy Trinity to a proper candidate, by an authorized administrator, in *any form*, is a valid baptism, hence their ministers administer it in the mode preferred by the person desiring to be baptised. 2. They believe that a penitent adult, who has not been baptised, is a proper subject for baptism, if he profess a firm belief in the truth of Christian doctrine, and resolve to govern his life by its precepts, and they baptise all such who come and demand the ordinance. 3. They believe that those infants and children, whose parents are accredited adherents of Christianity, by being baptised themselves, and whose consecration to God is demanded by those parents, with the promise to "bring them up in the nurture and admonition of the Lord," may and ought to be baptised; and they do baptise them accordingly. Such is our position with regard to baptism. We come now to the

REASONS FOR THAT POSITION.

We present the reasons for each position, separately, in categorical order, beginning, in each case, with the weaker, and ending with the stronger.

FIRST POSITION.

I. *The Methodists believe that water applied in the name of the Holy Trinity, to a proper candidate, by an authorized administrator, in ANY FORM, is a valid baptism; hence their ministers administer it in the mode preferred by the person desiring to be baptised. But while they do this, to meet every reasonable scruple, they decidedly prefer affusion to immersion*—or the application of water to the subject, rather than the application of the subject to the water. We give now the reasons for our opinion relative to the *form* being immaterial to the validity of baptism, and for our *preference* for the one mode rather than the other.

REASON FIRST.—We cannot think, that in a dispensation so spiritual as the Christian, which teaches that “God is a spirit;” that the true “circumcision is that of the heart and not of the letter;” and that the “Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost,” the want of an *exact form*, can invalidate an ordinance. It is for this reason, that though we prefer a devotional posture at the Lord’s Supper, we administer that ordinance to the scrupulous, either sitting or standing, as well as kneeling. To except the ordinance of baptism, therefore, from a supposed deficiency of the mere *quantity* of the material element, seems to us totally at variance with the true genius of the Gospel dispensation.

SECOND.—Plunging, under all circumstances, we think, cannot be binding; whatever may be said for it, it is in most cases very inconvenient, requiring the parties to it to leave the house of worship, to provide themselves with a change of

clothes,—and subjecting the nerves to a shock incompatible with the composure that should be felt in so solemn a transaction ; and exposing the delicate of constitution, even in this “temperate” climate, to very great risks with regard to their health, particularly during one half the year at least. Then, in large inhabited sections of our globe, it would be totally impracticable the greater part of the year, and in some impossible all the year round. Take for instance the extreme North of this and the Eastern continents, and the deserts of Africa, Arabia and South America, the steppes of Russia, and other parts that might be named. We cannot, therefore, think that a rite by which “all nations” are to be disciplined (see the original of Matt. xxviii. 19), and which is the test of submission to the Gospel, would have been inflexibly restricted to a form, which, in a great majority of cases, would be inconvenient, and in very many impossible, (take those persons on a dying bed, for instance.) Let those lay on this yoke of bondage who dare ; we cannot take the responsibility of doing it. Nor can we think it reasonable that Christ would have bound his servants to the use of a form of administering an ordinance, which, in a vast number of cases, would require his *miraculous* interposition to prevent the damage to bodily health naturally attending, it. He never could have required what would have to be upheld by miracle.

THIRD.—We administer baptism by plunging with reluctance, especially in its modern form of thrusting the candidate backwards, because we are fully persuaded that it is a novelty invented to conform the mode of baptism to the manner of burial, to which some unwarrantably suppose it to

be compared ; because we are sure it was never so administered in primitive times ; and because such a mode is *immodest*, particularly in the case of females. We cannot bring ourselves to amplify this point as it deserves ; but any person who witnesses a modern immersion, or who reflects on the subject, will easily penetrate our meaning and adopt our conclusion.

FOURTH.—We are certainly somewhat established in our position by the fact, that it is the position occupied by the largest part of the Christian world. If we may speak of any besides Protestants, we will say that the 80 millions of Romanists are effusionists and pedobaptists ; or those who sprinkle and baptise children. And if the 50 millions of the Greek Church have held it, and some Eastern Christians practice immersion, it is by no means the immersion of our Protestant Baptists, and it is administered in infancy. But on coming to the Protestant Christian world, there, it is not too much to say, we find three-fourths to practice baptism by effusion, and to administer it to infants and children. The Protestant churches of the European continent of Germany, Switzerland, France, Denmark and Sweden ; so also the Protestant establishments of the United Kingdom of Great Britain and Ireland, and the great body of Dissenters from both the Scottish and English Established Churches. The same may be said of three-fourths of the Christians in the United States. Now among these, it is not too much to say, that we have the preponderance of the learning and piety of Christendom. It is some countenance to our opinions to know that they have been and are held by such men as Luther and his co-adjutors ; Calvin and his co-laborers ;

Knox and his fellow-reformers ; by Cranmer, Ridley, and Latimer ; by Richard Baxter ; by Cotton Mather, Edwards, and Payson ; by Wesley and Whitfield ; by Chalmers and Duff ; and a thousand more equally wise and conscientious. It is a position not to be overturned with a breath, or these men would not have held it.

FIFTH.—If modern immersion is so important to church membership and church existence, as some of its friends contend, the true validity of the ordinance is entirely lost ; for the practice of effusion obtained universally, in the Western Church at least, for ages before the Reformation, and long after that event. *Meno*, in Germany, in 1533, being the first who taught and practiced it in modern times ; and he held it in connection with several fundamental errors, and many extravagances of procedure. The English Anabaptists arose more than a century after *Meno*. We have thus presented some of the minor considerations ; we proceed now to the weightier ones.

SIXTH.—We do not credit the obligation of plunging, because there is no warrant for it in the word of God. To “the law and testimony” we must all submit ; and “if we speak not according to this rule, it is because there is no light in us.” We take up the New Testament consecutively, and assert there is no warrant for it in the practice of *John the Baptist* and the *Apostles* ; none in the force of the *original words* employed in relation to it ; and none from the supposed allusions to it in the apostolic Epistles.

(1) *Immersion has no warrant from the practice of John the Baptist.* If any person mentioned in Scripture practiced it, it was John ; but we are con-

16 *Immersion no Warrant from Baptists.*

find no case of immersion can be made out from his practice. If such a case could be found, it would prove nothing decisively relative to *Christian* baptism, which John's was not, as is plain from the fact that his was a dispensation by itself; and his disciples were re-baptized by apostolic authority. In support of the first position, let two passages from the lips of Christ suffice: "The law and the prophets were until John; since that time the kingdom of God is preached," (Lūke xvi. 16;) "Among those that are born of woman, there hath not risen a greater than John the Baptist, notwithstanding, he that is least in the kingdom of heaven is greater than he," (Matt. xi. 11.) These two passages together show that, though the Law and the Prophets came down only to John's preaching, he himself did not belong to that final dispensation called "the Kingdom of God," or "Kingdom of Heaven." And that his baptism was not *Christian* baptism, is plain from the re-baptising of some of his disciples, as recorded in the *nineteenth* of *Acts*, which the reader is requested to peruse—John baptised only "unto repentance," and not in the name of the Holy Trinity.

But now as to the *mode* in which he baptised: no proof that he plunged any person under water in the modern form can be made out:—

FIRST.—His baptising *in* the river Jordan, is supposed to be proof of this. If we take this in its most obvious sense, it does not prove that he went in and plunged them. He might have stood on the shore and poured the water upon the recipients standing on the margin of the river, as all the prints from medals, struck in the time of the early Christian emperors, represent him as doing; or he might

have sprinkled them standing on the shore, by using a bunch of hysop, as the Jewish priest used to do. Besides, the preposition (*en*) rendered "in" might be rendered *at*, or *with*, as it is in sundry places in our version of the New Testament. Further, the vast number John had to baptise,—nearly the whole population of Palestine,—and the short time in which he exercised his ministry, rendered their immersion unlikely, especially as the Jewish purifyings, one of which John accommodated to his purpose, comprised plunging in no case, but at most merely embraced stepping into the laver, and laving the water on the body. That, therefore, is settled, that baptising *in Jordan* does not prove immersion. One supposed proof, therefore, is set aside.

But it is supposed, *Secondly*, that our Lord's baptism showed how it was done; as he, after his baptism, "went up out of the water." This at the farthest only proves that he was *in* the water, but it is no proof that he went *under* it; much less that John, whom the medals above referred to represent as standing upon the brink and pouring the water from some tiny vessel upon Christ, who stands in a bending position, went in also and thrust him under. It is quite certain that the modern paintings which represent John in the act of plunging the Saviour backwards, gives an erroneous representation of the real scene, and teaches a historic falsehood. That small vessel, or "measure" (*metros*), is referred to by John the Baptist (John iii. 34), where he is speaking of the copious effusion of the "spirit" on Christ, compared with the limited quantity of water from the hand of John by which it was prefigured, at the time of his baptismal consecration to the public

18 *Our Lord's Baptism not by Immersion.*

ministry, at the age of thirty. Thus no proof of our Lord's submersion can be made out, though we take the rendering of our version about his "coming up out of the water;" but it requires very little scholarship to know that the preposition (*ek*), rendered *out of*, means also *from*, and that this is its *first* meaning. It might, therefore, be rendered "came up *from* the water;" and then it would mean that he had been only *at* (*en*) the river side. The baptism of Christ fails, therefore, to prove his submersion, or even that he was *in* the river at all. Besides, as his baptism was something entirely peculiar to himself, all that is said about "following Christ in baptism," is simply absurd. Many propose to follow him where he never went. "But," *third*, "John baptised in Enon near to Salim, because there was *much water* there." This is thought by some to imply immersion; for what other purpose could he require much water but to immerse the people therein? I can conceive that he might require much water in such a hot country as that to slake the thirst of such vast multitudes of people as encamped to attend his ministrations and to satisfy their beasts of burden, (*hydata polla*) meaning *many streams*. An eminent archæologist says, "*Enon*, by its name, imports a single spring; '*The fountain of on*:' but it flowed in several or many springs." Whether a person *could* have been submerged in one of these streams or not, for it is the streams that are referred to, is far from certain: and that any person *was*, there is *no proof* whatever. This closes the account of the forerunner's baptism; and we find no instance of immersion.

2. We pass TO CHRIST AND HIS DISCIPLES. (John iii. 26.) "And they came unto JOHN, and said

unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptiseth, and all men come to him." (John iv. 1-3.) "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John," (though Jesus himself baptised not, but his disciples),—"he left Judea and departed again into Galilee." These two are the only passages that we know of which relate to our Lord and his disciples baptising before his removal from the earth. In neither of these have we anything about the *form*; therefore they do not prove submersion. But as Jesus, or his disciples under his directions, "made and baptised," or made by baptising—"more disciples than John," although John baptised the people "of all Judea and Jerusalem, and of the region round about Jordan," it still renders it the more improbable that they were all immersed, if indeed any of them were. No case of submersion, then, is made out before the Pentecost.

3. Let us see what the Apostles did, *after* that event. After our Lord's resurrection from the dead, and before his ascension into heaven, he gave the eleven a new commission to preach and baptise, and with a new formulary, namely, in the name of the Holy Trinity: "Go ye, therefore, and teach (*matheteusate*, disciple) all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) But they were commanded to tarry at Jerusalem until they were endued with power from on high: no case of preaching or baptism, therefore, occurs till the Pentecost—on that day, 3,000 souls were baptised. "Then they that gladly received his (Peter's) word were

baptised ; and the same day there were added unto them about three thousand souls." (Acts ii. 41.) Here we have no account of the manner of their baptism, and no one has a right to say that they were submerged. The greatness of their number, the shortness of the time, their want of facilities for it in a city not distinguished for a plenitude of water, and their contiguity to the Temple, where purifications were performed by sprinkling and laving, render it highly improbable that they were immersed.

The next instance is that of Philip the Deacon baptising the Samaritans, who received the Gospel from his lips. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women." (Acts viii. 12.) Nothing can be made out from this passage about the form, only that the numbers, the population of a whole city, make it unlikely that Philip submerged them all after the approved modern fashion. But another case of an individual baptism by the same administrator, namely, that of the Ethiopian eunuch, is supposed to be a decisive case of submersion. Let us see, the Evangelist was riding in the chariot with the Treasurer. "And as they went on their way, they came unto a certain water; and the eunuch said, See here is water ; what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch, and he baptised him." (*Ib.* viii. 30-38.) If the act of

"going down into the water," and then coming "up out of the water," mentioned in the 39th verse, proves immersion, it proves they were both submerged,—Philip as well as the eunuch; for "they both went," &c. But this would be proving too much; therefore it proves nothing. As the place where this occurred is said to be "desert," it is very questionable whether the "certain water" mentioned was deep enough to submerge a person, or anything more than one of those scanty watering places which are so precious in an eastern desert. Besides, the original is not near so favorable to immersion as our version: the preposition (*eis*) rendered "into," is often rendered simply *to*; and the phrase "out of," in our version, in the rendering of the preposition (*ek*) already mentioned, which is often rendered simply *from*. No person can, therefore, assuredly make out any more from the original than that they both descended (from the chariot) to the water; and after the baptism, came up from the water. The eunuch's baptism, therefore, does not prove immersion; and no artifice can make it prove that position.

The next is the baptism of SAUL OF TARSUS. (Acts ix. 17, 18.) "And Ananias went his way, and entered into the house; and putting his hands upon him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. An immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose and was baptised." Now, there is nothing about the mode, in the account of this baptism; but as it was in "the house," and was administered "forth-

22 *Baptism of Cornelius and Lydia.*

with,"—that is, without any cumbrous preparation, it is morally certain it was not by immersion.

The next was the case of CORNELIUS. (Acts x. 47, 48.) This was the baptism of a house full of people at the close of a sermon, *in* the house, whose baptism had not been contemplated, much less provided for by the administrator, as his objection and that of his Jewish friends to baptise them, being Gentiles, was suddenly overcome by the unexpected descent of the Holy Ghost. And the very manner in which he speaks of the water shows that it was brought in, probably in a portable Roman house-bath, common, as archaeologists show, at that time, not unlike a modern wash-stand with a basin inserted as a fixture. "Can any forbid water" (said Peter) "that these should not be baptised, which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord." Are we to be blamed for not seeing immersion in this case; or for being morally assured that it was by effusion they were baptised?

Next comes LYDIA *and her family*. (Acts xvi. 15.) "And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there." Here also is nothing about the *form*. But as it was her (*oikos*) *family*, not (*oikia*) "*household*," as our version wrongly has it, that were baptised; and as that family, most likely, were comparatively young, or were daughters, as she seems to have been a vigorous woman of business, and we read of no sons conducting business for her, the baptism very probably took place in her domestic apartments, and was performed like those of Saul and Cornelius, which were certainly not by immersion.

In the same chapter (verse 33), we have another baptism recorded, that of the PHILIPPIAN JAILOR ; " And he took them the same hour of the night, and washed their stripes ; and was baptised, he and all his, straightway." Now observe, here is the baptism of a whole family, probably a large young family, as the jailor seems to have been a vigorous man, not more than middle-aged. They were baptised without any previous preparation, or expectation of the rite, between midnight and morning : baptised in his house, into which he had received Paul and Silas, and, therefore, it is unlikely by immersion ; but very possibly out of the very household bath, already referred to as in use in those days, out of which he had " washed the stripes" of the two apostles.

The last instance of a baptism mentioned in this book is that of the disciples of John, whom Paul met at Ephesus, already referred to for another purpose, and of whom it is simply said, " They were baptised in the name of the Lord Jesus ;" (Acts xix. 5), and consequently from which we learn nothing about the *form* in which it was administered. We have gone over the baptisms performed by John the Baptist, and by our Lord and his disciples before his resurrection, and we have examined the eight instances of baptisings by the inspired Apostles after the Pentecost, as recorded in the Acts of the Apostles, and we find not a single case of submersion of the body in that rite. This, then, is another reason why we cannot think it the *exclusive* mode, if it be the proper mode at all.

But it has been asserted that we ignore the true gist of the question, namely, that the very word that we, in our version anglicise *baptise*, means *im-*

merse, or plunge ; and some of the friends of immersion are moving for a new translation of the Bible with this rendering of the word wherever it occurs. This will, therefore, lead us to assign our next reason why we do not believe in exclusive immersion, namely :

SEVENTH—*Because nothing can be proven in favor of submersion from the original words employed in connection with baptism.* These words are *bapto*, *embapto*, *baptizo*, and *baptismos*. Let us take up each of these as they occur in the New Testament, and in the Greek version of the old, and see if, from the connection or the occasion, the verbs mean to *submerge*, or be *submerged*, or the noun mean *submersion*.

2. Take the word *bapto*, Daniel iv. 33 : " And his body (Nebuchadnezzar) was *wet* with the dew of heaven." (*ebaphe*), 1 sing, 2 a, ind. pas. from (*bapto*). Observe, the King of Babylon's body was *baptised* with dew ; but dew descends in the gentlest manner possible ; therefore, there may be a baptism by the mildest kind of *effusion*. In the New Testament, it occurs thrice. (Luke xvi. 24), " Send Lazarus that he may dip (*bapse*) the tip of his finger in water." To wet the tip of one's finger is a slight submersion surely. And if it constitutes a baptism, so might the wetting of the face, or head. (John xiii. 26), " He to whom I shall give a sop when I have dipped (*embapsas*) it." A sop or morsel is not generally seasoned more than on the underside, therefore a person may be baptized without being submerged.

Rev. xix. 13, " He" (whose " name is called the Word of God") " was clothed in a vesture dipped in," or bespattered with " blood," as that of all

warriors becomes, which he is here represented as being. An eminent critic says, "The context shows that the writer had in his eye the effect of grapes trodden in a wine press : does the man who treads grapes in a wine press *plunge* his clothes in their juice? Surely not, for the treaders held supports in their hands, to avoid that *plunging*." (C. TAYLOR.) The juice is sprinkled upon them, as water may be in baptism.

3. *Embapto*, compounded from the foregoing and an *em*, is used three times. Matt. xxvi. 23, "He that *dippeth* (*embapasas*) his hand with me in the dish."

Mark xiv. 20, "One of the twelve that *dippeth* (*embaptomenos*) with me in the dish."

John xiii. 26, "He had *dipped* (*embapsa*) the sop, he gave it to Judas Iscariot, the son of Simon." The first two passages are more favorable to plunging than any other instance of the use of this word that we have yet given. Still, give as you may, the utmost latitude to the eastern manner of using the hands direct in eating, without the intervention of a fork, yet the hand was by no means wholly submerged in the liquid. "Does common decency (says Taylor) tolerate the plunging of two hands in the same dish, at the same time?"

4. As to *baptizo*, the word principally used in reference to the religious rite in question, we will only refer to it in those instances in which there is some clue to the *form*, or thought to be, from the history itself.

We have already shown that it cannot be proven that John the Baptist *immersed* a single person, unless the word baptise signifies to plunge. One case, I think, will show that John himself used it

in the sense of *effusion*. Hear what he said, "I indeed *baptise* (*baptiso*) you with *water* unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall *baptise* (*baptisei*) you with the HOLY GHOST and with fire." (Matt. iii. 11, also in Mark i. 8, and Luke iii. 16.) Now there is no good sense in which we can be said to be *plunged* in the Holy Ghost, which is always represented as being *poured out*,—as *coming upon us*,—as *descending* ; yet such an *effusion* is called a *baptism*, and John compares his water baptism to it ; therefore, it is to be presumed that John's own baptism proper, whatever *preparatory* washing the people resorted to, was administered by *effusion*. The word is repeated in this sense by our Lord himself before his ascension, and on the eve of the fulfilment of his forerunner's prophecy, that was to take place at the Pentecost, (Acts i. 5.) The next place we examine is, 1 Cor. x. 1, 2. "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 *baptised*, (*ebaptisanto*) unto Moses in the cloud and in the sea." They were sprinkled with the drops from the cloud and the spray from the sea, not submerged ; for the sacred historian says, "The children of Israel went into the sea upon the *dry ground* : and the waters were a wall unto them on their right hand, and on their left." (Ex. xiv. 29.)

5. *Baptismos*. This noun occurs four times :

Mark vii. 8. "The *washing* (*baptismos*) of cups and pots, and of brassen vessels and tables." Is it necessary in order to *wash* these domestic utensils that they should be *plunged*? Do our

housekeepers plunge their cups and saucers and plates, when they wish to wash them after being used; or do they not *pour* water upon them? As to the *tables*, hear the language of a learned archæologist, "Who ever considers what cumbersome pieces of furniture tables were—*fifteen* or *twenty* feet long, by *four* feet broad, and about four feet high—may judge whether they were *plunged*, after every meal taken upon them." (C. TAYLOR.)

Heb. vi. 2. "Of the doctrines of *baptism*" (*baptismōn*.) What the apostle refers to may be understood by examining the next place in which he uses it in this epistle.

Heb. ix. 10. "Which stood only in meats and drink, and divers *washings*" (*baptismois*), the same word, though used in another case. Now I think that no person will deny but that the Apostle refers, in this second passage at least, to various forms of purifying prescribed by the Levitical law, and which consisted, seldom if ever, in *plunging the whole person*, but in *laving, pouring, and sprinkling*. And if the *plural* form of the word in the former passage does even refer to the baptism "unto repentance," and baptism "in the name of the Lord Jesus," the mode may be illustrated by the "diverse washings" of the old dispensation. The word, therefore, cannot be restricted to *plunging*. But it is thought by some, that its use in two passages, not yet cited, favors the idea of *immersion*. For this reason, we have reserved them for consideration out of consecutive order. These are passages which speak of being "buried in baptism," in supposed allusion to the administration of the rite by *immersion*. Let us see:

Rom. vi. 3, 4, "Know ye not that so many of us as

were baptised (*ebaptisthemen*) into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism (*tau baptismatos*) into death; that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life."

Col. ii. 12. "Buried with him in baptism; wherein also ye are risen with him through the faith of the operation of God." Now it is evident that in neither passage has the Apostle any reference to the *mode* of outward baptism. His argument and intention were practical. His meaning amounts to this:—"As by your public baptism you have pledged yourselves to a death of sin, and the world, and idolatry, just as Christ died to the world literally; so you, having experienced the quickening energy of that spirit which raised up the body of Christ, ye have received power to live and walk in newness of life." Besides, there is no real resemblance between even the modern novelty of thrusting a person backwards into the water, and the modern burial in an earthen grave, which such mode of baptism was adopted to resemble. You do lay a person on his back in ordinary burials, it is true; but after that, you throw earth upon him, more like the *effusion* of water in baptism, than like *immersion*. Further, the ancient manner of burial, was seldom, if ever, of the kind here referred to: the body, like Christ's, was most generally deposited (often standing upright) in a sepulchre or tomb, in the side of a rocky hill; what resemblance did that bear to *immersion*? Also, why not seek a resemblance between the other matters which the Apostle mentions in the two verses following the one we have quoted from Romans, to illustrate our

obligations to eschew sin and live to God? Such as *planting* and crucifixion. In *planting*, we first dig a hole, and after putting in the root, or bulb, we throw in earth, more like *effusion* than anything else. As to crucifixion, there is no resemblance that I can imagine, to baptism in any form, unless it refers to the effusion of blood from the hands and feet, from the lacerated back and temples, and from the wounded side of Christ, which, as well as the blood which oozed through the pores of his sacred skin on the night of his agony, and which he more than once calls a baptism, be meant: another proof, by the way, that *baptism* does not always mean *immersion*. We recite the instances last referred to: "But I have a baptism (*baptisma*) to be baptised with (*baptisthenai*); and how am I straitened till it be accomplished!" (Luke xii. 50); "Are ye able to drink of the cup that I shall drink of, and to be baptised (*baptisthenai*) with the baptism (*baptisma*) that I am baptised with (*baptisomai*)?" (Matt. xx. 22.) We will not insult the good sense of our readers by expounding a meaning so plain as that of these passages.

We have cited instances enough to show that, though the first, or ideal meaning of *baptiso* might have been to *dip*, its conventional, or sacramental meaning was to *cleanse* or *consecrate*; and from all the cases referred to, it does not appear that it was ever performed by *immersion*, but it is morally certain that the word was applied to what was done only by *effusion*. We have a similar instance of a word employed in a minnified sense in relation to the other sacrament of Christ. The word *deipnon*, *supper*, in the sense of a full meal, is applied to the morsel of bread and sip of wine, which inspiration calls "THE LORD'S SUPPER." We prefer *effusion*.

EIGHTHLY.—*Because it best expresses the impartation of the Holy Spirit, which is the fact it is principally intended to prefigure. The baptism by the Holy Ghost was conferred by the descending of the baptismal element.*

A few texts will tend to confirm this :—

Luke xxiv. 49. “Behold I *send* the promise of my Father *upon* you.”

John i. 32. “I saw the spirit DESCENDING FROM HEAVEN like a dove, and it *abode upon* him.”

Acts ii. 17. “This is what was spoken—I will POUR OUT my Spirit.”

Acts ii. 33. “Jesus having received of the Father, hath SHED FORTH this which ye see and hear.”

Acts ii. 2, 3. “Suddenly there *came from Heaven*, and APPEARED UNTO THEM cloven tongues.”

Acts viii. 15, 16. “That they might receive the Holy Ghost; for as yet he was FALLEN upon none of them.”

Acts ix. 17. “Ananias put his hands on Paul, that he might be *filled* with the Holy Ghost.”

Acts x. 38. “God ANOINTED Jesus of Nazareth with the Holy Ghost.”

Acts x. 44. “The Holy Ghost FELL on all.”

Acts xi. 15. “The Holy Ghost FELL on them, even as on us at the beginning.”

Acts x. 45. “They of the circumcision were astonished, because on the Gentiles was POURED out the gift of the Holy Ghost.”

Acts xv. 8. “*Giving* them the Holy Ghost, even as unto us.”

Titus iii. 6. “The Holy Ghost, which he SHED on us abundantly.”

1 Peter i. 12. “The Holy Ghost *sent down* from heaven.”

Eph i. 13. "Sealed with the Holy Spirit of promise."

These passages give us, as *synonymous* with baptize—*Sending down*; *coming*; *giving*; *falling*; *shedding*; *pouring*; *sitting* or *abiding upon*; *anointing*; *filling* and *sealing*.

"In all these synonymous words, (says Taylor) there is not *one* that raises the idea of *plunging*, or even approaches it, yet they all refer to *baptism*. 'The apostles shall be baptized with the Holy Ghost,' is the prediction; the Holy Ghost was *POURED OUT* upon them, is the accomplishment. Even Paul, who was then absent, speaks of the Holy Ghost as being *SHED* on him, doubtless at his baptism (Acts ix. 17); perhaps, however, the instance of our Lord's is the most complete, of *baptism* by the Holy Ghost; and in that we have the very height of certainty there was no *plunging*, nor anything like it; although almost all the synonyms meet in his person;—as *descending*, *coming*, *filling*, *anointing*, *sitting* or *abiding*, and *sealing*." This closes our argument on the *mode*.

SECOND POSITION.

The Methodists believe that a penitent adult, who has not been baptised, is a proper subject for baptism, if he profess a firm belief in the truth of Christian doctrine, and resolve to govern his life by its precepts; and they baptise all such who come and demand the ordinance. That the adult, who believes to the conscious justification of his soul from the guilt of sin, who has not been baptised, may and ought to receive that ordinance, there is no dispute. If there were any proof necessary, we have an explicit

one in the case of Cornelius and his friends. Said the Apostle Peter, "Can any forbid water that these should not be baptised, who have received the Holy Ghost as well as we?" Some there are who think that no others should be baptised. One passage is principally relied on as teaching this; namely, the one which relates to the Ethiopian eunuch (Acts viii.) "And the eunuch said, See, here is water: what doth hinder me to be baptised? And Philip said, If thou believest with all thy heart, thou mayest." Some think this decisive. But may not a person "believe with all his heart" all the eunuch said he believed without possessing the peace of God? Let us see—"And he answered and said, *I believe that Jesus Christ is the Son of God.*" True, but are there not many who believe that, who are not consciously justified? And do not all penitents believe as much as he? But that all were not justified whom the Apostles baptised or proposed to baptise, will appear from a few passages from the Acts of the Apostles. Take, Acts ii. 38, "Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ *for* the remission of sins (not because he have received forgiveness of sins), and ye shall receive the gift of the Holy Ghost." We see from this text, instead of repelling the penitent because he has not received forgiveness, we have ground to encourage him to expect forgiveness in submitting to the ordinance.

St. Paul informs us that when in distress of soul for sin, Ananias came to him and said (Acts xxii. 16), "Arise and be baptised, and wash away thy sins, calling on the name of the Lord." This language implies that he was not justified prior to his baptism.

Simon, the Sorcerer, who “believed” and received baptism from the hands of the Evangelist Philip in Samaria (Acts viii.), did not believe with a faith that purified the heart; for we find the man of God proving him, a little while after, “in the gall of bitterness and in the bond of iniquity.” A proof of this that the recipient was not always a regenerated person; and that baptism did not always (as the Campbellites assert it does), confer regeneration. Having disposed of the two *first*, I proceed to the last, or

THIRD POSITION.

The Methodists believe that those infants and children, whose parents are accredited adherents of Christianity, by being baptised themselves, and whose consecration to God is demanded by those parents, with the promise to bring them up in “the nurture and admonition of the Lord,” may and ought to be baptised; and they do baptise them accordingly.

FIRST REASON.—*Because baptism is the rite of formal initiation into the visible church, and infants have a claim to membership in that church.* As to the church itself, it includes all the covenanted worshippers of the true God in opposition to false religionists of all kinds. “The word ‘*congregation*,’ as it stands in our version of the Old Testament, (and it is one of very frequent occurrence in the books of Moses), is found to correspond in the *Septuagint*, which was familiar to the New Testament writers, with *ecclesia*; the word which, in our version of these last, is always rendered—not ‘*Congregation*,’ but ‘*Church*.’ This, or its equal-

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ent, 'kirk,' is probably no other than 'circle,' that is assembly, ecclesia." (ARCHBISHOP WHATELY.)

1. As to its being the rite of initiation, it is, I think, denied by none, and therefore not requiring proof. It may be well, however, to adduce two or three considerations on this point. "Go ye therefore, and teach" (*mathetusatē*, make disciples, or Christians of) "all nations," (by what means?) "baptising them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19); "For as many of you as have been baptised into Christ have put on Christ"—assumed the profession of Christianity. This is plain from the next verse: "There is neither Jew nor Greek," &c., (old distinctions and connections are abolished) "for ye are all one in Christ Jesus." As a further proof of its initiatory character, the apostle parallels it with *circumcision*, by which Abraham and his family were brought into visible, formal covenant relationship to God. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 27-29.) Hence we find that when the Apostles baptised persons, they regarded them as added to the visible church. "Then they that gladly received his word were baptised, and the same day there were added unto them (the disciples) about three thousand souls." (Acts ii. 41.) Now we proceed to show--

2. That *children* are capable of, and have a *right to membership*. We proceed to present the reasons for this:

(1) Infants are born in a state of initial justification, by virtue of the atonement of Christ, in which state, they continue till it is forfeited by personal transgression. "As by the offence of one (the first

Adam) judgment came upon all men to condemnation; even so by the righteousness of one (the second Adam, Christ) the free gift came upon all men unto justification of life." (Rom. v. 18.)

(2) They were regarded as members from the time of Abraham's circumcision. "And Abraham circumcised his son Isaac, being eight days old, as God had commanded him." (Gen. xxi. 4.) This seal of the covenant, or earnest of "the promise," was administered to *children* as well as parents, (although the law of Moses supervened as a fence against idolatry, and a "school master" to a people very slow to learn), down to the time of Christ, the people with their "little ones" appearing in every covenant transaction before God.

(3) The old Testament prophets never gave any intimation that this relationship of children should cease under the Messiah, but on the contrary, that their privileges should be continued and conformed. Isaiah predicted of the Good Shepherd that he should "gather the *lambs* with his arm," (xl. 11), —would show a particular interest in the young. He represents those who would flock to Christ from all parts as bringing their "sons and daughters." "And they shall hang upon him (on Christ) all the glory of his father's house, the *offspring* and the *issue*." (xxii. 24.)

This is a fair opportunity for saying, that instead of demanding an "explicit warrant" for the church membership of children, as the opponents of infant baptism do, it fairly devolves on them to present the positive proofs for the denial of formal recognition to the "little ones," who had been recognized under every preceding dispensation.

(4) Christ himself did not deny them recognition

when they were "brought to him." This was a fair opportunity for him to say that they were not entitled to it, and that their relation to the visible Church was to cease, and he would have done it, if he had designed that this should be the case, and that especially as some forbade their coming, and rebuked them that brought them. (Mark x. 14.) "But Jesus was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." How authoritative! *Let little children*, those so small that he could "take them up in his arms" — *come unto me*. How shall they come? They cannot now come *literally*, as then; they cannot come *morally*, as an adult; and yet they may come. It follows, therefore, that they may come *ceremonially* in the ordinance of God. But this appears especially from the reason assigned by Christ himself: "For of such is the kingdom of God." If you understand the "Kingdom of God" to mean His Church *on earth*, as it sometimes does, then Christ asserts "little children" to be its members; and shall not their membership be formally recognized? If the phrase means the *Church triumphant*, then it appears that children are fit for that kingdom. And if so, why not receive the sign which distinguishes its heirs? But further:

SECOND.—*Children may be baptised, because baptism is the mark of discipleship, and they may become effectually disciples, or scholars.* That it is the characteristic badge of a disciple we have already shown from Matthew xxviii. 19. And as to their capacity for scholarship, when are persons generally supposed to learn any thing the most effectually, in infancy or age? And that there is

no exception to the general rule, where religion is concerned, Christ asserts that we must "become like little children" if we would "enter the kingdom of God." Timothy, "from a child," knew the "Holy Scriptures, which are able to make us wise unto salvation." And are not Christian parents to bring up their "children in the nurture and admonition—the doctrine and discipline—of the Lord?" This shews their susceptibility of *discipleship*; but without the *mark*, they have no consistent right to the privileges of that state.

THIRD.—*Baptism is a means of dedicating to the Holy Trinity*, and children may and ought to be dedicated. There is that in the parental heart which leads the parents, when they come under the influence of true religion, to desire that the favor which they enjoy from God should be sealed to their children, to whose worship and service they are forward to pledge themselves that they will bring them up. This is seen in the desire and demand of a newly-converted heathen or Jew, who would never think of their little ones being excluded unless their teacher repelled them. A converted Jew of our acquaintance made that the ground of his electing a pedobaptist church when he publicly professed the faith of the gospel. Circumcision furnished such a means of dedication to the pious Israelites, and their religion required it. Baptism furnishes a similar means of having the "name of the Lord" "called upon" the child at the same time that he receives a name. The name was given among the Jews at the time the child was circumcised and devoted to God—witness the circumcision of John the Baptist, as recorded by St. Luke.

As to the objection that there is no explicit warrant for infant baptism, which is urged by its opponents, besides the fact that there was none needed where children had always enjoyed the privilege of church membership, we have to say, that these objections admit females to communion with the church for which there is no explicit, but only an inferential, warrant. We know it is said that the word *anthropos*, "man," in the text "let a *man* examine himself, and so let him eat of that bread, and drink of that cup," (1 Cor. xi. 28), is either male or female; but *anthropos* in the above text no more includes females than *ethne*, "nations," in the text which commands us to *disciple all nations by baptising them*, includes *infants* as well as adults; for there is no nation but what is composed of a large proportion of the former. But if we have no *explicit warrant*, we have something very much like it, in the next reason we assign for our practice, namely:

FOURTH.—*The example of the Apostles in baptising whole families*, in which it is fair to presume there were some infants. And if there were not, yet, as they baptised older children by virtue of their parents' faith, and they never baptised the head of a family but they baptised "all his house"—how much more *infants*, that can so much more easily be trained up "in the nurture and admonition of the Lord," than those whose habits are partially formed? We particularize the instances:

The *first* is the case of *Cornelius*. (Acts x. 47, 48.) It may be said there is no evidence that there were any but adults in the company, at the house of this Centurion. But it appears from St. Peter's own account of the transaction (Chap. xi.)

that the Apostle was to speak "words" to him "whereby he and *all his house (oikos, family)* should be saved." (v. 14.) Now if his relationship to Christ brought a blessing to his family as well as himself, is it likely that the seal of that covenant mercy would be denied to them which was accorded to him? Is not the fair inference, from the narrative and the circumstances of the case, that they were all baptised, both old and young? The next is still more explicit, namely:

Second.—The case of *Lydia* and her family, (Acts xvi. 15), she was baptised and her household. Many have harped upon the word "household," and argued that it included her workpeople, who must have been adults. But it happens that the original word is *oikos*, house, or family, and not *oikia*, "household," so that the introduction of the *dyers* of "purple" is entirely gratuitous, especially as we have no evidence that though *Lydia* was "a seller of purple," she was a *manufacturer* of it. We have another instance in the same chapter, namely:

Third.—That of the *PHILIPPIAN JAILOR*, "and all his." A middle-aged vigorous man, such as his actions and position declare him to have been, most likely had young children in his family. And if they were all adults, as some maintain, they were baptised without previous instruction, for they were baptised "forthwith" after his own conversion. And if grown up children, who are capable of "believing," may be baptised before believing by virtue of a father's faith, how much more younger ones, who can be so much more effectually trained in accordance with their baptism?

Fourth.—Paul baptised "the household of *STE-*

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PHANAS." And here again the word is *oikos*, *family*, and not *oikia*, "household."

Besides those above mentioned, we have several other Christian families mentioned in the Scriptures of the New Testament, such as those of GAIUS, and CRISPUS, and NARCISSUS, and ONESIPHORUS, who, as Christians, must have been accredited by baptism. Now it would be very remarkable indeed if in the only *eight* families which chanced to be mentioned, there were no young children. How often do those who deny baptism to infants, have the privilege of baptizing *whole families*? Seldom, we surmise. The *community of goods* which obtained, for a time at least, in the Apostolic Church at Jerusalem (Acts iv. 34-37) is an evidence that the children were recognized as of the church; else what encouragement would the parents have had to put their property into the common stock, if in the event of their own death, by martyrdom or otherwise, their children would receive no benefit, as not being of the church, according to the doctrine of those who deny them baptism? Now, a strong comment on our expounding and inferences from these facts, is our next reason. We baptize infants,—

Fifth.—*Because it was the practice of the Church from the earliest times.*

In confirmation of this position, I shall make but two extracts, but these from works not of party controversy, but of general interest and standard merit, intended for the edification of the universal church, namely, *Buck's Theological Dictionary* and *Dr. Cave's "Religion of the Ancient Christians."* The language of Buck is as follows:—

"From the year 400 to 1,150 no society of men

in all that period of 750 years, ever pretended to say it was unlawful to baptise infants; and still nearer the time of our Saviour there appears to have been scarcely any one that so much as advised the delay of infant baptism. Irenæus, who lived in the second century, and was well acquainted with Polycarp, who was John's disciple, declares expressly that the church learned from the apostles to baptise children. Origen, in the third century, affirmed that the custom of baptising infants was received from Christ and his apostles. Cyprian, and a council of ministers (held about the year 254) no less than sixty-six in number, unanimously agreed that children might be baptised as soon as they were born. Ambrose, who wrote about 274 years from the apostles, declares that the baptism of infants had been the practice of the apostles themselves, and of the church, till that time. The Catholic church everywhere declared, says Chrysostom, in the fifth century, that infants should be baptised; and Augustin affirmed that he never heard nor read of any Christian, catholic or sectarian, but who always held that infants were to be baptised."

The language of the historian of the ancient church is as follows:—

"From the persons ministering we proceed to the persons upon whom it was conferred, and they were of two sorts, infants and adult persons. How far the baptising of infants is included in our Saviour's institution is not my work to dispute; but certainly if in controverted cases the constant practice of the church, and those who immediately succeeded the apostles be (as no man can deny it is) the best intrepeter of the laws of Christ, the

dispute one would think should be at an end. For that it always was the custom to receive the children of Christian parents into the church by baptism, we have sufficient evidence from the greatest part of the most early writers, Irenæus, Tertullian, Origen, Cyprian, &c., whose testimonies I do not produce, because I find them collected by others, and the argument thence so forcible and conclusive, that the most zealous opposers of infant baptism know not how to evade it; the testimonies being so clear, and not the least shadow that I know of in those times of anything to make against it. There was indeed in Cyprian's time a controversy about the baptising of infants, not whether they ought to be baptised, (for of that there was no doubt), but concerning the time when it was to be administered, whether on the second or third, or whether, as circumcision of old, to be deferred till the eighth day; for the determining of which, Cyprian sitting in the council with sixty-six bishops, writes a synodical epistle to Fidus, to let him know, that it was necessary to be deferred so long, that it was their universal judgment and resolution, that the mercy and grace of God was not to be denied to any, though as soon as was born: concluding that it was the sentence of the council, that none ought to be forbidden baptism and the grace of God; which as it was to be observed and retained towards all men, so much more towards infants and new-born children. That this sentence of theirs was no novel doctrine St. Augustine assures us, where, speaking concerning this synodical determination, he tells us, that in this 'Cyprian did not make any new decree, but kept the faith of the church most firm and sure.' (Dr. Cave.)

Having given a very brief and plain summary of the reasons for Methodist belief and practice relative to infant baptism, we proceed to notice some common objections, not disposed of in the preceding expositions and arguments.

FIRST—It is often said *infants ought not to be baptised because they cannot believe*. Is there any scripture which says, or implies, that all candidates for baptism must believe? We know of no such scripture. The oft quoted text may perhaps be recited. "He that believeth and is baptised shall be saved, and he that believeth not shall be damned." (Mark xvi. 16.) That a person who comes to years of maturity must personally believe in order to salvation, we are more than willing to admit; and that such a person, if not previously baptised, should submit to baptism, we readily agree. And if you like, you may sustain it by the above quoted text. But if that passage proves that infants are debarred from baptism, because they cannot believe, it equally debars them from *salvation*. For faith is made essential to the latter in explicit terms, a proof of this that the text only applies to the case of adults. This text, therefore, proves more than the opponents of infant baptism intend, and therefore proves nothing. Besides, the order and force of the words do not necessarily imply the necessity of belief prior to baptism in any one. "He that believeth and is baptised," &c.,—not, *and then* is baptised. The words are perfectly reconciled with a baptism before or after belief. If, as we have shown, a baptism administered in infancy be valid, then the person's subsequent belief in adult years does not make the repetition of his baptism necessary. His sincere

and cordial belief in maturity is the very thing contemplated by his being "discipled" in infancy. All the grown-up child of Christian parents has to do is to seek grace to be faithful to his baptismal obligations. A great deal of the demand for baptism on the part of persons, on being truly converted, from considering the practice of the apostles in baptising their converts, arises from not considering the different characters of the two classes of converts. The one is converted from the neglect of what they always professed to be important; the other from the grossest of errors, as well as sin, to what they once regarded as false. When our missionaries meet with success among Jews and heathens similar results follow with regard to baptism, which took place under the labors of the Apostles. Like them, our Evangelists baptise the believer, and like them they baptise his family.

Again, we may have it objected, *what good can baptism do an infant?* We might answer by asking, what good did *circumcision* do the Jewish infants? Yet God required it. Perhaps, also, they would find it hard to answer. What good can water baptism do an adult? We can conceive one benefit, among many others, to the baptised child over one who is not, if properly taught the obligations of baptism, it will be a continued restraint upon him. And we have always observed the best behaved and God-fearing among the children of Pædo-baptists who properly understood and performed their duty in this particular.

But it may be asked, does not the credit of Christianity require that when a person is converted, who has wandered long and far from his baptismal obligations, that he should be re-baptised on his

return to God? No more than the apostate after adult baptism, when he is restored, particularly where that restoration takes place far from the time, or place, or both, of his baptism.

An objection against infant baptism which weighs very much with many devout persons is, *that it tends to formality*—that is, that it is calculated to make the subjects of it rest in their nominal connexion with the Christian Church, and neglect to seek the renewal of the heart. This may be an incidental abuse of it, in some cases, we admit. But we think it constitutes a true motive to seek the thing signified, and that it has that effect on the rightly instructed, we certainly know. But are there no dangers attending the opposite doctrine? Are there not those among its advocates who give an undue prominence to water baptism to the neglect of the heart? Who rest on their adult baptism, and neglect “to stir up the gift within them?” And are there not many adherents of adult immersion, who boldly assert that that is the only regeneration taught in the Scriptures? We know of a case of a convert to immersionist views, who teased his once pious *Methodist* brother, by letters and otherwise, for several years, till that brother lost his religious enjoyment, and neglected both family prayer and the social means of grace, and is now neither *Methodist* nor *Baptist*. To discover its moral and religious effects look at the adherents of our opinion. We do not constitute the whole of the *Pædobaptist* Israel, yet, for every unquestionably pious *Immersionist* (and we are happy to confess there are many) furnished us, we will produce an equally exemplary *Methodist*, to say nothing of others.

CONCLUSION.

THE above are the reasons (perhaps too concisely expressed to be perspicuous to every one without a *second* perusal) of Methodist belief and practice relative to water baptism. We furnish them to all interested that we may not be turned aside from the great work of promoting personal religion, and "spreading scriptural holiness over the land," to oral discussions which do no good, and often do harm. They constitute a reason why we dare not repeat the baptism of a person once baptised, whether in adult years or infancy, in any form in the name of the Holy Trinity. We might retain some otherwise desirable persons, if we did, but we dare not sacrifice principle to any consideration. If we have failed in satisfying any of the correctness of our views and practice, we advise them to seek religious fellowship elsewhere. If we have done them any good in any respect we are thankful; and sincerely wish them prosperit^e in the name of the Lord wherever they may unite.

Having written in a kindly spirit, in vindication of our own doings only, and having a more important work to attend to, we must very much alter our mind if we notice any strictures which this little work may by possibility call forth. Wishing both friends and opponents a richer *baptism* of the HOLY SPIRIT, we add no more.

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