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ARKER

STACK

*U. B. Hoesser*



SMOOTH STONES FROM  
RUNNING BROOKS.



Rev. Mr. Porter's Sermon

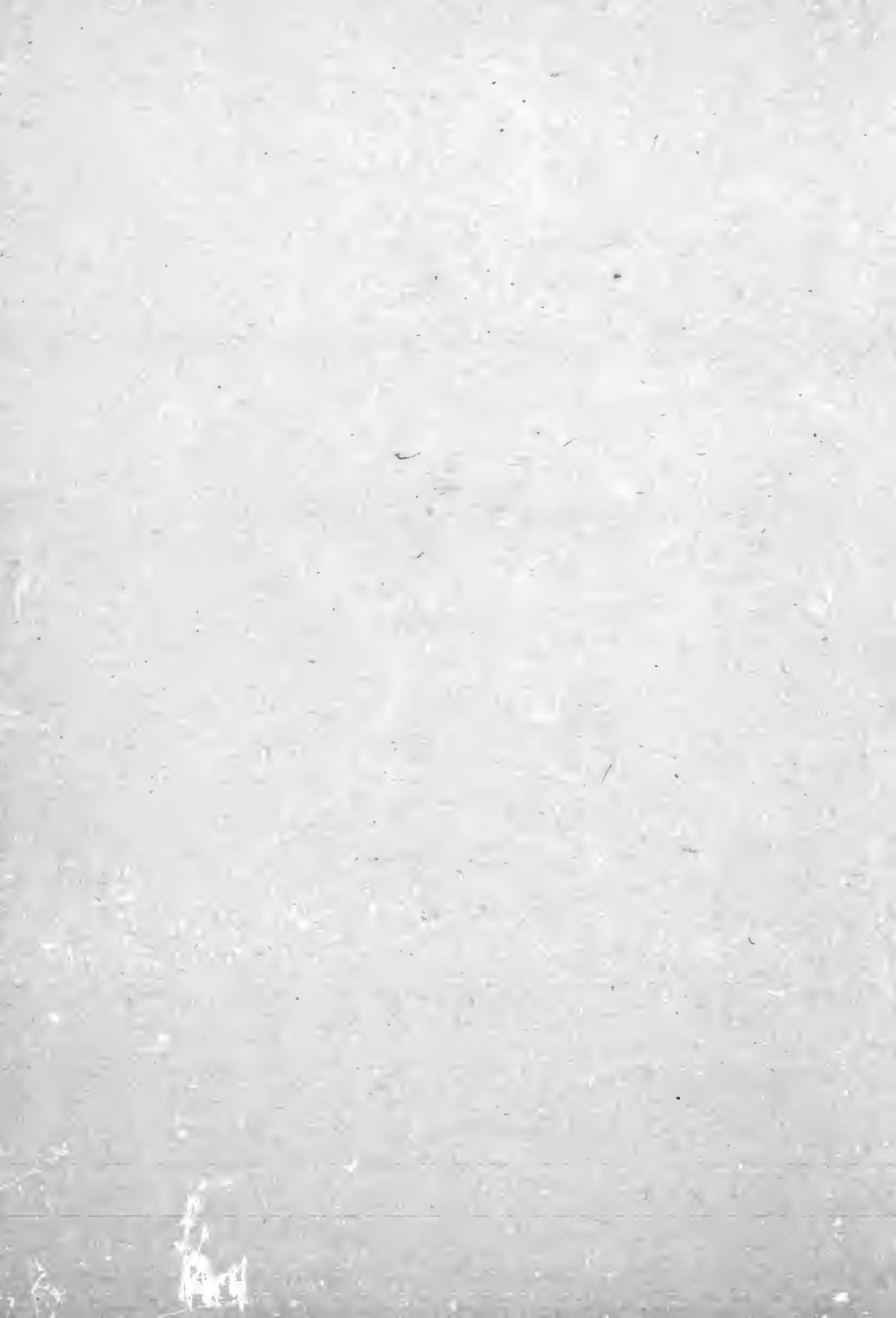
ON

**BAPTISM**

AND THE

**LORD'S SUPPER.**





Smooth Stones from Running Brooks,

OR

Truth Rounded by Friction.

—o—

A SERMON

ON

Baptism and the Lord's Supper.

With things that Baptists *do not* believe, and  
things that they *do* believe,

BY THE

REV. W. H. PORTER, A. M.,

PASTOR OF THE FIRST BAPTIST CHURCH,

BRANTFORD.

PUBLISHED BY REQUEST OF THE CHURCH.

—o—

I esteem all thy precepts concerning all things to be  
right: and I hate every false way.—Ps. 119, 128.

—o—

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BAPTISM.

Meekly in Jordan's holy stream  
The Great Redeemer bowed ;  
Bright was the glory's sacred beam  
That hushed the wondering crowd.



Thus God descended to approve  
The deed that Christ had done ;  
Thus came the emblematic Dove  
And hovered o'er the Son.

S. F. SMITH.

JAN 26 1949

This is the love of God, that we keep his commandments.—1 John v, 3.

He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my love to him.—John xiv, 21.

## I. BAPTISM.

- (1). Who are the *proper subjects*, or, what are the *scriptural qualifications* for baptism.

Unto what then were ye baptised.—Acts xix, 3.

In those days came John the Baptist preaching in the wilderness of Judea, and saying, *Repent ye*, for the kingdom of heaven is at hand. I indeed baptise you with water unto *repentance*. Then went out to him Jerusalem, and all Judea,— and were baptised of him in Jordan, *confessing their sins*.—Matt. iii, 1, 2, 11, 5, 6.

“The baptism of John, whence was it? from heaven, or of men? The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it.” Calvin, the founder of Presbyterianism, says, “It is very certain that the ministry of John was precisely the same as that which

was afterwards committed to the Apostles. For their baptism was not different, though it was administered by different hands;—both baptised unto repentance, both unto remission of sins; both baptised in the name of Christ, from whom repentance and remission of sins proceed. If any difference be sought for in the word of God, the only difference that will be found is, that John baptised in the name of Him who was to come, and the apostles in the name of Him who had come." As Dr. Barnes says, "The import of the rite was the same, whether administered by John, or by the disciples of Jesus."

And Jesus came and spake unto them, saying:—All power is given unto me in heaven and in earth, go ye therefore and *teach* (disciple) all nations, *baptising* 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: and lo, I am with you alway even unto the end of the world.—Matt. xxviii, 18, 20. Notice the order—*disciple*—*baptise*—*teach*. "The writing which is written in the King's name and sealed with the King's ring, may no man reverse." "The law of the Lord is perfect." He that *believeth* and is *baptised* shall be saved.—Mark xvi, 16. Then they that *gladly received his word* were baptised.—Acts ii, 41. 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. What! no children?

“Search and see.” And Jesus said, suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—Matt. xix, 14, 15. (Though Jesus baptised not, but his disciples).—John iv, 2. “Add thou not unto his words.” And at midnight Paul and Silas prayed, and sang praises to God; and the prisoners heard them,—a great earthquake; the foundations of the prison shaken;—the doors opened, and every one’s bands loosed. The keeper of the prison, awaking, would have killed himself: but Paul cried, Do thyself no harm, for we are all here. Then he called for a light and sprang in, and came trembling and fell down before Paul and Silas, and said, Sirs, what must I do to be saved? And they said, *Believe on the Lord Jesus Christ* and thou shalt be saved, *and thy house*. And he took them the same hour of the night and washed their stripes, and was baptised, *he, and all his* straightway. And when he had brought them into his house he set meat before them, and *rejoiced, believing* in God *with all his house*.—Acts xvi, 25 to 34. Happy household! They *heard—believed—were baptised—rejoiced—*scriptural prelude and accompaniment to *believers’* baptism. And Crispus, the chief ruler of the synagogue, *believed* on the Lord *with all his house*; and many of the Corinthians *hearing, believed, and were baptised*.—Acts xviii, 18. And were none baptised except believers? “Search the scriptures.” “If I tell you ye will not believe.” I baptised also the household of Stephanas.



Ye know the household of Stephanas, that it is the first fruits of Achaia, and that they have *addicted* themselves to the *ministry* of the saints.—1 Cor., i, 16 and xvi, 15.

The only other household baptism mentioned in scripture, is that of "Lydia, a seller of purple, of the city of Thyatira, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 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, and she constrained us." Whether this woman was married, single or widowed, or whether her household consisted of children, relatives, or servants, we are not informed. But she was then at Philippi, about 300 miles from home, engaged in traffic, and sufficiently free from household cares to entertain the Apostles, probably "for many days," See Acts xvi, 15, 18, also v, 40. A slender prop for infant baptism, especially as it is the only one. To quote from eminent Pede-Baptist authors: Neander says, "We have *all reason* for not deriving infant baptism from Apostolic institution." Professor Jacobi says, "Infant baptism was established by neither Christ nor by the apostles." Dr. Hamia says, "Scripture knows nothing of the baptism of infants." Prof. Lange says, "All attempts to make out infant baptism from the New Testament fail." Schlucramacher says, "All traces of infant baptism which we will find in the New Testament, *must first be put into it.*" Thus do the pillars of this



wondrous temple of superstition—infant baptism—crumble, and vanish at the touch. “Every plant which my Heavenly Father hath not planted, shall be rooted up.” 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.—Acts viii, 36, 37. Even admitting this passage to have been interpolated, it still goes to prove, that *faith* was then considered a pre-requisite to baptism. The scriptures fail to furnish a *single instance*,—either a *precept* or *example*,—for other than *believers’* baptism. For as many of you as have been baptised into Christ have put on Christ.—Gal. iii, 27. But it may be asked, does the omission of a scriptural requisite invalidate a christian ordinance? It did the ordinance of the Lord’s supper with the Corinthians. When ye come together therefore, into one place, it is not to eat the Lord’s supper: for he that eateth and drinketh unworthily—or according to Dean Alford’s version—he that eateth and drinketh, eateth and drinketh judgment to himself, if he discern not the Lord’s body.—1 Cor. xi, 20, 27. So also the ordinance of baptism. Dr. Dwight says, “Baptism is a privilege when administered and received in the manner divinely appointed, but in no other. When this ordinance is received in any other manner, it is plainly no obedience to any command of His, and therefore, let me add, has no encouragement to hope for a blessing.” Calvin says, “Because Christ requires *teaching* before baptising, and will have *believers* only, admitted to bap-

tism, baptism does not seem to be rightly administered except *faith* precede."

"And Paul came to Ephesus: and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptised? And they said, unto John's baptism." Not *by* John: (for had they been, they would have heard of the Holy Ghost, for "he said to the people, I indeed baptise with water unto repentance, but he that cometh after me is mightier than I: he shall baptise you with the Holy Ghost.—Matt. iii, 11), but probably by some of John's disciples: whose zeal was not according to knowledge: and who, by the omission of essential teaching, in connection therewith, invalidated the ordinance. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. (Dean Alford's version). When they heard this, they were baptised into the name of the Lord Jesus.—Acts xix, 1, 5. So *we*, on "finding disciples" who have been baptised in infancy, "having not so much as heard whether there be any Holy Ghost," follow the example of the apostles, and "baptise them in the name of the Lord Jesus." "Whether it be right in the sight of the Lord to hearken unto you, more than unto God, judge ye." "For we can do nothing against the truth, but for the

truth." "He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

But it may be asked, "did not baptism come in the room of circumcision?" With many of the profoundest Pedo-Baptist scholars, we might answer, *No*: but we prefer inciting, if possible, to scriptural inquiry. If baptism came in the room of circumcision, it would prevent, in proportion to its prevalence, the observance of *believers'* baptism: thus "making the commandments of God of none effect by human traditions." If baptism came in the room of circumcision, why did the Apostle Paul circumcise Timothy? See Acts xvi, 1, 3. Did he not acknowledge the divinely appointed change, or did he not *know* of it? If baptism came in the room of circumcision, why is the law of circumcision not adhered to? By what authority are the female children baptised, and the servants omitted? See Gen. xii, 44, xvii, 23. Perhaps "by the same authority that changed the ordinance of baptism from immersion to sprinkling, and introduced communion in one kind."—Cardinal Manning.

"Prove all things: hold fast that which is good."

If baptism came in the room of circumcision, why are the baptised not admitted to the Lord's supper, as the circumcised were to the passover? See Ex. xii, 3, 7. 44.

But why multiply enquiries, that lead only to perplexity. We venture to assert, that few Pedo-Baptists can explain satisfactorily—even to themselves—the relation that baptised children sustain to the christian church. This question so perplexed the Rev. Mr. Judson, Missionary to India, that it led him, through the candid study of the scriptures—as it does, over fifty Pedo-Baptist ministers a year, in the United States,—to become a Baptist.

But what seems the most unaccountable, if baptism came in the room of circumcision, is, that not even the faintest intimation of it can be found in the New Testament.

And this seems the more remarkable, inasmuch as the subject of circumcision—even after the rite of baptism had been administered, often came up for discussion and settlement before the apostles. See Acts the xv ch., where the disciples were taught, that it was necessary to be circumcised, and the apostles and elders held a council at Jerusalem, to deliberate upon this matter. Is it not *inconceivable* that such discussion, and decisions, as are there recorded, should have transpired, if the apostles *knew* that baptism came in the room of circumcision? Impossible! But if *they* did not know of it, who should. Is it not presumption at least, to “go beyond what is written,” and to teach and practise, as a divine arrangement, that of which the apostles themselves, must have been ignorant? As Dr. Owen says, “It is an impious and dangerous

thing, to affix God's name, to our own imaginations,"—  
 "After the commandments and doctrines of men." Moses Stewart, the celebrated Pedo-Baptist Professor, at Andover, says: "How unwary are many excellent men, in contending for infant baptism, on the ground of the Jewish analogy of circumcision. Are females not proper subjects of baptism? And again, are a man's slaves to be baptised, because he is? Is there no difference between engrafting into a politico-ecclesiastical community, and into one of which it is said, that it is not of this world? In short, numberless difficulties present themselves in our way, as soon as we begin to argue in such a manner as this. The covenant of circumcision furnishes *no ground* for infant sprinkling." Dr. Pressense says, "Baptism is not be received, any more than faith, by right of inheritance." "He that *believeth* and is *baptised*, shall be saved." Professor Lange says, "Scripture knows nothing of the baptism of infants. It is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament." Dr. E. Williams says: "The New Testament saints have no more to do with the Abrahamic covenant, than the Old Testament believers, who lived prior to Abraham." Thus we might multiply the testimonies of the most able of Pedo-Baptist authors, *ad libitum*. "Their rock is not like our rock, our enemies themselves being judges."

"Fear God and keep his commandments."

(2.) *The mode*; or, *what constitutes* scriptural baptism: "Whatsoever he saith unto you, do it." "What is written in the law, how readest thou?" "The Lord knoweth the thoughts of *man*,—*even* of the *wise*—that they are *vain*." "But I will shew thee that which is noted in the scripture of truth." Not to dwell upon the facts,—that while the Greek has words that mean "to *sprinkle*" and "to *pour*," the *only* word used in the New Testament to express the ordinance of baptism, is that which according to every reliable Lexicographer, primarily means, to *dip*, to *plunge*, to *immerse*;—that the Greek church (who ought to understand their own language) have *always* practised *immersion*; that the leading minds, and most learned men, of almost every religious denomination, acknowledge that the primitive mode of baptism was by *immersion*; that recent discoveries of early baptisteries, confirm the opinion:—that the Church of England prayer-book directs the priest to "*dip* the child in water:" that the Great Reformers expressed a preference for the primitive mode, (*immersion*) as being the *only real symbol* of christian baptism;—and that while Baptists refuse to acknowledge any other than *believers' immersion*, as scriptural baptism, Pedo-Baptists *acknowledge it* to be scriptural, by receiving Baptists, without re-baptism, to their communion. But not to dwell upon these, and many other, humanly convincing arguments, let us ask, "What saith the scriptures?" "To the law and to the testimony, if they speak not according to this word, it is because



(as regards the subject treated of) there is no light in them."

John did baptise in the wilderness, and there went out unto him all the land of Judea and they of Jerusalem, and were all baptised of him *in the river of Jordan*, Mark, i, 4, 4. Dean Stanley says: "There can be no question, that the original form of baptism—the very *meaning of the word*—was *complete immersion* in the deep baptismal waters. To this form the eastern church still rigidly adheres, and the most illustrious and venerable portion of it, the Byzantine Empire, absolutely repudiates and ignores any other mode, as essentially invalid." And it came to pass that Jesus came from Nazareth of Galilee and was baptised of John in Jordan. And Jesus when he was *baptised went up straightway out of the water*. Matt. iii, 13, 16. Leaving us an example that we should follow his steps.

Down to the sacred wave  
The Lord of life was led ;  
And he who came our souls to save,  
In Jordan bowed his head.

He taught the solemn way ;  
He fixed the holy rite ;  
He bade his ransomed ones obey,  
And keep the path of right.

"If any man will come after me, let him deny himself, and take up his cross and follow me." "For whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when he shall



come in his own glory, and his Father's, and of the Holy Angels." And John also was baptising in Enon, near to Salim, *because there was much water there*, and they came and were baptised, John, iii, 23. As Calvin says: "From these words, it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water." 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 they *went down both into the water*, both Philip and the Eunuch and he *baptised* him. And when they were *come up out of the water*, the spirit of the Lord caught away Philip, &c., Acts, viii, 36, 38, 39. "Understandest thou what thou readest." "They are all plain to him that understandeth, and right to them that find knowledge." "The wayfaring men, though fools, shall not err therein."

Dr. Philip Schaff says: "As to the outward mode of administering this ordinance, *immersion*, and not sprinkling, was unquestionably the original, normal form. This is shown by the very *meaning* of the Greek word *baptizo*, *baptism*, *baptismos*, used to designate the rite." "I have a baptism to be baptised with; and how am I straightened till it be accomplished, Luke, xii 50. Tilenus says: "Plunging into water exhibits to our view that dreadful abyss of divine justice in which Christ, on account of our sins, was for a time, in a manner, swallowed up." Prof. Lange says: "A more striking symbol could not be chosen." Matthie says:

“ That it has been changed, is indeed a calamity, for it placed before the eyes most aptly the symbolical meaning of baptism.” Planted together in the likeness of his death, Romans, vi, 5. Martin Luther says: “ On this account, I could wish that such as are to be baptised, should be completely immersed in the water, according to the meaning of the word, the signification of the ordinance, and because it would be beautiful to have a full and perfect sign of so perfect a thing.”

How fair along the rippling wave,  
The radiant light is cast :  
Fit symbol of the mystic grave  
Through which the Saviour passed.

H. F. SMITH.

Know ye not that so many of us as were baptised into Jesus Christ, were *baptised 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 also should walk in newness of life, Rom., vi, 3, 4. Mr. Wesley the founder of Methodism, in commenting upon this passage, says, in substance: “ The allusion is doubtless to the primitive mode of christian baptism by *immersion*.” Again in his journal from Georgia, 2nd Edition, page 40, February 14th, 1745, he says: “ We baptised Mary Weltch this morning, by *immersion*, according to the *apostolic mode* and the rule of the Church of England. The girl was ill before, but she became well from that hour.” Doubtless she was benefited by “ the answer of a good conscience toward God, 1 Pet. iii, 21.

Scriptures speak only of baptism by *immersion*. But the dogma of the Church is to sprinkle, and we should in this, as in every thing else, follow the Church." It is with this weapon that many of the most able Pedo-Baptists have been vanquished, in controversy with Roman Catholics. Dean Stanley says: "The Latin Church has wholly altered the mode, and with the two exceptions, the Cathedral of Milan, and the Baptists, a few drops of water are now the western substitute for the three fold plunge into the rushing rivers, or the wide baptisteries of the east."

Against this papal usurpation, and papal complicity, upon the sufficiency and supremacy of the Holy Scriptures, we take our stand, with Chillingworth to maintain, that the *Bible alone* is the Religion of Protestants. "Happy is he that condemneth not himself in that which he alloweth." "Teaching for doctrines the commandments of men." "Behold I am against the Prophets, saith the Lord, that use their tongues, and say. He saith." "The Prophets prophesy falsely, and the Priests hear rule by their means; and my people love to have it so." As Patrick Henry once said: "There are periods in the history of man, when corruption and depravity have so debased the human character, that man yields to the hands of his oppressor, and becomes his servile, abject slave. He bows in passive obedience to the mandates of the despots, and in this state of servility, he receives the fetters of perpetual bondage." "These were more noble than those

in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."

Thousands of Pede-baptists are dissatisfied with their *infant sprinkling*, for baptism; but who ever saw a Baptist dissatisfied with *believers' immersion*, and wishing rather to have been *sprinkled in infancy*. "We are *buried with him by baptism*." "If ye know these things happy are ye if ye do them." "*One Lord, one faith, one baptism*, Eph. iv, 5. Cardinal Manning, in a recent controversy with Lord Redesdale, an Episcopalian, says: "It was at that day (in apostolic times) the practice to baptise by *immersion*." (So also says the Rom. Cath. Catec., as quoted above.) "By what authority then was baptism by sprinkling introduced? By the same authority which introduced communion in one kind." But the objector says: Is it not a *little* thing? And "Lot said—behold now this city is near to flee unto, and it is a *little* one! Oh! let us escape thither (it is not a *little* one?) and my soul shall live."

"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "If any man's works shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured for ever."

## II. THE LORD'S SUPPER.

(1.) With whom was it instituted, and for whom was it intended ?

Now when the evening was come, he sat down *with the twelve*. And as they were eating, Jesus took bread and blessed it, and brake, and gave it to *the disciples*.—Matt. xx, 26, saying “this do *in remembrance of me*. For as often as ye eat this bread, and drink this cup, *ye do shew the Lord's death*, till he come.”—1 Cor. xi, 24, 26. Thus the supper was instituted *with*, and *for*, those who were personally, and avowedly *interested*, in the *Lord's death*. But had those *disciples* been *baptised*?

(1.) They had been disciples of John, as well as of Jesus. Wherefore of these men which have *accompanied with us*, all the time that the Lord Jesus went in and out among us: *beginning from the baptism of John*, unto that same day that he was taken up from us, must one be ordained to be a *witness with us* of his resurrection.—Acts i, 21, 22. But John came *baptising*, as his title indicates. “Then came John the *Baptist*”—“I indeed *baptise* you with water”—“He that sent me to *baptise*”—“Therefore am I come *bap-*

*tising.*" It is more than reasonable to conclude that *all* of John's disciples were *baptists*, or had received *believers' baptism*.

(2.) But Jesus also had *his* disciples *baptised*.

Then came some of John's disciples and said unto him, Rabbi, he that was with thee beyond Jordan to whom thou bearest witness, the same *baptiseth*, and all men come unto him. When therefore the Lord knew that the Pharisees had heard that Jesus *made* and *baptised* more disciples than John, (though Jesus himself baptised not but his disciples).—John iii, 26, iv, 1. To have been a disciple of *John* or *Jesus*, then, one must have been a *baptised believer*.

(3.) Those disciples were to go, "and disciple all nations, *baptising* them." Would they be commissioned to enjoin a command upon others, which they themselves had not obeyed? "Thou which teachest another, teachest thou not thyself?" Or rather would they not like the Apostle Paul, be able to say, in announcing their great commission, "Follow me as I follow Christ."

(4.) We have seen that to be a disciple of Jesus, in the New Testament sense, was to be an *immersed believer*. Now *none but disciples*, are found in the New Testament, at the Lord's table. "Then they that gladly received his word, were baptised, and the same day (not even upon trial) there were added unto them, about 3,000 souls, (less than an hour's "labor of love"



for the "*seventy*," allowing one minute to each candidate,—even admitting that they baptised the whole 3,000 then, which is not so stated), "and they continued steadfastly in the apostles doctrine and fellowship, and in *breaking of bread* and in prayers."—Acts ii, 41, 42. The Rev. Robert Hall says: "The apostles, it is acknowledged, admitted none to the Lord's table, but such as were previously baptised." The Rev. Dr. Doddridge says: "So far as my knowledge of primitive antiquity extends, no unbaptised person received the Lord's supper." The Rev. Dr. Wall says: "Among all the absurdities that were ever held, none ever maintained that persons should partake of the Lord's supper, before they were baptised." If the ordinances symbolize anything, we might as well talk of giving food to a child before it is born.

The American Presbyterian says: "Open communion is an absurdity, when it means communion with the unbaptised, \* \* \* from which stupidity may we be for ever preserved." Lord Chancellor King says: "Baptism was always precedent to the Lord's supper. This is so obvious, that it needs no proof." The Rev. F. G. Hibberd (Methodist) says: "We both agree in rejection from communion at the Lord's table, and denying the right of Church fellowship, to all who have not been baptised. The only question that divides us, is, what is essential to valid baptism." The above quotations are all from open communionists, and pedo-baptists. "But we have a



more sure word of testimony." "Write the vision and make it plain upon tables: that he may run that readeth it." "Go, *disciple* all nations, *baptising* them, *teaching them to observe all things*, &c. In a recent number, the *Guardian* (Methodist) says: "No Christian denomination denies, that, as a matter of order, the *communion follows baptism.*" (Italics ours). "They *received his word, were baptised, the same day were added* to them, and *continued in breaking of bread.*" Upon the first day of the week, when the *disciples* were come together to *break bread.*—Acts xx, 7. When ye come together *in the church*, to eat the Lord's supper—take, eat, this is my body which is broken *for you*, this do *in remembrance of me.*—1 Cor. xi, 18, 24. But restricted communion is essential to the discipline and purity of the church. I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. So hast thou them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent: or else I will come unto thee quickly, and will fight against them with the sword of my mouth.—Rev. ii, 14, 16. Withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received from us.—2 Thess. iii, 6. Purge out therefore the old leaven. I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, &c., no not to *eat*. For what have I to do to judge them that are without. Do ye not judge them that are within?—1 Cor, v, 7, 11, 12. Open com-

munion, would be to unarm the church of its discipline, by practically allowing those excluded for error, to commune. Open communion, would be, practically to acknowledge the scripturalness of infant baptism, which, with the religious erudition of Christendom, and with the foregoing conclusions, we deny. Open communion, would be for the church to resign to the various and multiplying opinions of men, the divinely delegated duty and responsibility, of preserving in their integrity, the doctrines and ordinances "delivered to them." "Now I praise you brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."

But we are charged, in restricting the communion of the Lord's supper, to those who are scripturally qualified, or to *baptised believers*, with causing divisions and discord in the church of Christ. And so has it ever been. "We found this fellow perverting the nation." "Behold ye have filled Jerusalem with your doctrine." "These that have turned the world upside down, are come hither also." "And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy father's house; in that ye have forsaken the commandments of the Lord, and thou hast followed Balaam." Let the fact be fairly put and met, that Baptists *disclaim* the *responsibility* of existing divisions upon the baptismal question, and charge them upon those who accept and

practice for a divine ordinance, human rites,—“teaching for doctrines the commandments of men.”

Is the Baptist position so impregnable, that its assailants are compelled to assume false grounds, and persist in ascribing to us doctrines, which we neither hold, nor teach, but positively repudiate ?

#### SOME THINGS THAT BAPTISTS DO NOT BELIEVE.

First. That any portion of mankind are predestinated, or elected, to be lost. “The voice of free grace” rings as clear from the Baptist pulpit and press, as from any other. We believe that “the Lord is not willing that any should perish; but that all should come to repentance.” “That he died for all.” That “he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” That if any are not saved, it is not because the provisions and offers of salvation are inadequate, but as the Saviour said: “Ye will not come unto me that ye might have life.” “Whosoever will, let him take the waters of life freely.” “So we preach.” “For we are not ashamed of the gospel of Christ, for it the power of God unto salvation, to every one that believeth.” “But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

Secondly. We do not believe that baptism has any saving efficacy,—“Not the putting away of the filth

of the flesh, but the answer of a good conscience toward God." Hence we baptise neither unbelievers, the dying, nor babes, but such only as give credible evidence of being regenerated. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

"Did Christ the great example lead,  
In Jordan's swelling flood?  
And shall our pride disdain the deed  
That's worthy of our God!

Nay: but the ardour of his love,  
Reproves our cold delays:  
And glad our willing footsteps move  
In his delightful ways."

Fellows.

"If a man love me he will keep my words."

Thirdly. We do not believe that the only principle for which we, as Baptists, have to contend, is the quantity of water in the ordinance. Behind that, and of more vital moment, is the question of scriptural qualification; or who is entitled to christian baptism; —a question involving the real nature and design of the christian ordinances, and also the constituent elements of a New Testament church. Whether it is a repetition of Judaism, forming a christian nationality; or whether it is a spiritual society, composed of converted members; "called to be saints," "sanctified in Christ Jesus." "Lively stones, built up a spiritual house." Not till the New Testament character of a

christian church, or, a *converted church membership*,—as well as the scriptural observance of church ordinances,—is universally acknowledged, will Baptists, we believe, be allowed by their Great Captain, to strike their colors. But while fidelity to our Divine King, compels us to “contend” for the truth “till we all come to the unity of the faith;” yet out of a full heart we can say; “grace be with all them that love our Lord Jesus Christ in sincerity.”

Fourthly. We do not believe that infants are lost. We bring them to Jesus, believing as others do, that “of such is the kingdom of heaven.” But that is no reason why they should be members of the church on earth, or that they should partake of the Lord’s supper, or that they should be baptised; any more than that angels should, were they living visibly among us. They might as appropriately—at least as intelligently—put on Christ by baptism, and shew forth his death in the Lord’s supper, as infants. But the observances would be inappropriate. Christian baptism is a typical burial and resurrection, symbolising the grand doctrines of the christian faith,—“That Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures”—“that he was delivered for our offences, and was raised again for our justification;”—that in him we are “created anew in Christ Jesus, unto good works;”—“crucified with Christ,” and “begotten again unto a lively hope, by

the resurrection of Jesus Christ from the dead :”—and that, “as Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.” “For as we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Rom. vi, 5. Such a confession of faith, is impossible for unconscious babes ; (fortunately, I was going to say, the modern substitute expresses no such confession) and hence we do not baptise them : especially as we find in the word of God neither precept nor example for doing so. But a Pede-Baptist writer says : “The Jewish children were *all* circumcised” (the male children and servants, he should have said—which, as we have seen, supplies another rule for infant baptism, than that which Pede-Baptists follow), “therefore we ought to have *all* our children *sprinkled*, or show some positive command that forbids our doing so.” Truly “necessity” must be the “mother of invention.” Would anything but a forlorn hope, have driven to such argument. And so we may reason, that the sprinkling of bells, and of altars, and a thousand other inventions, are *christian ordinances*, if we cannot find “some *positive command forbidding*” them. “They speak a vision out of their own heart, and not out of the mouth of the Lord.” “Saying thus saith the Lord, when the Lord hath not spoken.” “Add thou not unto his words lest he reprove thee, and thou be found a liar” “If any man shall add unto these things,” &c.—Rev. xxii, 18.

But the argument that seems conclusive with



many, soothing the conscience, and resting religious enquiry; but one that seems indigenous to hereditary faith, and obedience by proxy,—an argument that obtains only in proportion to existing narrowness and superstition—is the duty of people to abide in the faith of their fathers. What *undutifulness*, to question the faith of the honored living, and of the venerated dead! “Children obey your parents in all things.” Yes—but does this mean when the parents’ commands are contrary to those of the Bible? “Children obey your parents *in the Lord*, for this is right. “We ought to obey *God* rather than *men*.” “He that loveth father or mother more than me, is not worthy of me.” “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple.” The argument is as unscriptural as it is superstitious: and would have bound christendom to the faith of the dark ages. It would have held Paul to the teachings of Gamaliel; Luther to the monastery; Wesley and Whitfield from the Moor-fields; and Carey, Judson, and Spurgeon, from becoming Baptists. Such a spirit would stifle enquiry and fetter the conscience. Such a spirit, Dr. Owen says, “lies at the bottom of all the superstition, and idolatry, and confusion, and persecution, and blood, that have for so long a season, overspread the christian world.” “Why call ye me Lord, Lord, and do not the things that I say.” “Be-



hold, to obey is better than to sacrifice, and to hearken than the fat of rams." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven. But whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." "Ye are my friends if ye do whatsoever I command you."

FINALLY—"WHO ARE THE BAPTISTS?"

"Not to boast of things without our measure."—"Let another praise thee, and not thine own mouth." Baily says: "The Baptists are a people very fond of religious liberty." They have contended for it always, and equally for all. They have been most bitterly persecuted, but persecution is at utter variance with their creed. They believe in an open Bible;—in the entire sufficiency, and the absolute and supreme authority of the Word of God in all matters of christian faith and practice. Do any enquire after our creeds, and tests, and church standards? We refer them to the New Testament. As our polity is congregational, we lay no claim, and attach no importance to that shifting chimera, ecclesiastical "succession," but we do claim that "from the days of John the Baptist until now," there have been those willing to suffer and to die—as thousands have—for the doctrines that distinguish us as Baptists. As "there is no matter of church history, that is better established, than that for nearly 200 years at least, *believers' im-*

*mersion* was the *invariable* practice of the primitive church," it is evident that "during the apostolic age, and the age immediately succeeding, *all* were Baptists." It is sometimes asked, is not the Roman Catholic, the most ancient christian church? She is the most ancient apostacy from the christian church.

Some of the religious bodies have seceded from her, and others from these again: but each, alas! like Rachel, bringing some household gods with them. As Drs. Starr and Flatt say: "It is certainly to be lamented, that Luther was not able to accomplish what he wished, in introducing immersion in baptism, as he did, in restoring wine in the Eucharist." As we have seen, Baptists existed prior to Roman Catholicism. Sir Isaac Newton says: "They are the only denomination of Christians, that have not symbolized with the Church of Rome." Long before Methodism came into existence, during the reign of Henry VIII, 70,000 Baptists in Great Britain, suffered persecution or martyrdom for the truth as we maintain it.—Dr. Cramp's Baptist History.

"When Luther burned the Pope's Bull outside the walls of Wittemburgh he was hailed with joy by the Baptists," as also "when he blew the trumpet of religious freedom, and they came forth from their hiding places, after long years of concealment, to share in the gladness and the conflict." For, as Mosheim says, "before the time of Luther and Calvin, there lay concealed many who adhered tenaciously to the doctrines

of the Dutch Baptists." "From the 12th to the 16th century there abounded those who insisted on faith as a prerequisite to baptism, and during that period several Councils condemned those who rejected infant baptism."—Dr. Taylor's origin of the Baptists."

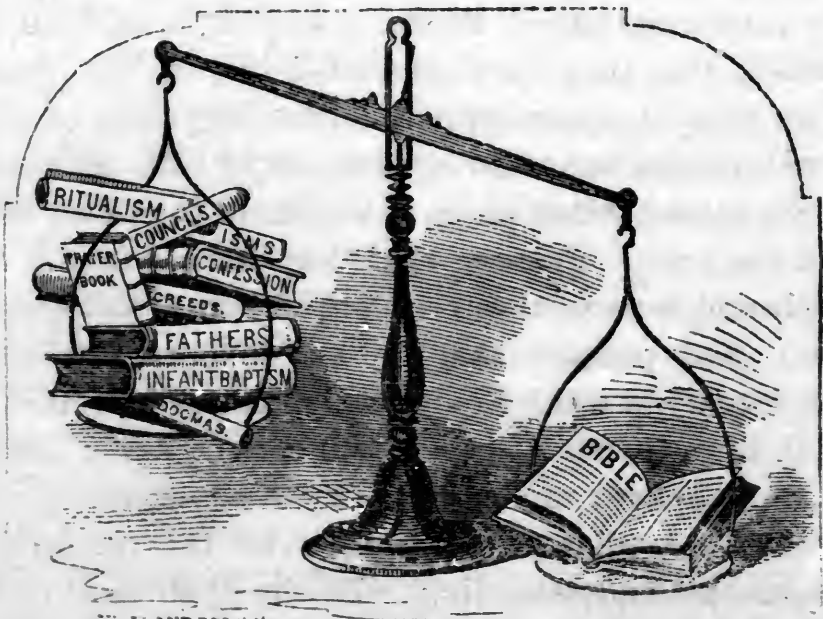
During the 12th century, Peter of Bruyes maintained in France, that believers should be baptised, and they only; that the church should be composed of converted members; and that for lack of faith in Christ, as an essential pre-requisite, infant baptism was unscriptural and invalid. Several Baptist churches were established by him and his successor. Mr. Wall, though upon insufficient authority, dates with this movement the *origin* of the Baptists. But history leads us to a remoter past for their origin. As Mosheim says, "their origin is hid in the remote depths of antiquity." Dr. Ypeij, Professor of Theology at Groningen, and Dr. Dormont, Chaplain to the King of Holland, say, "The Dutch Baptists are descended from the Waldenses, who were driven from their homes by persecution during the 12th century, and many of whom settled in Holland. They existed, therefore, long before the Reformed Church of the Netherlands." "All the Waldenses did not hold the doctrine of believers' immersion; but many of them did, and the testimony of history is conclusive, as Dr. Cramp says, that their early views were in harmony with those of the Baptists." We are reaching the haze of that "obscure period" where the well authenticated history of the Baptists meets

and mingles with that of their faith and practices, as handed down by the Apostles. "The light is not clear," but following Pede-Baptist authority, we shall be guided safely; for we may be assured that it will not testify falsely against itself. In 1570 Cardinal Hosius said, "There have been none for the past 1200 years more grievously punished." Zwingle speaks of them as having "for 1300 years caused great disturbance in the church." Truth disturbs error always and everywhere. "Error wounded, writhes in pain." Dr. Ypeij says, "the Baptists may be considered the only Christian community which has stood since the days of the Apostles, and as a Christian society has preserved pure the doctrines of the Gospel through all ages." The Rev. Dr. Chalmers says, "Let it never be forgotten of the particular Baptists of England, that they form the denomination of Fuller, Carey, Ryland, Hall and Foster; that they have originated one of the greatest of all missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the finest talent and the first eloquence; that they have waged a very noble and successful war with the hydra of antinomianism; that perhaps there is not a more intellectual community of ministers in our island, or who have put forth in proportion to their numbers a greater amount of mental power and activity in defence of our common faith; and what is better than all the triumphs of genius and understanding, who, by their zeal and fidelity and pastoral labour among the congregations

which they have reared have done more to swell the lists of genuine discipleship in all the walks of private society, and thus to uphold and to extend the living Christianity of our nation."

The wonderful growth and status of the Baptists of America, are too well known to need a passing notice. But what availeth all this, if we do not still maintain and cherish pure and simple, "the doctrines once delivered to us;" and by the purity of our character commend our principles.

"Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."



"The word of our God shall stand forever."

