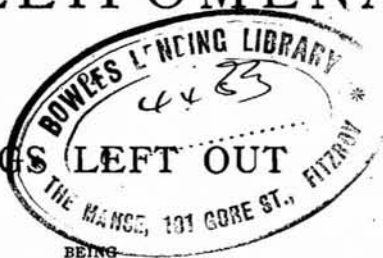


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# PARALEIPOMENA

THINGS LEFT OUT



*MORE FACTS FOR THEODOSIA ERNEST*

*AND ALL WHO LIKE HER ARE IN QUEST OF THE TRUE  
DOCTRINE OF*

*CHRISTIAN BAPTISM*

BY

ONE OF THEMSELVES

LONDON

R. D. DICKINSON, 89 FARRINGDON STREET, E.C.

1884

## P R E F A C E.

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THIS book owes its origin to a loan the writer once obtained from a Baptist minister of a little volume entitled "Theodosia Ernest, or the Heroine of Faith." For myself (and I dare say I am one of many thousands), I was brought up with no definite conception whatever regarding Christian baptism. They told me I had been baptized when a baby by a venerated minister, and that I had been dedicated to God in baptism. What baptism was further than this I could never learn from any one, the notion that it was the means of regeneration being (as I regarded matters) too absurd to be thought of even as a possible explanation. Whether from prejudice or other cause, I could not accept the Baptist contention, that *baptism* was *immersion*, the only proper subjects of the same being true believers; but I was much inclined to a

kind of compromise that would accept the sprinkling of responsible adults as valid Christian baptism.

Still I could never regard these points but as the accidents of the rite or (as I like better to call it) the ordinance; and the question still remained, What is the essence? that is to say,—supposing without doubt we have the right man and the right method,—what is baptism when it is done and all done? And to this question I could never get a reply satisfactory to myself from any one. It was in vain that a Baptist minister furnished as answer to the question, “Baptism is burial.” I was satisfied that *purification* was an elementary constituent of baptism, and the notion of being buried in a bath was altogether too preposterous in my view of things to be entertained for a moment.

For these forty years and more I have been left to my own devices chiefly—in formulating for myself a doctrine of baptism, getting material, such as appeared suitable, from any and every source that presented itself. Wishing not to reject Baptist ideas without a proper consideration of them, I asked a friend (a Baptist) at whose house I was some six years since, if he could let me see any good exposition of Baptist principles. He offered me Dr. Carson; but

being already familiar with his mode of thought and argument, I cared not to accept the offer. He then bethought him of a book he had seen in the hands of his minister, lately arrived from the Pastors' College, that, as he said, put the matter in a clear and at the same time an interesting form. This offer I jumped at, for now I imagined I should get a sight of what that great man Mr. Spurgeon thought about the matter, and what sort of baptismal doctrine he had provided for the students of divinity that were sent forth under his auspices to teach the churches.

I soon set myself to a perusal, and was much astonished to find the facts of history, as there represented, wear a complexion altogether different from what I had been accustomed to, for I had read some amount of controversial writing on the subject. I had, too, a smattering of Greek, pretty thorough as far as it went, which came into collision with the statements of the book. Though satisfied as to my classical ideas, I began to suspect that possibly I had given my confidence too readily to the historical representations of the baptismal literature that had fallen into my hands.

Fortunately, I was very favourably situated for making a thorough investigation into the whole matter.

I had at my disposal good libraries, well furnished with patristic, classical, and historical literature; and the acquaintance of university men, on the thoroughness of whose attainments I could repose with perfect confidence, set me at my ease as to Latin, Greek, and Hebrew. The results of my investigation I need not now anticipate, as they are in a large degree detailed in the following pages.

With such advantages then as I have enjoyed, it is with the utmost confidence that I submit my exposition of the critical words *bapto*, *baptizo*, and the four prepositions, which, from the necessity of the case, form such important factors in the controversy. It has, moreover, the thorough approval of sound and ripe scholarship, and therefore must not lightly be set aside. The facts presented have been submitted to like scrutiny, which, while it has resulted in the rejection of some crudities, has secured to my readers such a reliable statement of them as should command their acceptance. The inferences and deductions have the same general sanction, though my own wilfulness is responsible for the retention of some matters which would not otherwise have kept their place.

Should any reviewer condescend to notice my pages, I trust he will confine himself to their subject matter,

pointing out inaccuracies in representation of facts, and fallacies in the reasoning based upon them, and not diverting attention from important truths by expatiating on the many faults of the writer.

I once heard of a barrister on circuit who had a brief put into his hands, the perusal of which did not give much promise of a favourable verdict. The prospect before him was hinted at by the solicitor's proleptic instruction, "No case—abuse the plaintiff's attorney." Let not then any pledged upholder of particular views confess that he has "*no case*," by indulging in abuse of the writer or his style, which, no doubt, has many faults. Let his energy be devoted to the business of overturning the statement of fact; or, if that is impossible, to that of showing up without pity any *non sequitur* in the reasoning; and then he shall receive, as he will deserve, nothing but the thanks of the writer, who only seeks the truth, and who will be grateful to any one that will disabuse his mind of a false impression; and more—who is ready to acknowledge any mistakes into which it can be shown he has had the misfortune to fall.

Occupying as I do rather an Ishmaelitish position, my hand against most systems, and their supporters, as a consequence, against me, I am conscious that I have

trodden on the toes of many people, and perhaps kicked many corns; but I would ask those who are disposed to be incensed by my apparent roughness to consider that they have to thank their corns, possibly, for the stabbing smart rather than the fairy footfall, which would only be accounted a pleasant pressure by a sound understanding.

I have not thought it worth while to encumber my pages with references to my numerous citations, because, first, they are for the most part the stock quotations to be found in most treatises on our subject, such as Wall, Bingham, Gale, Ewing, Carson, Halley, Godwin (in this there is an excellent and convenient array of classical references), Hodge, and others; next, time and opportunity have been wanting for their verification, which, to be worth anything, must be thorough; and lastly, the number of my readers to whom such references would really be useful I have not thought likely to be large, and they who so desire it can satisfy themselves from the works above indicated.

I have abstained generally too from giving the Greek words in their native dress, since I do not write for the scholar (who, however, will, I trust, find nothing to offend him), but only aim at the fair level of the good average reader of "Theodosia Ernest."



It is impossible for me fully to acknowledge my indebtedness to the various works I have consulted. I have freely made use of any and everything that appeared to promise any help in elucidating my subject; and the result is that, while there may not be any large amount of new matter, I have gathered together a mass of facts which will not readily be found again within so small a compass; and reliable as I believe them to be, and carefully arranged, in order that the principles they embody may readily be apprehended (for herein lies any originality attaching to my book), they cannot but be useful to any one who desires a true conception of Christian baptism.

As circumstances will render it impossible for me personally to revise the sheets as they come from the press, and consequently the opportunity will be wanting to me of deleting much that has possibly escaped my critical censure in the manuscript, which the plain letterpress would show the propriety of omitting, I think I may reasonably crave the kind forbearance of the readers of my book with regard to the many blemishes that may appear in its pages; for I cannot hope that those entrusted with the labour that should properly fall to myself will think it within their jurisdiction to go much beyond the correction of

verbal inaccuracies. Should, however, the occasion ever arise for a reprint, the opportunity shall be taken advantage of, to avail myself of the criticism that may have been evoked by its argument, and correct or expunge any and everything that may be shown to be inaccurate or otherwise faulty, as well as cheerfully to admit and renounce any errors into which I may have unhappily been entrapped.

With all its faults, I do trust my book will effect one happy result at least, that of engaging the attention of many who now ignore and (perhaps I rightly say) contemn it, upon a holy ordinance instituted by the Lord Christ Himself for our advantage and instruction, and which, considering who is its author, must needs be deserving of our regard and cannot be a thing of naught. If it is an inane, empty, and unmeaning thing to any of us, it cannot be that it is so in itself, for He who pronounced in truth that all His works were good cannot have so lost Himself in this instance as to enjoin the observance of any senseless performance. If we fail to recognise the purpose Christ intended His ordinance to serve, the fault must lie with us, and upon us also lies the duty of correcting that fault.

My intercourse with Christian people leads to the

impression that the foregoing remarks are not gratuitous, and further compels me to the conclusion that the most vague, unsatisfactory, and unsatisfying ideas are only too prevalent on the subject, the disposition being to concern oneself with matters, as it is phrased, "more practical." Thus comes it to pass, to use Cyprian's words, that "the truth of the faith is disparaged, and the ecclesiastical baptism, its majesty and sanctity, suffers derogation."

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## ERRATA.

PAGE

- 20, 6 lines up, Chap. 17 *should be* Chap. 18.  
 20, line 21, *occura should be* *secura*.  
 22, 6 lines up, Chap. 17 *should be* Chap. 18.  
 23, line 5, Chap. 16, 17, *should be* Chap. 17, 18.  
 25, line 4, Cainite *should be* Caianite.  
 26, stanza, *delete* quotation marks.  
 41, 16 lines up, authors *should be* author.  
 41, bottom, There *should be* Here.  
 44, line 13, we term it *should be* we might term it.  
 45, line 16, parvalus *should be* parvulus.  
 46, line 7, will now *should be* will not now.  
 47, line 7, deprecates *should be* depreciates.  
 51, line 4, century *should be* country  
 60, 1 line up, shreds *should be* sherds (potsherd).  
 66, 7 lines up, report *should be* retort.  
 77, 9 lines up, rites *should be* rite.  
 109, 5 lines up, boldly *should be* baldly.  
 118, line 16, make *should be* makes.  
 129, line 10, reputation *should be* refutation.  
 135, lines 14 and 144 (3), Syrian *should be* Syriac.  
 143, line 20, bedeeth, *add* or bedeez.  
 143, line 21, battir *should be* "battez."  
 146, 2 lines up, ferrule *should be* ferule.  
 183, 10, 11 lines up, *put the "in" after* "intemperance."  
 211, line 13, nominally *should be* normally.  
 213, line 9, "beduz" *should be* "bedeez."  
 213, line 10, christened *should be* Christian.  
 214, line 3, bold *should be* bald.  
 222, line 5, Old *should be* New.  
 233, line 4, of *should be* or.  
 273, line 10, myths *should be* mysteries.  
 274, line 19, Dankers *should be* Dunkers.  
 225, line 19, *From out of the midst of*—no comma.  
 227, 7 lines up, in or out *should be* in and out.  
 246, 13 lines up, Spiritual *should be* "spirituel."  
 249, line 1, Bapto *should be* Baptizo.  
 248, 14 lines up and onward, paragraph *should be* foot note.  
 249, 16 lines up, *delete* "if."  
 261, line 4, Tuetonic *should be* Teutonic.  
 292, line 2, a "gamed" *should be* "agamed."  
 307, 15 lines up, model *should be* modal.  
 311, line 16, if ever when *should be* when, if ever.  
 312, 3 lines up, Cotervald *should be* Ostervald.

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# PARALEIPOMENA;

OR,

## Things Left Out.

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### CHAPTER I.

#### INTRODUCTORY.

DOUBTLESS many readers beside myself & that attractive little book detailing the history of Theodosia Ernest's mental struggles after the true Scriptural doctrine (or rather Scriptural practice) of Christian *Baptism*, have felt a regret that the clever author was not more full in many points on which the plan and design of his work permitted him only lightly to touch. For my own part, however, having at my hands facilities for pursuing the subject further, I could not rest without knowing more than he has seen his way to telling us; and believing that many of my fellow-readers are not so fortunately placed as I have been for testing the allegations alluded to in the book, as well friendly as adverse to the views there advanced, I have been induced to offer for their benefit some of the results of my researches in this department of Christian study—

results which have been gained indeed at the cost of no inconsiderable toil. But we must not talk of toil where labour has been lightened, and even transmuted into pleasure, by the intense interest with which my investigations have been pursued.

I will therefore venture to present my readers with some *paraleipomena*—as the Grecian Jews termed the supplementary books of the Chronicles, because they supplied the omissions of the books of the Kings—matters which the brilliant author has left out of his book, either because its limits, already too crowded with information of one sort and another, left him no space to spare, or else for some more cogent if not better reason.

What he has told us, however, comes with all the authority his learned editor (if he may so be termed) can impart, whose commendatory introduction to the book, so unqualifiedly flattering and laudatory, fixes upon himself a virtual sponsorship for the truthfulness and integrity of all its statements, and even of the severe censures, too, which are scattered throughout the pages of the volume.<sup>1</sup> The five honourable letters which adorn his name ought to be a sufficient guarantee of the scholarship and philosophical accuracy of the book and its argument; and the high reputation he at present enjoys amongst his fellows, which might well be envied, should be an additional warrant for our unquestioning acceptance of every syllable that

<sup>1</sup> Such as p. 173: "Can it be possible that doctors of divinity will impose such falsehoods on their people in order to sustain the practice of the Church?" P. 108: "Those doctors of divinity you spoke of, who say one thing and practise another." P. 67: "Those who, ministering at the altar of God, perverted and mystified His Word to hide the truth from those who sought for knowledge."

has his sanction. An LL.B., he cannot take rank among the D.D.'s that have excited the righteous horror of the heroine of the book by the callous perversity with which that class are said to be accustomed to corrupt the Word of God in order to sustain their own practices, from King James's learned doctors, who translated the Bible to suit their own ends, down to the ordinary Presbyterian D.D., bound body and soul to his Confession of Faith.

It is the imprimatur of such a man that lends the weight of facts to the statements of the book, which, extraordinary as some of them are, with such a sanction should come home with irresistible conviction to all but the perverse. Those who have read "Theodosia Ernest" will, I am sure, accompany me with great interest through a further detail of facts, which, as a matter of course, they may very naturally expect to confirm the statements of the book, and scatter to the winds the flimsy arguments which are sometimes aduced in this controversy. There probably may be many into whose hands my book may chance to fall whose fortune it has never been to peruse "Theodosia Ernest." In order that the many allusions to that work with which these pages abound may be intelligible to them, it is almost necessary to furnish some little account of the book, which, though of unknown American authorship, has been introduced by a very commendatory preface to English readers by a gentleman who stands in the very front rank of his own denomination in this country—the Rev. J. Clifford, M.A., LL.B.

The author of "Theodosia Ernest" has sought to relieve the tedium of theological discussion, which is

naturally wearisome to most readers, by adopting for his book the form of a tale, the characters introduced into which are made in the course of their conversations to exhibit the arguments commonly in use in the baptismal controversy. The progressive enlightenment of the dark mind, as the opinions advocated by the author illuminate its deep, dim recesses, as doubt after doubt and difficulty after difficulty are made to disappear, together with a dash or two of personal incident (for courtship, love—love almost wrecked by faithfulness to duty—and marriage, too, are all made tributary to the author's design); all these devices maintain the interest even of the ordinary reader, and carry it unabated to the end.

The heroine of the tale is Theodosia herself, a young girl of eighteen, who with her brother Edwin, a boy at school, lived with their widowed mother in some American town. In a chance ramble she happens to pass along the river-bank at a time when a Baptist minister, who had come into the town to leaven it with his peculiar views, was administering *immersion* to one of his converts.

Theodosia is at once struck with the contrast between this ceremony and her own baptism, which is still fresh in her memory, though a dozen years had passed away since her mother became a member of the Presbyterian Church, and the two children, as a consequence of their mother's new relations with the Church, were admitted to baptism according to Presbyterian usage.

The conviction seizes upon her with resistless power, that if what she has now beheld—the immersion of the candidate into the water—be true baptism, then

she herself has never been baptized. She vividly remembers the few drops of water, which, trickling from the fingers of the minister, fell gently on her brow; but oh! how different is this from the terrible plunge into deep water which she has just witnessed. A conscientious girl, she recognises the duty of submitting herself to Christian baptism, and she cannot rest till all doubts of her having complied with an obligation so incumbent on her are quieted; no peace is hers till she has settled the momentous question. She remembers having read in the Scriptures, "One Lord, one faith, one baptism;" from which expression our author makes her reason: There is but one baptism, and not three; if that is dipping, it cannot be sprinkling; and if it is sprinkling, then it can be neither dipping nor pouring; and which of the three can it be? Anxious to know the truth that she may do it, she is resolved to determine for herself what the Scripture says, and is aided by her schoolboy brother with his Greek lexicon and grammar; for *baptize*, it transpires, is a Greek word, and not English at all, which, as the Rev. C. Stovel says, has been "surreptitiously introduced" by the translators into the English Bible, instead of a truly corresponding Anglo-Saxon word.

But a better helper still she finds in one, a friend indeed, one whose relation to our heroine demands a tenderer word than friend. Mr. Percy, a young lawyer, interested in everything that interests Theodosia, joins in the search. The lexicons he consults only confirm the doubts that rack her mind, and Albert Barnes's Notes make the confusion of her thought but worse confounded. Mrs. Ernest, anxious to disabuse her mind of such a craze, calls in her pastor, the

Rev. Mr. Johnson, whose lame explanations only intensify the craze; and often is he nonplussed by the shrewd objections raised by an intelligence sharpened by the pure desire to know what duty is.

One day, however, by a lucky chance, Edwin sees his schoolmaster, Mr. Courtney, passing the house; he is forthwith called in, and lends his powerful aid in prosecuting the all-absorbing inquiry. The little Baptist pædagogue (as Mrs. Ernest calls him) soon clears up the way, shows her the very truth, points out the path of righteousness, and she resolves to walk therein, however rough the road.

The pastor does not give up his wandering lamb without some show of struggle; but no success attends his earnest efforts to save her from the prowling wolf. Courtney is every whit as assiduous as the pastor; but though Mrs. Ernest's brother, Mr. Jones, a professor in the Presbyterian college, joins in the discussion, Mr. Johnson is driven from pillar to post, until in a pettish humour he retires altogether. This straw man, the type of all opponents, serves as a foil to throw into stronger relief the unanswerable argument our author plies.

The ground thus cleared, Courtney makes triumphant progress. Professor Jones's doubts and objections vanish by degrees, and niece and uncle at length are applicants for immersion. Courtney confirms his converts, enlarges upon history, answers all objections, and then denounces and demolishes all opposers.

Poor Theodosia's faithfulness to her conviction costs her, however, her lover's love: her uncle's honourable post must be given up. Yet sets not the sun of our story in blackened cloud. The horrid gloom is dissi-

pated. Conviction fastens on the faithless one. The bed of sickness brings him back to duty and to re-kindled love. Ere the tale ends, our heroine is at once the wife of a Baptist minister and Mrs. Percy; and even Pastor Johnson, the closing chapter tells us, convinced at last by the arguments he had long resisted, "desired to 'put on Christ' by the ordinance of baptism."

But to our work. Let us too go round this citadel of truth, consider well the bulwarks, marking well the towers, and admiring its foundations.

## CHAPTER II.

## THE COINER OF THE COUNTERFEIT.

THERE can be no intelligent reader of "Theodosia Ernest" who will not readily accord the title of *Citadel* to that chapter of it (No. 11) which tell us "How the counterfeit was introduced and passed." The baptizers of infants have always been accustomed to lay great stress upon what they term the fact that there never has yet been shown a time in the history of the Church when infants were *not* baptized; and in answer to this bold challenge, our author points out to us, not only the time of the introduction of the practice, but even the very person who introduced this counterfeit of Christian baptism. Hence the transcendent importance of the chapter, which is so adapted to silence this boastful objection of the opponent.

We all know well the story of the fond mother Quintilla, who, out of her full heart, besought from the stern Tertullian the grace of Christ's own baptism for her little darlings, and how that venerable father refused compliance with a request deemed so audacious. There may be some, however, under whose eyes these pages may chance to come, who have not had the privilege of acquaintance with the history of Theodosia's enlightenment; for their benefit, therefore, though the



repetition is needless for ourselves, with whom the memory of the recital is still fresh, it may be well to quote from the work itself.

On page 337 we read—

By this time [end of the second century] salvation and baptism had begun to be regarded as inseparable, and loving parents began to inquire anxiously, "What will become of our children if they die unbaptized?" To this the answer commonly given was, that they must be lost. "Why not, then, baptize them; and so secure their salvation? It seems that a certain wealthy lady, named Quintilla, who was probably a mother, and felt a very natural anxiety about her little ones, had come to the conclusion that if they asked for baptism, they ought to have it, whether they gave evidence of conversion or not; and she wrote a letter to Tertullian, the bishop of the Church at Carthage, to get his sanction to this novel doctrine. The answer of Tertullian to this letter has been preserved, and contains the first undoubted allusion to the baptism of children which is recorded in church history." "If infant baptism had been the universal custom, as is pretended by some," said Theodosia, "there never could have been any occasion for Quintilla to write to Tertullian on the subject, for children would have been baptized as a matter of course, whether they asked for it or not." "Very true; and Tertullian would have replied to her, that it had always been the practice of the Church to baptize the little darlings, and she need not even wait for them to ask for it; but he did no such thing."

Now our author is deserving of all praise for the painstaking industry he has devoted to the pursuit of his subject, and he is to be congratulated besides on the well-deserved reward with which that industry has been crowned in the discovery of a fact, vouched for by all the learning and integrity of his much-esteemed editor,—a fact indeed that has eluded the most searching scrutiny of the most renowned ecclesiastical historians. Mosheim, Gieseler, Neander, Milman, Bing-

ham,—not one of them seems to know anything whatever about this application of Quintilla for the baptism of her children, or, if such knowledge was theirs, they have suppressed the fact as unsuitable to the doctrines they wished to support by their histories.

Even Baron Bunsen, who would have jumped at such a prop to his ideas respecting the absurdity of infant baptism, appears never to have dropped across it in his researches.

A lucky chance, however, or rather perhaps a happy circumstance of apparently a purely accidental character, has enabled me to follow the advice given by our author in a footnote to the page immediately preceding the foregoing extract, and “for an immense amount of testimony on this point” (infant baptism) to see Robinson’s “History of Baptism” and thus to enlarge the field of my inquiry.

This old volume, a small quarto bearing date 1790, published by Knott, London, bears evidence of Mr. Robinson’s careful research, being crammed with a multitude of references, and copious extracts from the authorities from which he has gathered the materials for his history. It might be judged from the tone of the book and the many unfavourable references to the commonly received doctrine of the Trinity that its author should be classed with the Arian Baptists; and he appears to have been an intimate friend of the great Dr. Priestley, the Unitarian. In this old volume I found the first reference to the story of Quintilla that I remember meeting with outside the covers of “Theodosia Ernest.” I confess I was surprised at the discovery I then made—a discovery which will prove so surprising no doubt

to my readers also, that in imparting it to them I will not trust myself to attempt its description, but will content myself with some extracts from the book itself,—a course that I am sure will be most satisfactory.

(Page 169.) . . . Africa is the place where infant baptism first makes its appearance. . . . The fact is that infants appear three times at three different and distinct periods, and the baptism of them is each time claimed for a new and different reason. The first time it is an infant-in-law, able to ask to be baptized and accompanied by his sponsor or guardian. This happens in the time of Tertullian, about the beginning of the third century. The second is an infant of eight days old brought in by a country priest, who reasons from circumcision, and is confirmed in his opinion, and ordered by his master, Cyprian, to baptize before eight days. This happened about forty years after the former. The last is a new-born babe in danger of damnation for his original sin, to be cleansed and saved by baptism, . . . near 180 years afterwards.

(Page 170.) The case is this—Quintilla pleads for the baptism of infants on condition they ask to be baptized and produce sponsors. Tertullian, an officer of the Church and a lawyer, dissuades from it, and assigns his reason. This is the case. . . . Who was this Quintilla? She was a lady of fortune, who lived at Pepuza, a town in Phrygia. . . . She or Priscilla or both formed a Christian society where they lived. One of the members of this Church was named Montanus. . . . He taught . . . and led multitudes into this mode of Christianity.

(Page 174.) Tertullian in a small book . . . objects to the baptism of these little ones.

Here follows the 18th chapter of the book entitled, "De Baptismo adversum Quintillam," or "Concerning Baptism against Quintilla," together with a translation and comments upon it.

(Page 184.) One of this sort of [country] bishops named Fidus, A.D. 257, wrote to Cyprian of Carthage to know whether

children might be baptized before they were eight days old, for by his Bible he could not tell. Nor could Cyprian without consulting a council.

Then follows an account of how the pagans in those parts offered infants to their gods, and made raids upon the country, purchasing children or carrying them off by force for sacrifice.

(Page 193.) Collecting into one point of view all the fore-mentioned facts, the eye fixes on Fidus the honest and humane bishop. . . . Is it a very improbable *conjecture* [the italics are mine], that Fidus bethought himself of baptizing new-born infants, as an expedient to save the lives of his flock? Nothing can be more natural . . . to prevail with such savages to dedicate their infants to God, to take possession of them by the soft method of dipping them in water. Whoever examines the writings of Tertullian, Cyprian (and other Africans), will find reason to conclude that this is not a mere *guess*, but a natural and well-grounded *probability*, on the introduction of the baptism of babes.

(Page 198.) On the whole, it is manifest this infant baptism is entirely different from that proposed in the time of Tertullian. That was the baptism of little ones who asked to be baptized, this of new-born babes. . . . That required the consent of sponsors, this mentions none. (Page 199.) The idea of dedicating children to God was very specious, . . . was very agreeable to ladies who desired children. . . . It is a fact that dedicating children to God was first heard of in Africa.

(Page 201.) Putting these facts together, the result forms not a *very improbable conjecture* on the rise of the baptism of babes in Africa. Priscilla, Quintilla, and Maximilla, were ladies remarkable for their opulence, and for a high degree of warmth in religion. Where could the zeal and tenderness of the fair sex find such scope for the effusion of those soft passions which are the glory of their sex as in the back parts of the Roman provinces in Africa? On the coast, the laws against human victims guarded the lives of the infants; but high up in the country the law had spent its force, and the custom of the desert stepped in and purchased the innocent babes for sacrifice. To persuade the poor parents to dedicate them to God and to prevail with a man of

account to become a sponsor, and put his name on these little innocents, was at once to place them under the shadow of the law and the gospel. "A hazardous undertaking," said the stern Tertullian. "True," said the compassionate ladies, "but Jesus said, 'Give to him that asketh,' and 'Suffer little children to come unto me.'"

Fidus improved upon this, and *reduced baptism to the size of babes.*

Then follows an account of the propagation of infant baptism by Austin (Augustine of Hippo), and of the Council of Mela decreeing the same.

(Page 219.) If the CONJECTURE [the capitals and the foregoing italics are mine] above mentioned on the rise of infant baptism be just, the case is this:—Near 150 years before Austin was born some zealous women hurried forward the baptism of children. Forty years after Fidus, a country bishop full of Judaism, applied the doctrine of circumcision to the case, and baptized at eight days to save infants from being burned by getting them dedicated to the true God. Cyprian thought if baptism were necessary at eight days, it was so as soon as infants were born.

These extracts from Mr. Robinson's history give a fair digest of an argument extending over some fifty pages of his book on the rise of infant baptism. At the time of Augustine of Hippo (cir. A.D. 400) he finds the practice everywhere, and since every practice must have an origin, as a philosophic historian he felt bound to search out and trace to its very beginnings such a perversion of Christ's ordinance. He knew full well that those who practised infant baptism were accustomed to throw down the challenge, "If infants were not baptized in apostolic times, show when the practice was introduced. We can point out the origin of other heresies; why not, if this is a heresy, point out its beginnings?" Admitting the reasonableness of such

a demand, he addresses himself to the task of responding to it, and finding no facts in history furnishing him with a direct reply, he resorts to the inductive method, and elaborates a *conjecture*, the probabilities of the justness of which we shall be in a better position to weigh when we too have well examined the facts and expressions to be found in Church history, upon which his conclusions are based. This, however, is to be noted just now. Mr. Robinson lays claim to this story of Quintilla as the production of his own brain—a fabrication of his own (reasonable and probable, as it seems to him, but still a conjecture or hypothesis) to account for such a monstrosity amongst Christian ordinances as infant baptism.

It will be observed that the quotation he has given from Tertullian's treatise on baptism has been omitted from our extracts. This omission was designed, for his quotation embraced the 18th chapter only; and if we wish to get a just idea of Tertullian's argument, we must take a wider survey, which the following digest of the whole book will enable us to do (failing a study of the treatise itself). There is the more reason for giving it pretty fully, as we find that the Rev. Charles Stovel in his Lectures on Baptism, delivered some forty years since, spoke highly of the work, and claimed it as "a whole document on our side," and said that "it deserves to be translated and brought into wide circulation." I have followed generally, but not slavishly, the translation in Clark's "Ante-Nicene Library," comparing it with the original Latin in Migne's "Patrologia" (Paris).

The title of Tertullian's treatise is "De Baptismo adversum Quintillam," which in English would run,

“Concerning Baptism against Quintilla.” It is divided into twenty sections or chapters, and the argument of it is thus stated by the editor of Migne’s “Patrologia.” Quintilla had disseminated the heresy of the Caianites at Carthage, and had taught that water was not necessary in baptism. Tertullian opposes this error in this tract, which is in two parts; the first has respect to the necessity and efficacy of baptism; in the second certain questions regarding its discipline are discussed. The book itself commences—

Chap. i. O blessed sacrament of this water of ours, by which being washed from the stains of our former blindness, we are set free unto eternal life. A treatise on this matter will not be superfluous, instructing not only such as are being formed (in the faith), but those who, content with having simply believed, without full examination of the grounds of the traditions, have only an untried and probable faith. And so it has happened that a certain viper of the Caianite heresy, that has lately had her dwelling here, has carried away very many with her most poisonous heresy, destroying baptism at the very outset, which indeed is quite in accordance with nature, for vipers, asps, and basilisks for the most part frequent arid places where there is no water. But we little fishes, after the pattern of our great ICHTHUS<sup>1</sup> Jesus Christ, cannot otherwise be saved but by remaining in that water wherein we were born. And so this very monster of a woman (monstrosissima) Quintilla, who had no right to teach even the truth, has very well known that the best way to kill little fishes is to take away the water.

Chap. 2. The simplicity of the act (of baptism) is a stumbling-block. From the very fact that with so great simplicity, without

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<sup>1</sup> Ichthus—a pretty conceit of the early Christians. The word “Ichthus,” Greek for *fish*, is a kind of acrostic, being formed of the initial letters of the Greek words *Jesous Christos Theou Uios Soter*—Jesus Christ God’s Son the Saviour. Hence the fish symbolically represents our Lord, and Tertullian here calls Christians “little fishes.”

pomp, without expense, a man is let down (demissus) and wetted (tinctus) while a few words are spoken, and then rises, not much if any the cleaner, the consequent attainment of eternity is esteemed the more incredible.

Chap. 3. Water chosen to be the vehicle of Divine-operation. The first thing, O man, that you have to venerate is the age of the waters, in that their substance is ancient; the second, their dignity, in that they were the seat of the Divine Spirit, more pleasing no doubt than all the other then existing elements. [Then enumerating the many references to it in Scripture, he says,] I fear I may seem to have collected the praises of water rather than the reasons of baptism.

Chap. 4. The Spirit who hovered over the waters at creation would continue to linger over the waters of the baptized. By the hovering of the Spirit, the nature of waters sanctified by the Holy One, itself conceived the power of sanctifying. . . . After the waters have been endued with medicinal virtue, through the intervention of the angel [allusion to the water of Bethesda], the Spirit is corporeally washed in the waters.

Chap. 5. The heathen cheat themselves with waters that are widowed [having no grace in them, deserted by the Holy Spirit]. Carrying water around and sprinkling it, they expiate houses and temples. At the Eleusinian games they are baptized (tinguuntur), the effect of which they presume to be their regeneration and the remission of their perjuries. The devil rivals the things of God, practising baptism (baptismum) upon his subjects.

Chap. 6. Meaning of the baptismal formula. In the mouth of two or three witnesses every word shall stand; so we have the witness of Father, Son, and Holy Ghost to our faith, and we have them as sureties of our salvation.

Chap. 7. Unction (at baptism) comes down from the old discipline [rule of ritual practice], as Aaron was anointed by Moses. The unction runs down carnally, but profits spiritually, just as in baptism we are plunged (mergimur) in water, but the effect is spiritual, in that we are freed from our sins.

Chap. 8. Deluge and the dove a type. After the iniquity of the world was purged, after the baptism of the world, a dove heralded the assuagement of Divine wrath. To our flesh as it emerges from the lavacrum the Dove of the Holy Spirit brings to us the peace of God. But the world returned to sin and is



destined to fire, and just so is the man who after baptism renews his sins.

Chap. 9. Red Sea and water from the rock are types. We are set free from the world by means of water, and the devil, our old tyrant, we leave quite behind overwhelmed in the water. How mighty is the grace of water in the sight of God and His Christ for the confirmation of baptism! Never is Christ without water. [References to water in the Gospel follow, such as—Baptized in the water of Jordan, turning water into wine, living water, cup of cold water, &c.]

This seems an end of the first and principal part of the tract, the object of which was to vindicate water from the slight passed upon it by Quintilla.

Chap. 10. Thus far as to the ground and sanctity of baptism. Now we proceed to its character, touching certain minor questions. John's baptism was divine in respect of the command, but not as to efficacy. It contained nothing of the celestial, but was human in its nature, being preplaced to penitence, which is in the power of man. Though John preached the baptism of repentance for the remission of sins, it is in reference to a future remission, and this is preparing the way. True and stable faith is baptized with water (*aquâ*) unto salvation; pretended and weak (wavering) faith, is baptized (*tingitur*) with fire (*igni*) unto judgment.

Chap. 11. But say some, "The Lord came and baptized not." Let not the fact that He baptized not trouble any. Unto what should He baptize? Unto repentance? Of what use then was His forerunner? Unto remission of sins? which He used to give by a word. Unto the Holy Spirit? which had not yet been given. His disciples baptized as ministers, with the self-same baptism with which John baptized (*tinxit*). Let none think it was any other because none other exists except that of Christ subsequently, which then could not be given by the disciples, inasmuch as the efficacy of the font had not been established through the Passion and Resurrection.

Chap. 12. Since indeed it is laid down (*prescribitur nemini*) that no one can attain salvation without baptism (which rests chiefly on the Lord's declaration, "Except a man be born of

water, he cannot enter into the kingdom of heaven"), audacious doubts arise as to how the Apostles could be saved, who were not baptized (except the Apostle Paul). Some make suggestions—forced enough indeed—that the disciples received the turn of baptism when in the little ship they were sprinkled with the waves, and that Peter was immersed sufficiently when he walked on the sea. However, I think it is one thing to be sprinkled with the violence of the sea, and quite another (*tingui*) to be baptized with the discipline of religion. Now whether they were baptized in any way whatsoever, or remained unwashed (*illoti*) to the end, it is audacious to speculate on the safety of the Apostles, seeing they followed Him who was wont to promise salvation to every believer.

Chap. 13. So these miscreants say, Baptism is not necessary for those to whom faith is sufficient. Abraham pleased God by no sacrament of water, but of faith. True, in old time salvation was of bare faith, before the Passion and Resurrection of our Lord; but now faith takes to itself a clothing, and cannot exist without its proper law. The law of baptism has been imposed, and the formula prescribed. "Go," saith Christ, "teach the nations, baptizing them;" and with the law is joined the limitation, "Except a man be born of water, he cannot enter into the kingdom of heaven," which binds faith to the necessity of baptism.

In Chap. 14 he notices that St. Paul asserts that he had not been sent to baptize, of which statement his explanation is somewhat lame.

Chap. 15. Heretics have not the same God as we, and what they call baptism is a nullity. Baptism is one, for there is one God, one baptism, one Church in the heavens [incorrect quotation, Eph. iv. 5]. So we enter the laver once—once sins are washed away, for it is necessary that they should not be repeated. Happy water, which once washes sins away, which is not for a mockery to sinners, which does not by the repetition of impurities defile them again whom it has once washed.

Chap. 16. We have indeed a second font, one with the former, but it is of blood. He sent forth two baptisms out of His wounded side. This is the baptism that stands in lieu of the fontal bathing, if not received, and restores it when lost.

Chap. 17. The high priest, who is the bishop, has the right of baptizing; after him the priests and deacons, yet not without his authority, for the honour of the Church. Yet, besides, the laity have the right. The Word of God ought not to be hid from any one, and so baptism, the property of God, can be exercised by all. But let it be sufficient to use this right when the necessity of place or time or condition of a person compels. The act of one who succours is excused when the condition of one in danger urges it, since he would be guilty of the blood of a man who neglected to afford what help was in his power. The assumption of woman would aspire to baptizing, since she usurps the position of a teacher; so that, just as she got baptism, she or any of her sex might confer it of and by herself, except some new beast should arise like this first [Quintilla], that, like as this one takes away baptism altogether, she may confer it by her own right. But it does not seem a very likely thing that St. Paul would give the power of baptizing to a woman, since he did not permit them even to learn at all times, for, said he, "Let them ask their husbands at home."

Chap. 18. Besides, they whose office it is know that baptism is not to be intrusted to all indiscriminately. Because it is said, "To every one that asketh it shall be given," a beggar cannot lay claim to alms. This is rather the way to put it, "Give not that which is holy to the dogs," "Cast not your pearls before swine."

Then referring to the speedy baptism both of the Ethiopian treasurer and St. Paul, he attempts to account for the seemingly undue haste with which these baptisms were accomplished by saying that God's overruling providence made clear in these special cases what was to be done.

Every request (for baptism) can both deceive and be deceived. Therefore on account of the condition of every person, as well as on account of age, the putting off (or delay) is more expedient (*utilior est*). Especially, however, is it the case with little children (*parvulos*). Why, if there is not pressing necessity [various readings give, "Quid si non tam necesse est sponsores," &c.], should

their sponsors be brought into danger, since they may fail of their promises by their own death or by the development of an evil disposition (in the children)? The Lord indeed says, "Forbid them not to come to me." Well, let them come while they are getting into manhood, while they are learning, while they are being taught whither they are coming. Let them be made Christians (*fiant Christiani*) when they are able to know Christ. Let them be quite aware of what they are doing when they ask for salvation, that it may seem indeed to be given to one who really does ask for it. Why does the innocent age hasten to the remission of sins?

For no less cause should all unmarried persons be put off from baptism, since they are so liable to temptation, until they either marry, or are so strengthened as to become superior to the seductions peculiar to their condition, the young in respect of their arriving at mature age, and the widowed in respect of their lonely condition. Those who can appreciate the awfully momentous character (*pondus*) of baptism will rather dread its attainment than its delay. It is the faith (that is maintained) undamaged (*integra*) that is at ease as to salvation [and none other]. (*Fides integra occura est de salute.*)

Chap. 19. As to times for baptism, Tertullian thinks the suitability of the Passover season to be specially indicated by the narrative of the preparation of the Lord's last Passover when He said to the disciples, "There shall meet you a man bearing a pitcher of water; follow him." The Pentecost is also suitable, being a season of joy. But for all that, every day is the Lord's day, and every hour apt for baptism; for though the time may be wanting in solemnity, it differs nothing as to efficacy.

Chap. 20. Fasting and prayers suitable in preparation for baptism, and indeed afterwards too. Immediately after our Lord's baptism He was tempted of the devil, and His followers may expect the same.

Such is a fair digest of the argument of Tertullian's treatise on baptism *against* (be it observed) Quintilla, which it will be well for those who have the opportunity to compare with the original—not with mere translations, which are not, in all cases, to be trusted.

As, however, Mr. Robinson has seen fit to connect in his conjecture the "De Baptismo" of Tertullian with Montanus and his two prophetesses, Priscilla and Maximilla, a little information about these persons will be needful, in order to our arrival at a satisfactory judgment as to the reasonable probability of that conjecture, or peradventure as to its wildness.

Though little is known of the personal history of Montanus, we are informed that he was a native of Phrygia in Asia Minor, which country, as Milman tells us, there is no reason to believe that either he or his prophetess Maximilla ever left. Of the time of his birth we know nothing, but, according to Baron Bunsen, his peculiar doctrines began to make a stir about A.D. 157. He seems to have denied no article of the Catholic faith, but he was a zealous denouncer of the loose religion then prevalent; he also insisted on a severe ecclesiastical discipline, and extolled ascetic practices. Believing (as did Edward Irving fifty years ago) that the age of miracles was not passed, he deemed himself inspired with the Holy Ghost, and claimed to be the Comforter or Paraclete promised to the Church. He held that all true Christians should possess prophetic powers, and these were supposed to appear most eminently manifest in two opulent ladies of his following, whose names were Priscilla and Maximilla, and to whom the movement owed much of its success. His votaries swarmed over the world, and Tertullian, whose severe ideas of Christianity prepared him to receive the new doctrine, became a pronounced Montanist in the first years of the third century, some time after he had written the "De Baptismo," say A.D.

There will be no difficulty in determining Tertullian's motive in writing the tract or the occasion that called it forth. The first, as he himself tells us, was to establish firmly in the faith not only novices, but such as, with a simple but unintelligent faith, had embraced Christianity, and who thus, utterly unfortified against error, were so liable to be tossed about with every wind of doctrine that might chance to blow upon them. The occasion was the successful propagation at Carthage by Quintilla of the doctrine that water was not necessary in baptism. He denounces her in violent terms, calls her a viper holding a most poisonous heresy, a "very she-monster" (*monstrosissima*) (Chap. 1), and "beast" that would take away baptism altogether (Chap. 17). He accuses her of making a covert attack on Christianity itself, in her denial of the need of water for baptism, for he says that she knew well enough that the best way to kill little fishes is to take away the water.

Tertullian seems to have been a believer in the magic efficacy (as it may be called) of water to wash away sin, and he regards it as the only, the God-appointed way, of cleansing the soul from sin. For sin (at least gross sins) after baptism, he knew of no way of forgiveness, except it be the baptism of blood with which the martyr cleanses his soul (Chap. 16). Baptism is one that is not to be repeated (Chap. 15), and hence its awfully momentous character (*pondus* he calls it, Chap. 17), a thing to be dreaded and delayed. A man has one chance of obtaining forgiveness, and one only; how foolish then for him to accept a quit-tance till he has finished running up the score. The unmarried, who are under special temptation to gross sins, must be put off; and as to baptizing children, how

cruel to hasten them, to the forgiveness of sins, when the follies of childhood and the passions of youth are all to come, under the seductions of which escape from transgression can only be by miracle. Of course, if the necessity is pressing (Chaps. 16, 17), that is, if death is touching them with his icy fingers, by all means, at all risks, let them be made Christians (*fiant Christiani*, let them be christened), for without baptism salvation is impossible (Chaps. 12, 13) even to infants. He, indeed, would be guilty of his brother's blood who should withhold the help that was in his power.

This view of Tertullian's opinions on baptism is quite in accordance with his other writings. Take for example a quotation from "*De Pœnitentia*," written about the same time: "God foreseeing his (Satan's) poisons, although the gate of forgiveness has been shut and fastened up with the bar of baptism, has permitted it to stand still somewhat ajar. In the vestibule He has stationed repentance the second, to open to such as knock; but now, once for all, because now for the second time, but nevermore." The probable explanation of this passage we shall find in Chap. 16, where he speaks of the "second font," that of blood, "which restores the fontal bathing when it is lost."

We are now in a position to weigh the probabilities of the conjecture Mr. Robinson has hazarded on the rise of infant baptism, and the likelihood of the story he has worked up out of a few expressions used by Tertullian. First of all he associates three women, Priscilla, Maximilla, and Quintilla, and locates them in the north of Africa, whereas Milman tells us that Maximilla, at least, does not appear to have left her native country, Phrygia, in Asia Minor. There is also

a space of thirty or forty years to be accounted for, of which he takes no heed. Priscilla and Maximilla (both of whom are mentioned by Hippolytus as well as by Tertullian as associates of Montanus) were in their prime about A.D. 160, and Quintilla appears at Carthage at the end of the century. Mr. Robinson, however, seems to have no difficulty in locating Pepuza (that village of Phrygia which Montanus had indicated as the site of their New Jerusalem forthwith to be erected) in the neighbourhood of Carthage, and in making these three women busy in rescuing the children of the back country of North Africa.

Then, because Tertullian says some discretion must be used in dispensing the ordinance, and that the mere asking for it does not constitute an indefeasible claim to it, Mr. Robinson concludes that some one has asked for baptism; and because Quintilla's name is connected with the book (which he fails to consider was written *against* that "most monstrous beast" who would take away baptism altogether), he infers that the request is hers. Because delay of baptism is advocated, he supposes that the object of the book is to refuse the request which Quintilla has made for the baptism of some children in which she is interested, never reflecting that the delay intended was only until the decay of early passion had blunted the keen edge of the temptation to sin (which after baptism is almost unpardonable), and by consequence till after the age of childhood.

He appears never to have taken into his account the very title of the book,<sup>1</sup> "*against* Quintilla," nor its

<sup>1</sup> Our author smooths down the animus of this title, and calls it a letter to Quintilla.



first chapter, in which Tertullian accuses this monstrous viper of an attack on religion itself by destroying the very baptism which is essential to its existence. He makes this Cainite heretic a suppliant for the baptism of children, which impious innovation Tertullian sternly opposes. Mr. Robinson rivals Hogarth's satirical picture caricaturing painters' errors in prospective drawing, bringing into close proximity the distant and the near, Pepuza and Carthage, the middle of the second century and its end, and he seems to have no more difficulty in mingling together the most incongruous circumstances than any of us our own experiences when in dreamland.

Mr. Robinson lays claim to the credit of fabricating this conjecture, that is, of weaving this tissue of improbabilities out of a few expressions found in Tertullian's writings. My readers will remark, however, that our author and his learned editor use the story as a veritable historical fact, and if we are to place our confidence in them, we must scout such a pretension as Mr. Robinson puts forward, deeming it as impudent as it is groundless. Mr. Robinson, in the course of his extensive reading, has surely met somewhere or other with the true history, and then forgetting where he has seen it, dreams that it is the concoction of his own fertile imagination.

The strictures upon which I have ventured as to this flight of Mr. Robinson's fancy (under the supposition that he was indulging in mere conjecture) will be out of place in dealing with fact, and as a fact we must now regard the history. We must of course be all equally as sure that the story our author gives of Quintilla's application to Tertullian for the baptism of

her children is a veritable fact, as we are sure of the truthfulness, honesty, and reliability of our author and his sponsor. We have now to deal with facts, and facts defy criticism. They

“Laugh at improbabilities,  
And cry, ‘It has been done.’”

A fact is a fact, and is none the less to be received though surrounded with difficulties. Shall we not therefore accept the testimony of our unknown author, backed as he is by his well-known editor, although it is not quite clear how the woman who was disseminating a heresy at Carthage, destructive of water-baptism altogether, could consistently seek the ordinance for her children? But it is not necessary that we should suppose her to be thoroughly consistent, and we may hazard a conjecture too in order to save the credit of the story. Did she not hit upon this device for snaring the great Tertullian into the absurd position of being a party to the baptism of children in order to cover with contempt a rite which she denounced, by reducing it, as Mr. Robinson says, to the size of babes? That astute lawyer, however (our author has elevated him into a bishop, whereas *presbyter* was the highest ecclesiastical dignity he could ever boast of), was not to be caught with such chaff, and he indignantly hurled the treatise “De Baptismo” against the audacious heresiarch.

Still, notwithstanding the most ingenious explanations, the story makes so large a demand on our faith (not to say credulity), that were it not for the guarantee of a learned LL.B. we could easily imagine one of our number, whose bump of veneration was ill developed,

speculating whether or not this unknown American author might not be a very near relative of that "truthful James" who has been immortalised by Bret Harte.

Before taking leave of Mr. Robinson it may be as well to inquire on what ground he says that the children Tertullian speaks of were not mere infants, but, as Baron Bunsen alleges, young growing children of from six to ten years old; for he, too, was the slave of a pet notion on baptism that utterly beclouded his judgment. Tertullian (Chap. 18) quotes respecting them our Lord's words, "Forbid them not to come to Me," which we know, from Luke xviii. 15, were spoken of the veriest babes; for St. Luke tells us that infants were brought to Him, and he uses the Greek word *βρεφες*, which is surely small enough to denote babes, born or unborn, and to exclude those of an age to feed themselves. These words, indeed, some people quote as a proof text for infant baptism; but however inconclusive, they may be rightly viewed as principal proof, they were proof enough to Tertullian, who knew no way of coming to Christ except by baptism, without which the smallest babe would without doubt, in his mind, perish everlastingly.

In his view these words of the Lord were an invitation to baptism, even applicable to a new-born child, did the need of the case so require it. But, impressed with the awful risk which is run by the reception of baptism, he dares to argue against the Lord Himself, who says, "Forbid them not." "Nay, Lord," says the stern man, albeit in the kindness of his heart, "let them wait till they be grown;" and then, having got the thin end of the wedge in, he drives it home. So

when they be grown he says, "Put them off till they be married or are so spiritually strong as to be above the power of temptation."

Once more, we must notice that Mr. Robinson, this being the first mention of sponsors in baptism that we know of, gives Quintilla the credit of inventing that office. He is quite sure that this is the first time that the baptism of children was ever broached, and therefore the sponsor, whose office grows out of the child candidature, could not possibly have had a previous existence, since the effect can only be subsequent to the cause.

My readers may now be safely left to judge between the conflicting claims of our author and his sponsor on the one side, and on the other those of Mr. Robinson, to whom they will doubtless award the merit of his own conjecture, unless he be robbed of it by the production on the part of his rivals of the authorities by which the historical authenticity of their story shall be established.



## APPENDIX.

## TABULAR VIEW.

The points of comparison and contrast between the facts which history gives and Mr. Robinson's positions and conclusions (as well as between his various statements) will perhaps better appear by placing them in parallel columns.

History tells us that there were associated with Montanus two women, whose names are given both by Tertullian and Hippolytus as Prisca or Priscilla and Maximilla, but is silent as to a third woman.

These prophetesses lived at Pepuza, which they had indicated as the site of the New Jerusalem shortly to be erected.

Pepuza is in Asia Minor, in Phrygia, which country the historian Milman says they never appear to have left.

Priscilla and Maximilla flourished A.D. 160-170.

Page 201.—They are engaged in saving infants—the innocent lambs—from being sacrificed.

Tertullian says that though anybody may baptize on urgent occasion (danger of death), that baptism is not to be rashly given on the loose principle of ask and have.

Mr. Robinson adds another name, joining to these two Quintilla, the only connection between them, as far as appears, being that their names all end in *illa*.

These women formed a Church at Pepuza, and Montanus was one of its members.

Mr. Robinson finds no difficulty in locating them in North Africa, in the country at the back of Carthage, and in making them busy in rescuing the innocent lambs from murder.

Quintilla is at Carthage A.D. 190-200, thirty years later.

Page 169.—Quintilla's application was in respect of infants-in-law (persons under full age), and he leaves by contrast (p. 198) the credit to Fidus of inventing the baptism of babes: "Fidus reduced baptism to the size of babes."

So Mr. Robinson concludes that some one has asked for baptism.

Quintilla's name is connected with the book "De Baptismo."

Quintilla rejected water-baptism altogether.

But the book was written *against* Quintilla with the object of shielding the ignorant from her heresy, and she is denounced by him as a *beast*, a poisonous viper, a very monster.

Tertullian says, if people knew the awful character of baptism, they would dread its attainment more than its delay.

The unmarried, who are exposed to peculiar temptations, should wait.

Especially should the baptism of children be delayed, for they may develop a depraved disposition, and their sponsors thereby be unable to fulfil their promises.

The unmarried should be put off for no less reason.

Tertullian urges the putting off of children from baptism in spite (as he acknowledges) of the Saviour's angry rebuke of those who would prevent their coming to Him. "Suffer the little children"—children whom St. Luke calls *brephe*, babes of the tenderest age.

History says that the first question ever raised respecting infant baptism was not whether or not they should be admitted to baptism, but whether or not the age standard for baptism should be raised to eight days, as in circumcision; and this question was raised by one Fidus at a Synod or Council of the African Church convened at Carthage, about A.D. 252, for the dispatch of the general business of

Then it must have been Quintilla who made the application.

No matter; no other name to fix request upon.

Mr. Robinson tells us Tertullian wrote the book objecting to the baptism of little ones. (Our author improves upon this statement, and says that he wrote this letter to Quintilla in reply to her letter to him asking for baptism for her little darlings.)

A hazardous undertaking, says the stern Tertullian.

Mr. Robinson omits reference to this remark, which does not fit well into his argument.

First unquestionable allusion to the baptism of children, then evidently first invented. First mention of sponsors too, then also first invented.

A remark not generally noticed, though so very important as an index of the spirit of the passage.

Mr. Robinson says they were not babes at all, but infants-in-law—children who were able to ask for baptism.

Mr. Robinson says that Fidus baptized children at eight days old to save them from being burnt, and thus reduced baptism to the size of babes; that he wrote to his master, Cyprian, to know whether children might be baptized before they were eight days old; for by his Bible he could not tell, nor could Cyprian without consulting a council.

Our author and his sponsor seem

the Church. The proposition of Fidus was unanimously rejected, and his reasons for making it condemned. The age standard therefore remained as before, and it was ruled that the grace of God should not be withheld from any son of man, and that a child might be kissed with the kiss of charity so soon as it is born, i.e., newly born infants might still be baptized.

to prefer the representations of Mr. Robinson to the testimony of history; for their account of the matter appears to be drawn from Mr. Robinson's *History* (?), the very phraseology being traceable.

It is remarkable that both Mr. Robinson and Baron Bunsen should have independently regarded the children referred to by Tertullian as other than infants—little growing children, infants-in-law. But both were under the same necessity to account for what they believed an anomaly in Christian ordinances, and neither could believe that such a perversion came full-orbed into the Church. So as this passage from Tertullian is the "first unquestionable" reference to the subject, they take off the edge of the surprise by the theory of a gradual introduction, first of young people, reaching down at last to babes just born.

I have been especially careful to make my extracts from Mr. Robinson's "History" as exact as possible, and my manuscript has been called over with the "History" by a Baptist Minister—a very near relative of the most eminent city Baptist minister of the last half-century. He remarked at the close of our labour, that though the author of "Theodosia Ernest" had used a bad argument, his mistake did not necessarily disprove the Baptist position; which was of course at once acknowledged. But he freely allowed—and how could he do otherwise?—that the man who could put forward a conjecture for historical fact (as I suggested, upon the principle of the moral of the "Shepherd Boy and the Wolf") had no right to expect the public to believe a single word he wrote.

## CHAPTER III.

DISHONEST CIRCULATORS OF THE SPURIOUS  
COINAGE.

LEAVING Tertullian on the shores of barbarous Africa, let us have a few words with Irenæus, who was his contemporary, but about twenty years his senior. His early years were spent at Smyrna, where he enjoyed the acquaintance of Polycarp, who himself was a disciple of the Apostle John. In later life Irenæus travelled into Gaul, and became bishop of the Church at Lyons in that country.

I am sure that there are few of my readers but have sympathised with Theodosia in her horror at discovering that doctors of divinity could have the "temerity, not to say dishonesty," so to represent the writings of Irenæus as to make him an authority for infant baptism. We may as well quote from our author (p. 335):—

These doctors of divinity, who consider baptism and regeneration as the same thing, have discovered in his writings the following sentence:—"Christ passed through all ages of man that He might save all by Himself; all, I say, who are by Him regenerated to God, infants, and little ones, and children, and youth, and persons advanced in years." Now this is the *only* allusion which it is pretended that Irenæus makes to infant baptism; and *some* have had the temerity, not to say the dishonesty—since



they themselves consider baptism and regeneration as the same thing, and because Irenæus in some *other* place uses regenerate in the sense of baptize—to strike out *regenerated* here, and put in *baptized*, and then refer to Irenæus as having recognised infant baptism.

It is difficult to state the exact nature of the charge thus brought against the doctors of divinity. It is evidently something dreadful, however, since it demands not only the qualification of temerity but dishonesty. It can hardly be that they have surreptitiously corrupted the text of Irenæus, as the multitudinous copies of that father would render the task impossible. Probably they are accused of using a mutilated quotation, knowingly substituting the word *baptize* for *regenerate*, and in this way deceiving the unwary.

It is much to be regretted that our author has not enlightened his readers as to what *other* place (mark his italics) those doctors of divinity have founded their assertion upon. The three quotations usually made from Irenæus, bearing on the point at issue, are—first, the one alluded to, which is fairly given; secondly, “Jesus committing to His disciples the power of regeneration, said unto them, ‘Go teach the nations, baptizing them;’” and thirdly, speaking of certain heretics, he says, “They are instigated by Satan to a denial of that baptism, which is regeneration unto God, and thus to a renunciation of the whole Christian faith.” It is all very well to denounce the dishonesty of these men in taking *one* only of these quotations as the foundation of their dictum; but the more biting accusation of stupid folly is also implicated in this denunciation, in that when two

reasons were at hand, they should use only one; and ~~shut~~ their eyes, moreover, to a score other of such like phrases, to be found in various Greek authors of those times. Our author himself has furnished us with one such phrase from Justin Martyr (page 163), who, in describing Christian baptism in his celebrated Apology addressed to the Emperor, says, "We bring them to a place where there is water, and they are regenerated, in the same way that we are regenerated, for they are washed in the name of the Father," &c. That quotation is from Justin Martyr, a man thirty years older than Irenæus, who lived in Palestine, a somewhat central spot in the Christian world.

Clement of Alexandria, a contemporary, writes, "Jesus was regenerated by John;" which simply means that John baptized Jesus, no spiritual effect being understood. This ancient use of the word regenerated seems paralleled by what we read in Wickliffe's Testament (Matt. iii.), "I indeed christen you in water, but he shall christen or baptize you in the Holy Ghost." The early English must have named baptism after its supposed spiritual effect; but the spiritual notion had evaporated, and the term *christen* (make a Christian of a man) was applied merely to the outward act, so that Wickliffe could speak of Jesus being christened by John when he simply meant *baptized*.

The word christen has undergone further degeneration in our day, and with many it means the giving of a name and nothing more; while some are ignorant enough to suppose its signification to be, the sprinkling of babes, in distinction to the immersion of adults, which they regard exclusively as baptism. Such we

see was the degradation of the word regeneration even in Clement's time, that he could speak of John the Baptist regenerating our Lord. Nor did the word soon entirely recover its pristine significance, for Jerome, two hundred years afterwards, uses the same phrase. Indeed, the doctrine of baptismal regeneration, as now held by the Church of England, derives its chief support from this habit of speaking of baptism as regeneration, so common with the old fathers.

The Greek writers referred to baptism by various terms, making their selection in accordance with the aspect in which it happened on the occasion to be viewed. In the physical aspect, it was *washing*—in the mental, illumination—the social, perfecting—and in the spiritual, regeneration; and so they varied the terms, according to the thought uppermost in the mind—all these conceptions amalgamated together constituting the notion proper to the word *baptism*.

One or two quotations from Clement of Alexandria (*cir.* A.D. 180) will put this matter in its true light. They are from his book "The Pædagogues" or school-master, in which Christians are alluded to as scholars under the Master Christ—

The Pædagogues forms man from the dust, regenerates him with water, gives him increase by the Spirit, and instructs him by the Word. Being baptized, we are illuminated; being illuminated, we are adopted; being adopted, we are perfected; being made perfect, we are rendered immortal.

Again—

"This work (baptism) is called by many names—*washing* (*loutron*), because by it we are washed from sin—*grace*, because by it the punishment of sin is remitted—*illumination*, because by it we see that holy and heavenly light—that which is *perfect*,

for what is lacking to him that knoweth God?" "Our sins are remitted by one sovereign remedy, baptism according to the Word. We are washed from our sins, and at once are no longer evil. There is one grace of illumination, that a man is no longer the same in manners as before he was washed, for knowledge arises along with illumination stirring around the mind, and immediately we who were unlearned are called disciples (*μαθηται*)."

From Origen also let us take the following:—

In the regeneration of baptism the sacrament is received.

No wonder then we find the following remark in Dr. Smith's "Dictionary of Church Antiquities" with reference to the very passage our author quotes:—"No unprejudiced interpreter, acquainted with the forms of speech habitually employed by Irenæus himself and by the early fathers generally, will doubt that when Irenæus thus speaks of infants and little ones as well as others being born again unto God, he refers to the fact of their being baptized."

It is greatly to be regretted that our author had not room for a fuller exposition of this matter and for a fair statement of the whole of the facts; for then many poor Theodosias would have been spared the pain of entertaining for a moment the hard thought that it was out of audacity and dishonesty that a doctor of divinity, familiar with the patristic writings, had taken Irenæus to mean *baptized* when he wrote regenerated. Of course he meant *regenerated by baptism*; for as they understood matters in those times and reasoned and spoke, *baptism* was the *means* of effecting *regeneration*, whatever was the precise idea this last word may be supposed to represent.

Neander, who did not believe in the propriety of

baptizing infants, <sup>rather</sup> that the practice prevailed in apostolic times, in commenting on this same passage from Irenæus, says, "Regeneration and baptism are in Irenæus intimately connected: and it is difficult to conceive how the term *regeneration* can be employed in reference to this age to denote anything else than *baptism*." Now Neander did not "consider baptism and regeneration as all the same thing" (to use our author's phrase), nor do thousands more, who agree with him in thinking that Irenæus meant *baptized* when he wrote *regenerated*.

It is to be regretted also that when our author cast the stigma of dishonesty upon somebody, he did not name him; for then Neander and his friends would have known that the accusation was not intended for them. We have the editor's assurance, however (and this is the only ground for thinking so), that the charge is honestly made, for he tells us in the introduction as follows:—

If fairness in stating opposing views, thoroughness in sifting evidence, and fidelity to the Word of God, secure the acceptance of a book, then "Theodosia Ernest" must rank high in the esteem of its readers. We do not know a work which displays greater honesty of purpose, more candour in weighing objections, or more rigorous testing of every statement advanced by appeals to the law and to the testimony.

Of course we must accept this flattering assertion as being made in good faith; but in so accepting it, one cannot help thinking that the editor has been most singularly unfortunate in his choice of literature, and the grounds for thinking so will probably appear more and more substantial as we proceed with our examination into the real facts of the controversy.

It is remarkable that this same quotation from Irenæus is one of the rocks upon which Baron Bunsen (who is introduced to us in page 334 as the *translator* and *editor* of Hippolytus) has wrecked his fame for accuracy of observation; and that we may the better estimate the worth of his opinion on any subject, a little digression may be pardoned by my readers, particularly as I can promise them that the digression shall not be useless, but, on the contrary, highly conducive to the full elucidation of the matter under consideration.

Bunsen appeals to this quotation, as interpreting the significance of a certain passage found in Origen's Commentary on the Gospel of Luke (Lib. 5. 9), which is as follows:—

“On account of this [native defilement] the Church has received a tradition from the apostles to give baptism even to *children*.” *Parvulis* is the Latin word here employed to denote *children*.

This it is important to note, as the argument used by Bunsen hinges upon this word. The original *Greek* written by Origen is unfortunately not extant, and so we have a Latin translation only with which to deal. This is the case too with the passage from Irenæus with which we have already had so much to do. The *Greek* is wanting in both instances.

Now Bunsen says (see page 114, vol. ii., edition 1854, “Christianity and Mankind”)—

Origen employs the same expression for children which Jesus used when the disciples endeavoured to prevent them from being brought to him. “Suffer the little children” (*parvuli*), a word which Irenæus uses, implying a difference between babes (*infantes*) and boys (*pueri*), obviously intending, therefore, to express what those words in the gospel clearly mean—little growing

children from about six to ten years old. Such then is the true interpretation of this and the other passages where the same text occurs.

Again, page 115—

Tertullian's objection is to the baptism of young growing children; he does not say a word about new-born infants. Neither does Origen when his words are accurately weighed.

Now my readers will please to mark well what Bunsen's contention is in this passage. It is, that Origen always uses the word *parvulus* in the sense of a *child from six to ten years old* as contrasted with (*infantes*) *infants*. Will they then believe their own eyes when, turning to Origen's writings, they read, as I did in Migne's "Patrologia" (the grand Paris edition of the fathers), and only eight lines above the quotation cited by Bunsen, the phrase, *parvulus nuper editus*, a (*parvulus*) *little one just born*.

For the benefit of those of my readers who have not access to the fathers' works it may be well to give the whole passage, which is part of a comment on the purification of the Virgin Mary:—

Lastly, in the law an offering is commanded for the *parvulus* which is born, a pair of turtle doves, or two young pigeons; the one for a sin offering, the other for a whole burnt offering. For what sin is this one young pigeon offered? How in the world (*numquid*) is it possible for a *parvulus nuper editus* (*child just born*) to have sinned already? and yet he has a sin, for which the offering is commanded to be made, and by which it is denied that any one is clean, even if his life lasts only a day (Job xiv. 4, 5). Concerning this then David also is believed to have spoken, that which we have just noted, that in sin my mother conceived me, and in history no sin is alleged against his mother. On account of this, also, the church has received a tradition from the apostles to give baptism even to the little ones (*parvulis*).

Standing aghast at this unaccountable discrepancy, we can only say, "Look on this picture, and on that." What can be said in explanation? The truth is that Bunsen's mind, like poor Mr. Robinson's, was preoccupied and clouded with a pet theory on baptism, which wholly disqualified him from weighing facts related to it; and as Robinson found no difficulty in stringing together a lot of incongruous material into a conjecture supporting his view, which he tells us is "not a mere guess, but a well-grounded probability," so was even Baron Bunsen able to shut his eyes to anything incompatible with his preconceived ideas, and scrupled not from any sense of their utter unfitness to set passages which were dead against his contention to do his bidding.

Bunsen's notions on the ordinance of Christian baptism may be gathered from the following extracts from the same book ("Christianity and Mankind," edition 1854, vol. ii., page 122):—

The Reformed Church, which had no scruple in swallowing the camel of pædobaptism, as being in harmony with Scripture, found no place in its theological conscience for confirmation [which?] because it was not prescribed in Scripture, but was a human invention (*sic.*)

Again—

Baptism is indeed called the new birth, regeneration; but in what sense? Was it the forgiving of sin . . . to be applied to the infant itself (through the intervention of third parties)? The ancient Church knew no more than the gospels of such superstition. Page 125, Upon closer and deeper reflection, it will appear wise to retain pædobaptism, but to remodel . . . it on the principles of the German school. According to this view our act of baptism forms a whole, the commencement of which is the sprinkling of children, the conclusion, the pledge of the grown-up and instructed young Christian sealed by a blessing.



Turning with horror from the magical theory involved in the Popish doctrine of baptismal regeneration, a doctrine which receives considerable support from the formularies both of the English and Lutheran churches, and which during his residence in England was rapidly extending itself under the powerful influence of Dr. Pusey, he regarded the practice of infant baptism as lying at the foundation of the error, and did his best to discountenance it. Carried away by his fancy programme (sketched above), the great Bunsen presents to us an illustration of the old proverb that "sometimes Homer nods," and "Jupiter even will upon an occasion take his forty winks." He goes to Origen for countenance, and finds it in the very passage so often paraded by the infant-sprinklers; cites Irenæus as interpreter, plays on the difference between *infantes* and *parvulos*, as though these Latin words were the originals used by the Greek authors, instead of being, as both of them are, mere translations; misquotes Luke xviii. 15, where, if he had looked into his Greek Testament, he might have seen that the veriest babes were brought to the Saviour, as indicated by the word *βρεφος* which is there used, and not *parvulus*, which corresponds to it in Jerome's Latin Vulgate; and all this to support his own pet fancy about the baptism of "little growing children from six to ten years old," and the German model of baptism.

It is strange how a man so learned, so honest, so careful as Bunsen, could fall into the common error of drawing conclusions from imperfect data. We are always meeting with illustrations of the saying that "no lie is so poisonous as a half-truth," a saying that is too often illustrated in religious controversy. There we have

an innocent instance. Bunsen has built his house of cards on the sand, and the weight of his structure rests upon a little pebble, the assumed fact (which is no fact) that *parvulus* does not signify in the Latin translations of Origen an *infant*, but a child from six to ten years. The pebble slips away, as we read *parvulus nuper editus*, and down goes the pretty theory of baptism, a hopeless wreck. After this we can scarcely trust this erudite linguist, this accomplished philologist, to translate a few words of Latin if they lie within the sphere of his hallucination. And our caution is fully justified, for we find him rendering the words "*fides integra*" at the end of the eighteenth chapter of Tertullian's "De Baptismo" as *true faith* (*Fides integra secura est de salute*); whereas every schoolboy who has reached in his arithmetic to vulgar fractions, knows that *integer* signifies *entire*, unbroken, and has nothing to do with *quality* or genuineness, so that "*fides integra*" must mean *faith undamaged* (i.e. by subsequent sin), which was certainly Tertullian's thought.

But notwithstanding Bunsen's proved *worthlessness* as an authority, our author does not hesitate to cite him for a witness (page 334) as a "pædobaptist scholar" and the translator of Hippolytus, though to give him this last title would require a rather elastic tongue.

Let us quote:—

"Who was Hippolytus?" "He was pastor or bishop of the Church of Pontus [Portus is meant], near the mouth of the Tiber, in Italy, and had been a pupil of Irenæus. He lived in the early part of the third century, and probably wrote the work in question [Philosophoumena, or Refutation of all Heresies] about 225 or 230 years after Christ." "Well, what is his testimony about baptism?" "He says, We, in our days, never de-

fended the baptism of children, which in my day had only begun to be practised in some regions, unless it were as an exception and innovation: the baptism of infants we did not know." And Baron Bunsen, his translator and editor, adds (vol. iii. p. 180), "Pædobaptism, in the more modern sense, meaning thereby the baptism of new-born infants, with the vicarious promises of parents and other sponsors, was utterly unknown to the early Church, not only down to the end of the second century, but indeed to the middle of the third."

It may sound very odd in the ears of some of my readers that Hippolytus should talk about a thing that had no existence in his time, for he is here made to say, "The *baptism of infants* we did not know." For myself, I am put in mind by it of a question I heard once put to his teacher by a hopeful youngster, an inquiring student of geography. "Teacher," said he, "what is the name of the undiscovered islands?" Hippolytus seems to have been a better-informed man than was this teacher, for the question being altogether too big for him, he at once confessed his inability to answer it.

But Hippolytus' profound wisdom—we might say the prophetic insight which enabled him to discourse about a subject at the time unheard of—must now be accounted for, and to do this there can be no better course than to quote again from the same book, Bunsen's "Christianity and Mankind" (edit. 1854), in which he reprints from the first edition his preface to the "Apology of Hippolytus," which he delivered as a lecture some thirty years since, or as it is described in his own words, "A speech delivered in London before a company of friends on the ides of August MDCCLII."

At page 7 of this preface he says—

I consider him a coward and unthinking being who does not ask himself in a case like this: "What should we say of that age

of Christianity if we saw it with our own eyes?" and "What would Hippolytus say of our own age if it should be brought before his vision?" These considerations form my excuse. . . . I have written . . . an imaginary Apology of Hippolytus. It rests upon the *fiction* [the italics are mine] that he came to England . . . as a thinking Christian and orthodox divine. I suppose Hippolytus to make this defence of himself before a distinguished English assembly, after some months of interviews and theological discussions with learned divines. In carrying out this *fiction*, &c. &c.

Accordingly a *fiction* (founded, as he believed, on fact) was written to represent what Bunsen considered Hippolytus' theological platform, as we term it, which of course was almost identical with his own, so that we may regard this imaginary apology as Bunsen's own confession of faith, a mere reflection of his own views. From page 313 we get the following extract (the imaginary Hippolytus speaking):—

You are very kind indeed, and I shall simply state how the whole controversy would have appeared to us in our days. We never defended the baptism of children, which in my time had only begun to be practised in some regions, unless it were as an exception and innovation. Baptism of infants we did not know. . . . But understand me well, I do not blame that arrangement of infant baptism itself, unless it be in this respect, that it seems to me to have given rise to superstitious notions of magic influence. . . . (p. 314). How can I say that sprinkling with water, followed perhaps by imposition of hands, without pledge before the Christian congregation, is baptism? <sup>1</sup>

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<sup>1</sup> If these German opinions be compared with those cited by our author in pp. 329 and seqq. from "Kitto's Cyclopædia of Biblical Literature," there will be seen to exist a very close agreement. When that work was projected it was thought wise to entrust the article on baptism to a German scholar, in order to ensure freedom from the bias that would probably distort such a contribution from any English pen. But the German pen was found to be tainted with German colouring, from which the next edition was very properly purged. The article in

These extracts from Bunsen's own pen let the cat out of the bag (to use a hackneyed phrase), and reduced St. Hippolytus to the level of ordinary mortals, who are not prepared to give information about undiscovered islands or even to name them, or generally to talk about things before they come into existence. Theodosia then will have to revise her judgment, and instead of reverently accepting this seeming testimony of Hippolytus as truly his own, she must regard it merely as the opinion of a man who has not circumspection enough when he quotes from a book to look eight or nine lines up and down the page to make sure that he has caught exactly the spirit of the passage, and for the lack of a little care makes himself ridiculous by telling the world that Origen never means by the word *parvulus* a child of less age than from six to ten.

But now my thoughtful reader, having regard to our author's treatment of Mr. Robinson's conjecture and Bunsen's imaginary Apology of Hippolytus, will find himself confronted with a problem, and if he has any skill as a casuist, he may address himself to its solution. The problem is this:—Which feat requires most honesty, most truthfulness, most temerity, most audacity, most reckless impudence?—to set forth, on the one hand, the confessed fabrication (which indeed is a mere jumble of incongruities), the acknowledged conjecture of a man so blinded by his pet theory as to call this tissue of incompatibles not a mere guess, but a well-grounded probability; to set it forth as a piece

the present edition, written by Dr. W. L. Alexander, is most valuable and suggestive, and states principles which must be included in any scriptural scheme of baptismal doctrine.

of veritable history, and use it as such in religious (! save the mark) controversy; and more, to take a *fiction* of Baron Bunsen's and flaunt it as a *fact* before an ignorant and undiscerning public for the same end; or on the other, to assert that Irenæus when he wrote *regenerated* certainly meant *baptized*. For the solution we will now stay; possibly some one will furnish an answer to it in the near future.

Perhaps some friend of Theodosia may say, "I certainly thought Quintilla's story was real from the way it is given, but in taking a second look at the book I find our author commences with 'It seems.'" There is something in that remark which ought to be taken into account in solving the problem. If the author had said, "It seemed," or "It seems to Mr. Robinson," and went no further, the problem need not trouble us at all. But "It seems" seems to indicate a hesitancy in making the statement, which sweeps on, however, with full current, after the first impediment has been surmounted.

I am put in mind of my old school-days, when I used to read "Facilis descensus Averni," and the French proverb, "C'est le premier pas qui coute." The trouble is to break the ice. The editor says in the introduction, "Truth is the food of man; we all need it." And he is right. But when he says, "We live by it," the thought flashes across one that some people try what nourishment there is in very different pabulum.

The title of my book, "Paraleipomena," or *things left out*, shows that the editor's remark (page 5), "Nothing is passed over," has been considered somewhat incautious. I have looked in vain for some testimony from the illustrious Origen on this matter

of infant baptism. Strange is it that our author has overlooked one who is head and shoulders taller than any of his fellows.

Born in Alexandria, the very metropolis of literature, the emporium of commerce, one of the world's arteries (and not the dark barbaric North Africa of Carthage, which Mr. Robinson so much deprecates), in the year 185, of Christian parents—ancestry rather—he was left an orphan at eighteen by the martyrdom of his father. At that early age he made his living as a professor of Greek literature, and as years went on he became the most conspicuous of all the Christian fathers, as certainly he was possessed of the most powerful intellect.

In remarking upon the strange error the great Bunsen fell into, we have already had before us one extract from his writings, his commentary on Romans (L. v. 9). From his commentary on Leviticus (L. viii. 13) take the following:—

If it please you to hear what other saints also have thought of this state of nature, hear David saying, "In iniquity," says he, "was I conceived, and in sin did my mother bring me forth," showing that whatever soul is born in the flesh is polluted with the defilement of iniquity and sin; and moreover there is said that which we have called to mind just above, that no one is clear from defilement, not even if his life lasts but a single day. To these statements may be added the demand why it is, since the baptism of the church is given for the remission of sins, that, according to the custom of the church, baptism is given even to the little ones, inasmuch as the grace of baptism would appear superfluous, if indeed there is nothing in such little ones that required remission or had some need of indulgence.

Again, from the homily on Luke xiv.,—

Little ones are baptized for the remission of sins. Of what sins? Or how in any way can any possible reason exist in children, except it be in that sense concerning which we spoke

a little while before, "No one is clean from defilement, not even if his life on earth lasts but a single day" (Job xv.)? And since, by the sacrament of baptism, the defilement of birth is put away, therefore it is that even little ones (*parvuli*) are baptized.

It scarcely requires even a careful eye to see that in these three quotations Origen is laying down and establishing the doctrine of original or birth sin, or, as he calls it, "the defilement of birth." He brings proof from Scripture, deduces the doctrine from the requirements of the Levitical law, which demanded a sin offering even in respect of a *parvulus nuper editus*—a new-born babe, and then takes note of the practice current in the Church generally, of baptizing even children, which he speaks of as a custom that, as far as he knew, had no beginning, but always existed in the Church, for, as he says, it was handed down from the apostles. And then, appealing to this custom as a patent fact (a fact which no one then dreamt of denying; such a feat modern temerity alone is equal to), he throws down the challenge, and says, "This baptism of infants, which everybody practises, and which has been practised always, is superfluous—is absurd—if there is nothing in new-born infants requiring remission or some indulgence."

Observe, he is not arguing, "Infants are tainted with original sin, therefore let us baptize them and purge it away" (as has been sometimes represented); but this is his contention: "Infants are and always were baptized, therefore they must be affected with some taint, or the baptism which has been handed down from the apostolic time is all nonsense, which it is absurd to suppose." The argument is as follows:—

1. Infants are baptized with the baptism of the Church.



2. The baptism of the Church is (essentially) for the remission of sins.

3. Therefore infants are baptized for the remission of sins.

Corollary : Infants are tainted with sin, which needs remission.

It will of course be observed too by every intelligent reader, that this testimony of Origen on the question is indirect. He is not making an assertion about the propriety or desirability of baptizing infants, which might have had some motive at the back of it, and might therefore be regarded with suspicion, but he is establishing another doctrine, and he only appeals to what he is sure must come home to every man—the recognised practice of the Church—in support of his argument.

But Origen was catechist under Clement, and even contemporary with Pantœnus at Alexandria; his father, grandfather, and great-grandfather too (if Rufinus' translation of Eusebius is to be relied on), were Christians, and he certainly would not have had the "*temerity*, not to say *dishonesty*"—for this last word would ill befit the illustrious Origen—to risk his argument on any ground that could be confuted by the denial of these great men, and a thousand more.

The testimony, therefore, of Origen would appear to be irrefragable, and it may consequently be certainly concluded that in his time it was the custom—whether the custom be right or wrong—to baptize new-born infants; and more, of so old a standing was the custom, that it was imputed to apostolic tradition, *i.e.*, ordination, Mr. Robinson's conjectures and Baron Bunsen's blunders notwithstanding.

## CHAPTER IV.

*THE DETECTOR OF THE COUNTERFEIT.*

MY readers will have seen that the indictment against Quintilla—for that she did invent and introduce that wicked perversion of a Christian rite, to wit, infant baptism—will not lie. To submit such a charge for serious consideration is to insult the common intelligence of mankind. Little indeed is known of the woman, and if we would attempt a reply to that pertinent query of Mr. Robinson, "Who was Quintilla?" so scant are the materials at our hand that we must needs do as Neander did in his history, glean our reply solely from Tertullian's treatise against her, the "De Baptismo." All we can say is this—Quintilla was a woman who had espoused the Cainite heresy, and lived toward the close of the second century, at Carthage, where she promulgated not only zealously, but with some success, the doctrine that water is not necessary in baptism; or, to use Tertullian's language, she was a beast that would destroy baptism altogether.

That such a woman should have applied for baptism for her children (supposing she had any, for we do not know that she was a mother) is an idea too absurd for any sane person to entertain a single moment.

Besides, there is great doubt, to say the least of it, if the end of the second century was the time of the introduction of infant baptism, for only fifty years later in the same century it was so general as to be practised in the case of newly-born infants, and that, notwithstanding the powerful advocacy of the postponement of the sacrament, by a man of such influence as Tertullian. This we learn incidentally from a synodical letter of Cyprian, the bishop of Carthage, to one Fidus, a country bishop, who had laid before the synod or council sitting at Carthage about A.D. 252, a proposition to limit the eighth day after birth as the earliest age for the reception of baptism, and had sought their sanction to such a rule. His motive for making such a request seems to have been his dislike, we may say repugnance, to give the holy kiss (customary to the newly baptized) to infants, before they were of an age to be cleanly and presentable; at least so we may gather from the letter.

The following extract from the letter in question will tell its own story, and put us in possession of all that is known regarding Fidus and his proposition respecting infants. The first part of the letter relates to the complaint Fidus had made against one Therapius, who had removed with undue haste church censures from one Victor, which the synod determined not to reimpose. What concerns us more especially is the concluding portion which runs after the introduction—

“We read your letter, most dear brother, and the matter of Therapius. So much as pertains to the case of infants, who you said ought not to be baptized within the second and third day from their birth, and that the ancient law of circumcision should be observed, so that none should be baptized and sanctified before

the eighth day after birth ; it seemed to all in our council far otherwise. For as to what you proposed to be done, there was not one of your opinion ; but, one and all, we have judged rather that the grace and mercy of God should not be denied to any born of mankind. . . . And whereas you say that an infant in the first days after its birth is unclean, so that there is not one of us but would shudder (horreat) to kiss it, we do not think that that ought to be any impediment to giving it the heavenly grace." See "Ante-Nicene Library," Cyp. Letter, 58.

How different the impression produced by this letter on my readers' minds and on that of Mr. Robinson ! He tells us that the eye fixes on Fidus, the honest and humane bishop. Now if Mr. Robinson had looked with the naked eye—with his unassisted, unsophisticated vision—it is very plain that Fidus would have presented the same appearance to him as he does to other people. But poor Mr. Robinson, when his "eye fixes on Fidus," puts on his reversing spectacles, and tells us that he sees an "honest and humane bishop" (though full of Judaism withal) reducing "baptism to the size of babes." Whereas what other people see is a selfish man, willing enough that little infants should run the risk of eternal damnation (according to his creed) because he had not the stomach to kiss such unpresentable younglings, and, moreover, upon such a ground endeavouring to raise the age-standard of baptism at least as high as that of circumcision.

Our author seems to have obtained the loan of Mr. Robinson's optics, for he tells us (page 341) that

"about forty years after Tertullian wrote to Quintilla on the subject, Cyprian received a letter from one Fidus, . . . asking how soon after birth it might be proper to baptize," that "Cyprian did not feel quite able to decide this momentous question, and

called a council of sixty-seven of his brother bishops of North Africa, who gave it as their opinion that the grace of God should not be withheld from any son of man, and that a child might be kissed with the kiss of charity as a brother so soon as it is born."

Then he informs his readers that this decree seems to have had no effect, but "it is likely that it relieved the doubts of Fidus, and infants were baptized to some limited extent."

Now whatever were the doubts, so impalpable to all my readers, which oppressed poor Fidus, and which our author tells us were relieved "*probably*," it is very certain that the decision of the council did *not* relieve him of the very disagreeable duty of which he wished to be quit, and he still had to kiss the unrepresentable younglings, the *parvulos nuper editos*, just as before; for out of the sixty-seven bishops forming the council, Cyprian told him that *not one* of them saw fit even to favour his proposal, but, on the contrary, they one and all condemned his motive as utterly unworthy. There can be little doubt that many of these bishops were aged men, whose memory would carry them back to the times of Quintilla; they appear, however, to have had very little sympathy with the views of the Montanistic Tertullian on the delay of baptism.

But we need not dwell on the times of Cyprian or confine ourselves to Carthage. In the preceding chapter we have found Origen, a man whose father, nay, whose ancestors, were Christians before him, born in the very metropolis of literature; a travelled man, who had seen Rome, Asia Minor, Palestine, and Arabia,—we have found such a man arguing and establishing the doctrine of original sin, by appealing

to the universality of the practice of baptizing the youngest infants—a practice which he affirmed to have been handed down from apostolic times.

Augustine of Hippo, two centuries later, in his contention with the Donatists, reposes on the same fact, and it will be quite worth our while to examine his words:—

Which sentiment the whole body of the Church holds as handed down to them when little infants are baptized, who cannot, certainly, yet believe with the heart unto righteousness, or confess with the mouth unto salvation, as the thief could; nay, by their crying and noise while the sacrament is being administered to them, they hinder from being heard the mystical words. And yet no Christian will say they are baptized to no purpose. Should any one seek Divine authority in this thing, although that which the universal Church holds, and not instituted by councils, but was even in use, and most rightly believed to be handed down by none other than apostolic authority, we can make a probable estimate of what the sacrament of baptism avails to young children by the circumcision of the flesh which God's former people received.

The schism of the Donatists had its origin in the objection taken to the election of Cecilianus to be bishop of Carthage in 311, on account of his own previous conduct and the evil life of one of his consecrators. The malcontents contended that the Church that could tolerate such a man must be utterly corrupt, and, therefore, powerless to convey the grace of the sacraments, although, indeed, in outward form they might still be celebrated. To be consistent, they required all who joined them to be baptized afresh, counting as they did their former so-called baptism as a nullity. Augustine's reasoning in the above extract is, that unworthiness in the minister does not

affect the validity of the sacrament, nor—for that matter—does the want of faith in the recipient of necessity make his baptism void; and, in illustration of his argument, he says, “This is the case with young children; and yet no Christian will say that they are baptized to no purpose.” My readers need not be told that this was an appeal to what was acknowledged on all sides, and so from the baptism of infants Augustine attempts to convince the schismatics.

It was with the same weapon that he battled against the Pelagians in the beginning of the fifth century. Pelagius and Celestius, the one a native of Great Britain, the other of Ireland, appeared at Rome about this time, denying the catholic doctrine of original sin, and promulgating the contrary doctrine (called after its originator Pelagianism), that infants are born into the world with no moral taint and still less with any participation in Adam’s sin.

The way in which Augustine met this new heresy was after this fashion: Now herein (he says in effect) you are clearly wrong, for if what you say is true, the universal practice of baptizing infants is an absurdity. If they have no sin, why baptize them for the remission of sins? Your denial of original sin is a virtual denial of baptism to infants, who are, *and always have been*, admitted to that sacrament. Pelagius’ answer was (in effect): We do not deny baptism to infants, for though they have no sin, yet baptism profits them, since without it they only attain an Adamic paradise at death; whereas being baptized, they are members of Christ’s body and sharers of His glory. Augustine rejoins: You make baptism one thing to adults, who are, without doubt, baptized for the remission of sins,

and another thing to infants, who, you say, are not baptized for that end; whereas baptism is one—one and the same to all—as it is written, “One Lord, one faith, one baptism.” Therefore you destroy baptism altogether with your new doctrine, by making two baptisms, one for infants and another for adults.

Pelagius complains, “that he is slandered as if he denied baptism to young children, and did promise the kingdom to any without the redemption of Christ.” Augustine quotes him as saying—

“He never heard of any impious heretic, who would avow such a thing in regard to little children; for who is there so ignorant of gospel reading (*Evangelicæ lectionis*) that he would—not to say venture to affirm—but even in a heedless way say or indeed *think* such a thing? In a word, Who can be so impious as to wish little children not to be sharers in the kingdom of heaven, and so forbid them to be baptized and regenerated in Christ?”

Celestius is also quoted as saying—

“We acknowledge that infants ought to be baptized for the remission of sins, according to the rule of the universal Church, and according to the meaning of the gospel.”

But he afterwards qualifies this admission, making it not to imply actual guilt, “lest it should be said to the reproach of the Creator, that sin was conveyed through nature to man before it was acted out by man.”

Augustine, remarking on such qualifications, charges the Pelagians with evasion of the main question, which was not, whether infants ought to be baptized, but rather, if they have no sins, *why* are they baptized? The Pelagian controversy, however, is not the thing we have to consider; our business is with the testimony which it yields to the universality of infant baptism, which is



irrefragable, seeing that men who had come from the ends of the earth—the British Isles—and had visited Rome and even Palestine, could not only admit, but avow, that they “never heard of any impious heretic, or one so ignorant of the gospel,” as to deny baptism to infants, which was “according to the rule of the universal Church and meaning of the gospel.” And yet how easy it might have been, did facts bear them out in such a reply to Augustine’s argument which pressed them so sorely, to rebut it with a denial of the alleged universality of infant baptism, and a reference to its introduction by Quintilla and Fidus, who, as Mr. Robinson tells us, reduced baptism to the size of babes only a hundred and fifty years before.

Our ideas of the universal Church may be enlarged beyond the western boundaries which commonly confine them, for the same rule was found to be observed by the Christians in Malabar when first discovered, after a separation of more than thirteen centuries; and they still baptize infants, claiming as the founder both of their Church and doctrine the Apostle St. Thomas.

Augustine, then, was not the author of this counterfeit—the inventor of infant baptism, neither was Origen; and if they were not in the plot and accessory to this wicked perversion of a Christian ordinance, they were certainly its dupes.

During the two centuries intervening between the times of these two men, we find the baptism of infants referred to continually, and always is it recognised as an integral part of Christianity. Let us examine a few quotations as we mount up the stream of time from Augustine.

Canon vi, 5th Council of Carthage (about A.D. 400):—

Resolved concerning infants, when positive witnesses cannot be found who will testify that they have been baptized without doubt, and they, by reason of their age, are not able to answer as to the administration of the sacrament to them, that they be baptized without scruple, lest that scruple do cause them to go without the benefit of the sacrament. For our brethren sent from the Mauritanians have asked our advice on this point.

This quotation sufficiently proves the prevalence of the same common practice; so rigid, too, was the observance of it, that there was a hesitation to baptize a person carried off in infancy, out of the fear of incurring the guilt of that profanation of the sacrament which was involved in its repetition, that is, in anabaptism. Take from John Chrysostom's Homily on Genesis—

Our circumcision, I mean the grace of baptism, . . . has no determinate time as that had; but it is lawful to any one in the *very beginning of his age*, or in the middle of it, or in old age, to receive this circumcision made without hands.

Again—

You see how many are the benefits of baptism, and yet some think that the heavenly grace consists only in the *forgiveness of sins*. But I have reckoned up ten advantages of it. For this cause we baptize infants also, though they have no sins, that there may be superadded to them saintship, righteousness, adoption, inheritance, a brotherhood in Christ, and to be made members of Him.

Jerome, who was born in Pannonia, and coming to Rome became secretary of the bishop there, and later on translated that Latin version of the Scriptures known as the Vulgate, in writing to Leta, a distin-

guished lady, on the training of her daughter, remarks as follows, it being understood that she has some difficulty with that text in Ezekiel, "The sins of the children are not imputed to the father":—

This is said of those that are able to understand, . . . but he that is a child, and thinks as a child, his good deeds as well as his evil deeds are imputed to his parents. Unless you suppose that the children of Christians, if they do not receive baptism, are themselves accountable for the sin, and not that the wickedness is imputed to those who would not give it to them, particularly at the time when they who should receive it could not make opposition to the receiving of it.

Ambrose also, bishop of Milan, in his Commentary on the History of Abraham, coming to the circumcision of infants in his family says: "As the disease is from infancy, so is the remedy." And then, passing to baptism, he cites John iii. 5 to prove its necessity: "Unless any one is born of water, he cannot enter into the kingdom of God."

"You see," he adds, "he excepts no person, even an infant, not one that is hindered by unavoidable accident. And if such shall escape punishment, I know not that they shall have the honour of the kingdom."

Optatus, bishop of Milan, speaking of putting on Christ in baptism (Gal. iii. 17), says—

O what a garment is this, always one and not to be numbered, that decently fits all ages and all shapes! It does not ruck upon infants, nor is it too tight for men, and it requires no alteration in order to fit women.

Again Gregory Nazianzen (referred to by our author, page 342, as the person who advocated delay of bap-

tism till three years of age, in case of there being no danger of death)—

Have you an infant? Let not wickedness have the advantage of time; from his infancy let him be sanctified; from the cradle let him be consecrated by the Spirit. You fear the seal, because of the weakness of nature. How faint-hearted a mother, and of little faith! Hannah even before Samuel was born promised him to God, and consecrated him immediately after his birth, not fearing any human infirmity, but trusting in God.

It will be at once seen that Gregory is in these words rebuking the faint-heartedness of those mothers, who, like Monica, the mother of Augustine,<sup>1</sup> were delaying the baptism of their children for fear of the seal. Tertullian's ideas of baptism were beginning to have influence, and there was the dread of what he called its *pondus*—its awfully momentous character, in that while it conveyed forgiveness of sin it put what he termed the *bar* upon further pardon. "They that understand this *pondus* would rather dread its attainment than its delay," says Tertullian. Pardon, through it, was given once, and once for all (according to this view); and common sense required its delay till one had done sinning, when the whole score could be discharged at one operation, and the soul go fresh shrived to heaven.

That Origen meant what he said in affirming that the baptism of infants had been handed down from

<sup>1</sup> Augustine of Hippo was not baptized as a child, though his mother was a Christian, and he tells us the reason of the delay, which he deploras. He says that it was owing to his mother's fear of the great temptations which seemed impending over his boyhood, to which she thought it better "to expose the clay, whence her son might afterwards be moulded, than the cast when made." The clay if marred may be shaped again, but who shall piece together the shreds of the broken vase?

apostolic times, and that he was correct in his statement, is made all the more probable by a passage in the Apology of Justin Martyr, who was born nearly, or quite, a century before him (*i.e.* about the end of the first century). He wrote his Apology for Christianity about A.D. 145, shortly before his martyrdom. It was addressed to the Emperor Antoninus Pius, and in speaking of the moral power of the Christian faith he there says—

Numbers of men and women amongst us, sixty and seventy years of age, who were *discipleized* to Christ from children, have continued uncorrupted, and I boast of being able to produce such in every race of men.

Then he turns to another class, adding—

What shall I say of the countless multitudes who have reformed intemperate habits and learned these things?

The first class, as contrasted with these last, are undoubtedly those who, born of godly parents, have been brought up in the nurture and admonition of the Lord; and these he describes as *discipulated* from childhood. It is to be remarked here that Justin uses for *discipleized* the same Greek word that is found in the baptismal commission (Matt. xxviii.), "Go, discipleize the nations, baptizing them." Those Justin speaks of are evidently such as were *discipleized* while yet of irresponsible age; and it differs nothing in principle whether that age be seven hours or seven years, so long as it is short of the age of responsibility—the age of childhood, before corrupt morals have taken root, that need to be reformed, as in Justin's second class. Being under Christian nurture and instruction, and therefore learners of Christian principles, *i.e.*, being

Christian disciples from their earliest years, they continue uncorrupted to seventy years of age.

Now no one ever yet contended that it is unscriptural to baptize one that is discipleized. These children were at the earliest possible moment under Christian nurture, influence, and instruction, and if so, they were discipleized from that time as Justin says. They were in a condition of discipleship from the circumstances of their birth. Is it a wild idea then to suppose that being in a condition of discipleship, they were baptized according to Christ's rule as expressed in the commission? It cannot be pretended that the fact is hereby demonstrated, but the probability is so strong as almost to amount to moral certainty, especially when Origen's assertion is taken into consideration at the same time, that the baptism of infants had been handed down from apostolic times, and it is remembered that Irenæus speaks of infants *regenerated to God*, the only possible signification of such a phrase being *baptized for or unto God*.

Our search for the culprit who coined the infamous counterfeit (our author calls it *impious—an act of sacrilege*, page 314) might well now be given up as hopeless, since we have traced the fruits of his crime up into the misty regions on the borders of the first century, beyond the reach of church history, were it not that Irenæus holds out to us his helping hand. That old father, born in Asia Minor, brought up under Polycarp, who had often recited to him the sayings he himself had heard fall from the lips of the Apostle John, in after-life became bishop of the Church at Lyons, in France.

One of the works of Irenæus which has come down

to us is a treatise on the heresies that had plagued the Church down to his own time; from the time of Simon the sorcerer down to the closing years of the second century. Setting himself to expose all these errors, he states the task he had undertaken in these words—

Since then there is manifold evidence against all the sects, and that my purpose is to confute each of them, according to their several tenets, I think it proper to recount from what fountain and original they sprang.

Now then, if infant baptism is a heresy, it ought surely to be noticed and condemned by him. He often mentions baptism, tells us of some who considered it quite superfluous to bring the candidates to the water, but whose practice it was to make a mixture of oil and water, and cast it on the heads of such as they baptized. Others, he tells us, are moved by the devil to deny (as Quintilla did in Tertullian's time) that baptism, which is regeneration unto God, which baptism the apostles received from Christ, for he says in another place, "Committing unto them the power of regeneration, He said, Go, discipleize the nations, baptizing them." Then, instead of counting the baptism of infants among the heresies, he seems to speak of it approvingly, for he says, "Jesus Christ came to save through means of Himself, all, I say, who by Him are regenerated unto God, infants, and little children, and boys, and youths, and elder persons;" and there are few competent persons who would have the "temerity" to deny that by the term *regenerated* he meant, according to his own usage, and the common usage of the times, *baptized*, as we have already seen.

Should it be said, that if infant baptism is not condemned by Irenæus, the reason may be that it was not invented in his time, such a remark will hardly apply to Hippolytus, the bishop of Portus, who rejoiced to boast himself a disciple of Irenæus, and who so far followed the footsteps of his master as to write against the heretics as well. He is reputed to be the author of the work found a few years ago at Mount Athos, entitled, "Philosophoumena, or the Refutation of all Heresies." We can be certain that infants were baptized in his time, for Origen (who, we have seen, could reason from the fact of their baptism the doctrine of original sin) and he were at Rome at the same time, and it is absurd to think that two such eminent men did not find each other out. Hippolytus, however, entirely neglects to point out to us the author of the heresy of infant baptism. These two heresiographers fail us utterly in our attempt to discover the author of this wicked perversion of Christ's holy baptism.

Foiled then in our attempt to unearth the culprit, we are fain to give up our task. We will not, however, give up our inquiry; and as there is before us another field that holds a greater promise of success, let us address ourselves to its exploration, and strive to bring to light the man who can lay claim to the honour of first detecting the counterfeit coin—the man who first repudiated and denounced the base currency.

In our search we shall have the benefit of our author's guidance; for he mentions several sects of religionists, who he says were essentially baptists, that is, rejectors of infant baptism in particular. There



were many who, like Quintilla, rejected water baptism in its entirety, both for *young* and *old*; but our task is to find a body of persons, or a single individual even, who denied baptism to *infants in particular*.

If Mr. Wall is to be credited, we shall have to wander down the stream of time a long way before we find temples worthy of our laurel wreath. He boasts "that there is not one saying, or quotation, or example, that makes against infant baptism, either produced or pretended, that has not been shown to be a mistake," for he appears in his time (the beginning of the eighteenth century) to have met with men who were reversing spectacles, like Mr. Robinson. And he continues, "As in the first four hundred years there is but one, Tertullian, who advised it to be delayed to the age of reason, and one, Nazianzen, until three years of age, in case of no danger of death; so in the following six hundred years there is no account or report of any one man that opposed it at all."

There is another side to the question, however, for according to the *truthful* (as our author calls it, p. 169) document which the Dutch doctors published in 1819, "the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages." "The Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses." My readers will at once see, that if this statement is truthful it will be necessary to find another epithet with which to designate Mr. Wall's assertion.

Our business is to find out who has best claim to

the more honourable appellative, and in our search we will put ourselves under the guidance of our author, who fortunately specifies some sects whom he claims to be his religious ancestors, for (p. 344) he hails the Donatists, the Novatianists, Cathari or puritans, Paulicians, Henricians, Petrobrussians, Menonites, Albigenses, Waldenses, &c. as his near kin. These names are not quite in chronological order, but we will take them in the order of time.

And first the Novatianists, for Tertullian was no Baptist (*i.e.* restrictive Baptist), for he would have baptized an infant if there were pressing necessity, that is danger of death. And who were the Novatianists? They were the followers of Novatian. They differed nothing in doctrine from the general Church, but were distinguished by severity of discipline merely, and were consequently called Cathari, or puritans. They denounced the communion they had forsaken as corrupt (probably with very good reason), and like the Donatists a half century later, and on the same grounds, required those coming over to their society to be baptized afresh. Novatian's schism began (A.D. 250) in his strenuous opposition to the election of Cornelius to the see of Rome, whom he considered unworthy of the office in respect to his character, and unfit by reason of his lax ideas of church discipline. Cornelius was able to report upon him, that he lacked the courage needful for a bishop, as was evinced by his delay of baptism to what appeared to be his deathbed, which then had to be accomplished by sprinkling or pouring water upon him as he lay in his bed.

Though this schism is frequently referred to in

history, no hint is anywhere given of its being marked by any difference in doctrine or practice in respect of baptism. This schism, as well as that of the Donatists, was still in vigour in the time of Pelagius, who declared that he never so much as heard of any impious heretic who denied baptism to infants. The Donatists, some sixty years afterwards, made a like separation from the Church on similar grounds, as we have already seen; but this schism was stained with strife and bloodshed, Donatist partisans destroying their opponents' churches as well as avenging by rapine and slaughter the severities with which their party was assailed. Fortunately as to their practice of baptism we have incidentally much information in the accounts left to us of the many attempts that were made by persons of both sides to heal the schism. The following extract from the 57th Canon of the African Church is to the point, in which the bishop Aurelius remarks—

In a former Council (the 4th Council of Carthage) it was resolved, you remember, that they who were baptized in their infancy among the Donatists, before they were able to understand the mischief of that error, such without doubt ought to be promoted to church offices, especially in times of so great need. . . . Some of the teachers of the same sect would come over with their congregations if they might continue in their offices, with their honours amongst us. But this I leave for further consideration, . . . only that they consent . . . that those baptized as infants (*qui infantes baptizati*) be admitted to orders.

With this read 48th Canon 3rd Council of Carthage—

In reference to the Donatists, resolved that we consult Siricius and Simplicianus, our fellow-bishops, concerning those who are

baptized in infancy among them, that what they have done, not by their own judgment, but by the error of their parents, may not prevent them from being promoted to the ministry of the altar.

Optatus, bishop of Milan, persuading the Donatists to union with the Church, tells them—

The ecclesiastical organisation is one and the same with us and you. Though men's minds are at variance, the sacraments are at none. And we may say, we believe alike, and are sealed with one and the same seal; not otherwise baptized than you, nor otherwise ordained than you.

Cresconius, a Donatist himself, writes to the same effect—

There is between us and you one religion, the same sacraments, nothing in Christian ceremonies different. It is a schism that is between us, not a heresy.

Optatus, who has already told us that the garment of baptism fits equally well men, women, and infants, fixes for us the practice of the Donatists, who, if they were Baptists, were not like their modern brothers, so restrictive as to refuse the sacrament to infants.

It is probable that our author alludes to these Donatists on pages 342 and 343, where he describes the persecutions to which what he calls the Baptists of that day were subject, and tells us that these heretics formed societies of their own, which were in some particulars very "much like our Baptist churches." In some particulars they were certainly very unlike. The Donatists were Episcopalian,—modern Baptists are mostly Independents. The first gave baptism to infants; the last refuse it to them.

In one particular, however, there is a resemblance, and it is this:—They as well as the Novatianists were

called in contempt and derision by their opponents Anabaptists, or (to avoid the Greek form) Rebaptizers. To rebaptize or anabaptize was considered a desecration of the sacrament, which in its very essence is *one*, and not to be repeated. Of course the sectaries did not own to this name of reproach; they retorted, What you pretend to be baptism is a sham—a nullity. It is we only who give the true baptism, which those that come to us from you altogether lack.

Certain Dutch doctors have been so struck with this resemblance in name, that they have supposed identity in this respect to involve a complete identity in all respects. They have reasoned in this fashion. The old Donatists were called by their enemies *Anabaptist*; so are we by our opponents. Being therefore one and the same, as we refuse baptism to infants, so did they. So full were they of this thought that they appear not to have inquired into the grounds upon which the Donatists rebaptized, nor to have reflected that while they did so because they considered the corrupt Church they had forsaken to be utterly incapable of conveying the grace of baptism, the modern Anabaptists rebaptized because, in their opinion, an infant was incapable of receiving baptism at all. This mistake in the application of a word is the only assignable ground upon which the Donatists and Novatianists are claimed to be identical with the modern Baptists. It is an identity in name, not an identity in deed and fact. The Dutch doctors inferred from their common name of reproach, *Anabaptist*, that the Novatianists and Donatists refused baptism to infants, and others have retailed as fact what they supposed; just as our author has treated

the absurd conjecture of Mr. Robinson regarding Quintilla, as real history.

Next the Paulicians are claimed as genuine Baptists; but history tells us they were much more like Quakers; for not only had they no church organization, but they rejected both sacraments, Baptism and the Lord's Supper alike. It may be difficult exactly to set forth their articles of faith. Their enemies branded them as Manichæans, but this certainly may be looked upon as a slander. They first appeared in Asia Minor (middle of the seventh century); afterwards they are found in the north of Greece; and about the tenth century they appear to have migrated westward, driven by the fierce persecutions to which they were subjected in that country. In the next we find them in considerable numbers scattered throughout Europe, in the different countries of which they were known by various names, as Cathari or puritans, Bulgarians, as coming from Bulgaria, Beghards, Goodmen, and Albigenes, this last name being derived from Albi, a town in Languedoc, where they were numerous. Under these various appellations, these Paulicians, their faith purified by persecution, became the intrepid opposers of every superstition of the Romish Church. But to call men Baptists who repudiated baptism altogether is an offence against common sense.

Next our author claims the Waldenses or Vaudois for Baptists. Now they did baptize, and may be called Baptists with some propriety. But do they confess to the consanguinity? Were they restrictive Baptists who denied baptism to infants? Out of their own mouth let them be justified or condemned. At their Synod, held at Angrogne, 12th September 1535,

they made a declaration of their faith, and their Article XIII. runs thus—

As to the sacraments, it has been determined by the Holy Scriptures that we have but two sacramental signs or symbols, which Christ Jesus hath left unto us. The one is baptism, the other the Eucharist or Lord's Supper, which we receive to demonstrate our perseverance in the faith, according to the promise we made in our baptism in our infancy, as also in remembrance of that great benefit which Jesus Christ hath conferred upon us when He laid down His life for our redemption, cleansing us with His most precious blood.

In one of their more ancient records, called the Spiritual Almanac, we find the following:—

Neither is the time or place appointed for those who ~~must~~ be baptized, but charity and the edification of the Church ought to be the rule in this matter. Yet notwithstanding we bring our children to be baptized, which they ought to do to whom they are most nearly related, as their parents, or those whom God has inspired with such a charity.

The Romish priests, indeed, accused them of many things, and amongst others, of refusing baptism to children. In their reply to this accusation, they confess that some of their children went longer without baptism than they desired, because their Barbs or pastors being abroad on the service of the Church, it was needful to wait for their return. With reference to this accusation Vesembesius informs us that Louis XII. (early in the 16th century) sent two respectable persons into Provence to make inquiries. They reported that in visiting their parishes and temples they found no image or Roman ceremonies, . . . that they could not discover any marks of the crimes with which they had been charged, that the Sabbath was

strictly observed, that children were baptized according to the rules of the primitive Church, and instructed in the articles of the Christian faith and the commandments of God. See the Church History of Dr. Milman, who thus sums up the matter:—

I lay no great stress on this subject, for the Waldenses might have been a faithful, humble, and spiritual people, as I believe they were, if they had differed from the general body of Christians on this article. But when I find persons accused as enemies of infant baptism who were not so, it seems to be a part of historical veracity to represent things as they really were.

Dr. Murdock, in a note on Mosheim, says—

It is a well-known fact that the Waldenses, Wickliffites, and Hussites, who were numerous in France, England, and other places, readily united with the Lutheran and other reformed communities, and at length became absorbed in them, and that very few of them ever manifested a preference for the Mennonites, or for any of the anti-pædobaptist sects of that age . . . If we endeavour to trace the history of that grand peculiarity of all Mennonites—their confining baptism to adult believers and rejecting infant baptism altogether, we shall find that at the time Menno first embraced it, it existed amongst the numerous German Anabaptists, but not amongst the Waldenses of France or Bohemia, who were then universal believers in infant baptism. These Waldensian Pædobaptists, moreover, declared that they held the same belief that their fathers had maintained for several centuries, and they appealed to their old books to make good their assertions.

This agrees with the address of the Waldenses to the Reformers in the sixteenth century:—

Our ancestors say they have often recounted to us that we have existed from the time of the apostles. In all matters, nevertheless, we agree with you, and thinking as you think from the very days of the apostles themselves, we have ever been concordant respecting the faith.



The Waldenses then seem very emphatically to repudiate the claim put forth by our author and the Dutch doctors, and disavow all consanguinity with them.

But now a change comes over the spirit of the scene, and will you believe it, gentle reader, truth and our author for once are found pulling together in the same boat, while he hails the Petrobrussians as his near kinsmen. Peter of Bruys did without doubt refuse baptism to children. In fact Pierre de Bruys is the first public teacher on record that ever did so, at least so far as has yet been shown. To him then must be awarded our laurel crown, which well befits the temples of the man, whose is the honour of detecting the counterfeit that had passed all these centuries, without question, as the genuine current coin of heaven's kingdom.

The discovery he made on this wise. He (as he supposed) applied the test of Holy Scripture, and the coin showed light in his balance; it was found wanting. This was his method. He took the text Mark xvi. 16, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." My readers, with the light that the Revised Version has given them, will know that what Peter took for Scripture is probably a counterfeit itself; so with a spurious test he tries the coin, and pronounces it false—a counterfeit. He reasoned thus:—From this text it appears that both faith and baptism are necessary to salvation; either failing, salvation is unattained. Infants cannot believe, therefore they cannot be saved. Why then baptize one doomed as yet to eternal perdition? This we learn from Peter Abbot of Clugni, who thus sums

up the errors of Pierre de Bruys: His denying that baptism was of advantage to infants, and maintaining that only adult persons ought to be baptized; his re-baptizing those who were initiated in their sect; and his condemning the use of churches, temples, and altars, and beating them down; his rejecting the worship of crosses and breaking them; his believing that the mass was useless; his teaching that alms and prayers were of no avail, and forbidding to sing praises to God.

It will thus be seen that his new views respecting baptism were but a small part of his peculiarities, and there can be no doubt that, notwithstanding some extravagances, he bore noble testimony against the corruptions of the age, against which he continued to preach for some twenty years, when about A.D. 1130 the papistical party essayed to put a period to the heresy by roasting its author. That Peter was its author, we have the testimony of his namesake, the Abbot of Clugni, who, writing about A.D. 1146 with regard to this refusal of baptism to infants, says, "It might have seemed there was no need to confute such a doctrine as this, were it not that it has now continued twenty years, the first seeds of which were sown by Pierre de Bruys."

These being the facts of the case, which as I believe the most rigid criticism would modify but little, it would be an ungracious task to be compelled to characterise the action of any man, who, possessed of but a moderate acquaintance with ecclesiastical history, should make the assertion that either the Novatianists, the Donatists, the Paulicians, or the Waldenses of ancient time were distinguished by what Dr. Murdock

calls "that grand peculiarity of all Mennonites—their confining baptism to adult believers, and rejecting infant baptism altogether." The task would be ungracious, and it is quite as unnecessary, for the common intelligence of all my readers will enable them to draw their own conclusions without any assistance from me.

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## CHAPTEE V. REPUDIATORS OF THE DETECTED BASE CURRENCY.

In this attempt to smother the teaching of Peter, the priests were mistaken; for a successor soon appeared in the person of Henry, an Italian monk, and the adherents of the faith only changed their name from Petrobrussians to Henricians. Several communities holding similar tenets are to be found in the following years in the south of France and on the Rhine, called by various names, such as the Apostolics of the Rhine banks, Lyonists, &c. Alanus, a writer of the twelfth century, speaking of the Paulicians (which name with him would embrace the various French sectaries), says, " They differ among themselves as to baptism, some rejecting it altogether, others refusing it only to infants." The history of these sects is somewhat obscure, but there can be little doubt but that, with some extravagances, they bore noble witness against the corruptions of Rome, as well in regard to morals as to doctrine and practice.

The most remarkable movement, however, embodying the rejection of infant baptism, was that of the German Anabaptists of the sixteenth century. This movement was the natural outcome of the Reformation

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and of the circumstances under which it was propagated. Luther had vindicated, established, and maintained the doctrine of justification by faith; but he adhered still, perhaps with some modifications, to the Catholic doctrine of baptismal regeneration. One of his active co-operators, named Munzer, found some difficulty in making these two doctrines square with one another. If salvation is by faith, how can it be by a ritual ordinance? So he began to cast about for a doctrine of baptism compatible with that of justification by faith. Finding no specific examples of the Baptism of Infants in the New Testament, he began, naturally enough, to doubt the divine origin of the practice, and then, accounting it one of the many corruptions of Borne, he came to the conclusion that believers in Christ of responsible age were the only proper subjects of the rite.

Accordingly, he could only regard his own so-called baptism when an infant as an utter nullity; and as he believed it his plain duty to be baptized, he obeyed the behests of his conscience as truly as he was able. He found little difficulty in persuading the multitudes, who were unconscious of having experienced regeneration in their baptism, or indeed of having found any spiritual benefit at all in the rites, to accept his new doctrine, and to accept too the baptism he offered them.

This attempted repetition of the rite was, in the eyes of both Catholics and Lutherans, a horrible profanation, and what was perhaps still worse, it was a reflection upon their own baptism, a denial of its genuineness, and a virtual denial too of their church constitution, based as it was upon the very baptism which these enthusiasts declared a nullity.

The new baptism, therefore, was calculated to stir their opposition to its depths, and amongst other more substantial forms of opposition, there was bestowed upon those sectaries the same contemptuous epithet that had been given to the Donatists and Novatianists in former times; and Munzer's followers are known as Anabaptists to this day.

Unfortunately, Munzer's movement did not end at this point. Looking on the community he had gathered as the only true Church, because they had and held the only true baptism, they were in his esteem the very saints of God; and he conceived the idea (as did the fifth monarchy men of Cromwell's time) that the saints should reign upon the earth.

It was a very easy thing to spread such a notion among poor men ground down under the tyranny of their rulers, and open insurrection speedily followed on the heels of the new doctrine, only, however, to be suppressed with terrible severity. Munzer soon had to fly from Germany, but he managed to reach Switzerland. Coming to Zurich, he began to spread his doctrine, to the great discomfort of Zwingli, who was then engaged in consolidating, after his own pattern, «the Keformation in that canton. Munzer there declaimed against infant baptism, and denounced it as the invention of the devil and Pope Nicholas II., maintaining that it profited just as much to baptize a cat as a baby.

Having returned to Germany and stirred up fresh insurrection, Munzer paid the penalty of his enthusiasm with his life. But though dead himself, his work lived after him. His principles spread, especially in Holland, where in 1533 a number of Anabaptists,

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more fanatical than the rest, seized the city of Munster, deposed the magistrates, and proclaimed one John Bockhold king—king of saints, and therefore king of the world. The enthusiasts were not permitted to retain their seizure in peace. Munster was besieged, and retaken by the authorities after a long siege, and the New Jerusalem of the saints being overturned, its monarch suffered an ignominious death. The outrageous conduct of these fanatics has caused them to be known in history as the Madmen of Munster.

In 1536, Menno, a Catholic priest, was converted to Anabaptist opinion; but he with sound good sense rejecting many of the objectionable features of the sect (it is said they allowed polygamy), reduced their doctrines to an orderly shape, and became the founder of that respectable body of Baptists spread over Holland and the Continent who are called, alter his name, Mennonites. This body now much resembles the modern English Baptists, except that *they do not practise immersion*. At their baptisms the candidate kneels before the minister, through whose extended fingers a deacon or assistant pours or sprinkles water on his head.

The English Baptists seem to have had their origin among the Puritan exiles of King James's reign, who sought in Holland that freedom for their religion which was denied to them by their own country. Both at Amsterdam and Leyden there were a number of these separatists from the English Church, who formed religious societies or churches, after the Brownist or Independent type, presided over by men of no inconsiderable power. In the controversy which

arose among the exiles on the subject of baptism, the men who took the most prominent part were Smyth, Helwisse, and Marston on the side of innovation, and Johnson, Clyfton, Eobinson, and Ainsworth on the part of conservatism.

It is a fortunate circumstance, that in the publications of the day that still remain to us, we have pretty full accounts of these disputations (as well the invectives as the rejoinders), and these afford a very clear conception of the facts of the controversy, which leaves very little room for doubt about them. In order, however, to put ourselves in the most favourable position for appreciating the arguments used, it will be well to glance at the circumstances under which the contention arose.

The Reformation had set men free from the trammels of superstition and the domination of church authority. No doctrine had any chance with those freed men that could not entrench itself in Holy Scripture to their satisfaction. Men dared to question everything. The main doctrine of justification by faith being settled and established, what are called the sacraments came under their scrutiny. Transubstantiation, which had been softened down by Luther into consubstantiation, was utterly rejected by these Evangelical separatists; and in the Supper of the Lord (though it had been reduced by Zwingle to a mere memorial rite) they beheld the tokens and symbols of the Lord's grace, put into their hands anew by His own self, along with which the hand of faith received both food and life afresh from Him who is the source of both.

The doctrine of baptismal regeneration, which was



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still retained (perhaps in a modified form) both by the English and Lutheran Churches, according to which baptism with water was essential to, or at least coordinate with, the great spiritual change, was rejected as being countenanced neither by Scripture nor by experience. What Calvin's doctrine of baptism was it may be difficult to set forth. The subject was about the only one in which his iron logic betrayed an inconsistency. He seemed unable to deny the old doctrine altogether, and then, to make it square with his predestinarian views, he assumed that baptism was only effectual to regeneration in the elect.<sup>1</sup>

It was very easy for the Evangelical sectaries to deny the ancient time-honoured belief and theory of baptism, but a very different matter indeed, a much harder task was it, to construct another that should supersede it, and yet at the same time be consistent both with Scripture and experience. Hence men began to cast about for a *rationale* of the rite; and from that day to this, the various theories that have been constructed have been a most fruitful source of strife and ill-blood amongst Christians. The further from truth they are, the more confident, dogmatic, and intolerant do their votaries become ; while, on the other hand, many are content with the most indistinct notions on the subject, and whether out of indolence or indifference, nowadays, some people " would not

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1. This, possibly, is the key to the sixth section of the article on baptism in the Westminster Confession of Faith, which runs :—"The efficacy of baptism is not tied to that moment of time wherein it is administered, yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto according to the counsel of God's own will in His appointed time."

pretend to understand a matter about which there is so much difference of opinion." Thus does Christ's own ordinance sink into contempt.

These Evangelical Separatists who rejected baptismal regeneration, looked upon the ordinance for the most part as a seal of grace actually or virtually possessed; whilst both they and those adhering to the old doctrine agreed in regarding the rite as implying in a secondary sense a profession of Christianity on the part of the recipient. To make this profession practicable to infants, the expedient of acting by proxy had been adopted, and this principle may be seen still retained in the Church of England formulary, where the child is addressed through the sponsor in this way, " Wilt thou be baptized into this faith ?" to which the sponsor makes reply, " That is my desire."

Zwingle rejected both main theories, and made short work of the matter by elevating this secondary, we may say accidental, aspect of the rite—profession—into its sum and substance. With him baptism was a tessera or badge of Christianity that men took upon themselves—a view that Luther so strongly condemned in his commentary on Gal. iii. 27.

This assumed *rationale* of the rite is tangible, and perhaps is more dominant in the minds of Protestants generally than any other, although there is not a word of Scripture upon which even by a remote inference it may be based.

It was not the view, however, upon the subject held by the separatist exile Brownist churches in Holland; for they looked upon baptism as the sealing ordinance of Christ's grace to believers and their children. And here it was that a difficulty appeared to Mr. Smyth

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and his friend Helwisse, who, in their keen inquiry after truth, were not able to make this doctrine, of baptism being the seal of Christ's regenerating grace, square with its application to infants, although the children of Christian parents. The Evangelical baptizers of infants had an ingenious way of making their practice seem to accord with their definition of baptism. They alleged that the faith of parents profited the child, and they imported the rite of circumcision into the controversy, reasoning by analogy from it the propriety of baptizing infants.

Smyth and Helwisse did not see the conclusiveness of thus reasoning from analogy, which, though very good for illustration and confirmation, was a very unreliable basis on which to rest a conclusion. Dr. Bushnell's idea of the organic oneness of parent and child had not then been formulated in the controversy ; and if it had been, it would scarcely have allayed the doubts of Smyth.

Unsatisfied with the reasons assigned for the baptism of infants, instead of inquiring whether some solid ground might not be shown for what had been done in the Christian Church from the earliest ages, he connected the argument used for its support with the thing itself, and rejected both together. Instead of examining the solid pillar upon which the practice might have reposed, his regard was taken up with the pilaster with which men had disguised the real support, and accounting it insufficient to sustain the structure, he gave the thing itself up to tumble by its own weight.

Coming, therefore, to the conclusion that the baptism of infants was an absurdity, and consequently that his own baptism, which had been administered in

his infancy, was an utter inanity, he conceived it his duty to be baptized as a believer in Christ. Here, however, he was beset with a difficulty. Where could he obtain the true baptism ? Not certainly from those who were unbaptized themselves.

Who then should baptize him? His versatile genius did not fail him even here, but readily found for him a way of escape. And on this wise he accomplished his end. Finding no one better prepared to perform the act, he ventured to become his own baptizer, and immersed himself. Thus having now become a baptized believer, he was in a position to communicate the same blessing to Mr. Helwisse and his other associates.

Nor had he any misgivings as to the rightfulness of this act, but with a fair show of good sense justified it, as the following extract from a tractate of his, entitled " The Character [mark] of the Beast, or the False Constitution of the Church discovered" (page 58), will show :—

If all the commandments of God must be obeyed, then this of baptism ; and this warrant is sufficient for assuming baptism. Now for a man's baptizing himself there is as good warrant as for a man's churching himself: for two men singly are no church, but jointly they put a church upon themselves ; for as both these persons unchurched yet have power to assume the church, each for himself and others in communion, so each of them unbaptized hath power to assume baptism for himself and with others in communion.

This argument was but parallel with that by which Robinson had justified the assumption of church relations by the Separatists.

And what if the Lord—says he—should now raise up a company of faithful men and women in Barbary or America, by the reading of the Scriptures, or by the writings, conferences, or

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sufferings of some godly men ; must they not separate themselves from the filthiness of the heathen unto the Lord, nor join themselves to them in the fellowship of the gospel, nor have any communion together for their mutual edification and comfort, till some vagabond priest from Rome or England be sent unto them, to begin their church matters with his service-book ?

In the history of the Baptists, Smyth does not stand alone in the attempt to originate the true baptism. The notorious Roger Williams, founder of Rhode Island State, having come to similar convictions, was driven to a like expedient. But in his case there was a mutual baptism (he was not a se-baptist, as Smyth was called by his contemporaries), for he and Mr. Ezekiel Hopkins immersed one another, and so both became competent to give the true baptism to their companions. With Williams, however, there arose doubts as to the validity of his act, and he soon afterwards (our author says four months, p. 185) renounced his connection with the Society he had organised at Providence, Rhode Island—the first Baptist Church in America—(this was in 1639), and turned Seeker, that is, one who, believing that the ministry and ordinances of the Church are lost, is seeking for their restoration.

Smyth's convictions did not confine themselves to the question of personal duty, but his ideas of church relations and even of church constitution were so affected by them, that the result was an open rupture with his old friends. For thus he writes :—

Be it known to all the separation, that we account them, in respect of their constitution, as very a harlot as either her mother England or her grandmother Rome is. . . . The true constitution of a church is of a new creature baptized into the name of the Father, the Son, and the Holy Ghost. The false constitution is of infants baptized. We profess, therefore, that all those

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churches that baptize infants are of the same false constitution; and all those churches that baptize the new creature,—those that are made by teaching men confessing their faith and their sins—are of one true constitution. . . . This we desire may be well minded of all that be separate from England ; for if they retain the baptism of England, viz., the baptism of infants, as true baptism, they cannot separate from a false church though they may separate from corruption; and whosoever doth separate from England as from a false church, must needs separate from the baptism of England as from a false baptism. For the baptism cannot be true and to be retained, and the Church of England false and to be rejected, neither can the Church of England possibly be false except the baptism be false, unless a true constitution could be in a false church. *Therefore the separation must either go back to England or go forward to true baptism.*

This is from the introduction of the book before mentioned, " The Character of the Beast," the italics being mine.

With such views as these, it will surprise no one to learn that Smyth and Helwisse formed a church of their own, on the same Brownist principles indeed, but limiting the fellowship to those whom they regarded as baptized believers.

Robinson, the pastor of the exile church at Leyden, maintained, in opposition to Smyth, that the Church is 'not gathered, nor men admitted-into it, by baptism; and the following extract from Eobinson's tract " Of Religious Communion " will be of interest, as illustrating at once the arguments used in the controversy, as well as the history of the movement itself:—

If the church be gathered by baptism, then will Mr. Helwisse's church appear to all men to be built upon the sand, considering the baptism it had and hath, which was, as I have heard from themselves, after this manner. Mr. Smyth, Mr. Helwisse, and the rest, having utterly dissolved and disclaimed their former church state and ministry, came together to erect a new church by

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baptism, unto which also they ascribed so great virtue as that they would not so much as pray together before they had it. And after some straining of courtesy who should begin, Mr. Smyth baptized first himself, and next Mr. Helwisse, and so the rest, making their particular confessions. Now to let pass his not sanctifying a public action by public prayer, his taking unto himself that honour that was not given unto him immediately from Christ, or by the Church, his baptizing himself, which was more than Christ Himself did, I demand into what church he entered by baptism, or entering by baptism into no church, how his baptism could be true by their own doctrine? Or Mr. Smyth's baptism not being true, nor he by it entering into any church, how Mr. Helwisse's baptism could be true, or into what church he entered by it?<sup>1</sup>

Smyth did not survive these proceedings long, but long enough—such was his restless, inconstant character—for his friend Helwisse himself (in 1611) to write of him as a fallen man, and to compare him to Balaam. Helwisse returned to London, where he gathered and organized the first English Baptist Church, which, however, was soon scattered.

According to Neal's *History of the Puritans*, the first permanent Baptist congregation in England was organized under the pastoral care of a Mr. Jesse. They sent one of their number, one Mr. Blunt, over to Holland, to be immersed by one of the Dutch Anabaptists, that he might be qualified to baptize his friends in England after the same manner. "A strange and unaccountable conduct," says Neal, "for unless the Dutch Anabaptists could derive their pedigree in an uninterrupted line from the apostles, the first receiver of the usage must have been un-baptized, and consequently not capable of communicating the ordinance to others." Smyth's and Helwisse's,

<sup>1</sup> See Appendices A and B.

or Williams' and Hopkins' method of obtaining the true baptism is more deserving of our respect than this expedient. For if there is any truth at all in this communicable succession, Williams was quite right in turning Seeker, since a flaw in any link must of necessity vitiate the entire subsequent chain, and the true baptism once lost could never be revived. It is quite true there were Anabaptists in London at a much earlier period, as is shown by Fuller's citations from Stowe. "In 1538 four Anabaptists, three men and one woman, all Dutch, bore faggots at St. Paul's Cross, and three days after a man and a woman of their sect were burnt in Smithfield;" and he says, "This year the name of this sect first appears in our English chronicles." It can well be believed that a sect with such a name, reeking with the odour of the mad men of Munster, met with but summary justice and short shrift at the hands of the bluff King Hal. Again, Fuller tells us that in 1572, the sixteenth year of Queen Elizabeth, a congregation of Dutch Anabaptists was discovered without Aldgate in London, whereof twenty-seven were taken and imprisoned. It will be observed that the Anabaptists Were Dutch, and that the fact of Helwisse's church being the first one of English Baptists is not disturbed by these quotations from Fuller's history.

Once more, before leaving this subject it must be noted that the contention among the exile Separatists was entirely confined to the *subjects* of baptism, and had nothing to do with the *mode*. Every one in those days knew that immersion was commonly practised in the early Church, and every one believed this mode of baptism to have been used by the apostles.



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At the same time no one supposed the quantity of water had anything to do with the validity of baptism. They were all of Cyprian's opinion, as far as the quantity of water was concerned, that "the contagion of sin is not in the sacrament of salvation washed off by the same measures whereby the dirt of the skin and the body is washed off in an ordinary secular bath, so that there should be necessity of soap and other helps, and a large pool or fishpond by which the body is washed or cleansed. It is in another way that the breast of the believer is washed, after another manner that the mind of the believer by faith is cleansed. In the sacrament of salvation, where necessity compels, the shortest ways of transacting divine matters do by God's gracious dispensation confer the whole benefit. And no man need therefore think otherwise, because these sick people, when they receive the grace of the Lord, have nothing but an affusion or sprinkling, whereas the Holy Scripture, by the Prophet Ezekiel, says, I will sprinkle clean water upon you, and ye shall be clean."

Doubtless Smyth would choose that method which had most circumstance about it; but the contention for the necessity of immersion is to be regarded rather as having arisen out of the necessity to justify a method once adopted and afterwards claiming to be exclusive, than as being a fundamental element in the strife.

With all these facts before them, especially when due account is taken of the hasty way in which our author has mistaken fiction for fact, and conjecture for historic verity, any one of my readers may with very good grace claim pardon if some misgivings or doubts should cross his mind as to whether it is altogether justifiable to speak of the baptism of infants as a counterfeit of Christ's holy baptism.

If history is to be trusted, we know well that Peter of Bruys is the first person who (so far as has yet

been shown) ever objected to the baptism of infants in particular; so that he may well be called the first Baptist (using the term in its restricted sense). In Augustine's time infant baptism was universal. Even in Cyprian's day ( A.D. 250) they were baptized at so tender an age that Fidus sought to raise the standard at least as high as that of circumcision, his dainty lips loathing to press the forehead of the newborn babe. Tertullian only advised the delay of baptism in the case of infants, on the ground that he would have all persons put it off till they were out of danger of sinning any more. And Origen tells us plainly, and he was a man that ought to know, that the baptism of infants had been handed down from apostolic times. Moreover, there is not even so much as a breath of historic rumour that has come down to us, which casts the shadow of a doubt on this assertion of the illustrious Origen, whose Christian ancestry reached back to that very age. We have seen too that the writings of Justin Martyr, as well as those of Irenaeus the disciple of Polycarp, who was the friend of the Apostle John, may reasonably be considered to confirm the statement of Origen, if not indeed, when the three authors are fairly read together, absolutely to establish its truth.

To these considerations may be added the evidence furnished by the mortuary inscriptions found in the catacombs of Rome, which were the resort and hiding-place of the Christians in the days of persecution. My readers should consult Maitland's " Church in the Catacombs," or Clark's "Facts and Evidences," for a fuller account of them ; meanwhile let us take a sample of these touching inscriptions, believed by antiquaries to be of the second century :—Achillea, a neophyte

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("that is, newly baptized), lies buried here. Sat the age of one year and five months.

Thus does all history testify that the baptism of infants is no counterfeit of the Christian institution. On the contrary, does it not rather certify to the genuine coin of heaven's kingdom is a baptism in which the tenderest infant may participate ?

### APPENDIX.

#### A.

#### Mr. John Smyth's Se-Baptism.

It is but fair that my readers should understand that the account of Smyth's baptism given in this chapter is not accepted as the only version of that affair. Another, so inconsistent with it that if the one be true the other is false, stands now in competition with it for their acceptance and it runs thus—

At Crowle in Lincolnshire, a few miles from Gainsborough, there was, according to an old church book recently copied, a Baptist Society as early as 1599. To that rural community Smyth went in the year and "debated nearly all night with Elders Henry Helwisse and John Morton, who defended our cause well." Not yet, however, was convinced, but after three months' reflection his mind had advanced the position of the Separatists. He had, says the church book suited the Scriptures, and admitted that he was deceived in the Pædobaptistry," and "so embraced the faith in a true Christian apostolic baptism," and on the 24th of March 1606 at midnight he avoided the satellites of the persecuting Church, and under the torchlight, "he was baptized by Elder John Morton in the river Don and then walked to Epworth, a distance of two miles, in his wet clothes."

The book containing this version of the story also treats the rise of the Baptist body, and following a reference to Puritanism and Separatism of the sixteenth century we find the following passage :—Now out of these Separatists, with their cardinal principle that the members of a New Testament Church should

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Christians, grew logically and inevitably the English Baptists. The first protest was against Romanism, . . . and subjecting the king of this land to his [the Pope's] authority ; the second against all Papal practices; . . . the third against the inclusion of all subjects of the king in the Church. . . . It was as certain as to-morrow that a fourth protest should come. . . . That fourth protest was made by the English Baptists, and is their historical root. To cite the language of one of these, they reasoned thus:— "The Separation must either go back to England (*i.e.*, the English Church) or forward to true baptism; all that shall in time to come separate from England must separate from the baptism of England; and if they will not separate from the baptism of England there is no reason why they should separate from England as from a false Church."

Now which of the two accounts will you accept, gentle reader, as the true story of Smyth's baptism? Before making your election, it behoves you to weigh well the evidence produced in support of each; to test the trustworthiness of the authorities that ask for your confidence ; and consider well the corroborative testimony that is laid before you.

The above account of the affair is extracted from a book recently published, entitled "The English Baptists, who they are and what they have done," edited and in part written by a gentleman, who, as far as concerns the credit his story is thereby likely to obtain from my readers, has the misfortune to bear the same name as the sponsor for "Theodosia Ernest," the Rev. John Clifford, M.A., LL. B.; for they will probably assume him to be identical with their now well-known acquaintance, their own veritable and Rev. Quintillanus Clifford.

We have then as the authority for the account given in the preceding chapter, the illustrious John Robinson, known to fame for his probity, his accuracy, and his integrity. The other story (supposing the foregoing assumption to be well founded) rests upon the authority of the sponsor for all those curiously ingenious variations from his historic exactitude with which we have been made so abundantly familiar in the pages of Theodosia Ernest. Robinson's account is based on the narrative of eyewitnesses of the transaction and participators in it, the other on an old church book.

The first was published in the ordinary course of polemical

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strife, defying denial, and as far as we know defying it triumphantly. What Mr. Clifford asks us to believe has been recently copied out of the said old church book. And moreover, we know for a fact that Smyth, who was called by his contemporaries a Se-Baptist, in his book entitled "The Character of the Beast" justifies the assumption of baptism, and pleads for the very se-baptism with which he was reproached—whether on his own account or on that of others my readers must judge. They will recognise the almost closing words of the foregoing extract as part of the very quotation from the introduction to Smyth's said book which has been introduced into our chapter, and no doubt the question will arise in many of their minds, "How is it that Mr. Clifford abstains from noticing Smyth's defence of his se-baptism, some three score pages on, in the very same book which he held in his hand to make the quotation?"

It is a fortunate circumstance that the records of the time furnish us with more information concerning Smyth's career, and we have only to turn to Prince's "New England Chronology," and Young's "Chronicles of the Pilgrims," and other publications of the day, for a reliable outline of his life. From these it may be gathered that before A.D. 1602 there was a Brownist Society at Norwich, presided over by Smyth and Clyfton jointly, to which it is supposed that Robinson, on his leaving the Church of England, joined himself. Prince says that this society or church, by reason of the distance of their habitations, were obliged to assemble in two several places, and became two distinct churches, Mr. Smyth taking the pastorate of one church, and Clyfton that of the other. In 1606 Smyth settled in Amsterdam, joining the church there under Johnson, who was there before him. Clyfton followed the next year, and Robinson did the same some time after; but, instead of joining those who preceded him, Robinson appears to have formed a separate society at Amsterdam." 1609. Mr. Robinson's church having stayed at Amsterdam about a year, seeing Mr. Smyth and his company were fallen into contention with the church that was there before him, and that the flames thereof were like to break out in that ancient church itself, as afterwards lamentably came to pass, which Mr. Robinson and his church prudently foreseeing, . . . they removed to Leyden about the beginning of the twelve years' truce between the Dutch and Spaniards " (New England Chron.)

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Mr. Smyth and Mr. Robinson seem to have been men of mark; for Hall, rector of Halstead (afterwards Bishop Hall), addressed an epistle to them in this fashion, "To Mr. Smith and Mr. Hob, ringleaders of the late separation at Amsterdam." And at Leyden Mr. Robinson appears to have gained the esteem of his Dutch neighbours; for in the disputations over the Arminian and Calvinistic theologies, he "begins to be terrible to the Arminiau party," says Prince, and was selected as the Calvinistic champion to reply to the theses of Episcopus on the other side, whom he " puts to an apparent nonplus in this great and public audience."

But at Amsterdam disputes arose in the church, occasioned by Smyth. Dr. Price, the Baptist writer, says, "His theological sentiments, which were very similar to those espoused by Arminius, became the occasion of unhappy collision with his brethren. But his views on the subject of baptism were still more obnoxious, and awakened an angry and fierce controversy." He is said to have entertained singular notions, as that it was unlawful to read the Scriptures in public worship, and, like the proto-baptist Peter of Bruys, he held that singing the praises of God was unlawful.

Young's Chronicles tell us that "he first fell into some errors about the Scriptures, and so into opposition with Mr. Johnson, who had been his tutor, and the church at Amsterdam. But he was convinced of them by the pains and faithfulness of, Mr. Johnson and Mr. Ainsworth, and revoked them; but afterwards was drawn away by some of the Dutch Anabaptists, who finding him to be a good scholar and unsettled, they easily misled the most of his people, and others of them scattered away. He lived not many years after, but died there of a consumption, to which he was inclined before he came out of England." The perusal of the foregoing must, one would think, raise doubts in any intelligent mind as to the fact of Mr. Smyth's immersion in the Kiver Don, two miles from Epworth, on the 24th of March 1606, at midnight, by Elder John Morton, when it is remembered too that the 24th March described in the church book as 1606 may possibly mean, according to our count, that day 1607, for in the days of the Commonwealth the year ended on the 24th of March, the 25th or Lady day being New Year's day. This fact one has to bear in mind in reading history of that epoch, otherwise one

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will be puzzled at finding men living and acting in the September of the same year in the month of March of which they died.

Still it is possible that Smyth may have undergone this immersion so circumstantially described, and yet have been pastor of the Brownist Church at Norwich; have migrated to Holland, and joined a similar society at Amsterdam ; have after two or three years' communion with them seen cause to regard his then, baptism as worthless, and repudiating the same have taken upon himself a truer and more perfect baptism, so qualifying himself to dispense the same to Helwisse, Morton, and the rest of his associates. But if so, he must have been a most terrible Anabaptist.

The task of determining the exact truth in this matter has lately been much complicated, inasmuch as the Rev. Charles Spurgeon has in a very flattering way commended this same book of Mr. Clifford's to the Christian public. Now can it be that Mr. Spurgeon has examined the matter carefully; has been satisfied with the evidence produced; has seen and handled the old church book; has been convinced of its genuineness and of the authenticity of the copy that has been recently made; and compelled by the overwhelming proof, has thrown overboard the commonly received story of Smyth's se-baptism? Or, on the other hand, are we to think that Mr. Spurgeon's amiable confidence in Mr. Clifford (he cannot have read "Theodosia Ernest") has led him to accept the story on his authority without inquiry, and that he thus makes known to the world the loose principles on which he accepts statements, even statements on which is based his own theory of baptism, and with regard to an event which is the historical root also of his own baptism ; for certainly modern English Baptists derive their baptism from this act of Smyth's- his self-immersion? Judging from this circumstance, one would suppose that Mr. Spurgeon is not accustomed to inquire with a very critical eye into the truths of alleged facts that do not conflict with his received opinions.

I lately met with a Baptist minister of some standing, to whom I enunciated some of the arguments contained in these pages. They appeared to be novel to him, and not readily answerable ; for he fell back upon the fact that he had sacrificed much for the sake of his opinions, and how he had given up social position to join an obscure sect. And he could not bring himself to believe that he had endured all this for what was not true. My sugges-

tion to him was to the effect that when, he woke up" to the fact that his own Church of England taught baptismal regeneration, he determined to sever himself from false doctrine, and thinking, forgetful of the old story of Scylla and Charybdis, that the further away he was from error the nearer he must be to truth, he had at once thrown himself into the arms of the Baptists. And this, not as the result of cool and careful inquiry into the truth of matters, but impelled by the revulsion of feeling consequent on the discovery of the error of his own Church—and that ever since, instead of engaging in anything worthy the name of inquiry, he had only been casting about for reasons to justify his rash act. And he could not deny it. One can easily imagine a young man of vigorous intellect, such as Mr. Spurgeon was thirty years ago—one unable to be satisfied with any doctrine that could not assume a tangible shape, so that he could handle it all round—being utterly disgusted with the nebulosities (Mr. R. W. Dale characterises them as "vague, indefinite, and incoherent") in which he had been brought up, and throwing himself also with all his soul into the Baptist bosom, the only apparent alternative, and with as little real inquiry. The critical faculty that can reject Robinson's account of Smyth's se-baptism in favour of a recent copy of an old church book, would hardly be competent to the task of bursting through that common chain of argument—"believe and be baptized;" "they believed and were baptized;" "Baptize means dip, and nothing but dip in all the realm of Greek literature;" "they went down both into the water;" "they came up out of the water;" "for they were buried by baptism into death"—though every link of it is rotten, and snaps instantly directly any real strain of scrutiny is brought to bear upon it.

#### B.

##### *Roger Williams's Mutual Baptism.*

Our author is very anxious to show that the American Baptists, of the present day have no historic connection with Roger Williams, who, as he makes Professor Jones say, "was not regularly baptized himself, and consequently could not give valid baptism to any one else." The Professor says he had received the impression somewhere that the American Baptists had received their "baptism from Roger Williams, who was himself



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not properly baptized, and therefore could not legally baptize others" (p. 155). Courtney replies that such statements "are often recorded in Presbyterian and Methodist newspapers," and "you may hear them almost as often as you listen to a sermon on this subject," but "that those who make such statements are most grossly ignorant or perversely false;" such persons "get impressions," "they take it for granted they are true, and so repeat them to others, and extend and perpetuate the falsehood, which would at once be evident, if they would go behind these statements and examine the historical records for themselves" (as for instance, some of my readers are thinking, our author did in the matter of Quintilla). "Even granting," says Courtney, "that Roger "Williams established the first Baptist Church which was ever known in this country ... it does not follow that any of the Baptist Churches received their baptism from him."... "They may have received baptism from the Dutch Baptists, of whom Drs. Ypeig and Durmont testify that they belong to a body of Christians who can trace their origin down to the very times of the apostles "!!!

Page 185—"Roger Williams at one time adopted Baptist sentiments, at least in some particulars. He desired to be immersed. There was no Baptist minister at hand. He consequently immersed one of his followers, who in turn immersed him," and so others. "The little company thus irregularly baptized called itself a Baptist Church; but in about four months R. Williams changed his opinions and withdrew from the society."

The late Dr. F. A. Cox held Roger Williams in very different estimation; for he devotes a large proportion of his article on the Baptists in the " Religions of the World "to his special laudation, he being the founder of the State of Rhode Island— " the first State in the world founded upon the broad principles of full religious freedom"—and a Baptist. The Doctor does not, however, pursue his history to the bitter end, and acquaint his readers with Roger's repudiation of his irregular baptism after only a four mouths' enjoyment of it, or tell them whether he founded the State before lie received his baptism, during his four months' enjoyment of it, or after he had repudiated it as a thing of naught.

Dr. Cox in the same paper speaks of Mr. Smyth as a leading minister among the Baptists; but omits all reference to the fact, that he was a leader in another sense—the originator of their baptism.

CHAPTER VI.  
THE ALLEGED COUNTERFEIT IN THE  
STANDARD SCALE.

Though the voice of history is so unmistakable, we must not forget that it is not what history tells us, but what the Scriptures say, that must regulate our faith and practice in this matter of baptism. As our author observes (p. 340), and little fault can be found with his dictum, the simple fact that we "find any doctrine or any practice in the early churches at an early date, is no evidence at all that it was received from Christ or His apostles." In the faith and practice of the Church changes were early made, and in no department of Christianity shall we find this fact more marked than in this matter of baptism.

When ecclesiastical history opens, we find that new comers to Christianity were kept months and even years in the condition of catechumens, that is, hearers — learners by oral instruction — of such Christian doctrine as they were supposed to be fitted to receive before they were considered competent for baptism; whereas, in New Testament times, converts were baptized straightway; witness the Ethiopian treasurer, and Saul, whose speedy baptism troubles Tertullian so much. Tertullian's explanation of the difficulty with

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regard to these avails but little; for out of the few baptisms recorded in Scripture no instance of delay can be shown, and we find that neither Simon Magus nor Lydia's household were kept waiting, while the gaoler of Philippi was baptized straightway.

If changes in this respect came so soon, who shall say whether the baptism of infants, so common in Origen's time, was or was not a departure from primitive practice? or that baptism by immersion, so general in Tertullian's time, was or was not an attempted improvement on apostolic method, with a view to add impressiveness and give more circumstance and solemnity to an ordinance about which had even then begun to gather a false glamour utterly unknown in the days of Pentecost? It may have been that apostolic simplicity in the mode was felt to be ill suited to the advanced thought of the times.

It will be well then for us to appeal to the "law and the testimony," and listen for the voice that comes from the oracles of God, assured that if that voice be still and small, the attentive ear shall catch with none the less of certainty a definite direction.

So notorious is it that no instance of the baptism of an infant can be produced from Scripture, that the believers in Church authority and tradition cite the fact as proof of the insufficiency of Scripture alone to determine our faith and practice. "Where would our infant baptism be," say they, "without ecclesiastical tradition?" If, however, the Scriptures contain no instance of infant baptism, it is quite as certain that they nowhere specifically condemn it.

And further, they do not specify any age in particular at which baptism is proper or at which it is

out of place. So that it is quite possible, if the terms of the commission to baptize are not too restricted, that though no specific mention is made of infants, they may still possess a claim under it, equally with persons of any other age, who are no more specified than they.

The question then for us to determine is, What are the terms of the commission to baptize at all? Now the only direct authority for the observance of Christian baptism is the passage Matt, xxviii. 19. "Go ye therefore and discipleize all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Of course it is not meant that a nation should be discipleized in the bulk as a nation. What is obviously intended is that the individuals, any and all, forming the nation must be discipleized and baptized, till the whole nation is entirely Christianized.

Many different opinions have been advanced in the interpretation of the commission. Some argue that persons are to be discipleized by being baptized and taught. Nor is it an easy thing to dislodge them from such a position; for it by no means follows of necessity that because the word *discipleize* occurs in the sentence before the word *baptize*, that the discipling must be completely effected before the baptizing is commenced, since the acts may possibly go on concurrently. The analogy of scriptural phraseology is opposed to such a conclusion, for there are many like expressions that do not admit of such interpretation. For instance, "They were baptized in Jordan, confessing their sins," does not imply that confession was delayed till after the baptism was over. Nor,

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when we read, " Whom they slew, *hanging* him on a tree," are we to conclude that they slew him first and hanged him afterwards. Nor again, when Ananias said to Saul, "Arise and be baptized, and wash away thy sins, *calling* on the name of the Lord," are we to suppose that he meant Saul to defer .calling upon the name of the Lord till after he had been baptized. We must not certainly infer that the order of the words used was to govern the order of Saul's acts. On the other hand, we have no right to conclude that the actions enumerated in such forms of speech are necessarily concurrent. The general sense must determine the meaning.

A much safer guide for us than this theory is the passage John iv. 1, where we read "Jesus made and baptized more disciples than John"—made them first, and baptized them afterwards, for it would seem absurd to baptize a man before he is in some sense or other a disciple, approaching, as such a proceeding would do, to the manner in which the Jesuits are said to have Christianized the Hindoos, sprinkling holy water promiscuously amongst the crowd.

But it may safely be assumed for the purpose of our argument, that any person who may rightly be classed as a Christian disciple is a proper subject for Christian baptism; for if discipleship cannot be considered the prime reason why the rite should be administered, it may at least be regarded as the occasion of its administration, since it would be manifestly out of order to baptize any one not possessing such a qualification. The converse also may be taken as true, that any one said in Holy Scripture to be baptized may certainly be classed among *disciples*. If

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this is so—and it is scarcely to be imagined that any one would dispute the proposition—it follows that the selection of fitting subjects for baptism depends entirely upon the proper definition of the term "*disciple*" as that term is used in Holy Scripture. How then do the Scriptures define the word? To that question various answers have been given.

The idea of discipleing a man by baptizing and teaching him, which has become somewhat popular of late, is for the most part maintained by those who hold that the great end and intent of baptism is the designation of disciples, and with them a disciple is one merely under outward Christian instruction. To state such a theory is to condemn it; for it is incredible that Christ's holy baptism was designed merely to mark the difference between one *absolutely not under* Christian instruction and one by *ever so small a difference* escaping such a classification. How meagre a thing is Christian baptism if this is its sum and substance! This theory has no more foundation in Holy Scripture than that which makes the main end of baptism to be the making a profession of the Christian faith, to countenance which, even by a remote inference, no Scripture can be produced.

Some persons (among them our author) limit the signification of *disciple* to a true Christian, a believer in very deed. Such an idea is tangible, and will bear consideration; for although the profession of Christianity cannot rightly be supposed to be made by its means, the ordinance might well be thought suitable to designate one who has undergone the momentous change—the passage from death to life. There is a show too of reasonableness about the idea;

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for when we know that the apostles were called disciples, and when we hear our Lord's description of a disciple in the words, "If a man forsaketh not all that he hath, he cannot be My disciple," we may well be sure that no attainment of character, however high, will raise a man above the class the word indicates.

It is one thing, however, to be pleased with such a theory, but quite a different thing to maintain it against an objector, who looks at Holy Scripture in its totality, and from every point of view, and who reasons thus:—If Christ's apostles were called disciples, our Lord's own testimony concerning one of them was, that he was a "*devil*." Here then is a disciple—a devil. Again, Joseph of Arimathea, though he did not forsake all that he had—honour amongst his fellows, for instance—is, in spite of his "secrecy for fear of the Jews," called in Scripture "Jesus' disciple." Certainly we read of Mnason, "an old disciple," and we have little doubt about the character so indicated. We could almost challenge for Mnason the application of our Lord's own criterion of a true disciple, "If ye continue in my word, then are ye my disciples indeed." Judas the devil, though one of the disciples, was not up to this standard, nor were the disciples of whom it was written, "they went back and walked no more with Him," John vi. 66.

Plainly then our Lord was accustomed to distinguish between mere disciples and those whom He designated "*disciples indeed*." The first were those disciples to whom, a few verses before, it is recorded that He said, "There are some of you that believe not." And such too were they of whom it is said (John ii.), "Many believed in His name when they saw the miracles

which He did. But Jesus did not commit Himself unto them " (trust Himself—believe in them : it is the same Greek word), "because He knew all men." Discipleship of that sort was little worth; and the Lord estimated it at its true value, "for He knew what was in man." He knew which of His disciples " they were who believed not, and who should betray Him." Such men, however, are in Scripture termed disciples.

Our Lord then, it appears, sometimes uses the word "*disciple*" to exhibit to us His model follower; at other times, however, the word even on His lips simply denotes persons but transiently attached to His teaching, being struck with wonderment at His miraculous powers, and who speedily turned their backs on Him, when to test their' real character He told them of His high spiritual claims, and showed them the conditions upon which alone they could be His true disciples. But we must advance a step further, for the question which now demands an answer from us is this, Were the apostles more strict in their definition of the term than was the Master? We shall see.

If the question did not involve the controversy as to the subjects of Christian baptism, there would be little difficulty in making our definition of the term ; and it would be simply this:—A disciple is a learner, and one who stands in the relation of a receiver of instruction to one who is confessedly his instructor. Now a preacher may state the object of his mission to an audience, no one of whom can rightly be called a disciple, until he has ceased to be a disputant, or caviller, or perhaps even a doubter. But immediately that confidence is gained, the preacher is turned into a teacher, and the mere hearer into a disciple. This



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discipleship may be avowed and open, or, on the other hand, it may be secret, as was that of Joseph of Arimathea. Still the man is none the less a disciple even for the secrecy. All learners of Christian doctrine are disciples, but only he who puts in practice what he learns is a disciple indeed.

And Scripture certainly does not narrow this wide definition. Nor does it appear that apostolic practice confines its limits, as we shall abundantly see. No sooner do St. Peter's audience at Pentecost signify their confidence in him by asking his direction as to what they should do, than he offers them baptism with almost his first word. "Be baptized," says he, "for the remission of sins!" Again at Samaria, as soon as the people trusted Philip ("When they believed Philip," Acts. viii. 12), they were baptized. Simon also himself believed and was baptized, "wondering and beholding the miracles and signs which were done." With Philip it seems to have been enough that a man was willing to receive instruction as to the Christian faith, and he was ready at once to baptize him. Wide then as the Scripture definition of Christian discipleship appears to be, cannot the weakness of tender age oppose a barrier that it cannot pass?

How far Philip at Samaria extended baptism in the direction of tender age we are not told; but it is said they were baptized, both "*men* and *women*." This phrase, "*men and women*," is liable to misconstruction, for it by no means implies that the baptism was limited to adult age. It is rather to be taken to mean simply persons of both sexes, just as we read Act v. 14, "Believers were the more added unto the Lord, multitudes both of men and women," which

form of words certainly does not imply that no children were included.

The Greek words are in both places *andres* and *gunaikes*, and they are commonly used to denote sex merely. When the first is employed to denote age, it denotes men of full age (say thirty years), in contradistinction not only to boys and babes, but with none the less force to young men also. So that, if the phrase is not in this place thus restricted in signification, it does not exclude the youngest, since it has no reference to age at all.

If, however, children are not specifically mentioned in God's Word with reference to baptism, Scripture is not altogether silent respecting their treatment—their Christian treatment. It tells us plainly (Eph. vi. 4) that they are to be brought up (nourished up) in the *nurture* and *admonition* of the Lord. The last of these two words, *admonition*, does not merely imply reproof, which with us is its very common meaning, but it also conveys the notion of the insertion and instilling into the mind of Christian thoughts, ideas, and sentiments. The analytical powers of some minds may perhaps be equal to the task of dissociating this admonition of the Lord—this instilling of Christian principles into the mind—from Christian instruction; I take it that none of my readers is so acute, and therefore conclude they must all admit that, according to apostolic injunction, children are to be receivers of Christian instruction. If this admission is made (and how can any candid mind do it other than cheerfully?) it is difficult to see how any objection can lie against their being accounted Christian disciples according to the Scripture usage which we have had under our consideration. If

then they are Christian disciples, and accounted as such, why should they not be treated accordingly? Scripture certainly does not exclude them, even from the reception of Christian baptism; and who shall dare in such a matter to go beyond the Scripture warrant? who, seeing that children are by apostolic prescription learners of Christian principles, that is to say, Christian disciples, and seeing too that the Lord himself has enjoined it upon his apostles to baptize such as are disciples, who dare say nay? Tertullian would add, Who dare forbid the little ones, save to shield them from unpardonable sin (sin after baptism being in his view past forgiveness), to come to the Saviour in holy baptism?

Now some persons become disciples through an act of their own; they hear the Christian preacher, believe his teaching true, and put themselves under his guidance. Others, by reason of their tender age, become disciples through the will of those upon whom they are naturally dependent. And there are others who are born to this condition; the accident of their birth constitutes them disciples, inasmuch as every Christian parent is bound to obey the apostolic injunction, and bring up (nourish up) his offspring in the nurture and admonition of the Lord.

How early this Christian admonition may be put into practice let the Christian mother tell us while we listen to the imperfect syllables that fall at her prompting from the lips of her little first-born, whom she has made to kneel on her lap, with his tiny hands palm to palm, and fingers upturned to heaven:—

" Fa'r eb'n, bess it'l Tarley ; gib'm 'oly Sp't; Dees' sake, 'men."

Vainly is it that her logical Baptist husband chides her for such an unwarrantable interference with the personal religion of her child, and tells her (as does Mr. Courtney, page 205) "the gospel has nothing to do with infants," that till the child is converted and regenerated by the Holy Spirit, to teach it to call God "Father," is to teach a child of the devil to act the hypocrite. Vainly is it that he plies the mother with such argument, for true Christian motherly instinct (to which even the apostolic injunction is almost a superfluity—it was addressed to *fathers*) is deaf to all such counsel; and though in deference to such logic she hesitates to call her child a disciple, she none the less treats him as one; and, as far as the opening mind is able to bear it, she sets herself to teach her darling "all things whatsoever" her Lord hath commanded her.

Of course the common-sense and apostolic maxim, "Milk for babes," is her rule, and she never so much as mentions the decrees to the baby; for these are altogether too strong meat even for her own healthy digestion. But she will have her own God for the Father of her boy; Jesus the Son for his Saviour as well as hers; and the Holy Spirit of grace to new-create in him the Divine image. So she hesitates not to put the Almighty's name upon his tongue, for doing which indeed the holy baptism, which (in outward form) she passed by unheeding, is, though she fails to recognise it, her prime if not her sole express warrant. The child, however, is none the worse practically for the omission as compared with other children, for in spirit the rite is faithfully observed. In truth little loss accrues (as so compared) save that the

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heart and arm lack the encouragement and force which Christ's ordinance was designed to minister, and, rightly used, would certainly supply.

But this Christian mother thinks she has good reason for the course she takes! She argues thus: Of what use can baptism be to an unconscious infant? We might put her thought in Mr. Courtney's stronger, coarser language (page 202), which, certes, no right-minded mother would ever dream of using—What good can it be to a "mewling, puking" babe? The reply to this question is easy, however, if the reference is to the manual act of baptism. The mere sprinkling of an infant can do it neither good nor harm. Nor, if the act were intensified into an immersion, could any good result.—only now, without due care, there might arise most grievous harm. No more good—but just as much, and much less harm—than would result to the grown man who, failing to apprehend the divine significance of Christ's ordinance, should undergo what he thinks to be baptism with no discernment of its true meaning.

But let us trace the thoughts of this Christian mother somewhat further. Could she believe that her boy should be regenerated, and receive a new nature by the sacrament, how eagerly would she seek that blessing for him through its means. But it is impossible for her to believe that God has tied consequences so momentous to any manual act, the lack of which should prove the forfeiture of blessings so ineffable.<sup>1</sup>

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1 To bring this question of baptismal regeneration boldly, and in its naked character, before our minds, it may thus be put:—"Death, in laying his icy fingers on two babes, the one lacking, the other possessing the benefit of this sacrament, sends this to heaven and that to hell." The bare statement of such a doctrine is its confutation, and those who

Could it be shown from Scripture that the special purpose of Christian baptism is, that Christian parents may thereby dedicate their offspring to the Lord, how gladly would she avail herself of this vehicle of consecration. But Scripture makes no special mention of the baptism of infants, much less points out specifically any such intention. How then can she believe that this is its design?

She cannot, moreover, bring her child for baptism, because she thinks (as I heard it lately put by a minister of some standing) that baptism is "an act of obedience and loving service," an act therefore that must, of its very essential nature, be rendered intelligently and consciously, and not by substitution, which the baptism of a baby would imply. Governed by this idea, she is just in a mood to reiterate the remark of Dr. Landels: "There are two great antagonistic principles at work, the one we designate personal religion, the other... sacramental or substitutionary religion." And she is ready to put it to the same use as he did—the condemnation of the baptism of infants as a substitutionary act of religion. She does this, forgetful altogether that the remark, excellent as it is within proper limits, is not at all applicable to the matter of baptism, inasmuch as baptism is not an act of man done with reference to God, but a Divine act -an act of God—towards and upon us of mankind. This being so, it would appear necessarily to follow, that to permit God's baptism to reach a babe is not, as Dr. Landels thinks and says, "the Church stepping

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theoretically hold it are fain to soften down the terrible alternative by saying that the infant unbaptized is left to "the uncovenanted mercies of God."

in between the soul and Christ;" the denial of Christ's baptism to an infant—its prevention—being certainly rather so to be regarded.

How can she bring her boy when her mind is full of the idea (for which there is not an atom more of scriptural warrant) that the great purpose of baptism is the profession of the Christian faith? Can a child that knows not its right hand from its left, profess its faith in Christ? Not for a moment can she entertain the thought.

In her own baptism, which she trusts her boy shall one day share, she has (as she loves to think) but copied from her Lord, who, as she supposes, was immersed in Jordan's flood; and it is her fondest thought that she has but followed Him into His watery grave, to share His burial there. Her ideas are well represented in the following verses, which she has often joined in singing from hymns 442, 3, and 6, Rippon's Selection:—

"The great Redeemer we adore,  
Who came the lost to seek and save,  
Went humbly down from Jordan's shore,  
To find a tomb beneath the wave."<sup>1</sup>

"But hark! my soul, hark! and adore:  
What sounds are those that roll along,  
Not like loud Sinai's awful roar,  
But soft and sweet as Gabriel's song ]  
"This is my well-beloved Son;  
I see, well pleased, what He hath done."<sup>2</sup>

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1 The poet draws on his imagination; proof that any one found " a tomb beneath the wave " under John's baptism being impossible.

2 The writer is carried away by the idea that immersion in water is especially pleasing to the Divine mind, so far as even to alter Scripture, and " In whom I am well pleased " is turned into " I see,

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"Thus it becomes his saints to-day,  
 Their ardent zeal to express,  
 And, in the Lord's appointed way,  
 Fulfil all righteousness."<sup>1</sup>

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*Continued from last page*

well pleased, what He hath done." Just in this way Tertullian so far lost himself in his praise of water, as to imagine that that element was more grateful than any other to the Divine Spirit ; for of it alone is it written, that He " hovered over " the waters.

1 An odd symbolism this—the expression of ardent zeal by immersion in cold water. And stranger still the notion that this same act is also—and that by Divine appointment—the way to fulfil all righteousness. I once heard a sympathiser with the poet repeat these words in a mysterious way, evidently supposing that in some indefinable manner, by his immersion, he had fulfilled all righteousness. One wonders, however, if the writer attached any intelligible meaning to this phrase. He certainly has quoted Scripture words ; but words that are not spirit and life boot little. Can he imagine that immersion in water is the fulfilment of all righteousness? That would be almost as short a way of attaining this great end as is theirs who are content to make their faith serve them in the stead of righteousness. Now, what do our Lord's words really mean? He presented Himself for baptism to John, who, with an instinctive sense of the greatness of the applicant, humbly declined compliance, but was overborne by the two words— "Suffer now." "Let it be so now," said the Lord ; thus it is fitting that we "should fulfil every righteousness." We cannot be far wrong in supposing that St. Matthew uses the word righteousness in the sense in which it soon afterwards occurs in his Gospel; "Do not your righteousness before men," such as " Give not alms to be seen of men," "Pray in secret." Almsgiving, prayer, every compliance with the requirements of the Divine law, ritual or moral, was a righteousness in a Jew's esteem, and of course in John's thought also. It was a righteousness for John who was sent to baptize the Jewish nation for the Messiah's kingdom, to baptize every Jew who sought his baptism, and also a righteousness in every Jew to receive the divinely appointed ordinance. John hesitated, however, to perform a well-recognised duty, because he could not discern its applicability in that particular case. But where John cannot trace he must trust. The Lord's " Suffer now " is the Lord's answer to his hesitancy; for in the spirit of obedient-trust (the "suffer now") it is fitting that we should perform every duty. "Thus it becometh us to fulfil every righteousness." We know not how far the Lord shared with His servant this same



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"Didst thou the great example lead<sup>1</sup>  
 In Jordan's swelling flood?  
 And shall my pride disdain the deed  
 That's worthy of my God?"

And again, 450—

"See how the willing converts trace  
 The path their great Redeemer trod,  
 And follow through His liquid grave  
 The meek, the lowly Son of God!"<sup>2</sup>

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*Continues from last page*

Spirit—he says its, "it becometh *us*"—how far the Godhead was veiled in Him at that time, and in what degree a baptism that called to repentance was a mystery to Him who could need no change of mind toward that Father, whose face as yet had never been hid from Him by any cloud of sin. This we may reasonably suppose—that the pre-baptismal divine consciousness of the simple Jesus, the carpenter, must have been a very different thing from the post-baptismal divine consciousness of the declared Messiah Christ, even as this differed from that of the babe, the boy, the youth.

At His birth the young pigeon had been offered as a sin offering even in respect of the Sinless One ; and throughout His life the Levitical ceremonial, which in its very essence implied sin in the worshipper, had been faithfully observed by Him in this same spirit of obedient trust. So neither now does He shrink from the baptism of repentance, and the Stainless One submits to the washing of purification. It is "suffer *now*;" but soon the mystery shall be dissipated by an apocalypse.

1 Our author, when he speaks of the Lord's "leading the example" of baptism, seems to have left out of count the passage Luke iii. 21, "Now when all the people were baptized, it came to pass that Jesus also being baptized...." From which it would appear that instead of having set an example to the people of that day, He came to John after the great rush was over, and received His baptism even as we might say amongst the stragglers. And surely no one will be so inconsequent as to think that His submission to the rite of John can possibly have been intended as an example to any one nowadays of submission to Christian baptism, an altogether different matter.

2 The same error here. "The path the Redeemer trod " was that of John's baptism, which, since Pentecost, it has been impossible for any one to follow in or to tread—a, path entirely superseded.

Thus she fondly practises a delusion upon herself, which has probably gained the stronghold it has upon her from her assuming it as a fact, and making it the basis of all the superstructure, that John's baptism was effected by a total immersion of those who presented themselves for baptism; whereas nothing is affirmed whatever in Scripture respecting the mode he adopted, and more—the probabilities, as we shall see later on, are in many respects strongly opposed to any such assumption. This, however, is but a trifle. If she reflected for a moment how impossible it is for her or any one else in these days to follow the Lord Jesus in His baptism, her delusion would soon be dissipated. She does not consider that He was baptized with the baptism of John, as were those Ephesian disciples about whom we read in the nineteenth chapter of the Acts. In that chapter she might see that they, at St. Paul's direction, were baptized afresh; and this time, with Christian baptism, that of John being out of date, it having waxed old and vanished away; the Pentecostal era having put a final period to it, it henceforth counts for nothing, and now, of course, is out of reach. She cannot then have fellowship with Him in His baptism of water, and would she follow in His steps, as He refused all water baptisms as far as can be shown, saving that of John (which is now impossible for her) and possibly the Levitical baptisms, she must refuse them too. As well might she suppose that she has fellowship with those Hemero-baptists of former days, the Pharisees, whose continual baptisms on every trifling occasion the Lord Himself condemned; for they and she—both—are subjects of baptism of some kind. She does not consider that there may be divers

baptisms (Heb. ix. 10), and she needs to find an answer for herself to the question which St. Paul put to the above-mentioned disciples at Ephesus, "Whereunto (unto what) were ye baptized?" The baptism which has for its end the great name of God, as revealed in its full glory by Jesus Christ as Father, Son, and Holy Ghost, and all the relations towards us therein implied, is the one and only true Christian baptism, and of that the Lord is the giver and not a partaker.

But there are other pole-stars by which men steer in this—to many—trackless sea, all pointing to the definition that the disciple of the New Testament is exclusively the true believer. The well-worn phrase, "Believe, and be baptized,"<sup>1</sup> which some folk think a part of Holy Scripture, is fastened like a nail upon their minds. Baptism with them is the "*immersion* of believers," that terse and compact form of words that has of late come into so much favour, to define at once the Baptist doctrinal and ritual position. This definition of baptism is not, however, quite complete,

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1 The notion that these words are part of Holy Scripture is very widely prevalent. They were once adduced to myself by a Baptist minister in proof of his position. Of course he was unable to quote chapter and verse. With the ill-informed one might expect to find such ignorance; but when the words are quoted as the plain command of Jesus Christ (p. 253), and again (p. 245), "One of the plainest and most positive of these commands is 'Believe, and be baptized,' "by those responsible for "Theodosia Ernest," not indeed by way of inference, but as "one of the plainest and most positive," it is evident that the ignorance is widely spread. The words being duly marked, as they are, by inverted commas, are certainly intended to be put forward as the words of Scripture, and to be received by the reader as such; for to suggest that the inverted commas are otherwise than honestly put is to suggest something worse than ignorance.

since it is not every immersion of believers that is baptism.

The engulfment of a ship and crew would be immersion; yet were the crew all Christian, the immersion of these believers notwithstanding is not Christian baptism, though the classic Greek would say that crew and all were thus *baptised*.

But the imperfection of the maxim is more deeply rooted still; for though so very plausible in appearance, in realization it is utterly impracticable. By the definition faith (and those who use the definition mean by *faith*, true, living faith in the evangelical sense—by which alone a man comes into effectual relation with the Saviour), *faith*, I say, and *immersion*, both are equally essential to true baptism; and consequently if either of these elemental conditions is wanting, baptism is unattained. Faith may be present, but *no immersion—no baptism*. And equally, a man may be immersed, but if the faith be lacking, what looks like baptism is nothing more than dipping—nay, worse than that, God's own sacrament is but profaned. This is the logical, inevitable goal which every candid mind of clear perception must arrive at.

How often must such profanation wait upon the incautious action of the over-sanguine man, who, deceived by seeming faith, essays to achieve a baptism by an ineffectual plunge. To immerse at all on such a principle, is to run the danger of travestyng an ordinance of Christ—of taking the great name of God in vain, by invoking it upon an ineffectual dip.

But more, the principle has no basis in the Scriptures. A discrimination of character such as it im-

plies was never attempted in apostolic times, as is plainly shown by the baptism of Simon Magus, of whom the foremost of the apostles declared that he was in the gall of bitterness and the bond of iniquity. In the Rev. Charles Stovel's lectures on baptism, delivered with great *éclat* some forty years ago, it is stated (this baptism being found so much out of accord with the theory upheld in the lectures) that Simon was *improperly baptized*, which would mean—baptized in mistake, the impropriety alleged having of course no reference to the mode in which the rite had been accomplished. How the lecturer came to know so much he did not say. No record tells us that Peter reprimanded Philip for indiscretion, because such gross ignorance as Simon's might easily have been detected, nor does St. Luke even hint that Philip bungled in the matter. No! Simon's baptism is to be regarded by us as a normal baptism, and the Holy Ghost has put it on record for our instruction, as having taken place in ordinary course; and we, therefore, in like surroundings, are safe in following Philip. If the fact of Simon's baptism comes into hostile contact with any man's theory, so much the worse is it for the theory; the fact can take no hurt.

But besides, there being no warrant in Scripture for the definition as a principle of church constitution, it is impossible for it to be reduced to actual practice in its integrity, since it is given to none of us to discern the spirit or to read the heart; no one can know, of all that in the judgment of charity are baptized believers, who in reality has been baptized and who has not. The difficulty is not—whether a man is *now* a real Christian, but whether he was a true

believer *at the time of his immersion*, which, without true faith in the recipient of the rite, could have been at best the merest dipping.

Nor must it be thought that faith after-acquired can ever make good this radical defect; for if this could be, then the immersion of a baby might ripen into true baptism. How often do we meet with unsatisfactory characters who; appear to "run well" at the first, but "these have no root in themselves." These are "the disciples who go back, and walk no more with Him;" and of them it may be said, "They went out from us because they were not of us." Immersed with seeming faith, not real, their seeming baptism is in point of fact a nullity. Anon they come again, but now with hopeful penitence and sanguine charity make ure of true conversion. Now they believe indeed. Now must the (supposed) command, "Believe, and be baptized," one part fulfilled, in full totality receive obedience. Who shall say nay, indeed! The former dipping was no baptism, and therefore it is not anabaptism to dip again. Alas! alas! for poor inconstant man. As time goes on, so does a blight come over sanguine hope. Deceived again! The proverb is again fulfilled, and so the sow that once was washed, returns once more to her wallowing in the mire.

Oh, if Theodosia's editor would but take us into his confidence, and only tell us what is the greatest number of times he ever immersed any single individual without having effected a true baptism, then should we have some better gauge with which to measure this attempted terse definition of Christian baptism, and thus to estimate, not only how unscrip-

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tural it is in principle, but also how impossible in practice.<sup>1</sup>

The late Rev. Dr. F. A. Cox was not so adventurous as wholly to stake his theory of baptism on this terse definition. He says, in his contribution to the book "The Religions of the World," that Baptists deny the validity of any baptism which is not practised by "immersion and on a personal profession of faith 'in' Christ." Now this is safer, surer ground on which to take procedure; for profession is so definite a thing that it could well be made the subject matter of an affidavit. Who do and who do not profess can be determined with precision; but where is the skill to draw a line so sharp as to mark off with certainty him that believes in truth from him that believes in outward seeming only? The Doctor's theory is quite practicable. What a pity is it that it has no scriptural basis. The phrase, "Profess, and be baptized," has never yet gained currency as part of Holy Scripture; nor is it anywhere in God's own Word laid down that baptism was made in apostolic times dependent on profession, sincere or insincere.

The impracticable, impossible theory of believers'

<sup>1</sup> That I have not incorrectly stated the principle on which "believers' baptism" rests, see "Theodosia Ernest," p. 158, "Baptism is not valid unless it be preceded by instruction and faith in Christ;" and Dr. Carson, page 235, "They may appear to be Christians today, and therefore ought to be baptized; tomorrow they may prove the contrary, and therefore they cannot have been sealed by baptism." But although this is the acknowledged principle of Baptists, it does not follow that their practice is always consistent. As a matter of fact, the principle is not generally carried out in its integrity. A baptism which has been given under mistake of the true character of the recipient is not generally repudiated. See Appendix B for remarks by Dr. Halley on this point.

baptism (that is, a baptism excluding all but true believers) may claim at least a show of ground in Scripture, but this *professors'* baptism is wholly man's invention. I have myself sometimes raised the difficulty, in friendly discussion, that Simon Magus's was not true believers' baptism, and that if this theory is scriptural, then Simon was, as Mr. Stovel in his lecture said he was, baptized in mistake, that is, not baptized at all.

My readers will see at once that the rejoinder my remark received, to the effect that if Simon did not really believe, he professed to believe, and that therefore Philip was justified in baptizing him, does not meet the difficulty at all, nay, does not touch it; since if he was no true believer, his immersion (supposing he was immersed) could not amount to a baptism, and yet the record says "when he was baptized," from which, phrase the conclusion is inevitable that what Philip did amounted to a veritable baptism.

Believers' baptism and professors' baptism when closely examined will be found incompatible with one another. The first theory denies validity to any baptism where true faith is absent; the other asserts a possible validity without true faith. Here then we have two theories in dire antagonism, and yet the Baptists, according to Dr. Cox, hold to both.

Which coin then, gentle reader, can lay best claim to be classed as counterfeit? Before giving your verdict, take one more look at the standard balances. Put in Mnason into the scale. How does he weigh? Why, he is "an old disciple"—a disciple that has continued long in the Master's word—so long indeed that we may well venture to call him "a disciple



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*indeed*" The apostles Peter and John turn the scale in the same way; they are disciples too, true and genuine. Now try Judas the devil. A disciple also, but not a disciple indeed—a mere disciple. Put in the man who was in the gall of bitterness, in-the bond of iniquity—the sorcerer Simon. He must have been a disciple in Philip's estimation, or he would never have obtained baptism. He is said to have believed—that is, believed or trusted Philip, even as the other Samaritans are said to have believed Philip. Probably he was one of the foremost to place himself before the apostles for the imposition of their hands, and to experience in his own person the miraculous "powers of the world to come," which a man may certainly taste of and yet fail of the saving grace of God. Tongues are for a sign and not a seal of personal spiritual grace. They may exist where there is no charity, and so count for nothing.

Weigh the men to whom the Lord Himself said, "There are some of you that believe not" (John vi. 64). They too turn the scale as disciples, although they go back and walk no more with Him. And we may call them disciples too who are said (John ii.) to have believed in Him, but He did not believe in them, (so as to trust Himself to them), because He knew all men.

Now put in an infant of days and try his weight—an infant concerning whom it is enjoined upon his father by the Lord Himself through His apostle, to bring him up in the discipline (nurture) of the Lord; to insert into his opening mind all Christian ideas, thoughts, and sentiments (this is included in *admonition*),—one who by divine prescription is waiting to

be taught all things whatsoever his Lord hath commanded,—who then, from any limitation put upon the term *disciple* by Scripture phraseology, can withhold the appellation from such an one? Reader, dare you? and if you dare not, will you dare forbid to the babe Christ's holy baptism., which is the prerogative of all disciples? Do not say, "According to my theory of baptism it is absurd to give baptism to an infant," for the very opposite may be the truth, and in that case it *is* right to baptize a babe; and the *absurdity* lies, not with the baptism, but with the theory,—which therefore, and not the baptism, needs to be amended.

The voice of history asserts the right of babes to Christian baptism, and there is no voice nor speech nor language in the Scripture that forbids it to them. Nay, does not the Master's voice, as heard in the commission to baptize, pronounce again the words, "Forbid them not?"

## APPENDIX.

### A.

#### *Limitations of the Commission.*

Dr. Carson, in order to support his own peculiar views, was necessitated to impose a limit of the term "discipleize" as it occurs in the commission to baptize, Matt, xxviii. 19; and to this end, like Peter of Bruys, the first Baptist, he called into requisition the spurious text (Mark xvi. 16), "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Unlike Peter, however, he put a rein upon his logic, and did not let it drive him to the bitter end as Peter had done; for while he despoiled babies of their baptism, he did not rob them of their salvation.

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Dr. Carson reasoned in this way. He denied the second clause of the verse to have any reference whatever to infants, so that they were free from the condemnation it pronounces upon non-belief; and inasmuch as they could not believe, he pronounced them incapable of being baptized, forgetful of the possibility that if it was not required of an infant to believe in order to be saved, it might perhaps not be required of him to believe in order to be baptized. But he proceeds, "Discipleize the nations, baptizing them," says the commission according to St. Matthew. "He that believeth and is baptized" says the commission according to St. Mark, and St. Mark is the interpreter of St. Matthew. The word "disciple," which is involved in St. Matthew's discipleize (or "make disciples of"), is defined for us by St. Mark, and upon his authority it may be defined "He that believeth." The commission then is "to baptize believers." "Here I stand entrenched," says the Doctor, "and I defy the ingenuity of earth and hell to drive me from my position." He that believeth, and he only, is a disciple, and he only that is a disciple is to be baptized. A baby cannot believe, therefore cannot be a disciple, and therefore cannot be baptized. Peter of Bruys went a step further in the same line of argument;—and therefore cannot be saved.

Now though this is very halting logic, it is very specious logic, which is almost sure to catch the unskilled. It therefore requires a little examination. Though no one is likely to dispute the Doctor's position that "one who believes is a disciple," it does not follow that one who is as yet incapable of exercising intelligent faith in those matters in which instruction is being imparted as far as capacity permits, as in the case of a child who according to apostolic direction is being nourished and brought up in the nurture and admonition of the Lord, may on no account be termed a disciple. And if such an one may be termed a *disciple*, and the terms of the commission are by universal consent "Baptize such as are disciples," who, within its four corners, will find any prohibition of the sacred ordinance in respect even of one so young?

Again, a conclusion is of very little worth unless the terms upon which it is based or from which it is drawn are well denned. And here, at the outset of the Doctor's reasoning, is the very dubious term "*believe*." Now how do they who side

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with him define the term? Is it such a belief as Simon Magus is said to have exercised—such as might he exercised by one who is in the gall of bitterness and bond of iniquity? He was reckoned sufficiently a disciple by Philip to obtain baptism, and he may be said to have been one of those who believed and were baptized, although his act of believing—(such *as* it was) and his baptism besides failed to secure his salvation. Any great assurance of assertion is surely out of place till this term "believe" is satisfactorily settled.

The definition of "*belief*," such as was a sufficient occasion for the extension of baptism to its subject, as deduced from the Scripture narrative above referred to, can scarcely be the same as the Doctor's, who says, "None can be saved by the Gospel but such as believe the Gospel; none can be baptized with the baptism of the Gospel but such as believe the Gospel." The faith he recognizes must be a saving faith, without which a seeming baptism is a nullity; for he says again, "They may appear to be Christians to-day, and therefore ought to be baptized; tomorrow they may prove the contrary, and therefore they cannot have been sealed by baptism."

Again, he affirms that a commission to baptize believers necessarily excludes all who are not believers; that is to say—The order which enjoins baptism to be given to a believer forbids it to be given to any one who is not a true believer. Here are his words, "A colonel sends out his recruiting officers" to enlist men six feet high. "Did not the instructions that mentioned six feet as the standard forbid all under that measure to be enlisted?" Again, "I would gainsay an angel, who should say that this commission may extend to the baptism of any but believers." Surely any follower of Dr. Carson who is endowed with a logical faculty, but who lacks the power of "the discerning of spirits," must find himself sore pressed at times between the "Thou shalt" and "Thou shalt not" of this commission. If he withholds the baptism, he may, for aught he knows, be traversing its mandate; if he extend it, he may be setting at defiance its express interdiction. Action may be desecration of a divine ordinance; inaction, disobedience to a divine command. That the passage in Mark xvi. relates only to persons of responsible age must, one would think, be evident to any thoughtful mind. And if this is the case, it leaves wholly untouched the

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case of infants, neither permitting them at all nor refusing them at all; and their claim to the ordinance must be discussed wholly without reference to its interpretation. The words are a mere assertion of a principle at the root of all evangelic proclamation ; they contain no command, but state the result of Gospel preaching in all time—salvation to the believer, condemnation to the disbeliever.

Baptism, being enjoined, could in the nature of things only be extended where it would be willingly received; and a willing reception could exist only where faith of some sort (be it no better than Simon's) was exerting influence. Hence the order of the words is, belief—baptism. Hence too the omission of "*baptism*" in the second clause,—there being no belief, how could there be baptism? The order, however, in which true faith and baptism stand to each other (in respect to time) cannot be determined from the order of words, since an altogether different conclusion would result from consideration of the order of words in Acts xxii. 16, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord," baptism, in this passage, taking precedence of "the washing away of sin."

All this, however, is but waste of words. What is it to any of us what words mean that are no part of the original Scripture? Most of my readers know that all the verses beginning at the ninth verse onward of the last chapter of Mark's Gospel are the addition of some later hand. Any good critical commentary will tell them that so late as Jerome's time (end of fourth century) the majority of copies of this Gospel ended with the eighth verse. I will confine myself to what Dean Alford says on this matter, from which no critic of eminence will differ much. Eusebius states that all the most accurate copies ended at this verse in his day, end of third century. In many copies is found quite a different ending of the chapter from that in our authorized version.

After referring to the various copies in which the verses are found or are omitted, Alford sums up thus: "It would thus appear that while the passage was appended as early as the time of Irenseus, *it was still absent from the majority of codices* as late as Jerome's day. The legitimate inference is that *it was placed as a completion of the Gospel soon after the apostolic period,—the Gospel having been for some reason unknown to us left incom-*

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plete. The most probable supposition is that the last leaf of the original Gospel was torn away."

This external evidence against the authenticity of these verses as part of Mark's original Gospel is corroborated beyond all question by the internal evidence furnished by their diction and phraseology. Those who are sufficiently skilled in Greek detect the work of a second hand as certainly, and with the same confidence, as an expert pronounces a writing to be a forgery. Hear the Dean again :—" As to its genuineness as being a work of the evangelist Mark, internal evidence is, I think, very weighty against Mark's being the author. No less than *twenty-am words and expressions occur in it* (and some of them several times) which are never elsewhere used by Mark, whose adherence to his own peculiar phrases is remarkable. The inference therefore seems to me to be, that it is an authentic fragment placed as a completion of the Gospel in very early times; by whom written must of course remain wholly uncertain ; but coming to us with very weighty sanction, and having strong claims on our reception and reverence." This last sentence will show that the Dean's judgment against these verses being of St. Mark's authorship is not the reflex of a prejudiced mind, but a conclusion forced upon him by a critical consideration of all the evidence, spite of his disposition to receive them with reverence.

My readers may now judge the character of the entrenchments of the position which Dr. Carson held, spite of the ingenuity of earth and hell. One might easily grant that the first is powerless against such infatuated tenacity, and no molestation need be feared by the tenants from the second. Reasonable men, however, will hardly seek the shelter of such cover, and will beware of the folly of constructing their ramparts of such stubble as this evident addition to inspired Scripture.

Strangely enough there is another interpolation which has often been put forward as genuine Scripture in this controversy in vindication of what is called " believers' baptism," which may as well be noticed in this place. The 37th verse of Acts viii. is wholly an interpolation; and so little doubt is there among critics of this fact, that in the Revised Version it is entirely omitted; and with the words the argument founded upon them vanishes. "If thou believest with all thine heart thou mayest " must no more be adduced as Scripture proof of " believers'

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baptism." Remarkably enough, the Basle copy has a word meaning "thou shalt be saved" instead of "thou mayest," which puts an entirely different complexion on the passage; for it thus becomes an assurance of salvation to that faith in the truth which baptism symbolizes. Nor is this all. The word "*gladly*" in Acts ii. 41, "They which *gladly* received his word were baptized" is omitted also, it having been rejected by critics with general consent.

The Rev. Charles Stovel attempted a limitation without any assistance from St. Mark's Gospel. He confined himself to the commission in St. Matthew, but went boldly at the Greek, his use of which did not manifest any deep acquaintance with that tongue; for he fell into a most ludicrous blunder. It happens that the Greek word for "*nations*" (discipleize all nations) is a noun of the neuter gender, and the word "*them*" (baptizing them) is masculine. Therefore, says Mr. Stovel, as it is a rule of grammar that pronouns always must agree in number and gender with the nouns to which they refer, it is not possible that "*them*" can refer to "*nations*;" and he devotes several pages of an appendix to elucidate what he calls the "ellipsis" in the commission, maintaining that the sense of the verse is, "Go *through*" (this is the word he thinks to be ellided, *Kara*) all nations, making disciples, baptizing *them* (such as are made disciples). It is hardly likely that if Mr. Stovel had been dealing with the passage, Phil. ii. 15, "A crooked and perverse nation, among whom ye shine as lights in the world," that the agreement of pronouns with the nouns they represent, in gender and number, would have troubled him much; for as the question of baptism is not raised by the text, his scholarship would have asserted itself, and the fact that "*nation*" is in the Greek *singular* and *feminine*, and the pronoun "*whom*," which most evidently refers to it, *plural* and *masculine*, would not have disturbed him in the least. The want of harmony would have been imperceptible, and he would have been quite at home with the collective noun, the noun of multitude, which is the terror of all schoolboys.

Although Mr. Stovel made such a hash of his Greek, he was certainly right in maintaining, as he did, that the baptizing of the commissioii could only be co-extensive with the discipleizing. Here, however, was his mistake, for the real limitation which he

insisted upon consisted in his considering the term "discipleizing" to apply exclusively to the "*disciple indeed*," while he left out of count all those other grades of discipleship which the Holy Scripture recognises. No wonder then he soon fell foul of apostolic practice in baptizing, and pronounced it a mistake. Simon Magus's baptism did not chime in with his theory, which thus stands confessedly opposed to apostolic practice, *i.e.*, to truth itself.

## B.

*Dr. Halley's remarks on Believers' Baptism.*

I am anxious correctly to state this doctrine, which, is commonly called "believers' baptism ;" but this term is not accurate, because their approved practice is not in accordance with the opinion that faith is essentially and indispensably necessary to baptism. My reason for this assertion is, that if by any means they have baptized an unbeliever, who has mistaken his own character or who has wilfully deceived them, should he afterwards be brought to penitence, they would not rebaptize him on a second and more credible profession of faith. They would not, for instance, have rebaptized Simon Magus had he' listened to the advice of Peter, and become really and heartily a convert to Christianity. According to their practice, therefore, faith is not the indispensable qualification for baptism; nor is the mere profession of faith the qualification, for if they have sufficient reason to believe that the profession is hypocritically or ignorantly assumed, they refuse to baptize the applicant. The qualification, therefore, as I imagine, is such a profession of faith in Christ as is thought credible and satisfactory by the administrator. " If any prefer to say, satisfactory to the Church, I have only to ask them to consider the administrator as the official organ of the Church in the administration. As this baptism is not, so it ought not to be called, "believers' baptism." If a person be baptized in infancy without any profession, and be again baptized in adult age upon a false and wicked profession of faith, on his becoming a true Christian the baptism of the false and wicked profession would be deemed valid, while that administered without any profession would be repudiated.

In all such instances the baptism in infancy is deemed an idle



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ceremony, but baptism in unbelief is deemed sufficient; and therefore when I say the right to baptism is founded upon a profession satisfactory to the administrator, I mean that the rite is not invalidated by any subsequent discovery of the insincerity of such a profession. To me the inference appears inevitable; the falsehood in making the profession supplies in those instances the only title to baptism which our opponents *by their practice* hold to be good and sufficient. Were I to make profession of faith the title to baptism, I should feel compelled to maintain that such a profession ought to be sincere, and that consequently wherever it was found to be false, the baptism was invalid - a mere idle, useless ceremony. If a man be received into church communion upon a profession of faith, and this profession be ascertained to be false, he is immediately disowned; if a man eat and drink unworthily bread and wine not discerning the Lord's body, he does not eat the Lord's supper, but he eateth and drinketh damnation to himself.

The above was written more than thirty years ago, and no sufficient answer has yet been furnished to it. Instead of, as might be expected from any reasonable man, an ingenuous examination of an allegation that puts in peril his whole scheme of baptismal doctrine, and—failing an adequate reputation—a frank admission of its force, we hear one, with this quivering morass under his feet (whose existence he coolly ignores), announcing to the world that he stands on the rock of God's word, from which elevation he is engaged in scanning the morning mists, by which term he designates other people's opinions.

Buoyed up by a balloon-like infatuation, he seems, to himself, to stand securely upon the shaking bog, by which anything having the weight of substantial thought or solid argument would . speedily be swallowed up.

CHAPTER VII.  
KING JAMES'S WICKED DOCTORS.

As a result growing out of the conference held at Hampton Court in 1604, King James the First appointed a company of about fifty learned doctors and divines, to revise the then existing versions of the Scriptures; the outcome of whose labours was that grand translation of the Bible which we know as the authorized version—our common household Bible. True, like everything human, it is not faultless; but the men put in trust with the great work, have by their care, their diligence, and their faithfulness, as is generally acknowledged, laid all succeeding generations under a weight of obligation which it would be hard adequately to estimate or express.

Our author grudges this small meed of praise to the learned company, and even sets a forward boy to revile them (p. 19), and tell his readers that King James would not permit them to translate *all* of some word for fear of disturbing the faith and practice of the Church of England;—and of course they complied. In page 86 we read that these translators did not translate a certain word the wrong way in every case, because such a construction would have been so monstrous a perversion, that every one could see it.

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It was only where the connection did not make the meaning clearly obvious to the unlearned, that they ventured to mystify by the substitution of a wrong meaning in place of the right.

This is but a small part of the charge that can be laid (according to our author) against King James's doctors, and if they are really guilty, it does seem a sad pity that the king did not know the character of Doctors of Divinity, one and all, before entrusting to them a duty so sacred and solemn. But he laboured under this disadvantage—he had not the benefit of the counsel which our author and his editor now proffer to the general public.

It is not fair, however, to let judgment go by default, and before we join in the condemnation of these Divines, we might just know—indeed we ought to inquire—what they may find to say for themselves in defence. Perhaps they are not as bad as they look or as they are painted.

To help us in our inquiry, we fortunately possess a record of the instructions supplied for their guidance in the performance of their work, and Rule No. I runs thus:—"The ordinary Bible read in the Church, commonly called 'The Bishops' Bible,' to be followed, and as little altered as the truth of the original will admit." No. 3 says, "The old ecclesiastical words to be kept, viz., the word church not to be translated congregation," &c. The other rules do not apply to our subject, and therefore need not be quoted here.

How the translators carried out their work let us learn from Dr. Miles Smith's preface to the Version, entitled, "The Translators to the Reader," toward the end of which we read:

"Another thing we think good to admonish thee of, Gentle Header, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the words signified the same thing in both places (for there be some words that be not of the same sense everywhere), we were especially careful, and made a conscience of our duty... Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *church*; as also on the other side, we have shunned the obscurity of the Papists, in their *azymes*, *tunike*, *pasche*, and a number of such like."

There are two or three words around which the tug of war in the controversy as to the mode of baptism centres, which have more or less influence in favouring the several actions of pouring, sprinkling, or dipping, according to the precise significance assigned to them; and it is in respect of these words being, as it is alleged, falsely translated, that the gravamen of the charge laid by our author against these divines lies.

The foremost of these is the Greek *baptizo*, which the translators have rendered *baptize*, or, as our author alleges, did not render at all, but transferred just as it stood; but which he claims should have been rendered, always and everywhere, *dip*. He complains that the translators would not do as he thinks they ought, and assigns a motive for their perversity, namely,—lest they should imperil the practice of the Church of England. They could afford however to do right, when their doing so did not signify and the bad motive did not come into play. In order to make the better estimate of the iniquity of King James's doctors, those of my

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readers who are not acquainted with the facts already, must be informed that in remote antiquity there was in use among the Pelasgic tribes of ancient Greece a vocable having some such form as *bap* or *bop*; but about the exact original or primary idea represented by it, we have no certainty and can only surmise. We only begin to be really acquainted with it, when it took the definite form of *bapt*, and in that shape we find from the use made of it, that it signified *dip*, *wet*, *dye*, *smear*, *temper* (as of steel, which acquires a hardness by being suddenly cooled, as by dipping in water). It is generally assumed that *dip* is its primary notion, the others springing out of it; thus, "if you *dip* a penny into a pail of water it will become *wet*" and when cloth is dipped into a colouring liquid it will be *dyled*. *Bapt* is thus in one case *wet*, in the other *dye*.

When the letter *o* or *to* is added to this root, there is formed, as grammarians say, the first person singular, present tense, indicative, and *bapto* is I dip, &c. When *tos* is added, we get the adjective *baptos*, which, as far as I can gather, never has any direct reference to *dip* at all; its meaning, as given in Ast's Platonic Lexicon, is *stained*, *infected*. Now seeing that *baptos* is as closely related to the root as is the verb *bapto*, and that it has no direct reference to *dip* at all, it would appear that the root idea may be shown in some such way as the following:—When two substances come together in pretty intimate contact, so that the one is infected or charged with the properties or particles of the other, the primary notion of the word "bapt" is realized. If then your finger touches water or grease, it will become infected therewith, and we may say your finger is *wet* or *smear*ed. Again,

crush a dark cherry between finger and thumb, and your digits will be infected with the stain; that is to say, they will be *bapted*, *stained*, or *dyed*. These considerations cast a strong doubt upon the accuracy of the common conclusion that the original primary notion of the word is *dip*; for this *dip* may possibly be a secondary, or even more remote derivative, from the root notion of the word.

If *infect* is the root idea, it is easy to see how others arise from it, thus, "infected with water," *wet*; with grease, *smear*; with colour, *stained*, *dyed*; steel infected with a new quality by contact with water, *tempered*; as the arts advanced, materials were dyed, by *dipping* them into dye, instead of by besmudging them with stain,—for *dipping* would be a convenient way of accomplishing this, as well as other desired ends. Thus might the word at last acquire its common significance *dip*. All this, however, is matter for debate amongst philologists, and some day perhaps they will arrive at a satisfactory settlement.

So much for the root word *bapto*. Now the Greeks had a way of word-building, that is, of forming one word out of another, the new word retaining something of the old root-meaning, but as a matter of course more or less *modified*. One common way of doing this was by joining on to the root the syllables *azo*, *izo*, or *mo*, according as the *a*, *i*, or *u* best suited. In this way they got *baptizo* out of *bapto*. We copy from the Greeks and make *characterize* out of *character*, *nationalize* out of *national*; and the French do the same, when they *mobilize* their troops as they call it; that is, equip troops erstwhile in barracks, so that they become *mobile* or movably fit to march on active

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service as required. Etymologists are of opinion that the addition of *iz* to a verbal root intensifies its original idea, and makes it to do it much or often; but it is really difficult to lay down a general rule in such case, and to learn the new meanings we are shut up to a study of the uses made of the new words.

Now it happens that both *bapto* and *bapiizo*, the root word and its derivative, are found in the Greek New Testament: the first, six times (counting in the altered form *embapto*, which differs from *bapto* just as our *enwrap* differs from *wrap*). Four times we find it in the narratives of our Lord's *dipping* the sop, where evidently *dip* is the best word we could find to represent it; once, when Dives begs that Lazarus may dip the tip of his finger in water—where there is very good reason for supposing that *wet his finger with water* would be a closer rendering; and lastly, once in Eev. xix. 13, a vesture *dipped* in blood, in which case there can be no doubt that a vesture stained with blood, or as the Syrian version has it, a gore-bespattered vesture, would be the best translation.

Baptize, however, occurs much more frequently, and the translators have rendered it in every case *baptize*, except when it refers to the Jewish ceremonial of purification, and then they have made it *wash*, and the reason for their doing so may shortly be stated. The fact is, that the Greek *baptize* had been incorporated into the Latin language from (Christian) time immemorial; consequently we find the earliest Latin Christian authors using it as a familiar word that had long found a congenial home in that tongue, and with the same freedom as they employed any purely Latin term.

My readers know that the English tongue is made

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up in a large degree of Latin words, and it would appear that when Wykliffe made his translation of the Scripture, he introduced this same *baptize* from the Latin (for he knew no Greek), and one would think for the first time,—as he takes the precaution to explain it thus: "I *christen* or *baptize* you in water, but he shall baptize you in the Holy Ghost," —*christen* being in those days the common English term for *baptize*. Wherever Wykliffe's Testament found a lodging, there it made familiar this new (if new then) importation from the Latin, and two hundred years and more afterwards, King James's doctors, according to the rules laid down for their guidance, preserved this amongst other ecclesiastical terms.

Now our author's special grievance is that these doctors, who most faithfully rendered the word *bapto* by *dip* (it having no reference to baptism), should persistently and perversely, when the reference is to baptism, use the Greek word baptize, instead of English '*dip*'; thus " surreptitiously," as Mr Stovel says, introducing a Greek word under the guise of its being English, *just*, to bamboozle the ignorant; and all this in order to maintain the Church of England practice of baptism. And the offence is aggravated by the manner in which they have done violence to the preposition *en* (in), whenever they dared (so as to fit in with the other perversion), by making it *with*; for *baptize with* may mean anything you choose, while *dip in* would have fixed the mode of baptism with certainty. This, however, was not their design; they pretend to translate, but in reality take the word as it stands, turn *in* into *with*, and thus mystify the vulgar with impunity.



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Such is this indictment against King James's doctors, put in short; for the charge, being diffused through many pages, will probably elude the grasp of many who will therefore only just get a dim idea that something very wrong has been perpetrated by the Doctors of Divinity, to which all who will not denounce their proceedings are accessory, and of which as participators they are equally guilty.

I have heard myself substantially the same charge made from the pulpit by a minister who drew his inspiration from "Theodosia Ernest."

Again, for the benefit of those whose privilege it has not been to peruse our author, we will quote from the book itself.

(Page 19.) "But," said Edwin, who had been a silent but very attentive listener," the Baptist preacher told Mr. Anxious the other day, that *baptize* and *baptism* were not English words at all, but the Greek words *baptizo* and *baptismos* transferred into the English Bible and not translated. He said that King James would not permit the translators to translate all the word for fear of disturbing the faith and practice of the Church of England, and so they just kept the Greek word; but if they had translated it at all, it must have read *dip* or immerse instead of baptize." (Page 85): "But why, Mr. Courtney, should our translators have employed *with* whenever *en* occurs in connection with baptize?"

"For the same reason, Miss Ernest, that they refused to translate *baptize*. They were forbidden by King James to change the ecclesiastical words. They must not teach immersion; but if they had said, baptize *in* water, it would have been just as plain that there was no sprinkling or pouring in the ordinance, as though they had translated '*baptize*' in the New Testament in the same way that you have seen they did in the Old, and all the places where (according to Mr. Barnes) the word occurs. But they did not use *with* in every case, because that construction would have been in some instances such a monstrous perversion that every one could see it. They did not venture to say that

the people were baptized *with* the river of Jordan, or that John was baptizing *with* the wilderness (Mark i. 4). It was only when the connection did not make the meaning clearly obvious to the unlearned, that they ventured to mystify the ordinance by the substitution of *with* in the place of the common and primary meaning of the *en*."

These extracts will be quite enough to show that the charge against the translators is not overdrawn, as I have stated it.

Now let us, taking a lesson out of Baron Bunsen's book, indulge in a little fiction, and summoning before us not Hyppolytus, but the long-departed Dr. Miles Smith, the writer of the Translators' preface, arraign him at our bar, that we may hear what he may find to say for himself and his brother Doctors, in answer to this very serious charge.

"What say you, Dr. Smith? The charge against you is no light one. To tamper with historic truth, and put fiction for fact, is crime heinous enough; but to tamper with God's truth, and change it to suit our own ends, is unspeakably dreadful. What say you then? Are you guilty or nor guilty?"

(Dr. Smith loq.) "In answer to the accusation which is laid against us, we will, with the permission of this honourable Court, enter a kind of *alibi* in respect of our motives, for they were far enough removed from the location where the charge doth place them, as shall, without great pains, be shown to satisfaction. If we can establish this point, we shall show that we have not erred of set purpose, which were an awful crime, but if, peradventure, we have failed to give a faithful reflex of God's most holy Word, it is of our infirmity, which may God forgive.

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"Turn you then to the Book of Accusation, to page 172, and you shall read as follows:—' The Scottish exiles returning [from Geneva] to their own country, with John Knox at their head, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth; but it was not authorized by the Established Church.' Let me put an emphasis on the last phrase, '*not authorized,*' as hereafter I shall have need to call attention thereto. Now turn to folio 174 and there read: 'As for sprinkling (properly so called), it was at 1645 just then beginning, and used by very few. It must have begun in the disorderly times after forty-one. They (the Assembly of Divines in Westminster) reformed the font into a bason.' The Court will observe that this is a quotation from Dr. "Wall's 'History of Infant Baptism,' but thereto must be added, in order to a just view of the matter, an extract from folio 175, wherein Dr. Wall saith again, 'The way that it is ordinarily used, we cannot deny to have been a novelty, brought into this Church (the English) from Geneva; and they not contented to follow the example of pouring a quantity of water (which had been introduced instead of immersion), but improved it (if I may so abuse that word) from pouring to sprinkling, that it might have as little resemblance'to the ancient way of baptizing as possible.' On same folio, further down, see also the Accuser's own account of what may be found in the Encyclopaedias. 'You will there learn that in England, the Westminster Assembly of Divines had had a warm discussion whether immersion or sprinkling should be adopted; but by the earnest efforts of Dr. Lightfoot,

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who had great interest in the Assembly, sprinkling was adopted by a majority of one. The vote stood 24 for immersion, and 25 for sprinkling. This was in A.D. 1643. The next year an Act of Parliament was passed requiring the parents of all children born in the realm to have them sprinkled.

"Thus it appeareth, I trust to the satisfaction of this honourable Court, that the introducing of sprinkling in lieu of true baptism, was the work of the sectaries, who in the troublous times that brought about the foul murder of his blessed majesty Charles the Martyr, thought scorn to rebel against their earthly king alone, but must needs fling defiance to High Heaven and pervert, under motion of the evil one, the baptism of Holy Church, to a thing of naught.

"Mark then the year when this impious act was consummated. The Accuser saith 1643. The custom, therefore, was established in that year, saith he. I ask then, Was it in common vogue before it was Established? Thirty years before? Did our learned company, think ye, pervert, of set purpose, the Holy Scripture, to lend countenance to the future act of wicked sectaries who, at the time when our work was completed, were but innocent babes that knew not (some of them) their right hand from their left?

"The good St. Hyppolyte only this very morning entertained a company of holy saints with a history that had come to his ears of how some foolish person had made out the gift of prophecy as his possession when at Portus. And truly this accusation doth-remind me of that fable which recounteth that accusation made by the wicked wolf against the innocent lamb. 'Six months ago thou cursedst me,' said the

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ravening beast. 'Six months ago!!' said the blessed innocent, 'I was not then born.'

"But more,—I may adventure this much, and make bold to declare that in the opinions of all and every of us, the true significance of the word '*baptize*' (Greek) was without question '*dip*,' or in Latin phrase '*immerse*' (for in those days the Greek tongue was not so well understood as in these). Appareth .not this to every reasonable man, when he seeth that we have done violence to the word '*apo*' in Matt. iii. 16, in that we have rendered it 'out of' the water? Surely then had we believed that our blessed Lord was not therein dipped, but poured upon only, we would have written simple '*from*,' which indeed *is* the true signification. See also Rom. vi. 3, 'Baptized *into* Christ,' *i.e.*, in our judgment *plunged* into Christ. What those following the Calvinistic heresy make of these words I cannot divine. The words 'buried by baptism into death' must needs be to such ones no more than sounding brass or a tinkling cymbal. The phrase conveyeth no manner of sense according to their way of interpreting, and yet I marvel if ye yourselves have not heard these words read, as we say, *cum ore rotunda*, as if they wist perfectly the true significance thereof.

"I make bold then to say that we be clear of guilt, in that we be accused of perverting the words of God—1st, I say, seeing that we had no end to serve thereby; and 2d, that it standeth not with our understanding of the word, to interpret '*baptizo*' in any other signification than '*dip*,' saving this, that in Holy Scripture it is not mere '*dip*,' but *dip* having in regard the sacred purpose of christening.

"But now to defend our learning, which burthen beareth not so sorely upon us, seeing we may be but poor scholars; for in our time the understanding of Greek—which had been for long wellnigh a lost art—was imperfect, and was then but a new learning; yet may we withal lift our heads, as honest, God-fearing men.

"First then, we allege that we have in very deed translated, and not made mere transfer of the word. The good John de Wycklif useth the, words *baptize*, *baptism*, in his translation of Holy Scripture, the which had been in vulgar use nigh two hundred and thirty years before our labours, and for all that time did, without gainsaying, signify *dip* for the said sacred purpose of christening. But if this plea be disallowed, I do aver that we have done nothing worse than the blessed Hieronymus, who in his Vulgate Latin Scripture hath the word exactly as in Greek. Forbear my absence awhile, and I will ask that holy saint wherefore he failed to give a true Latin word answering thereto.... Saith St. Jerome, 'In my time the old Italic Scripture was in good repute as to words, and I did not deem it other than a safe guide therein. Though baptize is without doubt Greek, yet also is it good Latin, and hath been in use from earliest time.' Tertullian also Saith that he did, without fail, always employ *baptisma* or *baptismos* (lavacrum being his alternative), though *tinguo* as a verb was his favourite word for *baptize*. And the scholar knoweth well the force of *tinguo*, for Ovid hath somewhere 'sparsa aqua tingere,' which meaneth, if anything, to wet by sprinkling with water.

"And I make bold to say that when the blessed St.

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Paulus himself was at Borne, that holy apostle did not withhold his approval from the usage of that time; that is to say, passing by the Latin '*immergo*,' to dip, as utterly unsuitable and unfitting, he took the Greek word as it was, and incorporated the same into the Latin (Roman) tongue; for that indeed, no Latin word could be found to give the true sense, or fully to take the place thereof. And for this reason; the Hellenistic Jews did in old time take this Greek word (which did in one sense thereof signify *wash*), they did take it, I say, and set the same to express their ceremonial washings of purification; and when the word was put to Christian uses, it gathered about itself such a multitude of holy thoughts, as were inexpressible by any word out of a heathen tongue. And more—I cannot forbear faith (albeit the matter is riot yet proven) to believe that the aboriginals of this land did in their time even as the English of modern days; inasmuch as the Welsh word for baptize is *bedydd* (pronounced *bedeeth*). If this sound be compared with Italian *battir*, who can doubt that this same *bedydd* is the very Latin *baptizare* (softened *battezare*), adapted to the Celtic tongue of ancient Britain?<sup>1</sup>

"In that we did render *bapto* by *dip*, we acknowledge that *dip* is good English for it. But *baptize* is another word, and hath other senses, and though that *baptism*

<sup>1</sup> Dr. Smith is here more modest than the occasion calls for. The Celtic word for baptize, both Welsh and Gaelic, is but an adaptation of the Greek. Thus the Gaelic word (Scotch and Irish) is *Baist*, which an Edinburgh professor, whose native tongue is Gaelic, tells me is certainly a mere modification of Greek, and he instanced his own name, *Macgregor* (son of *Gregory*), as one of many such ecclesiastical adaptations. The *Culdees* had Greek rather than Latin associations.

should be accomplished by dipping, yet *dipping* cometh far short of the true meaning. Hieronymus did the like, and if the Syrian Gospel (which was translated, I may without danger aver, in apostolic time) be examined, it will be seen that the word answering to *bapto* is always *tsebeg*, which word, in Daniel, wetteth four times Nebuchadnezzar with dew; even as also the sop at the last supper was made wet, albeit not in the same manner; whereas *baptise* and its congeners *baptisma*, *baptismos* (so close allied), which last two were invented by the Greek Jews to express the sacred sense of *baptise* (for the heathen used them not), are, without variation, represented by the word *gained*, which seemeth to signify *make to stand*, but why so, appeareth not to be well made out.

"Though we do confess that Greek *en* signifieth *in*, and that in general when *the place where* is meant to be expressed; yet moreover, it also indicateth the instrument wherewith a thing is done. Thus Rev. xiii. 10, 'He that killeth *en* the sword shall be killed *en* the sword;' also Heb. ix. 22, 'All things are by the law purged *en* blood;' where it would but provoke the contempt of the discreet to use *in*. And seeing that *baptizo* is to *purge with water*, it is, to say the least, open to be debated whether or no (albeit that the thing purged is in the one case dipped, and in the other only sprinkled) it is not just as right to say *baptized with water* as *baptized in water*.

"And specially may the first form be the rather chosen, inasmuch as in some places we do find no *en* to wrangle over; nay more, no preposition whatever. Thus St. Luke iii. 16 saith, I indeed baptize you—water—water being in the case dative as grammarians



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say. Again in Acts i. 5, and xi. 16, John truly (or indeed) baptized—water, as before. So that in such case it were plainly wrong to say *in*, for that the noun being in the said dative, must needs be taken as the instrument or means wherewithal the action is accomplished, and we can do nothing other than to say *with* this or that. Here then was our duty made plain, leaving us in no dubiety as to our action even when *en* was found preplaced to water or other word; for these passages from St. Luke's pen governed (as they ought) our rendering of the parallels thereto in the other Gospels.

"Moreover, the learned Dr. Martin Luther (albeit the Greek *baptize* hath not been incorporated into the German tongue as in ours, but there is found in lieu thereof the German word *taufen*—which meaneth to dip—for the Teutons received not the Christian faith in the time of its pristine uncorruptness, but rather after it was sorely contaminated with superstition), Dr. Martin Luther, I say, did put the German word *mit* (answering exactly to our *with*) in the like places thus:—I *taufe* you *mit* water. And we verily think it not shame to be in the company of so great a man.

"Besides all this, the French, the Espaniols, and the Italians have not essayed, any of them, to translate the word *baptize* by some word not of Greek original, but they have done even as we. Wherefore we do aver that in our act of translation we are justified, save that our belief that *baptize* doth signify *dip* hath perchance led us into the error of doing some violence to the prepositions, which error we trust that the learning of these days will rectify.

"But doth the accuser object to every word of Greek original? What saith he to 'character' and 'stomach' taken unaltered from that tongue? Would he have had us to write, 'Take a little wine for the sake of thy paunch?' because, forsooth, *stomach* is Greek.

"It grieveth me to be further tedious unto you, wearied as you needs must be by the long hearing of an allegation so frivolous. I cannot, however, forbear, but that the sense of disappointment which presseth sore upon mine heart should find a tongue, in that it appeareth from this business that learning hath in these days fallen to so low an ebb as that one whose name hath in all seeming a right to that honourable appanage, *Magister Artium*, could so drag its dignity in the mire as to allow a charge marked by so great ignorance of the Greek tongue.

"In our day, one being but a mere tyro in learning, who should in good earnest contend that because *bapto* is well rendered by a certain word in one place, therefore *laptiso* must be traducted by the same in all other, since, forsooth, the twain have a radical in common, should provoke such ridicule as that he should be fain to hide his head for very shame. And a schoolboy should earn for himself a sound whipping, who should prove himself incapable of distinguishing between the use of *en* as denoting place where a thing is done and its use (especially according to Hellenistic wont) as pointing out the instrument wherewithal an action is accomplished, or it may be, the means or manner. Should the lad traduct St. Paul's words, I Cor. iv. 21, 'Shall I come *en rhaldo*,' in a rod or stick (the same to be used as a ferrule), his master should show him by a befitting chastisement that it was his habit to

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belabour his sides not *in* but *with* a stick, and that too as his school-mates should by way of taunt make remark '*in a quick stick.*'

"I marvel greatly that the senatus which hath conferred, doth not make inquisition as to the debasement of an honourable degree, and, if the faculty be theirs, revoke the same. But it grieveth me to think (albeit it relieveth me of my great concern touching the learning of this age) that peradventure this same accusation was not designed to dare the opinion of the learned, but merely to sway the vulgar" and ignorant, and so to worry Christ's sheep when their shepherds be not by to defend them. For a man that thinketh it a matter of small concern to assign and impute base motives, must certes think so lightly of the shame of them as to allow himself therein. If herein I err not, the burden in respect of the degradation of learning will be taken off me, and I shall say farewell with a light heart, save the pity I feel for such recklessness of fair dealing."

The large jury we have empaneled to try King James's Doctors, must of necessity, upon the evidence produced, unanimously bring in a verdict of "not guilty," so far as regards that count of the indictment, "for that they did of set purpose pervert God's holy Word to suit their own practices;" since, if Dr. Wall and the Cyclopaedias are to be trusted, there did not exist at the time of the Revision 1604-1612 any such recognised practice as sprinkling in lieu of immersion (though both modes were in vogue all the western world over) in the Church of England. If, then, our author and his sponsor are in their turn indicted for the heinous offence of bringing a false charge against

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the innocent, it is out of their own mouth they will be condemned.

But the verdict as to scholarship and accuracy may be suspended for a while, in order that further inquiry on that head of the accusation may be prosecuted under the light of modern scholarship.

FIAT JUSTITIA.

CHAPTER VIII.  
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No one is likely to rise from the perusal of "Theodosia Ernest" without the impression that it is the author's design to make it appear that the verbal forms *bapto* and *baptizo* have exactly the same significance, and that they may be used interchangeably—save that *bapto* has sometimes the secondary meaning dye or stain, which the other never has (page 129). Some might even be led to suppose that they are but two forms of the same word, and not two distinct words, each having its own circle of signification.

The significance of both is alleged to be "*dip*" or "*immerse*" only (save as above excepted), or to put it in the words of Dr. Carson, who about forty years ago wrote a book, entitled "Baptism, its Mode and Subjects," which has been recognised on all sides as a standard work on his side of the question, "*Baptizo* in all the realm of Greek literature signifies *dip*, and nothing but *dip*, always expressing mode."

It is of great importance that the reader should clearly apprehend the nature of the inquiry before us, that he may be prepared to give an intelligent verdict. The points are these:—

Are *bapto* and *baptizo* merely two forms of the same word, or are they not?

Or, being two distinct words, are their meanings so alike that what is proved to be the meaning of the one is certainly the meaning of the other?

Is that meaning such that it can be nothing but dip, always with reference to mode?

These are the questions before us now. Afterward will come the consideration of some other words that have an important bearing on our subject.

In replying to these questions we have to remember that four hundred years ago the Greek language was very little studied and very little known, so little that at the time of the Reformation the study of Greek was called "The new learning;" and it was much denounced by the priests as being the fountain-head of the Reformation. The knowledge of the language being imperfect, the precise significance of many words was ill understood. When a student of repute deemed that he had fairly made out a meaning for a word, that meaning got a place in the lexicons as they were being constructed.

Now it was well known that the English *dip* would very commonly serve to represent the Greek *bapto*. In the New Testament it is used apparently in this sense again and again. Seeing then that *baptizo* is compounded by the addition of *iz* to this simple verb, and seeing too that at the time when church history opens (New Testament excepted) the approved mode of effecting the act was by immersing the subject, and seeing further that when the word is employed in classic Greek, there is frequently immersion of some sort implied or related to the thought expressed, "dip" came to be considered the chief idea conveyed by *baptizo* as well as "bapto," and thus it was entered in the lexicons.

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*Baptizo* is not at all a common word in classic Greek. In the works of many writers it is not found at all, in most others very rarely, and in none frequently; but *lapto* is much more frequently met with. Acquaintance with Greek literature being in those early days but limited, there was little opportunity of revising the meaning assigned to so rare a word; and consequently the finding of the early scholars has come down through the centuries, and is the foundation of the impression which eminent men have given utterance to in the many quotations cited by the author from their writings.

These opinions, many though they are, are but the repeated echo of the first sound, the correctness of which they have never tested; and of course these repetitions do not add to its truth.

Dr. Chalmers thinks it a matter of indifference whether what he believes to be the essential meaning of the word is made to appear in the act of baptism or not. He accepts what the lexicons say, and to judge from the indifference he confesses to touching the matter, he cares not by original research to test their accuracy. His opinion, therefore, with no better foundation, deserves to weigh but little in comparison with the greatness of his name.

The consideration of our first question, "Are *lapto* and *baptizo* merely two forms of the same word?" need not detain us long. The answer from all sides is a decided "No." The question was proposed solely because the writer had found such an impression to be existing, and the consideration of the other points will plainly show that the words are perfectly distinct.

Are the words then so alike that what is proved to

be the meaning of the one is most certainly the meaning of the other?

That appears to be the opinion of Albert Barnes, the well-known commentator, according to the quotations (page 35 and *seqq.*) given us by our author from Ids writings (see Barnes's Notes, Matt. iii. 6). He refers his readers to the Septuagint, that old Greek version made by the Jews of their own Hebrew Scriptures nearly three hundred years before Christ. Barnes says (and our author and his sponsor seem to agree with him) that a certain Hebrew word, *tabal*, occurs fifteen times in the Old Testament, and that whenever the authors of the Septuagint came to this word they rendered it *baptizo* in Greek, and that when our translators came to the same word they rendered it *dip* in English. Therefore, says our author, it follows that since *baptizo* in Greek and *dip* in English are both equivalent to *tabal* in Hebrew, they must be equivalent to each other. And further, it is maintained that the true way of ascertaining the meaning of this word among the Jews is to examine the fifteen places of its occurrence in the Old Testament. (See Appendix to this chapter, where they are detailed.)

Now, if my readers will do as I have done and turn up the passages in Hebrew and the Septuagint, they will perhaps be surprised to find that Mr. Barnes is not strictly accurate. In Gen. xxxvii. 31, "*dipped* the coat in the blood," the Septuagint has neither *bapto* nor *baptizo*, but another word altogether, meaning *besmear*, *befoul*. This inaccuracy, however, is of trivial moment, and will be altogether lost sight of in the great surprise the reader will experience when he finds that *one* only of the remaining passages referred



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to by Mr. Barnes contains the word *baptizo*. It is the other word *liapto*, which is employed by the Jews in all but this one instance.

Now then, unless these two words are so exactly alike in meaning that one may be used indifferently in the place of the other, it is plain that even the renowned commentator, Albert Barnes, is an unsafe guide,<sup>1</sup> for he is leading us astray, doubtless in his ignorance and not of set purpose. It follows further, that all the reasoning our author has based upon this mistake is no more reliable than the sandy foundation on which it rests; and poor Theodosia has been deceived again.

The only instance in which Mr. Barnes is correct is the passage 2 Kings v. 14, where Naaman is said to have *dipped* himself seven times in Jordan; for here are found with the English *dip*, both words, Hebrew *tabal*, and Greek *baptizo*. This Hebrew word *tribal*, Mr. Courtney informs us (p. 179), no one ever doubted signifies *dip* or *immerse*, and (p. 42) no one has ever questioned the correctness of this translation. Sad to say, Mr. Courtney, in making this remark, is no

<sup>1</sup> Mr. Barnes is not alone in his mistake. Dr. Halley says, "I think I have observed a disposition on both sides to introduce *bapto* silently and surreptitiously, as if it were the true *baptizo* in an antiquated dress." I see too that Dr. Clement Clemance, a Congregational minister of some prominence, misuses the same word, and writes of the baptism (his body was *baptized* (*sic*); it is *bapto* in Daniel) of Nebuchadnezzar with dew as the most gentle bedewment, while Dr. Carson makes the mad king as "wet as if he had been dipped." Whereas the truth is, that though *bapto* might denote the gentlest effusion or the most terrible plunge, there is therefore no necessary reason why *baptizo*, quite another word, should not imply either, as Dean Stanley says, a "splashing cataract," "a leap into the rolling sea," or, on the other hand, a mere sprinkling with the "water of separation."

more to be trusted than Mr. Barnes. It is probable that he never looked into the Vulgate or Latin Bible, translated by Jerome in the fifth century from the original Hebrew, or he would have there found that Naaman *washed* (Latin *lavit*) seven times in Jordan. Elisha had directed him to *wash* (Heb. *rachats*), his servants persuade him to comply and *wash* (Heb. *rachats'*), and he *masked* (Latin *lavit*, Heb. *tabal*), "according to the saying of the man of God."

Our translators, who were familiar with the Septuagint, got their heads filled with the idea that *baptizo* meant *dip*, and though they were quite aware that it sometimes meant *wash*, for they have so rendered it twice in the New Testament, they could not dissociate the washing from the dipping, and so they wrote "dipped himself."

No one denies that *tabal* means *dip* sometimes; but they who are best informed know also that its meaning is not confined to *dipping*. Thus I find in that grand book, Fuerst's Hebrew Concordance, these meanings given:—(Latin) *rigare, tingere, perfundere, im-mergere*; the English of which four words is, *bedew, wet, pour upon, thoroughly immerse*.

Beside the Septuagint and the Vulgate, there is another very ancient translation of the Scripture into the language that was spoken in Judea in the time of our Lord—indeed, we may say, into our Lord's mother tongue—which should have great authority in determining the sense in which the Jews used words. The old Hebrew of the Jews had become much modified by their residence in Chaldea during the captivity, and during the four centuries between that era and the Christian had settled down into what learned men call

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the Syro-Chaldaic or Aramaic, which is almost identical with the Syriac, into which tongue tradition says that the Hebrew Scripture was rendered by the Apostle Thaddseus.

In this Syriac Bible an entirely different word is employed to denote Naaman's act at the Jordan from that which in the New Testament answers to the Greek *baptizo*. The word is one which simply means to *wash*.

Jerome then, and the Apostle Thaddseus, conspire together to contradict Mr. Courtney's confident assertion that no one ever questioned the correctness of the translation in Kings. A thousand years and more before the English Authorized Version was thought of, the sense of this passage had been fixed by men perfectly conversant with the Hebrew tongue, and multitudes in these days are perfectly satisfied as to the propriety of their decision. Further, seeing that Naaman's disease was only partial, as we learn from his own words,—he thought the prophet "would strike his hand over the *place*," the diseased part,—we are justified in concluding that it was only this part of his body or limb that he washed, according to the saying of the man of God, and, consequently, in rejecting the notion that he immersed himself entirely.

Now see again what Mr. Barnes has done. He had confounded two distinct words, *bapto* and *baptizo*, and then he bids us learn from the use made of the one in the Greek Old Testament what is the sense of the other in the New; and the pronulgators of this book, Theodosia Ernest, "either have not sufficient knowledge of the subject to detect Mr. Barnes's wretched blunder," or, to use the words they have put into Mr. Percy's

mouth with reference to Presbyterian Doctors of Divinity, they themselves just resort to this "jumble to cover the weak points" of their argument. And even when they are by accident right as to the word used, they are contradicted, point-blank, by Jerome and the Syriac Bible as to its meaning.

That *bapto* and *baptizo* are entirely distinct words we may make ourselves quite sure if we compare the Greek and Syriac New Testaments. *Baptizo*, *baptisma*, and *baptismos* are never used except in reference to the ordinances of John and of Christ, and the Jewish ceremonial purifications; and these are constantly and uniformly represented in the Syriac by some form of the word *gamed*. Whereas *bapto* never has such a reference, and with the exception of the verse in Revelation, "a vesture dipped in blood," where the Syriac says, "bespattered with blood," maintains its own Syriac word *Tsebeg*, and the Greek *louo* (wash) preserves likewise its own proper representative.

To be true to our title "Paraleipomena," there is one crumb more from the Septuagint which faithfulness to fact and duty forbids us to pass unnoticed, although for some reason poor Theodosia has been left in ignorance of its existence; why, one dare not guess, as the matter has been paraded in every controversial book on baptism of any note. Though our author has labelled *bapto* as *baptizo*, he has omitted all reference to the only other passage in the Septuagint where that word occurs, for it is to be found only twice. That passage is Isaiah xxi. 4, which runs in our Authorized Version, "Fearfulness *affrighted* me;" in the Septuagint, "Iniquity *baptizes* me;" and in Jerome's Vulgate, "Tenebrse me stupefecerunt" (darkness stupefied me).

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In this case the sense must be, "Iniquity grievously oppresses me," a rendering that can be well justified, as we shall see hereafter.

Though the canonical books of the Septuagint can furnish us with only two instances of the occurrence of *baptizo*, we are fortunate in being able to find two more in the Greek "Apocrypha;" and although Mr. Barnes is quite wrong when he tells us that the way to find out what the Jews meant by *baptizo* in our Lord's time is to examine what use they made of *hapto* in the Septuagint, we may learn a great deal from these two passages in the Apocrypha, where we get the veritable *baptizo* itself.

It must be remembered that Jewish Hebrew thought was very different from Athenian thought, and when the Jews used Athenian words for their common speech, they had to make them do new duty, that *is*, they modified their meaning, and when the need was, they made new words out of a Greek root. In this way the word *baptisma* came into being. It is a word of their own manufacture, and it is not to be found in any book whatever of earlier date than St. Matthew's Gospel.

They had put such a peculiar meaning into *baptizo*, that when they wanted a noun to express the act of the verb, they had to coin one, since there was nothing at all in the classic Greek to answer their purpose satisfactorily; for they did not think it well to be for ever borrowing the word *loutron*, washing, from *louo*, to wash, which they had been in the habit of doing before the coining of this new word, and which, even afterward, maintained its position as an alternative, so that it is found in the New Testament.

The exact meaning of this Jewish Greek *baptisma* or—*mos*, the Athenian Greeks would not have the slightest conception of till they were let into the secret of Jewish thought. Thus we find Josephus, who wrote his Jewish Antiquities for Gentiles as well as Jews, in referring to John, who was called Baptistes, says that he urged the Jews to partake of this *bap-tismos*, and then, as if to explain the term, he next speaks of it as a *baptisis* to be used for the purification of the body. This word classic Greeks would have no difficulty in understanding, its meaning being a *baptizing* simply; and as the end of this baptizing was said to be *purification*, they would immediately connect it with the *baptisterion* or *loutron* or *louter* of their public baths, at which they stood to wash, and so it would be clear to them that John's *baptismos* was a ceremonial washing or purification.

Now in the Apocrypha, in the Book of Judith xii. 7, we read that Judith "went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp." The Greek reads, "Baptized herself at (Gr. *epi*) a fountain of water." In Walton's polyglot the Syriac has the same word as is found in the New Testament for *baptize*—*gamed*; the Latin has *lavit* (washed), the Vulgate *baptisavasse*. Whether Judith dipped herself or not no one can tell, and it is vain to dispute. But this is certain—there is nothing in the word *baptize* to hinder her from taking a dive (could she find water enough), and from lying at the bottom to this day. Josephus tells us that the Galatians "*baptized*" Aristobulus in a pond, and that is his way of saying that they *smothered*, *suffocated*, *drowned* him. This is, however, not what

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Judith did; for the next verse but one tells us that "she came in clean," *i.e.* purified from the defilement contracted by residence in the camp of Holofernes. And to observe this is much more to the purpose than to dispute over the manner of her purification, since the idea it embodies is the key to the only other passage in the Apocrypha which contains the word *baptize*.

This passage will be found in "Ecclesiasticus" or the "Wisdom of Jesus, the son of Sirach," chap. xxxiv. 25 (Greek xxxxi. 25). It reads, "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?" A close translation would be, "He *baptized* from (*apo*) a corpse, what shall his *washing* (*loutron*) profit," &c. "Baptized from a corpse" seems an odd phrase, and without much meaning in it at first sight, and "dipped from a corpse," as some would say, would sound still more oddly. Our author does not notice it; but the phrase is so important, as showing the Jewish use of the word *baptize*, that it would be little short of madness to leave it out of our account.

Though at the first blush "baptized from a corpse" does not promise much, there is really very much in it; and its seeming obscurity will be much relieved by a comparison with Judith's operation at the fountain, the result and no doubt the *intent* of which was purification from defilement. The passage, with this light thrown upon it, reads, "He purified from the defilement of a corpse," &c. One is put in mind too of that passage in the New Testament,— "hearts sprinkled *from* an evil conscience." None of my readers needs to be told that, under the Mosaic ritual,

purification was attained by the sprinkling of water or blood, and so a heart "sprinkled from an evil conscience" is one purified from an evil conscience, the symbol of sprinkling being introduced with all the more effect to those who understand and appreciate the allusion.

Thus again, Isaiah lii. 15, "So shall He sprinkle many nations,"<sup>1</sup> is given by a French version that I have seen (published by the S.P.C.K.), "So shall he purify many nations." But even, this *purification* is not the ultimate idea of the symbol, for we learn in Num. viii. 7, that the Levites were sprinkled with the water of purification in order to sanctify them or set them apart for God's service. And the verse under this further light reads, "So shall He sanctify many nations;" that is to say, the verse is a prophecy of the calling of the Gentiles, who should be made holy to the Lord. No wonder then, when the time of its fulfilment was come, that Peter gave the word, "Can any man forbid water?"

But we must linger on this phrase, "Baptized from a corpse," inasmuch as it is a test phrase. And this is the way to apply it as a test. Is there any one of my readers to whom such a form of words seems strange? If there is such an one, let him be sure that the strangeness does not inhere in the phrase, but only arises from his being a stranger to the way in which the Jews (and therefore the New Testament writers) were accustomed to use the word *baptize*. He may be satisfied that he needs a little enlighten-

<sup>1</sup> The LXX. has it, "So shall he astonish many nations." That the Gentiles should be made holy to God was not in accordance with Jewish thought.



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ment upon the subject before he dares to form a decided opinion on the subject of baptism.

The Son of Sirach wrote this phrase some hundred and fifty years before Christ; and as long after Christ we find Justin Martyr, in his dialogue with Trypho the Jew on the subject of Christianity, employing the same form of words, "*baptized from.*" After referring to the passage in Isaiah—

"Wash you, make you clean," he goes on (chap. 12), For Esaias did not send you to a bath, there to wash away (*apolousomenous*) murder and other sins, which not even all the water of the sea were sufficient to purge. But as might have been expected, this was that saving laver (*loutron*) of the olden time which belonged to the repenting (was theirs who repented), who no longer were purified by the blood of goats, or of sheep, or the ashes of a heifer, or by the offerings of fine flour, but by faith through the blood of Christ and through his death. (Then he quotes from Isaiah lii. 10 to liv. 6, chap. 13). By reason, therefore, of this laver (washing) of repentance and the knowledge of God, which has been ordained on account of the transgression of God's people, as Isaiah cries, we have believed and do testify that this very baptism, which he announced, is alone able to purify those who have repented, and this is the water of life. But the cisterns which you have dug for yourselves are broken and profitless to you. For what is the use of that baptism (*baptisma*) which cleanses the flesh and the body alone? BAPTIZE the soul FROM wrath and from covetousness, from envy and from hatred and lo! the body is pure.

I cannot suppose any of my readers are so dense as to require to be told that Justin is here using the word *baptize* in the *religious* sense of *purify*, and further, that the Son of Sirach's "*baptize from a corpse*" is to be interpreted on the same principle. It is "Cleanse your hearts, ye sinners," from every stain, of sin.

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In another work attributed to the same writer (not rightly, perhaps), "Questions and Answers for the Orthodox," Answer 97 runs :—"The law by its baptisms and sacrifices afforded remission of such offences... such as touching the dead or a leper."

Now the particular Levitical law here referred to will be found in the *19th* chapter of Numbers, which my readers should carefully study, for it treats of this same ceremonial defilement and the necessary ceremonial observances prescribed for its removal. A red heifer was to be slain and burnt to ashes. Running or living water (stagnant water was of doubtful purity) was to be poured upon a little of these ashes contained in a vessel, and thus was prepared the water of separation, which was to be a "purification for sin." Verses 11 and 12 enact, He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it (the water of separation) on the third day, and on the seventh day he shall be clean; but if he purify not himself on the third day, on the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel; because the water of separation was not sprinkled upon him, he shall be unclean." The sprinkling of this water of separation, then, sufficed, on the expiration of the seventh day, perfectly to remove the defilement of a corpse.

But while these same ashes were so powerful ceremonially to cleanse, it is remarkable that they were equally powerful to pollute. They cleansed the man already defiled with a corpse, and defiled the priest and

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his assistants, whose office it was to administer the sprinkling; for five times in that chapter it is declared that they should remain unclean till the even, and four times it is enjoined upon them to wash their clothes and bathe their flesh in water; the twenty-first verse emphasizing the order in these words, "And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even."

While this washing of clothes and bathing of flesh is, in this law, enjoined upon the officials, not a word is said of any such operation being required to be performed by the man whose uncleanness arises from touching the corpse; and we must conclude that his purification or continued pollution depended solely on whether or not the water of separation was sprinkled upon him.<sup>1</sup>

Is there one of my readers who can doubt for a moment that such sprinkling of the water of separation was known and described by the Jews as *Baptizing from a corpse*? Does he ground his doubt on his impression that "*Baplizo* in all the realm of Greek literature means *dip*, and *dip* only, always expressing mode?" Then let him consider the words of Cyril of Alexandria, a man whose native tongue was Greek, a man well versed both in Jewish and in Christian thought and phraseology, and he may easily assure himself that no such impression hindered him from writing, "Baptized with the ashes of a heifer." These are his words, " We are not baptized with mere water, nor with the ashes of a heifer,... but with

1 Vide Appendix B.

the Holy Ghost." The periods show the place of a remark that is interjected by Cyril at the mention of the ashes of a heifer. It is very instructive, and is as follows:—"For we are sprinkled solely to purify the flesh, as saith the blessed Paul."

Now where does the blessed Paul say any such words as these? Doubtless every one familiar with the writings ascribed to St. Paul will have his thoughts carried immediately by this reference of Cyril's to the Epistle to the Hebrews ix. 13 :—"If the blood of bulls and of goats and the ashes of an heifer, *sprinkling* the unclean, sanctifieth to the purifying of the flesh"—and he will readily and reasonably conclude that, in Cyril's judgment, the sprinkling of the ashes of the heifer was one of the "different kinds of baptisms (in our Authorized Version *divers washings*), ordinances of the flesh," spoken of in the tenth verse. Whether, however, Cyril was right or wrong in such a comment upon Scripture, this we may be sure of:—that a man whose native language was Greek (and, be it observed, that variety of it which Jews were accustomed to employ)—a scholarly, eminent man, acquainted with Christian writings, who even knew more of the language than Mr. Courtney, his sponsor, and Dr. Carson, all combined—that such a man, I say, scrupled not, from any innate meaning, the word *baptizo* possessed, to write the phrase "*Baptized* with the ashes of a heifer."

The thoughtful reader will no doubt be struck with the difference between Cyril's notion of the "divers (kinds of) baptisms" of the tenth verse and that expressed by our author on page 135. There he says in answer to Professor Jones's question, "Were

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not these baptisms some of the many sprinklings enjoined upon the Jews by the Levitical law?" "You were probably indebted for it (your impression) to a Doctor of Divinity. Take your Bible and turn to the law, and you will read of immersion or *dipping* in blood, dipping in blood and running water, dipping in oil, dipping in the water of purification... The great sea which he made was for the priests to *bathe* in, and this washing was an immersion."<sup>1</sup> It will at once be seen that the dippings here referred to are those of the texts which Mr. Barnes has named as containing the Hebrew *tabal*, which he so incorrectly tells us corresponds in all of them to the word baptize.

My readers, therefore, will not follow Mr. Barnes in this wretched blunder, knowing as they do that the word is not *baptizo* at all, but *bapto* in all these passages; knowing too that *baptismos* was not coined by the Jews with any reference to *bapto*, but to express the peculiar sacred meaning they had put into *baptiso*. And they may as well know further, that this *bapto* has its own peculiar set of derivatives, viz., *baphe*, a dipping, wetting, or dyeing; *bapsis* (and not *baptisis*), a dipping, &c.; *bamma*, sauce, gravy, dye (and not *lay tisma*); *bapheus* or *baptēs*, a dyer (and not *baptistes*, a baptizer). With this knowledge they will prefer

1 Mr. Courtney's novel notion regarding the use to which the priests put Solomon's brazen sea is somewhat startling. How startling too to a promiscuous crowd of worshippers to see these priests, divested of all clothing ("he shall wash his flesh in water and so put them (the holy garments) on," Lev. xvi. 4), clambering over the brim and taking a dive. A perusal of Ex. xxx. 18-21, where it is said "Aaron and his sons shall wash their hands and feet thereat," would have rendered unnecessary any such indecent conception.

Cyril as a companion rather than Mr. Courtney, giving at the same time this phrase a home in their heads and on their tongues, "baptized with the ashes of a heifer."

If some prejudiced reader is still loth to yield up the cherished notion that where there is found the word *baptize*, there too there needs must be a *dip*, let me introduce him to Josephus the Jewish historian, who, our author says (page 125), is invariable in his use of *baptizo*; a remark that need not be received, for it is not true. In his "Antiquities," Book 4. ch. 5. 6, he describes the purification of the people after the death of Miriam, and the following is his manner of doing it, after relating the killing and burning of the red heifer: "Putting a little of the ashes into spring water and hyssop, and then baptizing with these same ashes put into the spring water, they sprinkled those who had received pollution from a corpse, and thereupon they were pure." Josephus says, "baptizing they sprinkled." What does my reader suppose to be the difference between this form of words and "sprinkling they baptized," or better still, "they *baptized by sprinkling*"?

It cannot be otherwise than readily admitted that the facts considered in this chapter tend to establish these two positions:—

1. *Bapto* and *baptizo* (though nearly related) are distinct words, put to distinct uses in the Septuagint and New Testament, and recognised as distinct by the ancient Syriac and Jerome's Vulgate. To confuse the two, therefore, as has been done by Mr. Barnes as well as by our author, cannot but lead to false conclusions.

## FIAT JUSTITIA.

2. The use of the phrase "baptized from a corpse " by Jews long before A.D. and by a Christian writer (virtually) as long after, and again repeated in effect by Cyril a century and more later, in his words, "Baptized with the ashes of a heifer," gives distinct denial to the dictum of our author that "*Baptizo* signifies *dip*, and *dip* only."

Thus much for Jewish testimony as to the religious sense of *baptizo*. Turn we in our next chapter to the Gentiles for the secular,

## APPENDIX.

## A.

*Albert Barnes's list of passages in the Septuagint Old Testament which contain the Greek word baptize as answering to the Hebrew tdbal and the English dip.*

There is very much more to be learned from the words *bapto* and *baptizo* as used by the Septuagint writers, particularly when taken in connection with the words associated with them—Hebrew, Greek, and Syriac—than has been shown to us by Mr. Barnes. It will be well, therefore, to give a table of these passages, taken by our author from his Commentary on Matt. iii. 6, and as, moreover, in the Greek a verb is often very much modified in force by the prepositions with which it is associated and by which its meaning is unfolded, I have taken care to note them also, so that when we draw our conclusions we may have not only the truth, but as far as possible the whole truth before us, in order that we may arrive at nothing but the truth. To the same end also I have taken care, by way of appendix, to give some *paraleipomena*, instances which have been left out by Mr. Barnes, but which are absolutely needful to be considered in order to a just conception of the whole subject.

- |     |         |         |     |  |
|-----|---------|---------|-----|--|
| 1.  | Lev.    | iv.     | 6.  | And the priest shall <i>dip</i> his finger in (εἰς) the blood.   |
| 2.  | "       | xiv.    | 6.  | And shall <i>dip</i> them and the living bird into (εἰς) the blood of the bird.  |
| 3.  | "       | xiv.    | 51. | And <i>dip</i> them in (εἰς) the blood of the slain bird.  |
| 4.  | Num.    | xix.    | 18. | And a clean person shall take hyssop and <i>dip</i> it into (εἰς) the water.   |
| 5.  | Ruth    | ii.     | 14. | <i>Dip</i> thy morsel in (εἰς) the vinegar.  |
| 6.  | Exod.   | xii.    | 22. | And ye shall take a bunch of hyssop and <i>dip</i> it in (ἀπο) the blood that is in (παρά) the basin, and strike the lintel and two side posts with (ἀπο) the blood.   |
| 7.  | Deut.   | xxxiii. | 24. | And let him <i>dip</i> his foot in (εἰς) oil.  |
| 8.  | Ezek.   | xxiii.  | 15. | Exceeding in <i>dyed</i> attire.   |
| 9.  | Job.    | ix.     | 31. | Yet shalt thou <i>plunge</i> me in (εἰς) the ditch.  |
| 10. | Lev.    | ix.     | 9.  | And he <i>dipped</i> his finger in (εἰς) the blood.  |
| 11. | I Sam.  | xiv.    | 27. | And (Jonathan) <i>dipped</i> it in (εἰς) an honeycomb.   |
| 12. | 2 Kings | viii.   | 15. | And he took a thick cloth and <i>dipped</i> it in (εἰς) water.   |
| 13. | Josh.   | iii.    | 15. | The feet of the priests that bare the ark were <i>dipped</i> in (εἰς) the brim of Jordan.  |
| 14. | 2 Kings | v.      | 14. | And he went down and <i>dipped</i> himself seven times in (εἰς) Jordan.—Here <i>dip</i> answers to <i>baptizo</i> and Hebrew <i>tabal</i> .  |
| 15. | Gen.    | xxxvii. | 31. | And they took Joseph's coat, and killed a kid and <i>dipped</i> the coat (in, no preposition in the Greek) the blood ( <i>dative case merely</i> ).—Here occurs <i>tabal</i> , but neither Greek <i>bapto</i> nor <i>baptizo</i> . |

The Greek *bapto* and Hebrew *tabal* answer to plunge, dip, or dye in *all* these.

The Greek word used is *emolunan*, meaning to befoul, to besmear.



- Paraleipomena or matters left out.*
16. Lev. iv. 17. And the priest shall dip his finger in some of (literally (*aro*) from) the blood. } *Dip*, English.
17. " xiv. 16. And the priest shall dip his right finger in (*aro*) the oil that is in his left hand. } *Bapto*, Greek.  
*Tabal*, Hebrew.
18. Ps. lxxviii. 23. That thy foot may be dipped in (*er*) the blood of thine enemies.—*Dip* English, *bapto* Greek, *machatz* Hebrew; meaning to stir about.
19. Dan. iv. 33. His body was wet with (*aro*) the dew of heaven.—*Wet* English, *bapto* Gr.
20. " v. 21. The same.—*Tsebeg*, Hebrew or Chaldee.
21. " iv. 15. Let it be wet with (*er*) the dew of heaven.—*Wet* English, *tsebeg* Hebrew.
22. " iv. 23. The same.—Gr. *Koitazo*, make his bed, v. 15; and in 23rd verse *aulizomai*, camp out.
23. Isa. xxi. 4. Fearfulness affrighted me. Gr. Sep., Iniquity baptizes me; Vulgate, Darkneses stupefied me.—Gr. *baptizo*, Eng. affrighted, Hebr. *bahgath*.

Now no one doubts that when *bapto* is unfolded in meaning by the preposition *er*, the sense intended to be conveyed is well represented by our English *dip*; so that in Nos. 1, 2, 3, 4, 11 and 13, no better word could be used than this same *dip*. Other prepositions, however, are employed to develop the meaning, and then the case is widely different. Thus in Nos. 5, 7, 9 and 12, *er* is found, and the sense is modified so that the signification is rather *wet*, *smear*, *moisten*, *besmudge with*. Thus Ruth was to moisten her morsel with the vinegar; Hazael wetted the cloth with water; and Job says, "Thou wilt besmudge me with filth" (for in the Greek at least there is no ditch to dip in); *en rupo*, the words are, *with filth*. Certain it is that the Hebrew *tabal* can mean *besmudge*, for that is its sense in No. 15, where the LXX have expressed its meaning by the Gr. *emolunan*, to befoul, *besmudge*, just what Joseph's brethren did with his coat in their endeavour

to simulate the work of a ravenous beast. Aquila the Jew, in his version, uses the word *baptize*, and so makes the expression stronger:—Thou shalt (not merely besmudge, but) smother me in corruption.

But it will be seen that sometimes the unfolding word is *apo*, which answers closely to the English *from*. And if there was any doubt before as to the propriety of using the English *with*, and making *bapto* moisten or the like, that doubt is quite dissipated when we find *bapt apo*. Thus No. 6, Take a bunch of hyssop, and *bapt it from (apo)* the blood that is *para* (with or in, just the French *chez*) the bason, and strike the lintel *apo* (with or from) this blood. According to Greek, and Hebrew thought too, the action of the verb proceeds *from* the blood; hence we find Gr. *apo*, Heb. *min*. The sense then is, "Charge the hyssop with blood and strike the lintel therefrom."

Just in the same way Dives asks that Lazarus may be sent to charge the tip of the finger from the water (a genitive without preposition), as also in John ii. "Fill the water-pots *from* the water." Our translators appear to have failed to catch this idea, for in No. 16 they put it, "Shall dip his finger in *some of the* blood." Surely he could not dip his finger in all the blood; the sense evidently is "*wet or smear* the finger with the blood." So also in Nos. 19 and 20, Nebuchadnezzar's condition of wetness, as indicated by *bapt*, arose *from* the dew; and it will be seen that no thought of the mode by which the wetness was brought about had place in the translator's mind. This is made more certain by Nos. 21 and 22, where having the same Hebrew to deal with, he indulges in variety of expression, and says, "he shall make his bed in the dew," "shall camp out in the open in the dew." In these two the preposition is *er*, in the dew.

We now come to the only instance which Mr. Barnes gives of the occurrence of *baptizo* in the Canonical Septuagint—Naaman (as Jerome's Vulgate and the Syriac Version give it) washing himself in Jordan, No. 14. Now whether he dipped himself, which is quite possible, or only washed himself in some other way, it is manifest that the purpose of his ablution was purification, which has been abundantly shown in the text to be the great idea attached by the Jews to the word *baptizo*.

There remains still one more instance, No. 23, we should say *the* other instance of the occurrence of *Baptizo*, for, be it re-

membered, all the other passages, these two alone standing apart, contain only *bapto*. And this instance is one of considerable importance. How Mr. Barnes could have omitted to notice it, it is hard to say; and why our author has not made good the omission we need not speculate. It cannot be that he was ignorant of its existence, for in the baptismal battlefield it has always been a great gun, and one served with vigour. The Authorised Version's "Fearfulness affrighted me," answers to the Septuagint's "Iniquity baptizes me;" the common idea of the two being, "a dreadful sense of sin overpowers me." This *overpower*, *oppress*, is a common classic meaning of *baptizo*; thus "baptized by a burden," "baptized by weighty sins," or as Josephus says, "Jerusalem was *baptized* by the crowds that poured themselves within the walls before the siege." It is very evident that this is not the sense of the word on our Lord's lips when He said, "Baptize the nations."

Thus do we find that a fuller inquiry into Greek and Hebrew usage leads us to a very different conclusion from that arrived at by Mr. Barnes' very partial and inaccurate dealing with the matter; seeing that all the passages he refers us to, except one, contain *bapto* and not *baptizo*, and the only other instance of this last word in the Septuagint canonical books he omits altogether, though the word is there used in its true classical sense—a sense that should have some weight with him in coming to an opinion as to its actual power.

## B.

*Dr. Carson on Ecclesiasticus xxxiv. 25.*

Though our author did not find a reference to this passage from the "Wisdom of the Son of Sirach" suitable to his argument, from its thoroughly intractable pertinacity in fixing the Jewish (*religious*) meaning of the word *baptize*, Dr. Carson found the courage to grapple with this champion text, and in such a way too as to make the ordinary reader of this book believe that he had bound it in chains to his chariot wheels, and that he could lead it as a slave to do him service.

His translation of the passage is, "He that dippeth himself because of a dead body, and toucheth it again, what availeth his

dipping?" and his method of dealing with it as follows, or in effect on this wise:—Baptize does not relate to the sprinkling of the ashes at all. If reference is made to the 19th of Numbers, it will be found that this sprinkling was only part of the means of purifying from the defilement of a corpse; there is enjoined, besides, that the flesh shall be bathed or washed in water, and the clothing washed also. This washing or bathing it is that the word *baptize* has reference to; and further, since the word *baptize* signifies *dip*, and nothing but *dip* in all the realm of Greek literature, always expressing mode, as I have proved, this prescribed washing must have been effected by a total immersion in water. This is the gist of his argument.

Now, at the first blush we have here a staggering parry of Cyril's argument; enough to temper down the boastful confidence of all who use it, almost to zero. A most triumphant and complete rejoinder, say Carson's ardent followers. The poet said, "And things are not what they seem," which poetic maxim finds a striking exemplification in this specimen of Dr. Carson's reasoning. Reader, please turn to Num. xix.; especially give attention to verses 17, 18, part of 19, 20 and 21, ver. 19 in particular, and answer in the words you there find, as far as may be, the following questions:—Who shall sprinkle? *A.* The clean person.—Who shall wash his clothes? *A.* The clean person.—Is it the sprinkler or the sprinkled one that must bathe his flesh in water and wash his clothes? *A.* The clean person, that is to say, the officiating priest and his assistants, whose office it was to prepare the water of separation and sprinkle the defiled person therewith.—Is not the washing and bathing enjoined upon the sprinkled man? It is not so expressed in the record.—How then is the man defiled with a corpse to be purified? Ver. 12 enacts, "he shall purify himself with it," i.e. the water of separation.—Then the washing of the clothes and bathing of the flesh are enjoined on the officiating priest and his helpers only:—is that so? So it would appear from verses 7, 8, 10, 19 and 21; five times in this chapter is such washing and bathing prescribed for the officiating persons and for these alone. "It is a perpetual statute that he that sprinkleth the water of separation shall wash his clothes."—What is enacted respecting the man defiled with a corpse as penalty for neglect, and what, the only condition named, under which he fails of purification? Ver. 20

enacts, "The man that shall not purify himself, that soul shall be cut off from the congregation because he hath defiled the sanctuary of the Lord : the water of separation hath not been sprinkled upon him ; he is unclean."

How necessary is it to examine a subject all round before drawing a conclusion ! Dr. Carson, Robinson, and Bunsen alike, are struck with something that seems likely to suit the purpose of a cherished argument ; they view it in the light of a foregone conclusion, and then make themselves a laughing-stock to all the world by their crying inaccuracy.

Dr. Carson mistakes the sprinkler for the sprinkled, and hence the miserable finale to an assault undertaken after his usual style with bray of trumpet and clang of arms. "Let not him that putteth on his harness boast himself as he that putteth it of."

This futile attempt to dispose of the conclusive testimony which these words from the "Wisdom of Jesus the Son of Sirach" bear in contradiction of Dr. Carson's first argument as to the necessary significance of the word "*baptize*," is the best I have yet met with, and until one more successful is produced, my readers and myself are shut up to the conclusion that *the Jews regarded the SPRINKLING of the ashes of a heifer as a BAPTISM, and spoke of it as SUCH.*

## C.

*Josephus' account of the purification of the people after the death of Miriam.*

Dr. Carson, with his magic wand, has transmuted this crucial passage from Josephus into a strong buttress of his own opinions. And he has been able to do this by making use of Whiston's faulty rendering of the Greek of Josephus, B. 4. ch. iv. 6, which runs thus : "When therefore any persons are defiled with a dead body, they put a little of these ashes into spring water with hyssop, and (*baptizing*) dipping part of these ashes in it they sprinkled them with it both on the third and on the seventh, and after that they were clean." The English reader will readily detect something halting in this translation, as it does not exhibit the perspicuity usual with the historian. A reference to the Levitical law (Num. xix.) will show that Josephus has departed

in one particular only from the Mosaic prescription, as we have it in the Authorised Version, which provides that "living (running) water shall be put thereto in a vessel;" whereas Josephus says that the ashes were put into the spring water. All else is strictly conformable to the Levitical rubric.

Now see what Whiston makes Josephus say. Having put a little of the ashes into spring water and hyssop—what next? Whiston says "they dip (*baptize*) a part of these ashes into it." Does it not at once occur to the reader, "The ashes have been already put into the water"? Why dip again? A little of the ashes is all that was wanted, and Moses did not prescribe two mixings. Why does Josephus say there was a second? My readers may rest assured that Josephus did not write such nonsense. He is indebted to Mr. Whiston for misrepresenting him. Thus has even the English reader spotted Whiston's fault. Take now the true reading and everything falls into its place. For it was quite natural for Josephus, who was accustomed to those uses of the word "*baptize*" which we have had before us, as "baptism from a corpse with the ashes of a heifer," to follow in the beaten track and write, "Putting a little of the ashes into spring water, and hyssop too, and then baptizing from (or with) these same ashes put into spring water, they sprinkled those defiled with a corpse on the third day and on the seventh also, and thereupon they were clean."

As it is important that the passage should be well understood, I will give the Greek of Josephus. "Τοὺς οὖν ἀπὸ νεκροῦ μωμισμένους, τῆς τέφρας ὀλίγον εἰς πηγήν ἐπιέντες καὶ ὑσσώπον, βαπτισαντές τε καὶ τῆς τέφρας ταύτης εἰς πηγήν, ἔβραυον τρίτη τε καὶ ἑβδόμη τῶν ἡμερῶν καὶ καθαροὶ τὸ λοιπὸν ἦσαν."

The scholar will immediately detect Whiston's error; but as doubtless many of my readers will rather class with those whose knowledge of Greek is more or less imperfect, my sympathy with such of them, as to the difficulties of deciphering almost an unknown tongue, leads me to think that a sort of *scholium* (forgive the pedantic word, modern modesty cannot furnish a better) of the passage will prove acceptable.

τοῖς, acc. plur. ; ὁ, ἡ, τὸ, those.

οὖν, then ; ἀπο, from ; νεκροῦ, gen. sing., νεκρός, corpse.

μωμισμένους, pass. part. acc. pl. ; polluted from *μωμῶ*, to pollute, stain.

τῆς τέφρας, gen. sing. ; τέφρα, ashes.

ὀλίγον, neut. sing. ; ὀλίγος, a little.

εἰς, into ; πηγήν, acc. sing. ; πηγή, a well. Same word as in John iv. a well of water ; stands here for spring water.

καί, and ; ὕσσωπον, acc. sing., hyssop.

εἰσέρτες, part. ; εἰσημι, to send in, putting in.

βαπτισαντές, aor. part. ; βαπτίζω, baptizing.

τε καί, a double conjunction, the force of which it is difficult to show in English. It here indicates a new stage of the proceeding, thus while joining, separating—for want of a better equivalent we may say “and then” the preparatory process is finished, now for the main action itself. Things being now ready, go on with the business, baptize ; and then baptizing:

τῆς ταυτῆς τέφρας, gen. sing. from these same ashes. This construction may be strange to many, but a few examples will show that it is in good use. Plato's Lysis 210a ἐμπόσαι (aor. infini. from ἐμπασσώ) τῆς τέφρας τοῖς ὀφθαλμοῖς, To sprinkle the eyes with (or from) ashes. Here we have Plato's To sprinkle the eyes with ashes exactly corresponding with Josephus' baptizing with ashes (brought into a convenient form by admixture with water). Again take the passage which Clement of Alexandria quotes from the Odyssey in proof that the heathen had some dim notions of baptism. Τηλέμαχος δὲ χεῖρας νιψάμενος πολιῆς ἀλός, Telemachus having washed his hands from (in) the hoary sea (ἀλός, gen. sing.) In English we may say indifferently, in or with the sea. Now if Plato had said, “He beat him with a stick,” he would have used the dative case, or as grammarians say, “there stick is the instrumental dative.” The difference between the two expressions lies in the fact that the whole of the stick is used for the beating, but only some of the ashes are used for the sprinkling. The sprinkling is done from the ash-heap. So Telemachus washed with water taken from the sea. We find the same construction in the New Testament, John ii. 7, “Fill the water-pots ὕδατος with water”—the genitive again. In Luke xvi. 24, Dives prays that Lazarus may dip (rather wet) his finger-tip ὕδατος, surely not in but with (from) water. In Hellenistic or Jew-Greek writers we should expect to find not the simple genitive but the expressed preposition ἀπό, just indeed as we do find in this passage, “polluted ἀπό (with) a corpse.” Accordingly if my readers turn to Appendix A. of this chapter, they will meet with no stint

of *apos*, see. No. 17. Smear the finger *απο* (*from*) the oil. The same with Nebuchadnezzar, *bapted απο* the dew.

I have dwelt on this peculiar use of the genitive with or without the *απο*, because it would appear from a remark in Dr. Halley's Lectures on Baptism that it is not universally appreciated. In dealing with the passage "*bapted απο* the dew," he says, "I am not ashamed to acknowledge I do not understand these words. If they be Greek, I am not scholar enough to translate them." But my readers will see that they are possible classic Greek, and approved Hellenistic Greek; for the simple genitive in such case is used by Plato, and the Hellenists only insert the *απο* which is certainly understood by Plato. And my readers may settle it in their minds that there is nothing absurd in this passage from Daniel, though Dr. Halley says he does not understand it. And they may be satisfied too that here Josephus' thought is, "Baptized with these same ashes," *εις πηγην* (*put*) into the spring water. This requires explanation; and my readers should carefully study what is said in chap. 10 on the prepositions *εις* and *εν*. There they will see that the two are sometimes apparently used for each other, the first taking the place of the other when motion is implied. One might have expected *εν πηγην* here, "in the water;" but no! we find *εις πηγην*, and it is at once implied that one is to baptize from these same ashes which *have been put into* the spring water—the idea "put into" being involved in the use of the *εις*. *εββαινον*, 3rd person plur. imp. indic. from *βαίω* to sprinkle, they sprinkled. It is not irregular to find, as we do here, this imperfect tense joined with the aorist participle *βαπτισαντες*, the aorist being here a true aorist, *i.e.* without bound as to time, like our (so-called) present participle, which adapts itself to any tense of the principal verb.

*τρίτη τε και εβδομη*, on the third and on the seventh also. *τε και*, the double conjunction, almost means "and then again." *των ημερων* gen. plur., of the days.

*και*, and; *καθαρι*, nom. plur., clean; *το λοιπον*, neut. sing. acc., the rest, *i.e.* as to what remains thereupon. *ησαν*, 3 plur. inf. from *ειναι*, to be, they were.

Whiston seems to have accepted the common view of the men of his time, that the essential meaning of *βαπτισω* was *dip*. So with this foregone conclusion he fixes the meaning of the word here; then he looks about for something to dip in, and *εις πηγην*



is at his hand. But there is nothing to dip. So taking the genitive τῆς τέψρας, he says it is a part of these same ashes, forgetful that the *ἐκείνες* had already dipped the little that was required, and transfused it through the fluid. He can easily get over the jumble occasioned by this second mixing of the ashes by throwing the blame on Josephus for his want of clearness of expression, thus shifting the burden from the guilty shoulders, and loading the innocent with it. But we see that a true reading of the passage casts no reflection on the historian, who writes not only good Hellenistic Greek, but sound common-sense as well.

CHAPTER IX.  
MORE EVIDENCE.

The juror who would return a righteous verdict must not flinch from the labour which is involved in mastering the evidence before him and in well weighing its bearings. My readers then, though already satisfied that if the Son of Sirach, Josephus, and Cyril (may we not add too St. Paul) knew their own language, it is quite in accordance with Jewish usage to say or write such a phrase as this: "*Baptized from a corpse by sprinkling with the ashes of a heifer;*"— though satisfied of all this, they must, spite of the weariness with their patient hearing of the evidence already adduced, brace themselves to new duty, and set themselves to examine into the classic and secular uses of this troublesome word. No one who shirks the labour of a patient search is entitled to the dignity and luxury of holding an opinion,

Although the task appears arduous, we may take comfort from the thought that all we need of Greek is to make ourselves thoroughly acquainted with two or three words; and a little pains will suffice to make any of my readers more than a match, within this limited area, for many a Professor whose wide knowledge of the tongue has left him no time to examine into the meaning of so rare a word as *baptizo*. So I

## MORE EVIDENCE.

have found it at least; for I have been able to instruct the instructor, and to give him very good reason to revise opinions on the word *baptize*, much like those with which our author has endowed Professor Jones.

In our inquiry ordinary lexicons<sup>1</sup> help us but little. Even the excellent lexicon of Liddell and Scott (which quite eclipses our author's Donnegan) contains only a meagre account of the word in question; and if that little should be taken for all that may be known of it, such meagreness is apt to be misleading. We need, however, in no wise despair because of the poverty of the lexicons, for the fire of the baptismal war has stimulated its champions to such industry in searching out instances of the occurrence of this critical word, that they have rummaged Greek literature for their quarry from beginning to end; and we, in these days, are in a position to reap the fruits of our fore-

1 Lexicons are not much to be trusted. Donnegan gives us the meaning of *baptisma*, "*an object immersed*;" and the abridged Liddell and Scott (Oxford, 1846) makes it "*that which is dipped*." But surely this is lexicon *fiction*, and not scholarly compilation. See how such a meaning as this has been arrived at. The termination *ma* generally indicates the result of an action. Thus—

*poieo*, to make; *poiesis*, a making (our poesy); *poiema*, a thing made (our poem).

*prasso*, to do; *praxis*, a doing; *pragma*, a thing done (a deed).

Hence, for uniformity's sake, *baptize*, to dip (assumed); *baptists*, a dipping; *baptisma*, a thing dipped (as clear as daylight; if it is not so, it ought to be, for uniformity's sake). Behold then the worthless generalisation that assigns such a meaning to *baptisma*—a meaning that Liddell and Scott's grand lexicon quite and properly ignores; and learn, gentle reader, never to trust a lexicographer implicitly, but bring him to book, and make him cite an example in which the word bears the sense assigned to it. Donnegan's lexicon seems a good guide!!

fathers' labours, and to gather a harvest where we have not sown.

Perhaps the best way of getting ready for the putting in of our sickle is to make a goodly list in English of passages in which the word occurs, without attempting a translation of the word itself. We will just transfer it without translating (as King James's Doctors are accused of doing), and then, by the substitution of any supposed equivalent, it will be easy to see if good sense is made.

My readers can thus put to the test Dr. Carson's famous maxim, that "*Baptizo* means *dip*, and nothing but *dip*, always expressing mode." But in doing this they must use *dip* in the active transitive sense of plunge or the corresponding passive; for our *dip* is not always plain *dip* or *immerse*, as any one may know who has ever seen a man *dip* his head to avoid a well-aimed blow, a very different operation from thrusting it under water. It will be well also to note the preposition by which the meaning of *baptizo* is unfolded, because the particular shade is sometimes thereby much affected.

*A selection of passages from Greek authors in which the word baptizo occurs.*

1. Plato. Even I myself am one of those yesterday *baptized* (with wine).
2. Plutarch. *Baptized* (no prep.) debts (dat.) amounting to five thousand myriads.
3. Clement of Alexandria. *Baptized* by (ὕπο) intemperance unto (εἰς) sleep.
4. Chrysostom. *Baptized* by (ὕπο) intemperance.
5. Chrysostom. *Baptized* (no prep.) innumerable cares (dat.)
6. Heliodorus. *Baptized* (no prep.) calamity (dat.)

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7. Justin Martyr. *Baptized* (no prep.) heaviest sins.
8. Strabo. There is no need of swimming, nor is one who goes into it *baptized*, but he is borne up.
9. Libanius. He who with difficulty sustains the burden he now carries would be *baptized* (*ὑπο*) by a small addition.
10. Plato. Seeing the lad baptized (no prep.) puzzling questions (dat.)
11. Josephus. (Speaking of the crowds who, as he says, "poured themselves in" before the siege of Jerusalem), They *baptized* the city.
12. Plutarch. The mind is enlarged (by) (no prep.) properly proportioned labours, but is *baptized* (by) (no prep.) excessive (labours) (dat.)
13. Diodorus Siculua. On account of the abundant supply from these sources, they do not *baptize* the common people (no prep.) taxes (dat.)
14. Hippocrates. Shall I not laugh at the man who *baptizes* his ship (no prep.) excessive loading, and then complains of the sea for engulfing it.
15. Josephus. Our ship being *baptized* in the middle of the Adriatic.
16. Josephus. (Jonah's) ship being about to be *baptized*.
17. Polybius. They dashed incessantly against them, and *baptized* many ships.
18. Pindar, "I am *unbaptizable*, like a cork on the ridge of the wave."
19. The Scholiast remarks: A cork being of an *unbaptizable* nature.
20. Themistius. Nor the pilot if he saves one whom it were better to *baptize*.
21. Josephus. *Baptized* (*ὑπο*) by the Galatians in a bath, he died.
22. Josephus. Continually pressing him down and *baptizing* him as if in sport while he was swimming, they ceased not till they had completely suffocated him.
23. Heraclides Ponticus. For a mass of iron heated to redness being drawn out by the smiths is *baptized* (no prep.) water (dat.), and that which was fiery being quenched (no prep.), water ceases to be so.
24. Plutarch. As a bladder thou mayest be *baptized*, but fates forbid thee to enter (dunai).

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25. Orpheus Arg. But when Titan is *baptized* in (or into) the ocean's flood ( $\epsilon\nu$  or  $\epsilon\iota\varsigma$ ).
26. Plutarch. Call the old enchantress and *baptize* thyself ( $\epsilon\iota\varsigma$ ) in (or into) the sea.
27. Plutarch. *Baptizing* his hand ( $\epsilon\iota\varsigma$ ) into the Mood, he wrote on the erected trophy.
28. Anacreon. I *baptized* him ( $\epsilon\iota\varsigma$ ) into wine.
29. Plotinus. Death, to the soul being yet *baptized* in ( $\epsilon\nu$ ) the body, is to sink in matter.
30. Alexander Aphrodisiensis. A ( $\delta\upsilon\alpha\mu\iota\varsigma$ ) potentiality baptized in ( $\epsilon\nu$ ) the depth of the body.
31. Hippocrates. Baptize it again *in* ( $\epsilon\iota\varsigma$ ) milk and Egyptian ointment.

Now let the most inveterate *dippist*, the most enthusiastic endorser of Dr. Carson's maxim, try the word *dip* in the stead of baptize in each and all of these passages, and let him clearly understand that if a single one of them refuses to lend itself to the interchange, the maxim must be surrendered, and all the reasoning based upon it be accounted worthless. If *dip* will not fit in each and every quotation, and make the best possible sense too, it certainly follows, that even though *dip* might be the New Testament sense of the word, yet, on the other hand, *laptizo* may *possibly also* be better represented even then by some other word. And if this should prove the case, an end will be for ever put (or with every reasonable man ought to be put) to the assumption so often thrust forward, "that inasmuch as *baptize* signifies immerse and immerse only, it is tautology to say, 'Baptized by immersion,' since it is impossible to baptize without immersing; and that it is absurd and contradictory to say, 'Baptized by sprinkling or pouring,' for the same reason."

Let then the dippist try his hand with the quota-

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tions, and show us what he can make of them. In some of them it will, without any doubt, be difficult to find a better substitute for baptize than this veritable *dip*. The sense is by it perfectly satisfied. Take No. 28 for instance, "I *clipped* or plunged him *into* wine," and the preposition *into* confirms the choice. As for Plutarch's dying general, No. 27, what otherwise did he than dip his hand into the blood, to write upon the trophy? With many more, a little unconscious accommodation will make *dip* fit admirably. In some again, our dippist will be perfectly satisfied with his darling *dip*; for he is in a mood to be easily pleased. Thus in No. 4, "dipped in intemperance;" or No. 2, "dipped in debts;" though it grates upon the ear to use these bald expressions, he will please himself with the softened Latin term *immerse*, and say, "immersed in intemperance and in debts;" and what would you have better? Of course he will take no heed of such trifling things as prepositions, forgetful of the possible importance of what seems a trifle. A trifle is what no great general can afford to disregard, for that trifle may turn the tide of victory. The preposition *ὑπο*, however, makes it certain that in intemperance the mind of the writer (as is fully shown in No. 3, where a man is perhaps said to be immersed by intemperance *into* sleep) is the active baptizer, and not the element of immersement. And *debts*, being in the dative case without a preposition, makes it certain that these same debts are the instrument or means with which the baptizing is effected; so that we must say, "*baptized with debts.*"

But our dippist will find his powers severely taxed to fit *dipped* into No. 11. "The robber crowds

*poured* themselves into Jerusalem (as Josephus tells us) and baptized the city." "Dipped the city" will scarcely satisfy anybody, however ready he may be to be pleased with *dip* in any shape. I can help our friend nevertheless. Let him turn up Parkhurst's New Testament Lexicon, which explains this passage thus: "The robbers immersed the city in afflictions." Parkhurst draws upon his imagination for the afflictions—he must have something to dip in—but Josephus said nothing about afflictions. With his notions of Greek "*baptized* the city" is a complete thought without any addition; just as we find that passage in Isaiah, "Iniquity baptizes me," is quite complete, and is to be understood on the same principle. Dr. Carson's maxim, however, which is the dippist's guiding star, objects to the compromise, and insists upon its "pound of flesh;" so being shut up to *dip*, he must say, if the absurdity does not shame him, they dipped the city into difficulties.

This passage from Josephus is burden enough to make our dippist stagger, for he carries his load with difficulty; a few straws more and down he goes, crushed by the insufferable incubus—*baptized*, as Libanius's Greek puts it (see No. 9), by ever so small an addition. (Mark the  $\upsilon\pi\omicron$ , which unerringly points to the small addition as the baptizer, or as I suppose we must call it, crusher.) Dipped into such a difficulty, we will send Theodosia to cheer the forlorn one with those consoling words of hers that our author has put on record on page 109. "I have learned," says she, "that *baptize* is a Greek word... and Albert Barnes told me I could learn to understand it by examining the fifteen places where, he says, the word occurs



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in the Old Testament. I hunted out each place, and found it meant *dip*. I looked into Webster's dictionary and found that to 'dip in water' was to plunge an object into the fluid and instantly take it out again; the very act which the Baptists perform when they baptize." Cheer up then, disconsolate brother, if Theodosia's acquaintance with Greek is in any degree accurate, you shall instantly be taken out of the fluid difficulties into which you have been dipped.

Spite, however, of Webster's dictionary and Baptist practice, Libanius is inexorable, nor will he lift the burden which baptizes (presses down) the poor sufferer till he acknowledges his error, or can tell him -into what he has been dipped by the little extra addition to his load. The sufferer may defy Libanius, however, for help is at hand from another quarter. Dr. Carson, by the liveliness of his imagination, so prolific of resources, always ready with a reason good, bad, or indifferent, has discovered a plan of escape, and now proffers his helping hand. Will the victim grasp it? Ah! first let him count the cost. Dr. Carson's explanation is this:— If a man bears with difficulty the burden he now carries, he will *sink* by a small addition.

Dr. Carson, you see, in slipping the noose with which Libanius had well-nigh strangled him, yields up the very point of which he has constituted himself the champion, viz.: *Baptizo* in all the realm of Greek literature means *dip*, and nothing but *dip*, always expressing mode; and now he eats his own words, and tells us that it' does not mean *dip*, it means *sink*. And moreover, in doing so, he deludes himself with the

ambiguous English *sink*. Does he mean "sink to the ground"? in which case there is no immersion possible; or does he mean "sink through the water"? which a man cannot do without getting a thorough dipping, and which in this case again is impossible, for there is nothing for the overburdened man to be dipped into.<sup>1</sup>

The loyal, consistent dippist will scorn to purchase liberty at this price. Like the Old Guard, he can die at his post, but never yield it. Let him die then and be done with.

My readers will not fail to see that all the foregoing varied uses of *baptizo* cannot satisfactorily be accounted for on dippist principles exclusively; and the failure is even more signal if it be attempted to do so by the substitution of the word *pour*. Almost, the only example admitting the idea at all is No. I, in which Plato tells us he was *baptized* with wine—got drunk by pouring wine down his throat; and if the remaining supposed competitor *sprinkle* be applied, is there a single quotation that would not be turned to absolute nonsense?

No attempt that I have seen as yet to show the natural development of the root *bapt* into all these varied senses can in my judgment claim to be a success.

1 Dr. Carson, in his tenth section, adduces thirty-seven citations of *baptize*, but renders it *dip* only seven times; the other thirty instances have *baptize*, *sink*, *drown*, *immerse*, &c. One could wish for no better refutation of his book—which was written to prove that *baptizo* in all the realm of Greek literature is *dip*, and nothing but *dip*, always expressing mode—than an edition with no alteration at all except the insertion of *dip* as the only representative of *baptize*, to the exclusion of *sink*, *submerge*, *bury* and *overwhelm*, and every other term interchanged for it in his book.

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And yet there must be some such, method possible; for words, like trees, grow and branch out in an orderly way, although in a way so unexpected that no one can predict the new force that any of our common words may in a few years assume. In the face of former failures I will presume so far as to suggest a method of development by which reasonably to account for every branch and twig upon this parent stock, modestly and yet with confidence commending the same to the kindly yet searching criticism of all who take any interest in the subject of Christian baptism.

I take it that failure hitherto has arisen out of a wrong beginning; for it has generally been assumed (and it must be remembered that it is only an assumption) that the root idea of *bapt* is *dip*. I shall start from what I conceive a more probable conception, as has already been hinted, viz., the sense that is implied in the meaning that Ast<sup>1</sup> in his Platonic Lexicon assigns to *baptos* (the adjective). He gives it as *stained, infected*, that is to say generally infected with stain or any other conceivable thing, *e.g.* water, *i.e.* wet; grease, *i.e.* smeared, &c. The idea of *dyeing, staining, smearing* is abundantly frequent in the use of *bapto* compared with that of *dipping*; and indeed, to make the word an unmistakable *dip*, it must be further compounded with the preposition *en* (*in*), and the result *embapto* is an unquestionable *dip*, which meaning with the simple *bapto* is secondary and not primary.

Lexicographers are generally agreed that the effect of adding *iz* to *bapt* is to intensify its meaning; thus we find *bapto*, I dip; *baptize*, I dip *repeatedly, i.e.* thrice

1 Vide Appendix.

or more. This significance is not readily made out from the examples given in the lexicons; for these rather favour the idea of intensity in degree; thus while *bapto* is simple *dip*, *baptizo* is used, and almost never *bapto*, when ships are sent to the bottom, or as we might say, *dipped very much indeed*. The simple word is scarcely ever applied to such terrible submergence.

Degrees of intensity may vary, but whenever the intensity amounts to *destruction*, *oppression*, or even *inconvenience*, *baptizo* takes the place of *bapto*. If *bapto* is *smear* (which it is), then *baptizo* is *smother*. A fly may get his wings slightly smeared, and "that is *bapto*;" but a fly in treacle is *baptized*, and this appears to be the normal notion of the word—hence when used metaphorically (and this is its chief use), the idea of oppressing, hampering, cramping, swamping, is so very often found to be expressed. Indeed the only two meanings that the learned Ast gives of the word are (Latin), *opprimo*, *obruo*; the first our own word oppress, the second to *bring to ruin*— *swamp*, *overwhelm*, *smother*, *bury up* (something like French *accabler*).

In the examples numbers 1 to 6 the sense in which *baptizo* is used is evidently *overcome*, *oppressed*, *borne down*. Plato is overcome with wine (drunk, or say perhaps only tipsy, at any rate the worse for his cups). This example is given by Ast to illustrate his meaning *obruo*. The men Plutarch speaks of are borne down by debts. Chrysostom means, "overcome by intemperance," and "weighed down by cares." He does not say to what degree; but the man that Clement of Alexandria speaks of is sent to sleep by

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his drunkenness. Heliodorus' thought is, overwhelmed by the calamity.

Of course it is quite possible to interpret these, examples in another way, the key being the notion of *immersion*, just as we say, immersed in wine, debts, or cares; and such an interpretation appears at first sight fully and equally to satisfy the requirements of the case. Further examination, however, shows this explanation, to be inadequate, and not applicable generally. In examples 3 and 4 *baptizo* is unfolded by the preposition  $\acute{\upsilon}\pi\omicron$ , which is most commonly used (as grammarians well know) after passive verbs to indicate the active agent or influence by which the given action is effected, and therefore it may be concluded that in the mind of the writer some active influence is attributed to the intemperance, which on that account cannot well be considered as the element of immersement. Besides, No. 3 might be rendered "baptized or immersed by intemperance into sleep," on the immersion hypothesis, where *sleep* is the element of immersement, and *intemperance*, which is introduced by this same preposition  $\acute{\upsilon}\pi\omicron$  into the sentence, the active agent. The principle of interpretation by the notion of immersing thus breaks down; for it is evident that the force of  $\acute{\upsilon}\pi\omicron$  is the same in both cases.

In a still greater degree its inapplicability will appear in the quotation *No. 7* from Justin Martyr, "Baptized with the heaviest sins." In this example there is no preposition at all, but *sins* is in the dative case, or as grammarians have found occasion to call it, the instrumental dative, so often is the simple dative appended to a verb to show the instrument by

or with which an action is performed. Most of our examples contain the simple dative without a preposition, and in all which have this structure there is no help for it but to insert a *with* or *by* indicating *means* — not the *by* indicating *agent*, for our *by* is a two-faced word.

It is easy to conceive a person crushed or borne down with weighty sins, but very difficult to conceive him as immersed in them (did the structure of the sentence allow the word *in*— *in* the sins— which it does not, seeing we have to do with a simple dative); for the heavier they are the less he would sink, as is shown in the next example, from Strabo, No. 8. He is speaking of the Lake Sirbon, the water of which is very dense and heavy, and therefore very buoyant; so that there is no need of swimming, nor is one who goes into it *baptized* (drowned), but he is forcibly borne up. In another place, speaking of a lake near Agrigentum, he says, "Nor does it happen that those who cannot swim are baptized (drowned); they float like wood." And again, of a river in Cappadocia, "When one throws down a dart from above into the stream, the force of the water presents so much resistance that it is with difficulty *baptized*." Of course, with the impulse imparted by throwing it in, it goes under at first, still it is with difficulty *baptized*; the feather just shows, though the iron head weighs it down nearly out of sight.

And the next quotation, from Libanius, No. 9 (which we have already seen prove so fatal to our *dippist*), makes it still more clear that the first method of interpretation is the correct one. Imagine a coal-heaver staggering under a heavy load, when a wag

claps on another stone. Down he goes, crushed (baptized) by the small addition. The idea of immersement here is out of the question, for you cannot dip, if you have nothing to dip in.

How shall we find an equivalent for *baptized* in No. 10 (which is one of Ast's examples of the sense, obruo)? Baptized with puzzling questions; certainly not immersed in them, for they have been *showered* upon the boy. My reader will forgive the inelegant English (?), but some who prefer forcefulness to elegance would not scruple to say that the poor lad was totally flabbergasted.

The idea of oppression in a greater or less degree is very commonly expressed by *baptize*, and it is the key of Nos. n, 12, and 13. Josephus is of opinion that any noncombatants in a beleaguered town (to say nothing of the mischief they might do by faction) are an encumbrance, and this class baptized Jerusalem,<sup>1</sup> as he says. Plutarch, in his tractate on Education, reasons

1 Whiston, who seems so thoroughly imbued with the notion that *baptize* must mean *dip* as to render "Baptized the sword unto his own slaughter" as "Sheathed the sword in his own bowels," appears quite unable to introduce his favourite *dip* here. His translation is, "Besides the seditions they raised they were otherwise the direct cause of the city's destruction." Dr. Traill in his "Josephus" takes up with the notion, more fashionable of late, that the true idea of *baptizo* is "*overwhelm*," and writes "these in the sequel, irrespectively of the insurrection, overwhelmed the city." This my readers will see can scarcely be called an improvement upon Whiston, if they consider the idea Josephus wished to convey by the word as disclosed in the close of the sentence:— "For as they were an unprofitable and useless multitude, they spent those provisions beforehand which might have been sufficient for the fighting men." That is Josephus' notion of how they *baptized* the city, evidently not so much in the way of *overwhelming* it as of *grievously encumbering* it, which last is my suggested translation.

thus:—As plants by moderate watering flourish and grow, but with too copious watering are choked, so the mind is enlarged by properly proportioned labours, but it is *baptized* by labours that are excessive. What meaning shall we assign to *baptize* here? will cramped and stunted do?

Our own phrase, "Oppressive taxation," represents the exact thought of Diodorus Siculus in No. 13, and the same idea no doubt explains to us Isaiah's "Iniquity baptizes me,"—"A frightful sense of my sin overpowers me."

No doubt the meaning of No. 14 is somewhat similar. No merchant loads his ship till she sinks, but his cupidity may lead him to put so much freight on board as to make her a likely coffin for her crew. She goes to sea, and all is well in fine weather; but a storm comes on, and baptized (encumbered) as she is with too much freight, she is no match for it) and the devouring sea engulfs her. Hippocrates would laugh at the man who blames the sea for her foundering. The ship now is baptized in another style, a style indeed quite different from the owner's imprudent overloading, still in a style that is very commonly represented by *baptize*. Thus Nos. 15, 16, and 17 refer to ships sent to the bottom, of which many examples could be furnished.

We get the same idea by contrast. Pindar says (No. 18), "I am unbaptizable like a cork;" and his scholiast or commentator says, "A cork being of an unbaptizable nature," and remarks it does not go in (*ou dunei* is the Greek, let it be noted for reference by and by). Of course you can push it in and down, but its nature is *unbaptizable*, in the sense in which



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ships are said to be baptized; and you may do this a hundred times, up it bobs nevertheless, irrepressible. Its nature is, not to make a hole in the water to hide itself.

Sometimes the smothering amounts to drowning; thus Themistius (*No.* 20) speaks of one saved, who ought to have been *baptized* (drowned). And Josephus, relating the murder of Aristobulus, the young and popular high priest, tells us that he was *baptized* by the Galatians in a bath and died, as arranged by Herod. This is from his "Wars of the Jews." In his "Antiquities" he narrates the same murder more particularly (see *No.* 22), and says they *baptized* him as in sport while he was swimming [in the pond at Jericho], and they did not cease till they had quite suffocated him. He tells the manner of this baptizing—continually pressing him down. *Now* he does not mean that they merely pressed him down as if skylarking, but smothered him in sport—in pretended play, by pressing him down. In narrating the purification after Miriam's death he told us how that baptizing was done, for he said, "baptizing they sprinkled." So Lucian—I would push this person on the head, baptizing (smothering) him that he might not be able to rise again.

In *No.* 23 we find another variety of the same idea. Heraclides says, that the red-hot iron is *baptized* (quenched of course) *with* water, and that which was fiery by its own nature being quenched *with* water ceases to be so. The iron may certainly be dipped to quench it, or, like the iron tire of a cart-wheel, may be quenched by the pouring on of water; but the mode is not the thing at issue—it is the quenching

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that the word baptize concerns itself with. Observe the dative necessitates *with*.

One remarkable quotation from Plutarch's life of Theseus will show conclusively that *baptizo* is not only not necessarily associated with immersion, but can even be opposed to the idea of entering the water at all. Example No. 24 runs:— "As a bladder thou niayest be baptized, but the fates forbid that thou enter" (the water). The word *dunai*, which is here opposed to *baptizo*, signifies *go in*, enter. See No. 19, where the scholiast says, that the cork unbaptizable by nature does not enter (*ou dunei*). This same *dunai* is the word the Greeks used to describe the setting of the sun when it appears to *enter* or *go into* the water; also to get into one's clothes. In this sense we use the word, which is our *indue*.

This quotation is the Sybil's reply to the inquiry made at Delphi, concerning the fate of Athens. And what a strange answer it is! Fancy being baptized at sea, without making a hole in the water—(observe it is *ou dunei*, it does not go in)—a ship baptized without entering (*dunai*) the element. But it is not a ship, but a bladder that is baptized—a thing by nature as unbaptizable as the cork Pindar speaks of. A bladder baptized at sea at all, is wonderful enough; but being baptized without going in, this is the puzzle. My readers will see at once that the reply we have here is one of those enigmatical, ambiguous, paradoxical responses for which Apollo's oracle was so famous. The Sybil is playing upon the ambiguous many-faced word *baptize*, and if we want a clue to the enigma, we have but to go to Libanius's coalheaver, or to Heliodorus (No. 6), who speaks of being baptized by a

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calamity, to Chrysostom who (*No. 5*) says, "baptized with innumerable cares," and, in another place, "baptized with many waves of business coming from every quarter;" and thus the Sybil's meaning comes out clearly enough. The ship of the Athenian state may be borne down and oppressed by the political tempest, battered by the storm, and weighed down by calamity; the waves of trouble may break upon her, and the hissing surf cover her, but spite of all this storm of adversity, as a bladder she shall outride the blast, and weather the tempest. Thou mayest be baptized indeed; but it is bladder-fashion, for the fates forbid that thou enter. This is a baptizing without dipping, is it not, gentle reader?

The notion of encumbrance is well shown in a passage from Polybius— "The foot-soldiers passed across with difficulty, being *baptized* up to the breasts." And Strabo has a similar passage— "And it happened that their march was all the day in the water, being 'baptized up to the waist.'" Here certainly there is immersion, water breast-high, and waist-high; but Polybius is concerned not with the immersion, but its encumbering hampering effect, for he says "they passed over *with difficulty*." If any one wishes to understand Strabo's idea of *baptize*, let him run a tenth part of a mile, only knee deep; he will reach his goal with difficulty, *baptized* (handicapped) thus.

*Baptise* seems also to have the power of *bury*. Thus Plotinus speaks (29) of the "soul *baptized* (*buried*) in the body," and *No. 30* speaks of a force (*dunamis*) or potentiality (*buried*) *baptized* in the depth of the body—a mode of speech to which the Platonic philosophers were addicted. We perhaps have the key to it in a

quotation from that half-joking, half-earnest book the *Cratylus*, which playfully tells us that the body (Greek *soma*) is so called because it is the sepulchre (Greek *sema*) of the soul. Now the *sema* was the funeral mound piled up over the dead body which it covered; and so the Platonic notion of burying (baptizing), is not to plunge the body into the earth, but to pile the earth over the body.

Sometimes, however, but very rarely (I only know six instances), baptize appears to have the force of a veritable *plunge*; appears, I say, for it is possible to suggest an interpretation, which may make the *plunge* doubtful, or which may even fairly claim the preference. In No. 25 we have *baptize* unfolded by *into*; and "when the sun is baptized (dipped or immersed) into the ocean," is a *prima facie* fair rendering; for the sun certainly appears to be dipped into the ocean, when it sets; (*dunei*) it enters, as the Greeks used to say. But the sense thus exhibited is weak and vapid, compared with the poet's fiery thought, which the following will do more justice to, "When Titan's fiery beams are *quenched* in ocean's flood;" just as Heraclides' red-hot iron is, as he says, *baptized*, quenched, with water. This is surely a nearer approach to the poet's idea. Again (No. 3 i), Hippocrates directs a plaster that had been *lapped* with some medicament, if too painful, to be *baptized* (dipped, soused) again in milk and Egyptian ointment.

Whatever Plutarch's man (No. 26) disturbed with ill-dreams may have done, in carrying out the prescription of the wizard for the cure of his malady—"Baptize yourself into the sea, and sitting down on the shore pass the day" (*Baptize* did not amount to drown

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in this case, you see), no one can doubt for a moment that his dying general dipped his hand into the blood with which he wrote the inscription; and it may be that he whom Anacreon (No. 28) baptized into wine was but the prototype of that Duke of Clarence who found his fate in a butt of Malmsey. These six are the only instances that I am aware of in which *baptizo*, being unfolded as to its meaning by the preposition (*eis*) *into*, may fairly be claimed to have the sense of *dip*; and even then the claim is open to dispute, as it is quite possible, had we more knowledge of the writer's thought, that some other idea might be shown to deserve really more prominence than *dip*.

But it is in vain that we look to the notion of *smothering*, *drowning*, *oppressing*, overloading and such like, for an explanation of the reason why the Christian ordinance received the name of *baptism*. We must go further afield, and try another development of the root-word. We will return to the lexicons, which tell us that while *bapto* is *dip*, *baptizo* is *dip repeatedly, over and over again*. This notion would appear to explain why Plutarch said that the dying general *baptized*, his hand into the blood: one dip of his finger would scarcely have completed a single letter, so he dipped again and again till he had completed the inscription; and this consideration well accounts for his choice of *baptizo*, the frequentative, rather than *bapto* the single dip.

We know well however that *bapto* is *wet* as well as *dip*; therefore *baptizo* is *wet often* as well as *dip often*. And *wetting again* and *again* is the very thing we do when we wash ourselves. It is no wonder then that we find the name of that vessel in the public

baths at which the Greeks stood for their ablutions, while the attendants dashed the water over their persons, to be *Baptisterion* or *Loutron*. This new development of the root idea makes the meaning of "baptize, wash or bathe, and it was used in this sense by Eubulus, a classic writer, 400 B.C. This development also accounts for the use of *baptize* in No. 26. "Baptize yourself in the sea" is equal to "Wash yourself in the sea;" the *eis* taking the place of *en* because the motion of going to the sea to wash is implied. Vide Chap. 10 on Prepositions.

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As we have already seen, they applied their own *baptisma* to denote their religious purifications of all sorts; whether a private one, in which the purification was intended to be real as well as ceremonial, and which might be best accomplished by an immersion of the body, could one command the conveniences; or whether a public official symbolical washing,

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Let us now take a survey of the ground we have gone over. In the last chapter, we made ourselves certain that the Jews did not confine their ideas of baptism to dipping or immersing; and in this chapter we have made ourselves equally sure that the classic Greeks in nowise restricted the significance of *baptizo* to that operation. Far otherwise; the common use of the word ignores this significance altogether. Now, too, we have seen by what process the Jews obtained this word for denoting their religious ritual purifications.

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It is this Apliel form of this same *gamed*, the meaning of which in the Hebrew Scriptures departs, in no case much, from *cause to stand*, and which, in the case of persons, is rendered some dozen times in our Authorised Version by the word *appoint*, that the Jews selected as their vocable to represent the complex idea they had put into the Greek word *baptize*; and the reason why must now be plain to every reader. They washed, in order to purify; they purified, in order to preparation for some position of trust, privilege, duty, or what not: as the washing was designedly performed for this very end and purpose, the initial act came to denote the ultimate purpose it was designed to serve, and in common speech was invested with this signification.<sup>1</sup>

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2 Chron. xxxi. 2, appointed courses. Ezra iii. 8, appointed Levites. Nell. xii. 31, appointed companies. Neh. xiii. 30, appointed wards.

It is remarkable that in the Syriac (and also in the Arabic, which closely follows it) this *gamed* is displaced in all these passages, and generally by another word familiar to all readers of the New Testament who remember the words "*Talitha kumi*," "*Damsel, arise*." *Kumi* is the word which in Aphel form is "*cause to arise*," that is, *appoint* or *cause to stand*. And it is further remarkable that this same *Kumi* (Aphel) is used for *ordain*,—"They ordained them elders;" while the *gamed* (Aphel) is in the New Testament the constant representative of the Greek *baptize*.

1 This comparison of the two words,—*baptizo* Greek, and *gamed* Aramaic,—which we have here made, goes far to determine with almost certainty the power of the word *baptize* as used by Jewish writers in a religious sense, and therefore as used in the New Testament. The proof is in some degree comparable with a geometrical problem many of us are familiar with—To find the centre of a circle, the chords of two of its arcs being given. "We have first to bisect one of the chords with an indefinite perpendicular, which of course must needs be the locus of the centres of all possible arcs upon that chord. Similarly we find the locus of the centres of all arcs upon the other chord. It is manifest that the point of coincidence of these loci—the point of intersection of these perpendiculars—is the only possible

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They signified *appointment* by the symbolic act of washing, which indeed was only undertaken that it might mature in this fruit; and it had no meaning except as tending to this desired end. In fact, it is the same view that St. Paul enunciates in Eph. v. 26, "sanctified (*i.e.*, set apart, *i.e.*, appointed) by the washing of water." So too it is the general Jewish view from the days of Sinai, when the people were to sanctify themselves for receiving the Law, by washing, down through the ages; for it was by washing also that the priests sanctified themselves for their Tabernacle duties.

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centre from which arcs upon both chords can be drawn, and therefore it is the centre required in the problem.

Now, the analogues of these chords are the words "*baptizo*" and "*gamed*;" one of the bisecting perpendiculars is represented by this bounding line of meanings:— Smother, dip much or repeatedly, overwhelm, destroy, drown, wet much or often, wash, wash ceremonially for purification, sanctify or set apart, tell off or appoint by this ceremonial purification. And in this point it coincides with the line of signification which traverses the *gamed*— cause to stand, set, stablish, appoint. This point of intersection, the idea of telling off to an end or purpose, is the true centre of the Scriptural significance of that act which is denoted at once and indifferently by the Greek *laptize*, and the Syriac *gamed*. We may certainly assert that *baptize* in the New Testament does not signify drown, destroy, or bury, because these ideas have no part or portion in the word *gamed*.

If we had known as much as this when considering the matters discussed at the close of the fifth chapter, we might have then drawn the manifest inference:—That inasmuch as baptism is, in its essence, the expression of appointment, and, being a Divine act, must needs be the expression of Divine appointment, there is no need of supposing any qualification in the subject as necessary to its reception (unwillingness being the only bar). It is God who here takes the initiative, for "Who hath first given to Him?" and therefore there is no absurdity in baptizing even a baby, whose want of intelligence at the time need be no disqualification, for in due course he will (or ought surely so to be trained as to) appreciate the Divine intention in the act, which one may be sure (*a priori*, considering who is its author), is no absurdity, or even a trivial matter.

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Now let my reader turn up the word in the "Englishman's Hebrew Concordance," and he will find that it occurs hundreds of times in the simple form, the meaning being almost always *stand*. He will find the Hiphil or causative form only about eighty-three times, and often used in the narration of the building of the Temple, thus: They *set up* or erected the pillars — caused them *to stand* - *slablich* a throne—*made* king—and the like; the -sense being a modification, *always very slight*, of the notion *cause to stand*. About a dozen times it refers to 'persons; *causing to stand* meaning in their case *appointing* them to position, office, or duty, thus: *Appointed* Levites, *appointed* priests, singers, guards, watches, and so on. And it must be noted that this use of the word is to be found in the latest narrative books, Chronicles, Ezra, Nehemiah, Esther.<sup>1</sup>

<sup>1</sup> *Gamed* (Hiphil) is rendered in the Authorised Version *appoint* in the following passages:—2 Chron. xxxiii. 8, the land which I have appointed. Neli. vi. 7, appointed prophets. Esther iv. 5, whom he had appointed to attend, i Chron. xv. 16, to appoint their brethren. Neh. vii. 3, appoint watches. I Chron. xv. 17, appointed Heman. 2 Chron. viii. 14 appointed the courses of the priests. 2 Chron. xx. 21, appointed singers.

It is this Apliel form of this same *gamed*, the meaning of which in the Hebrew Scriptures departs, in no case much, from *cause to stand*, and which, in the case of persons, is rendered some dozen times in our Authorised Version by the word *appoint*, that the Jews selected as their vocable to represent the complex idea they had put into the Greek word *baptize*; and the reason why must now be plain to every reader. They washed, in order to purify; they purified, in order to preparation for some position of trust, privilege, duty, or what not: as the washing was designedly performed for this very end and purpose, the initial act came to denote the ultimate purpose it was designed to serve, and in common speech was invested with this signification.<sup>1</sup>

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2 Chron. xxxi. 2, appointed courses. Ezra iii. 8, appointed Levites. Nell. xii. 31, appointed companies. Neh. xiii. 30, appointed wards.

It is remarkable that in the Syriac (and also in the Arabic, which closely follows it) this *gamed* is displaced in all these passages, and generally by another word familiar to all readers of the New Testament who remember the words "*Talitha kumi*," "*Damsel, arise*." *Kumi* is the word which in Aphel form is "*cause to arise*," that is, *appoint* or *cause to stand*. And it is further remarkable that this same *Kumi* (Aphel) is used for *ordain*,—"They ordained them elders;" while the *gamed* (Aphel) is in the New Testament the constant representative of the Greek *baptize*.

1 This comparison of the two words,—*baptizo* Greek, and *gamed* Aramaic,—which we have here made, goes far to determine with almost certainty the power of the word *baptize* as used by Jewish writers in a religious sense, and therefore as used in the New Testament. The proof is in some degree comparable with a geometrical problem many of us are familiar with—To find the centre of a circle, the chords of two of its arcs being given. "We have first to bisect one of the chords with an indefinite perpendicular, which of course must needs be the locus of the centres of all possible arcs upon that chord. Similarly we find the locus of the centres of all arcs upon the other chord. It is manifest that the point of coincidence of these loci—the point of intersection of these perpendiculars—is the only possible



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They signified *appointment* by the symbolic act of washing, which indeed was only undertaken that it might mature in this fruit; and it had no meaning except as tending to this desired end. In fact, it is the same view that St. Paul enunciates in Eph. v. 26, "sanctified (*i.e.*, set apart, *i.e.*, appointed) by the washing of water." So too it is the general Jewish view from the days of Sinai, when the people were to sanctify themselves for receiving the Law, by washing, down through the ages; for it was by washing also that the priests sanctified themselves for their Tabernacle duties.

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centre from which arcs upon both chords can be drawn, and therefore it is the centre required in the problem.

Now, the analogues of these chords are the words "*baptizo*" and "*gamed*;" one of the bisecting perpendiculars is represented by this bounding line of meanings:— Smother, dip much or repeatedly, overwhelm, destroy, drown, wet much or often, wash, wash ceremonially for purification, sanctify or set apart, tell off or appoint by this ceremonial purification. And in this point it coincides with the line of signification which traverses the *gamed*— cause to stand, set, stablish, appoint. This point of intersection, the idea of telling off to an end or purpose, is the true centre of the Scriptural significance of that act which is denoted at once and indifferently by the Greek *laptize*, and the Syriac *gamed*. We may certainly assert that *baptize* in the New Testament does not signify drown, destroy, or bury, because these ideas have no part or portion in the word *gamed*.

If we had known as much as this when considering the matters discussed at the close of the fifth chapter, we might have then drawn the manifest inference:—That inasmuch as baptism is, in its essence, the expression of appointment, and, being a Divine act, must needs be the expression of Divine appointment, there is no need of supposing any qualification in the subject as necessary to its reception (unwillingness being the only bar). It is God who here takes the initiative, for "Who hath first given to Him?" and therefore there is no absurdity in baptizing even a baby, whose want of intelligence at the time need be no disqualification, for in due course he will (or ought surely so to be trained as to) appreciate the Divine intention in the act, which one may be sure (*a priori*, considering who is its author), is no absurdity, or even a trivial matter.

As the notion of *appoint* is not complete without some intimation of the whereunto of the appointment, so neither is the notion of baptize complete without its *whereunto*. Indeed (except where used almost technically), it is always accompanied and unfolded by a preposition—which by-and-by we shall know more about; the preposition *eis*, the essential idea of -which is *towards* or *unto*. Thus we hear Peter saying at Pentecost, "Be baptized," but whereunto? "*eis* (towards, unto, for) the remission of sins," that was the whereunto. So John Baptist has his hereunto; "I baptize you *eis* (unto) repentance," and again "*eis* remission of sins."

St. Paul says to the Ephesian disciples, "*Whereunto* (*eis*) what were ye baptized?" Acts xix. 3. The Fathers, as he says again, "were all baptized (told off, set apart) (*eis*) unto Moses." And so on. This fact of the constant<sup>1</sup> unfolding of *baptize* by the preposition *eis*

<sup>1</sup> It may be thought that Acts x. 48, "He commanded thorn to be baptised in (*en*) the name of the Lord " has been left out of count in making this assertion. But such is not the case. The meaning of these words is not, as many might suppose, "He gave commandment to Cornelius and his companions to submit themselves to baptism," but "He gave commandment that Cornelius and his friends should be admitted to baptism;" and the question arises what words are qualified by the phrase "in the name of the Lord." Is it "baptism in (*en*) the name of the Lord," or is it "commandment in (*en*) the name of the Lord?" Either of these senses may be supposed to be the true sense, and it is remarkable that the order of the Greek words in this verse in the various codices is somewhat unsteady, from which circumstance doubt as to the exact meaning might arise. In Acts ii. 38, Peter says, "Be baptized (*en* or *epi*, the codices vary) the name of Jesus Christ *for* the remission of your sins." If *epi* is the correct reading, the sense is "Be baptized in *virtue* of, *upon the strength* of, the name of Jesus *for* the remission of sins," and this is probably the true sense, as well as the true reading, for all the codices agree that St. Luke in his Gospel (xxiv. 47), employs *epi*— And that repent-

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would seem also an ample confirmation of what has gone before: that the Jews termed their baptism a *gamed* because the essence of the ceremonial is appointment, designation.

The clerk of the court may now, I think, call upon the jury for their verdict. "Gentlemen of the jury, what say you? Are King James's Doctors guilty or not guilty of an unscholarly act (they are already acquitted as to evil motive), in that they did in their version of Holy Scripture render the Greek *baptizo*, *baptisma*, by the English *baptize*, *baptism*?"

I hear not one dissentient voice, but with the tongue as of one man they shout "*Not guilty!*" Verdict entered accordingly.

Although the facts set forth in these last two chapters are patent, and only await the patient investigation of any one that will be at the trouble of the search, there are some persons (whose zeal seems

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ance and remission of sins should be preached in (*epi*) His name; and here in his account of the initial act in carrying out that command—the very first mention of the remission of sin in the apostolic era—it is most probable that he would keep to the same phraseology. In such case Acts x. 48 stands alone as having the prep, *en* appearing to unfold the sense of *baptize*, which consideration casts a doubt upon it, being so used here, seeing that in every other case we find *eis*. But "doing or acting in the name of God or Christ" is an idea continually recurring in Scripture,— "work a miracle in My name;" Peter gave command to the lame man, "In the name of Jesus Christ of Nazareth, walk,"—and in this verse, which describes one of the critical acts of Peter's apostolic life, the declared interest of Gentiles in the kingdom of Christ being now made evident through him, the vicegerent (for the time being) of God upon earth, who can wonder that he should command, in the name of the Lord Jesus (the commandment was Christ's through the lips of Peter), that Cornelius and all Gentiles with him should be admitted to Christian baptism, for now to Gentiles also he had been taught to say, "The promise is to you and to your children, and to all that are afar off."

to have outrun their discretion) who in making translations of the Scriptures have not hesitated in every case to substitute *immerse* for *baptize*.

Now if it could be incontestably proved (which is impossible) that immersion was the sole scriptural method of performing baptism, it would, to say the least of it, be very unwise to render *baptizo*, *immerse*, since our *immerse* has no significance beyond itself; it is just *to dip*, and little else. It has not acquired, nor will it ever acquire except in circumstances very different from those that now obtain, a reference to end and purpose, which, as we have seen, is the very core and substance of New Testament baptism. This end and purpose is so much the paramount significance of the word in Holy Scripture, that I may safely defy any one to demonstrate from that source alone the manner in which the ordinance was performed in apostolic times.

This turning of *baptize* into *immerse* was more even than the early Latin Christians thought it well to do. As our fictitious friend Dr. Smith has told us, they without question incorporated the Greek word into their own language, and this adoption must have taken place at so early a date that it were reasonable to suppose it done with apostolic sanction. The Celtic race has done likewise.

This is a consideration of extreme value in determining the true treatment of the word *baptize*. Now is there any ground at all for supposing that in apostolic time, when the thought the word represents had to be expressed by Roman lips, a Latin equivalent was found for that purpose to the exclusion of the Greek word? There were the verb *immergo* and the noun

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*immersio*— the verb words these men are so fond of, though so truly Latin, and even prefer to the genuine Saxon "dip"— and which might easily have been adopted if thought at all adapted to the need. Have we any reason then for thinking they were chosen to express the thought involved in the Greek *baptizo*, *baptisma*? Not even the most remote. Whatever facts remain to us point quite the other way. Only a hundred years after apostolic times we find Tertullian's treatise against Quintilla, entitled "*De baptismo*" and not "*de immersione*" (as it ought to have been if the Baptists have right on their side), although there can be no doubt that baptism was nominally accomplished by immersion at that time. We are told in that very book, "a man is *detnissios* (let down) into the water;" and again, relating what occurs at baptism, Tertullian says, "*mergimur*," we are dipped: again "*mergitamur*" — the frequentative, we are dipped again and again— alluding no doubt to the threefold dip of ancient baptism. Moreover, he often uses other words for baptize and baptism. The Greek *baptis-terion* or *loutron* is his Latin *lavacrum*, and with this idea of purification predominant, he speaks of persons *lotos* or *illotos*, washed or unwashed, that is *baptized* or *unbaptized*. He could dis sever, however, in his speech the baptism from the washing, and retaining merely the wetting effect of the water, he would represent the Greek *baptizo* by the Latin *tingere*, an indefinite word meaning anything, from *smear* and *sprinkle* to a veritable plunge, and like *bapto* implying also the ideas of

1 Vide Ovid. Fasti, iv. 790, Corpus tingere sparsâ aquâ, To tinge the body with scattered water, or, in plain English, to wet the body by sprinkling water.

*dye, stain*, in which sense it lives still in our tongue in the shape of *tinge, tint, tincture*. This indefinite, and probably on that account suitable word, it is that Tertullian and the Latin Fathers generally, to the utter neglect and exclusion of this new favourite *immergo*, employed as a common alternative for *baptize*, which word, however, had been incorporated into their language from the earliest Christian days, and was as truly at home there (though of Greek original) as any word of truly Latin extraction, being used as a matter of course as the proper name of the Christian ordinance whenever there was occasion of direct and express reference to it.

As with the mother Latin, so is it with her direct offspring, Italian, Spanish, and French,<sup>1</sup> and so too with her remoter relative the English, of which the Greek *baptize* has been a denizen since Wyklifs day. Shakespeare<sup>2</sup> uses the word freely, although with him the

1 Greek	Baptizo	Baptisma
Latin	The same	The same
Italian	Battezzare	Battesimo
Spanish	Bautizar	Bautismo
French	Baptizer	Baptême

Although the French write the *p*, they do not pronounce it. So that letter is practically suppressed, and the Celtic *bedydd* closely approximates to the sound of the softened Latin.

2 **Henry V.**, Act i. Scene 2.

...What you speak is in your conscience washed  
As pure as sin with baptism.

**Henry VIII.**, Act v. Scene 2.

...A fair young maid that wants baptism [Princess Elizabeth]:  
You must stand godfather, and answer for her.

**Romeo and Juliet**

...What we call a rose  
By any other name would smell as sweet.  
...Romeo, doff thy name.

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more ancient *christen* is more frequent. Both terms are employed to denote the rite itself, as well as for the accidental though often more prominent idea of *giving a name*.

Another reason that should weigh with Britons is the fact that our remote ancestors adapted to their Celtic usage the Greek *baptizo* with little change, and to this day the Welsh write *bedydd* (pronounced *beduz*), and the Gaels, Irish and Scotch, *bäist*, words as old as their earliest christened teachers.

With these facts staring us in the face, does it not appear most irrational<sup>1</sup> to depart from the ancient practice—a practice having surely apostolic sanction, as well as one that has ever been approved by the genius of both Latin and Celtic tongues—and instead of accepting, welcoming, and embodying the Greek word *baptizo* with all the rich significance with which Jewish and Christian thought had freighted it, or as

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**Romeo**

...Call me but love, and I'll be new baptized.  
Henceforth I never will be Romeo.

**Richard III.** Act i.

*Clarence*—Because my name is George.  
*Glo.*—O, belike his majesty hath some intent  
That you should be new christened in the Tower.

In the first two of these examples the word is used in its true sense, but in what follows we find both baptize and christen bearing the degraded sense too commonly attaching to them—the mere giving of a name.

1 If the newspapers do not mislead us, it appears that the British and Foreign Bible Society have yielded at last to the insensate dippist clamour with which they have been so long and so persistently assailed so far at least as to insert as a note to *baptize*, "Some translate *immerse*." Now this is certainly true as a fact, but without doubt the tendency of such a note is most misleading, at least with ignorant people, who will conclude from the very existence of such a remark that at least there are some reasonable grounds for the rendering.

we may rather say instead of acquiescing only in what has been already done by the wisdom of our predecessors, to substitute some bold word that really has no claim to represent its force except in some doubtful secular sense, which fails entirely to embody its leading Christian features? It is little to the purpose to cite the German usage, since the Teutonic people did not receive Christianity till, as Dr. Smith told us, it was sore contaminated with error. Baptism with them certainly took the outward form of dipping, and what to them was its main feature settled for them its name, *taufen*, Dutch *doppen*, English dip.

Now summarize the argument. The Latins of the apostolic age *did* adopt the Greek *baptizo* into their language to denote the Christian ordinance, and they did not select their own *immergo* as its equivalent, but they *did* use, shortly after that time as an alternative word, the indefinite *tingo*, the sense of which ranges from sprinkle to plunge. These are the facts, and what follows? What must follow but the inevitable conclusion, that it would be a most senseless proceeding—little short of madness—for any one in these days to reverse what it has been thought right to do by men in so much more advantageous a position than ourselves for judging of what was most suitable, and by men, moreover, as we have every reason to believe, who had the benefit of apostolic guidance.

There are some men, however, who, inconsiderate, will trample rudely upon ground on which an angel would hesitate to plant his foot. If these venturesome translators had been at St. Matthew's side when he wrote that last chapter of his Aramaic Gospel, they would have nudged his elbow, as much as to say, "Are



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you not wrong? Is not *tabal* the word you want? *tabal is dip, not gamed.*" How little heed the holy Evangelist would have paid to the impertinent interruption, but with a lively remembrance of the very syllables that he had heard fall from his Master's lips when He gave the commission to His apostles, he would have quickly guided his pen to trace the words "Discipleize the nations (*vagamedu*), stablish them in— appoint them unto— the name of the Father, and of the Son, and of the Holy Ghost"— it is *vagamedu* and not *tabal*— and baptize them.

We, I think, may safely take St. Matthew, as the best interpreter of his own Greek; and we have his authority for concluding that when the Lord Jesus said, "Baptize them unto (*eis*) the name of the Father, and of the Son, and of the Holy Ghost," He did not so much mean, "dip them in water," or "sprinkle them with it," as He did appoint them, sanctify them, tell them off, by the significant symbol of the washing of water, unto the great inheritance which is summed up in that new name of God Almighty.

If these persons would hold to their opinions modestly, and give others the credit for the sincerity which they boastfully lay claim to as exclusively their own, one might well bear with them; but when they revile men who have so much to say in justification of their action in accepting the word *baptize* as good English, one cannot help according to them the classification to which they make such good claim, and regarding them as those who speak evil of the things they understand not.

How vociferously our author and his editor make demand to be classed under the same heading let the perusal of the following extract from page 178 of their

book make clear to my readers, 'who now know enough of *baptizo* to appreciate in fair measure their method of dealing with the word, and consequently to award to the claimants their just due.

Cyril's reference to the baptism "with the ashes of the heifer" does not appear readily to lend itself to the purpose of our author, for he makes no allusion to it. This is to be wondered at; for he is not afraid to cite about the very strongest expression the infant sprinklers are accustomed to parade with an air of triumph from the writings of the great Origen. And he does it with apparent success too; for he soothes that difficult Father with a magic stroke of the hand, lays him gently to rest, and passes on with the greatest composure, as if nothing was the matter. Professor Jones is made to say—

(Page 178.) Pardon me, Mr. Courtney, if I seem querulous ; but did not Origen, another of the Fathers, speak of baptism as a pouring when relating the history of the flooding of the wood and the sacrifice by the Prophet Elijah in his contest with, the prophets of Baal? Does he not call this *wetting* a baptism?

He does indeed, Professor. He calls it a baptism in the same way that the writer of the book of Daniel calls the *wetting* of Nebuchadnezzar a baptism. He was *baptized* in the dews of heaven. The word in the Hebrew is *tabal*, which no one ever doubted signified to dip or to immerse. He was dipped in the dews of heaven—a most beautiful, though hyperbolical figure of speech, expressing that he was *as wet as though he had been dipped*. The allusion in both cases is to the *wetting*, not to the act by which the wetting was occasioned.... Nebuchadnezzar is said to be dipped in dew; and Origen says the wood and the sacrifice were immersed in water, to express the completeness of the soaking or drenching which they received.

Now it will probably strike my readers that here we have rather an odd style of reasoning. Our author sets out with the maxim that *baptise* means *dip*, and

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nothing but *dip*; and now he tells us that Origen [the Professor of Greek literature be it observed] uses the word in the sense of *wet*, without any reference at all to the act of dipping. If this eminent Greek Father could use the word in this way, what was there to hinder the Evangelists from using it in the same sense?

By admitting so much, he virtually surrenders the whole argument he has been maintaining. Everything he has said about the absolute necessity of immersion in order to New Testament baptism is vitiated by this admission, since he allows the possibility of its having been effected by pouring.

This is, however, by the way. We have to examine for ourselves this celebrated passage from Origen, and judge too for ourselves what he meant by the words he used. Before giving them, however, we must stop to point out a few slight inaccuracies into which our author has fallen.

1. Origen is not, in this passage, narrating the history of what took place at Carmel, but simply making a passing allusion to it, in his Commentary on St. John i. 25, where, while controverting the opinion of Heracleon, that the Pharisees put the question "Why baptizest thou?" in good faith, he contends that it was only one of their miserable insincere shifts.

2. The wetting of Nebuchadnezzar with dew is not called a "*baptism*" in Scripture; the Septuagint says that he was (*bapto*) wetted from (*apo*) the dew of heaven; not "*baptized*."

3. The Hebrew word used four times in Daniel with reference to this wetting is not *tabal* at all, but *tsebeg*,— the same word we find in the Syriac New Testament, answering five times out of the six to "*bapto* of the Greek.

4. Nor is it said in Daniel that he was *bapted in* the dew, but rather *bapted from* the dew; that is, his wetting, or state of wetness, proceeded from the dew.

Now then for the quotation from Origen.<sup>1</sup>

How in the world could you ever come to think that Elias when he should come again would baptize, since in the days of Ahab he did not so much as (baptize) the wood upon the altar, that had need of baptism (Or. *loutron*) for the burning, when the Lord Himself should appear baptizing with fire? He commanded the priests to do that, and that not once alone; for he said, "Do it the second time," and they did it the second time; and "Do it the third time," and they did it the third time. If he did not baptize at that time, but left to others that duty, how should you expect that when he should come, according to the prophecy of Malachi, he would baptize? Christ therefore baptizes not with water, but His disciples, reserving to Himself to baptize with the Holy Ghost and with fire.

I do not think that any sane man will now object to my pointing out a fifth inaccuracy, unless on the same ground that it is not necessary to say of the mid-day luminary, "That is the sun," and it is this: — The allusion in this case is *not* to the *wetting*, but to the *act* and *substance* of baptism, which may be performed on things, to wit, "cups, brazen vessels, and tables," as well as on persons. And this is doubly pointed out, inasmuch as Origen uses both words, *baptizo*, and *loutron*, a word my readers are now familiar with as the alternative of *baptisma*. Origen says the wood had need of a *loutron* in order that it

<sup>1</sup> Lest my translation of this passage may be suspected, I have transcribed the Latin version from Migne's Patrologia: "Proinde undenam vobis persuasum est Eliam venturum ad baptizandum, qui neque ligna altari superposita tempore Achab eaque egentia balnsio ut comburentur, cum apparuisset per ignem Domhms, baptizaverit. Jubet enim sacerdotibus ut istmic facerent."

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might be burnt, and that Elias did not himself baptize it, but committed to others that duty. Is not this the only possible meaning of Origen's words?

It is to be hoped, for their moral credit, that neither our author nor his sponsor have ever referred to the works of Origen, or read in full his Commentary on this John i. 25, "Why baptizest thou?" that they might certify themselves of his real meaning. In view of this clenching phraseology from the pen of Origen, their own contention must be maintained at all hazards, and a stout denial is the readiest answer, as well as to all appearance the safest too, as there are few that would be at the trouble of its verification, especially as the meaning of the passage might be regarded as matter of opinion only. But my readers will see that it is not matter of opinion, but matter of fact, and the fact is diametrically opposed to this venturesome denial.

If it is said that the denial was made in mistake, on mere supposition, without reference to the original, it may well be asked, is the criminality in that case much lessened, of venturing upon an explanation, and coolly making a denial, without such reference, and that too for the guidance of the ignorant in religious controversy?

This denial seems to be made upon the old schoolboy canon:—"Say anything to get yourself out of a scrape; never mind whether true or not, nobody will know." Others besides lawyers (as Mr. Percy, page 43, tells us they do) resort to a jumble to cover the weak points of an argument; for in this book we find pages wasted to prove that "*bapio*" means *dip*, which nobody in his senses ever denied it often to mean; and the

two words *bapto* and *baptize* are so jumbled together that the ordinary reader can no more follow them than can the rustic follow the pea under the thimbles. Just as the advocate dazes the jury with trifles; then, when the strong point comes up, as he glosses it over, and diverts attention to matters of no moment, so Origen's conclusive use of the word in question is smothered up with a misrepresentation, and Nebuchadnezzar is held up as a feint, dripping with dew.

But this much is certain; it did not offend the keen sense of Origen, the Professor of Greek, his native tongue, the foremost man of his age, to call that a *baptism* that was accomplished by pouring; and we have seen that Cyril could call that a baptism which was accomplished by sprinkling; whilst nobody denies that that may be called a baptism which may be accomplished by dipping; so that we may say with Tertullian, "We know not in whatsoever way the apostles may have been baptized." It is therefore clear that our author has set poor Theodosia, and his readers too, upon a false scent when, in quoting' Eph. iv. 5, he set them to find out whether that one baptism was sprinkling, or pouring, or dipping; as much so, I say, as the boy in the Sunday-school was on a false scent who thought that scribes, Pharisees, and hypocrites were three classes, and concluded that if a man belonged to one he must necessarily be excluded from the other two. Unfortunately a man may be all three at once; and a baptism may be effected by either of the three, dipping, pouring, or sprinkling, as it may happen.

Nor is the above the only passage in Origen's writings from which the same conclusion may be drawn. Take from his Homily on Judges vii. 2: "Thou

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seest then that He called the pouring out of Ids blood a baptism. Christ, whom we follow, poured out His blood for our redemption that we might go forth washed with our blood." And we can make further estimation of the meaning which the early Greek Christians attributed to the word *baptizo* by noting their usage of it. Thus —

*Cyril of Jerusalem.*— The Saviour, when His side was pierced, poured forth water and blood, because in times of peace men would be baptized with water; in times of persecution with their own blood. For the Saviour thought fit to call martyrdom baptism, saying, " Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?"

*Athanasius.*— "*Three baptisms* purifying from every sin whatever hath God granted to the nature of man. I mean that of water; next, that through martyrdom of one's own blood; and a third, that through tears."

*Theodoret.*—" Thou shalt sprinkle me with hyssop (so the Septuagint in Ps. li. 7), and I shall be cleansed," for the gift of baptism can alone produce this cleansing.

Perhaps no quotation is so often made from the Old Testament by the Fathers, as being a prophecy of Christian baptism, as Ezek. xxxvi. 25, "Then will I sprinkle clean water upon you, and ye shall be clean." In reference to it, hear

*Theodoret.*— The prophet calls the water of regeneration pure water, by which being baptized we receive the forgiveness of sins.

*Cyril of Jerusalem.*—And other texts thou hearest before in what was said on baptism, " Then will I sprinkle clean water upon you."

Jerome, although a Latin, knew Greek well enough to make his Vulgate translation of Old Testament Scripture, and he comments thus upon the same text:—

... I should pour out the clean water of saving baptism and cleanse them from their abominations. . . . And it is to be borne in mind that the new heart and new spirit are given through the *effusion* and *aspersion* of water.

It is the Greek and not the theology (which may possibly be faulty) that we have to do with in these quotations. A dippist using Scripture thus would be accounted by his fellows as stark mad.

#### APPENDIX.

Ast's Lexicon Platonicum.

The following is a transcript (furnished to me by a friend) of the articles:—

Βαπίξω βαπὸς and βάπτω Feom Ast's Lexicon.

Βαπίξω, Obruo, opprimo, Euthyd. 277 D: ἐγὼ γνῶς

Βαπίξόμενον τὸ μειράκιον Conv. 176 B: καὶ

γὰρ αὐτὸς ἐμὶ τῶν χθῆς βεβαπτισμένον (vino obrutorum).

βαπὸς, ἦ, ὄν. Tinctus, infectus, Legg VIII. 847 C: πορφύραν καὶ ὄσα Βαπτά.

Βαπτω. Immergo, Tim. 73 E: εἰς ὕδωρ βαπτει. Tingo Pol. IV. 429 D βάπτουσι. 429 D: ἐάν τε ἄλλα χρώματι βάπτῃ cet. Ib. βάψαι ἔρια. Pass. Ib. 429 E: ὄ...ἀν τούτῳ τῷ τρω βαφῇ. Tim. 83 B: βαφεῖσα αἵματι. Pol. IV. 429 E: το βαφεν



*Cyril of Jerusalem.*—And other texts thou hearest before in what was said on baptism, "Then will I sprinkle clean water upon you."

Jerome, although a Latin, knew Greek well enough to make his Vulgate translation of Old Testament Scripture, and he comments thus upon the same text:—

. . . I should pour out the clean water of saving baptism and cleanse them from their abominations. . . . And it is to be borne in mind that the new heart and new spirit are given through the *effusion* and *aspersion* of water.

It is the Greek and not the theology (which may possibly be faulty) that we have to do with in these quotations. A dippist using Scripture thus would be accounted by his fellows as stark mad.

## APPENDIX.

### *Ast's Lexicon Platonicum.*

The following is a transcript (furnished to me by a friend) of the articles:—

*Βαπτίζω, βαπτός, and βάπτω, from Ast's Lexicon.*

*Βαπτίζω.* Obruo, opprimo, Euthyd. 277 D: ἐγὼ γροῦς Βαπτιζόμενον τὸ μεράκιον. Conv. 176 B: καὶ γὰρ αὐτὸς ἐμὶ τῶν χθῆς βεβαπτισμένον (vino sbrutorum).

*Βαπτός, ἡ, ὄν.* Tinctus, infectus, Legg VIII. 847 C: πορφύρας καὶ ὄσα Βαπτία.

*Βάπτω.* Immergo, Tim. 73 E: εἰς ὕδωρ βάπτει. tingo Pol. IV. 429 D: βάπτουσι. 429 D: εἰάν τε τις ἄλλα χρώματι βάπτῃ cet. Ib. βάψαι ξρία. Pass.\* Ib. 429 E: δ . . . ἀε τοῦτῃ τῆ τροπῆ βαφῆ. Tim. 83 B: Βαφεῖσα αἵματι. Pol. IV. 429 E: τὸ βαφεν.

## MINOR WITNESSES.

CHAPTER X.  
MINOR WITNESSES.

My readers must feel perfectly at rest as to both classic and Scripture usage of the word *baptizo*. It is quite time that other words, which are important factors in this controversy of baptism, should occupy our attention; and there are four—little ones indeed, but not the less important because they are little that demand our careful thought. These are the four prepositions, *apo*, *ek* (or *ex* before a vowel), *en*, and *eis*. My readers will remember that it was the little preposition *en*, for the alleged misuse of which our fictitious friend Dr. Miles Smith was arraigned at our bar; and we must do our best, as an honest jury, to find out the truth in respect of the crime imputed.

Now prepositions in every language are somewhat elastic. First there is the primary or root notion; then we have to consider the figurative and metaphorical senses that grow out of this root. And it may happen that instead of the primary or root-sense being the common and usual sense in which the word is used, that some secondary or even more remote sense becomes most frequent. We have already had occasion to observe the double sense of our own *by*, which in one use indicates the *active agent*, and in another the *instrument*, in this latter sense being

about equivalent to one sense of *with*; and *with* has two senses, that in which it almost coincides with *by*, and the other, *together with*.

The Greek prepositions, however, have been thought far more indeterminate and indefinite; and indeed till within the past half-century they have been a riddle defying solution. Thus Tittman, as cited in Winer's Grammar of New Testament diction, says, "There is no signification, however repugnant, but every preposition may be said to have it in the New Testament." And Winer says, "Until a recent period the abuse of the prepositions by the New Testament philologers in lexicons was truly horrible.... Wahl was the first to take a better course, and now almost all have begun to be ashamed of such wild license." In respect then of the use of Greek prepositions, the scholar of the earlier part of this century must be considered as at a disadvantage compared with today's upper-form schoolboy.

An example of the apparently vague use of Greek prepositions will illustrate these remarks. We say, "I bought a book *for* ten shillings;" *for* being especially suitable to indicate our notion of the interchange involved in such barter. But a Greek would think of what he purchases, being, as it were, contained *in* its price, or proceeding *out of* it, or again as proceeding *from* it more remotely; and thus according to the thought uppermost for the time being would select his preposition, either *en* (in), *ex* (out of), or *apo* (from). Thus it comes to pass that not only *apo*, but the very opposites, *en* and *ex*, have the appearance of being the equivalent of our *for*. Nor is this all; for price paid was commonly indicated by *anti*, against;

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the purchased thing being in the speaker's mind set over *against* the price paid.

Winer says that the New Testament writers use prepositions with very great precision, for the apparent vagueness vanishes when the key of the thought is applied. They do, however, employ them with greater frequency than do classic writers, the peculiarity evidently arising from the fact that almost all the relations that are commonly indicated in Greek by case alone, are in the Aramaic Hebrew the native tongue of the apostles, expressed by the aid of prepositions. This is a principle that always must be kept in mind in studying New Testament grammar.

First, then, as to the true force and meaning of *απο* and *εκ*, which two it will be convenient to examine together, since they have very much in common. The root notion of both is *procession from*, but they differ in degree; *απο* being *away from*, generally; whereas *εκ* is *away from, out of the midst of*. *Εκ* has not always this intense force, for sometimes it only means *away from touching*. Wherever there has been previous contact, whether the contact is very intimate or only slight, and whether the contact is broken or not, *εκ* is the word to denote the severance of positions. Where the sense of *εκ* ends (at the point of contact) there *απο* begins, and denotes increase of distance to any extent,

A grammarian's dictum, however, is worth very little without the proof. We need not bring proof that *ε/σ* means *out of the midst of*, for that is its common signification. Whoever has read a few lines of Greek has found that out; but the fact that it is used short of this sense, namely, merely away from touching,—this

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must be proved, which is easily done. It is sufficient to quote John xii. 32: "And I, if I be lifted up *from* (*εκ*) the earth, will draw all men unto Me." The next verse explains what is meant by being lifted up *εκ* the earth; "This He said, signifying what death He should die." As it is clear that our Lord was not raised from *out of the midst* of the earth upon the cross, it is also clear that the *εκ* used here alludes to His being lifted/rom *its surface* simply. And we have the same power likewise exhibited in compounds of *εκ*; thus Matt. x. 14, Mark vi. II, *εκτιναξατε*, shake *off* the dust *from* your feet, certainly not *out* of your feet.

*Απο* is the word, my readers will remember, that Dr. Smith confessed he and his company had done violence to when in Matt. iii. 16 they rendered it *out* of,—went up straightway *out* of the water. In Mark ix. 9 it is *απο* also, although the alternative reading, which the late. Revisers have preferred, is *εκ*. *Εκ* is also found in Acts viii. 39. The Ethiopian treasurer came up *εκ* the water. From the distinctive character of *απο* it is clear that St. Matthew's thought certainly was not the coming *out* of the water; it was coming *away from*, without any reference to the intimacy of the contact with the element, and should have been so rendered. Where the *εκ* occurs, however, it is quite uncertain how intimate the contact was, since the word is quite applicable if the coming away was only from the margin of the water. The word determines nothing absolutely. It does not concern us to inquire into the metaphysical uses of these prepositions; we may therefore here leave them.

*Εν* and *εις* are the exact opposites of *εκ* and *απο*.

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If  $\epsilon\kappa$  is *out*,  $\epsilon\nu$  is *in*; if  $\alpha\pi\omicron$  is *from*,  $\epsilon\iota\varsigma$  is *towards*; and more, if  $\epsilon\kappa$  is *out of*,  $\epsilon\iota\varsigma$  is *into*. We must, however, reserve the very important word  $\epsilon\iota\varsigma$  for the present, and busy ourselves with the various shades of meaning of  $\epsilon\nu$ , and the uses Greek writers make of that preposition. Liddell and Scott's *Lexicon* gives its radical sense as a being *in within*, opposed alike to  $\epsilon\iota\varsigma$ , entering in, and  $\epsilon\kappa$ , coming out. Then it relates to place, *in* or *within*, that is, *surrounded by*; or it may be place *where*, answering to our *on*, *at*, or *by*; then state, condition, as *in peace*; then as indicating instrument, means, or manner, which answers to our *by* or *with*. There are other refinements noted by philologists respecting the powers of  $\epsilon\nu$  which we need not trouble ourselves about. Our business is to see how the New Testament writers employed the word, and in each of the senses above named we find it in the New Testament.

We have  $\epsilon\nu$  the house, the field, the grave, the city &c., and hundreds of times is it used in the sense of *in, within*. It also denotes state, condition; thus the woman who touched the hem of the Saviour's garment is described in the Greek as a "woman  $\epsilon\nu$  an issue of blood," which phrase has been turned into English "a woman having an issue of blood." Then it indicates place where, answering to our *in* or *at*. This English refinement, distinguishing between *in* or *at*, as when we say by preference *in London* or *at Dover*, the Greek prepositions did not provide for, and so their  $\epsilon\nu$  had to do double duty, and therefore, when it is used to denote place *where*, its significance must be *in, at, by, or near*, or even *on*, which ever appears most suitable to the English idiom.

But we now come to a use of  $\epsilon\nu$  that must be noted very particularly, because great issues hang upon the fact that  $\epsilon\nu$  is capable of this use. I refer to its employment to denote instrument or means by which an action is accomplished.

Such a use of  $\epsilon\nu$  is not frequent in classic writings; for classic writers for the most part indicate this relation by the simple dative case without any preposition whatever; nevertheless, it is occasionally met with in this sense in authors of repute.

And here appears the Hellenistic peculiarity. For these Jewish writers, accustomed as they were in their own Aramaic to the free use of prepositions—nay, for this purpose they were almost shut up to them—employed the  $\epsilon\nu$  as indicating instrument with great frequency. Indeed with St. John in the Revelation this is the rule, for it is seldom that he expresses this relation by means of the simple dative. And thus we find, Rev. xiii. 10, "He that killeth  $\epsilon\nu$  the sword shall be killed  $\epsilon\nu$  the sword;" ii. 16, "and I will fight against them  $\epsilon\nu$  the sword of my mouth;" ii. 27, xii. 5, xix. 15, Rule  $\epsilon\nu$  a rod of iron: xix. 15 has also "A sword proceedeth out of His mouth, that  $\epsilon\nu$  it He should smite the nations;" and generally throughout the book.

The other writers employ  $\epsilon\nu$  in this way less frequently, and St. Luke, whose style approaches nearest to the classic, least of all. Still he could write (Luke xxii. 49), "Lord, shall we smite  $\epsilon\nu$  the sword?" although in Acts xii. 2 we find, "He killed James the brother of John (with) the sword" (sword is in the dative case without preposition). We thus see that in the New Testament it is quite possible for  $\epsilon\nu$  not

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to mean *in*, but rather *by* or *with*, which last alone will properly fit in these quotations, as every one of my readers must see.

John the Baptist's statement, I baptize with (or in) water is recorded, or referred to six times in the New Testament.<sup>1</sup> In three of these instances out of the six the *εν* is found; in the remaining three there is no *εν*, but merely the simple dative case. The three in which it is found are Matt. iii. 11, Mark i. 8, and John i. 26, where the words are *εν ὕδατι*, *εν* water. The three where no *εν* is found are Luke iii. 16, "I indeed baptize you (with) water (*ὕδατι*, dative without preposition), but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you *εν* the Holy Ghost and (with) fire" (simple dative, no proposition); Acts i. 5, John indeed baptized (with) water; also xi. 16, the same. These are facts which any one who will take the trouble to learn the Greek alphabet may assure himself of. *Ev*, it will be observed, is used by the three Hebraistic writers, but there is no *εν* at all from the pen of Luke, the purest Grecian. And yet even Luke puts in the *εν* when he refers to the Holy Spirit, for he is dealing in such a phrase with a thought of Jewish origin.

Now there cannot be the shadow of a doubt that all these six have one and the same significance, that they all mean either "baptize *in* water, or else all baptize *with* water;" and we have to choose between these two principles of interpretation. When the

<sup>1</sup> This must be modified, Alford's text has no *εν* in Mark i. 8, and he is supported by the Vatican and Sinaitic Codices, so that instead of three against three, it is perhaps four to two against the *εν*.



translators came face to face with these six passages, they had to make their choice, that is, to select the one most in accordance with the true idea of the writers, in order to express it in vernacular English. There could be no doubt whatever that St. Luke's words meant "I baptize *with*, water," for he used no *εν* to trouble them; and it was equally clear that the other Evangelists possibly did mean, nay, more probably did mean the very same. Which course then does my reader think that any sensible man would take under such circumstances? Shall he allow the possible meaning of the Aramaic writers to upset the plain meaning of the pure Grecian Luke, or let the pure Greek of Luke rule in the interpretation of the Jew-Greek of the other Evangelists? The answer is obvious, as Dr. Miles Smith was made to say, the translators were in no dubiety at all as to their duty in this matter.

We find that instead of this common-sense way of arriving at a correct judgment, our author propounds a very ingenious, we may say plausible, method of determining the proper signification of *εν* in these passages, which has its foundation in the doctrine of chances. On page 85 we read—

Here is a fact which will enable you to form some more definite conception of the nature of the case. Some very industrious gentleman has counted the places, and so ascertained that this little preposition *εν* occurs not less than 2720 times in the New Testament. In about 2500 of these places it is in our version correctly rendered *in*. In above twenty other places *in* would *letter* express the meaning of the original. In only about forty places out of above twenty-seven hundred does it of necessity mean *with* in the sense of the instrument or material with which anything is done. The chances, therefore, are as twenty-seven

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hundred to forty, that an argument based on the word *with* (where it stands for the Greek word *εν*) will lead to a false conclusion ; and the chance is as twenty-seven hundred to forty that an argument based on *in* as the real meaning of the word will lead to a true conclusion. That *I* baptize you *in* water, or if we translate both words, I immerse, or more properly, I *dip* you in water is therefore the true reading.

Taking these numbers as correct (which certainly they are not), let us practically test the truth of the doctrine, by applying it to another text of Scripture, and observing how it will work. If the principle is a true and safe one, it will answer generally with other thoughts, as well as this, "baptize with or in water." Take Rev. ix. 19, "For their power is... *εν* their tails . . . and *εν* them they do hurt." Now here are two *εν*s, with obviously different meanings and powers. Will any of my readers who dares lay claim to common intelligence wager 2700 to 40 that both of them ought to be translated *in*? Or will our author's sponsor for one moment assert that in the passage, "He that killeth *εν* the sword shall be killed *εν* the sword," it is 2700 to 40 that *in* would be the right-rendering? I imagine he would decline the stake were the odds reversed—40 to 2700—that is, if the risk were substantial, though, where there is little to lose, he is ready to back our author, who, it is possible, supposes this line of argument to be very telling (in which he is right) and conclusive too (in which case he would woefully deceive himself).

His sponsor, however, who is able to write LL.B. after his name, should have some acquaintance with moral philosophy, and he will be aware that chances do not apply to morals, although they may to physical

accidents and occurrences. *He* certainly cannot think that the argument is at all to the purpose. The only way that the doctrine of chances can apply here is some such as the following: Let each phrase in which *ev* occurs in the New Testament be written on a card, and let the 2740 cards be put into a bag and shuffled; the chances of my drawing a card with *ev* signifying *with* are 2700 to 40 against me, or about seventy-nine to one.

But there is no chance whatever about the signification of *ev* in the passage, "John did baptize *ev* the wilderness." There can be no doubt whatever but that *ev* is here used to indicate *place where*, and the suitable English word to represent it is evidently *in*. Again, "John was *at (ev) JEuon* baptizing;" or as the Syriac gives it, The springs or fountains of On (compare "Ayin Musa," the well or spring of Moses). Now here it is certain that *Ænon* is not the instrument with which the action that John performed was done, but simply the place where he was baptizing; so that we are shut up to say *at, in, by, or near*<sup>1</sup> *Ænon*, the springs of On, where John was.

Nor is there any uncertainty when we read in Heb. ix. 22, "And almost all things are by the law purged *ev* blood," as to what is meant. We know

1 A few instances of the employment of *ev* by classic as well as Hellenistic writers will be sufficient proof of this assertion :—

The Iliad : Greeks perished *ev (at)* Troy. Odyssey: I keep watch *ev (at)* the river. Herodotus: A city *ev (at or on)* the Euxine sea. A sea-fight *ev (at or near)* Cyprus. Plato: A sea-fight *ev (at or near)* Sphacteria. Septuagint: He laid wait *ev (at)* the brook; Elias sat down *ev (at)* the brook Cherith. The explanation of all this is that the meaning of *ev*, which is properly *within the limits of*, is extended in common speech, when the needs require it, to *within the limits of the neighbourhood of*, and also *within the sphere of the operation of*.

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first that "*blood*" is not the place where, nor is there any reference to place where. And we know that nothing was by the law purged *in* blood, for the previous verse tells us how the purgation of purification was effected, "he sprinkled with blood (dative and no prep.) both the tabernacle and all the vessels of the ministry." The blood was the means of purgation; and again are we shut up to the translation of the Authorized Version, "Almost all things are by the law purged *with* blood." We are *sure* against all odds.

It may be matter of fair debate whether we should say "baptized *in* water," or "baptized *with* water;" but certainly the question cannot be settled by the doctrine of chances, nor can the settlement be aided by such means. And this the sponsor for this book knows as well as he knows that two and two make four.

How then can we account for his endorsing such an argument as the author here propounds? Is it that he has, without examination, unwittingly and thoughtlessly sanctioned the statement in giving what he would call a general recommendation of the book? Or is it that he joins with the author, wittingly and of set purpose, to further the ends of the contention they have espoused in plying the unwary with reasoning, specious enough to disarm suspicion, but false as any sophism their text-books on logic can exemplify, and while pointing to her, all the time the wrong road, sets Theodosia on her knees praying for divine guidance? The voice from mount Ebal which in ancient days threw its ægis over the poor blind, now in the dim distance seems to have lost its deterrent virtue, and

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our poor Theodosias are caused to stumble in darkness where there is no path.

The foregoing paraleipomena (things left out by our author, but now supplied) will qualify us to estimate the following rather long extract at its true worth. The pastor, Mr. Johnson, has just left Theodosia and Mr. Percy, when Courtney is introduced, page 81:—

"Well, Courtney," said Mr. Percy as he entered the parlour, "we have got you in a tight place now." "Why, what has happened? anything wonderful? You look as though you thought so." "Yes, sir, the truth is Mr. Johnson *did* have some strong reasons, and he has brought them out on us to-night. ]He has in fact *proved* what he said, and what you seemed to think impossible, that John's baptism was *not* immersion, and that the Saviour never went into the water at all, but was sprinkled on the bank." "*Well, how did he make all that out?*" "From the testimony of John himself. John said that he baptized not *in* but *with* water, and no one ever heard of immersing *with* water." "Is that all?" "Yes, that is the substance of the argument." "Is it possible," said Mr. Courtney, "that a minister of Jesus Christ can take such liberties with the Word of God?" "*What do you mean, Mr. Courtney; is it not so?*" asked Theodosia in alarm; for she felt that if her pastor had deceived her even in this point, she could never trust the word of any one again upon, this subject. "Mr. Percy," said Mr. Courtney, "can you read Greek? but never mind, Edwin shall set us right." "I can read a little, and when in practice could do as well as most of our graduates," said Mr. Percy. "Well then you can judge if I attempt to deceive you. Now what will you say if you find that John's assertion, so often repeated, reads in the Greek Testament in every instance, I baptize you *in* water, never *with* in a single case? What will you say if you read, not only that Christ was baptized *in* Jordan, but *into* the river of Jordan?" "Why, I will say that you have gained a victory over all the doubts and difficulties which remained in my mind, and I shall be convinced that John immersed, and that Jesus was immersed by him in Jordan." "And I," said Theodosia, "shall be convinced that theologians are the strangest

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people in the world." "Say rather Presbyterian or Pcedobaptist theologians, Miss Ernest, for the Baptists do not have to bear up and twist about under such a load of error and inconsistency, and *can consequently afford to speak the truth, the whole truth, and nothing but the truth* [the italics are ours]. They can afford to take the Bible with every word truly translated into plain English, and abide by its decisions. They shun no investigation, avoid no controversy, and have no need to change or keep concealed one single word of the holy record. Now let us to our task, for it is growing late. Edwin, have you your Greek Testament here?" "Yes, sir, and my Lexicon and Grammar." "Please to bring them in. Edwin, can you tell us what is the primary and ordinary meaning of the Greek preposition *ev*?" "It means *in*, sir, or *within*, with the idea of rest in a place." "What is the difference between *ev* and *eis*?" "*Eis* signifies motion from without to within: *ev* corresponds with the English preposition *in*; *eis* corresponds to the English *into*." "I asked these questions, Sir. Percy, not on your account, but to satisfy Miss Ernest. You are perfectly aware (as every schoolboy who has gone through his Greek Grammar must be) of the correctness of Edwin's answers. Now be kind enough to take the Greek Testament and find John i. 26, 'I baptize with water.' How does it read?" "It reads '*baptize en udati*,' in water, true enough." "And so you will find it in every place. See the 31st verse, *ev* again, and every place where this expression which your pastor so much relies upon can be found. In any other Greek book, any schoolboy would without hesitation translate it 'Immerse you *in* water.' 'I am come immersing *in* water,' &c. But now, if you will turn to Mark i. 9, you will find the preposition not *ev*, but *eis*. So that Jesus is said to have been baptized or dipped, not only *in*, but (*eis*) *into* the river of Jordan " [not quite right; "river of" must be struck out]. Now these two words, *ev* and *eis*, are the only words by which the Greek language could express, without circumlocution, the idea of going into, or being in a thing or place, and therefore if neither of them says that the baptism was done in the river, I do not see how it *could* be said to have been done there. Now I grant that very rarely *ev* does mean *with*, that it sometimes, though very seldom, does mean *at* or *near*; but neither of these is the primary common everyday use of the word. *Ev* means

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*in* in Greek as much as *in* does in English. *Eis* means into in Greek as much as *into* does in English." "But, Mr. Courtney, there must be some foundation for Mr. Johnson's supposition that *ev* means *with*, or it would not have been so translated." "Very true, Miss Ernest; *ev* does sometimes (though very rarely) mean *with*, in the sense of the instrument by which an action is accomplished. But when a man would found an argument on its having that meaning in any particular case, he must first prove that such is of necessity its meaning in that instance. If *ev udati* necessarily meant *with* water—if that was even its *common* primary meaning, as it would be naturally understood in any other book, or in connection with any other subject—then it might form the basis for an argument; but no schoolboy would think about anything else but *in* water whenever he would see it; and consequently for a classical scholar like your pastor to form an argument upon *with* as the common meaning of *ev* is indicative either of great carelessness or wilful perversion of the Word of God."

In perusing this long extract, no doubt most of my readers will have been struck with admiration, not to say surprise, at our author's modest boast that "Baptists can afford to speak the truth, the whole truth, and nothing but the truth," and will be wondering why he and his sponsor, being Baptists, do not manage to live a little nearer up to their means.<sup>1</sup> Especially will this vaunt sound somewhat odd coming as it does from men who do not hesitate, in furthering their contention in religious controversy, to palm off upon the ignorant the crazy conjecture of one man, and the confessed, the avowed, fiction of another, as verit-

<sup>1</sup> As far as my experience goes, this blatant boast is the emptiest of brag; for I have found the Baptist writers in this controversy anything but reliable in their alleged facts. Thus Dr. Carson, perhaps the most prominent of them, gives a list of instances of the occurrence of the word *bapto* in the works of Hippocrates; and lo! when search is made, among his instances of *bapto* so called, *embapto* is found, another word altogether. See Appendix.

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able historical fact; and who can unflinchingly tell us that Origen is not referring to baptism at all in his Commentary on John i. 25, "Why baptizest thou?"

And now they even eclipse themselves in audacity (if that is possible) by making this boast introductory to one of the most shameless statements even to be found in this book "Theodosia Ernest,"—a statement which all my readers know is most untrue,'—namely, that the preposition *εν* is found in the Greek Testament in every instance where the assertion of John the Baptist, "I baptize you *in* or *with* water," occurs. Now this departure from accuracy can hardly be attributed to gross carelessness, for the sponsor at least, being an eminent Baptist, must be supposed to be acquainted with all the *pros* and *cons* of the controversy, and the fact that St. Luke never uses the *εν* on any of the three occasions in which he records or alludes to the Baptist's assertion, is no new discovery of mine. It has been thrust forward again and again as an argument unanswerable, though answered it has been, and in this way, by Mr. Stovel some forty years ago—"If the *εν* is not expressed, it is understood," which is tantamount to saying, "If it is not there, it ought to be there." An inspection of Luke iii. 16 will show how untenable is Mr. Stovel's explanation—The "I baptize—water" (dative) is first written as the principal sentence, and the *εν* (Holy Spirit) is the twentieth word afterwards. The structure of the sentence makes such an explanation absurd. It is quite possible that the regimen of the *εν*, proposed to "Holy Ghost," may go on to the last word of the sentence, "*fire*" closely as they are connected, so that



$\epsilon\nu$  may be said to be understood before *fire*,; but to say that the  $\epsilon\nu$  is understood where it is not expressed, at the beginning of the sentence, argues either small knowledge of grammar or a spirit of careless trifling altogether unsuitable to the matter in hand.

But even this supposition of  $\epsilon\nu$  being understood before *fire* is of doubtful correctness; for it is not St. Luke's habit to use the  $\epsilon\nu$  as indicating instrument or means, and it seems only in order reverentially to mark the words "Holy Spirit" that he uses it in that case.

Our author, however, has avoided the necessity of explaining so very awkward a fact by stoutly denying the fact itself " $\epsilon\nu$  again," says he, "so in the 33rd verse, and every place where this expression which your pastor so much relies on can be found." Canon Westcott, in his introduction to his New Testament Canon, referring to that much-vaunted book, "Nature and the Supernatural," says that a few good strong assertions will go a long way in an argument with people who have no means of verifying them;<sup>1</sup> and it is true that a falsehood loses its chance of being believed in proportion to the hesitancy with which it is told. 'A bold asseveration will make its own way. Any of my readers then who adopt this *role* should not hesitate to denounce as triflers with the Word of God—nay, worse, perverters of the same—any and all who object to receive their dictum as truth. And it is here that the flagrancy of our author's offence is so terribly enhanced; for it is not the fictitious Pastor Johnson alone who is the victim of this unjust,

<sup>1</sup> His words are, "A good strong assertion becomes a powerful argument, since few readers have the means of verifying its correctness."

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unfounded denunciation, but all who, like him, accept the fact that St. Luke uses no *εν* in this particular case, are branded along with him as perverters of God's Word.

Few perhaps of my readers require to have reiterated the uses which the New Testament writers make ~of the preposition *εν*; but still we can hardly find it in our hearts to emulate the conduct of the priest and Levite, and pass by on the other side while the poor pastor is left groaning under what was intended to be the death-stab of his reputation. Is the wound mortal? or is he so locked up in steel that the poignard cannot reach his vitals? Is the armour proof? Is there or is there not solid ground for his translating *εν ὕδατι* with water? My readers know already; still let us take one last look at the business.

We all know that the instrumental *εν* is not usually found in classic Greek, and yet writers of repute do sometimes employ it. *Now* it is remarkable enough that our prepositions *in* and *with* have only one Hebrew preposition to represent them both, and that is their letter B (called by them Beth) preplaced to the noun. Thus *B'reshith* is. the first word in the Hebrew Bible, and gives name to the book of Genesis. The first letter B means *in*, and "*reshith*," *beginning*; so *B'reshith* is *in the beginning*. Again, Jacob after blessing the sons of Joseph said to him, "I have given thee one portion above thy brethren, which I took out of the hand of the Amorites with my sword, *B'char'U*, and with my bow, *ub'chash'ti*." Does my reader see the two Beths again, this time evidently meaning *with*? A Jewish rabbi tells me that this Beth is their only Hebrew representative of our *in*, *within*, and our *in-*

strumental with. Inquire of the next intelligent Jew you meet with if this is so.

We can all see then how a Jewish writer of Greek, seeing he might use *εἰς* properly in such case, would follow his own bent,—the genius of his own tongue,— and write *εἰς ὑδάτι*, answering to his own *B'mayim*, to express what we mean when we say with water, while the more classic Luke writes plain *ὑδάτι*. The pastor may have had the form of his argument somewhat caricatured by our author, but his position is unassailable. In this case his armour is proof, how vulnerable soever he may be on other points of his baptismal doctrine. Touching this matter of *εἰς* there are no wounds for us to bind up. However a schoolboy might translate *εἰς ὑδάτι*, which in his innocence and inexperience he would probably render *in* water, no honest scholar would be likely, with all these facts before him, to depart much from the phraseology adopted by King James's Doctors and adhered to by Pastor Johnson.

The significance, however, of the *εἰς* in this case is comparatively of trifling moment. A word of immeasurably deeper import demands our attention, and we must now examine into the powers of the Greek preposition *εἰς*, the primary idea of which is, according to Liddell and Scott's Lexicon, *into*, or, more loosely, *to*.

A close observation of the facts, however, justifies the conclusion that the root notion is rather *towards* or *unto*, but that when coupled with a word sufficiently strong this *unto* deepens into *into*. The Greeks had a method of strengthening (or modifying) the force of words by compounding them with prepositions. Thus *Ballo*, *I* throw, becomes, when compounded with

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*εν*, "emballo," I throw in. "*Baino*," I go; "*embaino*" I go in. "Bapto," I wet; "embapto," I dip. Some verbs are further modified by being compounded with *εἰς*:—thus, "*ago*" I drive or lead; "eisago," I drive in. "Eimi," I go; "eis-eimi," I go in or enter. "Elthen," came or went; "eis-elthen," came in, went in, or entered.

A few instances of the use of this last word from John xx. will exemplify its altered meaning, as well as the varying force of *εἰς* associated with different words. Ver. 1, (*Elthen*) couieth Mary *εἰς* (unto) the sepulchre. Ver. 3, Peter and the other disciple came *εἰς* (to) the sepulchre. Ver. 4, The other disciple did outrun Peter, and *elthen* came first *εἰς* (to) the sepulchre; ver. 5, yet (*eiselthen*) entered not. Ver. 6, Then *elthen* Simon Peter, and *eis-elthen* went *εἰς* (into) the sepulchre; ver. 8, Then *eiselthen*, went in also that other disciple who came *elthen εἰς* (to) the sepulchre. Ver. 11, Mary looked *εἰς* (*towards or into*) the sepulchre. 14. Having said this, she turned *εἰς* the back (backward).

It will be observed that with the simple *go*, "*elthen*," the *εἰς* means *to* or *unto*, or may not imply more; but with *eiselthen* (the strengthened word) the signification of *εἰς* is deepened, and must be *into*.

When *εἰς* relates to time, it means *until*; as "*until* that day," "or *against (εἰς)* that day." When it refers to moral relations, it is *towards*, with some purpose or end in view. The purpose or end may be good or bad; thus we find Philem. 5, "Love *εἰς* (toward) all the saints;" or Matt, xviii. 15, "If thy brother sin *εἰς* (against) thee." The remark of Judas upon the act of Mary was, "*εἰς* what?" unto what is this waste? which our translators have been constrained to render,

"To what purpose is this waste?" Our Lord's defence of it is, "She hath done it *eis* (for or unto) My burial." Then He adds, "This shall be told *eis* (for) a memorial of her." At the last Supper He says, "Do this *eis* (for) a remembrance of Me;" and "My blood shed *eis* (for) the remission of sin."

In the narrative portions of the New Testament *eis* more generally refers to place, and consequently is-mostly rendered *to*, *unto*, or *into*; but in the Epistles the case is widely different. Thus in the Epistle to the Romans the word occurs 116 times; but the translators have seen occasion to render it *into* only, 13 times. Three of these *intos* are to say the least very doubtful, the three found in the beginning of the sixth chapter—"baptized into Christ," "*into* His death," "buried by baptism *into* death." What the translators meant when they said "baptized into His death" it is somewhat hard to say, or indeed what any one else means who uses their; words. Theophylact, about the latest of the Greek-writing Fathers, says, in his commentary on this passage, "We are baptized *eis*. His death, that we may die as He did." The moral end of the baptism filled his mind. He looked upon himself as baptized *eis* for a death like his Lord's, and so was spared the puzzle of such a phrase as we are tortured with, "baptized *into* death."

No doubt it is the moral end and purpose that is expressed by the *eis* in each of these cases. So we may reduce the 13 to 10.

Again, in the Epistles to the Corinthians *eis* occurs 115 times; but is rendered by *into* only 9 times.<sup>1</sup>

<sup>1</sup> In the remaining Epistles of St. Paul *eis* is translated *into* in the Galatians 4 times out of 30; Ephesians, 1 out of 29; Colossians,

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Two or three of these instances in 2 Cor. vii. 9, 11 are very instructive:—Ver. 9, "Ye sorrowed *εἰς* repentance." In ver. 10 the relation thus indicated by *εἰς* is explained— "Godly sorrow *worketh* repentance," and this repentance is "*εἰς* salvation," that is, the goal *towards* which this repentance tends and presses is *salvation*. Salvation is its outcome. So John "baptized *εἰς* repentance," and "preached the baptism of repentance *εἰς* the remission of sins." In these cases the *εἰς* seems to unfold the meaning of baptize; more than that, *εἰς* puts a point to it—shows whereunto it tends —what it is in respect of—the life and soul of the baptism lies in the *εἰς*; without the *εἰς* a baptism is a thing of naught, like a direction post without an index, pointing at large at things in general, that is, nowhere in particular—nowhere at all.

Never<sup>1</sup> in the New Testament is baptism without its *εἰς*, except where it is referred to, so to speak, technically. And we not only find, Baptism *εἰς* repentance and remission of sin, but *εἰς* Moses, *εἰς* Christ, *εἰς* the name of Almighty God, Father, Son, and Holy Ghost; and this last the great end, compendiously stated, unto which we are sanctified, set apart, designated, appointed by God Himself, the virtual

*Continued from page 242*

1 out of 20; Philippians, not at all out of 23; Thessalonians, 8 times out of 39; Timothy, 7 out of 38;—in all, 21 times in 179. A few of the renderings of this word *εἰς* which the translators of the Authorized Version have made in their Epistle to the Romans will be instructive. In iii. 26, iv. n twice, and iv. 18, it is rendered *that it might be*. "*That He might be just*" is literally, "*(εἰς) unto His being just,*" and so on; vii. 4, "that ye should be married to another," is literally *(εἰς) unto your becoming another's*; vii. 10, "the commandment which was (ordained) *εἰς* unto life I found (*εἰς*) unto death." *Ordained* is inserted to bring out the sense.

<sup>1</sup> See note on page 208.

baptizer; and this he has signified to us in our baptism.

The translators seem to have had a very confused view of these expressions; and we find them, in this wavering of uncertainty, making a variety of renderings, such as *in* the name, *into* Christ, *unto* repentance, *for* remission of sins. Their idea that *baptizo* meant *plunge* determined in some cases the *into*; and it did not grate upon their sense of suitability to say, Baptized (*i.e.* plunged) *into* Christ, or, again, *into* His death, which idea, however, is not so tangible. But they could not endure the thought of John's plunging (baptizing) the people *into* remission of sins, seeing that his baptism did not possess the grace of Christian baptism. Accordingly they regarded the baptism as a call to repentance, that state of mind to which the baptism was designed to lead them on, as indeed that baptism of repentance was designed to lead on to remission of sins; for the rite being performed at the instance of God Himself conveyed the promise of this blessing; and accordingly the translators rendered the phrase, "*unto* repentance" "*for* the remission of sins," not *into*.

My readers will now perceive that our author's sweeping assertion requires considerable modification in order to bring it into accordance with fact; and as amended it will stand—*εις* means *into* in Greek as much as *into* does in English, SOMETIMES. "*Sometimes*" must be added, to bring it within the bounds of truth, inasmuch as we have seen that John could go *εις* the sepulchre without *entering* it, seeing too that Peter, when the Lord sent him *εις* the sea, and cast an hook, did not plunge into it, for it was not his practice to catch

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fish otter-fashion; and seeing, moreover, that out of more than 200 occurrences of the word in the first three Epistles, the translators found occasion to render the word *into* only about a score of times.

And if this same "*sometimes*" be added to the assertion with regard to *εν*, it will be redeemed from the brand of falsity now stamped upon it. Our author too will have to grant a little more than that *εν* very rarely means *with*, if he will redeem his credit with my readers, who all know that St. John in the Revelation generally employed the *εν* to denote the instrument *with* which an action is accomplished, and that the same practice is common with other New Testament writers. My readers will see also that the Greek language is capable of expressing an actual immersion into water defying all quibble, to which the New Testament as it stands seems so open. If our Lord had instructed his apostles to *embaptein* all converts *εις* water, no question could possibly have arisen; and the *immersion* our author contends for would have been imperative. Instead of this definite word, however, we have this *baptizein*, which makes very good sense, even in combination with the words "with the ashes of a heifer."

The most striking passage, however, in the foregoing extract is the triumphant question put with such an air of victory, "What will you say if you read not only that Christ was baptized *in* Jordan, but *into* the river of Jordan." Now if such a question were put seriously in any Grammar School in England, it would but provoke the contemptuous ridicule of every upper-form boy. To enable my readers to join the youngsters in their mirthful derision, it will only be necessary to



exhibit some of the uses to which this word *εἰς* lends itself, upon the employment of which in this verse, Mark i. 9, this triumphant challenge is based.

We know well that with reference to *place* the essential meaning of *εἰς* is *towards* or *unto*; and with the help of a strong word implying such motion, *into*, from *without* to *within*, as Edwin says; whilst that of *εἰς* is rest in a place. Now though these words have so marked a difference in power, they sometimes appear to the uninitiated quite to change places. Liddell and Scott's lexicon gives this example with respect to *εἰν*, "He fell *εἰν* the dust." There is motion in the fall, and yet we find *εἰν*. Now Greek writers use prepositions more in illustration of the conception and point of view in which things happen to be regarded, than in the style in which we English use them. Hence the wonderful elasticity, and at the same time wonderful precision which they are capable of, though to many whose acquaintance with them is but small they are an incomprehensible puzzle. They are spiritual and ethereal things, that cannot take rank with the groceries of our English tongue.

But to return— "He fell *εἰν* the dust." The explanation of the seeming anomaly is just this. The writer's mind is occupied more with the state of the man who fell than with the act of falling. So the man is conceived of as lying in the dust where he fell, and this main conception is notified to us by the choice of the preposition.

Matthew xiv. 3, "Put him [John] *εἰν* prison," compared with John iii. 24, "For John was not yet cast *εἰς* prison," will illustrate the principle. The first regards the condition of John *in* prison, no longer at

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liberty; the other, the definite act of casting him *into* that condition.

Again *εἰς* takes the place of *εἰν* to all seeming, as Dr. Carson had very well shown in the example "Hephæstion died *εἰς* Ecbatana," *at* Ecbatana, we should say, and we should expect *εἰν* in Greek. But no, the writer says *εἰς*, meaning thereby to imply that he went to Ecbatana and died there. The going there is wrapt up and implied in the use of *εἰς*, instead of *εἰν*, but it is not grossly expressed. There are many examples of this peculiar use of *εἰς* in the *New Testament*. Thus Acts viii. 40, "But Philip was found at (*εἰς*) Azotus," the rapture from the company of the Ethiopian treasurer being implied by the substitution of *εἰς* for *εἰν*. Luke xi. 7, "My children are with me in *εἰς* bed," does not refer to the fact of their being *in* bed or *out* of bed; but the man's thought is, "My children and I, why, we are all gone to bed," *i.e.* retired to rest. The *εἰς* implies this, whereas *εἰν* might have merely dealt with their being either in or out of bed. John i. 18, "The Son who is in (*εἰς*) the bosom of the Father." The Son was in the flesh and dwelt among us, now He is out of sight, gone again to the bosom of the Father, where He now is. Luke iv. 2 3, the things we have heard done at (*εἰς*) Capernaum, do here in Thy country. This just answers to a provincial style of speech I am familiar with, "The thing was done *over* to Capernaum," the notion of distance being implied by the *eis*, *over to*. Luke xxi. 37 says, He was *in* (*εἰν*) the temple, teaching; at night He went out and abode *εἰς* *in* the Mount of Olives. Why *εἰς* here? because *He went out;*" and had these words been omitted, the use of *εἰς* instead of *εἰν* would have pretty

well supplied their place. John ix. 7, "Go wash in (*εις*) the pool of Siloam," compared with verse 11, "Go to *εις* the pool of Siloam and wash," shows the same mode of speech. If they had been standing by the pool, there would have been no "go" and no "*εις*;" "*εν*" would have answered the purpose; wash *εν* the pool.

Now then for the text in question, "Jesus came from Nazareth in Galilee, and was baptized of (*ὑπο*) John *εις* Jordan." Strangely enough, the revisers have placed in their new English version of the passage Mark i. p. "and was baptized of John *εις* in the Jordan" as a footnote to the word *in*, "Gr. *into*." It is a matter of surprise and wonder why they should have noted the word in this passage in this way, and yet have omitted to do so in a closely similar passage in Acts viii. 40, but Philip was found *at* (*εις*) Azotus. The distinction they have made is just as remarkable in Matt ii. 23, "He withdrew (*εις*) into the parts of Galilee and came and dwelt (*εις*) *in* a city called Nazareth."

What can be the reason why the revisers have noted "Gr. *into*" in the one case and not in the other, nor in many similar passages? and until they condescend to vouchsafe us an answer we are left to our imagination to seek a reason, which, however, it does not appear difficult to find, for we need not go beyond the very constitution of the Revision Company, a clear majority or large number of whom were men who regard the third century as the golden age of Christianity, and its practices as the true outcome of apostolic teaching. The normal baptism of that time was by immersion, and the admirers of 3rd century Christianity are commonly of belief that apostolic baptism was by *immersion* also. They therefore were

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disposed to think that *lapto* meant "*dip*" primarily, and were ready (as were King James's Doctors) to translate the *εις* following it as *into*. Given then this bias—and the persistent clamour of a Baptist is quite sufficient to account for their action—they have indeed put "*in*" in the text as what they believed to be the true translation; and they have noted what certainly is *in part* true, that the corresponding Greek word is *-into* (the Greek word is *εις*, which my readers know, as well as the Revisers, *may* or *may not* be *into*); but they have noted what is most untrue, if regard be had to the tendency of the note itself, which gives colour to the belief that the true rendering is possibly *into*. In verse 4 (same chapter) we read, "The baptism of repentance (*εις*) *unto* the remission of sins," where the same word occurs; but they put no note "Gr. *into*" for they did not believe that John immersed the people *into* repentance, as if it is no part of their creed that his baptism possessed any such efficacy. But here in the 9th verse, where the word *εις* has no more the meaning of *into* (by their own confession, for they put *in*) than it has in the 4th verse, nor yet perhaps so much, as *at* would probably be the truest rendering, they put "Gr. *into*" (not, be it observed, "*or into*," but "Gr. *into*;" it is not the alternative word), thus most evidently yielding to the dippist clamour. But what could be expected from a state of mind so biassed as to take no offence at such a senseless phrase as "baptism into death" (Rom. vi.)?

The motion from Nazareth to Jordan determines the preference of *εις* to *εν*; and if the words had been, "Jesus came from Nazareth in Galilee, and was sprinkled by John at Bethabara," "at *Bethabara* " might

have been well and correctly written in Greek "*εἰς* Bethabara."

This peculiarity in the use of *εἰς* is so well known even among schoolboys now-a-days, that the sponsor for this book, though a Master of Arts, had better read up Jelf's and Winer's Grammars and such like books on the subject before he ventures to take charge of an upper class in any good Grammar School, lest, should he betray the same ignorance of it that he has manifested in "Theodosia Ernest" he be laughed to scorn even by the schoolboys.

Besides the uses enumerated already,<sup>1</sup> *εἰς* is employed to denote the relation between emotions and mental attitudes, and the person or thing in respect of which they are assumed. Thus we find "faith or trust *εἰς* toward the Lord Jesus Christ," Acts xx. 21; and in the same verse, "Repentance *εἰς* God." Sometimes the verb "believe" is unfolded by the *εἰς*, the meaning being, to be in a condition of trust or confidence toward God, to believe in God. The opposite to trust is wavering doubt; so in Rom. iv. 20, "Abraham was not in wavering doubt *εἰς* the promise," which we know, as he "staggered not *at* the promise;" but we must not conclude therefrom that *εἰς* means *at*. As we have "repentance *εἰς* God," so we read Matt. xii. 41., that the men of Nineveh repented *εἰς at* the preaching of

1 Another use of *εἰς* is shown in the phrases "took her (*εἰς*) to wife," "had John (*εἰς*) to their minister," where its meaning is *as* and *for*. It has about the same sense in "counted (*εἰς*) for righteousness," "imputed as and for (*εἰς*) righteousness." Want of observance of this power of the word has led the translators into an obscurity in Acts vii- 53, "Who received the law (*εἰς*) *by* the disposition of angels and have not kept it." The meaning is, "Who received the law *as* and *for* (as confessedly being) the commandments of angels and then did not keep it." In that circumstance lay the enhanced guilt.

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Jonas; the Greek thought is that these men assumed a mental attitude of repentance *εις* toward that which Jonah preached.

Want of attention to this fact has landed our friend Mr. Robinson in a ludicrous error. In his History he gives the outline of a sermon from the text, "I baptize you *εν* water *εις* repentance." The preacher notes that the preposition here rendered *unto* is *εις*, the same that is found in the text "The men of Nineveh repented *at* the preaching of Jonas." Now my readers all know that the essential idea of the *εις* is forward motion, always pressing on to the goal. But the preacher made the *εις* right about face and march backwards. He told his audience that as the men of Nineveh repented *at* the preaching of Jonas, so John baptized the people *at* their repentance, that is, not till they repented, forgetting that he spoke these same words (Matt. iii. 7) to many of the Pharisees and Sadducees whom he called a generation of vipers, saying even to them, "I baptize *you* with water *unto* repentance." Our author seems to have read the words by the help of the same spectacles; for (page 74) he says, "Besides, John did not baptize all who came. He positively refused the Pharisees and Sadducees."

What say the jury now? Are King James's Doctors guilty or not guilty of an unscholarly act in translating "*baptizo εν*," I baptize with? Not one of them who has considered St. Luke's way of putting the same idea—without any *εν* at all—will dissent from the most obvious and just verdict, "Not guilty."

Having now acquired a considerable, though very far from a complete acquaintance with the prepositions *εν* and *εις*, we are in a position to put our knowledge

to some practical account, which we will strive to do before concluding the chapter.

There are two passages of Scripture, each containing both these words, and which correspond in phraseology so closely, that one can scarcely help assigning one law of interpretation to both of them. After comparing them together and observing how the sense is satisfied by various powers assigned to the words, we shall probably be quite safe in concluding that the powers which yield the most satisfactory results are the true ones. The texts in question are, John's assertion, "I baptize you  $\epsilon\nu$  water  $\epsilon\iota\varsigma$  repentance;" and i Cor. xii. 13, "for by ( $\epsilon\nu$ ) one Spirit are we all baptized into ( $\epsilon\iota\varsigma$ ) one body." With a slight modification of the form of the first, they stand,

Ye We all	are baptized $\epsilon\nu$	water one Spirit	$\epsilon\iota\varsigma$	repentance one body
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We may premise that as  $\epsilon\nu$  is never used to denote an agent, we may be quite sure that the writer of the second did not mean to imply that the Spirit was the agent who baptized, *i.e.* the baptizer; but that the word Spirit is strictly answerable to the *water* in John's baptism; that is, it is the element in or with which the baptism is effected.

Now let us assign to *baptizo* the sense of *plunge* or *dip*, to  $\epsilon\nu$  in, to  $\epsilon\iota\varsigma$  into. Whether of the two last denotes the element of immersement? for if we are to dip, it is of necessity that there be something to dip in. Shall it be  $\epsilon\iota\varsigma$  or  $\epsilon\nu$ ? The first is the stronger word, and has therefore best claim. In this case then John plunged the people *into* repentance, and we are plunged into one body—a thought quite conceivable. But if repentance and one body are the elements of

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immersement, what part is left for "*ev* water" and "*ev* one Spirit" to fill? It can only be that it is *in the way* of, *by means* of, that is to say *with* water or *with* one Spirit that men are plunged *into* repentance or *into* one body. If then *eis* has the meaning *into*, *ev* must have the meaning *with*. *No* other will fit.

But perhaps this way of regarding the passage does not yield the true meaning. Is it true that John plunged the people into repentance? that is to say, were persons in a state of unrepentancy before this act of John's towards them brought into a condition of repentance by its means? No, certainly; everybody cries out no! Such an interpretation then being quite unsuitable to the one passage, cannot be thought to apply to the other.

Make now the *ev* denote the element of immersement. Then we say, John dipped the people in water; there is nothing absurd in that idea. We are dipped in the Holy Spirit—a figure of speech which possibly might be tolerated. But what then becomes of the concluding phrase introduced by *eis* into repentance? into one body? what can be the meaning, unless we suppose that it is in respect of these ends that the immersement has been achieved? and in that case the meaning of the *eis* is not *into* at *all*, but *for* and *unto* as indicating the end and purpose of the action.

Thus we see that the powers at first assigned to the words cannot be maintained; and it is open to us to make trial of other significations, which peradventure may yield a more satisfactory result, and make better claim to be considered true. Let us then now assign to the word *baptize* St. Matthew's *gamed*—set, designate, appoint, tell off to, or some meaning akin; or, as



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St. Paul puts it in Eph. v., "sanctify and purify -with the washing of water," that is purify with a view to sanctify, set apart, or sacredly tell off to an end. So Aaron was hallowed by the washing of water; and so the Levites were separated, sanctified, and told off to their new position of service in the tabernacle. Then will *eis* be *unto or/or*, indicating the whereunto of the sanctification; and *ev*, *with*, as indicating the means or material with which the thing is accomplished. The passages now stand:—

Ye We all	are baptized designat- ed told off	<b>EV</b> with by	water our Spirit	<b>EIS</b> unto	repent- ance one body -a unity of body
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This manner of rendering yields a meaning entirely self-consistent and satisfying; and while thus making intelligible good sense, it is at the same time far from being repugnant to the general tenor of Scripture. It may therefore reasonably be supposed to represent the exact ideas of the respective writers, and indeed may claim to be the true rendering of the passages in question, at least until superseded by some evidently better translation.

## APPENDIX.

## A.

*Reliability of Baptist Writers,*

The more this vainglorious boast that "the Baptists do not have to bear up and twist about under a load of error and inconsistency, and can consequently afford to speak the truth, the whole truth, and nothing but the truth,"—the more this hollow boast of our author is examined into, the more does its utter emptiness appear.

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Baptist writers have gained for themselves a most unenviable notoriety for inaccuracy in their statement of facts, as well as for the illogical use they have made of them when they have happened to state them correctly, and that, from the very commencement of the controversy. Early in the eighteenth century Dr. Wall thus writes, alluding to previous disputations between Danvers a Baptist, and Wills and Baxter on the other side:— "There wants nothing but looking into the books themselves to see they are nothing to the purpose. Mr. Danvers created to Mr. Wills and Mr. Baxter a great deal of trouble, in sending, them from one book to another to discover his mistakes and misrepresentations of several authors within this space; but withal a great deal of discredit to himself, *for there is not one of his quotations that seemed material enough to need searching, but proved to be such*" (i.e. mistakes, or nothing to the purpose). In my sympathy with these two good men I have italicised the closing words from Mr. Wall, for a tolerable acquaintance with the facts of the controversy only shows how well grounded is his complaint.

Towards the end of the century we find Mr. Robinson *conjecturing* as to the rise of the baptism of infants, and concocting the absurd story of Quintilla, which our author has so cleverly converted into a fact (!!!). Then his fancy contorts the request of Fidus to be relieved of the unpleasant duty of kissing new-born babes at their baptism, into a proposal to reduce baptism to the size of babes; and his other deductions display the same kind of talent. Dr. Gale was very impatient with those who could not understand how the lake which was the scene of Homer's battle of the frogs and mice, could be *dipped* (*bapto*) in the blood of the combatants; and these incorrigible objectors, who thought that the sense intended to be conveyed by the words was, that "the lake was *stained* with their blood," he denounced as men without soul for tropes and figures.

Dr. Carson, who had wild courage enough to dash at any difficulty (witness his attempt to expound the phrase "*baptized from a corpse*"), undertook to pat the world right upon the subject of "*clinical baptisms*," or baptisms performed in bed, in which the candidates having deferred the reception of the sacrament to the last moment of life, immersion was impossible, and instead of the usual dipping, the necessary wetting with water

had to be effected by pouring or sprinkling the element. The Doctor, like every other reader of Cyprian (who lived at Carthage about A.D. 250), had frequently met with the expression in his writings "ecclesiastical baptism," or "baptism of the church" (*ecclesiasticus baptismus, ecclesice baptismus*), and he found that Cyprian pronounced these *clinical* baptisms to be *ecclesiastical* baptisms. Taking it for granted that Cyprian regarded baptism by sprinkling or pouring with no more favour than he did himself, the Doctor concluded that Cyprian used the term in disparagement of these clinical baptisms; and he at once, "by the liveliness of his imagination," constructs a theory, of which this term is the corner and foundation stone. He says, "Cyprian calls perfusion the ecclesiastical baptism as distinguished from baptism in the proper sense of the term. The persons perfused in their beds on account of sickness were not supposed to be properly baptized ; but they received the ecclesiastical baptism; that is what the Church in such cases admitted as a valid substitute for baptism. This fact is conclusive."...

Now if my readers wish to know for a certainty what Cyprian meant by ecclesiastical baptism, they have only to turn to his account of the Council of Carthage, A.D. 258, in which the matter of baptizing heretics on their coming over to the Catholic Church was discussed. Cyprian's opinion as there expressed is that they ought to be baptized "with the *baptism of the church*" (*ecclesice baptismo*). Cfecilius says: "I know only one baptism in the Church, out of the Church none." Hortensianus: "We claim for the Church one baptism, which we know not except in the Church." Tenax, "Baptism is one, but it is the Church's; where the Church is not, there can be no baptism." Pusillus: "Whatsoever is apart from the Catholic Church is a pretence." Secundianus: "Since there is one Church, and one baptism, when heretics are converted to us they should obtain, together with the Church, the baptism of the Church." And Natalis: "Heretics cannot hold communion with us unless they should be baptized with ecclesiastical baptism." Such are the words in which the assembled bishops expressed their opinions as to the necessity of baptizing heretics on their being received into the Church, any previous so-called baptism being treated as a nullity. The judgment was unanimous ; and we find this ecclesiastical baptism described in such phrase as the following:

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"Singulare et verum ecclesie baptismum" (the sole and true baptism of the church): "Unico ecclesie baptismum" (with the unique, or only true baptism of the church).

It will be plain then to every intelligent reader that when Cyprian calls the perfusion or sprinkling which the sick received on their beds, *ecclesiastical baptism*, he is using the strongest expression in his vocabulary to pronounce the said sprinkling a genuine and sufficient baptism, "*the baptism of the church.*"

In Cyprian's letter to Jubianus (No. 72), giving an account of what happened at the Council, he alludes to the baptism of the Samaritans by Philip in these words:—"Because they obtained a legitimate and ecclesiastical baptism, they had no further need of baptism from Peter and John." Now assuming for a moment that Dr. Carson was right in his assertion, my readers will see on the joint testimony of himself and Cyprian, that baptism in apostolic times was accomplished by sprinkling or pouring. Cyprian tells us that the Samaritans in apostolic time received the ecclesiastical baptism; Dr. Carson tells us that ecclesiastical baptism is effected by pouring or sprinkling; and so it follows that Cyprian and Carson between them would have us believe that baptism in apostolic times was accomplished by pouring or sprinkling. No proof could be neater than this, were only the elements trustworthy.

Dr. Carson has often been rallied upon this outrageous blunder; and a contemporary opponent of his, in the first blush of righteous indignation elicited by such reckless statement, was goaded on to say, "Either the writer of these assertions is not a reader of Cyprian, or he is not an honest man." In censuring the Doctor's inaccuracy, however, we are not shut up to the cruel alternative that seemed so inevitable to Dr. Halley. The wretched error must be attributed neither to a want of reading nor to a want of honesty; we have a tri not a dilemma to deal with here; and impalement upon the third horn must be the Doctor's fate—*infatuation* superinduced by abandonment to a foregone conclusion.

Although, however, more than thirty years ago these shameless statements were exposed, our author has still the effrontery to tell the world (p. 164), "It is the united testimony of *all* the Fathers who speak on the subject of baptism at all, that baptism was in these early ages performed only by immersion, except of

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necessity in near prospect of death; and those who in such circumstances received pouring as a *Substitute* were never said to have been *baptized*, but to have been *poured upon as a substitute* for baptism." He quotes the Doctor's word *substitute*, and yet forgets to observe that the Doctor's wretched argument is founded upon the fact that Cyprian pronounced such sprinkling or pouring to be "*ecclesiastical baptism*," which all my readers now know to be his way of describing "the one and only true baptism of the church."

It is possible too that he never met with the 12th canon of the Council of Neo Caesarea, which runs on this wise:—"He that is illumined (*photisthe*) in sickness, shall not be ordained a presbyter, because his faith was not voluntary, but as it were of constraint; except afterwards his faith and diligence recommend him." Here the clinical pouring is described by the term *photisthe*, a word which of course describes the effect of a full and complete baptism ( $\varphi\omega\tau\iota\zeta\omega$  being one of the Greek common alternative words for  $\beta\alpha\pi\tau\iota\zeta\omega$ ). It is quite true that these clinics did not rank on an equality with those who in health received baptism in the ordinary approved manner; and this canon tells us why—"His faith was not voluntary, but as it were of constraint" and the stigma was removable, not by a rebaptism with full accompaniments, but by eminent, "*faith and diligence*." The Council of Laodicea enacted a like canon, and such a rule was thought to be necessary to check the frequent delay of baptism to a deathbed, an evil that had attained such proportions as to call for special legislation.

A Mr. Pengelley once adventured into this arena of controversy, and as our author and others have done, suborned Tertullian to give evidence against infant baptism. So he quoted from the eighteenth chapter of the *De Baptismo* so much as would fit; and like a prudent man, omitted what was of no use for the purpose of his argument; for there are some people that like the truth very well, but do not affect the whole truth, particularly when it is not very pronouncedly on their side. My readers anticipate me and say, "What! did he suppress that part of the chapter where Tertullian says, 'For no less reason should the unmarried be put off from baptism?'" You have it, gentle reader; Mr. Pengelley could not well utilise Tertullian's idea, so expressed.

Dr. Carson's egregious error we have attributed to an infatua-

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tion that incapacitated him for sound reasoning within the sphere of this pet idea; and Dr. Halley declined to reason with him in these words, "What Cyprian means by the "ecclesiastical baptism" is a question beyond the reach of dispute. No one would think of arguing it with a person who could write, "Cyprian calls perfasion the 'ecclesiastical baptism' as distinguished from baptism in the proper sense of the term." But this fatuousness seems to affect Baptist writers generally, and even the late amiable Dr. F. A. Cox was not free from the same infirmity. He cited Tertullian also, and alluding to the alleged fact that he was the first writer by whom infant baptism is expressly mentioned, remarked, "and he in fact condemns it"—an assertion which, without qualification, *is not true*. It behoves every reasonable man to ask the grounds of the condemnation. Tertullian gives his reasons, and says, "Why does this innocent age hasten to the forgiveness of sins? Why, unless the necessity is pressing danger of death, should their sponsors run the danger of failing in their engagements? For no less reason, should the unmarried be put off till they are out of danger of sinning." The condemnation is very mild too; Tertullian says: "*utilior (more expedient)* is delay." A true Baptist of our author's type would use a stronger word. "The thing is absurd." Tertullian's idea is, "There is no hurry, better wait, consider the *pondus* of baptism; no pardon for sin after that baptism, which puts a bar on God's forgiveness." That is why he thought delay in the case of young children was the *more expedient* course, always, of course, providing there was no immediate danger of death.

Dr. Cos also, in another matter, laid himself open to be selected as an illustration of a rather severe remark that Dr. Wardlaw was goaded on to utter by the miserable sophistry of Baptist writers. Said Dr. Wardlaw: "Baptists appear to me to discover a lamentable deficiency of critical candour; to be much more *ingenious* than *ingenuous*; and sometimes, without perceiving it, to employ a sophistry of which the conclusions, even if they were sound, are nothing to the purpose." This remark was immediately occasioned by the treatment of that passage in Daniel which tells us that Nebuchadnezzar was *wet (bapto)* with the dews of heaven. Says Dr. Cox: "The verb here is used in the passive voice, in the second aorist tense, and the indicative mood; implying consequently that the action was past and indefinite as to

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time. It does not imply the *manner* in which the effect was produced, but the *effect* itself; not the *mode* but the *condition*, as resulting from exposure to the dews of heaven." Those of my readers who can believe that a few *mights, coulds, woulds, or shoulds*, could change the essential meaning of a verb, so as, for instance, to turn *kick* into *kiss*, may respect this argument of Dr. Cox, who if he had been familiar with other Greek Versions of Daniel, the Hexapla to wit, would have known that in the two verses of Daniel in which the king's madness is predicted, the future tense of *bapto* is found; and then surely he would not have laid so much stress on the use of the aorist tense. It is difficult to believe that Dr. Cox, though he could write such trash for the general public, would have dared to insult the intellect of any man he could respect—say his old neighbour Dr Pye Smith—by the suggestion of such an argument to him in private conversation. Such an august presence would have so stimulated his faculties as to cause them to gather themselves up within the domain of reason.

Nor is this fatuity confined to professed Baptists ; it seems to dog the heels of those who seem in some respects to favour their views. We need not tell the story over again of that prodigy, the creation of Baron Bunsen, the *parvulus nuper editus*, the child of six years *just born*. Even Neander is not quite free, or would he have associated the "Antignostikus" with his "History of the Planting"? Dean Stanley, in his article on Baptism contributed to the *Nineteenth Century*, is profuse in gratuitous assertions, tells his readers that baptism originated with the Essenes, that the baptism of apostolic times was a plunge into "some *deep* wayside spring, as for the Ethiopian; or some *rushing* river, as the Jordan; or some *vast* reservoir, as at Jericho. "*Deep, rushing, and vast* the Dean produces from the repertory of his fancy, which, however, is by no means exhausted by this effort; for those who do not like his "leap into the rolling sea or rushing river " he is ready with an alter-native:— "Or it was the shock of a shower-bath; the rush of water passed over the whole person from capacious vessels, so as to enwrap the recipient as within the veil of a splashing cataract" <sup>1</sup>—wholly a fancy sketch.

1 How inveterate with Baptists is the habit of suppressing inconvenient matters may be learned from the following fact: A Baptist

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The necessary meaning of the word *baptizo* he is the more sure of for the somewhat *hysteron-proteron* reason that its equivalent, according to German use, is *taufen* (*dip*), forgetful, one would think, that the Tuetonic race was christianised, as Dr. Smith has told us, when Christianity "was sore contaminated with error," and that in purer times the Latin race—nay, and the Celtic too—was quite content with the Greek word almost as it stood.

His allusion to the vast reservoir at Jericho is accompanied with this foot-note:—"Compare the account of the courtiers of Herod *plunging* in the tank at Jericho, Josep. Antiq. xv. 3. The word *baptizo* is used for it." My readers know the passage (No. 22 example, chap. ix.): "Continually weighing him (Aristobulus) clown and baptizing him as though in sport, they ceased not till they had suffocated him." Learn from this the reliability of the writer. Take also a specimen of the Dean's baptismal Greek. This is his translation of Rom. vi. 4, συνετάημεν οὖν αὐτῷ διὰ τοῦ βαπτισματος εἰς θάνατον, "Therefore we are buried with Him by baptism at His death." Though far enough removed from the apostle's meaning, this is something more intelligible than the common idea of the passage, "Buried by baptism into death;" and here lies its only merit.

And his baptismal history is equally far from the truth. He says, "In the apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants."

The Dean evidently studied church history under Baroa Bunsen, and read Origen with his spectacles; or what could he have made of his assertion, that the baptism of infants had been handed down from apostolic times? The "one case of the baptism of infants in the third century" which he spake of, is probably his version of the matter of Fidus, the true version of which my readers will know, and how he was foiled in his endeavour to be rid of minister in the town in which I lived when this article appeared published some extracts from it, with comments on "what the Dean of Westminster says about baptism;" and will you believe it! he cut this alternative passage clean out of the middle of a quotation without even an asterisk to note the mutilation.



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the unpleasant duty of kissing new-born infants at their baptism. Though the Dean regarded the substitution of the sprinkling of infants for the submersion of intelligent adults as utterly subversive of the essential character of the ancient baptism, he not only viewed the change with complacency, but gloried in it, as "a striking example of the triumph of common sense over form and custom." This phrase appears to be the key of his thought; and the pet notion of improving away and eliminating the crudities that encumbered apostolic doctrine and practice, led him to produce a background of vigorous contrast, in order to throw into stronger relief the march of modern progress. Hence all these terms, "vast," "deep," "rushing," "cataract," furnished by his exuberant fancy, for which the plain facts of history are too tame.

Writers on the other side, as far as my experience of them goes, present a striking contrast to this wild writing. I can point to no inaccuracy as to facts narrated in Dr. Halley; and Dr. Harold Brown's "39 Articles" is a model of temperate statement, although the conclusions deduced cannot always command the assent of the reader.

Now although our author's sounding vaunt with regard to Baptists is so utterly hollow, we might half believe there was a substratum of reality in it, if some one of their number had shown a zeal for truth sufficient to prompt the attempt to disabuse the minds of his deluded brethren of those wretched misstatements instilled into them so industriously by our author and his associates; instead of leaving this ungracious task to one who has never yet seen a scheme of baptismal doctrine which commends itself to his judgment as sufficient and scriptural. Why does not some man of character, at once sober-minded and capable, undertake the labour of setting forth the naked facts (linguistic as well as historical) relating to the ordinance of Christian baptism, for the benefit of his brethren who have been misled hitherto by such mountebank writing as Dr. Carson's and what is found in the pages of "Theodosia Ernest?"

## B.

*Vagueness of Greek Prepositions.*

It may lessen the surprise that many feel at the non-correspondence of prepositions in different languages if they reflect that

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there are hundreds of shades of relations, it may be, that need to be expressed by prepositions, and only a very limited number of prepositions in any language to do the work with. It therefore follows that if all this work is to be done, some of them must have double, perhaps manifold, duty to perform; that is to say, one preposition has to express, not only its own primary idea, but a number of others besides, which may be supposed to have some connection with that primary notion.

Every language must have prepositions to express such primary notions as *in, out, from, to* which must correspond more or less closely with those of other languages; but it is when the associated dependent relations have to be expressed that the apparent confusion begins.

In our own tongue, no doubt, the primary notion of *with* is *together with*; then when we say, "the boy cuts a stick *with* a knife," we give it apparently another power, which probably has arisen in this way. The boy cuts the stick, but not alone and unaided; the knife was associated in the action, and the thought was, the boy together with the knife cut the stick. And thus we have got into the habit of expressing *the instrument with which a thing is done* by our preposition *with*. And our German neighbours do exactly the same.

The French, however, view the matter in another light. They think of this action of cutting as proceeding *from* the knife, and use their preposition *de* (from), which mode of thought the English schoolboy does not readily take to, for he writes *with* (Fr. *avec*) till the cane makes him wiser.

The Italians think like the French in this matter.

The Hebrews proceeded on another tack. They conceived of an action as within the sphere of operation of the instrument; and spoke of cutting a stick *in* a knife; and no doubt an Arab boy to this day thinks *cutting a stick* is an action quite within the legitimate sphere of operation of his knife if he has one, and would say, "I cut the stick *in* my knife," just as old Jacob said, "I took it out of the hand of the Amorites *in* (B') my sword and *in* my bow." This is the Greek notion also; for though they frequently elided the prepositions, as did the Latins, when they used one to express instrument, it was generally *εν*, and the Jew writers of the New Testament did this more frequently, that being their wont in their Hebrew tongue, and so

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we read "purged  $\epsilon\nu$ , with, blood, &c., &c." The idea of the *in*,  $\epsilon\nu$ , B', was enlarged so as to include not only a *being within a physical substance or boundary*, but also *within the sphere of operation of a thing*.

Which of these methods is the most philosophical it would be hard to say; I incline to award the palm to the Hebrews and Greeks, the French and Italian plan being next best, and the Teutonic taking third place.

CHAPTER XI.  
PRACTICAL USES OF ACQUIRED  
KNOWLEDGE.

Before proceeding to consider the bearing of all these facts upon the mode in which the act of baptism should be accomplished, we shall do well to take stock of the knowledge that we are in possession of, that we may the better turn it to practical use.

We have seen good ground for the conclusion that there is no exact English synonym for the Greek radical word *bapto*. When two bodies come into contact, so that one of them becomes infected with the properties or particles of the other, the word *bapto* according to Greek usage expresses the condition of things thus arising; I *wet* my hand with water, I *smear* it with grease, I *stain* it with colour. But where we use these three words in English, the Greeks used one, for their *bapto* was at home in each of these position; and up to this point the preposition *εν* has well served to unfold the meaning of *bapto*, and connect it with the infecting matter, just as does our word *with*. But immersing a thing in the infecting matter was at times (and in the case of dyeing was always) the most convenient way of attaining the desired end. *Bapto* in such case means *clip* (at least when it is strengthened into *embapto* it does), and so requires a stronger preposition; so we find that "*bapto*

*εἰς* water," is "I dip into water." From *bapto* comes *baptizo*, the *iz* increasing the power of the root, and making it "*bapt* much or often. If *bapto* is *smear*, *baptizo* is *smother*; and hence all the uses of the word in the sense of destruction, oppression, and the like. But *bapto* is also to wet; and so *baptize* is to wet much or often, wet again and again; hence the *loutron*, *louter*, or washing vessel of the public baths was called a *baptisterion*.<sup>1</sup>

The Jews adopted this *baptizo* to denote their ceremonial washings of purification, even those in which the washing, was symbolic only, as for instance the purification by the ashes of the heifer from the defilement of a corpse. And probably the purifications with blood, as well as with water, were regarded as baptisms also.

From any necessity therefore that the Jewish use of the Greek "*baptizo*" compels us to, Christian baptism may be anything, from the most trivial symbolic washing, to a total immersion. What it is precisely cannot from this source be determined with any satisfactory precision, nor will the preposition *εἰς* help us much; that is as much *with* as *in*; and as for *εἰς*, it is never joined to the word *water*; had it been so it would have settled the controversy. *ἀπο* forbids the thought of immersion; and as to *εκ*, though at first sight it seems a deadly antagonist of *ἀπο*, its animosity is not so very pronounced after all, as we find out in reading such phrases as "lifted up from the earth," which for certain does not mean "*lifted out of it*."

<sup>1</sup> The writer of the article in Dr. Smith's "Dictionary of Greek and Roman Antiquities" on Baths (*Balneæ*), says, "The word 'baptiste-riion' is not a bath sufficiently large to immerse the whole body, but a vessel or labrum containing cold water for pouring over the head;" and quotes Pliny's letters in proof.

## USES OF ACQUIRED KNOWLEDGE.

With, so little to guide them, it does seem passing strange that so many eminent historians have given it as their confident opinion that the apostolic mode of baptism was by immersion only, or as the late Dean Stanley puts it, "a plunge into deep water." For this confident opinion I have never yet seen a reason assigned, though I have searched for the grounds on which their dictum is based.

The earliest account of the orthodox mode of baptism that I can find or hear of is that by Tertullian, who in his *De Baptismo* says that a man is (*demissus*)<sup>1</sup> let down into the water, and that is a full century after apostolic times. How these historians, standing side by side with Tertullian upon the "*De Baptismo*," contrive to look across the century, and manage moreover to tell us what they find on the other side, is a great puzzle. It is plain that a hundred historians standing together, could see no further than any one of them singly, if only his eyes were bright. They must certainly use the telescope of the imagination, its glasses coloured with the notion, so common in the infancy of learning, that *baptizo* necessarily involved a dipping. If that is the case, the puzzle is puzzle no longer.

But seeing that no dependence can be placed on the imagination of an historian even, and seeing too that no precise directions are given in Holy Scripture which it is imperative to follow, in order to the attainment of true baptism, we are shut up to the inference to be drawn from scriptural expression and the probabilities of the case.

<sup>1</sup> Tertullian in one place (I know of no more) uses the word "*mergo*," and in another place the frequentative "*mergito*," to describe the act of baptism.

Those persons who maintain the necessity of immersion never talk about probabilities, which in truth do not favour their contention much. They make short work of the matter, lay down the dogma that *baptizo* is immerse, that *εν* is *in*, and *εκ* is out of, which is quite true, *with limitations*, and quite untrue *without* them; and are altogether impatient at the mention of improbabilities. And thus Theodosia is made to say with a great show of reverence for God's Word, "If the word *baptize* means to immerse, then the book says they were immersed; and if they were immersed, there must have been time and water enough, whether I can prove it or not. If I do not believe this, I make God a liar."

Now if the first link of this chain of reasoning, that upon which the other links hang, were but sound and without flaw, it would infallibly bind us to this last terribly consequence — "making God a liar." But here is the sophism with which Theodosia and her author delude and worry themselves. The meaning of *baptizo*, though sometimes so, is not certainly and necessarily *dip* always; indeed in this particular case there is strong probability that it does not mean *dip* at all. So the first link of this chain snapping in this fashion, it has no power to tie us down to such daring impiety; and no one need be afraid of "making God a liar" by doubting whether it was possible to immerse three thousand persons in one day, at Jerusalem, in the beginning of the dry season, which at Pentecost had well set in.

Nor is our author at all singular in this style of writing. Dr. Carson is very severe with those persons who suggest the improbability of the tables or rather

## USES OF ACQUIRED KNOWLEDGE.

beds (mentioned in Mark vii. 4) being washed or baptized by being immersed. These (*kline*) beds or couches were massive articles of furniture, and not the little stools, described by Mr. Courtney, on which the food rested at the head of each guest. Dr. Carson lays it down that these couches were immersed, because the word *baptize* which is here used has this signification and no other—as he thinks he has proved. "To deny this," he says, "is to give the lie to the inspired narrators." He tells us that the word used by the Holy Spirit signifies immersion, and immersion only. In fact, to allege that the couches were not immersed is not to decide on the authority of the word used, but to give the lie to the Holy Spirit. He maintains that such a way of conferring meaning on words is "grounded on infidelity." Then again, "When the Holy Spirit employs words whose meanings are not relished, critics do not say that He lies; but they say what is equal to this— that His words mean what they cannot mean. This is a respectful way of calling Him a liar."

There is no reasoning with men who can thus cast firebrands about; but my readers know better than to take alarm at such wild statements, being acquainted with one phrase from the pen of a man whose native tongue was Greek, which reduces this bounceful talk to its real dimensions, which pricks this mighty bubble, and lo! the thing is not. The phrase of Cyril's "baptized with the ashes of a heifer" is a complete and sufficient answer and denial to all the allegations of Dr. Carson touching the one and essential meaning of the word *baptizo*; and under the protection of its ample aegis my readers may repose unscathed by Dr. Carson's curses.



Absolute certainty then being unattainable on etymological principles, we are shut up to the consideration of *probabilities*, if we wish to acquire any adequate and well-grounded conception of the manner in which baptism was effected in apostolic times. There are probabilities as regards the force of words used in Holy Scripture to denote the act—probabilities as to the events, themselves, and the possibility of their bearing the shape any particular mode of baptism would necessitate them to assume—and probabilities arising out of the choice of words which are used incidentally in reference to baptism.

The modes in which it has been sought to perform baptism are very various; and this fact in itself constitutes a clear evidence that a-varying estimate of probabilities, rather than any demonstrable certainty, has practically controlled the usage of different ages as well as of different sections of Christians. But various as these modes may be, they yet class themselves under two great headings—Aspersion and Immersion—water put upon the person, or the person put into the water. Both of these modes were in use in the early Church, immersion on all occasions, and aspersion in the case of the sick or on occasions where conveniences could not be obtained for the full ceremonial. Indeed, in the Abyssinian Church the two were united, first the entire immersion of the body, and afterwards the finishing ritual accomplished by pouring water on the head, which in such a case may be regarded as the baptism proper.

The most ancient pictorial representations of baptism all make prominent the act of pouring. That in the dome of the baptistery of Ravenna, erected A.D.

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454, portrays the baptism by John of our Lord, who is figured waist-deep in water, and John pouring water on His head. Mr. Bobinson in his history refers to this picture, and says that "most artists of those ancient times describe the baptism of Jesus in the same manner." And he is right; for there has been discovered in the Catacomb of St. Pontianus a baptistery used by the persecuted Christians in the times of the heathen emperors. In this underground place was found a spring, the water from which was retained in a cavity two feet deep and wide cut out of the rock; and on the rock is a sketch after the same manner of our Lord's baptism by John. This must be very ancient, probably early in the third century. A representation also of the baptism of the Emperor Constantino figures him in a kind of labrum in a crouched posture, and his baptizer Eusebius pouring water on his head. Now as all these may be considered embodiments of old traditions respecting the mode adopted in the then past ages,<sup>1</sup> they tend to heighten the probability that pouring was the original mode of Christian baptism.<sup>2</sup>

In the early part of the third century, the simple

1 At the time these were executed, the approved and prevalent mode of baptism was *immersion*.

2 In the Catacomb of St. Callixtus at Rome there has been discovered a sketch representing a baptism, which De Rossi considers to be the work of the second century. Two figures stand in the foreground, the smaller appearing to be of the stature of a child as compared with the taller one whose hand is held over the head of the other, and from it water appears to be poured. At the side is seated a female figure drawing a fish out of the water, symbolical of course of the Church and the Saviour, whose presence there countenances the transaction. Thus, where written history is silent, pictorial history has a lesson for us.

act of immersion tad come to be attended with a multitude of accessory proceedings which it will be well to glance at. The candidate for Christian fellowship was admitted to the class of *Catechumens* (a Greek word meaning hearers or persons orally instructed), in which he was permitted to hear the addresses delivered in the Christian assembly. After a time (months, perhaps years) he was advanced a stage, and was allowed to join in or be present at some of the prayers as well. He was thus classed among the kneelers. After further trial he attained a place among the competentes or elect, and now only awaited the season of baptism, which was generally administered at Easter and Whitsuntide.

For this baptism they were prepared by exorcism through prayer and insufflation,— that is, the church officers breathed upon them, and conjured evil spirits to depart during a period of twenty days; and when the day came for the baptism, these competentes, with faces to the west, renounced the devil, clapping their hands, and spitting in the direction where Satan was supposed to be. Then turning to the east, they said, in answer to questions put, "I engage myself to Thee, O Christ," and repeated the Apostles' Creed. Then, due provision being made for decency, they were entirely divested of all clothing, during which operations the priest retired to consecrate the water, into which when admitted to the baptistery they went till almost covered; and then the priest depressed the head of each beneath the water three times, repeating at each immersion the sacred formula, "I baptize thee," &c. On coming out they were clothed with new white raiment, milk and honey were given to them to eat,

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and a lamp was put into their Lands. They were then brought into the presence of the bishop, who implored for them the Holy Ghost, and imparted the gift by the laying on of his hands in confirmation. Their sins being thus washed away, they partook of the Lord's Supper, and were now termed perfect (*teleioi*), initiated. We are apt to call all this ritual mere mummery, in our want of appreciation of the symbolism by which those early Christians sought to express what they took to be the solemn sacred myths of their holy faith; but mummery it was not to them; for every act was instinct with significance in their estimation. Nor were these many accessories deemed essential constituents of true baptism, since the poor bedridden clinic who had but a few drops of water sprinkled on him was held to be as really baptized and made partaker of salvation as those who had undergone this elaborate ceremonial,<sup>1</sup> which was not claimed to be in all respects prescribed by Holy Scripture. Thus Tertullian, alluding to one of them, says, "If no scripture has prescribed this, certainly it is confirmed by a custom which without doubt is derived from tradition." And Jerome says, "For there are many other things observed in the churches by tradition, ... as to dip the head three times in the bath, and then to take a mixture of milk and honey on coming out, as a symbol of infancy."

While some persons, like Quintilla, rejected water

<sup>1</sup> I am not here speaking without my book. See what Augustine says in his Tract. 80 on John:— "This word of faith is so powerful in the Church of God, that by means of her believing, offering, blessing, tinging [the common Latin term for baptize], even in a slight degree, it cleanses the infant." See Appendix for Cyprian's opinions on the same matter.

baptism altogether, some sects of heretics did not conform to the customary mode. Irenæus tells its of a sect of Valentinians who considered it superfluous to come to the water; but they made a mixture of oil and water, and cast it on the heads of such as they initiated. Epiphanius says that the Eunomians baptize the head and breast only, *tons podas ano "kai ten keplialen kato*— which means, heels up, head down. In after centuries the ceremonial was much abridged, till at last a plain immersion sufficed. Even this was in some countries omitted, and the pouring of water, by some reduced to sprinkling, constituted, with the pronouncement of the baptismal formula, the whole of baptism.

The Moravians still pour. The Mennonites or Dutch Baptists (as has already been stated) have given up immersion, and in lieu water is poured upon the head of the candidate in a kneeling posture, through the extended fingers of the minister, by a deacon or assistant. The American German Baptist sect, the Dankers, thrust the subject who is kneeling in the water head foremost, in order to immerse him; while the English Baptists, whose leading idea of baptism is the notion of burial, lay the imaginary corpse gently backwards into the water, the modern mode of interment being the governing idea.

Of the classes of probabilities above referred to, the first named needs scarcely to be further dwelt on, all my readers well knowing that as far as the Jewish use of *baptizo* is concerned, the probabilities are strongly against immersion; so that we may immediately pass to the consideration of the events connected with the administration of the rite, and of the degree in which they may be supposed to favour any particular mode of effecting the rite. It is, however, with no hope of

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course of distinguishing between sprinkling and pouring, which really are but varieties of the same generic mode; or of determining how far the Eunomians, the Tunkers, or others may be able to claim the special countenance of scriptural narrations. The broad alternative with us is, "Was the water put upon the man, or the man put into the water?"

Although it must by no means be taken for granted that Christian baptism followed the mode of either the Jewish ceremonial baptisms or that of John, these cannot be left out of our account, and they deserve their full weight, as of course there is a probability that it would not much depart from accustomed modes. And it is very curious to note how the numbers baptized by John are set down on the one side by the million, and on the other reduced to the narrowest compass. His ministry is thought to have lasted but about six months, and supposing him to have passed two persons through his hands each minute, working twelve hours a day, and six days a week, that time would scarce suffice for a quarter of a million of immersions; so with the large numbers that the scripture narratives show to have come to his baptism, they make it appear that it was clearly impossible for him to accomplish the work involved in a mode so laborious. Our author, on pages 74, 75, manages to reduce the numbers to reasonable limits, by means of a very gratuitous assumption. He makes Theodosia reason thus:—

"The Evangelist says that Jesus made and baptized more disciples than John;<sup>1</sup> and when the disciples were gathered to—

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1 Our author appears to have misunderstood the force of these words from John iv. i. The meaning is not that the total number baptized by Jesus was greater than the total number baptized by John; but

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gether at His death, there did not seem to have been a great multitude; so it is probable, I should think, that though great multitudes came to John, and great multitudes followed Christ, yet comparatively few brought forth fruit to justify their baptism."

*Continue from page 275*

that John, being on the wane and Jesus in the ascendant, the Pharisees heard that (at that time) Jesus (is) was making and baptizing (present tense in the Greek) more disciples than John. Both John and our Lord were baptizing, and in near proximity, somewhere in the country of Judaea, the narrative says at Ænon (the precise locality of which is a matter of conjecture: Dr. Smith's Dictionary indicates its probable position as near Jerusalem). It is easy, however, to imagine that those who came for baptism would pass John by, and seek the rite from one who, according to John's own avowal, was greater than he. Such a slight of their master roused the jealousy of his immediate followers, and hence the strife or questioning about this purifying or baptism, which they referred to him, and which, drew forth his touching and noble avowal of the pre-eminence of Jesus and his acquiescence, in the fact— "He must increase, I must decrease."

This was at the close ("not yet cast into prison") of his ministry of baptism, which indeed the Lord now appears to have taken out of his hand, thus relieving him of the trust confided to him and performed so faithfully, and at the same time publicly, by the assumption of the dispensation of baptism for the Messiah's kingdom on His own authority, accepting the eminent position assigned by John to Him in it. As soon as this fact had acquired sufficient notoriety, His end gained, He retires into Galilee. John thus relieved of this special duty is the more free to denounce open sin, and attacking it in high places is soon "cast into prison."

An argument touching the mode of baptism has been based on those words of this narrative which appear to say that John chose Ænon "because there was much water there," the inference being that a baptism which needed much water could not be a baptism by sprinkling, for which a very little would suffice.

Now, in the first place, the Greek does not say "much water," but "many waters," and in the Syriac Ænon is "Ayen On" or "the fountains of On," and so the real sense of the passage may probably be best shown by means of the following periphrasis:— And John also was at the Springs of On baptizing (it is the Greek participle and not the finite verb), for there were many fountains there, and so ample accommodation for him as well as for the disciples of Jesus, who at the Lord's bidding were also dispensing baptism for Messiah's kingdom.

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Our author must have reckoned upon a low standard of intellect in his readers if he expected them to be swayed by such reasoning as this. Theodosia seems to have forgotten that John baptized all and sundry, whoever came; leaving all discrimination of character to Him who came after him baptizing with the Holy Spirit and with fire; who should separate the wheat from the chaff, which, with a baptism of fire, should be utterly consumed in the coming day which should burn as an oven, when the proud and all who do wickedly should be as stubble; forgetting, too, that it was to the Pharisees who came to His baptism that he said, I baptize you (even that generation of vipers) with water *unto* repentance, that is, that you may repent. This, however, is a field that promises little help to us, and no sensible man can afford to be very dogmatic on the mode of John's baptism from any consideration of the numbers who received it, though the probabilities arising certainly do not favour the mode of immersion.

There is a much nearer approach to certainty with respect to the manner of Jewish traditional baptisms, from considerations of what is narrated respecting them. We all know that these baptisms were in their esteem purifications, from the proofs already brought before us. But to make assurance surer, we may note that the dispute about purifying (John iii. 25) was, as by the 26th verse is made clear, a dispute about baptism, a dispute respecting the comparative merits of John's and that administered by our Lord's disciples. And we may also note (Luke xi. 39), that when the Pharisee wondered that our Lord had neglected the customary washing (Greek *baptizo*) before dinner,



the Lord's reply to his expressed wonder was, "Now do ye Pharisees make clean (purify) the outside!" Was not this baptism then a purification? This kind of baptism was not confined to the strict Pharisees, for Mark vi. 3 says, "The Pharisees and *all* the Jews eat not, except they wash" (baptize, ver. 4). Our Lord must have purposely omitted the baptism, for in every well-appointed Jewish house there were ample conveniences for effecting such a ritual purification. And we need not draw upon our fancy to form an idea of what these were. We are told incidentally in John ii. 6, that at the marriage at Cana there were set, "*after the manner of the purifying of the Jews,*" six waterpots of stone, . holding two or three firkins (at the outside under twenty gallons) a piece. Now as a man of twelve stone has a bulk equal to about seventeen gallons—however he might strive to accommodate himself to the shape of the pot, it would be impossible to effect a total immersion in such a vessel. Nor can we suppose that water was drawn off from these into one of more convenient shape; for the total contents would be a very meagre supply for the numerous guests at a wedding feast, no two of whom would use the same water. Now as these six pots (whose capacity, instead of twenty gallons, was more likely *two* a piece) was a suitable provision for the guests of such a gathering, *after the manner of the purifying of the Jews*, the probability almost amounts to certainty that some of the baptisms of the Jews were effected otherwise than by immersion.

The difficulty of effecting the immersement of three thousand at Jerusalem and at the feast of Pentecost too, when the dry season had well set in, has been

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much dwelt upon, and with apparent reason has been regarded as an impossibility. But as we know not all the conditions, we are hardly justified in saying so much, and therefore the argument our author uses in depreciation of the force of this difficulty is perhaps needless (pages 110, 111). Forgetting, however, that a one and common baptism does not necessitate the use of one and the same water, in common, he underrates it, and hence Professor Jones's naive remark, "that the water would not be destroyed by dipping into it, that what would suffice for one would do for a hundred" is somewhat amusing. He forgets that the men referred to were cleanly Jews, no one of whom would think of going, for ceremonial purification, into water in which another had left behind him his personal defilement, whatever may be the habits of us less fastidious Western moderns.

It is useless to speculate whether or not the Philippian gaoler had conveniences for a total immersion, when himself and his whole household were baptized, and probably at dead of night. Not likely, many would say, for the public baths stood with most people in the stead of such private luxuries. Not likely—but no one knows! Cornelius might have been able to command them. Those persons, however, must have been hard put to it for argument who would contend from St. Peter's words, "Who can forbid water?" which they take to imply the bringing of water to the subject, and not his going to the water, that there could have been no immersement; the assumption being that, if the water had to be brought, its quantity would be but small. Just as far-fetched is the argument that Saul was baptized in an erect posture, and

therefore not laid down in a "liquid grave," because Ananias said to him, "*Arise*, and be baptized," and the narration goes on, "And rising up, he was baptized." These arguments we may consign to the tender mercies of Mr. Courtney, who will make short work with them.

But there are objections to immersion which cannot be disposed of so readily. It is difficult, indeed, to conceive of the immersement of Lydia at the riverside when we consider the ideas of female decorum prevalent amongst the Jews. Our knowledge of the habits of Oriental women, whose veils rather concealed than adorned them, forbids us to think that Lydia could permit such an outrage on her sense of decency as to allow a strange man to plunge her (exposed to the gaze of a promiscuous crowd) into the deep river. And the difficulty is increased too when we think of such an act being performed at the instance of one so anxious as the Apostle Paul was to preserve those habits of female modesty as to declare it a shame for a woman even to pray uncovered, and peremptorily to forbid her to appear in a Christian assembly without her veil. A baptism too in such a form would have been a complete innovation. At Jerusalem in the temple Lydia might have witnessed official baptisms performed by the priests upon those who presented themselves for ceremonial purification (baptism from a corpse for instance). And in no case whatever was such a baptism performed, except by sprinkling, although private baptisms might have been, and often no doubt were, so thorough that immersion would have been the most convenient manner of effecting them. This is a point of considerable moment in estimating probabilities:—  
Of the divers baptisms of the

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law, all official ones in which one person performed it upon another were by sprinkling. Why then should Lydia expect, or St. Paul offer, a baptism in any other form?

Again, compliance with Christ's injunction to baptize is, if immersion is indispensable, next door to physically impossible from the natural circumstances of some regions. One would suppose that an ordinance which is universally enjoined must of necessity be universally and at all times practicable. But this theory of indispensable immersion denies baptism to large numbers of the race, who have not rivers flowing at their feet, inviting them to take a plunge in deep water. There are countries where the aridity of the climate scarce leaves enough water to moisten the parched tongue, or where the element is locked up in ice most of the year.

These physical difficulties were in full force in apostolic days. At Pentecost the wonder is where the water could be got in Jerusalem; and throughout Palestine for about half the year a dipping for large numbers would be impracticable without a long journey to the Jordan or Gennesaret. And in modern days the like difficulty arising from such scarcity is possible, for an instance of it was once narrated to me by an eye-witness.

It was in the hill country of Jamaica during the dry season, when a number of negroes had been brought to believe that immersion was obligatory upon them, but where the appliances, not being at hand, had to be extemporised. Accordingly, a hollow was made in the ground, and filled with water from the public reservoir, in which, of course, it was forbidden to bathe,

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Professor Jones's idea, that dipping into the water would not spoil it, not obtaining in those parts. Spite, however, of the care that had been lavished to make the pool staunch, it became evident before the ceremony had far proceeded, that that care had been ineffectual. Soon it became a doubtful thing, the water-level fell so fast, whether a man was really and totally immersed or not, spite of the helps of yielding mud at bottom of the pool, which sore befouled the erstwhile white attire of the candidates. Doubt gives place at last to certainty. The immersion of the rest must be deferred till the wet season's rain shall make them independent of the public reservoir, replenishment from which had been denied.

To the same observer— eye -witness we may say— I am indebted for the suggestion of another shape the difficulty may assume. A well-developed physique is by no means an indispensable qualification for an evangelist, whose words may be weighty and powerful, though his bodily presence may be weak and his frame contemptible; but it is no mean possession for an immerser, and the lack of this most desirable attribute proved disastrous to the subject of my memoir. It is in Jamaica still, the scene the bed of a mountain torrent, where in a deep pool the ceremony of immersion was being performed by a man of slender frame and feeble arm. A burly negro, son of Anak, presents himself, and the weak arm essays the unequal task. It feels the unwonted weight, and yields for lack of power to hold it up. The treacherous sandy foothold on the steep-shelving shore gives way; and the ill-matched twain come near to realize together a baptizing after the classic idea as expressed by Themistius,

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when he referred to that pilot who saves a man, whom it would have been better to baptize.

Again, the state of health may render such an operation highly dangerous if not impossible, neglect of which consideration may result most banefully. My own household once furnished an example, in which an immersion undergone without regard to sanitary condition was followed by a malady most distressing and persistent, the consequence, as I believe, of such imprudence.

These are difficulties, it is true, but they are not all insurmountable. Considerations as weighty, perhaps more weighty, arise out of the phraseology and the words of Scripture used in connection with the Christian ordinance of baptism, which now come under our notice in their turn. Ponder for a moment the words in which is expressed what is termed the baptism of the Spirit. The Spirit is said to have been *poured* out on them who are said to have been *baptized* with the Spirit, not that we are to indulge the gross conception that the Holy Spirit could be substantially poured out like so much water. The idea does not bear mention. But St. Luke's conception of baptism is such that he can use a mode of speech with regard to it which would have been utterly inappropriate if that conception had been that the act was essentially a *dip*, and nothing but a *dip*. St. Peter's words are of the same tendency, Acts xi. 15 and 16. "And as I began to speak, the Holy Ghost *fell* on them as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

It is in vain that the late Dr. F. A. Cox has said.

"What reason can be assigned, if *pouring* be the proper method of administering baptism, for the constant use of the term which it is admitted may have the signification *immersion*, and the entire omission of the Greek words, meaning pour, sprinkle. There is no lack of such words, *cheo, ekkeo, ekchuno, &c.*, used in the New Testament; and yet they are never applied to the ordinance of baptism." His contemporary, Dr. Wardlaw, replies, and conclusively too, "It is quite true they do not happen to be used with immediate application to the *ordinance* of baptism, because *baptizo* (or *baptismal*) is the recognised and appropriated name of the ordinance; but to insinuate that they are never used as equivalent to baptism is to insinuate what is most untrue. One of these terms is uniformly employed to express the baptism of the Spirit. They on whom the Spirit was said to have been poured out are most explicitly affirmed to have been baptized with the Spirit. The "*baptisma*" is effected by the "*ekchusis!*"

The apparent probabilities, however, do not all tend in this direction. There will no doubt occur to the memory of most of my readers, that passage in Rom. vi. which contains the phrase, "*buried by baptism,*" a phrase almost repeated in Col. ii. "*buried in baptism.*" Now the reasoning based upon this phraseology is obvious:— If in baptism there is burial, how is it possible that baptism can be effected by a mode in which it would seem impossible to effect a burial— a light sprinkling of water for instance. The phraseology appears most conclusive, and the importance of the passage will render unnecessary any apology for a somewhat lengthy consideration of its bearing on the point at issue. I have seen the argument put in this

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way, perhaps, we might say, in its strength:— Christ enjoined upon His disciples to baptize. *Baptize*, it is universally admitted, *may* signify *immerse*. But, lest there should be any doubt as to what is intended to be expressed by that term, the inspired word *is* so framed as to contain the phrase, "*buried by baptism.*" And if that determination of the meaning of the term may be thought insufficient, the very same words almost are repeated in Colossians, "*buried in baptism.*" How then can a man be buried by a light sprinkling? And if burial be impossible through such a means, how can sprinkling be baptism? These passages then not only fix certainly the meaning of the *word*, but they do more— they fix also without possibility of mistake the *mode* of baptism, which can only be by *immersion*, inasmuch as by it alone the condition thus indicated can be fulfilled.

This argument has the appearance of being most conclusive and unanswerable, and, moreover, is regarded and accepted as such by persons who are not in the habit of looking at things below the surface, and who do not consider how easy it is to construct another argument, which inevitably, and with at least equal power, leads to an opposite conclusion. It may be put thus:— The two great events in St. Peter's apostolic life were— the one, the opening of the door of the kingdom of heaven to the Jews by his speech at Pentecost; the other, the opening of the gate of that kingdom to the Gentiles, when he was sent on this special errand by divine revelation to the house of Cornelius.

The critical words by which these two most eventful acts were accomplished were—at Pentecost— "*Be*



*baptized for the remission of sins;"* at Cæsarea—  
*"Who can forbid water?"* In both the reference is prominently to baptism. In the first he indicates the end and purpose of baptism—its moral "*whereunto*"—the remission of sins; and this, all will agree, must be of infinitely greater import than any consideration of the mode by which the rite may be physically performed. In recounting the circumstances of the event at Cæsarea, the apostle discloses to us his conception of the mode of baptism, and he who held the keys of the kingdom of heaven must surely have had a true conception of the mode in which he was to carry out his commission to baptize. St. Peter tells the brethren at Jerusalem, in narrating what occurred (Acts xi. 15, 16), "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with (*εν*) the Holy Ghost." The tokens of the Holy Spirit's presence were seen to fall on Cornelius and his companions, and St. Peter's idea is that they were thus baptized with the Holy Ghost. Does it not follow then that those on whom the baptismal water was caused to fall, may be said to be baptized with water, as truly as Cornelius may be said to have been baptized with the Holy Ghost. And thus by St. Peter's own mouth not only is the intent of Christian baptism made known to us, but also, by the same means, Divine revelation condescends to inform us how and in what mode the sacred symbolic rite is to be effected.

If this argument is not at least equal in conclusive-ness to the first, I cannot help, thinking it would be very difficult to indicate its weak point. And there

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is this also to be noticed in comparing the two arguments, that while the last is based on a plain narration of facts, which, turn them as you will, only admit of one interpretation, the first rests upon the phraseology of passages of Scripture, which, as it would appear, nobody understands. There can be no mistaking what the words mean, "The Holy Ghost fell on them," and "ye shall be baptized with the Holy Ghost." Every syllable is clear. But did my readers ever refer to a commentary upon the text in Romans vi., and succeed in understanding the words of the commentator?

If they have not yet gained this experience, let them compare commentary with commentary, and they will soon get an idea of what it is to "darken counsel by words without knowledge." Does any of them think he understands the words of the text as they stand without the aid of a commentary? If he does not mismeasure himself, he has the advantage of a careful student of the Scripture, who in answer to my question the other day frankly confessed that he had no satisfactory idea of the exact bearing of the apostle's argument. He has the advantage too of another, a most careful, sober, and reverential critic, possessing the acutest mind that I have come into contact with for many a day, who frankly stated that he had not yet seen the comment upon the passage that satisfied his judgment.

A man who undertakes a commentary is in duty bound to say something upon every text; and if it happens that upon any he has no clear idea, his readers get the benefit of a mass of verbiage, and perhaps crude statement, that has no very special, unless mis-

leading meaning.<sup>1</sup> It is not often we get a frank confession that any particular passage is beyond the comprehension of the writer.

Apparently the most consistent comments upon the texts in question are those written from the sacramentarian standpoint. Such writers often speak of "being

1 Take a specimen from Collins' "Critical Commentary" by Fausset— Note on Gal. iii. 27. "For as many of you as have been baptized into Christ have put on Christ:"—

*Statement.*—"Ye *did in that very act* of being baptized into Christ, *put on* or clothe yourselves with Christ:" so the Greek expresses. Christ is to you the *toga virilis* (the Roman garment of the full-grown man when ceasing to be a child). [BENG.] GATAKER defines a Christian, "One who has put on Christ." The argument is, by baptism ye have put on Christ; and therefore, He being the Son of God, ye become sons by adoption by virtue of His Sonship by generation.

This proves that baptism, *where it answers to its ideal*, is not a mere empty sign, but a means of spiritual transference from the state of legal condemnation to that of living union with Christ, of sonship through Him in relation to God (Rom. xiii. 14). Christ alone can, by baptizing with His Spirit, make the inward grace correspond to the outward sign. But as He promises the blessing in the faithful use of the means, the Church has rightly presumed in charity that such is the case, nothing appearing to the contrary."

This is a quotation from a "CRITICAL" and "EXPLANATORY"(!!) Commentary. Observe the very first phrase, "*act of being baptized.*" Is "*being baptized*" an *act*?

The co-author of the Commentary, Dr. Brown, would seem to be a more prudent man; for acting on the principle that "the less said the sooner mended" he dismisses such texts as Acts ii. 38, "Be baptized ... for the remission of sins;" Acts xxii. 16, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord," with almost a bare word, yet nevertheless in this last, while thus shirking his duty as a commentator, he contrives to commit the blunder of directing his readers to the spurious text, Acts viii. 37 in illustration of that little he has to say; and further he arbitrarily asserts for their guidance that out of four successive aorist tenses in the passage, the last alone enjoys a priority in point of time over the others, and writes "*after having*" called, thus making the order of words fit into his scheme of baptism.

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baptized into a church" or "into a faith." The Church is Christ's body, therefore men are by means of baptism immersed into Christ's body, that is, into Christ Himself.

The Speaker's Commentary says, "To be baptized into Christ is to be brought by baptism into union with Him. But the original word represents this union in a vivid picture, which we can only reproduce by using some less familiar word—*immersed* into Christ, *immersed* into His death."<sup>1</sup> This school of theologians represent outward baptism with water as the sole means, the divinely appointed means, of attaining the benefits of Christ's death; and being thus immersed into Christ and into His death, a man is buried by the immersion into water, by which as a means he is immersed into Christ. All this is specious, but it is not true. For a man's salvation does not depend on whether or not he is baptized with, or even in, water, but on whether or not he accepts heartily and practically God's testimony concerning His Son, quite irrespective of the rite of baptism.

Our author of course rejects this seemingly clear comment on the passage; for so far from regarding baptism as a means to such an end, he goes upon the principle that baptism is only proper to such as have already attained the end. And this being the case, what can he make of the idea of any man who is already in' Christ being immersed into Him by the rite of baptism? or immersed into His death? This it would be difficult even to surmise, and harder still to state with probability. "Buried into death," as some folk

<sup>1</sup> Dean Alford says, "Were baptized into (introduced by our baptism into a state of conformity with and participation of) His death."

put it, is a phrase past comprehension; especially when it is added that the burial is by means of baptism. And yet those who follow Dr. Carson, marvellous to say, do explain (?) it, and do so on this wise. Here are the Doctor's words: "It is by burial we die; we are supposed to be buried into death. To immerse a living man is an emblem of death as well as burial." But it is surely an odd idea to bury a living man and to kill in the burial. Besides, it is not clear that the apostle is using emblems here. He is represented by the translation as treating of a fact—the fact of being baptized into Christ. I have seen another attempt at explaining this dark passage as far as relates to being "buried by baptism." The Lord ordained that all who died should be buried—as is most fitting. That is to say, all who died to sin by believing in Him were to be buried in a liquid grave. This might require the translation to be slightly altered, so as to stand, "Buried by baptism *at* death."<sup>1</sup> My readers know that this would be doing violence to the Greek *eis*, and they will not entertain the explanation (?) for a moment. Besides, it leaves out of count the "baptism *into* death."

Another scheme is to call in the idea of "*profession*," and then the argument takes this shape:— You are not, as the text says you are, immersed into Christ by means of baptism; but by being baptized, you profess that you are immersed into Him, and into the benefits of His death. This my readers will see is a very gratuitous assumption; for Scripture nowhere associates baptism with profession. And till it be shown

<sup>1</sup> This is actually Dean Stanley's rendering of the passage:— "Buried by baptism at His death."

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that baptism was ordained for the purpose of men making profession, this explanation may be ignored.

But surely there must be some meaning in the apostle's words. He is not in the habit of talking nonsense; and "buried into death," as some represent it, is a very small remove from nonsense.<sup>1</sup> What then can he mean? What he did mean he certainly expected to be understood by those to whom he was writing, as his words (Greek) plainly show. *Or* know ye not, implying, if you don't you ought. He was writing to the fair level of their understanding. Why is it then that his words are unintelligible to us? For a double reason; 1st, the want of true conception of his idea of Christian baptism; and next, because his words are not adequately represented. The translation is at fault.

Almost all commentaries upon the passage are based upon the assumption, or perhaps admission, that the, dominant significance of *baptizo* here is *immerse* or *plunge*. It is this very assumption which, as I think, is the core and centre of all the confusion of thought manifested in their comments. In the comparison which we made in the last chapter of the two texts, "I baptize you with water unto repentance," and "We are all baptized with one Spirit for one body," we made what seemed a near approach to a certainty, that the grand scriptural idea of *baptizo* had no connection with the notion of immersement, but that the true interpreter of its meaning is its Syriac representative *gamed*, our guide being St. Matthew.

Let us make then an experiment with this passage also, and assign to the Greek *baptizo* (over and above

1 "Which would hardly bear any sense." —DEAN ALFORD.

its own proper signifi-ance of *washing* and purification) the powers of a *gamed*, — something like, set, appoint, sanctify, designate, tell off, to an end, — and then observe whether or not there is any clearing up of the mists that, in its present form, becloud the passage and hide its meaning from our view. Of course, if *baptizo* is considered to mean *sanctify*, the *eis* cannot remain *into*, but must have the power of *for and unto*, seeing it is the moral end of the baptism which has to be indicated.

Now, to do justice to the passage, we must remember that the reference to baptism is part of the apostle's argument, vindicating the doctrine of free forgiveness and justification from the charge to which it appears so open, that its tendency is to lax morality; it being alleged, that if forgiveness of sin glorifies God, the more we sin the greater the occasion we give for this glory thereby to accrue. He repudiates such a conclusion, and says, "How shall we that died of sin live in it?" Sin is the killing thing. It killed even the Lord of life; for in that He died, He died of sin; for it was the sin of the world that He took upon Him, which killed Him. It is an atmosphere of death; how can it be lived in?

Then he proceeds,<sup>2</sup> from considerations of the

1 I have dared to substitute *of for to* in this place, as a closer approach to the true idea of the text. In the verse but one previous, we read "sin reigned unto death," or, as it should be, "*in or by* death." If sin is said to reign by death in our case, then surely, with this thought of St. Paul's in our minds, it cannot be wrong to say, with a phrase or two only intervening, "we died *of or by* sin." The Greek has neither *of* nor *to*, *from* nor *unto*, but only *sin* in the simple dative, without any preposition whatever; so that the *to* of the A. V. should not displace without good cause being shown the idea of St. Paul already expressed. See Appendix.

2 Dean Alford thinks the reference to baptism begins at the second

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essential character of Christian baptism, to enforce this repudiation. He supposes they understand the scope of that ordinance, and proceeds, Don't you know that baptism for Christ necessarily involves a baptism for death, a death like His, that as death was accomplished in the Head so also it should be accomplished in all His members? Observe this is just the thought of Theophylact before alluded to; says he, "We are baptized"? His death, that we may die as He did." Conformity with the Head in all things, even in death, is part of the Divine purpose. "He predestinated them to be conformed unto the image of His Son." And what was the death which the Lord and Head died? He gave up the body upon which the sin of the world was laid to crucifixion and death; and every one who receives baptism for Christ Jesus is thereby designated not only for forgiveness of sin, as St. Peter declared at Pentecost, but also for a surrender of that body which sin has made its home— "the old man"—to crucifixion and death also. Hence

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verse, and says—we died *to* sin "at the time of our baptism," then becoming "as dead and apathetic towards sin" "as is a dead corpse to the functions and stir of life." Now whatever spiritual effect may be produced in a baby by baptizing it, it is difficult to verify by the test of experience, and therefore, also, it is difficult to deny from such source any affirmation the Dean may have made as to the reality of such effect. Certainly, however, the effect he here describes is not very lasting; for the rule is, as every one's experience can testify, that as soon as conscious independent action is possible in the growing child, the apathy towards sin said to be acquired at baptism is not observable; nay, its absence is most manifest. But inasmuch as adults are as properly subjects of Christian baptism as are children and unconscious infants, we have it in our power sometimes to apply the test of experience; and experience tells us that the moment of baptism is certainly not the moment at which, as a rule, such a momentous change takes place, and so forbids us to accept the Dean's comment.



the admonition of the apostle in Col. iii. 5, "Mortify your members upon earth" —put them to death, and the promise, Rom. viii. 13, "If ye through the Spirit do mortify the deeds of the body, ye shall live." Besides, this mortification of the deeds of the body is the mark of the true Christian, "They that are Christ's have crucified the flesh, with the affections and lusts" (Gal. v. 24). There is no splitting the Lord's name into two halves. He that will have no Lord Christ shall have no Jesus Saviour. Baptism is *one*, unenumerable and indivisible.

Death by crucifixion is painful and lingering. To the Lord, however, death came at last, and the apostle, having this fact in view, says (Rom. vi. 6), "Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed." And as the Lord's death was only fully manifested in the tomb, so indeed does a baptism for death with Him designate us for participation in His tomb, *i.e.* in this completeness of death. Hence says the apostle, "We are buried together with Him through this baptism for death." As baptism for Christ includes baptism for death with Him, so baptism for death includes the completeness of death—burial, which is its manifestation. Nor is this the end of that to which our Christian baptism designates us. For as St. Paul in another place says, "That I may know the power of His resurrection, being made conformable to His death," so here he comes to the climax of our baptismal vista— "We are then buried with Him (in God's purpose) through this baptism for death, in order that as He was raised from the dead by the glory of the Father, so we also should walk in newness of life," having left the "old man"

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in the tomb where the Lord and Head left His mortality together with His grave-clothes.

And all this is true with respect to all them who are of faith (for unbelief transmutes Christ's Holy baptism of grace to a baptism of fire which shall devour the adversaries), mystically and proportionately as well as historically and in future realization. It took place in God's purpose at the crucifixion of Him who is the Head, in whom all the members are reckoned. It is also in proportion as the corrupt nature is mortified that a foretaste of the new life in store is enjoyed even here below. And when the soul is delivered at last from the sinful nature, the newness of life shall be realized in all its blessedness. The Christian standing is none the less indicated, dead as regards *sin*— alive and risen again as regards God in Christ.

We see then that it is quite possible to account for the presence of the word *buried* in this passage without any thought of the act of immersion in water as the mode of baptism. In the passage in Colossians also its occurrence can be well understood without any help from such a consideration. The key to both passages is the fact that *burial* is used in both to express death in its completeness, as well as to serve as an antithesis by which to exhibit in stronger light the resurrection glory that is laid up in store as well as the actual position of the Christian. It may be too, that seeing (as they well know who are sufficient masters of Greek to appreciate those personal niceties that go to constitute the style of any writer) that the Apostle Paul was much addicted to a play upon words, the double meaning of the Classic Greek *baptizo* may

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have suggested to him the thought of burial, of which he has made so much use in these passages, for we have seen that *baptizo* in one sense means *bury*.

As to the passage in Col. ii. 12, "Buried in baptism," these words are part of a dissuasive argument by which the apostle would lead away the Colossians from a trust in the observance of Levitical ritual that he suspected was gaining a hold upon them, as it had done among the Galatians. This ritual he calls (ver. 8) "the rudiments of the world" (same word as in Gal. iv. 3), that is, the elementary teachings of religion, which are out of date and obsolete now that the full age of Christian manhood and liberty has arrived. He shows that the true end of all these is realized already in Christ, in whom is all fulness, that in Him the Christian is complete, and completely furnished in all respects, wanting nothing.

Can they, do they want or need circumcision in the flesh, who have the true circumcision made without hands in the putting off, not of a little bit of skin, but of the whole body of the flesh, in the circumcision that there is in Christ? Or again, do they require a baptismal purgation?<sup>1</sup> They have it already in Christ,

1 It is remarkable that the readings in the various Codices do not agree as to the Greek word in this place answering to *baptism*. Dean Alford's text has *baptismos*, and the received text *baptisma*. Now though the Greek Fathers appear to use these two words indiscriminately, the New Testament writers do not. In the Gospels and Acts, *baptisma* uniformly is employed to denote John's baptism; and in the three places where the word occurs in the Epistles, it refers to Christian baptism or that with the Holy Ghost; while *baptismos* in the Gospels and in Heb. ix. 10, indicates Jewish ceremonial purifications. In Heb. vi. 2 the meaning is doubtful.

We have then both readings for this verse, and Dean Alford has thought from a comparison of the Codices that he was justified in

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being joined with Him in (*εν*) *the* baptism in which they are raised with Him by faith of the operation of the power which raised Him from the dead. Is it asked what baptism that is? Not John's baptism; that is out of their reach, one of the obsolete things. His only other baptism was that of which he said, How am I straitened till it be accomplished, of which He said His followers should partake— "with the baptism that I am baptized withal shall ye be baptized," —that baptism of blood with which He purged our sins that were laid upon Him, in which He poured out His life and which was only manifestly complete in the tomb. Buried then with Him in that baptism (which is the true baptism for the remission of sins), that is to say, realizing in its completeness that purgation which this baptism of blood effects, and therein sharing His death, completely, even to the burial, they who died of sin and the fleshly uncircumcision, are quickened and made alive together with Him, and find forgiveness of all trespasses. Thus does the Lord and Head take away, by superseding them, the handwriting of ordinances, nailing it to His cross; crucifying it, and bringing it to a perpetual end on His cross. How fitting then is the counsel, "Touch not, taste not, handle not" these elementary shadows; for if ye died with Christ from (*απο*) these rudiments, why should you be subject to these ordinances, as though ye were yet living in the world of elementary teachings?

Whether or not the foregoing be the true interpre-

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assuming *baptismos* to be the right word. In such case it is highly probable that the reference is not to Christian water-baptism at all, but to ceremonial purification, and in this sense I have used it. The old Fathers (who called baptism the "bloodless circumcision"), as well as most commentators, hold it to refer to Christian baptism.

tation of these critical passages, we find therein, in my judgment, a better accordance with the general Scripture statement than in any other attempt at exposition which has come under my notice; and till it is superseded by something better, I shall accept this interpretation provisionally as correct. Those of my readers who join with me in so doing, will hesitate a good deal before affirming that the phrase "buried by or in baptism" necessitates an immersion in Christian baptism; seeing that in Colossians there appears to be no reference to water baptism at all, and in Romans the word "*buried*" is only used to show the completeness of the death, even as we in this clay use the form of words "dead and buried" for the same purpose. On the other hand, the argument from St. Peter's description of baptism with the Holy Ghost is already as plain as words can make it, and only admits of one interpretation. It were a nice question, moreover, whether or not this very phrase "buried in baptism," instead of having origin in the apostolic mode, was not itself the occasion (being regarded in a grossly literal and carnal sense) of that change of its pristine simple form into that thrice-repeated dip by which it was sought to make the rite express not only a washing of purification, but a burial also; and thereby to render it more impressive by adding to its circumstance and solemnity.

There is yet one passage I do not remember to have seen remarked upon in this connection, which seems to me, however, to have a very decided bearing on the subject, and to deserve great consideration. It is one which, for a different use, has come before our notice already more than once, and is found in Luke iii. 16,

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17, being almost a repetition of the words of Matt. iii. 11, 12: "I indeed baptize you with water, but one mightier than I cometh ... He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner, but the chaff He will burn with fire unquenchable." The particular words requiring notice in this connection are "baptize with the Holy Ghost" as related to the illustrative sketch in the succeeding verse.

Few of my readers need to be told that the Latin word "*spirit*," answering to the Saxon "*ghost*," has the primary meaning of "*breath*," *what is respired*. And the Greek word corresponding, "*pneuma*," which we know in the name "pneumatics" or the science of aeriform matter, means wind, air, breath, and lastly spirit or ghost. It will occasion no wonder then to observe that when the thought of baptizing, that is to say, purifying with the Holy Pneuma, has crossed the Baptist's mind, that his imagination should be carried away to the threshing floor where the purgation or baptism of the precious grain is effected by the pneuma (the wind) also. The figure of the master of the floor flashes vividly before his vision. He beholds him intently engaged in purging his golden wheat from the contaminating chaff. And mark by what means he accomplishes the desired end. See him, *fan in hand*, putting in motion the cleansing *pneuma*— the wind, the air —driving away the impurity, and making, the grain ready for the garner.

This is the imagery with which the forerunner is constrained by its perfect aptitude to picture to himself and to the world as well— baptism with the

sacred *pneuma*, the Holy Ghost, with which one that is greater than he purifies His wheat, that it may be ready for the garner— meet for the Master's use— set apart and made sacred for His high purposes. He looks again. The wheat is gathered in, and now must the floor itself be purged. With a baptism of fire the chaff is utterly consumed, the day has come, burning as an oven, in which the proud and they that do wickedly are but as stubble. And thus the floor is purged and the baptism is completed.

*Nor is* the figure forced: My readers who are familiar with the words of the Son of Sirach and of Cyril can readily imagine that the Baptist has often seen a baptism corresponding closely to this baptism with the *pneuma*. How often may he have seen the priests in the performance of their sacred duty— perhaps his own father— baptizing from the pollution of a corpse one and another with the ashes of the heifer, for the renewed service of the Temple? See God's priest, hyssop in hand,— the bunch of hyssop tied with the scarlet wool to its cedar handle,— putting in motion the purifying drops which, as they fall upon the polluted flesh, make it sacred for God's immediate service. But John is not here instituting a comparison or noticing the analogy between the baptism with the ashes of the heifer and that with the *pneuma* on the threshing floor. It is his own baptism with water, contrasted with his Lord's baptism with the sacred Spirit, that has led on to the imagery of the threshing floor, which in his view so corresponds with both. Has not the fan an analogue in his baptism? Is it not with a convenient bunch of cleansing hyssop that he scatters his purifying water upon the waiting people,

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and designates them for Messiah's kingdom? He has a precedent on which to take procedure. In this same way did Moses the man of God by Divine command tell off to the sacred service of the tabernacle the appointed Levites; and in no other way than by *sprinkling* did ever priest purge by a baptism any waiting worshipper.

Private baptisms may have been more thorough, an immersion serving best to effect the desired cleansing; but here we have an official act which the nature of the case compels to be performed with decency. Possible indeed it is that the subjects of John's baptism might have stood within the stream of Jordan; but the going thus into the water is not John's baptism— *that* came alone from the hands of him, the accredited messenger of heaven.

These considerations make next door to certain the mode of John's baptism; and while there is no apparent reason for supposing that Christian baptism differed much in form from this of John, still there is no certainty, and the "*how*" to baptize will still elude our grasp. God has seen it best not to give to us a definite prescription of baptismal procedure. Nor need we cast about for any mode essential to its right reception. God's reason why appears not difficult to find when we remember the old maxim, that "the letter killeth, but the Spirit giveth life." With this for our guiding star, we may be safe in saying that the form is not prescribed, lest formalism should triumph over spirituality. The substance is alone the thing that claims or really deserves our best regard. The outward form bulks small.



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## APPENDIX.

## A.

Cyprian's letter to Magnus. (No. 75 Ante-Nicene Library, No. 69 Oxford.) The argument of the letter, as stated in the Ante-Nicene Library, is as follows:— The former part, concerning the necessity of baptizing the Novatians when they come into the church. In the second part he teaches that that is a true baptism wherein one is baptized by sprinkling on a sick bed, as well as by immersion in the church.

The eleventh section concludes— And therefore in order that according to the Divine arrangement and the evangelical truth, they may be able to obtain remission of sins, and to be sanctified, and to become temples of God, they must all absolutely be baptized with the baptism of the church, who come from adversaries and antichrist to the church of Christ.

12. You have asked also, dearest son, what I thought of those who obtain the Lord's grace in sickness and weakness, whether they are to be accounted legitimate Christians, for that they are not washed but sprinkled with the saving water. In this point my diffidence and modesty prejudices none, so as to prevent any from feeling what he thinks right or from doing what he feels to be right. As far as my poor understanding conceives it, I think that the Divine benefits can in no respect be mutilated or weakened, nor can anything less occur in that case, where with full and entire faith, both of the giver and receiver, is accepted what is drawn from the Divine gifts.

The contagion of sin is not, in the sacrament of salvation, washed off by the same measures whereby the dirt of the skin and of the body is washed off in an ordinary secular bath j so that there should be a necessity of soap and other helps, and a pool or fishpond, by which that body is washed or cleansed. It is in another way that the breast of the believer is washed— after another manner that the mind of man is by faith cleansed. In the sacrament of salvation, where necessity compels, the *shortest ways of transacting Divine matters* do by God's gracious dispensation confer the whole benefit.

And no man need therefore think otherwise, because these

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sick people, when they receive the grace of our Lord, have nothing but an affusion or sprinkling; whereas the Holy Scripture by the Prophet Ezekiel says: "I will sprinkle clean water upon you, and ye shall be clean." Also in Num. xix., "And the man that shall be unclean until the evening shall be sprinkled on the third, and on the seventh day shall be clean" [to the 13th verse]; "and that soul shall be cut off from Israel; because the water of separation was not sprinkled upon him, his uncleanness is yet upon him." And again Num. viii. 5-7 ... "Take the Levites from among the children of Israel and cleanse them ; and thus shalt thou do unto them to cleanse them: sprinkle water of purifying upon them." ... And again, "The water of sprinkling is a purification."

Whence it appears that the sprinkling also of water prevails equally with the washing of salvation, and that when this is done in the church, where the faith of both receiver and giver is sound, all things hold, and may be consummated and perfected, by the majesty of the Lord and by the truth of faith.

But moreover, in respect of some calling [or nick-naming] those who have obtained the peace of Christ by the saving water and by legitimate faith, not *Christians*, but *clinics*, I do not find where they take up this name ... For I, who know of a clinic in the gospel, know that to that paralytic and infirm man who lay in his bed the long course of his life, his infirmity presented no obstacle to his attainment in the fullest degree of heavenly strength ... And therefore as far as it is allowed me by faith to conceive and to think, this is my opinion, that any one should be esteemed a legitimate Christian who by the law and right of faith shall have obtained the grace of God in the church.

Or if any one think that those have gained nothing by only having been sprinkled by the saving water, but that they are still empty and void, let them not be deceived (if they escape the evil of their sickness and get well) so as they should be baptized. For if they cannot be baptized who have already been sanctified by ecclesiastical baptism, why are they offended in respect of faith and the mercy of the Lord? Or have they obtained indeed the Divine favour but in a shorter and more limited measure of the Divine Gift and of the Holy Spirit so as indeed to be esteemed Christians, but yet not to be counted equal with others? Nay, verily [Cyprian grows bolder], the Holy Spirit is not given by measure, but is poured out altogether on the believer.

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15...16. This finally [be appeals to experience] in very fact also we experience, that those who are baptized by urgent necessity in sickness and obtain grace are free from the unclean spirit wherewith they were formerly moved.... It seems just to some that they, who from outside the church among adversaries and antichrists should be judged to be baptized in the church, are thought to have attained less of Divine mercy and grace ... and so the sound truth of faith is disparaged and the ecclesiastical baptism, its majesty and sanctity, suffer derogation....

I bid you, dearest son, ever heartily farewell.

The foregoing is Cyprian's own statement, written with his own pen, of his opinion touching the efficacy and sufficiency of baptisms performed by sprinkling upon persons bed-ridden through sickness; and it will be observed that he pronounces them every whit as efficacious as the imposing ceremony accomplished in the church by the trine immersion with full accompaniments. His words appear unmistakable and to have but one possible meaning.

With this statement it will be edifying to compare our author's account of Cyprian's opinions upon the same matter, as we find it on the 177th page. (Professor Jones speaks) "Did not Cyprian, one of the ancient Fathers, expressly declare that sprinkling was practised in his day, and was considered valid baptism? I am sure I have received such an impression from some source." "You probably received it from some doctor of divinity; they are accustomed to make such impressions; but Cyprian did no such thing. The case to which you allude presents the very first instance on record in the whole range of ecclesiastical history in which it was thought possible to substitute any other act for the act of immersion. The facts have been preserved for us by Eusebius, one of the Fathers and the historian of the early churches. It appears that a certain man named Novatian was taken sick and was apparently nigh unto death. In this condition he became, as many others have done, greatly alarmed about his condition; and professing faith in Christ desired to be baptized; but he was too weak to be taken out of bed and put into the water. The water was therefore poured around him in his bed. He afterwards recovered, and devoting himself to the ministry applied for priestly orders, and the question arose whether one

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thus "poured upon" in his bed could be counted a Christian. Now it is evident that if pouring or sprinkling had been a common mode of administering the ordinance, the question could never have been asked.

"Cyprian was written to upon this subject, and he replied, giving it as his opinion that the grace usually conferred in baptism might be received by such a pouring. In other words, that though this was not baptism, for it is not called baptism, but *perichism* ("perichutheis"), from *peri*, around, and *cheo*, to pour, yet he considered it a valid *substitute* for baptism. This was some time in the third century after Christ."

The intelligent reader will be struck with Cyprian's using the Greek word "*perichism*," as our author represents him doing— Cyprian, who lived at Carthage and spoke and wrote Latin, to use a Greek word! He will be wondering whether some Greek writings of that Father have been discovered along with Quin-tilla's application for baptism and the old church book of Crowle among some Baptist archives.

The explanation of the matter is, however, plain. Our author has mixed up Cyprian and Eusebius, for the latter, who wrote in Greek, uses the word twice in his history, where he quotes from the letter sent by Cornelius, the bishop of Rome (whose election Novatian had opposed), to Fabian, bishop of Antioch, detailing the proceedings of the schismatic. He calls Novatian "that cunning and malicious beast," and speaks generally in a disparaging way of the head of the Novatian schism. There was little in the character of Novatian (whose severely strict manner of life gained for himself— and his followers too— the name of Puritan) which Cornelius could take exception to; so he fell back on the fact of his having been baptized on what was supposed to be his deathbed. It is quite true that Novatian had so deferred his baptism, for the views of Tertullian respecting the awful character of the rite were widely spread; but once having received the sacrament, he resolved to be a Christian indeed, and to maintain the faith in its purity, not only in his own life, but in the church. Hence the lax views of Cornelius with regard to ecclesiastical discipline constituted the chief ground of his objection to his elevation to the episcopate.

Cornelius makes the most of his *lache*, and accuses him of having obtained the order of the priesthood unlawfully; since

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it was not lawful for any one baptized (*perichuthesis*, poured upon, is the word used by Eusebius) in bed in time of sickness, as he had been, to be admitted to any order of the clergy, much less to assume the episcopal office as he had schismatically done. And again he alludes to the same fact, using the same offensive word.

But that such pouring or sprinkling on the sick-bed was called baptism in those times, we have only to turn for proof to the writings of Gregory of Nyssa, who calls it the "funeral baptism;" and Basil of Csesarea, pronouncing a warning against delay of baptism to a dying bed, says, "Everything you say then will be disregarded as the ravings of a dying man. Who will give you baptism then? ... It is night, and there is no one to succour, there is no one at hand to baptize you."

Do my readers think that Cyprian, if he could behold it, would recognise the portraiture our author has drawn of his opinions?

## B.

*On the true rendering of Rom. vi. 2.*

Besides the considerations arising from the thought of St. Paul as disclosed in the last verse of the 5th chapter, the reign of sin unto (or rather *in* or *by*) death, which, carried into the second verse of the 6th chapter, appears to fix the reference between *died* and *sin* as causal, there are others of equal weight, if not of so thoroughly conclusive a nature.

If verses 2 and 10 be compared, exactly the same phraseology will be found in both, "We that died— sin," "He died— sin," and as they are manifestly corresponding assertions, one and the same rule of interpretation must needs apply to both. In what sense then "He died— sin," in that sense "we died— sin." Alford's rendering cannot therefore be maintained. He says, "We died *to* sin— became as separate from and as apathetic to sin as the dead corpse is towards the functions and stir of life." Now it is not possible that the Lord *so died* to sin, since he was never *alive* to sin. It cannot be truly said that He *became* apathetic to sin, for there never was a time when He was not averse to it. Such an interpretation being inapplicable to the tenth verse, cannot apply to the second, The question then, arises, Seeing that

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Christ died with some reference to sin, and that "we" died with some reference to sin, what possible common reference can there be applicable to both? Christ died to make atonement for sin; but that cannot be said of the "we." We must look further. There is one reference to sin, however, common to the Lord's death and ours. The sin of the world, our sin, laid upon Him, was the proximate, nay, the real cause of His death; and sin is the cause of our death also; as the apostle says, "sin slew me," "sin working death in me," "sin revived and I died."

Again the Greek New Testament usage is not opposed to this view. The prodigal says I perish— hunger (the simple dative without preposition, as in Horn. vi. 2 and 10). The father of Publius lay sick— fever, and if Paul had not healed him would have been sick unto death— (of) the fever. The translators had no hesitation in writing "*with* hunger," "*of* a fever;" they recognised at once the causal reference : and why should it be out of place in the passages in question? In the almost corresponding passage, Col. ii. 13, we have (according to the Revisers' Greek text) dead— your trespasses and the uncircumcision of your flesh (simple dative without preposition), and the Revisers have had no hesitation in filling up the blank with *through*, thus recognising the same causal relative.

These remarks are made in the knowledge that the normal Greek dative is a dative of direction; for no one will say that that is its exclusive sense, seeing there is also the dative of indefinite reference, and the modal dative, the dative of manner, and the instrumental dative, in which it passes into the full ablative, saving the *from* sense, which is supplied by the Greek genitive. And here we have certainly the causal dative.

Nor is it to be supposed that the latter clause of the tenth verse, "in that He liveth He liveth— God," is adverse to the same construction, which is equally appropriate to it and also in equal accordance with the spirit of the passage, as well as with other scripture assertions. The fourth verse says, "Christ was raised from the dead through (by) the glory (*i.e.*, the glorious power) of the Father," and numerous scriptures of like tenor will immediately occur to every reader. "God raised Him from the dead." "He that raised up Christ from the dead." So in the corresponding Col. ii. 12, "Ye were also raised with Him through faith in the working of God, who raised Him from, the

dead." The spirit and meaning of the whole passage seems to be, "sin is death; life is the gift of and by the power of God; as well for the Head Himself as for the members of the mystical body." "You did He quicken together with Him," Col. ii. 13.

There is still another reason for considering the commonly received view "died *unto* sin," as expressed by Alford, to be incorrect. It will be seen that when the Apostle Paul wishes to express such a relation, which he does in Col. ii. 20, he is not at a loss to make his meaning very clear:— "If ye be dead (or died) with Christ from (*απο*) the rudiments of the world," which means, to use Alford's words, "became as separate from and apathetic to" them as is a corpse towards the function and stir of life. Dead *from* them— done *with* them.

## VALEDICTORY.

CHAPTER XII.  
VALEDICTORY.

Although facts may be very easily arranged and presented (as we have found) so as to shield all who are represented by our now well-known friend, the Pastor Johnson, from the attack with which their reputation for truthfulness and honesty has been, assailed in the pages of "Theodosia Ernest," I do not undertake to offer any defence against the onslaughts that have been made upon his theory of baptism, since I am powerless to defend what I do not understand; and I feel myself in this position with regard to the Presbyterian doctrine of baptism, as set forth in the Catechism and Confession of Faith. The Catechism defines baptism to be a "sealing ordinance" of God's grace, but strangely for that most accurately and precisely expressed monument of the Puritan theology of the Commonwealth period, it omits to state whether it is a seal of grace actually in possession, or simply a seal of grace promised,— of grace *in esse*, or *in posse*, and there is a wide difference between the ideas expressed by these two words that have so many letters in common. The words of the Catechism may be construed to mean either of these two widely differing propositions, but till the meaning is exactly defined it were mere waste of words to enter into disputations regarding their truth.



Though the Assembly of Divines has been wanting in clearness of expression in this regard, the High Anglican and Catholic theory is exceeding definite and clear; but it has one serious drawback, notwithstanding this precision of expression, and that is (for I assume the evangelical standpoint) a want of conformity with truth. The Low Church appear to have essayed an accommodation of a sacramentarian ritual<sup>1</sup> to evangelic doctrine, and as all compromises are unsatisfactory in practical realisation, they have arrived at a theory which is neither clear nor true.

What the Wesleyan doctrine of baptism is it is difficult to say. Wesleyan ministers most certainly do not teach baptismal regeneration, and yet the baptismal office provided by the Conference for their use, is but an abridgment of the service of the English Church.

1 If those who settled the present Prayer Book at the Convocation of 1662 knew what they were doing, it cannot be doubted that the baptismal office is sacramentarian; as the following passages between the bishops and Baxter, and the other Presbyterians at the Savoy Conference will show. It is affirmed that the form in the Prayer Book is "most proper; for baptism is our spiritual regeneration." "Seeing," say they, the bishops, "that God's sacraments have their effect where the receiver doth not *'ponere obicem'* put any bar against them (which children cannot do), we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of the Holy Sacrament as nothing worthy, nor material whether it be administered to children or no." The Presbyterians, with reference to the words, "That it hath pleased thee to regenerate this infant by thy Holy Spirit," objected in these cautious terms, "We cannot in faith say that every child that is baptized is 'regenerated by God's Holy Spirit,' at least; it is a disputable point, and therefore we desire that it be otherwise expressed." The bishops said, "The alteration asked for would be a virtual confession that the Liturgy is an intolerable burthen to tender consciences, a direct cause of schism, a superstitious usage; it would justify past nonconformity, and condemn the conduct of conformists."

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I have asked more than one of its accredited expounders to explain its meaning; and the reply which I have received, to the effect that there are "some things that need an alteration," leaves me to infer that the baptismal office is one of these things requiring amendment; and to conclude that when it is employed it is used either unintelligently, or with a mental reservation; a very unhappy dilemma for one to be placed in, who is engaged professedly with divine realities—an occasion, if ever, when St. Paul's maxim should rule, "I will (sing, pray, or baptize) with the Spirit, and with the understanding also."

Our author seems to wage no war with the Congregational Independents specifically, but only by implication so far as their practice coincides with that of Pastor Johnson and his ecclesiastical associates. The reason why they have not had a taste of his unsparing lash may be that of late years that body has not put forth any very sharply defined doctrine of baptism. Indeed, if Mr. E. W. Dale of Birmingham is to be trusted (and he is not a man given to speak at random on any subject), "There are probably very few subjects on which the common thought of intelligent and cultivated Congregationalists is so vague, indefinite, and incoherent." I have copied the exact words from his own pen as they appeared in the *Congregationalist*, October 1873, page 577, a magazine of which he was the editor. If this testimony is not accurate, my own observation does not enable me to contradict Mr. Dale. Indeed, whatever intercourse I have had the opportunity of cultivating with persons of that denomination only tends to justify his assertion. Nearly forty years ago, in answer to an

when, if degrees of inspiration, can be thought of, he was, so to speak, especially inspired to break the gospel seal of his commission, and open wide the page of gospel grace. These were his words:— "Be baptized for the remission of sins," the first words of good news (in the full blaze of gospel day) on which a trembling sinner could hang a hope.

The thought of Peter is "baptism *for* the remission of sins," and it came like sweetest music on the pricked hearts of those who stood before him. It is *for* the remission of sins, and in the Greek our old acquaintance *εἰς* appears. We know its meaning well. This baptism of Peter's looks onward for *and unto* the remission of sins. It is not *on account of* sin's forgiveness already gained. To suppose so for a moment would imply the grossest ignorance of Greek.

We need not now delay to speculate upon the exact relation indicated by the *εἰς*; whether, as some affirm, it is *instrumental*, thus making baptism the means of conveying to the soul the inestimable gift of God's forgiveness; or whether that relation is *conditional*, so that without baptism, as a condition fulfilled, there can be no remission; or still again, whether the relation is *promissory*, so that we may use Peter's words upon the occasion, and, as a reason for baptism, say, "the promise is to you."

What we have chiefly now to note is, that baptism in St. Peter's thought looks onward to forgiveness.

1 A glance at Acts xxii. 16 shows that the order of Ananias' thought was the same when he exhorted Saul of Tarsus to baptism; "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord;" or as in the Greek, "*Arising be baptized, and wash away thy sins, calling on the name of the Lord,*" which, however, scarcely expresses the idea fully, for the words in italics are all in the aorist (generally a past)

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The employment of the *εἰς* is proof enough of this, sufficient and satisfying to the competent scholar. But as the numbers of my readers who dare put themselves within this class must needs be small, the same can be shown to them in apparently a more conclusive way. They will observe that two things are included in the relation pointed out by *εἰς*— the one *repentance*, the other *baptism for the remission of sins*. Now in the order of time and thought, repentance takes precedence of remission. Repentance has remission of sins in prospect, not in retrospect. So we read both in Matthew and in Mark that John's baptism of repentance was unto (*εἰς*) remission of sins, and Dr. Carson tells us that the force of *εἰς* in this particular place is *in order to*, and he is right. This fixes then the meaning of the *εἰς*, whether regarded in reference to repentance or baptism, pinned as these notions are so close together, yoked together by its means.

It follows then that if the force of *εἰς* with reference to repentance is *prospective*, so it must be with reference to baptism *prospective* also. St. Peter then could think of baptism (and in this particular case he did so) as *leading on* to remission of sins.<sup>1</sup> But the

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tense. A command in the past tense is hardly intelligible to English ears, which, as far as occurs to me, are only accustomed to one single phrase in such a form, viz., "Have done," where the past form chiefly denotes urgency.

And if the notion of urgency is added to the phrase above, it will then pretty truly represent what Ananias said, agreeing as it then will with his "Why tarriest thou?"

With Ananias it was God's baptism for and unto the remission of sins first, and then the answer of Paul's faith realizing the washing away of sin in calling on the name of the Lord.

<sup>1</sup> This is the order of Ananias' thought too; "Arise," said he to Saul, "and be baptized, and wash away thy sins, calling on the name

Baptist theory of baptism, *in its very essential principle*, denies baptism to any one who has not attained— and consciously— this blessing; that is to say, the Baptist theory *contradicts* St. Peter, and declares his inspired conception of the ordinance to be *incorrect*.

Vainly, however, does it rush on the thick bosses of the buckler of the God-commissioned Peter. In vain do such impotent waves dash against the everlasting Rock. Peter stands unmoved, serene in the Divine infallibility with which he has been invested for this special occasion of opening with that key that had been entrusted to him the door of faith to the Jews.

What he now binds on earth is bound in heaven. It is bound by Peter's words that Christian baptism normally leads on to the remission of sins; and whatever baptism denies this, is not— cannot be— Christian baptism.

There is yet more to be learned from this proto-evangelical, Pentecostal utterance of St. Peter, which, though it cannot claim to have the force of demonstration, is yet well worthy of, our consideration as a most obvious inferential deduction. The careful eye will scarcely fail to see that St. Peter not only offers and proposes to impart this baptism for the remission of sins which his Lord had so lately instituted and committed to his hands for him to dispense, but also, that he even gives the ground and reason why he should impart it and they receive it. Verse 39 tells us what it is:— For (*i.e.* because) the promise (*i.e.* the

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of the Lord." Christian baptism in Ananias' view is *ers* the remission of sins. God's grace declared therein is the foundation of our hope of forgiveness and an invitation to approach the Lord in prayer. God takes the initiative in His holy baptism.

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promise of all the grace he had been describing) is to you. From the order in which the words stand in the Greek, we know that this *you* is emphatic, and so the meaning plainly is—because to you (*ekastos*, every of you), to you indeed, is this promise.

If then this baptism, proposed by St. Peter, was to take place, *because* the promise belonged even to these murderers of the Messiah, it surely follows that the Christian baptism which St. Peter offered was a token, at least to these men, of their interest in God's promise, the realization of which, however, was contingent upon their acceptance of the offered grace. And here again we see set forth the true relation between faith and baptism. Baptism holds out the promise, and faith responds and lays hold upon it. Prospective still, you see. Baptism the finger-post pointing out the promised blessing, drawing attention to, and giving the assurance of it, and faith the answer of a good conscience, as St. Peter phrases it elsewhere.

More still St. Peter does not stop short at this point, but on this— his, and the— first mention of Christian baptism, he tells his hearers that they were not the sole heritors of the promise—it belonged as well to their children also (children, Greek *teknois*, the exact force of which word is offspring).<sup>1</sup> If then St.

<sup>1</sup> This *teknois* is a critical word, as may be easily seen. The true significance is, "what is brought forth or produced." Exactly the English "*offspring*," the young of beast— cub, pup, whelp, or the like — the young of mankind also. In this sense it is used in the New Testament; thus Rev. xii. 4, To devour her (*teknon*) child as soon as it should be born: Matt. ii. 18, Rachel weeping for her children: Acts xxi. 5, Brought us on our way with wives and *children*. This is the primary sense of the word, to which of course it is not exclusively confined. Still this is the original or primary power of the term.

Peter offered Christian, baptism on the ground of *interest in the promise*, does it consist with reason that any one interested in such promise is to be denied participation in this ordinance of Christ which is the token of it? When Peter says— by God's command be it observed— "Yours is the promise," and for the matter of that it is "your children's too," and upon such ground proffers baptism, who shall dare to slip in between the mandate of Christ and the proposed beneficiaries of His grace with other terms, and withhold or bestow according to some new rule that presumption has been daring enough to lay down? St. Peter with his first word of gospel is not forgetful of the children, and recognises their right to the symbol of its promise.

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First it is "issue" *recent*, then "issue" though *more mature* but *immediate*, then perhaps *more remote*, or *posterity*. Thus, Luke xv. 31, The prodigal's father says to the elder brother, "*Teknon* (son)— evidently a tropical use— Thou art ever with me." Acts xiii. 32, 33, The promise made unto the fathers, God hath fulfilled unto us their *tekna* (children). This perhaps is not a very clear illustration of the last sense (*posterity*), but it is the best I can find in the New Testament.

In the face of the foregoing it is remarkable, and if we had not been hardened against surprises, surprising too, with what close assurance some commentators affirm that the word in this 39th verse means *posterity*, and not *young children*. A foregone conclusion is the only possible ground for such an assertion. The mind has been made up that young children cannot possibly participate in Christian baptism, and hence— and hence alone— the denial that the word has any reference to them. These men should first give their reason for thinking that the word is thus limited— offer some proof which can claim respect— or certainly they have no reason on their side when they find fault with and object to the use I have made of it— a use which, as we have fully seen, is accordant with other parts of the Holy Scripture. Dean Alford is very confident that "*little ones*" is the sense in which the word is here employed.

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Here too see again how short that much-belauded phrase, "the immersion of believers," falls of being anything like a precise definition of Christian baptism. St. Peter tells us that the babe, who in the nature of things cannot be said to believe, may participate in it; and those of my readers who have not yet forgotten Cyril's phrase, "baptized with the ashes of a heifer," will be satisfied that in what way soever Christian baptism may have been effected in primitive days (of which we have no certain knowledge), immersion certainly is not an indispensable condition of baptism in the general.

Yet notwithstanding this most obvious and palpable confutation of the very essential principle of the Baptists from the lips of St. Peter himself, there are none who so persistently (and as some think so offensively) obtrude their peculiar views on others as do they. In this particular they stand in remarkable contrast with men of other names. Take for example a minister of the Congregational denomination, a Professor in one of their colleges, who in a book, entitled "The Pastoral Care," deliberately gives it as his counsel to pastors'— "It may be well not to obtrude the rite on those who are uninterested, or who disapprove of it on conscientious grounds."

In appraising, however, the comparative merit of such consideration for others' feelings, it is necessary to allow for the very different estimate of the rite entertained by the parties in question. The Baptist regards it as a duty incumbent on every believer, an act of obedience and loving service; while the Professor impresses it upon his readers that they should regard the ordinance "as essentially a badge of dis-



dicipleship;" and the discipleship of a baby is in some people's eyes a very small matter indeed. Such great difference in estimating the importance of the rite may well account for much of the difference in enthusiasm with which it is respectively regarded. When a Professor counsels pastors to sprinkle babies behind the door, no one can wonder to find in the people the state of things described by Mr. Dale; nor wonder either that men who hold their faith with such a languid hand, can ill understand the enthusiasm with which the Baptists grasp their cherished peculiarities.

They do in earnest believe, and that with deep conviction, though upon such shallow ground, that Christian baptism is the *immersion of believers*; and among the less educated and informed, the belief is almost as tenaciously maintained that other people have the same conviction, but lack the courage and the honesty to avow it. Instead of frank confession of a truth, they are believed, for justification of their action, to resort to the mean and impious shift of torturing Holy Scripture into conformity with tradition handed down from the dark ages of Roman night. No brotherly respect can live in such an atmosphere; and brotherly regard and love must die where brotherly respect is wanting. And hence the mischief wrought by such a book as "Theodosia Ernest," which, calling fiction fact, distorting fact where fact fits not its purpose, and then imputing motives most unworthy to those who do not see their way to accept its principles, stirs up the spirit of rancorous religious feud, not the less mischievous because veneered with oily, loving phrase.

Yet is this book circulated by ministers, who surely

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ought to possess sufficient enlightenment at once to detect its glaring mistakes, and honesty enough to denounce them. I am myself indebted for my introduction to the book to a Baptist minister, who, in the simplicity of his soul, was in the habit of industriously circulating this bundle of falsehood under the idea that he was thus disseminating God's own truth.<sup>1</sup>

It is easy to imagine the indignation that would fire the soul of one who, knowing no more of Greek than he could get out of a school lexicon and grammar, should sit down to the ridiculous task of determining for himself whether or not the Authorized Version is a faithful rendering of the original Scripture. We can imagine his indignation, and sympathise with it too, as well as be amused, as he turns up *bapto*, *dip*, and *baptizo*, *dip repeatedly*, and beholds, as he thinks, for the first time with his own eyes, the nefarious attempt of the translators to bamboozle him and the Christian public who are ignorant of Greek by the "surreptitious"<sup>2</sup> introduction of a Greek word in English guise, instead of giving a literal translation in plain

1. "When I returned the book to this minister, with the remark that if he set any value upon truth and honour, he had better suppress it, the look of utter and contemptuous incredulity with which he replied, "Don't you believe it," was a sight to behold. He does believe it now in part, however, for I learn that the story of Quintilla has been under the consideration of the Baptist Union, to which he belonged, with this result, that the book is still circulated, only with this caution, that there is some mistake touching that story, which my readers will think to be rather a small grain of salt to make such a mass of corruption sweet.

If every page containing a false or misleading statement were torn out, there would be few shreds left of the book besides the blank pages inside the covers.

2. So Mr. Stovel. See his short and easy way appended to his Lectures on Discipleship.

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English. His righteous anger is inflamed the more, as the wicked consistency of false translation is maintained, by rendering *εν* as *with*, thus changing "dip in water," which every one can understand, into the hazy phrase, "baptize with water."

We can sympathise with such an one, and at the same time smile at his odd mistakes. But when a man who would claim the status of a scholar utters such rubbish, our smiles and sympathy are out of place, and contemptuous indignation is alone befitting.

These remarks may be thought severe;<sup>1</sup> but does the severity exceed what the occasion calls for? Could we empanel a jury the ideal of perfection in respect of intelligence and integrity, what would their verdict be? What would they say of the man who *can* and *does*, for the purpose of religious controversy, take the crazy conjecture respecting Quintilla and palm it off upon an undiscerning public as genuine history? who *can* and *does*, for the same end, represent the synodical letter of Cyprian to Fidus as relieving his doubts with respect to the propriety of infant baptism, when, all the while, the object of the letter was to inform him that the Synod had considered, condemned, and rejected his proposal to defer the administration of baptism to infants till the eighth day after birth (and that with one consent)? who *can* and *does*

1. If these remarks are to be called severe, who shall find a term by which to designate the reprobation of all noble-minded, truth-loving, lie-scorning Baptists, of whom I delight to think there is no stint in England, when they waken to the knowledge of how their proudly cherished faith has been dishonoured by the attempt to prop it up with misrepresentation? Their next public gathering will disclose to us how much there is of delicate, honourable sentiment and of passionate devotion to truth.

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assert, that Origen, in commenting on the passage (John i), "Why baptizest thou?" uses the word "*baptize*" only in the sense of "*wet*"? who *can* and *does* affirm, that the preposition *εν* is found in every place in the Greek New Testament where the saying of John the Baptist is recorded, "I baptize *with* water," and a dozen things besides, just as worthy of our acceptance?

Would not the verdict be, that assertions so wide of the truth inflict upon their author a moral stigma, both dark and deep, escape from which is only possible by a successful plea of imbecility?

Did Joseph Cook refer to this book, when in the prelude to his lectures on "Orthodoxy " he said, "My Friends, I hold in my hands a book, copies of which were lately distributed in quantities. Opening the volume, I find not only the boldest violations of historical veracity, but passages plainly intended to inflame the uneducated reader. The tritest facts are falsified; and scholarship stands aghast on every third or fourth page at the monstrosity of the misrepresentations of historic truth"? He might have had such reference without being far from right, but he was speaking of a set of books, filled, as he said, with lies, which were the saddest sight in France.

But further, would not our jury add a rider to their verdict? Is it not certain that they would present,— that all complicity in the way of giving currency to such statement, involves participation in that stigma, proportionate to the knowledge, or means of knowledge, possessed by such accessories touching the question?

The Baptist minister to whom I am indebted, as I have described, was at the time but fresh from the Pastors' College; whence he issued, clad, for his

sectarian war, in the redoubtable panoply furnished from the armoury of "Theodosia Ernest." Can it be that the pastor himself allows the presence of such a class-book in his College? His knowledge of the subject would certainly have enabled him to detect its errors, unless his faith is built upon a very narrow basis, and his manly, straightforward honesty would have secured its banishment from his school of prophets. He yet must have to acquire the perilous knowledge of its contents. When that knowledge is gained, I shall be able to sympathise with him in indignation at its reckless statements; but there is a sentiment more poignant still his knightly honour must endure alone for me,— the pain, the shame, of seeing the chaste escutcheon of a cherished faith befouled by falsehood by too fond but foolish friends.

The Baptist theory may, spite of my strong opinion to the contrary, be the true one, but he will agree with me that if that is so, the less there is of need to prop it' up with anything but truth, and so there will be little need, I trust, for me to preach a baptism of repentance, and using the phraseology of Justin Martyr, to say, "*Baptize the college from untruthfulness and slander,— cease from the evil thing, learn to do well.*" I can point out to the pastor a way of doing well.

He will recognise, with little aid from me, the fact that at the present time there is no handy repertory of facts relating to the question of baptism, easily accessible to the student of limited opportunity— facts, I mean, historical and philological— that is not jaundiced more or less by prejudice and foregone conclusion. From such a fault I scarce can hope that this my effort is entirely free, although there have been spared

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no pains to render it successfully defiant of the severest criticism, if only it be just; and though the spirit which has dictated it would gladly accord any alterations (as I believe both few and trivial) such criticism might call for.

Let the pastor then supply this pressing need, and undertake the work himself— but not unaided, certainly; for the scholarship and research which are indispensable, if the book is to be worth the paper on which it is printed (for it must be able to stand the most searching handling), will be impossible to him, already over-burdened with his most onerous practical duties. There are two men, could their assistance be secured, whose well-earned reputation for integrity and scholarship would without question bespeak for them the confidence of the Christian world, whose engagements for years past most eminently befit them for the duty. Their leaning to opposite sides of the baptismal controversy is only an advantage; for Solomon's proverb says, "He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him."

Whatever two such men can agree to as a fact, might safely, and would no doubt readily be accepted as a fact; and he would either be a bold or foolish man who dared dispute their finding. In whatsoever point they differ, let each (after full conference together) state the reasons that appear to compel the-opinion held, not in the clap-trap, special-pleading style, unfortunately so common in religious disputation, but judicially, with calm and quiet argument. If thought needful, these contradictory opinions might be submitted to the arbitrament of some third person, whose position might entitle him to public confidence.

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The names I hint at will be anticipated by many a reader; their names are Doctors Joseph Angus, and William Lindsay Alexander. The importance, the inestimable value of such a book, would surely be inducement sufficient to those gentlemen to undertake the work, which might well be, thought a befitting crown to a life spent in useful labour. Such a book would do much entirely to banish from the Christian world those misunderstandings on the subject that now set Christians by the ears. It would render possible the holding of definite and perchance of different opinions on the subject of Christian baptism, without a loss of mutual respect, or the incurring of the risk of being accounted either rogue or fool; a dilemma which, if "Theodosia Ernest" truly represents the state of matters, is now inevitable; and would go far to ensure a uniformity of thought upon the subject, that the Church has long' been a stranger to. Thus might be best accomplished the suggestion of the editor, when in his preface he proposes a conference of Christian scholars for this same end; and the sanction of the pastor whose name is a tower of strength would, by disarming prejudice and propitiating adverse opinion, ensure acceptance of the result by that large section which looks up reverently to him as its oracular director.

The considerations I have set forth I cannot expect to meet with universal acceptance, even when I have been fortunate enough to escape error in my statements; for there are some mental pachyderms, whose encasing double hide of ignorance and prejudice would turn the point even of Ithuriel's spear. But when facts come with the commendation of three such names

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as I have suggested, there is a chance of their exerting their legitimate influence.

There is a hope, moreover, that such a work would do something more than settle present disputation. With the exception of the Sacramentarians, whose main contention has always been the subject matter of baptism, to the disregard of its mere accidentals, the controversy has centred on these trifling matters. The "*how?*" and "*who?*" of baptism has taken up attention to the neglect of the weightier matter of the ordinance—the "*what?*" and "*whereunto?*"

Could we determine without possibility of error the very mode in which St. Paul baptized, and then, having a subject against whose suitability no conceivable exception could be taken, punctiliously follow the prescription, the man would still be practically unbaptized, except so far as he could realize the divine intention of the rite, and deal intelligently with its purport and the significance God has designed it to convey, in order that they may be put to practical uses. Unless this end is gained, our pains in determining so precisely the apostolic mode is but waste labour, and it matters little who the subject is—it might, for all that, be the wood Elijah laid upon the altar at Mount Carmel.

This great matter, the essential nature of the ordinance, is the first and foremost thing to determine. This, made sure of, would fix for us the subject; since the nature of the rite being known, the persons to whom it is applicable must be known too, and then, some means of its accomplishment cannot long be wanting. But first to puzzle over how to do something the nature of which is not understood, and then



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to assume the qualifications of the persons on whom we are to operate, is to begin at the wrong end; since a false assumption in this particular may prejudice the judgment and imperil the attainment of a correct solution of the main concern itself.

The disputations hitherto have been too much of the old story of the disputed oyster over again. The devil is content to give to each litigant a worthless shell, letting one of them sprinkle babies behind the door, and the other, with much parade, effect the immersement of supposed true believers, so long as he can filch away from both the only thing worth having—the Divine teaching—the very essential significance of the holy ordinance.

It will be observed that I have avoided this topic as much as possible. It is not, however, because I think the truth unattainable, that I have taken this course; but because I had enough before me, in holding up fact and fiction to the light of day, that each might be made manifest of what sort it is. The principles, however, embodied in the facts I have been enabled to exhibit, must, I am convinced, form the skeleton of any sufficient scheme of the doctrine of Christian baptism; and though I have never had the good fortune to meet with any theory answering in my judgment to this description, I am not without the hope of offering at no distant day, for the consideration of the Christian world, some suggestions for the construction upon evangelical lines of a doctrine of baptism at once scriptural and satisfying.

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