

BAPTISM:

A TREATISE

ON THE

NATURE, PERPETUITY, SUBJECTS, ADMINISTRATOR,
MODE, AND USE

OF THE

INITIATING ORDINANCE

OF THE

Christian Church.

WITH AN APPENDIX,

CONTAINING STRICTURES ON DR. HOWELL'S "EVILS OF INFANT
BAPTISM," ETC.

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NEW AND REVISED EDITION.

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TO BISHOP ANDREW.

REVEREND AND DEAR SIR:

So numerous are the works on Baptism at the present day—so worthless are the most of them—so humble are the claims of the author of the following treatise, that he has not been without some unpleasant apprehensions in regard to its fate, if committed to the press. He has, therefore, concluded to adopt an expedient, not unfrequently resorted to in similar cases: that is to say, to send forth his unpretending little book under the protection of a name, far wider known and more esteemed than his own. When it is seen that the patronage of one of the Bishops of the Methodist Episcopal Church, South, is thus far extended to the work, the public perhaps may consider it not altogether unworthy of notice. The author, indeed, has other reasons for this inscription, but they are of such a complexion as to justify their omission in this place, as considerations of personal esteem and the like need not be detailed in the front of a volume.

Being somewhat acquainted with his inclinations and aversions, you may wonder, perhaps, that he should write a work on Baptism. He has but little taste for polemic theology, especially when "mint, and anise, and cummin" are the subjects of debate; and yet he is plunging into a controversy which seems to involve nothing else, having apparently but a remote relation to "the weightier matters of the law, judgment, mercy, and faith." To say the least, he has placed himself in a paradoxical position; and a word or two in regard to this point may not be uncalled for or considered in bad taste.

The question may be asked, Have we not already works enough on Baptism? He of course will give a negative answer, otherwise the following treatise would not be added to the catalogue. The reasons which have influenced him in the premises are briefly these:—

1. He has been earnestly requested, by those whose opinion he holds in high esteem, to write a work on Baptism.

2. For several years he has been collecting materials on this subject, and canvassing it in its various relations—at first, for the rectifying or confirming of his own mind, and then for the more intelligent and profitable exercise of his

functions as a minister of Christ, who ought "to know the certainty of those things wherein" he has "been instructed" himself, and wherein he has to instruct others. The result of this prolonged investigation is an approach to "*certainty*," as near perhaps as can be admitted in a question of this sort. He is satisfied with the arguments adduced in favor of the views which he entertains in regard to the Nature, Perpetuity, Subjects, Administrator, Mode, and Use of Baptism; and he can hardly imagine that they will not prove equally satisfactory to any one else who will give them a candid and careful examination. In the hope and belief that some inquiring minds of this character will peruse this treatise, he has complied with the importunity of his friends in allowing it to appear in print.

3. Many of the works on Baptism which teem from the press are utterly worthless—the most of them advocating erroneous principles, sometimes, indeed, affecting the fundamentals of Christianity. The style and spirit too, in not a few instances, are highly objectionable—not the slightest regard being given to the apostolic rule of speaking the truth in love. The spread of such works is of most pernicious tendency; and if the issue of the present volume will, to any extent, restrict their circulation, the author has not labored in vain.

4. Although there are many valuable tracts and treatises on the Subjects of Baptism and also on the Mode, yet, so far as the author is aware, there is no manual in circulation which discusses all the matters embraced in the following treatise; and he is of opinion that there are points involved in the question of the Administrator of Baptism of no small interest to Christians in general and to ministers in particular; and the Use of Baptism ought not to be considered of comparatively small importance; yet these topics are scarcely ever noticed in the popular works on Baptism, and in none of them are they adequately discussed. The present work is the result of an humble effort to supply this vacancy in our theological literature.

5. In most of the works on Baptism which the author has noticed, there is either a servile copying of what others have said before, or else an attempt at originality by far-fetched arguments and hyper-critical interpretations of Scripture, which not unfrequently jeopard the interests they are designed to defend. The author has endeavored to avoid both these extremes. He has made himself familiar with the proofs and illustrations of those who are entitled to a hearing, and he has passed them all through his own mind, subjecting them to the impress of his own reason and judgment. He is not greatly concerned to know to what extent he is indebted to others for the conclusions to which he has been conducted, or for the logical processes by which they have been reached. In a work like this, to adduce authorities for every position advanced, would be a simple absurdity. He has, indeed, given full and correct quotations—the *ipsissima verba*—in every instance

in which the circumstances of the case seem to require that this should be done, whether the passages are introduced to be controverted or endorsed.

6. Some works on Baptism, in many respects valuable, are sadly defective on the score of method. To this point the author has paid considerable attention, and hopes that his work will not prove unsatisfactory in the mode of its arrangement. A glance at the Table of Contents and Index will show that this matter has not been disregarded.

The foregoing reasons, with others that need not be stated, justify to his own mind the publication of this treatise. He devoutly prays that it may be the means of satisfying some doubtful and inquiring mind—allaying to some extent the fierceness of the baptismal controversy—promoting the cause of truth, and advancing the glory of the ever-blessed Trinity, to whom we have been solemnly consecrated in the holy ordinance of Baptism.

It may not be improper to observe that the friendly relations which the author maintains with Christians who dissent from the views set forth in this treatise respecting the Subjects and Mode of Baptism, show that he does not consider those views so set forth in the Scripture, as that good men may not fail to find them there. But while he recognizes, in the courtesy of Christian intercourse, the title which they have seen proper to claim, yet he hopes they will take no offense at a variation from this course in a formal treatise on a Christian Institution. Humbly conceiving that they have no scriptural charter for the monopoly of this ordinance—believing, indeed, that they are not so properly "Baptists" as those whom they cannot style even "Pedobaptists" but by a stretch of politeness for which they sometimes apologize—the author has seen proper to style them Antipedobaptists, when speaking of them in reference to the Subjects of Baptism—Immersionists, in regard to the Mode of Baptism—and Anabaptists, in respect to their repetition of Baptism. As to the title, "Pedobaptists," he does not affect it for himself and those who symbolize with him in the premises, especially as, like the apostles, they baptize adults as well as children; and so far as this ordinance is concerned, they want no title more specific than that of *Baptist*, which properly belongs to no one but the administrator of the ordinance. In this acceptance the title has been appropriated to the forerunner of Christ: they, therefore, prefer the name which the disciples received at Antioch, derived from our only Master and Lord, the latchet of whose shoes the Baptist did not consider himself worthy to unloose.

The author of this treatise, as those who read it will perceive, does not undervalue the ordinance of Baptism; nevertheless, he assigns it an immeasurably lower place than that of the Baptism of the Holy Ghost, of which it is the expressive symbol. He feels very certain that his venerated friend, whom he has presumed to address in the present style, will unite with him in praying that the

church, including Christians of every name, may receive a more copious baptism of the Spirit; and that the time may soon come when the blood of sprinkling shall be applied to the conscience and heart of every child of man.

Instead of writing a brief Dedication, the author finds that he has been betrayed into an Introduction—so much so, indeed, as to supersede the necessity of writing a formal one for a volume so unpretending as the present. Invoking, therefore, the blessing of Heaven on the publication, and be-speaking the candor of the reader in regard to its teachings, and his generosity in respect to its literary merits, he will add nothing more, except to beg permission to write himself,

With very great affection and esteem,

Reverend and dear Sir,

Your fellow-laborer in the Gospel of Christ,

THE AUTHOR.

Charleston, S.C., May 20, 1852.

NOTE TO THE REVISED EDITION.

SINCE the first publication of this work, it has passed through many editions, and has been placed in the Course of Study of Candidates for the Ministry in the Methodist Episcopal Church, South. For these, and other reasons, we have declined to make any material changes in the present edition. The Treatise has been repeatedly and adversely criticized by Anti-pedobaptists; but the author has seen nothing to induce him to abandon any of the positions he has assumed. He is profoundly grateful for the service which he has been assured it has done to the cause of truth and righteousness, and hopes that its usefulness will be extended by the issue of a new and revised edition.

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BAPTISM.

CHAPTER I.

NATURE OF BAPTISM

BAPTISM is an ordinance instituted by Christ, consisting in the application of water by a Christian minister, to suitable persons, for their initiation into the visible church, and consecration to the Father, Son, and Holy Ghost.

The word *baptism*, like almost all of our other theological terms, has been transferred into the English language, as indeed into all other modern tongues, from the Greek. As used in the New Testament, it properly denotes purification by water, whether the subject is applied to the element, or the element to the subject. When there arose a question between some of John's disciples and the Jews about *purifying*, they came to John and proposed it to him for solution. The question, according to their statement, had reference to the prerogative of administering *baptism*, showing plainly in what acceptation they employed the term.

As the ordinance of purification, it does not effect "the putting away of the filth of the flesh;" but it is emblematical of sanctification, stipulates its production as a duty, pledges the grace through which alone it can be realized, introduces to its agencies and instrumentalities, and thus ministers to its accomplishment.

It is therefore federal in its nature, being, as it were, a seal to the covenant in which God and the subject of the ordinance are the contracting parties, "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 27-29. It thus sustains the same relations to the Abrahamic covenant which circumcision formerly sustained. And whereas circumcision, under the Mosaic dispensation, had respect to the supplementary privileges and obligations of that economy, so baptism has respect to all the promises and precepts of the Christian dispensation, which is antitypical of the Mosaic and complementary of the Abrahamic.

As baptism initiates a man into the visible church, it is a kind of new birth, and is so styled by our Lord: "Except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God." We enter into this world by natural birth:

so by a new birth we enter into the new heavens and new earth, wherein dwelleth righteousness. Externally, symbolically, we are born again by water, as baptism brings us into the visible kingdom of God: internally, morally, we are born again by the Holy Ghost, as by his grace we are brought into the invisible kingdom, the kingdom of grace, which is the inchoation of the kingdom of glory.

Baptism is therefore a symbol of "the renewing of the Holy Ghost," with which it is associated by St. Paul, who accordingly calls it, not "regeneration," but, the "washing," or bath, by which it is symbolized.

It is not the agent of regeneration, not the inseparable antecedent of the new birth unto righteousness. A man may be born of water, like Simon the sorcerer, and not be born of the Spirit; or he may be born of the Spirit, like Cornelius, without being born of water. It is a means of grace, and therefore of regeneration, only as it ministers to it in the respects already noticed.

It is essential to Christianity, as it was instituted by the Author and Finisher of our faith.

It is a saving ordinance, as is every thing else that pertains to the gospel of our salvation. It is necessary to salvation, as no one can be saved who neglects a known duty; but it is not so necessary but that a man may be saved without it, if nothing but invincible ignorance or insuperable obstacles occasion the neglect.

Its advantages accrue from a comprehension of its design and a practical recognition of the interests it exhibits and involves. It is therefore constantly associated with the spiritual agencies and exercises of which it is the exponent and ally. Thus, in addition to the texts already cited, we read: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you.*" Matt. xxviii. 19, 20. "He that *believeth*, and is baptized, shall be saved." Mark xvi. 16. "*Repent*, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. "And the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou *believest* with all thine heart, thou mayest." Acts viii. 36, 37. "Arise, and be baptized, and wash away thy sins, *calling on the name of the Lord.*" Acts xxii. 16. "Baptism doth also now save us, (not the putting away of the filth of the flesh, but *the answer of a good conscience before God,*) by the resurrection of Jesus Christ." 1 Pet. iii. 21.

These references to the design and effect of baptism, in connection with the definition we have given, clearly enough show the Nature of this initiatory and symbolical ordinance. It is marvellous how it ever could be mistaken.

The discussion of other points, particularly the Use of baptism, will more fully develop its Nature.

CHAPTER II.

PERPETUITY OF BAPTISM.

THE perpetual obligation of this institution has been gainsaid by some, though a very few: this point, therefore, deserves notice, but a very brief one.

The ordinance of baptism was instituted by the Author and Finisher of our faith, without any hint of its temporary obligation. We can scarcely suppose that he would have associated baptism with other parts of ministerial duty, intending the latter to be of perpetual force and the former to be presently laid aside, without making the discrimination; but we look in vain for the slightest intimation of the kind. Indeed, there ought to have been not merely a hint, but a plain, specific instruction, if the ordinance was not designed to be perpetual. The precise period when it should be laid aside ought to have been designated. It must have been foreseen that without this limitation, as to time, the ministers of the church would perpetuate the observance; and yet there is no such limitation. The inference is patent and unanswerable.

As the Divine Author of the Christian dispensation gave no hint of the temporariness of this institution, when he appointed it, so he never repealed it at any subsequent period. We search the Acts and Epistles of the apostles, in vain, to find an abrogation of the law of baptism. And no great wonder we do not find it, for the same authority which imposes an obligation is required for the repeal thereof; and the great Legislator did not see fit to enact any law for the government of his church, except in his own proper person. This was a matter too weighty to be intrusted even to the inspired apostles. The charter put into their hands by the ascending Saviour reads thus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things *whatsoever I have commanded you.*" Accordingly, there is not a dogma or a precept in the Acts and Epistles that is not in the Gospels. The twelve apostles had been thoroughly indoctrinated during their educational course under the great Teacher; and as for St. Paul, who was a supernumerary in the sacred college, he was in like manner instructed by the Saviour, in several personal interviews, both on earth and in paradise. He says himself, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." No apostle would have had the presumption to originate an ordinance for the church of Christ; and, by parity, no apostle would

have made the sacrilegious attempt to abrogate an institution of Divine appointment.

It is in vain to say that no special act of abrogation was needed, the dictates and decisions of reason being sufficient to justify its repeal. Reason is an uncertain guide and an unauthorized legislator in religion. Its only province is to enable us to find out what has been authoritatively revealed. It is not competent to make revelations itself.

It is impertinent to urge that though the ordinance may have been of use in founding the New Dispensation, it subserves no valuable purpose now; and, as it has been perverted to superstitious and unholy ends, it ought to be abolished.

The position assumed is palpably false. If one man imagines that baptism does not suit the genius of the Christian religion, being a weak and beggarly element, a carnal ordinance, incongruous to the spiritual nature of the kingdom of Christ, it is perhaps sufficient to say that there are a thousand to that one who entertain a different opinion. They believe that Christianity would not be suited to man, as a complex being, if it had not positive institutions as well as dogmatic and ethical principles. They are obviously correct in their belief. The senses are not to be neglected in religion, merely because there is danger of assigning them too great prominence. We must not let them usurp authority over reason and revelation; but then we cannot dispense with their services. The first Christians needed them in matters of religion, and we need them too.

The action in baptism is emblematical; and when the ordinance is duly administered, it is impressive, solemn, and edifying. The ceremonial application of water to the person represents in a lively and instructive manner the internal application of Divine grace to cleanse the soul from the impurities of sin. The water strikingly symbolizes that extraneous influence—that power which is not inherent in our nature, for *we* cannot bring a clean thing out of an unclean—that efficacy of the Holy Ghost, by which the conscience is purged from dead works to serve the living God.

Submitting to the ordinance by our own choice, or that of our natural and moral representatives if we are infants—for baptism is never to be administered by priestly coercion—we declare our determination to lead a holy life, symbolically separating ourselves from the antichristian world, assuming the obligations and claiming the privileges of the disciples of Christ. Such a service is very far from being an empty ceremony. And as the apostles so frequently challenged the obedience of Christians by referring to their baptism, it may be of equal service to us, calling to our minds the responsibilities we have assumed, stimulating us to discharge our Christian duties and not to forfeit the privileges they entail. We always realize this advantage whenever we seriously revert to our baptism,

particularly when present at the solemn administration of the ordinance—an argument, by the way, for its public celebration.

In view of these considerations, it is not to be wondered at that the church in every age has perpetuated this institution; and as it will ever need its advantages, so we are very sure it will perpetuate the ordinance to the end of time.

As extended argument on this subject would be utterly superfluous, we shall add nothing to the foregoing, except the following ingenious observations of Bp. Warburton. The learned author of *The Divine Legation* remarks, *Book vi., sec. i.*:—

"There is a sect, and that no inconsiderable one, which, being essentially founded in enthusiasm, hath, amongst other of its strange freaks, thrown out the institution of water baptism from its scheme of Christianity. It is very likely that the illiterate founder, while rapt in his fanatic visions, did not reflect that of all the institutions of our holy religion, this of water baptism was least proper to be called in question, being most invincibly established by the practice both of Paul and Peter. This latter, finding that the household of Cornelius the Gentile had received the Holy Ghost, regarded it as a certain direction for him to admit them into the church of Christ, which he did by the initiatory rite of water baptism. Acts x. 47. Paul, in his travels through the Lesser Asia, finding some of the Jewish converts, who had never heard of the Holy Ghost, and, on inquiry, understanding they had been only baptized by water unto John's baptism, thought fit to baptize them with water in the name of the Lord Jesus, that is, to admit them into the church; and then laying his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied. Acts xix. In spite of these two memorable transactions, the Quakers have notwithstanding rejected water baptism. What is the pretence? 'Water baptism,' it seems, 'is John's baptism, and only a type of baptism by the Holy Ghost or by fire: so that when this last came in use, the former ceased and was abolished.' Yet in the two histories given above, both these fancies are reprov'd, and in such a manner as if the stories had been recorded for no other purpose; for in the adventure of Paul, the water baptism of Jesus is expressly distinguished from the water baptism of John; and in that of Peter, it appears that water baptism was necessary for admittance into the Church of Christ, even after the ministration of baptism by fire, or the communicated power of the Holy Ghost. It is further observable, that these two heads of the mission to the two great divisions of mankind, the Jews and Gentiles, here acted in one another's province: Peter, the apostle of the Jews, administering baptism to the Gentile household of Cornelius, and Paul, the apostle of the Gentiles, administering the same rite to the Jewish converts. And why was this crossing of hands, but to obviate that silly evasion that water baptism was only partial or temporary?"

CHAPTER III.

SUBJECTS OF BAPTISM.

SECTION I.—BELIEVING ADULTS.

THE subjects of baptism are of two classes. The first class comprehends all persons of mature years, who make a credible profession of repentance toward God and faith toward our Lord Jesus Christ.

It were absurd and sacrilegious to extend the rite to any who are manifestly impenitent and unbelieving. "Repent, and be baptized," says Peter. "And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." The pagan must renounce his heathenism—the Hebrew, his Judaism—the sinner, his sins, before he is prepared to pledge his fealty to the King of Zion; and baptism is itself a profession of faith in Christ. It is an act of consecration to the Triune God. It is an assumption of all the obligations of Christianity; and no man is qualified to take the vows of Christ's religion upon him until he is persuaded of its Divine original.

We do not mean to say that no one is eligible to baptism who has not an assurance of the pardon of his sin and the regeneration of his nature, through faith in Christ and by the power of the Holy Ghost. Far from it. Of course, these who enjoy the witness of adoption are proper candidates for the ordinance; but so also are all those who do not enjoy it, yet are desirous of attaining it and are seeking its possession. Indeed, baptism is admirably suited to their case. It symbolizes the grace which they seek, and thus assists them in their efforts to acquire it: the ordinance thus proves a means whereby the penitent subject receives the inward and invisible grace which it is designed to represent. Thus, while Cornelius and his friends first obtain the gift of the Holy Ghost, and then receive the ordinance which represents it, the thousands of penitents at Pentecost are exhorted by Peter to receive the ordinance in connection with repentance, in order to obtain the spiritual benefit: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

SECTION II.—INFANTS.

The second class of baptismal subjects comprehends all young children that are sincerely and voluntarily presented for the ordinance.

That infants are proper subjects of baptism is demonstrated by the following considerations:—

1. They are all the subjects of redeeming grace, and they do not place any bar to the blood-bought privileges of the gospel to exclude themselves from participation in them.

They are not baptized because their parents are believers in Christ. Their right to the ordinance is of a higher investiture. They claim by a nobler entail. Dying in infancy, they enter heaven, not on the ground of their Christian descent—the piety of their parents—but because of their personal connection with the Second Adam, by whose righteousness the free gift is come upon them unto justification of life. Upon the very same basis are they admitted to membership in the kingdom of grace and to baptism, as the rite of initiation into the church of God. If there be any for whom Christ did not die—any for whom he did not purchase the sanctifying grace of the Holy Ghost—any whom he designed and decreed never to save—such are obviously ineligible to baptism, which is the exponent of those great benefits which flow from the redemption that is in Christ Jesus. But if he tasted death for every man—if the free gift has come upon *all* who are involved in the condemnation of the pristine offense—there can be no reason to justify the exclusion of any from the sign and seal of the Divine mercy, except such as exclude themselves by their obstinate impenitency—and infants are not of that number.

2. They are specifically embraced in the gospel covenant.

When that covenant was made with Abraham, his children were brought under its provisions, and the same seal that was administered to him was administered also to them—including both those that were born in his house and those that were bought with his money. They were all alike circumcised in token of their common interest in that covenant of which circumcision was the appointed symbol. That covenant is still in force. "Know ye therefore," says the apostle, "that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. iii. To say, therefore, that the Abrahamic covenant was confined exclusively to national and temporal privileges and obligations, has the singular infelicity of contradicting the apostle.

Besides, what national and temporal privileges and obligations were confirmed to Ishmael and his posterity by the Abrahamic covenant, of which they received the sign and seal? Did they, or was it intended that they should, receive any inheritance in the promised land? Were they brought thereby under the bond of the Mosaic covenant? The Israelites were; but it must be remembered that "circumcision is not of Moses, but of the fathers." It signed and sealed a covenant which was made hundreds of years before the Jewish ceremonial law was given, "And this I say," observes the apostle, "that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Can language be more explicit, more determinate than this? Does not St. Paul tell us plainly that the Abrahamic covenant is substantially and essentially identical with the Christian covenant? And if children were embraced in the provisions of the former, what but a Divine interdict can exclude them from the provisions of the latter? And no such interdict has ever been given. If, therefore, the children of the covenant were admitted to its symbolical rite under the old dispensation, why may they not be admitted under the new? Are the provisions of the latter less liberal, less extensive than those of the former?

We do not know how any unprejudiced person can read the Scriptures without seeing that the church of God is essentially one and the same under every dispensation.

The term *church*, *ekkl hsia*, in the New Testament, corresponds with *congregation*, *kahal*, in the Old; and the latter is frequently so rendered in the Septuagint, which sometimes interchanges it with *synagogue*, a word of the same import. St. Stephen, accordingly, speaking of Moses, says, "This is he that was in the church in the wilderness," (Acts vii. 45)—not in a promiscuous assembly, as the word *ekkl hsia* sometimes denotes, but a regular ecclesiastical organization, called by St. Paul "a house," in which Moses acted as a servant, and afterward Christ as "a Son," "whose house," says the apostle, "are we" Heb. iii. Compare Ps. xxii. 12, lxx., and Heb. ii. 12.

This church is often spoken of under the notion of a kingdom—"the kingdom of God," or, as Matthew frequently has it, "the kingdom of heaven." Matt. xx. 1-16, xxii. 1-14. This church, or kingdom, our Lord told the Jews should be taken from them, and given to a nation bringing forth the fruits thereof. Matt. xxi. 43. Compare Matt. viii. 11, 12, where the Jews are styled "the children of the kingdom," and, because of their disobedience, threatened with a fearful expulsion. They were in possession of the privileges of the kingdom of God, as it existed in its introductory state, and they had a preemption right to the privileges of that kingdom, in its perfected state; in which sense it was said by John the Baptist and

by Christ to be nigh at hand. It was therefore offered first to them by our Lord himself and by his apostles, as Paul and Barnabas said to the Jews: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts xiii. 46. Thus was the prediction of Christ verified.

The church is compared by St. Paul to an olive-tree, which, planted by God in patriarchal times, continued to grow throughout the period of the Jewish dispensation; but some of the natural branches, being unfruitful, were broken off, and the branches of a wild olive-tree were, "contrary to nature," grafted in their place, and were thus made to "partake of the root and fatness of the olive-tree." Provision is however made, on a prescribed contingency, for the "natural branches" to "be grafted into their own olive-tree," "for God is able to graft them in again." Rom. xi. Compare Jer xi. 16. If this does not establish the essential identity of the church under the different dispensations—no matter to what circumstantial changes it may have been subjected—it is not possible to establish any point, by any reasoning, illustration, or authority. Indeed, it does it so fully, so forcibly, so obviously as to forestall all objections and to preclude all argument.

This great truth pervades the New Testament, particularly the Pauline epistles, being frequently brought to view in an incidental, matter-of-course manner, and not as a point concerning which there might be any controversy. Accordingly, we know of no controversy on this subject, until it was superinduced by the emergencies of antipedobaptist divines.

That baptism is the ordinance of initiation into the church, and the sign and seal of the covenant now, as circumcision was formerly, is evident. Thus St. Paul, in connection with the passages we have cited from his epistle to the Galatians, uses this language: "As many of you as have been *baptized into Christ*, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; but ye are all one in Christ Jesus. And if ye be Christ's, then are ye *Abraham's seed*, and heirs according to the promise." And so also in another place: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: buried with him in baptism." Col. ii. 11, 12.

Alluding to this text, Justin Martyr says, "We have not received that circumcision according to the flesh, but that circumcision which is spiritual; and, moreover, for indeed we were sinners, we have received this circumcision in baptism, for the purpose of God's mercy; and it is enjoined on all to receive it in like manner."

Fidus hesitated to baptize children before the eighth day after their birth, the period at which circumcision was administered. He wrote to Cyprian for his

opinion, and that father gave the judgment of sixty-six bishops in council, that infants might be baptized before the eighth day. This question never could have been raised had they not understood that baptism has taken the place of circumcision.

Chrysostom says emphatically, "There was pain and trouble in the practice of Jewish circumcision; but our circumcision, I mean the grace of baptism, gives cure without pain; and this for infants as well as men."

Basil, in allusion to St. Paul's language, says "Dost thou put off the circumcision made without hands in putting off the flesh, which is done in baptism, when thou hearest our Lord say, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'?"

As external circumcision symbolizes the "circumcision of the heart, in the spirit," so baptism symbolizes the same great act, the moral purification of the soul. Baptism, being a less rigorous rite than circumcision, is more congenial to the Christian economy than the latter, which was not inappropriate to the earlier and less benign dispensations. Nevertheless, as it is of the same mystical import, it signs and seals the same promise of mercy and pledge of obedience. And as that promise extends to our children as well as to us, it is our duty to do all in our power to make them parties to the covenant, as did also our father Abraham. "For the promise," says Peter, "is unto you and to your children." As God has not excluded them from the covenant, it seems a daring act of presumption in us to exclude them from the sign by which it is set forth and the seal by which it is ratified.

3. The membership of children in the Christian church is formally recognized in the New Testament.

"They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. And when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Mark x. 13-16.

Let it be observed that the little children, *τα παιδια*, of Matthew and Mark, are styled *τα βρεφη*, in Luke, (xviii. 15,) and the term *βρεφον* means *an infant, a babe, or suckling*. It is properly used of children not weaned. The Greek authorities say that the period of lactation extended to four years—among the Jews, it extended to three years: during this time the child was called by this name, *brephos*.

The children that were brought to Christ must have been very young, as he took them up in his arms, put his hands upon them, and blessed them. It must be a pressing emergency that makes adults of these infants. But, apart from all hypercritical analysis or torturing of the text, can any unprejudiced man read this passage, and yet believe that Christ intended to exclude children from membership in his church? Those to whom he spoke knew that children were members of the Jewish church, and that millions of infant souls have been admitted into the kingdom of God above; and could they imagine that the Saviour would ostracize these little ones from the Christian church, the kingdom of God upon earth? Even if he meant to say, Let the children come, for persons like them are to be members of my church—this does not exclude the little ones themselves: it rather includes them, especially as it is assigned as a reason why they should not be prevented from being brought to him to receive his blessing. But if this establishes their eligibility to membership in the church, it confirms, by necessary sequence, their claim to baptism, through which alone they can be admitted to the visible kingdom of God.

To the same effect is the language of St. Paul: "For the unbelieving husband is sanctified by, or *to* the wife, and the unbelieving wife is sanctified by, or *to* the husband: else were your children unclean; but now are they *holy*." 1 Cor. vii. 14.

This cannot mean inherently righteous, for none are holy in this sense until they are born again.

Nor does it mean *legitimate*, as Dr. Gill, and some others, including Albert Barnes, affirm; for this is no meaning of the word. It is used some five hundred times in the New Testament, and always in the sense of sanctification—reputed, relative, or real. Besides, the matter in question had nothing to do with legitimate and illegitimate unions; and of course the legitimacy or illegitimacy of their offspring has no place in the argument.

Furthermore, the word cannot mean persons with whom Christians may have familiar intercourse, according to the still more novel theory of Dr. Dagg—who, by the way, manifests no small ingenuity in its construction and learning in its defense. He supposes the children in question were the children of all the Christians in the Corinthian church—as if there were any parallel between the case of believing parents living with their children and that of a believing husband living with an unbelieving wife or a believing wife with an unbelieving husband. Against the latter there had been a positive law of Divine enactment: against the former there never had been any law, human or divine. No hypercritical analysis of the text, or correction of the translation, can make it appear that because it is lawful for believing parents to live with their children it is lawful for a believing husband or wife to live with an unbelieving consort. What curious logic! We venture to say, neither Jewish nor Gentile believers would be satisfied with the

lawfulness of living with unbelieving husbands or wives, merely because Christian parents were not obliged to turn their children out of doors!

We do not think Dr. Dagg's philological criticisms give much support to his cause. As to the change of address from the third person to the second—"your children"—it is enough to say, that transitions of this character are common in the Scriptures, and this chapter abounds with them: The same parties are spoken of and spoken to, interchangeably, a dozen times in a paragraph. In regard to the subjunctive rendering of the indicative, *εἴτις* "*were unclean*," grammarians tell us that the indicative frequently has a subjunctive force, particularly in Hellenistic Greek, in imitation of the Hebrew, which has no subjunctive form—and the sense requires it in the present case.* Our argument, however, has not much concern with these hair-splitting niceties.

[*Accordingly, the Vulgate reads: "*alioquin filii vestri immundi essent*;" and Tertullian: "*ceterum immundi nascerentur*." *De Anima*, c. xxxix. Compare 1 Cor. iv. 6; xv. 12, 35, 50; Gal. iv. 17; and see Macknight's Essays, iv. 9.]

With respect to the alleged identity of the holiness predicated of the unbelieving consort and that of the children, as being fatal to the common interpretation of this passage, it may suffice to say, that there is an identity, but there is also a diversity. There are in fact three kinds of holiness involved in the premises, corresponding to the three parties involved: the first is a *real* holiness, appertaining to the believing husband or wife—the second is a *relative* holiness, appertaining to the children, in view of their baptism—and the third is a *reputed* holiness, appertaining to the unbelieving husband or wife, in view of the relation sustained to a believing consort. A family thus constituted would be considered a Christian family, whereas in a parallel case among the Jews, the family would not be considered a Jewish family, but the children would remain heathens like the heathen parent, not being admitted to circumcision until the latter became a proselyte, or until they became old enough to make a formal renunciation of heathenism for themselves. Such mongrel matrimonial alliances were not tolerated by the Jewish law, and they were accordingly dissolved by Ezra and others. But Christianity is more liberal in its provisions. While, on the ground of expediency, it forbids believers to be "unequally yoked together with unbelievers," yet in cases where such unions subsist—in consequence of the conversion of one of the parties—it does not exclude their children from its pale. Instead of dealing with them and their Christian parent as heathens, because of the heathenism of the unbelieving parent, it embraces the former in its fold as cordially as if the latter were also a Christian.

The term *holy*, as used of such children, does not therefore imply that they were morally righteous, or lawfully begotten, or fit for parental fellowship; but that they

were ceremonially clean or pure. The word is always used in the Septuagint in this sense, as the rendering of the Hebrew *kadosh*.

The argument is briefly this:—If the children of a Christian parent, the husband or wife of a heathen, be permitted to take rank with the saints, *ajia*—that is, Christians, or members of the church—as the word imports in the New Testament—the conjugal relation has been sanctified to a Christian husband or wife, so circumstanced, and must not be dissolved. This, as the context shows, was the point in dispute in the Corinthian church; but it could not have been settled by such an argument as this, had not the church-membership of children been an admitted fact.

We have not thought it necessary to cite authorities in support of this construction of the passage, as there is scarcely a critic—excepting, of course, the antipedobaptists, who have reason enough to consider it, as they evidently do, a *crux criticorum*—who does not think that it refers to the baptismal consecration of children. So Tertullian, the oldest writer on the subject, believed; and how could he believe otherwise, when he knew that the term *holy* is never applied in the New Testament to any person not a member of the church of Christ?*

[* After describing the idolatrous rites by which the Romans consecrated their children to their deities, Tertullian says, "*Hinc enim et apostolus ex sanctificato alterutro sexu sanctos procreari ait, tam ex seminis praeogativa, quam ex institutionis disciplina. Ceterum, inquit, immundi nascerentur, quasi designatos tamen sanctitati, ac per hoc etiam saluti, intelligi volens fidelium filios.*"—Hence, the apostle says, either parent being sanctified, the offspring are holy, as well by the privilege of descent as by the discipline of education. Otherwise, he says, they were born unclean, yet they are, so to speak, appointed to holiness, and by that also to be saved." This holiness is baptismal, hence he adds, "unless any one be born of water and of the Spirit he cannot enter into the kingdom of God—*id est, non erit sanctus*, that is, he cannot be holy." On which words the learned Rigaltius remarks, "*Id est, Christianus, Etenim Christiani, fratres, fideles, sancti. Sanctos, apostolus vocat eos, qui non sunt foris, sive extra ecclesiam. Sanctos opponit gentibus, ethnicis.*"—"That is Christian, For saints are Christians, brothers, faithful persons. The apostle calls those saints who are not without, or out of the church. He contrasts saints with gentiles or heathens." *Vide Tertulliani, De Anima, c. xxxix., Works, page 294, Paris folio ed., 1675.*]

The apostle evidently considers children members of the church, and gives them instruction accordingly. "Children, obey your parents in the Lord; for this is right." Eph. vi. 1; Col. iii. 20. Here the natural duty of filial obedience rises up into the importance of a Christian obligation: the phrase, *in the Lord*, implying a recognition of Divine authority. This epistle is directed to the church at Ephesus, and in closing it, according to his manner, the apostle gives instructions of a

practical character to the members of the church. Among them were wives and husbands, children and parents, servants and masters; and the duties belonging to those several relations are specified and enforced upon a Christian basis. Accordingly, he says, "Children,"—*ta tekna*, those of you who are children—"obey your parents in the Lord." And the fathers have a correspondent duty imposed upon them—to bring up their children in the nurture and admonition of the Lord. Does not this clearly show that the children, as well as the parents, were members of the household of faith, and, as such, must have been introduced to the fellowship of the church by baptism, as the Heaven-appointed ordinance of initiation?

4. Children were baptized by the apostles—they are therefore proper subjects of baptism.

When the apostle baptized Stephanas and Lydia, he baptized also their families. The term *oikov* means *family*, as distinct from *oikia*, *household*. It is so rendered by Bloomfield, in 1 Cor. i. 16, who cites a passage from Ignatius, in which the term is used in that sense, as under it the wife and children are specifically embraced. The apostle notes the distinction between these two terms. Thus he baptized the *oikos*, the *family*, of Stephanas; but he speaks of the *oikia*, the *household* of Stephanas, as addicting themselves to the ministry of the saints, that is, performing the duties of hospitality toward them. Such services would not, of course, be restricted to Stephanas, with his wife and children, the *oikos* of Stephanas, but would be rendered also by the servants of the family, in which case the word *oikia* is proper to be used, and it is used accordingly. 1 Cor. xvi. 15.

This plain view of the subject explodes the notion that all the members of the family of Stephanas, baptized by St. Paul, must have been adults, because forsooth, six or eight years afterward, they are spoken of as addicted to the ministry of the saints. It is not said that this service was rendered by the *oikos*, the FAMILY, of Stephanas; nor is it said that the *oikia*, the HOUSEHOLD, of Stephanas was baptized by the apostle. This distinction ought to be noted in the translation. In like manner, it was not the *oikia*, the HOUSEHOLD of Lydia, but her *oikos*, her FAMILY, that was baptized; and this embraced only her children. It is preposterous to say that her *oikos* was her "journeymen-dyers," and that they were "the brethren" spoken of, (Acts xvi. 40,) whom Paul and Silas comforted after their imprisonment! Nay, these brethren were neither servants nor sons of Lydia: they were probably no other than Luke and Timothy, who sojourned at Lydia's house during the imprisonment of Paul and Silas, and who were left by them at Philippi. Compare Acts xx. 6.

When the Philippian jailer was baptized, "all his" were baptized with him. This was exactly in accordance with the Jewish custom. When they received proselytes by circumcision, they administered the rite of initiation to the male children of the

family. And in their proselyte baptisms, they included the children with their believing parents. This is a dictate of nature, as well as a provision of the old dispensation. It is very bold to say that there were no infants in any of the numerous families that were baptized by the apostles. The families baptized were more likely to comprehend children than adults, for the latter would not have been baptized except on their personal profession of faith, whereas the children would be baptized on the responsibility of their parents. Hence the frequency of family baptisms.

This was the apostolic rule, as it is that of modern missionaries among the heathen. The apostles would very naturally so construe the Saviour's command: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you." Matt. xxviii. 19, 20. Suppose a similar command had been given in reference to the Jewish religion, how would it have been understood? Teach all nations—or, rather, [maqhteusate](#), proselyte, make disciples of all nations—circumcising them and instructing them in the Hebrew faith. Would the rite have been restricted to adults, on the ground that children are not specified? Rather, would it not have been extended to children, on the ground that they are not excluded? And, is not this the most obvious way to accomplish the end in view? If we pledge our children to Christianity from their very birth, by bringing them under the bond of the covenant, and teach them the Saviour's commands as soon as they can lisp his name, will they not be more likely to become his disciples, than if they are abandoned as profane persons, unfit for a name and a place among his followers? The idea of such abandonment is repulsive to our natural sentiments and utterly contrary to the genius of our benevolent and holy religion.

5. The fathers claimed apostolical authority for the baptism of infants, and baptized them accordingly.

Justin Martyr, who wrote about forty years after the death of St. John, says: "Many persons among us, sixty or seventy years old, of both sexes, who were made disciples to Christ in their infancy, [ek paidwn](#), continue uncorrupted." He uses the very term which our Lord uses in Matt. xxviii. 19—[ejmaqhteughsan](#); and as there is no other way to make infants disciples of Christ but by baptism, which Justin expressly calls "the circumcision of Christ," and as those of whom he speaks were baptized, A.D. 70 or 80, they were baptized by the apostles, or by their contemporaries. In "Questions and Answers to the Orthodox," ascribed to Justin, occurs this passage, in keeping with the foregoing:—"The children—[tabrefh](#)—of the good are deemed worthy of baptism, through the faith of those who bring them to be baptized."

To the same effect is the testimony of Irenaeus, Bishop of Lyons, and disciple of Polycarp, who was intimately acquainted with St. John. Irenaeus was born about the time of the death of that apostle. He says, "Christ came to save all persons by himself—all, I say, who by him are born again to God—infants and little ones, and children, and youths, and elder persons—*renascuntur in Deum: infantes, et parvulos, et pueros, et juvenes, et seniores.*" We scarcely need state that the fathers constantly spoke of baptism as *regeneration*, or at least included the former in their idea of the latter. Irenaeus himself says: "When Christ gave to his apostles the commission of regenerating unto God—*regenerationis in Deum*—he said to them, Go and teach all nations, *baptizing* them." Yet he affirms that children of all ages were regenerated or baptized.

Tertullian was born about sixty years after the death of St. John. Embracing the strange notion that baptism washes away all previous sins, this learned but visionary father recommended a deviation from the established practice of the church by a delay of baptism, unless the life of the child were in danger. He says: "According to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children." For reasons equally valid, he says, unmarried persons, who are likely to be visited with temptation—both those who were never married and those who are in a widowed state—and other persons occupied with the cares of life, ought to defer their baptism. He adduces a variety of arguments—sufficiently silly—to induce the postponement of baptism in the case of infants;* but the one great conclusive argument he does not so much as insinuate—to wit: that infant baptism was a novelty in the church and had not been practised by the apostles. There is but one way to account for this omission: Tertullian could not deny a fact with which everybody was acquainted. Indeed, notwithstanding his opposition to infant baptism on the grounds specified, he never questioned the right of infants to the ordinance, but allowed them to be baptized when their lives were in danger, and that too by a layman when a minister could not be procured. It should be remarked, moreover, that his recommendation of delay in ordinary cases, was not universally respected, nor permanently followed—though for a century or two it wrought considerable mischief in the church. His novel and superstitious speculations, however, afford triumphant proof of the apostolic practice of infant baptism.

[* One of those arguments is worthy of note, as it contains the earliest reference to sponsors in baptism: "*Quid enim necesse est sponsores etiam periculo ingeri? quia et ipsi per mortalitatem destituere promissiones suas possunt, et proventu malae indolis falli.*" "Why bring the *sponsors* into danger? because they may fail of their promises by death, and they may be deceived by the child's proving wicked." On this passage the learned annotator on Tertullian, Prior Philip, says: "*Puerorum susceptores qui Grecis [ajadocoi](#), quasi fidejussores sunt. Eorum*

officium est infantem instruere, et ad bene vivendum adhortari et hinc sensum auctoris ediscere potes." De Baptismo: c. xviii. "The undertakers of children are a kind of sureties. Their office is to train the children and exhort them to live well; and from this you may learn Tertullian's meaning." For any thing that appears in Tertullian's reference to sponsors in baptism; they may have been the parents of the children, as they were in the times of the apostles, and as they always ought to be—no others should be allowed as substitutes of the parents, except when the latter are dead, or otherwise unavailable.]

Origen was born at Alexandria, A.D. 185. His father, grandfather, and great-grandfather were Christians: it is likely the Origen family was brought into the church by St. Mark, and the elder branches were for many years contemporary with the "faithful men" whom that evangelist placed over the Alexandrian church. Origen himself was a very learned man, and he had lived in Greece, Rome, Cappadocia, and Arabia, and for a long time in Syria and Palestine. Surely if any one knew what was apostolic doctrine on this subject, Origen must have known. Yet he says expressly, speaking of original sin, "For this cause the church received from the apostles an order to give baptism even to infants: *Pro hoc ecclesia ab apostolis traditionem, suscepit etiam parvulis baptismum dare.*" He adds: "For they to whom the divine mysteries were committed knew that there is in all persons the natural pollution of sin, which must be done away by water and the Spirit." The force of this testimony is seen in the attempts of Antipedobaptists to evade it on the ground that it occurs in a Latin translation by Ruffinus, who may have manufactured the passage. A bright idea! Ruffinus, who had secret doubts on the subject of original sin, foisted into Origen's work the strongest argument in its favor! What Ruffinus did for Origen in translating his Commentary on Romans, we suppose Jerome did for him in translating his Homily on Luke, though that learned father protests he "changed nothing, but expressed every thing as it was in the original." In this Homily, Origen says: "Infants are baptized for the remission of sins. And because by the sacrament of baptism our native pollution is taken away, therefore infants may be baptized." He uses this argument for original sin, in his Homily on Leviticus: "Baptism is given to infants, according to the practice of the church, when if there were nothing in infants that needed forgiveness and mercy, the grace of baptism would be superfluous to them." In another place he propounds a question concerning the guardian angels of children: "When were the angels appointed to them? at their birth, or at their baptism?" These, of course, are all very bad translations! So bad, that if they be permitted to pass, and Origen be considered a competent witness in regard to a plain matter of fact, the conclusion is certain—the apostles and their successors baptized infants.

In the year 253, a council of bishops was held in Carthage. This assembly was called upon by Fidus, a country bishop, to decide whether or not infants might be baptized before they were eight days old. The sentence of the council was

communicated to Fidus by Cyprian. He says, "Whereas you judge that the rule of circumcision is to be observed so that none should be baptized and sanctified before the eighth day after he is born, we are all in our assembly of a contrary opinion. It is not for us to hinder any person from baptism and the grace of God, who is merciful, and kind, and affectionate to all: which rule, as it is to govern universally, so we think it more especially to be observed in reference to infants and persons newly born." It seems the *quasi* antipedobaptism of Tertullian had but little influence with the council, the members of which, sixty-six in number, must have known what was the practice of the apostles, as they lived so near their times.

Gregory Nazianzen, styled the Christian Isocrates, because of his eloquence, was born A.D. 330. He opposed the postponement of baptism, and urged the administration of the ordinance to infants. "For," says he, "it is better they be sanctified without their own sense of it, than that they should be unsealed and uninitiated, and our reason for this is circumcision, which was performed on the eighth day, and was a typical seal, and was practised on those who had no reason." Unless there was danger, however, he recommended the postponement of their baptism until they were three years old. Gregory, by the way, speaks with commendation of the baptism of Basil in his infancy.

Ambrose speaks of the baptism of infants, and refers the custom to the apostles' times. Chrysostom also speaks of baptism, as Christian circumcision, and as conferred on infants. So also does Jerome, and indeed nearly all the fathers of that age; but it is useless to give additional citations.

We must not, however, pass over the proof of the apostolic, or rather Divine, origin of baptism, which is furnished in the Pelagian controversy. By a singular coincidence, Pelagius and his illustrious opponent were born on the same day, Nov. 13, 354. Pelagius, having denied original sin, was pressed by his antagonists with the argument in favor of that doctrine based upon the baptism of infants. "The whole church," says Augustin, "has of old constantly held, that baptized infants do obtain remission of original sin by the baptism of Christ. For my part, I do not remember that I ever heard any other thing from any Christians that received the Old and New Testaments, neither from such as were in the Catholic church, nor yet from such as belonged to any sect or schism. I do not remember that I ever read otherwise, in any writer that I could ever find treating of these matters, that followed the canonical Scriptures, or did mean, or pretend so to do."

Pelagius, in defending himself in his letter to Innocent, says, "Men slander me, as if I denied the sacrament of baptism to infants. I never heard even an impious heretic say they ought not to be baptized. For who is so ignorant of the evangelical writings as to have such a thought? Who can be so impious as to hinder infants from being baptized?"

His friend Celestius affirms: "We acknowledge infants ought to be baptized for the remission of sins, according to the rule of the universal church, and according to the sentence of the gospel."

These men, be it remembered, were the most learned men of the age. Pelagius was born in Britain, and educated at the celebrated seminary at Bangor, and he afterward travelled through the principal countries of Europe, Asia, and Africa. So also did Celestius—and yet they declared they never heard of any one that denied the right of infants to baptism. They would gladly have denied it, had there been any possibility of doing so, as it constituted the basis of a formidable argument against their peculiar notions; but there was the stubborn fact, known and read of all men, and the Pelagians could not deny it. Yet if infant baptism had been foisted into the church after the death of the apostles, they could not have been ignorant of it. The novelty, like the paschal, prelatial, and pontifical innovations, would have occasioned some controversy, and the time of its introduction would certainly have been known by somebody in the first two centuries after the apostles. But not the slightest difference on the subject of infant baptism—except the vagary of Tertullian—is noted in any of the writings of the fathers; though every variation from apostolic rule is set down in the lists of heresies compiled by Irenaeus, Epiphanius, Philastrius, Augustin, and Theodoret.

Let it be observed, we do not adduce "the unanimous consent of the fathers," as authority for the practice of infant baptism, as "we have a more sure word of prophecy;" nor do we endorse their opinions concerning the virtue of baptism: we have nothing to do with their illogical arguments or their erratic speculations. We cite the fathers as witnesses to a fact, concerning which they were every way competent to give testimony. That testimony absolutely demonstrates the apostolic, or rather, Divine, origin of infant baptism.

6. The church in every part of the world, and in every age succeeding that of Augustin, endorsed by theory and practice the claim of infants to this holy ordinance.

It would be a waste of time to establish this position, as the historical facts which it involves are known and read of all men.

Nor does authentic history furnish an instance of defection from the apostolic usage until the Anabaptists arose in the fifteenth century. Mr. Wall seems to attach undue importance to the slanderous allegations of Peter of Clugny against Peter Bruis, who was burned by the papists at St. Giles in France, A.D. 1126. The ill-informed abbot charged Bruis with certain errors, which Bossuet and others magnified into the Manichean heresy. Among those errors is a denial of infant baptism. But as he is charged with a denial of other doctrines which he manifestly held, and only denied the superstitions which popery had engrafted upon them,

Mr. Faber, after a careful examination of the subject, concludes that it was so in reference to this ordinance.

Indeed, it is impossible to reconcile the contradictory allegations made against the Albigenses, by Peter of Clugny, Bernard, Ecbert, Enervin, Reinerius, Guy, and other papists; or to ascertain from them what were the real sentiments of the Albigenses.

Peter of Clugny represents them as saying to the papists, "Christ, sending his disciples to preach, says in the gospel, 'Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.' From these words of our Saviour it is plain that none can be saved unless he believe and be baptized: that is, have both Christian faith and baptism. For not one of these, but both together, do save. So that infants though they be by you baptized, yet, since by reason of their age they cannot believe, are not saved. It is therefore an idle and vain thing for you to wash persons with water, at such a time when you may indeed cleanse their skin from dirt in a carnal manner, but not purge their souls from sin. But we do stay till the proper time of faith, and when a person is capable to know his God and believe in him, then we do (not as you charge us, rebaptize him, but) baptize him. For he is to be accounted as not yet baptized, who is not washed with that baptism by which sins are done away." According to this, infants cannot be saved, baptized, or not baptized.

Reinerius, however, attributes to them a doctrine precisely opposite to this. He was seventeen years a member of the Catharistic community, and afterwards gave the following account of their principles. We have the Latin original before us. He says, "The opinions common to all the Cathari are these: This world, and all things that are in it, were created by the devil. All the sacraments of the church, to wit, the sacrament of baptism by material water, and the other sacraments, profit nothing to salvation, and are false sacraments, inasmuch as they are not the true sacraments of Christ and his church, but deceptive and diabolical, and appertaining only to a church of malignants. Carnal matrimony is a mortal sin; and, in the future world, a person is not punished more heavily for adultery and incest than for lawful wedlock. There is no future resurrection of the body. To eat flesh or eggs or cheese, even in a case of urgent necessity, is a mortal sin. The secular authorities act sinfully when they punish with death malefactors or heretics. No one can be saved except through their ministrations. *All unbaptized infants suffer eternal punishment* no less severely than homicides and robbers. There is no purgatory." He then goes on to state the additional opinions held by some of the Cathari, viz. Manichean, Antitrinitarian, and Universalist blasphemies and damnable heresies. He writes with all the malignity of an apostate and an inquisitor, and his charges are utterly unworthy of credit—as are those also of

Peter of Clugny, who acknowledges that his statements were not made from his own personal acquaintance with the doctrinal system of the heretics whom he persecuted.

It is no part of our present duty to defend the Albigenses from these malicious and slanderous charges of their enemies. We merely cite them to show their contradictory character—especially in regard to the baptism of infants.

Roger Hoveden, a popish historian of those times, gives an account of a council held at Lombers, near Albi, in 1176, for the purpose of examining those reputed heretics, sometimes called *Good Men*, and also *Albigenses*, from Albi, the place at which many of them resided. At this council, he says, they proclaimed their creed to the assembled multitude. That creed, as reported by him, is now before us, in Latin. One of the articles reads thus: "*Credimus etiam: quod non salvatur quis, nisi qui baptizatur; et parvulos salvari per baptismum.*" We believe also, that no one is saved, unless he is baptized; and that infants are saved by baptism." The Benedictine historian of Languedoc, dates the time of this council, 1165, and says that the heretics there examined were Henricians, or the followers of Henry, the famous disciple of Peter Bruis.

Popliniere, a later historian, says, "That the religion of the Albigenses differed very little from that now professed by Protestants, appears from many fragments and monuments, which, in the ancient language of their country, have been written concerning the history of those times, and also from the public and solemn disputation, held between the bishop of Pamiers, and Arnold Hot, one of their ministers. The Acts of this Disputation, written in a dialect approaching rather the Catalonian than to the French, remain entire down to the present day. Indeed, many have assured me, that they had seen the articles of their faith, engraved on certain ancient tablets which are at Albi, adding, that they were every where conformable to the doctrine of Protestants."

Vignier speaks of one of their Confessions, written in the Basque language, which entirely agreed with the doctrine of the Waldenses.

Hoveden, moreover, gives an account of the examination of Raymund, Bernard Raymund, and other heresiarchs, in 1178, before Cardinal Peter, and a large body of prelates, and other ecclesiastics. The Albigensean heretics produced on that occasion, a paper on which they had written the articles of their faith. From that Confession, which is now before us, in Latin, we quote the following article:—"Asseruerunt quoque, quod parvuli vel adulti, nostro baptismate baptizati, salvantur; et nullus, sine eodem baptismum potest salvari. They also affirmed, that infants or adults, who are baptized by our baptism, are saved, and that none can be saved without the same baptism."

With all these testimonies before him, how can any one believe that the Albigenses were antipedobaptists? It is obvious, however, that if any of them did repudiate infant baptism it was a novelty in that age, for they are represented by Peter of Clugny, as rebaptizing those who had been baptized in their infancy. They themselves solemnly protested that they believed in the baptism of infants; and the apostate Reinerius says that they all maintained the damnation of unbaptized infants! Which are we to credit? It is not unlikely that some of them did repudiate the baptisms administered by the popish priests, and would rather their children should have died without baptism than receive it from "a church of malignants." This, of itself, was sufficient material out of which to fabricate the charges of antipedobaptism, and indeed the Manichean heresy of the rejection of baptism altogether.

Mr. Faber says, in his great work on the Vallenses and Albigenses, p. 174: "Judging from the language which they are reported to have held on that topic, I am myself satisfied, that they did nothing more than deny the spiritual grace of regeneration to follow, *ex opere operato*, the outward administration of the material sign in baptism, and that this was misconstrued into an assertion, that infants ought not to be baptized, inasmuch as infants cannot by any proper faith of their own, be worthy recipients."

As the followers of Peter Bruis were a branch of the Albigenses, and as the Albigenses communed occasionally with the Waldenses during that century, and were merged into their churches in the next century, it seems impossible that they should be antipedobaptists. For the Waldenses always protested that they had never deviated from the principles and usages of their ancestors of remote antiquity; and there is nothing in history to gainsay their statement.

In the seventeenth article of the Confession of Angrogna, 1535, the Waldenses say: "We receive the Lord's supper to demonstrate our perseverance in the faith, according to the promise we made *in our baptism in our infancy*." As those who set forth this confession were baptized before the Lutheran Reformation was begun, the *barbes*, or ministers, who baptized them did not, as some insinuate, adopt the practice of infant baptism from the Reformers.

In the admirable Confession of the Waldenses, presented A.D. 1542, to Francis the First, King of France, they use this language: "We believe and confess that our Lord Jesus Christ, having abolished circumcision instituted baptism, through which we are received into the church of the people of God. This outward baptism exhibits to us another inward baptism, namely, the grace of God which cannot be seen with the eyes. The apostles and other ministers of the church baptize, using the word of God in order to a sacrament, and give only the visible sign; but the Lord Jesus Christ, the Chief Shepherd, alone gives the increase and causes that we

may receive the things signified. They greatly err who deny baptism to the children of Christians."

That there may have been individual antipedobaptists among the Waldenses may be admitted—though of this we have no satisfactory proof*—that there were persons who denied baptism to children, when this Confession was drawn up, is evident, and it is equally evident that they received no sympathy from the Waldensean church. Who they were is not hard to divine, upon a comparison of dates: without doubt they were the Anabaptists, who at that time were busily engaged in circulating their novel notion. Hence, for the first time, the denial of baptism to infants is condemned in the Confession of the Waldenses, it being their peculiar glory, as a virgin church, to denounce the novelties of each succeeding age, and to preserve inviolate the pure principles and apostolic practices of the "most ancient stock of religion."

[* Bossuet is obliged to admit that the Waldenses or Vaudois practised infant baptism. He says, *Var. xi. 109*:—"As for baptism, notwithstanding these ignorant heretics had cast off its most ancient ceremonies with contempt, there is no doubt but they received it. One might only be surprised at Renier's words, as uttered by the Vaudois, 'that ablution given to children, is of no advantage to them.' But, whereas this ablution is in the list of those ceremonies of baptism, which were disapproved by these heretics, it is plain he speaks of the wine given to children after their baptism: a custom that may be still seen in many ancient rituals, about that time, and which was a remnant of the communion heretofore administered to them under the liquid species only. This wine, put into the chalice to be given to these children, was called ablution, because this action resembled the ablution taken by the priest at Mass. Again, this word ablution is not to be found in Renier as signifying baptism; and at all events, if men will persist to have it signify this sacrament, all they could conclude from it would be for the worst, *viz.*, that Reneir's Vaudois accounted as null whatever baptism was given by unworthy ministers, such as they believed all our priests were—an error so conformable to the principles of the sect, that the Vaudois, whom we have seen approve our baptism, could not do it without running counter to their own doctrine."]

We have thus established the position that the apostles and their successors practised infant baptism, as instituted by Christ; and we may challenge any man to show a church, in any part of the world, that diverged from the apostolic usage, until the rise of the Anabaptists in the sixteenth century.

SECTION III.—OBJECTIONS TO INFANT BAPTISM ANSWERED.

It seems almost superfluous to answer the objections brought against the baptism of children. Were those objections a thousand-fold stronger and a

thousand-fold more numerous than they are, they could not affect this question. Nothing can prove that false, whose truth has been established. Nevertheless, we will test the strength of those formidable objections.

1. It is urged that children cannot understand the meaning of the ordinance, and therefore it ought not to be administered to them.

On the same ground, Hebrew children ought not to have been circumcised, because they could not comprehend the meaning of the rite. And yet God ordered their circumcision.

2. It is said children should not be baptized, because they cannot perform the condition of baptism, namely, faith.

No adult would have been admitted to circumcision without faith, yet the lack of faith was no bar to the admission of an infant. It is the same in regard to baptism. Besides, if infants must not be baptized because they lack faith, for the same reason they cannot be saved; for while it is said, "He that believeth and is baptized shall be saved," it is also added, "He that believeth not shall be damned." But infants are not excluded from salvation, because they lack faith, which is necessary to adults: so neither are they to be excluded from baptism, because they are incapable of faith, without which adults are not eligible to the ordinance.

3. It is contended that children should be excluded from baptism, because they cannot respond to its obligations.

He that was circumcised under the Mosaic dispensation was a debtor to do the whole law; but Jewish infants could not respond to the obligations imposed by circumcision—nevertheless, they were circumcised. So with infants under the Christian dispensation. Baptism does not bind them to perform any thing which they will be at liberty to decline when they shall be of age to comprehend the obligation. Religion is not a matter of our own picking and choosing. It is a dispensation—a prescription—a covenant, indeed, but one to which we are bound to be parties, whether its terms be relished or not. In truth, its terms are not relished by any man in a state of nature; and no one assumes the obligations of religion without first doing violence to himself—superseding his own reasonings and traversing his own inclinations. As therefore the Israelites not only covenanted for themselves, but also for their children, who were not at liberty to cancel the obligation assumed in their behalf, so Christians may and ought to bind their children as well as themselves with the bond of the covenant. Parents have the natural right to make contracts for their children—as well in religion as in aught besides, provided no obligations be imposed except such as are Divine in their origin and salutary in their effect; and such are the stipulations of Christian baptism.

4. It is argued that infants ought not to be baptized, because they cannot embrace the benefits of baptism.

St. Paul tells us there was much profit in circumcision, and did not that profit inure to children, though they comprehended it not? May not a deed of gift be sealed to a child, which shall be valid, though he cannot understand it? And will it be of no advantage to the child when grown up to the use of reason, to know that from his very birth he has been the consecrated and recognized property of the Most High? Will it not answer as a check to evil propensities, a safeguard in temptation, an incentive to piety and virtue, a ground of hope and confidence in prayer? It will, if all the parental responsibilities involved in the baptismal consecration of children be duly discharged. And indeed, when parents are neglectful of their duty in this respect, the simple fact of our baptism in infancy cannot be reflected upon by us without bringing before our minds the blood-bought, birthright privileges of the covenant of grace, of which our baptism is the sign and seal.

5. It is said, furthermore, the baptism of infants is unnecessary, as they can be saved without it.

And cannot adults be saved without it, if no one will administer it to them? Shall adult baptism be therefore laid aside? Your children, if they die in infancy, will be saved without your prayers, but will you, therefore, postpone praying for them until they reach mature age? They may be saved without any effort on your part to promote their salvation, but will you therefore make no effort on their behalf? What if the thought of your pious concern for them, even while they were hanging upon the breast, should, in after life, rouse their moral sense, and quicken them into religious feeling, and lead to their salvation, are you quite sure that their baptism would have nothing to do with their salvation? Are you indeed certain that they would be saved without it?

6. But it is roundly asserted, there is no command to baptize infants, and therefore it is will-worship to baptize them.

Not quite so fast. Suppose there were no command to baptize them, there is no precept forbidding it. And there ought to be a positive interdict, if their admission into the Christian church were not intended. Infants were admitted to the Hebrew church, and nothing but a divine interdict can lawfully exclude them from the Christian church, which is only a development of the former, its boundaries being enlarged, and its privileges increased under the present dispensation. Among the natural branches of the olive-tree were numerous twigs, partaking of the root and fatness thereof—are there to be no twigs among the grafted branches? Where is the law forbidding it? Besides, if all nations are to be discipled, are not infants included? And if they are to be made disciples, are they not to be baptized? if they

are to be incorporated into the church, must they not be subjected to the ordinance of initiation? So far then from its being will-worship to baptize children, it is nothing but a modest acquiescence in the divine will and a grateful recognition of the divine goodness. It may not be "will-worship" to prevent their baptism; but it looks very much like *wilfulness*—a bold attempt to reverse the legislation of Heaven, as if man were wiser than God.

7. But it is still urged, that it is unlawful to baptize children, because there is no apostolic precedent for infant baptism.

Suppose this were admitted, it does not follow that children are not to be baptized. It is no where recorded that the apostles administered the Lord's Supper to women, yet no one doubts that they did, and no one thinks of excluding women from this ordinance, because of this omission in the record. Some, indeed, affirm that St. Paul commands *women* to commune in 1 Cor. xi. 28: "Let a man examine himself, and so let him eat of that bread, and drink of that cup." They ask, "Does not the term [ανδρωπων](#), there used, often stand as the name of our species, without regard to sex?" Undoubtedly it does. But then it often stands for a man as distinguished from a woman, as in the following texts:—Gen. ii. 18, 24, xxvi. 11; xxxiv. 14; Lev. xix. 20; Num. xxv. 8; Deu. xvii. 5; xx. 7; xxi. 15; xxii. 30; Est. iv. 11; Jer. xlv. 7; Matt. xix. 3, 5, 10; Mark x. 7; 1 Cor. vii. 1; Eph. v. 31; Rev. ix. 7, 8. The style of these texts is, "man or woman"—"man and wife"—"the faces of men, and the hair of women;" and in none of them is [ανηρ](#) employed, but [ανδρωπων](#). In what sense it is used in 1 Cor. xi. 28, can be ascertained only by analogy and inference, leaving female communion far more remote from explicit scriptural statement and apostolic precedent, than the baptism of infants. It is, indeed, bold to say that there is no apostolic precedent for infant baptism. When the apostles baptized the families of their converts, did they not baptize their children? Where is the intimation that any of the little ones were excluded? Indeed, the baptism of the families of those primitive converts is spoken of as a matter of course, like the ceremonial initiation of the families of Jewish proselytes. The family thus became a Christian family: the tenderest infants were recognized as relatively "holy," and were accordingly brought up in the nurture and admonition of the Lord. Now, admitting that the right of children to church-membership has never been cancelled, but that it is as valid under the new, as it was under the old dispensation, ought we to expect any thing more determinate, more in detail, in regard to apostolic practice in this matter than what the Acts and Epistles afford? Is not the brief, incidental, matter-of-course statement, that the families of Christian converts were baptized with them, exactly what might be expected in the record? And is it not preposterous to look for, or demand, apostolic precedents more specific?

8. It is objected, lastly, that the baptism of infants is the occasion of superstition, formality, and other evils; and, therefore, they ought not to be baptized.

And is not the baptism of adults? Is not the institution of the Lord's Supper? Is not the ordination of men to the ministry? In a word, has not every thing in Christianity been abused to some evil purpose or other? And have not the most sacred things been the most abused? But are they, therefore, to be laid aside?

We have thus, in a somewhat summary, but to our mind, satisfactory manner, disposed of all the objections of any consequence, that have been urged against the baptism of children. Their examination, in connection with the unanswerable arguments adduced in defence of infant baptism, not only confirms us in our belief and practice in the premises, but also impresses us more fully with the evil of innovation in religion. The point, in itself, may seem small: it may not be considered fundamental; but it may logically involve other points of serious moment and of pernicious consequence. This matter is so well presented by the learned John Goodwin in the Preface to his great work, "Redemption Redeemed," that we cannot in any other way so well close the present chapter, as by transcribing the paragraph in question. It must be borne in mind that it was written more than two hundred years ago:—

"He that is entangled with the error of those who deny the lawfulness of infant baptism, stands obliged, through his engagement to this one error, to maintain and make good these, and many the like erroneous and anti-evangelical opinions.

1. That God was more gracious to infants under the law, than now he is under the gospel; or, which is every whit as hard a saying as this, that his vouchsafement of circumcision unto them, under the law, was no argument or sign at all of any grace or favour from him unto them.

Yea, 2. That God more regarded, and made more liberal provision for the comfort and satisfaction of typical believers, though formal and express unbelievers, in and about the spiritual condition of their children, under the law, than he does for the truest, soundest, and greatest believers, under the gospel; or, which is of a like notorious import, that the ordinance of God for the circumcising of infants under the law, was of no accommodation or concernment for the comfort of the parents, touching the spiritual condition of their children.

3. That the children of true believers under the gospel, are more unworthy, more unmeet, less capable subjects of baptism, than the children of the Jews were of circumcision under the law; or, which is of like uncouth notion, that God accepted the persons of the children of the Jews, though unbelievers, and rejects the persons of the children of believers under the gospel, from the same or the like grace, these being under no greater guilt or demerit than those other.

4. That baptism succeedeth not in the place, office, or service of circumcision.

5. That when the initiatory sacrament was more grievous and burdensome, in the letter of it, God ordered the application of it unto children; but after he made a change of it for that which is more gracious, and much more accommodate to the tenderness and weakness of children, as baptism clearly is, in respect of circumcision, he hath wholly excluded children from it.

6. That it was better and more edifying unto men under the law, to receive the pledge of God's fatherly love and care over them, whilst they were yet children; and that now it is worse and less edifying to men, to receive it at the same time, and better and more edifying unto them to receive it afterwards, as, *viz.* when they come to years of discretion.

7. That men are wiser and more providential than God, as, *viz.* in debarring or keeping children from baptism for fear of such and such inconveniences, when as God by no law, or prohibition of his, interposeth against their baptizing, nor yet insisteth upon, or mentioneth, the least inconvenience any ways likely to come upon either the persons of the children themselves, nor upon the churches of Christ hereby.

8. And, lastly, (to pass by many other tenets and opinions, every whit as exorbitant from the truth, and as untenable as these, which yet must be maintained by those who suffer their judgments to be encumbered with the error of antipedobaptism, unless they will say and unsay, deny in the consequent what they affirm and grant in the antecedent,) and that which is more than what hath been said yet: they must upon the account of their enthrallment under the said error, maintain many uncouth, harsh, irrational, venturous, and daring interpretations and expositions of many texts and passages of Scripture, and particularly of these, Gen. xvii. 7; 1 Cor. vii. 14; Acts ii. 39; xvi. 15; 1 Cor. i. 16; x. 2;—besides many others, which frequently upon occasion are argued in way of defense and proof of the lawfulness of infant baptism. Now as the Greek epigram maketh it the highway to beggary to have many bodies to feed and many houses to build, so may it truly enough be said, that for a professor of Christianity to have many errors to maintain and many rotten opinions to build up, is the next way to bring him to a morsel of bread, not only in his name and reputation amongst intelligent men, but also in the goodness of his heart and conscience towards God. Nor is it of much more desirable an interpretation, for such a man to appear distracted in his principles, or divided in himself."

CHAPTER IV.

ADMINISTRATOR OF BAPTISM.

SECTION I.—DONATIST, PURITAN, AND ANABAPTIST EXTREMES.

THE question has been agitated, Is the administrator of baptism to be considered an essential part of the ordinance—is it null and void if performed by any other than a duly-accredited minister of the Word?

Tertullian decided that the performance of baptism was to be restricted to the bishop—*summus sacerdos, qui est episcopus*—but that, by his permission, presbyters and deacons may administer the ordinance, and even laymen, in cases of necessity—but not *women*. He considered the baptism of heretics null and void, and that those who received it ought to be rebaptized.

Agrippinus, who had received heretics' baptism, submitted to rebaptization; and Novatian made himself somewhat notorious by his zeal in rebaptizing heretics.

Indeed, Cyprian and the African clergy generally repudiated their baptism, and repeated the ordinance on all who had received it and wished to connect themselves with the Catholic Church. They considered baptism the remission of sins, and that this remission could be given by the Church alone, and that heretics were no part of the church: of course, on these premises, their duty was patent.

In the next century, when Cecilian was ordained Bishop of Carthage, many of the people were so scandalized at the appointment of a *traditor*,—that is, one who had delivered up the sacred books in the Dioclesian persecution, rather than lay down his life in defence of the Gospel,—that they elected a rival bishop, one Majorinus, whose successor was Donatus, from whom a large body of schismatics derived their name. This sect was distinguished by great strictness—in particular, in not allowing anyone to join them without rebaptizing him, even if he had been baptized by a Catholic bishop. Their exclusiveness, in this respect, was reciprocated by some of the Catholic clergy, who rebaptized the Donatists.

The Puritans of our mother country contended for rebaptization in those cases where the ordinance had been administered by laymen or women. Thus the famous Cartwright:

"Seeing they only are bidden in the Scripture to administer the sacraments which are bidden to preach the word, and that the public ministers have only this charge of the word; and seeing that the administration of both these are so linked

together that the denial of license to do one is a denial to do the other, as of the contrary part, license to one is license to the other; considering also that to minister the sacraments is an honor in the church which none can take unto him but he which is called unto it as was Aaron; and further, forasmuch as the baptizing by private persons, and by women especially, confirmeth the dangerous error of the condemnation of young children which die without baptism; last of all, seeing we have the consent of the godly learned of all times against the baptism by women, and of the reformed churches now against the baptism by private men, we conclude that the administration of this sacrament by private persons, and especially by women, is merely both unlawful and void."

The Directory of the Westminster Assembly forbids baptism "to be administered in any case by any private person." The Puritans generally repudiated the baptism administered by heretics, and, in particular, *papists*.

In this they are followed by the General Assembly of the Presbyterian Church in the United States. They contend that the Romish communion is no church, but antichrist—therefore, its priests are no ministers of Christ and stewards of the mysteries of God—they cannot of course perform any ministerial act—their baptisms are consequently null and void. Some of the Presbyterian divines contend, that were Romish priests gospel ministers, their baptisms would be vitiated by the adulteration of the element with oil, salt, spittle, *etc.*, as well as the superstitions and idolatrous additions to the evangelical form. Other Presbyterians, however, consider this opinion somewhat extreme.

The Anabaptists defend the practice of the Donatists upon a somewhat peculiar basis. As they assert that there is no baptism at all, unless there be an immersion of a believer, and as all the Reformers had been baptized by affusion, in their infancy, the Anabaptists, who arose at the time of the Reformation, were obliged, as their name indicates, to rebaptize themselves, or one another. On their principles, those who took the initiative in this innovation, were neither ministers nor Christians at all, in the formal sense—as no one is formally, externally, a Christian, until he is baptized.

It was some years after Munzer had been pastor of a Reformed church, that he broached the Anabaptist principle. And Blaurock had been a monk before he proclaimed "the beginning of the baptism of the Lord,"—which language shows that he rebaptized himself, or caused himself to be rebaptized by one who had not been immersed as a believer; or else, like another apostle, considered himself clothed with a dispensation to immerse others, without being bound to be immersed himself, in default of a proper administrator.

The first of these alternatives was adopted by one Smith, a Brownist exile in Holland. On embracing the Anabaptist principle, he left his brethren at

Amsterdam, and settled with his disciples at Ley. Not being able to find an immersed believer to immerse him, he immersed himself, and was hence called a *Se-baptist*. He then immersed his disciples.

The second alternative was adopted by Roger Williams, who introduced Anabaptism into this country. He first caused himself to be dipped by one who had never been dipped himself, and then, as one good turn deserves another, Roger turned around and dipped his friend. This was in 1639, about the same time that the first Anabaptist church was organized, by a similar process, in England. The English Anabaptists, known by the name of "particular Baptists," "were strict Calvinists," according to Neal, "and were so called from their belief of the doctrines of particular election, redemption, *etc.* They separated from the Independent congregation about the year 1638, and set up for themselves under the pastoral care of Mr. Jesse; and having renounced their former baptism, they sent over one of their number, Mr. Blunt, to be immersed by one of the Dutch Anabaptists of Amsterdam, 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 reviver of this usage must have been unbaptized, and consequently not capable of communicating the ordinance to others. Upon Mr. Blunt's return, he baptized Mr. Blacklock, a teacher, and Mr. Blacklock dipped the rest of the society to the number of fifty-three, in this present year, 1644." This was the rise of the Anabaptists in those countries. They acted upon the legal maxim, Necessity has no law; and their posterity approve their saying. Some of them, indeed, affirm that there must be, and there has been, an uninterrupted succession of immersers from John the Baptist. But the more intelligent and less adventurous, being mindful of the admonitory cases of Williams, Smith, Blaurock, and company, and the absence of all immersions before the sixteenth century, contend that as there has been no succession, none is needed, and therefore baptism administered by one who has not been baptized himself is as valid as any other.

This question is blended with that of "mixed or open communion," as it is styled, which was agitated in the first Anabaptist church in England. "A difference," says Dr. Toulmin. "arose between them about permitting an individual to preach to them who had not been initiated into the Christian church by immersion, as if the conscientious omission on one side of a rite considered as an institution of Christ by the other party could vitiate the functions of the minister, or as if a mutual indulgence to the dictates of conscience could be a criminal connivance at error."

Mr. Jesse himself adopted the liberal side of the controversy. "The Lord," says he, "hath suffered some ordinances to be omitted and lost in the Old Testament,

and yet owned the church. Though circumcision were omitted in the wilderness, yet he owned them to be his church, and many of the ordinances were lost in the captivity—yet he owns the second temple, though short of the first, and filled it with his glory, and honoured it with his Son, being a member and a minister therein. "The Lord whom you seek will suddenly come to his temple." So in the New Testament, since their wilderness condition, and great and long captivity, there is some darkness and doubts, and want of light in the best of the Lord's people, in many of his ordinances, and that for several ages; and yet how hath the Lord owned them for his churches wherein he is to have glory and praise throughout all ages."

John Bunyan follows in the same vein, scandalized at what he considered a schismatical dogma. "See here," exclaims honest John, "see here the spirit of these men, who, for the want of water baptism, [he means *immersion*,] have at once unchurched all such congregations of God in the world." "What say you to the church all along the Revelation, quite through the reign of antichrist? Was that a New Testament church or no?" "And are there no public Christians, or public Christian meetings, but them of your way? I did not think that all but Baptists should only abide in holes."

The majority of that communion, it is believed, at the present time, sanction the immersions administered to believers by those who have not been immersed themselves, though they consider baptism by affusion, by whomsoever administered, null and void. Their views are lucidly expressed in the following paragraph from the pen of one of their most distinguished divines. Dr. Wayland, on being interrogated on the subject, says:—

"I have not the shadow of doubt in regard to the question of which you write. The only command is to be baptized in the name of the Father, the Son, and the Holy Ghost: that is, as I suppose, in baptism (that is *immersion*) to profess to submit ourselves in all things to God. It is the outward manifestation of what we have done before, in the recesses of a contrite heart. This is the whole of the command. There is no direction given beyond, nor have we a right to make any. It is convenient as a matter of church order, that there should be some general rule, and that this rite be administered by a clergyman, and it would be naturally performed by one who had been himself baptized by immersion. But if these things be absent from necessity or ignorance they alter not the fact, that the person who has been immersed on profession of faith, is, as I understand it, a baptized believer. This is a very common case with us in this city. Congregationalists, Episcopalians, and Methodists, here, quite frequently baptize persons on professions of their faith. We consider them as baptized believers, and when they request it, admit them upon a simple relation of their experience. Indeed, were not this admitted, I know not to what absurdities we should be reduced. If the

obedience of Christ depends upon the ordinance being administered by a regular baptized administrator, where are we to stop, and how shall we know who is regularly baptized; or who has obeyed Christ? All this looks to me absolutely trivial and wholly aside from the principles which, as Protestants and Baptists, we have always considered essential to Christian liberty. It seems to me like assuming Puseyism under another name; or, in fact, going back to the elements of the Catholic church. Such are my views. How they meet the views of others I know not, but to me these principles of Christian freedom are above all price. It is time that we, above all others, should 'walk in the liberty wherewith Christ has made us free, and not be entangled with any yoke of bondage.'"

SECTION II.—PATRISTIC, ROMISH, AND PROTESTANT EXTREMES

THE great body of the Catholic church, in primitive times, admitted the validity of baptism performed by heretics, provided it was sincerely administered, the form, element, and subject being lawful—as also that which was administered by clergymen whose lives were impure. But it did not stop here; for it authorized laymen also to baptize in cases of emergency. This was done by the council of Eliberis, in the fourth century. In the previous century the bishop and church of Rome endorsed the baptism of Novatian, who was baptized in his sick-bed by an exorcist, a layman.

It does not appear that *women* were allowed to administer baptism under any circumstances, until the eleventh century, when they were authorized to baptize in cases of necessity, by a decree of Pope Urban II. In the year 1250, Pope Innocent I. decreed that all baptisms, provided the intention, subject, form, and element were proper, should be considered valid—except in cases where persons baptized themselves. Rebaptization was absolutely forbidden as sacrilegious. Afterwards it became common, in the Romish church, for the bishop to authorize midwives by a formal license to administer baptism to infants, in cases of necessity.

Luther and the other Reformers, though they considered the Romish church antichrist and an awfully corrupt and heretical communion, yet they did not repudiate its ordinations or its baptisms. Not one of them submitted to reordination or rebaptism; nor did they rebaptize any who abandoned Rome to join the Reformation. Some of the Bohemians had set them a Donatistic example, but they were not disposed to follow it. They felt perhaps the dilemma which the wily Bossuet did not forget to parade in his *Variations*. (xi. 176.) Speaking of the Bohemians, he says:—

"Camerarius acknowledges their extreme ignorance, but says what he can in excuse thereof. This we may hold for certain, that God wrought no miracles to

enlighten them. So many ages after the question of rebaptizing heretics had been determined by the unanimous consent of the whole church, they were so ignorant as to rebaptize 'all those that came to them from other churches.' They persisted in this error for the space of a hundred years, as they own in all their writings, and confess in the Preface of 1558, that it was but a little while since they were undeceived. This error ought not to be deemed of trivial importance, since it amounted to this, that Baptism was lost in the universal church, and remained only amongst them. Thus presumptuous in their notions were two or three thousand men, who had more or less equally revolted against the Calixtins, amongst whom they had lived, and against the church of Rome, from which both of them had divided thirty or forty years before. So small a parcel of another parcel, dismembered so few years from the Catholic church, dared to rebaptize the remainder of the universe, and reduce the inheritance of Jesus Christ to a corner of Bohemia! They believed themselves therefore the only Christians, since they believed that they only were baptized; and whatever they might allege in their own vindication, their rebaptization condemned them. All they had to answer was, if they rebaptized the Catholics, the Catholics also rebaptized them. But it is well enough known, that the Church of Rome never rebaptized any that had been baptized by any person whatsoever, 'in the name of the Father, Son, and Holy Ghost,' and supposing there had been, in Bohemia, such very ignorant Catholics as not to know so notorious a thing, ought not they who called themselves their Reformers to know better? After all, how came it to pass that these new rebaptizers did not cause themselves to be rebaptized? If, at their coming into the world, Baptism had ceased throughout all Christendom, that which they had received was no higher in value than that of their neighbours, and by invalidating the baptism of those by whom they were baptized, what became of their own? They were then obliged no less to cause themselves to be rebaptized than to rebaptize the rest of the universe; and in this there was but one inconveniency, namely, that, according to their principles, there was not a man on earth that could do them this good turn, baptism being equally null whatever side it came from."

By endorsing the baptisms of Rome, the Reformers sanctioned lay-baptisms. Such administrations were defended by Luther, on a basis first laid down by Tertullian. Recognizing no distinction between the ministry and laity, as of divine appointment, the great Reformer considered that the power to preach and administer the ordinances inheres in the church at large—all the members being alike qualified to exercise ministerial functions, except as the power may be limited, by mutual consent, to one or more in each particular church, for the sake of order and decorum. His views are thus set forth in an "Address to the German Nobility on the Reformation of Christianity:"—

"I maintain that we were all, by baptism, consecrated priests, as St. Peter says: Ye are a royal priesthood and a priestly or holy nation; and in the Apocalypse St.

John says: Thou hast, by thy blood, made us kings and priests unto our God. Hence, if there were no higher nor better consecration in our hearts than that which the pope or bishop imparts, no one could ever be made a priest by their consecration, how often soever he held mass, preached, or absolved. The consecration imparted by a bishop is therefore nothing else than the selecting of an individual out of an assembly, all the members of which have equal power, and the commanding him to exercise that power in the name of and for the rest. Just as if ten brothers, sons of a king and equal heirs, were to choose one of their number to administer their inheritance for them. All these sons would certainly be real kings and possessed of equal power, and yet one only would be the administrator of their common power; and that I may illustrate this subject still more clearly, if a few pious Christian laymen were taken and banished into a desert place, and if, not having among them a priest consecrated by a bishop, they should there agree to choose one of their own number, married or unmarried, and were to command him to baptize, read mass, absolve, and preach, this man would be as truly a priest as if all the bishops and popes in the world had consecrated him. The primitive Christians chose, in this manner, and from among the mass of the people, their priests and bishops, who were then confirmed in their office by other bishops, without that display and pomp so very prevalent at present on such occasions. It was in this way that Augustin, Ambrose, and Cyprian were made bishops. Since then the laity also, as well as the priesthood, have received baptism, have the same faith and gospel, we must allow them to be priests and bishops, and regard their office as an office that belongs to and is useful in the Christian church; for every one that has received baptism may boast that he is already a consecrated priest, bishop, and pope. But although we are all equally priests, it does nevertheless not become every one to exercise the priest's office, nor to obtrude himself and assume to do, without our consent and command, that which we all have equal power to do; for that which is common to all no one has a right to arrogate to himself without the wish and command of all."

It seems almost impossible for any one to read the foregoing extract without being struck with the inconclusiveness of the Reformer's reasoning, the irrelevancy of his proofs, the incongruity of his illustrations, and the unscriptural and degraded character which he assigns to the Gospel ministry. How strange that he should make all Christians, priests and prelates, in an ecclesiastical sense, because, forsooth, the Scriptures make them, in a mystical sense, kings and priests unto God! Strange too, that he should see no difference between priests and prelates of man's creation and the "pastors and teachers" who are given to the church by its exalted Head—no difference between ecclesiastical agents, of mere human appointment, and the elders who are made overseers of the flock of God by no less authority than that of the Holy Ghost! How completely did Luther ignore a Divine call to the ministry! And what pernicious consequences have

resulted from this error, among his ecclesiastical posterity, in the hand which gave birth to the Reformation!

It is worthy of remark that Luther's views on this subject have been revived in our own country by Alexander Campbell and his followers, who consider every one that has been baptized—though they limit the mode to plunging—empowered to baptize others. Whether or not they are aware that they have so respectable authority for their opinion as that of the great Reformer; and whether or not they extend the right of baptizing to females, who cannot be consistently excluded on Luther's platform—are questions with which we are not concerned; nor are we called upon to do more than suggest that the foregoing principles are logically embraced in the Congregational or Independent system, though they are rarely avowed by the divines of that school.

Luther, we presume, derived his extravagant opinion from Tertullian. That great innovator introduces it as the basis of an argument against second marriages, in his "Exhortations to Chastity." Assuming that St. Paul, in enjoining that a bishop must be the husband of one wife, meant that he must not be married but once, Tertullian attempts to make capital out of this false interpretation, in support of his ascetic doctrine that no Christian must be married more than once. To gain this point, he asserts that the difference between the clergy and laity—*ordinem et plebem*—is not of divine, but of ecclesiastical authority: so that where no clergyman is present, a layman may celebrate the Lord's Supper and baptize—*offers et tinguis*. Where three are, even of the laity, there is a church. If therefore, he argues, the laity have priestly rights, they must be subject to priestly obligations. What, exclaims the enthusiast, shall one who has been married twice, perform priestly offices? *Digamus tinguis? Digamus offers?* To prove that there is no scriptural distinction between the clergy and laity, he cites the following passages: "He hath made us kings and priests unto God and his Father." "Every one lives by his faith." "God is no acceptor of persons." "Not the hearers of the law are justified, but the doers." Marvellously pertinent proofs! They are in admirable keeping, however, with his fanatical position and fallacious reasoning.—*Vide De Ex. Cast.* c. vii. We scarcely need say, that on other occasions, he magnifies the office of the ministry, without stint, allowing nothing to be done without the permission of the chief priest, as he judaically styles the bishop.

SECTION III.—VIA MEDIA.

THE British Reformers fell upon a middle course in reference to this vexed question. They could not, as they thought, consistently repudiate the baptisms of Rome, and therefore they sanctioned those irregular administrations, so far as to

admit their validity. On the other hand, they could not, after the example of Rome, authorize and empower the laity to baptize, as they could not find that reason or Scripture furnishes any warrant for this. So they forbade the laity to administer the ordinance, but at the same time forbade also the rebaptization of those who had received lay-baptism.

Women, however, continued occasionally to baptize children until the time of James I.—especially midwives, who exercised their profession under oath and by license of the bishops. The oath is somewhat of a curiosity. After binding them to exercise their office "faithfully and diligently," it proceeds: "Also that in the ministration of the sacrament of baptism, in the time of necessity, I will use the accustomed words of the same sacrament: that is to say, these words following, or to the like effect,

'I christen thee in the name of the Father, the Son, and the Holy Ghost,' and none other profane words. And that, in baptizing any infant born, and pouring water on the head of the said infant, I will use pure and clear water, and not any rose or damask water, or water made of any confection or mixture. And that I will certify the curate of the parish church of every such baptizing."

When king James excepted to women's baptisms, at the Hampton Court Conference, some of the divines defended it as a reasonable practice, "the minister not being of the essence of the sacrament." Archbishop Whitgift, however, notwithstanding the midwife's oath, assured the king that baptism by women and lay persons was not allowed by the Church of England.

Lord Bacon, in his "Considerations touching the Pacification of the Church," observes: "For private baptism by women, or lay persons, the best divines do utterly condemn it; and I hear it not generally defended; and I have often marvelled that where the book in the preface to public baptism doth acknowledge that baptism in the practice of the primitive church, was anniversary, and but at certain times, which showeth that the primitive church did not attribute so much to the ceremony, as they would break an outward and general order for it, the book should afterwards allow of private baptism, as if the ceremony were of that necessity, as the very institution, which committeth baptism only to the ministers, should be broken in regard of the supposed necessity. And, therefore, this point of all others I think was but a *Concessum propter duritiem cordis*." It is marvellous that his lordship should not have known, that the same *hardness of heart* and the same *concession* because of it obtained in the primitive church, by whose example the fathers of the English Establishment defended themselves in allowing private baptisms in cases of necessity, and in not rebaptizing those who had been baptized by laymen.

"Concerning 'permitting the administration of baptism in this light of the Gospel to women,' be it spoken with the reverence of our brethren," says Bridges, "it is most untrue. When as it is not only given customarily in the open charge of every visitation, whether any such thing be done by them, as in the time of the popish darkness was used; but also if any such thing have happened, and be found out, the parties that so have done are openly punished for the same."

"As touching the baptism by midwives," says Bishop Cooper, "I can assure you that the Church of England, or any that I know of in place of government thereof, doth not maintain either the baptism of midwives as a thing tolerable in the church, or else the condemnation of those children that depart this world unbaptized, but doth account them both erroneous, and not according to the word of God. For in the Convocation the matter was debated amongst us, wherein some of those persons were present to whom the drawing of the book was permitted, who protested that neither the order of the book did allow any such thing, neither that it was any part of their meaning to approve the same. But for so much as baptizing by women hath been aforetime commonly used, and now also of rashness by some is done, the book only taketh order and provideth, that if the child be baptized by the midwife, rebaptizing be not admitted."

This *via media* is eloquently defended by Hooker—*Eccl. Pol.* v. lxii.—"It behooveth generally all sorts of men to keep themselves within the limits of their own vocation. And seeing God, from whom men's several degrees and pre-eminences do proceed, hath appointed them in his church, at whose hands his pleasure is that we should receive both baptism and all other public medicinable helps of soul, perhaps thereby the more to settle our hearts in the love of our ghostly superiors, they have small cause to hope that with him their voluntary services will be accepted who thrust themselves into functions either above their capacity or besides their place, and over boldly intermeddle with duties whereof no charge was ever given them. They that in any thing exceed the compass of their own order do as much as in them lieth to dissolve that order which is the harmony of God's church.

"Suppose therefore that in these and the like considerations the law did utterly prohibit baptism to be administered by any other than persons thereunto solemnly consecrated, what necessity soever happen: are not many things firm being done, although in part done otherwise than positive rigor and strictness did require? Nature as much as possible inclineth unto validities and preservations. Dissolutions and nullities of things done, are not only not favored, but hated when either urged without cause, or extended beyond their reach. If therefore at any time it come to pass that in teaching publicly or privately in delivering this blessed sacrament of regeneration, some unsanctified hand, contrary to Christ's supposed ordinance do intrude itself, to execute that whereunto the laws of God and his

church have deputed others, which of these two opinions seemeth more agreeable with equity, ours that disallow what is done amiss, yet make not the force of the word and sacraments, much less their nature and very substance, to depend on the minister's authority and calling, or else theirs which defeat, disannul, and annihilate both, in respect of that one only personal defect, there being not any law of God which saith that if the minister be incompetent his word shall be no word, his baptism no baptism? He which teacheth and is not sent loseth the reward, but yet retaineth the name, of a teacher: his usurped actions have in him the same nature which they have in others, although they yield him not the same comfort. And if these two cases be peers, the case of doctrine and the case of baptism both alike, with no defect in their vocation that teach the truth is able to take away the benefit thereof from him which heareth, wherefore should the want of a lawful calling in them that baptize make baptism to be vain?"

And again: "The sum of all that can be said to defeat such baptism is, that those things which have no being can work nothing, and that baptism without the power of ordination is as judgment without sufficient jurisdiction, void, frustrate, and of no effect. But to this we answer, that the fruit of baptism dependeth only upon the covenant which God hath made: that God by covenant requireth in the elder sort faith and baptism, in children the sacrament of baptism alone, whereunto he hath also given them right by special privilege of birth within the bosom of the holy church: that infants therefore, which have received baptism complete as touching the mystical perfection thereof, are by virtue of his own covenant and promise cleansed from all sin, forasmuch as all other laws concerning that which in baptism is either moral or ecclesiastical do bind the church which giveth baptism, and not the infant which receiveth it of the church. So that if any thing be therein amiss, the harm which groweth by violation of holy ordinances must altogether rest where the bonds of such ordinances hold.

"For that in actions of this nature it fareth not as in jurisdictions may somewhat appear by the very opinion which men have of them. The nullity of that which a judge doth by way of authority without authority, is known to all men, and agreed upon with full consent of the whole world, every man receiveth it as a general edict of nature; whereas the nullity of baptism in regard of the like defect is only a few men's new, ungrounded, and as yet unapproved imagination. Which difference of generality in men's persuasions on the one side, and their paucity whose conceit leadeth them the other way, hath risen from a difference easy to observe in the things themselves. The exercise of unauthorized jurisdiction is a grievance unto them that are under it, whereas they that without authority presume to baptize, offer nothing but that which to all men is good and acceptable. Sacraments are food, and the ministers thereof as parents or as nurses, at whose hands when there is necessity but no possibility of receiving it, if that which they are not present to do in right of their office be of pity and compassion done by

others, shall this be thought to turn celestial bread into gravel, or the medicine of souls into poison?

"Jurisdiction is a yoke which law hath imposed on the necks of men in such sort that they must endure it for the good of others, how contrary soever it be to their own particular appetites and inclinations: jurisdiction bridleth more against their wills, that which a judge doth prevaileth by virtue of his very power, and therefore not without great reason, except the law have given him authority, whatsoever he doth vanisheth. Baptism on the other side being a favor which it pleaseth God to bestow, a benefit of soul to us that receive it, and a grace which they that deliver are but as mere vessels either appointed by others or offered of their own accord to this service: of which two if they be the one it is but their own honor, their own offense to be the other: can it possibly stand with equity and right, that the faultiness of their presumption in giving baptism should be able to prejudice us, who by taking baptism have no way offended?"

With Hooker's exaltation of the virtue and necessity of baptism we at present have nothing to do. In pursuing his reasoning on the subject of non-ministerial baptisms, he endorses the argument of St. Augustin, who in his controversy with Parmenian in regard to the validity of heretics' baptisms, which the latter repudiated, argues from the analogy of lay baptisms.

Augustin says:—"I doubt whether any pious man can say that the baptism administered in case of necessity, by laymen, should be repeated. For to do it unnecessarily, is to usurp another man's office: if necessity urge, it is either no fault at all, or a venial one. But if it be usurped, there being no urgent necessity, and any man that pleases gives baptism to any that choose to receive it, yet being given, it cannot be said that it has not been given, though we may truly say, it has not been given lawfully. A penitent affection must remedy the unlawful usurpation. If this be not thus remedied, it shall remain to the hurt of him who unlawfully gave or of him who unlawfully received it; but it cannot be so reputed as if it had not been given.*"

[* This opinion of Augustin agrees with the maxim, *Factum valet fieri non debuit*. It ought not to have been done, but being done, it is valid.]

In further elucidation of the subject, Hooker says:—"The grace of baptism cometh by donation from God alone. That God hath committed the ministry of baptism unto special men, it is for order's sake in his church, and not to the end that their authority might give being, or add force to the sacrament itself. That infants have right to the sacrament of baptism we all acknowledge. Charge them we cannot as guileful and wrongful possessors of that whereunto they have right by the manifest will of the donor, and are not parties unto any defect or disorder in the manner of receiving the same. And if any such disorder be, we have

sufficiently before declared that *delictum cum capite semper ambulat*, men's own faults are their own harms."

He illustrates the case of baptism administered by women, by the circumcision performed by Zipporah, which, though irregular, was valid—and thus concludes the argument:—

"These premises therefore remaining as hitherto they have been laid, because the commandment of our Saviour Christ, which committeth jointly to public ministers both doctrine and baptism, doth no more by linking them together import that the nature of the sacrament dependeth on the minister's authority and power to preach the word than the force and virtue of the word doth on license to give the sacrament; and considering that the work of external ministry in baptism is only a pre-eminence of honor, which they that take to themselves and are not thereunto called as Aaron was, do but themselves in their own persons by means of such usurpation incur the just blame of disobedience to the law of God: further also, inasmuch as it standeth with no reason that errors grounded on a wrong interpretation of other men's deeds should make frustrate whatsoever is misconceived, and that baptism by women should cease to be baptism as oft as any man will thereby gather that children which die unbaptized are damned, which opinion if the act of baptism administered in such manner did enforce, it might be sufficient cause of disliking the same, but none of defeating or making it altogether void: last of all, whereas general and full consent of the godly learned in all ages doth make for validity of baptism, yea albeit administered in private and even by women, which kind of baptism in case of necessity divers reformed churches do both allow and defend, some others which do not defend tolerate, few in comparison and they without any just cause do utterly disannul and annihilate—surely, howsoever, through defects on either side, the sacrament may be without fruit, as well in some cases to him which receiveth as to him which giveth it, yet no disability of either part can so far make it frustrate and without effect as to deprive it of the very nature of true baptism, having all things else which the ordinance of Christ requireth. Whereupon we may consequently infer that the administration of this sacrament by private persons, be it lawful or unlawful, appeareth not as yet to be merely void."

This conclusion, together with the general course of reasoning pursued by Hooker in reaching it, is favored by the generality of Protestants, who are the more inclined to it from the fact, that nearly all condemn rebaptism as sacrilegious.*

[* The text frequently adduced in opposition to rebaptism is Eph. iv. 5: "One baptism." This, however, does not yield the support for which it is cited. There is but one Lord's Supper, yet every Christian is bound to repeat its reception. The nature and design of baptism, as the initiatory ordinance of Christianity, and the

analogy which it bears to circumcision, show that it is not to be repeated on any one who has received it. No interdict more explicit is needed.]

This much may be said in addition to the foregoing, and in corroboration of it.

First: There is no precept or precedent in the Scriptures for lay-baptism—therefore, the church has good reason not to empower the laity to baptize.

That the administration of baptism is a function of the ministerial office appears from the Commission, Matt. xxviii. 16-20: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." In this passage, the administration of baptism is placed on the same basis with that other exclusively ministerial work—the preaching of the gospel.

And from 1 Cor. i. 12-17, it seems that this was not only considered the function of a minister, but ordinarily it was exercised on the subject by the minister who was instrumental in his conversion; for St. Paul instances his own contrary course as an exception, for which he assigns a noble reason. He was the great apostle of the Gentiles. His name was great, and there was danger that some of his converts, if he was very ostensibly instrumental in their introduction to the visible fellowship of the church, would substitute him in the place of his infinitely greater Master. His language is, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be without effect." His own statement shows that Christ did not forbid his baptizing at all, while his partial exception proves the general rule that ministers baptized their own converts. As Paul was always associated with elders or evangelists, he could employ them to baptize his numerous catechumens. And, as there is no text in the New Testament in which the authority to baptize is communicated to the laity, the church is warranted in considering it one of the exclusive functions of the ministry.

The case of Ananias, who baptized Saul, Acts ix. 10-18, does not militate with this. Indeed, it is not said that Ananias was the administrator. It is merely stated

that he delivered the message to Saul, and instructed him to receive baptism, and he accordingly "arose and was baptized." It is likely, however, that Ananias administered the ordinance, and that he was empowered so to do, as an elder of the church at Damascus. He possessed just such a character as an elder should possess, according to the apostolic canons, 1 Tim. iii. 1-7; Titus i. 5-9, especially this: "He must have a good report from them that are without," for St. Paul witnesses concerning him, that he was "a devout man, according to the law, having a good report of all the Jews which dwelt there." Acts xxii. 12—the very man to be made an elder in the church. The mission, too, with which he was charged in the divine vision was scarcely compatible with any other than a ministerial standing in the church. He was chosen to be the honoured instrument of introducing to the communion of the Christian society the distinguished convert who was destined to be its brightest ornament. That he was, therefore, an elder, though not so styled, is more evident than that he baptized the illustrious catechumen whom he was sent to instruct. Neither point, however, can be reasonably disputed.*

[* Some indeed say that he was a presbyter, in virtue of his ordination by Christ, as one of the Seventy. This is sheer assumption. See Jeremy Taylor, *Episcopacy Asserted*, Section vi. In his *Discourse of Confirmation*, Section iv., he makes another assumption, viz., that Ananias was an "extraordinary" minister, made for the nonce. "Christ" says he, "gave a special commission to Ananias, to baptize and to *confirm* St. Paul!" Such contradictions, however, are not uncommon in the works of the eloquent and learned prelate.]

It is, moreover, stated that Philip baptized, and this Philip was not the apostle of that name. There is no proof, however, that he baptized in virtue of his office as one of the seven deacons of the church at Jerusalem, for it is expressly stated, Acts xxi. 8, "We entered into the house of Philip, the *evangelist*, one of the seven," and to the *evangelical* office belonged the right of administering baptism and the kindred service, preaching the gospel—both of which duties he certainly performed. Acts viii.

It is inferred by some that Cornelius and his friends were baptized by laymen, because Peter did not baptize them himself, but "commanded them to be baptized." The service was, of course, performed by the "certain brethren from Joppa," who accompanied him to Cesarea. "These six brethren," in all likelihood, were elders, or evangelists, for in the next chapter we find them with Peter at Jerusalem; and why they should thus accompany him from place to place, if they were not his assistants in the ministry, is not so easy to say. The foregoing three cases are all that can be pressed into the cause of lay-baptism, and not one of them amounts to a precept or precedent.

Secondly. There is no scripture forbidding the laity to baptize—therefore, if they should at any time administer the ordinance, and it should appear that it was seriously done—the subject, matter, and form, were according to the institution—and the party baptized, or, if an infant, his natural representatives, endorsed the act by assuming the obligations of baptism, there ought to be no rebaptization.

It is undoubtedly wrong for unclean men to handle the vessels of the Lord. Such, whether numbered with the laity or clergy, are obviously uncalled of God. But the unworthiness of the minister does not invalidate the word and ordinances by him administered. To say that it does, is to endorse the schismatical dogma of the Donatists. Under the profession and plea of superior purity, it unsettles the faith and undermines the foundations of the church. It makes it impossible for any man to know that he has been baptized at all; for the Searcher of hearts alone knows who, of all the tens of thousands that minister in holy things, are really "set in the church," and made "overseers of the flock of God," by the Holy Ghost. And it is preposterous to say that we must be hopefully content with our baptism until we ascertain that the party who administered it, was not divinely called and qualified for the work, but, this ascertained, we must seek baptism from a purer source. It does not require divine revelation to satisfy us that no such inconvenience attaches to the profession of Christianity.

It is very certain that the performance of the ordinance by a true minister of Jesus Christ is not a *sine qua non*, not essential to its validity, yet Scripture empowers none besides to administer it—therefore, as an external, formal, symbolical service, we may consider it valid in many cases where it is sadly irregular.

SECTION IV.—SUMMARY OF THE ARGUMENT.

FROM all the lights of Scripture and reason, and from an examination of the arguments of those who differ on this question, it may be safely concluded that the church ought not to suffer baptism to be administered by any except true ministers of the word; yet, at the same time, it ought not to rebaptize those who have been baptized in good faith by others, provided the matter, form, and subject, were according to the divine prescription.

To ascertain these points, in all doubtful cases, the most careful investigation should be instituted, and the supposed baptism should not be repudiated by the church and ministers of religion, if the subject thereof be satisfied with it, and disposed to fulfil all the obligations involved in baptismal consecration to God.

If, however, the subject of such baptism should not be satisfied himself, and should not give satisfactory evidence to the authorities of the church, that the foregoing essentials obtained in his pretended baptism, let him be baptized—that would be no rebaptism, for he was not baptized before. We should place in this category the case reported by Dionysius of Alexandria, in his letter to Xystus, Bishop of Rome.

"Really, brother," says he, "I need your counsel, and I beg your opinion, on an affair that has presented itself to me, and in which, indeed, I am afraid I may be deceived. One of the brethren who collected with us, that was considered a believer long since, even before my ordination—and who I think met with us before the appointment of the blessed Heraclas—this man happening to be present with those that were immediately baptized, and listening to the questions and answers, came to me weeping and bewailing himself, casting himself also at my feet, he began to acknowledge and abjure his baptism by the heretics, because their baptism was nothing like this, nor, indeed, had any thing in common with it, for it was filled with impiety and blasphemies. He said also, that his soul was now entirely pierced, and he had not confidence enough to raise his eyes to God, coming from those execrable words and deeds. Hence he prayed that he might have the benefit of this most perfect cleansing, reception, and grace, which indeed I did not dare to do, saying, that his long communion was sufficient for this. For one who had been in the habit of hearing thanksgiving, and repeating the Amen, and standing at the table, and extending his hand to receive the sacred elements, and after receiving and becoming a partaker of the body and blood of our Lord and Saviour Christ for a long time, I would not dare to renew again any further. I exhorted him, therefore, to take courage, and with a firm faith and good conscience to approach and take part with the saints in the solemnity of the holy supper. But he did not cease lamenting. He shuddered to approach the table, and scarcely could endure it, even when exhorted to be present at prayers."

In a case like that, if truly reported, we should have felt free to wash away the poor man's tears by a genuine baptism, as that which he had received from the heretics was obviously no baptism at all.

Nor should we have scrupled to rebaptize the playfellows of Athanasius, who when a boy baptized them according to the rites of the church, just for their amusement and his own—albeit the clergy of Alexandria pronounced the pretended baptism valid and sufficient. That can scarcely be considered a genuine and valid ordinance, which is neither administered nor received seriously and in good faith.

If a case should occur in which there is room for doubt in regard to the intention, subject, element, or form, and the party involved should desire the ordinance to be truly administered, he ought to be allowed the benefit of the

doubt: let him be baptized on the presumption that his former supposed or pretended baptism was essentially defective, and therefore null and void.

If the church be satisfied with a man's baptism, on the basis we have laid down, and yet he should not be satisfied with it himself, he must not be rebaptized. He ought to give himself no concern about the fancied defectiveness of his baptism, as it does not exclude him from any of the privileges of the church; and he ought the rather to make himself easy about the matter, as no one is authorized to baptize himself or to force any one else to baptize him; and he will not, therefore, be held accountable for contempt or neglect of the divine ordinance, though he might not consider himself "cleansed according to the purification of the sanctuary."

CHAPTER V.

MODE OF BAPTISM.

SECTION I.—PRESUMPTIONS IN FAVOR OF AFFUSION.

THE Mode of Baptism has reference to the application of the subject to the element, as by plunging him into it; or the application of the element to the subject, as by sprinkling him with it, or pouring it on him.

As neither mode is prescribed to the exclusion of the other, both may be considered valid; yet on grounds of convenience and congruity the latter is greatly preferable.

As baptism takes the place of circumcision, there is a strong presumption in favor of affusion, as the more suitable mode of performing the rite. The rigors of the old dispensation are done away in the new. This is alluded to with great emphasis by St. Peter. In the council of apostles and elders convened at Jerusalem to discuss the question of circumcision, he argued against the enforcing of this rite, with the other rites of the Mosaic institute, upon the Gentiles, on the ground of its burdensomeness—at least, this was one of the reasons which he adduced. He says: "God which knoweth the hearts beareth them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts xv. But we submit, that nothing is gained on the score of amelioration, if, instead of circumcising every male received into the church, every male and female too is to be plunged into water, over head and ears, no matter how cold may be the season—how far the administrator and subjects may have to go for a river or pond—or how ill-prepared they may be, mentally or physically, to submit to the plunging operation.

Affusion is always and everywhere practicable and uninjurious, as well as simple and decent; whereas plunging is dangerous and indelicate in some cases, difficult in some and impossible in others. The former, therefore, and not the latter, exhibits the genius of a Christian ordinance, as the church, being catholic, must be adapted in its institutions to all ages, seasons, and climes—to every nation, and kindred, and people, and tongue. How, it may be asked, can invalids be baptized, except by sprinkling or pouring? It is absurd to talk about their being preserved from the dangerous effects of immersion by a special providence—that

is to say, a miracle; for facts as well as reason prove that God is not so profuse in his outlay of miraculous influence. And we are sometimes called upon to administer the ordinance to those who must receive *clinical* baptism, or be debarred the privilege which they earnestly desire, and to which they are undoubtedly entitled. Missionaries too may find it rather more convenient to "sprinkle many nations," after the example of their Master, than to immerse them—as, for instance, the descendants of Ishmael in the arid territories of Arabia, and the inhabitants of northern climes, the regions of "thick-ribbed ice." Under such circumstances immersion is out of the question; yet all nations must be disciplined—therefore the purifying ordinance of Christianity is not immersion.

SECTION II.—PROOFS OF AFFUSION.

ALL the presumptions of the case are in favor of affusion or pouring, as the more suitable mode of performing the purifying ordinance of Christianity. But we have proofs, positive proofs, as well as presumptions.

St. Paul, having alluded to the "divers washings," *διαφοροῖν βαπτισμοῖν*, literally *various baptisms*, of the Jewish economy, says: "If the blood of bulls and of goats, and the ashes of a heifer, *sprinkling the unclean*, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix. Every attentive reader of the Pentateuch knows that the purifications here alluded to were effected by aspersion or affusion, as the apostle affirms, and these sprinklings he calls *baptisms*. The Hebrew word *tabal*, frequently rendered *to dip*, is indeed never used when these ceremonial washings of the person are enjoined.

The case specially adduced by the apostle is very pregnant. He alludes to the purification of unclean persons by water, into which had been cast the ashes of a burnt heifer. This water of separation was to be sprinkled upon a man that had touched a corpse, to effect his purification, Num. xix.; and this sprinkling St. Paul expressly styles baptism.

In like manner the baptism of Levites, of leprous persons, and of the whole congregation of Israel was by sprinkling. The priests, indeed, were to be *washed* at the door of the tabernacle, but *not immersed*. The water was applied to their person, perhaps, more copiously than in the ordinary baptisms—the superior dignity of their office occasioning greater formality in their consecration.

The Hebrew *rahats*, like its Greek representative, *baptizo*, means to purify without any reference to mode. The person purified may be immersed in a river, or affused by a hyssop-sprinkler, and in either case these terms would be

appropriate to express the action—though the "various baptisms" alluded to by the apostle were all effected by affusion.

This appropriation of the term is in accordance with the *usus loquendi* of the New Testament.

When cautioning the Corinthians against apostasy, St. Paul adduces the pregnant case of the Israelites, and applies it by way of warning to Christians, lest they having been baptized into Christ, that is, initiated by baptism into his dispensation, might fall, as did the Jews, after they had been symbolically initiated into the dispensation of Moses. He says, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 1, 2. Now, Pharaoh and his host knew that the Israelites were not immersed in either, though they might be sprinkled with the mist and spray of both. The Egyptians indeed were immersed, as Moses sang, "The depths have covered them: they sank into the bottom as a stone." "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea." Ex. xv.

The Anabaptists, therefore, make St. Paul contradict Moses, by their translation: "And were all *immersed into* Moses in the cloud and in the sea." Some, indeed, are aware of this, and consequently content themselves with contradicting common sense by certain unintelligible jargon about a "figurative immersion"—not a *quasi* immersion, by the sea that was both sides of them, and the cloud, which, by the way, was not above, but behind them, while they "walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left"—an immersion in the water "though they were not touched with it!" Rather than resort to this pitiful shift, some immersionists resolve the whole affair into a metaphor! This is a plunging, with a witness. But what else can be done by those, who are determined not to see, that this consecration of the Israelites to the service of God under Moses, effected as it was by sprinkling, is called baptism by the apostle?—a baptism, by the way, of men, women, and children—a clear case of "baby-sprinkling," to borrow a favorite and classical phrase from those who have courage enough to turn sacred things into profane ridicule.

The ceremonial rite which John administered is styled baptism, and yet it was performed by pouring or affusion.

Origen, who was a competent Greek scholar, speaking of John the Baptist, as the Elias who was to come, assigns pouring as the action or mode by which his baptism was administered. He says: "How came you to think that Elias when he

should come would baptize, who did not in Ahab's time baptize the wood upon the altar, but ordered the priests to do that? Not only once, says he, but do it a second time, and they did it the second time, *etc.*" Another *quasi* immersion, we suppose, as the wood was well drenched with the water! But the account in 1 Kings xviii. states that the water was *poured on* the wood at the command of Elijah, not that the wood was *plunged into* the water. So, says Origen, the Baptist, but in his own person, baptized the people. He poured water upon them. This agrees with engravings, mosaics, and sculptures of Origen's time, which all represent John baptizing Christ by pouring.

It is a curious fact that Mr. Wolff met with a sect of Christians in Mesopotamia, calling themselves the followers of John the Baptist, who, because he baptized in the Jordan, carry their children to a river when they are thirty days old, and baptize them by sprinkling.

It should be observed that baptism was a Jewish rite, and there is nothing to forbid the opinion that it was administered by John in the modes common among the Jews. By their methods of purification, it was possible for him to baptize the immense multitudes that came to his baptism—but not by immersing them: no, nor by pouring water upon every person separately. His ministry lasted less than a year, during which time he baptized, perhaps, two or three millions. It appears from the record that he performed the rite in his own person, (Matt. iii. 6,) as Moses baptized the Israelites in the wilderness; and why may not John have baptized the multitudes in the same way? He could marshal them in convenient order, and sprinkle them, either with or without the bunch of hyssop which was employed by Moses.

It is stated by the evangelist: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." It was a physical impossibility that John should immerse these vast multitudes; and if it had been possible, it would not have been proper, for it is alike absurd and gratuitous to affirm that they all came prepared with baptismal robes, and no one can suppose that they were immersed without change of apparel; and to immerse promiscuous multitudes in a state of nudity is a supposition so extravagant as well as indecent, that we cannot feel called upon to refute it.

It is, indeed, generally affirmed that baptism was received naked in the primitive church; and that the deaconesses were had in requisition to prepare the female candidates for the ceremony, so that the administrator did not see them until they were in the water, when he entered the baptistery and plunged them. We are aware that superstition can overcome even the modesty of an oriental virgin; but this case seems too incredible.

Mr. Salt, in describing the ceremonies connected with the baptism of a boy in Abyssinia, says, that he was first "washed all over carefully in a large basin of water, and then brought to a smaller font, called *me-te-mak*," when the baptismal pledges were given and the priest baptized him by affusion, "dipping his own hand into the water, and crossed him over the forehead, pronouncing at the same moment, George, I baptize thee in the name of the Father, Son, and Holy Ghost." The washing that preceded the baptism in this case may perhaps illustrate the part performed by the deaconesses in the ancient Greek church. They may have washed the female candidates and clothed them in white, preparatory to their baptism by the priest. The Abyssinian boy, indeed, remained naked after the preparatory washing, until he was baptized and anointed—but there is some difference between male children and female adults, even in Abyssinia.

We are not concerned to know whether John's proselytes washed themselves all over carefully in a basin, river, or spring, before he baptized them—it is enough for us to know that the Baptist never immersed them. Of this we have furnished proof that no counter testimony can successfully rebut—no logic can possibly subvert.

The Jews, who were contemporary with John the Baptist, attached the idea of purification to the word baptism, and, like him, performed the oft-repeated ceremony by aspersion.

In the Gospel according to St. John (c. iii.) we read: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in AEnon, near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews, about *purifying*. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same *baptizeth*, and all men come to him." This question about *purifying*, therefore, was a question concerning the *baptism* administered by John and that administered by Jesus. The Jews accordingly understood baptism to mean purification; and such purification as was effected by sprinkling. Hence we read in the preceding chapter, of "six water-pots of stone," set in a house, "after the manner of the purifying of the Jews, containing two or three firkins, *metrhtax*, apiece"—enough for sprinkling purposes, but not for immersion.

Agreeably to this, the evangelist says: "The Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables." Mark vii. 3, 4. In this passage there are two Greek words, both rendered *wash*. The first, *niywntai*, *nipsontai*, means *to wash*, and

if any particular mode is expressed by the word, it is that of *shaking out*, and *falling down*, as the distillation of dew or mist, and the descension of rain—most likely in allusion to the ancient custom of washing hands and feet by the assistance of a servant, who poured out the water on the part to be cleansed: hence 2 Kings iii. 11: "Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah." This must have been the common mode of ablution, or the office of an attendant would not have been so described. Indeed, it is common at this day among the orientals, who do not change their customs as we change ours. This word then describes *particularly* the manner of the action, which is *generally* expressed in the other word, **baptiswntai**, *baptisontai*, which by itself means simply *to purify*.

Observe, too, the baptism in question was not confined to the hands, cups, pots, and brazen vessels, but extended also to the tables, **kl inwa**, *clinon*, properly, the beds or *couches*, on which they *reclined* at meals. They attended to the washing, **baptismoux**, *the baptism* of these before they ate. But a man must be insane, or at least blinded by prejudice, who can suppose that, these couches or beds—each of which was large enough for the accommodation of several persons—together with their occupants, were *immersed* before every meal! "Taken to pieces for the purpose," says a determined plunger! A rare expedient, truly! We leave it to any unprejudiced person of common sense—to any child that can read the record—to decide whether or not these Jewish purifications were performed by sprinkling, and that with the water kept for the purpose in their water-pots of stone. This certainly was the manner of the purifying of the Jews—this was the mode of their baptisms—for John and Mark say so.

It does not, indeed, follow that because the baptisms of Moses and John and the Jews were administered by aspersion or affusion, that therefore Christian baptism must be so administered. It proves, however, that the term baptism may be used of a purifying ordinance, when this is the mode of its administration. That Christian baptism was accordingly performed by affusion we have ample proof.

The first recorded instance of the performance of baptism, under the great apostolic commission, was on the day of Pentecost. This baptism was by aspersion, or affusion. There were no places in Jerusalem suitable for immersion, except such as were under the control of the Jews, who would not have allowed the apostles to use the pool of Siloam, or the pool of Bethesda, where the sacrifices were washed, for the immersion of three thousand Christian converts. To suppose they would is a simple absurdity. The brook Kedron is dry at the time of Pentecost; and when it is not dry it is no place for immersion, as instead of *gliding* along as a "silver stream," as one of our poets expresses it, it pours down its black turbid waters, carrying off the filth of the northern portion of the city. Kedron is a beautiful baptistery!

Besides, it was impossible for the twelve apostles to immerse such a multitude in some six or eight hours, for they did not enter upon the work of baptizing until after Peter's sermon, and he did not begin preaching until nine o'clock.

It is perfectly gratuitous to associate the "seventy disciples" with the twelve apostles in this work. The seventy were sent out by our Lord, "two and two before his face, into every city and place, whither he himself would come," to prepare the people for his ministry among them. After they returned to their Divine Employer, and reported the result of their peculiar mission, not another word is said about them in the inspired record. Some of the fathers indeed pretend that the seven deacons at Jerusalem, and also Matthias, Mark, Luke, Barnabas, Sosthenes, Justus, Thaddeus, and others, real or fictitious evangelists, were taken from the seventy. But nobody knows any thing more about the seventy disciples than the short account of their temporary ministry given us in the tenth of Luke. They are not even alluded to in any other part of Scripture. What became of them—what were their names—we cannot tell; for, as Eusebius says, "no catalogue of them is anywhere given."

We do not see how Saul could be baptized by plunging in the house of Judas, in the city of Damascus, in the street called Straight, especially as it is said, "*standing up, ~~ajastav~~* he was baptized." Acts ix. The rite must have been performed by the application of the element to the subject—that is, by affusion.

It must have been so performed, also, in the case of St. Peter's converts, in the house of Cornelius. Accordingly, the apostle does not say, "Can any man forbid that these should go to the water and be baptized?"—but, "Can any man forbid water, [evidently, *to be brought,*] that these should not be baptized, which have received the Holy Ghost as well as we?" Acts x. 47.

Who can believe that Lydia and her family were immersed in the river Strymon, near which prayer was wont to be made, and where the apostle's sermon was preached? As soon as she was converted, she and her children were baptized; but not the slightest intimation was given that there was a moment's delay for change of apparel, and certainly she could not be immersed without this. The immersion of a female by a person of the other sex is revolting to us under any circumstances—it must be exceedingly repulsive to the delicate sensibilities of a woman. Yet Lydia was baptized by the apostle—surely not immersed! Acts xvi.

The Philippian jailer too must have been baptized by affusion. His conversion took place in the prison—at midnight—and he and all his were baptized straightway. We are sure Paul and Silas did not take them down to the river—especially at that unseemly hour—and plunge them into it; for the noble-minded prisoners would not leave the precincts of the jail until they were taken out, in daylight, by proper authority. And it is equally gratuitous and absurd

to say there was a bath or tank in the prison, in which the jailer and his family were immersed. A small portion of the water which he brought into the prison to wash the apostle's "stripes" was sufficient for his baptism, as, like all the other cases of baptism of which any particulars are given in the New Testament, it was administered by pouring or aspersion.

SECTION III.—DEMONSTRATIONS OF AFFUSION

THE foregoing proofs are irrefutable. But we have others, if possible, still stronger—proofs that have both the form and force of positive demonstrations.

As baptism with water represents the application of the Spirit's influences to believers in Christ, the meaning of the term and the mode of the ordinance can be readily ascertained by a reference to those passages of Scripture which refer to the baptism of the Holy Ghost, in connection with water baptism.

In the third chapter of Matthew, John the Baptist says: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

In the first of Acts, Luke tells us that Jesus "showed himself alive after his passion, by many infallible proofs, being seen of his disciples forty days, and speaking of the things pertaining to the kingdom of God; and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for *the promise of the Father*, which, saith he, ye have heard of me; for John truly *baptized with water*, but ye shall be *baptized with the Holy Ghost*, not many days hence." And "ye shall receive power, after that *the Holy Ghost is come upon you*."

Accordingly, in the next chapter we read: "And when the day of Pentecost was fully come," [ten days after the Saviour's promise was given, which he said should be fulfilled "not many days hence,"] "they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost and began to speak with tongues, as the Spirit gave them utterance." Commenting on this wonderful transaction, St. Peter says: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will *pour out* of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out of my Spirit, and they shall prophesy."

Now, if it be not admitted that this remarkable pentecostal transaction was a fulfilment of the promise which was to take place not many days from the date of its delivery—"he shall baptize you with the Holy Ghost"—it is useless to cite apostolic authority in support of any doctrine or any fact. But if St. Peter be a competent witness, and the occurrence at Pentecost be, indeed, as he asserts, a fulfilment of the predictions of Joel, John the Baptist, and Christ, then it follows that *the coming down* of the Holy Ghost *upon* the apostles, and *the pouring out* of the Holy Ghost, is *the baptism* of the Holy Ghost.

Alluding to the case of Cornelius and his company, Acts xi., the apostle observes: "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." We pronounce this A DEMONSTRATION. Nothing can be advanced against it but utter cavilling.

How impertinent, how preposterous, to adduce texts which speak of our being surrounded with God, and the like, to prove that the disciples were immersed in the Spirit, and in the *sound* of wind, and in the tongues of fire which *sat upon them!* This is somewhat too absurd. Such extraneous passages have nothing to do with baptism: the various actions of which they speak are never styled baptism, but the outpouring of the Spirit is so styled by Christ and his apostles, and so is that outpouring of water by which it is represented.

Mr. Booth's "electrical bath," in which "the electrical fluid surrounds the patient," may do well enough to represent the *wind* which filled all the house where the disciples were sitting; but how it can represent *the pouring out* of the Holy Ghost upon them, or even *the filling of* them with the Spirit, we cannot imagine. The filling of the house with wind and the filling of the disciples with the Spirit were very different things, though the action in either case was the coming down of the agent, and not the plunging under of the subject.

Accordingly, Mr. Booth's scientific interpretation is not much accounted of by some immersionists. Thus Dr. Howell says, the baptism of the Spirit has no direct reference to the mode of baptism. And yet, we are told, the word *baptism* always signifies *mode*—a mode, and nothing but a mode! No marvel that a somewhat more consistent immersionist exclaims, "From this view we totally dissent. The baptism of the Spirit is but vaguely explained by Dr. Howell's paraphrase: 'it is the act of putting men under the influence of the Spirit.'" *Vaguely explained* indeed!

But the critic himself is not much more perspicuous—he is a little more eloquent perhaps, but not a whit nearer the truth, when he says:—

"The propriety of the scriptural figure arises out of the *overwhelming* nature of the influence which came down like a mighty rushing wind from heaven, and

filled all the house in which the disciples were assembled, and rolled its deep tide of light and rapture over every heart."

Fine writing! Pity the criticism is not equal to the eloquence, and that the logic does not keep pace with the rhetoric! It was not the wind that is said to have baptized the disciples; nor was it the Holy Ghost that is said to have filled the house. How strange that these should be confounded! Whatever poetry may be perpetrated in regard to the rolling of a "deep tide of light and rapture over every heart," a child can see that there was no plunging in the pentecostal baptism. That baptism was administered by the Holy Ghost's *coming upon* the disciples—*επελ ποστων εφ' υμιν*—*supervenientis*, Acts i. 8—his being *shed forth* or *poured out*—*εξεσεε*, *effudit*, Acts ii. 33—his *falling upon them*—*επεπεσε εφ' αυτους*, *cecidit super eos*, Acts xi. 15. Compare Acts ii. 17; x. 44-47—all forms of speech totally incompatible with the notion of dipping or plunging.

This outpouring of the Spirit is repeatedly called the baptism of the Spirit, and is associated with water baptism, by which it is symbolized—therefore the mode of the latter must be affusion, or it would be no representation of the former.

Observe, the action is pouring or affusion—the amount of the element applied in the administration is a mere circumstance: the question has to do with nothing but the mode. If the water were poured upon a person so copiously, as that it would rise up around him and over his head, so that he might be actually immersed in it, the immersionists would not consider him baptized, as the water would be applied to the subject, and not the subject to the water: he would not be plunged into it; and without plunging, they boldly affirm, there is no baptism.

One would think it must require no ordinary amount of courage to make such an affirmation, so palpably contradictory of the teachings of inspiration.

Mark how obviously St. Paul corroborates this rational and scriptural view of the subject. He says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing* of regeneration and renewing of the Holy Ghost, which he *shed on us* abundantly through Jesus Christ our Saviour." Titus iii. 5, 6. The *loutron*, here rendered *washing*, means a bath or laver.

The cold bath was named indifferently by the ancient authors, *natatio*, *natatorium*, *piscina*, *baptisterium*, *puteus*, *loutron*, *loutron*. "The *baptisterium* is not a bath sufficiently large to immerse the whole body, but a vessel or *labrum*, containing cold water for pouring over the head." See the Article "Baths," in Anthon's Smith's Dictionary of Greek and Roman Antiquities, where there are representations of the ancient baths.

Now, if the internal renewing of the Holy Ghost be effected by an influence *coming down upon* and *applied* to the subject—a *pouring out* and a *shedding on him*—surely the external *washing of regeneration*, the sign of the inward grace, should be effected by a corresponding modal application. *Plunging* a man into water can never represent *the pouring out* of the Holy Ghost *upon* him; and this, we have seen, is the baptism of the Holy Ghost. We are perfectly secure at this point, and are more than willing to abide by the answer which any unprejudiced man would render to the question: If God performs his baptism by affusion, ought we to perform ours by immersion?

SECTION IV.—OBJECTIONS TO AFFUSION ANSWERED.

WERE we not apprized of the pertinacity with which the mind of man holds fast to an opinion once received, howsoever clearly its erroneousness may be demonstrated, we should certainly think it impossible that any one would attempt to prove that to be false which by so many infallible proofs has been shown to be true. But what miracles will not some men attempt to perform?

1. We have clearly shown that the term baptism, according to the Scriptures, means purification, and that the mode of performing the ordinance, so far as the inspired records give testimony, is by affusion, and not by immersion. Yet we are told that the Greek words *baptw*, *baptizw*, *baptisma* and *Baptismos*, mean exclusively to plunge, to immerse, plunging and immersion; and sometimes we meet with long catalogues of names, representing the theological literature of ancient and modern Christendom, in favor of the position.

Now we must beg leave to say, that this contains a palpable misstatement, and what looks very much like "a pious fraud." The authorities cited in favor of immersion have never said that this is the only meaning of the word *baptisma*, or *baptismos*; they have, nearly to a man, affirmed directly the contrary, and their practice has corroborated their testimony. They have taught that baptism means affusion as well as immersion; and for reasons good and sufficient to them, and good and sufficient to all other unprejudiced persons, they have performed the ordinance by the former mode. And it is not very creditable to charge them with errors with which they had no sympathy. But their testimony on this subject is before the world; and we do not feel it necessary to defend them from the unscrupulous attacks which some schismatical immersionists have made upon them. Those great and holy men—the burning and shining lights of the church of Christ—believed what they taught and practised in reference to baptism; and it were well if their impugnors would copy their example, or at least make an honest use of their authority.

Who ever denied that the word *baptw*, from which *baptizw* is derived, sometimes means to immerse? Indeed, who ever denied that the derivative *baptizo* is sometimes used in the same sense, albeit as a derivative its meaning varies considerably from the primitive word?

How impertinent to adduce an imposing catalogue of citations from profane authors to prove what nobody denies, that *bapto* sometimes means to plunge! It does mean to plunge, in many places in profane Greek, but it does not appear that it ever has that meaning in Scripture.

It means also to dip, as distinct from plunging—a partial immersion being frequently intended by the term.

It sometimes means, moreover, to steep or imbue—to dye, stain, or color, no matter by what process.

It also signifies to wet, moisten, or sprinkle. Thus "Nebuchadnezzar was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven." See Daniel iv. 33, or 30 in the Septuagint, and Daniel v. 21, in both of which places the word is *ebafh*, which our translators render by the verb *wet*. Any child can tell whether Nebuchadnezzar was *plunged into the dew*, or *sprinkled with it*. * No matter how copious it was, he was neither plunged nor immersed in it. The Greek translators knew better than that. They knew that the copious moisture *came down upon* the person of the unhappy monarch; yet they employ the word *ebaphe* to express this action.

[* We never heard of any one's being dipped in dew, or with it, except Milton's Comus:—

"And though not mortal, yet a cold shudd'ring dew
Dips me all o'er,"

Not being "mortal," however, we cannot reason from his case to that of Nebuchadnezzar.]

But as this term is never used of the Christian ordinance, we shall dismiss all inquiry about its meaning, with this simple remark: that if the primitive word *bapto* has so many significations—one of which is to sprinkle—it is preposterous to confine the derivative, *baptizo*, to one signification.

The truth is, *baptizo*, *baptisma*, and *baptismos*, imply plunging the whole person or thing—dipping a part of it—immersing the whole or a part, with or without plunging or dipping—overwhelming, by bringing water over the person or thing.

Thus Aristotle speaks of certain "uninhabited lands, which at the ebb-tide are not *overflowed*, *baptizesqai*; but when the tide is full the coast is quite

inundated." In this case, was the land plunged into the sea, or did the sea overwhelm the land? Was the subject applied to the element, or was the element applied to the subject? Who does not see that, no matter how much water there was, the land was neither plunged nor dipped into it?

The word means, moreover, washing, cleansing, or purifying, by whatever mode. Thus Judith (c. xii. 7) "washed herself in a fountain of water by the camp." She might, indeed, have plunged into the fountain, if it was large enough, to wash herself; but the passage has nothing to do with the mode, only with the fact of her washing—hence it is said in the ninth verse, "so she came in clean." It is not, indeed, likely that she was so immodest as to plunge into a fountain in the soldiers' camp. She, doubtless, applied the water of the fountain to her person, in the usual mode of performing ablution. Indeed the text implies as much, *epaptizeto en th, parembal h, epi thv phghv tou udatov*, "she baptized herself in the camp, at the spring of water."* If she plunged herself at all, she plunged herself *into* the spring, and not *at* it; but the text says, she washed herself *at* the spring, not *in* it. The soldiers who drank out of it would scarcely have allowed her to do that.

[* The preposition *epi*, governing the genitive, means, *upon, at, near, by,* and the like, according to the context: Thus Matt. vi. 10. "*wj en oujanw, kai epi thv ghv*, as in heaven, so also *upon* the earth." Compare Matt. vi. 19; xvi. 19; xxiv. 30; xxvi. 64; Luke xxii. 40: "And when he was *at* the place," not *in* the Mount of Olives, but in the garden at its base.]

The word has a similar meaning, though with a ceremonial application, in another place of the Apocrypha, Ecclus. xxxiv. 25: "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?" The word rendered *washeth* is *baptizomenov, baptizeth*; and the word rendered *washing*, is *loutro*, from *louw*, to cleanse or purify. The meaning therefore, of *baptizomenov apo nekrou*, "baptized from a dead body," is not immersed from a dead body, nor bathed, nor sprinkled from it, but *cleansed from it*—its touch having communicated legal defilement. Compare Num. xix.; Heb. ix.

In this sense, *baptismos* and *baptisma* are invariably used when they refer to the Jewish and Christian ordinances, as we have fully shown.

And let it be remembered, that we are to seek for the meaning of scriptural terms in the Scriptures themselves. In this respect, as in many others, the Bible is to be its own authoritative interpreter. We are not so much concerned to know in what sense Homer or Aristophanes, Josephus or Philo, employed a term which the Holy Ghost has seen fit to incorporate into the vocabulary of Christianity—the question is, how did the Holy Ghost employ it?

The word *kurios*, *kurios*, is derived by some from the Hebrew *cheres*, the sun. This luminary being considered the ruler of the heavens, worshipped by the heathens under the title of *melek*, king, or *baal*, lord, the word was appropriated to express the idea of *authority*. But as *proprietorship* usually accompanies authority, the word is used to express that idea, whether the person to whom it is applied actually possesses authority or not. As authority and property gain respect, the word was eventually employed to express this idea, apart from all reference to its primary import. When Mary Magdalene addressed by the title *kurios*, a person whom she supposed to be the gardener, she did not think that that humble functionary was the proprietor of the premises, or the emperor of Rome, or the Ruler of the universe, or her own divine Master, of whom she was in quest, and to whom the title is applied a thousand times in the New Testament. Nor would the gardener, had he been the party addressed, have been at all puzzled to find out what idea she intended to convey in the use of the compellation.

When an Englishman talks about the *king*, he never thinks of the derivation of the title from the Saxon *cyng*, and the German *konig*, or of the primary meaning of the word. He, perhaps, does not even know that it originally expressed the ideas of wisdom and power. He knows that in his own nation, for a thousand years, it has expressed no other idea than that of monarchal sovereignty, whether it be lodged in the person of Alfred the wise, or Charles the fool, John the feeble, or William the brave. And no one is misled by this use of the term. Moreover, he who would explore the whole world of Teutonic and Scandinavian literature, to collect apt citations in proof that the word primarily expressed the ideas of wisdom and power, and would thence argue that it always expresses those ideas when employed in the statute books of Great Britain, would be deemed, forsooth, a *cunning* antiquary, and a *powerful* reasoner, a perfect *king* in the realm of etymology. He would not, however, be alone in his glory.

The term *pneuma*, in heathen Greek, means merely wind or breath; and the term *angel ov*, means simply a news-man or messenger, and both words are sometimes used in these senses in the New Testament. But no immersionist, we presume, would translate John iii. 5, 6, "Except a man be born of water and of *wind*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the *wind*, is *wind!*" Or Acts xxiii. 8, 9: "The Sadducees say that there is no resurrection, neither *messenger* nor *wind*, but the Pharisees confess both. And there arose a great cry; and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man, but if a *wind* or a *messenger* hath spoken to him, let us not fight against God." Are these renderings preposterous? Immersionists admit that they are; yet according to profane Greek, they are strictly proper. The notion of a spiritual being would never have been suggested to an ancient Greek by the word *pneuma*, nor that of a celestial intelligence by the word *angelos*.

Immersionists themselves do not scruple to call the other ordinance of Christianity, *Kuriakon deiþnon*, *The Lord's SUPPER*, albeit they do not take an ounce of bread, or a spoonful of wine; and what they do receive they do not take in the posture of the Jews at their Passover, or in that of Christ and his disciples at the first celebration of the Christian ordinance. The term, moreover, is always used in Scripture for a full meal, the principal meal of the day, or a festal entertainment. Matt. xxiii. 6; Mark vi. 21; Luke xiv. 12; and yet it is applied, and that correctly, to an ordinance in which not a mouthful of food is eaten.

Suppose the word *bapto* originally meant *dip*, how easily would it take the meaning of dye, color, stain, imbue, from the fact that articles were usually *dyled* by dipping and saturating them in a coloring fluid. Having thus received this signification, it would afterwards be so used without any reference to the fact of dipping, and when, indeed, the dyeing was effected by some other method.

The Scripture affords us a pertinent example: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture *stained with blood*; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God," Rev. xix. 11-15.

The word rendered by our translators *dipped*, and which we have rendered *stained*, is *bebammeson*, *bebammenon*, a participle of *bapto*. The vesture was not *dipped in blood* when St. John saw it—it was *stained with it*; nor does it appear that the stains were made by previous dipping, but rather by *sprinkling*, according to the parallel passage in Isaiah lxiii. 1-3: "Who is this that cometh from Edom, with *dyled garments* from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their *blood shall be sprinkled upon my garments, and I will stain all my raiment.*"

The derivative *baptizo* may have primarily meant *to dip*; but as things were frequently dipped *to be washed and purified*, the term readily acquired this latter meaning, and it is thus used in reference to a literal cleansing or a ceremonial purification, effected by pouring or affusion, dipping being out of the question.

In order to express those glorious truths which for ages have been hid from the world, the inspired penmen found it necessary either to invent new terms, or to use old ones in an appropriated sense. And we may very well suppose that the words which the Holy Ghost teacheth are as suitable as any that man could select, and we may be sure that he has not left us without the means of discovering the sense in which they are employed. By keeping our minds free from prejudice—by a careful study of the Scriptures, comparing spiritual things with spiritual, rather than profane—and by seeking light and direction from the Source of wisdom—we shall not be in much danger of receiving a pagan infection when we read in the New Testament of *Theos* and *Tartaros*, or of being perverted to popery when we read of *the altar and the cross*, or of being plunged into the water when we read the command, "Repent and be baptized."

What theological term is there, which was previously used in a secular sense by profane authors, that did not receive some modification in its import when appropriated to the service of the sanctuary? And did not this take place *ex necessitate*? Indeed, this involves a hermeneutical principle of immense importance in the interpretation of the Holy Scriptures; and one, too, on which immersionists themselves are wont to proceed in the investigation of other subjects; and, verily, if they did not they would plunge themselves into greater absurdities than those which we are now exposing, nay, into such blasphemies as we are quite sure we shall never have occasion to denounce.

2. It is sometimes urged that the prepositions used in connection with the word baptism and its cognates imply immersion. These prepositions are *ejh* and *eij*, *apo* and *ek*. Thus John baptized *ejh*, in Jordan: Philip and the eunuch went down both, *eij*, into the water: Jesus came up, *apo*, out of the water: they both came up, *ek*, out of the water. To all this we reply, that we do not affect arguments based upon grammatical niceties. Besides, those prepositions are of various meaning.

Thus *ejh*, according to Parkhurst, has fourteen different meanings in the New Testament. In more than one hundred places it is rendered *at*,—in one hundred and fifty others it is rendered *with*, which is its proper meaning when found in connection with baptism, as in every instance, except Mark i. 9, it is used with a *dative*, which does not express the object of an action, but the instrument by which it is effected. "I indeed baptize you, *ejh uḡati*, with water, but he shall baptize you *en pneumatī aḡi w*, with the Holy Ghost and with fire." Matt. iii. 11. We know they were not *plunged in* the Holy Ghost and in fire, by the pentecostal baptism, but they were *affused with* the Spirit.

The particle *eij* has fifteen meanings assigned it. It primarily denotes motion towards an object. It sometimes means *towards*, *with respect to*, as, "I would have you wise, *eij*, unto that which is good, and simple, *eij*, concerning, or towards, that which is evil." Rom. xvi. 19. "Use hospitality one to, *eij*, towards, another."

1 Pet. iv. 9. Sometimes it means *at*: "Philip was found, *eiȳ*, *at* Azotus." Acts viii. 40. Sometimes it means *on*: "Put a ring, *eiȳ*, *on* his hand,"—not surely *into* it—*and* shoes, *eiȳ*, *on* his feet,"—not surely *into* them.

When *eiȳ* denotes *into*, it is used before the noun as well as before the verb. Thus: "they entered into the house of Lydia"—*eiȳsh-t-qon eiȳ thā Ludian*. Acts xvi. 40. So Acts ix. 17: "Ananias entered into the house"—*eiȳshl qen eiȳ thā oikian*. Had the preposition been used merely before the noun and not also before the verb, it would have simply expressed motion towards the house, and not entrance into it.

Agreeably to this rule, if St. Luke had intended to say that Philip went *into* the water with the eunuch, he would have put the preposition before the verb—there being nothing in the case requiring or justifying a variation from the rule—whereas, he simply places the preposition before the noun—"they went down both, *eiȳ*, *to* the water, and he baptized him." The circumstances, too, sustain this view. It is very improbable that they found a river, lake, deep pond, cistern, or tank, "in the way which goeth down from Jerusalem to Gaza, which is desert." In fact, the eunuch seemed surprised to find any water at all in so arid a region; for upon discovering it he ejaculated, '*Idou>i ȳwr*, "Behold water!" He had been reading that part of Isaiah which predicted that the Messiah "should sprinkle many nations," and he desired to receive the ordinance which, as Philip doubtless informed him, symbolizes the spiritual purification to which the prophet referred, and the smallest spring gurgling from the foot of a rock would subserve that purpose. Accordingly, both Philip and the eunuch went down to it, and the former baptized the latter. There is not the slightest intimation that he did it by immersion, but there are the strongest presumptions that he did not: taking the passage (Acts viii.) in connection with other places of Scripture, it is evident the eunuch was not immersed.

The preposition *ek* primarily denotes motion from a place, in almost any mode. Parkhurst assigns it seven meanings in the New Testament. In Rom. i. 4, it means *by*: "And declared to be the Son of God with power, according to the Spirit of holiness, *ek*, *by* the resurrection from the dead." In Matt. xix. 20, it means *from*, in regard to time: "All these things have I kept *from* my youth up." It is used in a similar way in regard to place: "he riseth *from* supper," John xiii. 4. "And when they were come up *from* the water," Acts viii. 39. It is absurd to give it a different meaning in those places.

The preposition *apo* has fifteen meanings in the New Testament. Its primary import is *from*. "So all the generations *from* Abraham," Matt. i. 17. "Who hath warned you to flee *from* the wrath to come?" "Then cometh Jesus *from* Galilee to Jordan." "And Jesus when he was baptized went up straightway, *apo*, *from* the

water," Matt. iii. 7, 13, 16. There was no more going *out of* the water in this case than there was fleeing *out of* the wrath to come in the case before mentioned.

We thus find, upon examining into the force of these formidable prepositions, that, instead of giving any support to the cause of immersion, they actually weaken it, and subserve the opposite interest. But, we repeat, we do not lay much stress upon grammatical niceties of this description, as we have a more sure word of prophecy—a world of irrefutable arguments on which we rest with perfect confidence.

3. Those who contend for immersion, as the exclusive mode of baptism, lay great stress upon the fact that John the Baptist administered the ordinance in Jordan and at Enon, where there was much water. Why did he repair to such places if it was not to immerse his proselytes?

To this we reply, If it could be proved that John baptized by immersion, and that Jesus himself was immersed, this would not prove that the Christian ordinance must be administered by immersion.

John's baptism was not Christian baptism. It sustained to it no other than a preliminary relation. As Justin Martyr says, "It was a prelude to the grace of the gospel"—*Evangelicae gratiae praeludium*. Or, in the language of Augustin, it was "a forerunning baptism"—*precursorium ministerium*. "It was," says Chrysostom, "as it were a bridge, which made a way from the baptism of the Jews to that of our Saviour: it was superior to the former, but inferior to the latter."

Christian baptism was not instituted until after the resurrection of Christ. Its subjects are baptized *in*, or *to*, the name of the Father, and of the Son, and of the Holy Ghost, which was not the case with the subjects of John's baptism.

Hence the twelve disciples found by Paul at Ephesus were baptized with Christian baptism, though they had been baptized before with John's baptism. This so effectually determines the question that some immersionists have resorted to a subterfuge to evade its force. They wish to insinuate that those disciples of John had been baptized with Christian baptism, but did not know it until Paul informed them of the fact! Hence they read the passage thus: "When they heard they were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came on them." This is a desperate resort. The case narrated by the sacred historian is plainly this: The apostle found certain disciples at Ephesus, of whom he inquired whether or not they had received the gifts of the Holy Ghost. They told him they were not apprized that those gifts had been yet imparted. The apostle asked them what baptism they had received. They answered, John's. He replied, that John's baptism bound them to repentance, and also to become the disciples of the Messiah when he should come. Consistency therefore required that they should make a formal profession of Christian

discipleship, which they accordingly did, being baptized in the name of the Lord Jesus, or by Christian baptism. Then followed the imposition of the apostle's hands, and the impartation of the gifts of the Holy Ghost, as in the case of other Christian converts.

It is hard to imagine a plainer case than this; and nothing but an absolute exigency could force men to torture the passage into another sense. In the language of an eloquent and honest immersionist, Robert Hall, it may well be said: "In the whole compass of theological controversy it would be difficult to assign a stronger instance of the force of prejudice in obscuring a plain matter of fact."

But why seek to evade the truth? It is of no avail to say that Jesus himself was baptized by John, and therefore it must have been Christian baptism, which the latter administered. What! was Christ baptized unto repentance? was he baptized in his own name? Did his submission to baptism symbolize his sanctification, and pledge the grace which sanctifies and the moral purity which the ordinance indicates? Does not this border on blasphemy? Some affirm that Christ's baptism, like his death, was vicarious, and therefore may be viewed as a baptism of repentance—as if Christ was considered a sinner, and therefore under obligation to repent and to receive the baptism of repentance for the remission of sins. Such a substitutionary baptism would supersede the baptism of those for whom Christ received it, in like manner as his vicarious death exonerates those who receive the atonement of Christ from all obligations to make atonement for themselves. The actions of the Saviour's life were vicarious in no such sense. Such a principle contains the essence of the rankest Antinomianism.*

[* We are surprised to find, while passing this work through the press, that this opinion is endorsed by Mr. Alford in his Greek Testament, Matt. iii. 13: "Why should the Lord, who was without sin, have come to a baptism of repentance? Because he was made sin for us: for the same reason as he suffered the curse of the law. It became him, being in the likeness of sinful flesh, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in his having been baptized by John, than in his keeping the passover. The one rite, as the other, belonged to sinners—and among the transgressors he was numbered." According to this, no man is under any more obligation to repent and receive baptism for himself than he is to "suffer the curse of the law!" Christ has done the former as well as suffered the latter for him!]

To say that John's baptism was the "same baptism which we Christians take in the church," "for John was sent by God to baptize, and there is but one baptism in him," involves a palpable *non sequitur* and a pitiful *petitio principii*. For it does not follow that John's baptism was Christian baptism, because his commission was divine; and to affirm there is but one baptism, is not to reason, but to assume

the point in question. We are amazed to see such logic in the sermons of the acute and eloquent old Dean of St. Paul's. The case, however, admits of no better.

Some of the fathers taught that water derived a kind of fitness for a Christian ordinance from Christ's baptism with water—the drift, by the way, of that ambiguous passage in the Baptismal Service which states that the baptism of Christ "did sanctify water for this holy sacrament."

Thus Epiphanius says that Christ was baptized, "that the waters which are to cleanse us, might first be cleansed"—*ut aquae nos purgatora prius per ipsum purgarentur*. A rhetorical expression, innocent enough so far as we can see—indeed, somewhat pretty. It claims, however, no scriptural authority. *Lavit aquas ipse, non aquae ipsum*: a pleasant and harmless conceit—"he baptized the waters, not the waters him." Chrysostom says: "The Lord of angels went down into the stream of Jordan, and sanctifying the nature of water, healed the whole world."

But who does not see that Christ was baptized on his entrance upon his ministry, according to the custom of religious functionaries under the Jewish dispensation? The priests were washed with water upon their assumption of the sacerdotal office; and accordingly as the great High Priest of our profession, he submitted to this ceremonial initiation into his office. The Jewish priests were consecrated at the age of thirty—the very age at which our Lord received baptism. By this public designation to his office he was made "manifest to Israel," as the "High Priest over the house of God." This is the more evident from the fact that "God anointed Jesus of Nazareth with the Holy Ghost and with power," at the very time that John baptized him, thereby placing the authentic seal of divinity upon his legation.* As Christ was "made under the law to redeem them that were under the law," he submitted to circumcision on the eighth day, thereby becoming a legal member of the Jewish church. He received the ceremonial designation to his ministry in conformity with his design to fulfil all righteousness—to ratify every divine institution. In like manner he attended to all the feasts of the Jewish church, and never neglected the temple worship. It was necessary that he should thus recognize the divine legation of Moses—for Moses spoke of him—and the divine original of his dispensation, because it contained the rudiments of that which he came to establish.

[* Mr. Alford, in the note on Matt. iii. 13, in his recently issued Greek Testament, remarks: "I cannot suppose the baptism to have been sought by our Lord merely to honor John, (Kuinoel,) or as knowing that it would be the occasion of a divine recognition of his Messiahship, (Paulus,) and thus preordained by God, (Meyer;) but *bona fide*, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which he himself

speaks, Luke xii. 50, and the beloved apostle, 1 John v. where **pneuma=pur**—[the Spirit corresponds to fire.] His baptism, as it was the Lord's closing act of obedience under the law, in his hitherto concealed life of legal submission, his fulfilling all righteousness, *so it was the solemn inauguration and anointing for the higher official life of mediatorial satisfaction which was now opening upon him.*"]

But his baptism was no more a Christian act than was his circumcision; and the former is exemplary to us in no other sense than the latter: in neither is he our exemplar, except in regard to the spirit of prompt obedience to law, which like him we should always exhibit. If therefore John immersed Christ it does not follow that we must be immersed, any more than that we must wait till we are thirty years of age before we are baptized.

The foregoing considerations make sad work with a large amount of poetry and sentimentalism about "following Christ" into the water, and being buried with him in his "liquid grave"—all of which may do well enough to beguile unstable souls, but it certainly smacks more of proselyting clap-trap than of scriptural testimony or rational argument.

The localities of John's baptism do not prove that he administered it by immersion, but rather the contrary.

The Baptist's home was not in the city, but in the wilderness of Judea. As his ministry was attended by the people of "Jerusalem and all Judea, and all the region round about Jordan," it was perfectly natural that he should choose a locality near the river, as the principal theatre of his ministry. He would have done this had he circumcised the people instead of baptizing them. But as he baptized them, he wanted water for the purpose, and he would of course select a place convenient to it—no very easy thing to do in that desert region—hence he repaired to the river.

In only one place, Mark i. 9, is it said that he baptized "in Jordan," **ejv tor lordashn**, Jordan being put in the accusative case: in all other places the dative case is used, expressing the instrument or matter of baptism: "I baptize you *with* water—he shall baptize you *with* the Holy Ghost." "And were all baptized of him in the river Jordan," **ej tw lordash potamw**—that is, with the water of the river. This is the force of the dative case.

When, therefore, it is said that Jesus was baptized in Jordan, the meaning obviously is, that he was baptized *at* or *near* the river, and as the other texts show, with the water thereof. The preposition **ejj** means *at*, as well as *in* or *into*. It marks simply the place where John baptized, not the mode of his baptism. Hence the same preposition is used in John ix. 40, which states that Jesus "went away again beyond Jordan into, *eis, to*, the place where John at first baptized, and there

he abode." Certainly not in the river. He did not plunge himself into the river and make that his abode! The place in which John baptized, as we learn from John i. 28, was Bethabara, or Bethany, a town beyond Jordan, near the ford or ferry; and in this place Jesus sojourned for a short time. This was *at*, or, as we should say, *on*, the river—which would be in fact a literal and correct rendering of the text.

In carefully studying the sacred Scriptures, we are frequently struck with the force of an apparently casual remark, as in the case before us. The texts which we have cited from John absolutely demonstrate the meaning of the passage in Mark i. 9—"baptized in Jordan"—which, because of the use of the accusative case, might otherwise be considered of doubtful import.

As it regards John's baptizing in Enon, near to Salim, because there was much water there, John iii. 23, it is only necessary to state that the phrase, *υδατα πολλα*, means simply, many streams or springs, and not a river, lake, or pool, and no such body of water has ever been found there, though it has been looked for by travellers.

The phrase is obviously expressive of plurality, though perhaps it may be sometimes susceptible of a singularity of construction. It is used in the Septuagint for the Hebrew, rendered "many waters," as in Ps. xviii. 16, xciii. 4; Jer. li. 13. In this last passage, the reference is to Babylon, which was situated upon the Euphrates and numerous canals, lakes, *etc.*, called in Ps. cxxxvii., "the *rivers* of Babylon." So the Apocalyptic Babylon is situated upon "many waters," that is, she has dominion over peoples, and multitudes, and nations, and tongues. Rev. xvii. An obvious plurality.

It does not appear that there was any "fountain of On," any "cavernous spring," as immersionists phrase it, large enough for the immersion of a little child. But if there was, it does not follow that anybody was immersed in it. John went into that part of the country for the same reason that Jesus went into it—not to immerse, but to teach the multitudes and to baptize them. Few places in that wilderness afforded the necessary supplies of water, hence John baptized *in Enon*, and the disciples of Jesus also baptized multitudes somewhere in the same neighbourhood, as the numerous springs afforded facilities for the purpose. The candidates could arrange themselves along the streams, and the baptizer could have ready access to them, and administer the ceremony without any trouble. This was a consideration of some importance when so many thousands were to be baptized.

Besides, the water of these springs was more potable than that of the Jordan, which could scarcely be drunk at certain seasons of the year—a circumstance which may have induced John to change his station; albeit if he immersed the people, he would have remained at the latter place, where they *could be* plunged

over head and ears, which they *could not be* in the multitudinous streamlets of Enon.

The proprieties of the case show that John baptized his proselytes by affusion, and not by immersion. The vast multitudes that went out into the wilderness to attend upon the ministry of John could not have been immersed by him. It would have been a gross indecency to immerse them naked; and it would have been a dangerous experiment to immerse them in their clothes; and it is too violent a presumption to suppose they were all provided with *baptismal robes*,* or a change of apparel of any sort. Immersion was therefore out of the question.

[* They certainly had not any contrivances like those described in an advertisement before us: "Baptismal pants, expressly designed for baptizing purposes—manufactured from Vulcanized Metallic Rubber McIntosh cloth, warranted perfectly water-proof." These, we discover, are offered to "the reverend clergy:" we are not informed whether it would be lawful for the *subject*, as well as the administrator, to be encased in India-Rubber, or whether there be any similar invention for those who stand most in need of it.]

Moreover, the immersion of so great multitudes would have been more than John could accomplish. It would have forced him literally to make his abode in the river, or in the "cavernous spring" near Salim. He would have had no time to search for locusts and wild honey, or to eat them when found—no time for sleep—no time to preach repentance to the multitudes, to hear their confessions of sins, or to prescribe to their diversified cases; but day and night in the water, plunging, *plunging*, PLUNGING, the thousands upon thousands that flocked to his baptism! The very conception is preposterous. But, baptizing, as we see he did, by applying the element to the subject, no impossibility, no indelicacy, no exposure of health and life, was involved. Water could be brought to him by an assistant, or he could place the subjects along the streams of Enon, or within the outermost bank of the Jordan, in the bed of the river, by the margin of the stream, and with his hand, or with a small vessel, or shell, as represented in ancient pictures, pour it upon them; or, agreeably to the Mosaic ceremonial, sprinkle it upon them with a bunch of hyssop.

We have thus accompanied the immersionists to the wilderness of Judea, and have found John's baptisteries altogether too large, and at the same time infinitely too small, for their plunging purposes. They must go to some other church-yard for "a liquid grave."

4. Great stress is laid by immersionists upon Rom. vi. 4: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." They contend that this text makes baptism emblematical of the Saviour's death,

burial, and resurrection, and therefore it must be administered by immersion and emersion. And they not unfrequently indulge in a fine phrensy of rhetoric and poetry above a liquid grave and—we know not what. But, so far as we understand the argument, we consider it utterly worthless.

We do not suppose with some that the apostle has no reference in this passage to water baptism. We believe he does refer to this ordinance. But he refers to it as the exponent of a sanctifying agency—the outward and visible sign of an inward and invisible grace, by which we realize a death unto sin and a new birth unto righteousness. It is only by wrenching the fourth verse from its connection that any other conclusion can be reached; and, indeed, we do not see how it can be even thus tortured into the expression of a different meaning.

St. Paul is showing that the doctrine of justification by faith does not lead to licentiousness. As no one can be justified without being at the same time regenerated, so no one can be regenerated and lead an unholy life. "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" This death to sin is attributed to the instrumentality of baptism, as baptism is the symbol of sanctifying grace—one of the means through which it may be received—the pledge, on the part of God, of its impartation, and the pledge, on the part of the subject, of its practical development, when imparted. "Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Can any thing be plainer than this?

Here is no reference to the *mode* of baptism—that is foreign from the apostle's argument. He says nothing about being "buried in water"—how can a momentary dip into a river, fountain, or fish-pond, express a burial?

Nor is there any comparison between our baptism and the death, burial, and resurrection of Christ. How can immersion represent the death of Christ on the cross? And yet the apostle's parallel takes in the crucifixion of Christ. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead in deed unto sin, but alive unto God through Jesus Christ our Lord."

The parallel here instituted by the apostle is not between our baptism and the death, burial, and resurrection of Christ; but it is between our mystical death, burial, and resurrection and the death, burial, and resurrection of Christ. It seems an insult to one's understanding to attempt to prove this. In the name of common sense, can the apostle mean any thing else?

The correspondency is so complete, that St. Paul says, "we are planted together," *συνφυτοί*, *closely united with Christ*, in the likeness of his death and resurrection. How can plunging into a river represent this? We are crucified with Christ—how can immersion represent nailing to a cross? Yet this assimilation to the death, burial, and resurrection of Christ, is attributed to the agency of our baptism—*διὰ τὸν βάπτισματόν*—baptism being a symbol, seal, and instrument of sanctifying grace.

The same effect is attributed in other places to faith, of which baptism is the authorized exponent. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. ii. 20; iii. 26, 27. Compare Gal. vi. 11; Phil. iii. 8-11. Thus also Col. ii. 12: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The preposition *ἐν*, governing the dative, all through this passage, denotes the agent or instrument of the action specified, and has the force of *by*, or *by means of*—*by* whom ye are circumcised—*by* putting off the body of the sins of the flesh—*by* the circumcision of Christ—*by* baptism—*by* which also ye are risen with him. Sanctification is here, as in Romans, set forth under the metaphor of *dying* to sin, that is, separation from it—*burial*, that is, a complete and more obvious separation—and *resurrection*, that is, walking in newness of life. All this is spiritually and really effected through the faith of the operation of God and by the circumcision of the heart by the Holy Ghost, of which baptism, as it corresponds to circumcision, is a lively symbol and pledge. This is the manifest teaching of the apostle.

That St. Paul has any reference to the mode of baptism in these passages is a violent presumption. When did Christ say that he designed baptism to represent his death, burial, and resurrection? He appointed the Eucharist for this purpose; but never baptism. Christian baptism, of course, implies faith in those great facts of Christianity, but it no more represents them than it represents the incarnation—nor was it instituted with any such design. If it had been, baptism by sprinkling or pouring would best set forth the Saviour's death, as it is said, "he poured out his soul unto death," and his blood is called "the blood of sprinkling."

But how can immersion represent his death? It is a sorry symbol of burial and resurrection—no symbol at all of death—and not appointed to represent any thing whatever in the Christian religion. To foist it into the passages under consideration is to obscure the apostle's meaning, otherwise sufficiently clear, and to weaken his argument, otherwise pertinent, cogent, and conclusive.

Immersionists maintain that John's disciples received Christian baptism—were they then aware that their baptism represented the death, burial, and resurrection of Christ? Did they know any thing about those stupendous things, of which even the apostles were for a long time ignorant? No one will affirm that they did. Were they then baptized for—they knew not what? Dying with Christ, by an *immersional* crucifixion—we must coin a beautiful word for this bright idea—buried with Christ in his liquid grave, which, of course, was a *fac simile* of Joseph's new tomb which he had hewn out of the rock and the door of which was secured by a great stone—raised with Christ, by bursting the bars of the same aqueous sepulchre—all this, without knowing a thing about his death, burial, or resurrection! Thus self-contradictory is error: truth alone is consistent with itself.

5. The question is sometimes asked, If immersion be not the true mode of baptism, how comes it to pass that it was practised by the primitive church?

This is a sophistical method of arguing. It is not true, as the objection insinuates, that immersion was the only mode practised in the primitive church, nor is it true that the *fathers* practised it as the only valid mode; nor does it follow that it is the best mode because many of them gave it the preference.

Immersionists are generally antipedobaptists. How comes it then that the authority of the fathers is cited for immersion, and set aside in reference to the baptism of children, which they all practised as an apostolical custom? No antipedobaptist immersionist, claiming patristic authority, can answer that question.

The admission of infants to baptism, or their exclusion from it, all must admit, is a matter of fundamental importance in reference to this ordinance. If therefore they had not been admitted to baptism by the apostles, they could not have been admitted by their immediate successors, without exciting controversy. But no controversy was excited—no one ever called in question the right of children to the ordinance, or the fact of their having been admitted by the apostles. How then can they who exclude infants from baptism, frame an argument for immersion, as the exclusive mode, out of the practice of immersion by the primitive church?

It is easy enough to account for the prevalence of immersion in the Cyprianic period of the church.

The apostles, as we have seen, practised affusion; but as the term *baptisma* or *baptismos*, applied to the Christian ordinance, has a generic force, implying *purifications*, when superstition encroached upon the church, and baptism became identified with spiritual regeneration, either as the thing itself or the necessary condition of it, it was very natural in these mistaken fathers to wish to apply the regenerating element to the subject in greater copiousness and with more imposing ceremonies than had heretofore obtained. Hence the innovation began by washing the subject in a bath and pouring water upon him. The *baptisterium* employed for this purpose was not large enough for the immersion of the body. It was a portable vessel, a specimen of which may still be seen in the celebrated baptistry of Constantine, at Rome. This bath was used for baptism in the times of the fathers.

In some cases, the bath was large enough for the partial immersion of the subject, especially if he was a child. In one such bath, Constantine the Great was baptized by Eusebius; and in the ancient pictures of the baptism of the emperor, he is represented partially immersed, and the bishop is pouring water upon his head. In precisely the same way are the king and queen of the Longobardi represented as receiving baptism, on their embracing Christianity, A.D. 591.

It is remarkable, too, that in the pictures of the third, fourth, and fifth centuries, Christ is represented as receiving baptism by pouring—John standing by the river and Jesus standing in the water at the depth of two or three feet. In no instance, in these ancient representations, is the administrator in the water; and in no instance is the subject plunged into the element.* Would such a baptism be considered orthodox by our modern immersionists?

[* See Engravings in the Appendix.]

Plunging, however, was early introduced in some churches, for instance, in Africa, as it is spoken of by Tertullian, who attributed so much efficacy to this ordinance. He it was who wished to postpone the baptism of children, and indeed of adults, except in special cases; and it was perfectly natural for him to sanction if not to introduce novelties in regard to the mode as well as the subjects of baptism. Hence he speaks of being plunged three times in the water of baptism—as Gregory the Great, in his *Sacramentary*, explains it: "Let the priests baptize with a trine immersion, but with only one invocation of the Holy Trinity, saying, I baptize thee in the name of the Father, (then let him dip the person once,) and of the Son, (then dip again,) and of the Holy Ghost, (then dip the third time)." Gregory, however, admitted that one dip was sufficient; but he advocated the three dippings with only one invocation, as symbolizing the Trinity in Unity. Some suppose that pouring was always used, even when trine immersion was administered: we think this doubtful. We think it doubtful too that women were immersed in a state of nudity, albeit the authorities that speak of immersion speak

also of its being received naked. The women may have been washed by the deaconesses in a separate apartment, and then baptized by the minister by the original mode of pouring. But it is hard to say at what point superstition will stop when it once has the reins.

The subject was not immersed in his clothes, as it was not his clothes but his body which was to be washed. So in pouring, the water was always applied to the head uncovered.

Triple immersion of the naked subject was accompanied by exorcism, or a ceremony for casting out the devil. So far as we can ascertain, this innovation is as ancient as the other. It is spoken of by Cyprian and the Council of Carthage, A.D. 256. It grew out of the practice of renouncing the devil at baptism, spoken of by Tertullian, as of traditional and not scriptural authority.

As a further *improvement* on the ordinance, the subjects were signed with the cross. According to some there were three signatures, and according to others, only one—with *three afflations* by the minister.

The Apostolical Constitutions speak also of anointing with oil. Tertullian also says: "When they came out of the water, then they were anointed with the holy unction, and had imposition of hands in order to receive the Holy Ghost." This is further improved upon by the Constitutions: "Thou shalt first of all anoint him with the holy oil, then baptize him with the water, and afterward sign him with the ointment: that the anointing with oil may be the participation of the Holy Ghost, and the water may be the symbol of death, and the signing with ointment may be the seal of the compact made with God."

And whereas milk is given to babes, and milk and honey were the promised blessings of God's people, what more edifying than to give milk and honey to the new-born babes of Christ? Accordingly, our old friend Tertullian speaks of this practice as a part of the baptismal service in his days. In the next century, a little salt was added, and why not? Is it not spoken of in the New Testament as a valuable article? And as there was a custom among the Jews of rubbing salt on the bodies of new-born infants, Ezek. xvi. 4, what more appropriate in "the sacrament of the new birth"? And what more expressive of purity than white garments, with which they were clothed after their washing—or of illumination, than the lighted tapers placed in the hands of adults or of the sponsors of infants, at their baptism?

Now, nearly all these *addenda* to baptism can be traced up to within a century after the apostolic age—some of them in one section of the church, and some in another. Nearly all of them are alluded to by the learned and visionary Tertullian, who seems to have laid himself out to improve upon the institutions of Christ.* But much as the fathers prized them, they did not consider any of them essential to the ordinance. Hence, when it was impracticable to immerse the subject, they

sprinkled him, or poured water upon him: when milk, honey, salt, oil, *etc.*, could not be procured, the baptism was performed without them. Even Cyprian himself acknowledged the validity of baptism, by the simple, scriptural mode of affusion, without any of those superstitious ceremonies. For this reason they made their way extensively in the church, without encountering much opposition.

[* He makes mention of the trine immersion, *ter mergitatur*, the milk and honey, in *De Corona*, iii.—the water, oil, milk and honey in *Adversus Marcionem*, lib. i. c. xiv. Jerome applies Is. lv. 1—"Ho every one that thirsteth, come ye to the waters: yea, come, buy wine and milk without money and without price"—to baptism. He thinks the milk indicates the innocence of childhood, and refers to 1 Cor. iii. 2; Heb. v. 12; 1 Pet. ii. 2, in corroboration of his opinion. Clement of Alexandria also alludes to the custom as prevalent in the Greek church.]

Let it be noted, too, that so far as patristic authority goes, all these—nudity, triple immersion, imposition of hands, exorcism, milk, honey, salt, oil, white garments, tapers—stand or fall together. They all belong to one and the same age—they are all of one and the same parentage. Superstition is the mother of them all.

Justin Martyr, who wrote forty years after the death of the apostles, and who himself *improved* somewhat upon the Christian system, or at least sanctioned the improvements of others, mentions however none of those baptismal innovations. He speaks, indeed, of *washing* the candidates in some place where there is water. And, as we have suggested, this washing may have been effected by a copious application of the water; yet even this is rendered doubtful by a passage in this father's writings. He says that sprinkling with holy water "was invented by demons in imitation of the *true baptism*, signified by the prophets, that the votaries of the demons might also have their pretended purifications by water." Heathen sprinklings would be a sorry imitation of Christian immersions. We may be sure that Justin did not consider the devil such a bungler as that would make him.

Even Tertullian himself, fond as he was of water, being a stickler for the trine immersion in baptism, nevertheless uses the terms *tingo, lavo, abluo, aspergo*, as interchangeable with *baptize* and *mergo*, thereby showing that he considered wetting, washing, bathing, sprinkling, as well as plunging or immersion, a proper meaning of the term, and a lawful mode of baptism. He accordingly says, (*De Baptismo*, c. xii. Opp. p. 229, fol.) the apostles were baptized when they were in the ship during the storm, sprinkled, *adpersi*, by the spray of the sea. Verily, this was baptism by aspersion, whether it was Christian baptism or not. Cyprian and indeed all the fathers of the Cyprianic and Nicene ages, while they preferred immersion, for reasons already stated, nevertheless recognized the validity of affusion and sometimes performed the ordinance by this mode.

But there is a testimony of a different sort, and one which settles the question as to the mode in the earliest periods of patristic antiquity, before the church—particularly the Western church—was much infected by the mania of improvement. The artistic representations of baptism, which have come down to us from primitive times all set forth the ordinance as performed by pouring—even when the lower part of the body was placed in a bath. And in the oldest of them, there is no immersion of any part of the body. In the Catacomb of Pontianus, situated outside of the Portese gate at Rome, is a basin of running water, with which the Christians baptized their converts during the persecutions which raged in the first and second centuries. This Catacomb was a burial place for the martyrs, as appears from the rude inscriptions, with the insignia of the cross, the skull separated from the trunk with the instrument of death by the side of it, the phial tinged with blood, *etc.* It appears to have been a baptistery before it was enlarged into a burial place. The chapel, so to call it, has a recess of about two feet in depth and width, just large enough for the person who administered the ordinance. This was done by affusion, as further appears from a picture on the rock representing the administrator pouring water on the head of the subject.* That baptistery—a venerable memorial of those who were baptized with blood as well as with water—contains no reminiscence of immersion, exorcism, milk, honey, oil, salt, and tapers; and that for the best of reasons, they were, one and all, the inventions of a later age; and so far as we are concerned, those who want them are welcome to them. But immersionists act inconsistently in taking the first without taking all the rest along with it: as also do the papists, who take all the *et ceteras*, and a little *spittle* to boot, and yet decline the immersion.

[*Alluding to the Church of Rome, Tertullian says, (*De Praescriptione Haereticorum*, c. xxxvi.)—"aqua signat, Sancto Spiritu vestit, eucharistia pascit: she seals with water, clothes with the Holy Spirit, feeds with the eucharist." The collocation of terms implies the application of the element in each case to the subject—as by pouring in baptism.]

6. When nothing else can be said in favour of immersion, as the exclusive mode of baptism, it is sometimes said that, at all events, it is the safer mode, as no one doubts its validity, while many do doubt the validity of affusion.

This, we fancy, is the most popular and effective argument employed by immersionists in support of their pretensions. It has done considerable service in its day. Upon examination, however, it may prove like some others we have noticed, utterly futile and worthless.

When it is said, no one doubts the validity of immersion, a word of explanation seems to be necessary. We may admit that none who practice affusion are so bigoted as to consider those unbaptized who have been immersed for baptism. Yet there are many of them, who, if they had not been baptized, could not with a clear

conscience submit to immersion—many who cannot conscientiously immerse a candidate for baptism—and exceedingly few among them, who do not consider that baptism by immersion is valid *in spite* of the plunging, and not *in consequence* of it. They consider it a mangling of the Saviour's ordinance, and they never witness an immersion without feelings of revulsion and sorrow. All such persons consider it too great a stretch of charity to abandon what they believe to be the more excellent way, at the demand of an insatiate bigotry, which grows by that on which it feeds. To yield to such claims they consider nothing better than a mawkish and factitious liberality, as to assert them is nothing better than arrogance or ignorance, or both united.

If the argument, whose fallacy we are exposing, will subserve the cause of the immersionist, the principle which it involves will hold good for the papist, nay, even for the Mohammedan and pagan too. The believer in revealed religion does not doubt that a pagan who improves the light given him may be saved. But how many pagans are there who do not believe that any can be saved who are not of their religion. Is it therefore safer for us to imitate Julian the Apostate, and become pagans than to remain Christians? The disciples of Christ may believe that a Mohammedan may be saved, in spite of the base-born religion in which he has been educated, if he lives up to the light he has received. But no sincere and faithful follower of the Arabian impostor believes that *a Christian dog* can enter paradise. Shall we therefore tread in the footsteps of Bonaparte and Bem—though from other motives—turn Mussulmans, and set out with staff and scolloped shell on a pilgrimage to Mecca? Although the papist has had the Decalogue materially abridged and the Creed indefinitely extended, by the ghostly keepers of his conscience, the protestant, whose religion is contained in the Bible alone, believes that the papist may be saved, if he lives up to the light he has received. But the papist affirms, in the creed of Pope Pius, that out of his faith there is no salvation. Is it therefore safer for us to abandon our scriptural and rational system of faith and worship to embrace the Romish system, with all its impious and superstitious enlargements and mutilations of the gospel of our salvation?*

[*Bishop Taylor handles this Donatist and Popish reasoning without gloves:—"Consider that of this argument, if it shall be accepted, any bold heretic can make use, against any modest Christian of a true persuasion. For, if he can but outface the modesty of the good man, and tell him he shall be damned; unless that modest man say as much of him, you see impudence shall get the better of the day. But it is thus in every error." See his "Letter to a gentleman seduced to the Church of Rome," folio edition, 1673, page 61—where the principle opposed is subjected to the appropriate test, the *argumentum ad absurdum*.]

This argument is a monstrous sophism. It invests bigotry with the prerogatives of infallible authority, and demands sacrifices to be made at the shrine of error

which ought to be made only at that of truth. And it must be remembered that that is truth to a man which, after an honest and thorough investigation, he believes to be truth. And no amount of charity which he may have, or which he may think God himself has, for the errors of others, will justify him in giving them his sanction. Treason against the truth is a capital offense.

The greatest justifiable concession to the prejudices of other men of which we have any account, is the case of the circumcision of Timothy by St. Paul, "because of the Jews which were in those quarters, for they knew all that his father was a Greek." Acts xvi. 1-3. The act, in itself indifferent, was not made unlawful by any improper motive, but the motive being good, the act was considered expedient and was performed accordingly. We presume it was proper, as it was performed by St. Paul, and the record gives no hint of disapproval by the Holy Ghost. But when circumstances were changed, and such an act would be construed into a leaning towards the abrogated system of Judaism, the apostle pursued the opposite course. Writing to the Galatians, he says: "But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren, unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you." Gal. ii. 3-5. And to these same Galatians he does not scruple to address himself in this strong language: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law, Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." "As many as desire to make a fair show in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh." Gal. v. 2-6; vi. 12, 13. The noble-minded apostle would make any sacrifices, any concessions, in condescension to the weaknesses and prejudices of men, provided there was no compromise of principle and conscience. "For though," he says, "I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law: to them that are without law, as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. ix. 19-22. But with all his liberality, all his condescension, he would make no concession, no sacrifice,

which would be likely to be construed into the dereliction of any vital point in the gospel system.

On the same general ground as that occupied by the apostle, we are disposed to make any concession to the immersionists which will not involve a surrender of principle, or a sanction of error. We are ready to recognize their mode of performing baptism as valid, though a departure from the primitive mode, and a clumsy way of performing an otherwise simple, beautiful, and impressive ordinance. We may indeed, in special cases and in condescension to weak consciences, administer the ordinance by plunging—though, in such cases, some think, affusion ought not to be omitted, else there might be need for Hezekiah's prayer: "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary."

In all such concessions, if there be an error, it leans on the side of charity—such charity as prompted the precept: "Wherefore receive ye one another, as Christ also received us to the glory of God." Rom. xv. 7. But if the concession be demanded by bigotry—if it cannot be made without sanctioning an unscriptural and arrogant exclusiveness, or without a sacrilegious repetition of the sacred ordinance—we are not to give place by subjection to such demands, "no, not for an hour."

This boasted *argumentum ex concessio*, like the appeals to history, analogy, topography, and philology, fails to give any support to the schismatical assumptions in question. Indeed, the objections we have examined, instead of weakening, corroborate the pregnant presumptions, infallible proofs, and palpable demonstrations which establish the claims of that cause we have been called upon to defend. And we are bold to say, that it has nothing to fear from the labor, learning, sophistry, or ignorance of its impugners, so far as its perpetuation and ultimate triumph are concerned, as nothing can prove that false which is demonstrably true.

CHAPTER VI.

USE OF BAPTISM.

SECTION I.—BAPTISM IS NOT REGENERATION, NOR ITS NECESSARY CONDITION OR INSTRUMENT.

THE design of baptism has been strangely undervalued and as strangely overrated. In the one case a pseudo rationalism has produced the result—in the other, a fell superstition.

1. As baptism is set forth in Scripture as the symbol of regeneration, and as it is easy and natural to fall into a tropical style of speech—metonomies being common among all people—it is not to be wondered at that baptism was very early called by the names of that which it symbolizes. Unfortunately, however, the *fathers*, who allowed themselves this liberty of expression, were not careful to guard their language from misapprehension and abuse. The consequence was, the most preposterous and extravagant notions were soon attached to this ordinance—as if it really were the remission of sins, or regeneration, instead of the washing that represents it; or as if there can be no regeneration without or before baptism, and no baptism without regeneration.

It is but too evident that this doctrine of baptismal regeneration, as it is styled, soon became the popular belief of the patristic church. And as regeneration is necessary to salvation so they considered baptism necessary, even to infants themselves. But as there is something revolting and horrible in the damnation of infants, they invented a *limbus infantum* to which those infants who die unbaptized are consigned. In this place they are doomed to undergo the *poena damni*, the pain of loss, though not the *poena sensus*, the punishment of positive suffering—the torment endured by those who are sentenced to the damnation of hell—albeit Augustin, Fulgentius, and Gregory, *duri infantum patres*—affirmed that unbaptized infants experience the latter. It is enough to say of this patristic purgatory, or hell, that it is worthy of the superstition which caused its creation.

There are various forms in which the dogma of baptismal regeneration, so-called, is held.

Sometimes the advocates of the doctrine speak of baptism as *regeneration*—sometimes as the *instrument* of regeneration—and sometimes as the *condition* of regeneration: sometimes as taking effect *ex opere operato*, by its own inherent virtue—sometimes *ex opere operantis*, in view of the faith and

prayers of the parties concerned, whether subjects or sponsors—and sometimes in consequence of eternal election. And what is more remarkable, one and the same author will affirm several or all of these propositions, as if they were any more consistent with one another than they are with the teachings of reason and Scripture, which are opposed to them all.

As has been already remarked, the unscriptural and irrational dogma originated with the *fathers*, to whose paternity we may trace nearly all the errors that have cursed the church. From designating baptism by the grace which it symbolizes, they soon began to ascribe the grace to the ordinance.

Thus Tertullian: "Water produced the first living things, that we might not wonder that in baptism the water should bring forth new creatures."

To the same effect is Basil: "The Holy Ghost moved upon the waters of creation, because he intended to move upon the waters in the renovation of man." Speaking of God's subduing our iniquities and casting our sins into the depths of the sea, he says, "*Hoc est in mare baptismi*"—"that is, into the sea of baptism."

Origen says: "Because by the sacrament of baptism the pollutions of our birth are laid aside, therefore even infants are baptized."

Ambrose refers the washing of our robes in the blood of the Lamb to baptismal purification.

Augustin says: "As none are to be prohibited baptism, so there are none who do not die to sin in baptism."

Indeed, there is a well-nigh *unanimous consent* of the fathers on this subject. Sometimes they verge to the borders of truth, and then again they diverge to the extreme of error, scarcely differing from the doctrine of Rome, as systematized and stereotyped by the Councils of Florence and Trent.

The Council of Florence says: "Holy baptism has the first place among all the sacraments, because it is the door of spiritual life, for by it we are made members of Christ and of the body of the church. And since by the first man death has entered into the world, unless we are born again of water and the Holy Spirit, we cannot, (as says the truth,) enter into the kingdom of heaven. The effect of this sacrament is the remission of all guilt, original and actual—also of all punishments owed for any guilt. Moreover, to the baptized there is no satisfaction enjoined for past sins; but those who die before they commit any sin arrive at once to the kingdom of heaven and the vision of God."

The Council of Trent, session v., canon iv., says: "Whoever shall deny that newly-born infants, even though sprung from baptized parents, ought to be baptized; or shall say that, though they be baptized for the remission of sins, yet

they derive not from Adam that original guilt which must be expiated in the laver of regeneration—in order to secure eternal life—let him be accursed." And in canon v.: "Whoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism; or shall affirm that that wherein sin truly and properly consists is not entirely rooted up, but is only cut down and not imputed—let him be accursed." In session vii., canon v., it declares: "Whoever shall affirm that baptism is indifferent, that is, not necessary to salvation, let him be accursed."

In its Catechism, the Council teaches as follows: "The law of baptism extends to all, insomuch that, unless they be regenerated through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction. If then through the transgression of Adam, children inherit the stain of primeval guilt, is there not still stronger reason to conclude that the efficacious merits of Christ the Lord must impart to them that justice and those graces which will give them a title to reign in eternal life. This happy consummation baptism alone can accomplish.—The faithful are earnestly to be exhorted to take care that their children be brought to the church as soon as it can be done with safety, to receive solemn baptism: infants unless baptized cannot enter heaven, and hence we may well conceive how deep the enormity of their guilt, who through negligence suffer them to remain without the grace of the sacrament longer than necessity may require, particularly at an age so tender as to be exposed to numberless dangers of death.—The salutary waters of baptism not only wash away all the stains of past sins, but also enrich the soul with divine grace, which enables the Christian to avoid sin for the future, and preserve the invaluable treasures of righteousness and innocence."

Some Romish writers, indeed, endeavor to evade the Tridentine canons and to modify the teachings of the Catechism; but as all of them are sworn to abide by the infallible decision of the holy Council, and are anathematized if they do not, they generally maintain the doctrine of the church on the efficacy and necessity of baptism, however repulsive to reason and charity.

"Confirmation," says the famous Gerson, "is not necessary as baptism and repentance, for without these salvation cannot be had."

Bishop England, in his "Catechism of the Roman Catholic Faith, published for the use of his flock," in Charleston, S.C., feeds them with this instruction, p. 53:—

"What is baptism?"

"A sacrament which cleanses from original sin, makes us Christians and children of God, and heirs to the kingdom of heaven."

"Does baptism also remit the actual sins committed before it?"

"Yes: and all the punishment due to them."

"Is baptism necessary to salvation?"

"Yes; without it we cannot enter the kingdom of *God*. John iii. 5."

The Reformers varied very little from the teaching of Rome on this subject. In the mixed commission at the Diet of Augsburg, consisting of two princes, two lawyers, and three divines on the Romish and the same on the Protestant side—Dr. Eck being one of the divines of the former communion and Melancthon one of the Reformed—they came to an agreement on the subject of Original Sin—the Protestants admitting that the guilt of it is taken away by baptism, and the Papists conceding that baptism does not wash away concupiscence.

Luther maintained the regenerating virtue of the ordinance, and Melancthon incorporated the dogma into the Augsburg Confession, which teaches that "natural depravity is really sin, and still condemned, and causes eternal death to those who are not born again by baptism and the Holy Spirit."*

[*Jeremy Taylor, in *Unum Necessarium*, chap. vii., sec. 4, says: "Gregorius Ariminensis, Driedo, Luther, Melancthon, and Tilmanus Heshusius, are fallen into the worst of St. Augustin's opinion, and sentence poor infants to the flames of hell for original sin if they die before baptism."]

The Helvetic Confession says: "Baptism by the Lord's institution is the law of regeneration."

Calvin himself, writing to Melancthon, says: "We agree that sacraments are not empty figures, but do truly supply whatever they represent—that the efficacy of the Spirit is present in baptism to cleanse and regenerate us." It seems, however, that baptism is but *an empty figure* to reprobate infants, for Calvin elsewhere affirms: "We diligently teach that God doth not put forth his power without distinction to all who receive the sacraments, but only to the elect."†

[†It is proper to state that baptismal regeneration is repudiated by the Evangelical Lutheran Church of the United States; as also, for the most part, by the various Calvinistic Churches.]

Cranmer was a firm, though inconsistent, believer in baptismal regeneration. He teaches in his Catechism that "the Holy Ghost moves men's hearts to faith and calls them to baptism, and then by faith and baptism he works so, that he makes us new men again." And in another place: "Whosoever will be *spiritually regenerated* in Christ, he must be baptized."

He, with the other bishops of the Church of England in the days of Henry VIII., signed the following article: "Of Baptism: The people must be instructed that it is a sacrament instituted by Christ for the remission of sins, without which none

could attain everlasting life; and that not only those of full age, but infants, may and must be baptized for the pardon of original sin and obtaining the gift of the Holy Ghost, by which they become the sons of God."

In the "Articles about Religion, set out by the Convention, and published by the King's authority," signed by T. Cromwell, the Archbishops, Bishops, Deans, *etc.*, we have the following:—

"Item: That the promise of grace and everlasting life, which promise is adjoined unto the Sacrament of Baptism, pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children; and they ought therefore and must needs be baptized; and that by the Sacrament of Baptism they do also obtain remission of their sins, the grace and favor of God, and be made thereby the very sons and children of God, insomuch as infants and children dying in their infancy shall undoubtedly be saved thereby, or else not.

"Item: That infants must needs be christened because they be born in original sin, which sin must needs be remitted, which cannot be done but by the Sacrament of Baptism, whereby they receive the Holy Ghost which exerciseth his grace and efficacy in them and cleanseth and purifieth them from sin by his most secret virtue and operation."

Although the Reformers advanced doctrines opposed to the foregoing, both at that time and afterward, yet this does not prove any thing but their inconsistency; nor can it be shown that they ever repudiated those views at any time. They are manifestly incorporated into the Prayer Book, which gravely tells us: "It is certain by God's word, that *children which are baptized*, dying before they commit actual sin, are undoubtedly saved." But what if they are *not* baptized? Those who compiled the liturgy say they are *not* saved.

Church-of-England men sometimes reproach Presbyterians for teaching that some infants are reprobate, and accordingly damned, because the Confession says, "*Elect* infants are saved," unmindful of the glass-house proverb, which neither prelates nor presbyters ought to forget.

Nothing, indeed, is clearer than that baptismal regeneration is the doctrine of the Church of England. It seems preposterous to deny this, as it seems superfluous to prove it. Nevertheless, as there are some that do the former, it may not be amiss for us to do the latter. We have, in truth, already done this; for the articles set forth by authority, already cited, have never been revoked. They are still in force—they are the teaching of the Church.

The Catechism inculcates it explicitly—*e.g.*:—

"What is your name?" "N. or M."

"Who gave you this name?"

"My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven."

It is idle to say this is to be understood in a ceremonial, ecclesiastical sense. The framers of the Catechism, as we have seen, did not so understand it; nor is the language, except by the most violent distortion, susceptible of any such interpretation.

Besides, the Office of Baptism fixes the meaning of the terms here employed. It instructs the priest to pray that the child coming to holy baptism may receive remission of sins by spiritual regeneration: after baptizing the child to say, "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits;" and then, as the mouth of the congregation, to offer thanks for the same: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church."

And then when the child comes up for confirmation, the bishop endorses the whole in the prayer: "Almighty and ever-living God, who hast vonchsafed to regenerate these, thy servants, by water and the Holy Ghost, and hast given unto them forgiveness of all their sins, strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace."

The Catechism, moreover, calls baptism "a sacrament," which it defines, "an outward and visible sign of an inward and invisible grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." But then, with strange inconsistency, it makes the sign only *one part* of the sacrament, and the thing signified *another part*—thus a sacrament is a sign of a part of a sacrament! By this arrangement, however, it secures the dogma of baptismal regeneration, for it makes the inward and invisible grace, not merely the thing signified by the sacrament, but *a part* of the sacrament itself. This is its language:—

"How many parts are there in a sacrament?"

"Two: the outward visible sign, and the inward spiritual grace."

"What is the outward visible sign, or form in baptism?"

"Water, wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost."

"What is the inward and spiritual grace?"

"A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

It is difficult to imagine how such language can be interpreted in any other sense than one which involves baptismal regeneration. There are passages in the Articles and Liturgy inconsistent with this dogma; but what of that? Who ever dreamed of finding consistency in those venerable documents?

The old divines of the English Church, following in the wake of the fathers of the Reformation, inculcate the doctrine for the most part, without any reserve, though not without the variations which we have already specified.

Thus the learned Bishop Andrews, in his 11th sermon, on the Resurrection of Christ, preached before King James I.: "A child is brought into the world, but it is carried but again to the church, there to be born and brought forth anew, by the sacrament of regeneration." "And such is the water of our regeneration, not from the brooks of Teman, that in summer will be dry, but the water of Jordan, a running river. There Christ was himself baptized: there he began and laid the sacrament of our new birth, to show what the nature of the hope is, it yields, even *viva* with life in it." What a strange conceit!

In his 5th Whitsunday sermon, he says: "A special prerogative hath the Holy Ghost in our baptism above the other two Persons. That laver is his laver properly, where we are not only to be baptized into him, as into the other two, but also even to be baptized with him: which is proper to him alone. For besides the water, we are *there* to be born anew of the Holy Ghost also, else is there no entering for us into the kingdom of God." Adopting the illustration, so common among the Fathers, from whom we suppose he took it, he says: "The same way the world was made in the beginning, by the Spirit moving upon the waters of the deep, the very same way was the world new made—the Christian world or church—by the same Spirit moving on the waters of baptism."

Dr. Donne is equally explicit and more prolific on the subject. Thus in his 29th sermon, he says: "We know no ordinary means of any saving grace for a child, but baptism, neither are we to doubt of the fullness of salvation in them that have received it." "I will sprinkle clean water upon you, and you shall be clean. This is his way and this is his measure—he sprinkles enough at first to make us clean: even the sprinkling of baptism cleanses us from original sin." This, however, is not to be understood in an absolute sense, but according to the teaching of Rome.

Thus in his 57th sermon, he enlarges: "If I consider myself to be as well as I was at my baptism, when I brought no actual sin, and had the hand of Christ to wash away the foulness of original sin, can I pray for a better state than that? Even in that there was a cloud too, and a cloud that hath thunder and lightning in it, that *fomes peccati*, that fuel and those embers of sin, that are but raked up, and not trod

out, and do break forth upon every temptation that is presented, and if they be not effectually opposed, shall aggravate my condemnation, more than if I had never been baptized."

This is somewhat more clearly stated in his Devotions—*Expostulation* xxii.: "Though we cannot assign the place of original sin, nor the nature of it so exactly, as of actual, or by any diligence divest it, yet having washed it in the water of thy baptism, we have not only so cleansed it, that we may the better look upon it and discern it, but so weakened it, that howsoever it may retain the former nature, it doth not retain the former force, and though it may have the same name, it hath not the same venom." Nice distinctions! Rare divinity!

In his 85th sermon, "preached at a Christening," he says: "Whom he chooseth for his marriage-day, that is, for that church which he will settle upon himself in heaven, we know not; but we know that he hath not promised to take any into that glory, but those upon whom he hath first shed these fainter beams of glory and sanctification, exhibited in this sacrament; neither hath he threatened to exclude any but for sin after. And therefore, when this blessed child, derived from faithful parents, and presented by sureties within the obedience of the church, shall have been so cleansed by the washing of water, through the word, it is presently sealed to the possession of that part of Christ's purchase, for which he gave himself, (which are the means of preparing his church in this life,) with a faithful assurance, I may say of it, and to it, *Jam mundus es*, Now you are clean, through the word which Christ hath spoken unto you: the seal of the promises of his gospel hath sanctified and cleansed you."

In his 88th Sermon, he says, "We must be born again: we must—there is a necessity of baptism: as we are the children of Christian parents, we have *jus ad rem*, a right to the covenant, we may claim baptism, the church cannot deny it us; and as we are baptized in the Christian church, we have *jus in re*, a right in the covenant, and all the benefits thereof, all the promises of the gospel: we are sure that we are conceived in sin, and sure that we are born children of wrath, but not sure that we are cleansed, or reconciled to God, by any other means than that which he hath ordained, baptism. The Spirit of God moved first upon the water; and the spirit of life grew first in the water: *primus liquor quod viveret edidet*: the first living creatures in the first creation, were in the waters; and the first breath of spiritual life, came to us from the water of baptism. In the temple there was *mare aeneum*, a brazen sea: in the church there is *mare aureum*, a golden sea, which is *baptisterium*, the font, in which we discharge ourselves of all our first uncleanness, of all the guiltiness of original sin."

The doctrine thus frequently presented and variously illustrated by this "old man eloquent" is the current teaching of the English divines.

The following pregnant passage is from the Chrysostom of the Anglican church. In his "Liberty of Prophesying," sec. xviii., he thus presents the *opus operatum*:—

"Possibly the invitation which Christ made to all to come to him, all them that are heavy laden, did, in its proportion, concern infants as much as others, if they be guilty of original sin, and if that sin be a burden, and presses them to spiritual danger or inconvenience. And if they be not, yet Christ, who was, as Tertullian's phrase is, *nullius poenitentiae debitor*, guilty of no sin, obliged to no repentance, needing no purification and no pardon, was baptized by St. John's baptism, which was the baptism of repentance."

"And it is all the reason of the world, since the grace of Christ is as large as the prevarication of Adam, all they who are made guilty by the first Adam should be cleansed by the second. But as they are guilty by another man's act, so they should be brought to the font to be purified by others, there being the same proportion of reason, that by others' acts they should be relieved who were in danger of perishing by the act of others."

"And, therefore, St. Austin argues excellently to this purpose: 'Their mother, the church, furnishes them with the feet of others that they may come—with the heart of others that they may believe—with the tongue of others that they may make a confession: in order that, as they are diseased in consequence of another's sin, so being made whole by another's confession they may be saved.'"

"And Justin Martyr: 'The children of pious parents are accounted worthy of baptism, through the faith of those who bring them to be baptized.'"

[*The learned bishop gives the original text of Augustin (Ser. x. *de Verb. Apost.*) and of the work attributed to Justin, *Resp. ad Orthodoxos*. We give a literal translation.]

But whether they have original sin or no, yet take them *in puris naturalibus*, they cannot go to God, or attain to eternity, to which they were intended in their first being and creation; and, therefore, much less since their naturals are impaired by the curse on human nature procured by Adam's prevarication. And if a natural agent cannot, *in puris naturalibus*, attain to heaven, which is a supernatural end, much less when it is laden with accidental and grievous impediments.

"Now then, since the only way revealed to us of acquiring heaven is by Jesus Christ, and the first inlet into Christianity and access to him is by baptism, as appears by the perpetual analogy of the New Testament, either infants are not persons capable of that end which is the perfection of human nature, and to which the soul of man, in its being made immortal, was essentially designed, and so are miserable and deficient from the very end of humanity, if they die before the use

of reason; or else they must be brought to Christ by the church doors, that is by the font and waters of baptism.

"And in reason it seems more pregnant and plausible, that infants rather than men of understanding should be baptized. For since *the efficacy of the sacraments depends upon divine institution and immediate benediction, and that they produce their effects independently upon man, in them that do not hinder their operation*—since infants cannot by any acts of their own promote the hope of their own salvation which men of reason and choice may by acts of virtue and election—it is more agreeable to the goodness of God, the honor and excellency of the sacrament, and the necessity of its institution, that it should in infants supply the want of human acts and free obedience: which the very thing itself seems to say it does, because its effect is from God, and requires nothing on man's part but that its efficacy be not hindered. And then in infants the disposition is equal, and the necessity more: they cannot *ponere obicem*, and by the same reason cannot do other acts, which, without the sacrament, do advantages* towards our hopes of heaven; and therefore have more need to be supplied by an act and an institution divine and supernatural.

[*We quote *verbatim* from Royston's folio edition of Taylor's Works, p. 1041: London; 1674.]

"And this is not only necessary in respect of the condition of infants' incapacity to do acts of grace, but also in obedience to divine precept. For Christ made a law, whose sanction is with an exclusive negative to them that are not baptized: Unless a man be born of water and of the Spirit, he shall not enter the kingdom of heaven.' If then infants have a capacity of being co-heirs with Christ in the kingdom of his Father, as Christ affirms they have, by saying, 'For of such is the kingdom of heaven,' then there is a necessity that they should be brought to baptism, *there being an absolute exclusion of all persons unbaptized and all persons not spiritual from the kingdom of heaven. But, indeed, it is a destruction of all the hopes and happiness of infants, a denying to them an exemption from the final condition of beasts and insectils, or else a designing of them to a worse misery*, to say that God hath not appointed some external or internal means of bringing them to an eternal happiness. Internal they have none; for grace being an improvement and heightening the faculties of nature, in order to a heightened and supernatural end, grace hath no influence or efficacy upon their faculties, who can do no natural acts of understanding; *and if there be no external means, then they are destitute of all hopes and possibilities of salvation.*"

We have made this large extract from the learned prelate, partly to prevent the charge of garbling his writings—partly to exhibit one of the rarest curiosities of theological literature—and partly to show the identity of Anglican and Romish teaching on the subject of baptismal regeneration. We shall not stop to expose his

sophistries and rebut his absurd reasonings—they will be sufficiently answered when we come to notice the equally erroneous but more "judicious Hooker," who has expended no little strength in support of the dogma in question.

In other parts of his writings, Taylor, indeed, has doubtingly refuted himself. Thus in *Unum Necessarium*, c. vii. s. 4., he says: "If the unavoidable want of baptism should damn infants for the fault which was also unavoidable, I do not understand how it can in any sense be true that Christ died for all, if at least the children of Christian parents shall not find the benefit of Christ's death, because that without the fault of any man they want the ceremony.

"Upon this account some good men observing the great sadness and the injustice of such an accident are willing upon any terms to admit infants to heaven, even without baptism, if any one of their relatives desire it for them, or if the church desires it, which in effect admits all Christian infants to heaven: of this opinion were Gerson, Biel, Cajetan, and some others."

"If God will not give them heaven by Christ, he will not throw them into hell by Adam: if his goodness will not do the first, his goodness and his justice will not suffer him to do the second; and therefore I consent to antiquity and the schoolmen's opinion thus far, that the destruction or loss of God's sight is the effect of original sin, that is, by Adam's sin we were left so as that we cannot by it go to heaven."

"But here I differ: Whereas they say this may be a final event, I find no warrant for that, and think it only to be an intermediate event: that is though, Adam's sin left us there, yet God did not leave us there, but instantly gave us Christ as a remedy; and now what in particular shall be the state of unbaptized infants, so dying, I do not profess to know or teach, because God hath kept it a secret: I only know that he is a gracious Father, and from his goodness nothing but goodness is to be expected; and that is, since neither Scripture, nor any Father till about St. Augustine's time did teach the poor babes could die, not only once for Adam's sin, but twice and for ever, I can never think that I do my duty to God, if I think or speak any thing of him that seems so unjust, or so much against his goodness."

"And therefore although by baptism, or by the ordinary ministry, infants are new born, and rescued from the state of Adam's account, which *metonymically* may be called a remitting of original sin, that is, a receiving them from the punishment of Adam's sin, or the state of evil, whither in him they are devolved; yet baptism does but consider that grace which God gives in Jesus Christ, and he gives it more ways than one, to them that desire baptism, to them that die for Christianity—and the church even in Origen's time, and before that, did account the babes that died in Bethlehem by the sword of Herod to be saints—and I do not doubt but he gives it many ways that we know not of."

This is boxing the theological compass, with a witness: he adjudges the "poor babes" to hell—to limbus—to heaven; and yet does not profess to know what will become of them, because God hath kept it a secret! Jeremy Taylor may be considered the Shakspeare of English divines, but certainly not the Aristotle.

Bp. Burnet has incorporated the doctrine of baptismal regeneration into his standard work on the thirty-nine articles, in this modified form: "There is no reason to think that baptism takes away all the branches and effects of original sin: it is enough if we are delivered from the wrath of God, and brought into a state of favor and acceptance."

Even the evangelical and incomparable Pearson, in his immortal work on the Creed, (Art. x.) says: "It is the most general and irrefragable assertion of all, to whom we have reason to give credit, that all sins whatsoever any person is guilty of, are remitted in the baptism of the same person.

"It is certain that forgiveness of sins was promised to all who were baptized in the name of Christ; and it cannot be doubted but all persons who did perform all things necessary to the receiving the ordinance of baptism, did also receive the benefit of that ordinance, which is remission of sins. 'John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.' And St. Peter made this the exhortation of his first sermon, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins.'"

"In vain doth doubting and fluctuating Socinus endeavor to evacuate the evidence of this Scripture, attributing the remission either to repentance without consideration of baptism, or else to the public profession of faith made in baptism; or if any thing must be attributed to baptism itself, it must be nothing but a declaration of such remission. For how will these shifts agree with that which Ananias said unto Saul, without any mention either of repentance or confession, 'Arise, and be baptized, and wash away thy sins?' and that which St. Paul, who was so baptized, hath taught us concerning the church, that Christ doth 'sanctify and cleanse it with the washing of water?'"

"It is therefore sufficiently certain that baptism as it was instituted by Christ after the pre-administration of St. John, wheresoever it was received with all qualifications necessary in the person accepting and conferred with all things necessary to be performed by the person administering, was most infallibly efficacious, as to this particular, that is, to the remission of all sins committed before the administration of this sacrament."

Whether or not those texts if quoted in full would sustain the learned prelate's assumption, we shall not tarry to inquire; nor shall we do more than suggest that the heretic and his orthodox opponent have for once exchanged their relative positions—certain it is, here is the dogma of baptismal

regeneration—contradicted, indeed, by many pregnant portions, as well as by the general tenor, of this excellent work.

In noticing the views of Cyprian and his associates in reference to the remission of sins in baptism, the great ecclesiastical archaeologist, Bingham, observes: "Here we have both the practice of the church and the reason of it together. Infants were baptized because they were born in original sin, and needed baptism to cleanse them from the guilt and pollution of it."

Bishop Horsley does not scruple to say (*Sermon on 1 John v. 6*): "All the cleansings and expiations of the law, by water and animal blood, were typical of the real cleansing of the conscience by the water of baptism, and of the expiation of real guilt by the blood of Christ shed upon the cross, and virtually taken and received by the faithful in the Lord's Supper."

This therefore is the teaching of the Church of England—no matter what else it teaches—as Mr. Wesley remarks: "It is certain that our church supposes that all who are baptized in their infancy are at the same time born again; and it is allowed that the whole Office for the Baptism of infants proceeds upon this supposition." At the time he penned this passage, as a dutiful son of the Church of England, he ventured a lame apology for the preposterous dogma, while in the same paragraph he asserts that baptism and the new birth are not one and the same thing, and that they do not constantly go together. Some years after, when called upon to prepare a Service Book for the Methodist Episcopal Church, having renounced the dogma in question, he subjected the Office of Baptism to a thorough elimination, expunging all these passages in which it is asserted or implied.

It is almost beyond belief that worthy men, like Goode, Gorham, and their sympathizers in the controversy on this subject with the Bishop of Exeter and the Puseyites, should assert that this is not an article of belief in their venerable establishment. The attempt to prove so extravagant an assertion seems preposterous.

Is not the Oxford teaching on the subject identical with what we have cited so largely from the acknowledged authorities of the Church of England?—as for instance in the Tracts for the Times (No. 67): "In baptism two very different causes are combined—the one, God himself: the other, a creature which he has thought fit to hallow for this end. This regeneration is the being born of water and of the Spirit, or by God's Spirit again moving on the face of the waters, and sanctifying them for our cleansing, and cleansing us thereby." On this platform the Protestant Reformers of the sixteenth century and the Romanizing Puseyites of the nineteenth, with the great body of Anglican divines who appear in the centuries between, meet together and embrace each other.

It is contended by some that the baptismal regeneration inculcated by the Church of England is to be understood in a relative, formal, ecclesiastical, external sense, and not in that of a real, spiritual, moral, internal change.

But the Offices, as well as their authorized interpreters, pointedly, and of set purpose, contradict this notion. The change effected in baptism is expressly styled a spiritual regeneration—a death unto sin and a new birth unto righteousness—it ensures the remission of sins, original and actual—and is explicitly attributed to the Holy Ghost working with, by, and in, the water.

It is impertinent to say that this dogma is inconsistent with the Protestant theology of the Continental Reformers, with whom the framers of the English Articles and compilers of the Baptismal Offices were in fraternal correspondence and from whom they received counsel and assistance in the execution of their task.

We have already seen that whatever other and antagonistic elements their theological systems embraced, the Continental Reformers admitted baptismal regeneration—even Calvin himself, although it is palpably incompatible with his scheme of election and reprobation. Error is always at odds with itself—truth alone is self-consistent. The influence of the Continental Reformers may therefore be adduced in opposition to the assumption it is cited to sustain.

Certain apologists say that the passages in question in the Offices of Baptism, *etc.*, must be understood as the language of charity.

That may do as a subterfuge in regard to the baptism of adults. But it will not answer in the case of children. They do not ask charity—there is no room for its exercise. The matter is this: Of all the children that are baptized, some are elect and have an interest in the covenant of grace, and the rest are reprobate and have no part or lot in the matter; but as we cannot tell which are elect and which are reprobate, when an infant is baptized we are to charitably hope that he is not a little reprobate, but one of the elect!

Or the Offices are to be interpreted *hypothetically*. We are to suppose that all are equally interested in the covenant of grace—all alike entitled to its privileges—which are made over to all in and by baptism—provided there be no defect in the faith and devotion of the subject, sponsors, or church; and we are to hope charitably, in every case, that there is no such defect, and we may use the Offices accordingly!

Far-fetched and untenable as are these assumptions they still involve baptismal regeneration. This, however, can scarcely be affirmed of another of Mr. Gorham's subtleties. He uses the Offices which teach the dogma, and "explicitly and expressly denies that he either held, or persisted in holding, that infants are not

made, *in baptism*, members of Christ and the children of God;" yet he says he subscribes the rubric that "infants baptized, and dying before actual sin, are certainly saved," because the church has "ruled" it, and therefore he adds "they must have been regenerated by an act of grace prevenient to baptism, in order to make them worthy recipients of that sacrament."

So children are regenerated in baptism, because they would not be fit to receive baptism without being previously regenerated! No wonder a learned, bluff, Pope Gregory of a man, like Dr. Philpotts, should sneer at all this, and denounce it as unmanly evasion and contemptible puerility. The Bishop of Exeter wants a sacrament that is a sacrament. He wants no uncertain, hypothetical, *quasi, opus operantis* affair; but a genuine *opus operatum*—a sacrament that, by its own operation, infallibly conveys grace on every one who receives it, except when opposed by mortal sin, which is never the case with infants.

And although Dr. Sumner, the present Archbishop of Canterbury, is generally placed at the opposite pole to Dr. Philpotts, and properly enough, so far as it regards the absurd and arrogant claims of prelacy, yet, in respect to baptismal regeneration, there is really no difference between them, except that the latter is rather more consistent in maintaining it than the former.

His Grace affirms, "It is necessary for every clergyman of the Church of England to hold and maintain that all infants are invariably and universally spiritually regenerated in and by the act of baptism."

In opposing what a Calvinistic writer calls, "the Calvinistic idea that regeneration is an act of God's Spirit, which, once done, never can be undone—that the grace is special, belonging only to those who are certainly to be saved, and, as certainly, to be holy—that they, once born, can never be unborn"—in opposing this error, he loses the *via media* of Scripture, and wanders into the by-paths of popery. While endeavoring to free the Father of mercies from the charge of partiality and cruelty, involved in the Calvinistic scheme of election and reprobation, he confines the grace of God to a mere fraction of mankind as obviously and objectionably as any supralapsarian that holds the "horrible decree."

In his work on "Apostolical Preaching," published in 1824, and recently republished, with a Preface referring to the Gorham controversy, and therefore containing the present views of the archbishop, he says:—

"Another practical evil of the doctrine of special grace, is the necessity which it implies of some test of God's favor, and of the reconciliation of Christians to him, beyond and subsequent to the covenant of baptism. St. Paul, it has been seen, insists upon the necessity of regeneration. These addresses and exhortations are founded on the principle that the disciples, by their dedication to God in baptism,

had been brought into a state of reconciliation with him, had been admitted to privileges which the apostle calls on them to improve."

"On the authority of this example, and of the undeniable practice of the first ages of Christianity, our church considers baptism as conveying regeneration, instructing us to pray before baptism, 'that the infant may be born again, and made an heir of everlasting salvation,' and to return thanks after baptism, 'that it hath pleased God to regenerate the infant with his Holy Spirit, and receive him for his own child by adoption.'"

"But, on the contrary, if there is a distinction between special and common grace, and none are regenerated but those who receive special grace, and those only receive it who are elect, baptism is evidently no sign of regeneration, since so many after baptism live profane and unholy lives, and perish in their sins. Therefore the preacher of special grace must, consistently with his own principles, lead his hearers to look for some new conversion and expect some sensible regeneration. This brings him to use language in the highest degree perplexing to an ordinary hearer."

"What would be the feelings of a plain understanding, or a timid conscience, unable to unravel the windings of these secret things, on learning that the sinfulness or innocency of actions does not depend upon their being permitted or forbidden in the revealed law, but on the doer being in a regenerate or unregenerate state at the time when he performs them? How is this fact of regeneracy, upon which no less than eternity depends, to be discovered? The apostle enumerates the works of the flesh and the fruits of the Spirit; but his test is insufficient, for the two lists are here mixed and confounded. The hearers appeal to the church, as an authorized interpreter of the Scripture. *The church acquaints them that they were themselves regenerated, and made the children of grace, by the benefit of baptism,* while the preacher evidently treats them as if it were possible they might be still unregenerate, without defining the meaning which he ascribes to the term regeneration."

"Happily for our church, the framers of its rituals took their doctrine from the general tenor and promises of Scripture; and by a providential care extending over a church so framed, the succeeding believers in Calvin were never allowed to introduce their subtleties into her intelligible and rational formularies. Therefore, we are instructed to declare, that those who are devoted to Christ as infants by baptism, are regenerate, *i.e.*, are 'accepted of God in the Beloved,' and dying 'without actual sin, are undoubtedly saved.'"

"It is indeed a sufficient confutation of the doctrine of special grace, that it reduces baptism to an empty rite, an external mark of admission into the visible

church, attended with no real grace, and therefore conveying no real benefit, nor advancing a person one step towards salvation."

"But if baptism is not accompanied with such an effusion of the Holy Spirit towards the inward renewing of the heart, that the person baptized, who of himself and of his own nature could 'do no good thing,' by this amendment or regeneration of his nature is enabled to bring forth fruit, 'thirty, or sixty, or a hundred fold,' and 'giving all diligence to make his calling and election sure,'—if the effect, I say, of baptism is less than this, what becomes of the distinction made by the Baptist, 'I indeed baptize with water, but He who comes after me, shall baptize with the Holy Ghost?' What becomes of the example of Christ himself? After his baptism, the descent of the Holy Spirit in a visible form, was surely intended to confirm his followers in the belief that their baptism would confer upon them a similar gift, and besides the washing away of their sins, and the remission of the penalty entailed upon the posterity of Adam, would bestow upon them a power enabling them to fulfil the covenant laws of their religion. No preacher therefore is authorized either by our church, or by St. Paul, to leave a doubt on the minds of his hearers, whether they are within the pale of God's favor; but, on the contrary, is bound to enjoin them to 'seek boldly at the throne of grace,' for power to confirm their faith, and work out their repentance, and live worthily of their high calling."

The reasoning of the foregoing extract is worthy of the theology it is designed to defend. It is painful to meet with doctrines so dangerous and arguments so puerile in the writings of the chief dignitary of the English church. In his Preface, indeed, he says:—

"There may be danger in addressing a congregation collectively as 'regenerate,' since the term has neither been accurately defined in Scripture, nor restricted to one sense in the common language of divines. It is therefore very possible that they should imagine something more to be included in that metaphor than the *change of state in which they were placed by baptism*. It is scarcely necessary for me to add, that I have nowhere insinuated a doubt which I have never felt, whether a person may be a consistent minister of our church, who holds a different opinion concerning the effect of baptism from that which is advocated in this volume, and believes that the grace of spiritual regeneration is separable, and, in fact, often separated from the sacrament of baptism."

Surely the archbishop does not know what he is writing about, or else he has a very bad memory. We do not think it likely that any congregation would be in danger of imagining something more to be included in the *metaphor* of regeneration than his Grace includes in it: he says it is a "regeneracy upon which no less than eternity depends"—that the church, "an authorized interpreter of Scripture," tells us that we are "made the children of grace" by our baptismal

regeneration, which is the baptism of the Holy Ghost, spoken of by John the Baptist, as it confers upon those who receive it a similar gift to that which came upon Christ in his baptism, washes away sins, and remits the penalty entailed upon the posterity of Adam—and that "it is necessary for every clergyman of the Church of England to hold and maintain that all infants are invariably and universally spiritually regenerated, in and by the act of baptism." There is small danger that any of the "regenerate" will imagine something more than this to be included in their baptismal regeneration. Indeed, in what respect does the Council of Trent occupy higher ground in regard to the virtue and necessity of baptism?

The "spiritual regeneration," thus identified with baptism, involves the operation of "an inward and invisible grace." And what difference is there whether we affirm with Dr. Pusey that this grace is communicated in baptism by an inscrutable operation, an influence which neither the administrator nor recipient can know any thing about—or, with many divines, that it is directly communicated by the Holy Ghost in the very act of baptism—or, with the Council of Trent and many of the English divines, that it is conferred *per ipsa*, by the sacrament itself, *ex opere operato*, by its own virtue?—the grace is proper to baptism: with baptism we have it, and are saved thereby—without baptism we have it not, and therefore must be lost. This is the only conclusion to which we can logically arrive from the foregoing premises, whatever may be the charitable evasions and redeeming provisos of some who maintain this preposterous dogma.

2. We have been thus full and explicit in setting forth the doctrine of baptismal regeneration in order to preclude the charge of a partial and distorted presentation of the views of its supporters, as well as to save the necessity of arguing much against it. To state the doctrine is to refute it. We cannot reason much against an opinion so irrational as that which attributes the purification of the soul to the application of water to the body. It seems almost impossible to reason either for or against a notion so extravagant.

Universal experience and observation demonstrate that the grace of regeneration is not tied to the ordinance of baptism; and it is a simple absurdity to say that it can be. It cannot be proved by any evidence of the senses, any more than it can be ascertained by the teachings of philosophy, that any infant ever was spiritually born again in baptism. An adult, indeed, may be; for he may exercise that faith by which we become the sons of God, in the very moment in which the baptismal element is applied; and the application of the element may so far prove a means of grace, as that it may assist him in his effort thus to believe to the saving of the soul. But to every one such case there are thousands of others in which the act of baptism either precedes or follows the renewing of the Holy Ghost. There is no reason, experience, or testimony, to oppose this view of the subject; but enough of each to support it.

We scarcely need say that the dogma of baptismal regeneration is not contained in Scripture. It is contrary to all the perfections of Jehovah, as revealed in the Bible, to sentence millions of his creatures to eternal death, for the omission of an outward rite of which they knew nothing at all. We repel the blasphemy with indignation. And we defy the advocates of the dogma to adduce a single passage of holy writ which either teaches or implies that God has tied the grace of regeneration to the performance of water baptism.

The attempt to do this by the *judicious* Hooker is not much in keeping with that honorable title by which he is commonly distinguished. It was a desperate undertaking and proved a magnificent failure.

Hooker asks (*Eccles. Pol.* v. lxi.): "Unless as the Spirit is a necessary cause, so water were a necessary outward mean to our regeneration, what construction should we give unto those words, wherein we are said to be newborn, and that [ex udlatov](#), even of water? John iii. 5."

We admit that to "be born of water" means to be baptized by water; and to "be born of the Spirit" means to be baptized by the Spirit; but then these two are different matters, and the difference is indicated by the use of the conjunction—"Except a man be born of water *and* of the Spirit." They are so distinct that a man may be born of water and at the same time not be born of the Spirit, as was the case with Simon the sorcerer, whom Philip baptized. Acts viii. On the other hand, a man may be born of the Spirit, and at the same time not be born of water, as was the case with Cornelius and his friends. Acts x. But both these are necessary to membership in the Church of Christ—the one constituting our *formal*, and the other our *spiritual*, entrance into the kingdom of God. These two, therefore, are not identical, as Cartwright and others affirm, as if there were no allusion at all to baptism, but to the work of the Spirit alone, presented under the notion of water; nor is the one the formal or efficient cause, or the exclusive, principal, or usual means or instrument of the other, as Oxford, Rome, and their satellites maintain.* And although none are members of the visible church, who are not baptized by water, yet this lamentable defect will not prevent their entrance into the kingdom of glory, as it does not prevent their entrance into the kingdom of grace, if they do not wilfully and contumaciously slight this holy ordinance.

[* Some of the fathers understand by "water," *baptism*, and by "the Spirit," *confirmation*. Thus Augustin says: "Although some understand these words only of baptism, and others of the Spirit only,—yet others understand *utrumque sacramentum*, both sacraments—confirmation as well as baptism." We think, however, that the Scripture knows nothing about sacramental confirmation.]

Hooker furthermore asks: "Why are we taught that with water God doth purify and cleanse his church?"

We will furnish the reason. As the oriental bride was purified before she was brought to the bridegroom, so the spouse of Christ receives a *formal* purification by baptism, and a *spiritual* purification "by the word," which is used by the Holy Ghost in the sanctification of the soul, and which St. Paul is careful to mention in the same verse, and which Hooker is careful to suppress. Eph. v. 26: "That he might sanctify and cleanse it with the washing of water, by the word." James i. 18: "Of his own will begat he us with the word of truth." 1 Pet. i. 22, 23: "Seeing ye have purified your souls in obeying the truth through the Spirit—being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." It is sometimes advantageous to let Scripture be its own interpreter.

Hooker asks again: "Wherefore do the apostles of Christ term baptism a bath of regeneration? Titus iii. 5."

And why do they distinguish it from "the renewing of the Holy Ghost" in the very same passage? Some, indeed, suppose that by "the washing of regeneration" the apostle does not mean water baptism, but the spiritual change, the clause succeeding being put in apposition, as exegetical in its bearing: as if it read, "the washing of regeneration, *even* the renewing of the Holy Ghost." There is nothing absurd in this construction of the passage; but it is forced. And no relief is afforded by John iii. 5, to which we are referred as a parallel text. We consider it parallel, and therefore think that this interpretation is forced as applied to it: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In like manner Matt. iii. 11, is referred to: "He shall baptize you with the Holy Ghost and with fire." There is no more proof that in these texts the fire and water *are* the Holy Ghost, than there is that "the washing of regeneration," in the passage under review, is "the renewing of the Holy Ghost." Nor can we admit the notion that the former clause means the new birth, spiritual regeneration, and the latter something else. "The renewing of the Holy Ghost" obviously embraces the new birth, if it is not restricted to it.

We suppose that "the washing," ~~loutrou~~, the *laver* or *bath*" of regeneration," means baptism. As baptism is the symbol of the new birth, the fathers styled it [pal iggenesia](#), *regeneration*—the term used by the Jews in reference to their proselyte baptism. In addition to its symbolical character, it is federal in its nature, exhibiting the promise and imposing the obligation of a death unto sin and a new birth unto righteousness. It was natural enough to give it the name of that of which it is the symbol and pledge. In the same way we call the bread and wine in the Lord's supper, the body and blood of Christ—the former representing the latter. The apostle, according to some, used the term *regeneration* in this tropical sense.

But it is to be observed, St. Paul does not say: "According to his mercy he saved us by regeneration and the renewing of the Holy Ghost." His language is: "the washing," or laver "of regeneration." This may mean the washing effected by regeneration, or the washing symbolical of regeneration. If the former, then "regeneration" stands for baptism, according to the patristic idea: if the latter, then "the washing" means baptism, and regeneration means the renewing of the Holy Ghost—agreeably to the common import of the term—and is joined to the washing to limit the idea. It is not every washing that is baptism—that washing is alone baptism which is the washing of regeneration—an application of the element as a solemn symbol and pledge of the regenerating grace of the Holy Ghost.

If it be said that this makes baptism as well as regeneration, instrumental of our salvation, we reply: it certainly does. Every thing that God promises or commands conduces to our salvation. It does not follow that baptism is an empty sign, because it is not regeneration. It is indispensable to membership in the church, and in other respects, yet to be noticed, fills an important province in the economy of salvation. "The use of it is greatly profitable: the neglect is inexcusable; but the contempt is damnable."

Hooker inquires again: "What purpose had the apostle in giving men advice to receive outward baptism, and persuading them it did avail to the remission of sins?"

In what a sophistical manner is this question stated! The passage thus mangled is Acts ii. 38: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost," Is the remission of sins appended to baptism in this text, or to repentance and faith, of which baptism is the public and divinely authorized mode of profession? Unquestionably the latter. For Simon Magus was baptized, and yet with regard to the spiritual benefits in question, Peter tells him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts viii. On the other hand, those spiritual blessings were enjoyed by Cornelius and his friends, who had both repentance and faith, although they were not baptized. Acts x. And on the same terms Magus himself might have secured the "remission of sins," at any time after his baptism.

A candid examination of those texts which are adduced in support of the dogma of baptismal regeneration and baptismal justification, shows that they favor no such absurdity. And it is worthy of observation that baptism is usually associated in the Scriptures with some spiritual duty or exercise of the mind; and this is

generally done in such a way as to indicate the formal, external, and emblematical character of the former.

Thus, John iii. 5: "Except a man be born of water, *and of the Spirit*, he cannot enter into the kingdom of God." Acts ii. 38: "*Repent* and be baptized?" Acts viii. 36-38. "And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou *believest* with all thine heart, thou mayest." Acts xxii. 16: "Arise, and be baptized, and wash away thy sins, *calling on the name of the Lord*." Eph. v. 25, 26: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, *by the word*." Titus iii. 5: "He saved us by the washing of regeneration *and renewing of the Holy Ghost*." Heb. x. 22: "Having our *hearts* sprinkled from an evil conscience and our bodies washed with pure water." 1 Pet. iii. 21: "Baptism doth also now save us, (not the putting away of the filth of the flesh, *but the answer of a good conscience* before God,) by the resurrection of Jesus Christ." In this last passage the internal and spiritual act, corresponding to the external and formal, is carefully distinguished from the latter, though metonymically designated by its name.

SECTION II.—THREE-FOLD END OF BAPTISM.

HAVING exhibited the doctrine of baptismal regeneration, and shown its repugnance to Scripture, reason, observation, and experience, we are prepared to answer the question, What is the use of baptism? Does it follow that it is an empty symbol, because it does not really impart what it typifies?

There are some, such as the Socinians, who seem to take this view of the ordinance. And Calvin appears to reduce us to the necessity of embracing one or the other of these alternatives. Writing to Melancthon, he says: "Luther professed through his life, that all he contended for in the sacramental controversy, was the efficacy of the sacraments. Well, it is agreed that they are not empty symbols, but really impart what they typify—that in baptism the efficacy of the Holy Ghost is present to cleanse and regenerate us."

With the Reformer's leave, however, we venture to suggest that there is no necessity of admitting either of these alternatives. Baptism does not really impart what it typifies; yet it is far from being an empty symbol.

When we turn to the Scriptures we find that baptism has an end worthy of its divine institution. It subserves a three-fold purpose. It signifies to us the mercy and grace of God—it ratifies our title to covenant blessings and pledges our discharge of corresponding obligations—and it ministers to our sanctification.

1. As it is the sign of the gospel covenant, it signifies to us the mercy and grace of God.

This covenant is in substance the same which was made to Abraham; for St. Paul says it "was confirmed of God in Christ," "four hundred and thirty years" before the Mosaic law was given. Accordingly, circumcision, as the sign of this covenant, "was of the fathers," namely, Abraham, Isaac, and Jacob. This covenant was renewed and amplified by the Author and Finisher of our faith, and baptism was appointed to be the sign thereof. And thus "the blessing of Abraham" has "come on the Gentiles through Jesus Christ." "For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii.

Whenever, therefore, baptism is administered, there is a recognition of the covenant of grace and a reference to its merciful provisions. When we gaze upon the bow in the cloud, we behold a token of the covenant which God made with the second father of our race, that the world should no more be deluged with the waters of a flood. When we break the bread and pour forth the wine in the Lord's supper, we have a token of the new and everlasting covenant which was ratified by the sacrifice of the Son of God, of which this feast is the memento. In like manner when baptism is administered, we have a token of the covenant, particularly in reference to the promise of the Spirit, of whose sanctifying influences this ordinance is the beautiful and expressive symbol. For this reason baptism by water and the baptism of the Spirit are so frequently associated together in the New Testament.

It is impossible to conceive of any action more suggestive of a sanctifying agency, than the application of clean water to the person. It finely represents the promise of the evangelical covenant: "Then will I sprinkle clean water upon you, and ye shall be clean." "I will pour my Spirit upon thy seed, and my blessing upon thy offspring." Baptism cannot be properly administered without suggesting this to the mind; and thus the senses are pressed into the service of religion, and we have a visible exponent of the mystery of our sanctification. The water poured upon the subject in the washing of regeneration strikingly represents the renewing of the Holy Ghost, which is shed upon us abundantly through Jesus Christ our Saviour. The element is clean water, to denote the holiness of the divine Agent in our sanctification and of the effect produced by his operations; and it is poured upon us, to denote that the influence by which we are made new creatures in Christ Jesus is "from above."

Such being the nature of this ordinance, if it be not tampered with in the administration, it cannot but edify the serious spectator. It can be readily conceived how greatly it might be made to minister to the use of edifying, when performed by a spiritually-minded, intelligent, and judicious administrator. Its

celebration is therefore very properly confined to the ministers of the word, who are supposed to be—at least, they are required and expected to be—faithful stewards of the mysteries of God. 1 Cor. iv.

2. Baptism ratifies our title to the covenant blessings which it symbolizes and pledges our discharge of corresponding obligations.

The federal character of the ordinance implies this. It is not merely a sign to denote the blessings and obligations of the covenant, but also a *signum confirmans*, a seal or pledge confirming to us the bestowment of the former, and binding us to the performance of the latter.

There are two parties to the covenant: God is one party and we are the other. The instrument is drawn up and its conditions prescribed by God himself, and we are called upon to subscribe the same. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. It is needless to prove that this was the substance of the Abrahamic covenant of which circumcision was the seal, and that in its new publication it more fully develops its essential elements and more distinctly exhibits its catholic complexion. This the apostle argues at length in the fourth of Romans.

Every thing, therefore, necessary to our salvation, and especially sanctifying grace, is pledged to us on the part of God in this covenant; and baptism is a pledge by which it is guaranteed to us. As the ordinance was instituted by God and is celebrated on his authority and by his ministers, it confirms to us every stipulation of the covenant, and being joined with the word of promise and the witnessing Spirit in our hearts, it leaves no room to doubt that we shall obtain mercy and find grace to help in time of need.

On our part the pledge is no less specific and important. If the Most High is to be our God, we are to be his people. This implies three things:—

First. The renunciation of all other authority. We cannot swear allegiance to the Father, Son, and Holy Ghost, without abjuring the *trinity* which holds usurped sway over us in our natural state—the world, the flesh, and the devil. Hence we renounce them all in our baptism.

Second. Faith in God. As baptism is the exponent of faith, it pledges us to believe the whole revelation of God; and that we may do so rationally, it binds us to search the Scriptures according to our ability to do so, to canvass the evidences of Christianity, and to use every means within our reach to understand the record which God has given us of his Son.

Third. Holy obedience. To obey God is a natural and necessary duty; but when we are solemnly pledged to obedience, that duty assumes a more imperative and impressive character. Baptism pledges us to holiness. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. God pledges us sanctifying grace on condition that we give that grace free range in our hearts and full development in our lives—co-operating with it to the utmost of our ability; and this we solemnly pledge to do in our baptism. What an incentive to holiness—what a dissuasive from sin! "Jerome says, Certainly he that thinks upon the last judgment advisedly, cannot sin then: so he that says with St. Augustin, *Procede in confessione, fides mea*, Let me make every day to God this confession, *Domine Deus meus, Sancte, Sancte, Sancte Domine Deus meus*, O Lord my God, O Holy, Holy, Holy Lord my God: *In nomine tuo baptizatus sum*, I consider that I was baptized in thy name, and what thou promisedst me, and what I promised thee then, and can I sin this sin? Can this sin stand with those conditions, those stipulations, which passed between us then?" Viewed in this light, how important is this holy ordinance!

And as we do not wish our offspring to be left out of the bond of the covenant, how careful should we be to make them formally, what they are really, from their birth, parties to this great transaction. We have no right to bind them to their injury; but we have a right, and it is our duty to exercise it, to bind them to their advantage. We can avouch the Lord to be their God; and in after life they will have no right to absolve themselves from the obligation thus assumed in their behalf. If they do so, they do so at their peril. If they wash away their baptism and despise their birthright, they must abide the consequences of such daring profanity. But if they are duly instructed with regard to their baptismal obligations, and brought up in the nurture and admonition of the Lord, the probabilities are vastly in their favor that they will have no disposition to renounce their baptism. The very fact that they were dedicated to the Lord, and that the vows of God have been upon them from their infancy, may be used as a powerful argument to induce them to assume the profession and practice of piety, in redemption of those solemn vows. As they never object to the personal appropriation of a temporal benefit because it was secured to them by their parents or by others in their unconscious infancy, consistency, united with gratitude, will move them to avail themselves of the spiritual benefits bound up in the covenant of grace, by discharging the conditions on which their bestowment is suspended. This is a powerful argument for infant baptism; but it is adduced in this place to show the practical use which this ordinance subserves, viewed under the idea of a seal or pledge.

3. Baptism ministers to our sanctification.

It does this partly by its influence and bearing as a sign and seal. We cannot seriously reflect upon the symbolical and pignorative character of this ordinance without learning the privileges and duties appertaining to us as parties to the gospel covenant, and without being incited to reduce the former to experience and the latter to practice. Whatever is suggestive of holy thoughts and emotions—whatever brings the beauty of holiness before the mind—whatever impresses us with its necessity and points out the mode of its attainment, must minister to our sanctification. Baptism does all this. It does so too, not only at the time when it is administered, or when we ourselves are the subjects, but also when we witness the baptism of others, or reflect upon our own baptism, howsoever long since it may have been administered. Thus it is a standing, perpetual monitor, whose admonitions are ever appropriate, forcible, and salutary—a stereotyped lesson which, like holy writ, of which it is the visible exponent, may be read over a thousand times without losing its interest and power to affect the soul.

But baptism ministers to our sanctification in another respect. It introduces us to the communion of saints. We thus have the benefit of their holy examples to stimulate us in the pursuit and practice of holiness. We have their exhortations to stir us up when we are dilatory: we have their reproofs to reclaim us when we wander from the path of obedience: we have their counsels to guide us in the good and right way: we have their encouragement to solace and sustain us amid the reverses and difficulties of our course; and in connection with all these, and above them all, we have their prayers for the prosperous issue of all our religious endeavors. Whatever means of grace and aids to holy living are found in the church inure to us by virtue of this initiating ordinance. If we condemn baptism, we are not entitled to claim any of the "good which the Lord hath spoken concerning Israel." But through this ordinance we substantiate our title to all the privileges of the household of faith—a title sure and indefeasible, so long as we discharge the obligations which our baptism involves.

In the foregoing respects, baptism ministers materially to our sanctification and final salvation.

SECTION III.—OBJECTIONS ANSWERED.

SOME object to the province we have assigned to baptism, as the ordinance of initiation into the church.

1. One class of objectors assert that baptism is not a church ordinance at all—that it is administered out of the church, and the subject thereof is not made a member but by some act subsequent to his baptism.

Thus John Bunyan, in his "Differences in Judgment about Water Baptism, no Bar to Communion:"—"Baptism makes thee no member of the church, neither doth it make thee a visible saint: it giveth thee, therefore, neither right to, nor being of membership at all."—"No man baptizeth by virtue of his office in the church: no man is baptized by virtue of his membership there."—"Baptism is not the initiating ordinance."—"Water baptism hath nothing to do in a church, as a church: it neither bringeth as into the church, nor is any part of our worship when we come there."

"Baptism," says Dr. Gill, "is not a church ordinance: I mean, it is not an ordinance administered *in* the church, but *out of it, and in order to admission into it*, and communion with it: it is preparatory to it, and a qualification for it: it does not make a person a member of a church, or admit him into a visible church. Persons must first be baptized and then added to the church, as the three thousand converts were. A church has nothing to do with the baptism of any, but to be satisfied that they are baptized, before they are admitted into communion with it."

Very few, we believe, endorse this erroneous view of the subject; and it may be doubted if it ever would have found favor with any, had they not confounded a particular church with the church catholic.

It may be true that the mere act of baptism does not make one a member of any particular church, but it does not follow that it does not make one a member of the catholic church of Christ. When Philip baptized the eunuch, he did not make him by that act a member of the church at Jerusalem, or Samaria; and as there was no church in the desert where he was baptized, or in Ethiopia, where he resided—his baptism made him a member of no particular church; but it made him a member of the holy catholic church, and entitled him to recognition by the faithful in any place where there was a particular church, so long as he was true to his baptismal obligations; and indeed it constituted him the nucleus of a particular church, in his distant heathen home. It was therefore as truly an "initiating ordinance" to him, as if it had introduced him to the immediate society of the apostles and brethren at Jerusalem.

Baptism is the ordinance of initiation in the Christian church, in the same way that circumcision was the ordinance of initiation in the Jewish church. Whatever other ceremonies obtained in the case of the recognition of members in the Jewish church—particularly in regard to synagogue privileges and obligations—no one was considered a Jew until he was circumcised according to the law, and no one who was thus circumcised was considered an alien from the commonwealth of Israel until he committed some crime by which he cancelled his circumcision. The analogy obtains in regard to baptism, as the ordinance of initiation into the Christian church.*

[*On Good Friday, 1852, the Rev. R. Herschel baptized a Russian Jew in Trinity Chapel, London, in the usual form, adding, "We admit you, not as a member of any particular sect, but as a member of Christ's church." Mr. Jansen, the party baptized, was thus made a member of the catholic church, but not of any particular church—the minister baptizing him being employed by a society consisting of persons belonging to various particular churches. "All the apostles and ministers of religion were commanded to baptize in water, in the name of the Father, Son, and Holy Ghost; and this was an admission to Christianity, not to any sect of it." *See Jer. Taylor's Dissuasive from Popery* p. ii., b. i., sec. iii.]

2. Another class of objectors to the common view of baptism, as the initiating ordinance, affirm that none are eligible to baptism, but those who are already members of the church.

Thus the Directory of the Westminster Assembly teaches "that the seed and posterity of the faithful, born within the church, have by their birth interest in the covenant and right to the seal of it—that they are Christians and federally holy before baptism, and therefore they are baptized."

And so in the Larger Catechism: "Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him; but infants descending from parents, either both or but one of them professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized."

"The children of professing Christians," says Dr. Miller, "are already in the church. They are born members. They are baptized because they were members. They received the seal of the covenant because they are already in the covenant by virtue of their birth."

This birth-right theory, therefore, does not consider baptism as the door of admission into the church. The advocates of this system do not administer baptism as the formal medium of initiation into membership, but as the recognition of the birth-right membership previously existent. They do not administer the ordinance to any infants except such as are born of Christian parentage—one, at least, of the parents must be a member of the church. No matter if the unfortunate child be "born in our house, or bought with our money of any stranger that is not of our seed," Genesis xvii. 12, 13, this birth-right basis denies him a privilege which was secured by a provision of the Abrahamic dispensation to a child similarly circumstanced. Most certainly such an ecclesiastical ostracism receives no endorsement from a dispensation whose benevolently-aggressive character is never more sublimely illustrated than when its ministers are engaged in discipling all nations, introducing them to the fold of Christ by the ordinance of his own appointment.

It is worthy of remark that this birth-right basis of church-membership is inconsistent with a leading, though equally erroneous, principle of the theological system of those divines by whom it is asserted.

They maintain that the church is constituted of a certain definite number of men, who, before the foundation of the world, were separated from the common mass of transgressors by the electing grace of God, and who are therefore to be considered members of the mystical body of Christ, though for the greater portion of their lives they may give no evidence of a vital union with him. This vital union, however, will in every case be secured by "effectual calling," even though, in some cases, it may not be consummated until the article of death.

Thus Dr. Owen—*Glory of Christ*, c. x.:—"In order unto the production and perfecting of the new creation, God did from eternity, in the holy purpose of his will, prepare, and in design set apart unto himself, that portion of mankind whereof it was to consist. Hereby they were the only peculiar matter that was to be wrought upon by the Holy Ghost, and the glorious fabric of the church erected out of it. What was said it may be of the natural body, by the psalmist, is true of the mystical body of Christ, which is principally intended, Ps. cxxxix. 15, 16, 'My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.' The substance of the church whereof it was to be formed, was under the eye of God, as proposed in the decree of election; yet was it as such unperfect. It was not formed or shaped into members of the mystical body. But they were all written in the book of life. And in pursuance of the purpose of God, there they are by the Holy Spirit, in the whole course and continuance of time in their several generations, fashioned into the shape designed for them."

This view is substantially entertained by all those divines who interpret the ninth of Romans, and similar passages of Scripture, of the unconditional, personal, and eternal election and reprobation of the children of men. It is a little remarkable, however, that "the prince of divines," as Dr. Owen is sometimes called, should have recourse to the one hundred and thirty-ninth psalm to sustain his theory. Every child that reads this fine ode must know that the psalmist speaks in the quoted passage of one of the profound mysteries of nature; and neither the terms of the text nor the scope of the context will warrant so outrageous and far-fetched a gloss as the doctor places upon it, when he says that the scheme of election "is principally intended." His theory, however, called for support, and Scripture being slow and chary in furnishing plain passages for that purpose, he had recourse to this curious and figurative text, which indeed furnishes as much support to this system as any other—that is to say, just none at all!

The Bible nowhere affirms that the church is supplied with its members by such an act of preterition as is here affirmed. It does indeed speak of an election which took place before the subjects thereof were born; but this was not a personal, individual election, but rather an election of communities—first of Jews, then of Gentiles—to spiritual privileges, which the parties, in their individual, personal capacity, might forfeit or secure, by the perverse or proper use of their moral agency. Rom. ix.-xi. But it speaks of another election which takes place after the birth of the subjects thereof, and in every case conditional, being suspended upon "repentance towards God, and faith towards our Lord Jesus Christ." John v. 40; Acts ii. 38; iii. 19; viii. 36, 37; xvi. 30, 31; xx. 21; Eph. i. 13; Gal. iii. 26-29; Heb. ii.-iv. This election is not irreversible; but there is an election which is irreversible—it is personal too—but then it is conditional: "Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10, 11. "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. Compare Matt. vii.; xxv; Mark xvi. 16; John v. 28, 29; 1 Cor. ix. 27; 2. Thess. i.

Dr. Owen's allegory stands but a poor chance when confronted with these plain and uncompromising passages of Holy Writ. We could multiply texts of this complexion, but one citation is sufficient to show that the impenitent and unbelieving sinner is not enrolled in the book of life. We are under no obligation to credit the absurdity that a man's membership in the church was irreversibly determined thousands of ages before he was born; or that while he is making God to serve with his sins, and wearying him with his iniquities, (Isa. xliii. 24.) he sustains any other relation to the great Head of the church than that of a miserable reprobate, in common with all other transgressors—eligible, indeed, to admission into the household of faith by a proper improvement of the grace which is freely offered to all; but until then, an "alien from the commonwealth of Israel, and a stranger from the covenants of promise." Eph. ii. 12.

It is no part of our present duty, however, to enlarge upon the absurdity of this election basis of church-membership. We have called attention to it to show its incompatibility with the birth-right basis, although both principles are embraced in one and the same theological system.

Observe, all children of Christian parentage are considered members of the church, and yet on the foregoing basis of fore-ordination, only a small number of them are "elect infants," and consequently all the remainder are reprobates—they have not, nor can they ever have, nor was it intended they ever should have, any part or lot in the matter. If any of these reprobate infants die in infancy, they do not die in connection with the church on earth, nor can they be admitted into the

church in heaven.* If they survive the period of infancy, their case remains unchanged: it is in vain for them to say, "We have Abraham to our father," they are the limbs of Satan, and nothing can constitute them the members of Christ. The number of both parties is so definite that it can neither be diminished nor increased. This is the plain and acknowledged doctrine of those who place the membership of the church on the basis of election. Now, unless it be affirmed that all the children of Christian parents are embraced in this scheme of election—which none of its abettors have the temerity to assert—it is obviously in direct opposition to this theory to recognize their membership on the ground of their Christian parentage.

[* Thus Paraeus, speaking of infants who die before performing any act, says, "They will, like others, be saved merely according to grace, or damned according to nature, as children of wrath." And Peter Martyr: "I dare not affirm that any dying without baptism will obtain salvation. For there are some children of holy persons who are not of the elect: *Ideo nemini sic [sine baptismo] decedenti ausim peculiariter promittere certam salutem. Sunt enim aliqui sanctorum filii, qui ad proedestinationem non pertinent.*" *Loc. Com.* So also Perkins: "There are many infants of pious parents, who dying before they have the use of reason will nevertheless, on account of original sin, be damned: *Multi sunt piorum infantes, ante ullum rationis usum morientes, tamen originalis illa peccati labes hominibus damnandis suffer cexit.*"]

It will not do to say that election makes them members of the invisible church, and Christian parentage makes them members of the visible church. According to the theory in question, they are baptized in virtue of their birth-right membership, and their baptism *seals* to them all the blessings of the covenant of grace, which inure to those alone who are members of the invisible as well as the visible church. They are all considered parties to the covenant, from which the reprobate are eternally excluded. The birth-right basis is therefore utterly incompatible with the scheme of election, while neither the one nor the other derives the slightest support from the Word of God.

The patronage of St. Paul, however, is challenged for the hereditary basis of church-membership: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." 1 Cor. vii. 14.

Numerous are the interpretations of this difficult passage; but as it regards the terms *holy* and *unclean*, here used of children as the offspring of believing or unbelieving parents, the meaning seems to be, that if one of the parents were a Christian, the children would be consecrated to the true God, and therefore would be relatively holy—not before but after and in consequence of baptism—whereas if both parties were heathens, the children, according to the heathen custom,

would be consecrated to false gods, and therefore would be relatively unclean.* But this does not prove that the children, in the former case, were entitled to baptism by virtue of the believing parent's faith; or that in the latter case, it would be unlawful to baptize them.

[*An account of the manner in which the Romans consecrated their children to their gods, is given by Tertullian in his Treatise, *De Anima*, c. xxxvii, xxxix—not *De Carne Christi*, as quoted by mistake in Dr. Clarke's commentary on 1 Cor. vii. 14, where there is a translation of the passage.]

If the children of heathens were in some cases admitted to the fellowship of the Abrahamic and Jewish churches by circumcision, there is no reason that the course described by Augustin, may not obtain in the Christian church: "It sometimes happens," he remarks, "that the children of slaves are brought to baptism by their master: sometimes, the parents being dead, friends alive undertake that office: sometimes, strangers, or virgins consecrated to God, who neither have, nor can have children of their own, take up infants in the open streets, and so offer them unto baptism, whom the cruelty of unnatural parents casteth out, and leaveth to the adventure of uncertain pity." And surely the church is not obliged to reject the little ones because the parents may be alive and consenting to the consecration. It was somewhat bold in Dr. Dwight to affirm: "Unbelieving parents, St Paul has declared, cannot offer their children in baptism: and that, notwithstanding themselves have been baptized." Ser. clx. *ad fin.* We find no such language in the writings of the apostle.

Whenever, therefore, the church can receive these little ones into her bosom, it is her duty to do so; and her ministers ought to raise no objection to this benevolent arrangement on the score of unknown, or questionable, or wicked parentage—provided always, that the guardians of the children voluntarily surrender them to her maternal care, as Christianity admits of no compulsion.

The faith of the parent affects the church-membership of the child only in one way: as a Christian he would be more likely to offer his child to baptism than if he were an unbeliever; and it is in this ordinance the child is *formally* brought into union with the church, while his eligibility to the ordinance is secured "by the righteousness of One, by whom the free gift has come upon all men unto justification of life." Rom. v. This gracious arrangement constitutes a *virtual*, and baptism a *formal*, union with the church. The former is, the blood-bought inheritance of every child, accruing to him from the moment of his birth, and is entirely independent of parental character; and neither reason nor revelation has placed the latter on any different basis.

Those who adopt the hereditary principle are forced to forbid a multitude of those blood-bought infants whom the Saviour has invited, to enter the church, and

they will answer for it to its exalted Head. The best apology they will be able to make, is involuntary mistake, which no doubt will be accepted by our merciful Judge.

The truth on this subject, however, is so obvious that it cannot be altogether overlooked or ignored, by the advocates of the error we have just refuted. Thus the Westminster Directory, in contradiction of its other instructions on baptism, teaches "that children by baptism, are solemnly received into the bosom of the visible church, distinguished from the world and them that are without, and united with believers." And the Larger Catechism teaches that "baptism is a sacrament whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's" And the proof-text cited for this point is 1 Cor. xii. 13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

This is in perfect accordance with the analogy of faith, the reason and fitness of things, the current language of Inspiration, and the teaching of the great body of the church in every age. Nearly all, ancients and moderns, speak of baptism—to use the phrase of St. Augustin—as *janua ecclesiae*, "the door of the church"—the ordinance by which we are introduced to the communion of saints.

So far as our children are concerned, it is of incalculable importance, as it is a formal and solemn recognition of their claims upon the care and oversight of the church. It is the initiative of a course of ecclesiastical training and discipline by which they are to be prepared, with the blessing and grace of God, for all the duties and responsibilities of the Christian life. It is not to be looked upon as an isolated act, but as the commencement of a religious career—a covenant transaction to be constantly reverted to in every stage of their progress, as it never loses its meaning, virtue, and use, as a sign, and seal, and means of grace.

It is no part of our present duty to enlarge upon the religious training to which the children of the church should be subjected. It is obvious that a large portion of it devolves upon their domestic guardians, who are accordingly to be held accountable in the premises. The neglect of parental duty is a matter which comes legitimately under the disciplinary jurisdiction of the church. Surely none can be acceptable members of the church who do not endeavor to bring up their children in the nurture and admonition of the Lord.

But in addition to the discipline thus brought to bear upon baptized children, there is a more direct ecclesiastical oversight to which they are entitled. The church is bound to give all diligence to instruct them in the principles of religion, so that they may comprehend their baptismal obligations and be induced to discharge the same. In primitive times this was done in catechumenical schools,

which are coeval with Christianity. Sunday Schools, duly recognized by the church and faithfully supervised by its pastors, are admirably adapted to answer this good end.

The judicious observations of Dr. Dwight on this subject are worthy of special note. He says, Sermons clvii. and clxii.:—

"That infants should be baptized and then be left by ministers and churches in a situation undistinguishable from that of other children, appears to me irreconcilable with any scriptural views of the nature and importance of this sacrament."

"Ministers ought in my view, to make it a business of their ministerial office distinctly to unfold to them the nature of their relation to God and his church, and solemnly to enforce on them the duties arising from this relation—particularly the duties of repentance and faith in the Redeemer, of giving themselves up to God in his covenant, and taking upon themselves openly the character of Christians. This, I apprehend, should be done not only from the desk, [pulpit,] but in a regular course of laborious catechetical instruction. The same things should be explicitly and solemnly enjoined from time to time upon their parents: one of whose first duties it is, in my apprehension, to co-operate faithfully with their ministers in teaching and enjoining these things upon their children. Were these things begun as soon as the children were capable of understanding them, and pursued through every succeeding period of their nonage, a fair prospect, as it seems to me, would be opened for the vigorous growth and abundant fruitfulness of this nursery of the church."

"Should baptized persons, with these advantages, conduct themselves frowardly in a course of open, obstinate iniquity, after they have come to years of discretion, the church may, with the strictest propriety, shut them out from these privileges, until by a penitent and becoming deportment, they shall manifest their contrition for their guilty conduct—not however without previous and ample admonition."

"I will further suggest, that, in my own view, it is a part of the duty of each church, at their meetings for evangelical conversation and prayer, to summon the baptized persons, who are minors, to be present at convenient seasons, while the church offers up prayer to God peculiarly for them; and to pray for them particularly at other meetings holden for these purposes. Were all these things regularly and faithfully done, (and they all seem to grow out of the circumstances of persons baptized in their infancy,) I cannot help believing, that a new face would, in a great measure, be put upon the condition and character of the persons in question. It must be acknowledged, that much less attention is paid to them in modern, than in ancient times—at least by churches in general—and less, I think, by ourselves than by our ancestors."

Happy they who use the ordinances of God without abusing them—not yielding them a superstitious reverence or trusting in them, as if they took rank with the mercy of the Father, the merit of the Son, and the grace of the Holy Ghost; and yet not undervaluing them, as if they were mere ceremonies, circumstantial appendages to Christianity, which might be regarded without much advantage, or neglected without much loss.

SECTION IV.—CONCLUSION.

HOW deeply is it to be deplored, that a subject fraught with so much instruction and importance, and withal so plainly set forth in the Scriptures, should have been made the occasion of so much wrangling and contention in the church of Christ. In many instances, we fear, the practical lessons, which may be learned from this ordinance, have been lost sight of amid the fiery earnestness and avidity manifested in efforts to exclude children from its privileges, or to substantiate their claims—to show that it cannot be administered except by applying the subject to the element, or that it may be better administered by applying the element to the subject—to prove that baptism is regeneration, or at least the only means of effecting it, or to disprove the absurd and unscriptural dogma.

Why may not men speak what they consider the truth, in love, on this subject, as well as on others? Why does the bare mention of a discussion of baptism suggest ideas of sectarian bigotry, uncharitableness, sophistry, and arrogant dogmatism? Why will not men lay aside their prejudices, and keep their passions in abeyance, and enter calmly and candidly into an investigation of the subject in the light of Holy Writ? Why are they more intent on establishing their preconceived opinions than sincerely inquiring into the mind of the Spirit? Why are they so frequently zealous in defending what, upon patient investigation, they really believe to be the truth, while they manifest no particular desire to ascertain the practical bearings of the truth when thus discovered?

We have long been of the opinion that were the spiritual import and moral ends of baptism more carefully studied, and studied with practical intent, and not from the lust of controversy by which so many "defenders of the faith" are infected—were this done by all who profess and call themselves Christians, in a mild and docile spirit, the church would soon be of "one mind and one mouth," "of one heart and one soul." Then, instead of angry contentions and schismatical divisions, we should exhibit to the world the sublime spectacle of a united, catholic communion, after the apostolic model: "There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv.

Were we aware that there is a single line in the foregoing pages, contrary to the tone and temper of this beautiful passage, we would show it no quarter. Truth and charity are twin sisters, and should be constant companions—when found apart we scarcely know the one or the other. Certain it is, we cannot "grow up into Him in all things, which is the Head, even Christ," if we are unmindful of "speaking the truth in love."

APPENDIX.

ADVERTISEMENT.

THE following "Strictures" were written as an appendix to "Baptism: a Treatise on the Nature, Perpetuity, Subjects, Administrator, Mode, and Use of the Initiating Ordinance of the Christian Church." They do not, therefore, constitute a full and formal discussion of Infant Baptism—*that* may be found in the body of the work to which they are appended. The author has but little taste for controversy of this sort, and he would not have engaged in it but for the importunity of those whose judgment he is bound to respect. The "Evils" of Dr. Howell having gained considerable currency as one of the publications of a respectable society, it was thought to be due to the cause of truth to expose the fallacies and misrepresentations with which that work abounds. As no one else had undertaken the disagreeable task, the author of the Strictures felt the responsibility resting upon him, and discharged it accordingly. The Strictures were read with approval in the Southern Christian Advocate, in which journal they were published, by permission; competent judges have considered them not unworthy of the place they occupy in the aforementioned work on Baptism; and an edition of them, in the present form, has been demanded for more extensive circulation.

APPENDIX.

STRICTURES ON DR. HOWELL'S EVILS OF INFANT BAPTISM.

THE evils of infant baptism, constitute an antipedobaptist argument, which, according to Dr. Howell, has never before been brought into the controversy. He says, it is "an aspect which has never yet been considered."

This is very remarkable. What have those been about who consider themselves specially set for the defence of gospel ordinances? Have they but just found out what an abominable thing is this same baby-sprinkling? Or, have they known all about it, but, from motives of false charity, refrained from the utterance of their denunciations? We can hardly determine which of these two suggestions will better account for the earnestness with which they have set about to demolish this abomination of desolation, since circumstances have induced them to throw off the restraints of pseudo-liberality. Truly, they are making a clean breast of it now.

The Western Recorder, a Baptist newspaper, published in Louisville, Ky., says:—"Of all the 'damnable heresies' in that black catalogue which has befouled Christianity, we consider infant baptism the most damnable. If other heresies have damned their thousands, this has damned its tens of thousands."

A similar catholic spirit is breathed forth in the somewhat notorious letter of Dr. Maclay to Dr. Aydelotte, a clergyman in Cincinnati, on the occasion of the withdrawal of the latter from the Protestant Episcopal Church, on account of the doctrine of baptismal regeneration and other unscriptural opinions charged upon that communion. Dr. Maclay says in his letter: "I consider infant baptism the greatest curse that has ever afflicted Christendom. It has done more to corrupt the church of God, and make it a den of robbers, than all the other inventions of the wicked one. This accursed thing has rendered the churches of the Reformation nearly as corrupt as the Romish church itself."

This is candor with a vengeance. And what is thus presented in the gross, is given in detail by Dr. Howell, who says he writes "for the million," and like some others of his class finds it expedient to waive certain trifling scruples that truth and charity might interpose. He gives us a whole book on the subject—a book bearing the respectable *imprimatur* of the Southern Baptist Publication Society—a book which we have read since writing the most of the foregoing pages.

In this modest and temperate publication, we have one and twenty enormous evils laid to the account of infant baptism; and as it would be perfectly easy to

extend the list to one hundred and twenty, we wonder that the inventive faculty of the author was so soon exhausted.

Why did he not furnish us with proof that the predicted antichrist is infant baptism—that the sin unto death, for which we are not commanded to pray, is infant baptism—that the blasphemy against the Holy Ghost, which hath never forgiveness, is infant baptism—that original sin itself, which brought death into the world and all our wo, was nothing under the sun but infant baptism, the serpent having seduced Eve to consent to baptize her first-born child! In short, why did he not furnish proof that all the sins that ever were or ever will be, must be traced to this same prolific evil, this mother of abominations, infant baptism?

But, seriously, there is no more connection between the evils adduced and the cause alleged by Dr. Howell than there is between Tenterden steeple and Goodwin sands. In reference to many of these points, we have furnished overwhelming refutation in the proofs presented of the Divine origin of infant baptism.

Dr. Howell says: "Infant baptism is an evil because its practice is unsupported by the word of God."

But he wisely ignores the principal testimony by which the claims of infants to this ordinance are sustained. He declaims upon the all-sufficiency of Scripture as a rule of faith and practice—a point which we are as ready as he to admit, and not by any means as apt to forget. He brings forward some unguarded expressions of certain pedobaptists in reference to the alleged absence of positive precept in the premises, and also their various speculations in regard to the philosophy of the ordinance, in proof that it is unsupported by the word of God! And this is argument! This is to overthrow the massy bulwarks by which infant baptism is defended!

But it seems this "defence leads to the most injurious perversions of the word of God."

This is an absurd charge. It involves a begging of the question. Of course, our construction of the word of God will be considered perversion by those who are determined that infants shall not be baptized. But we must beg leave to inform Dr. Howell, that the most able, most judicious, most conscientious critics that ever attempted to expound the word of God, have not been able to make sense out of the proof-texts in question without involving the baptism of infants. And we would be perfectly willing to leave it to any judge of language, to any one capable of investigating a question in exegesis, who had never heard of the controversy on this subject, if such could be found, to determine on which side lies the sin of perverting the word of God. We could very readily retort this charge, but this is not to our taste. We are more inclined to refer to the use we have made of those passages than to deal out denunciations on those who have unhappily mistaken

their import. The futile attempt of Dr. Howell to extort a different meaning from some of them, more fully attaches us to the construction given them by nearly all the learned and pious divines that have ever lived since the days of the Apostles.

The charge that "infant baptism is an evil because it engrafts Judaism upon the gospel of Christ," is made with so much recklessness that it is very disagreeable to advert to it.

In our argument for the baptism of children, drawn from the analogy of circumcision, we expressly state that the reference is to circumcision, not as it was a part of the Jewish system, the ceremonial economy of Moses, but as it was the seal of the covenant made with Abraham four hundred years before Judaism had a being. If the Mosaic dispensation had never been originated, circumcision would have been practised as a seal of the Abrahamic covenant, which the Apostle tells us is the very same which has received its development in these latter times. That the privileges of that covenant inured to believers under the Mosaic dispensation, and that circumcision, which subserved other purposes to the Jews, sealed to them also the spiritual blessings embraced in the covenant with Abraham, everybody knows; and everybody ought to know that the analogy between circumcision and baptism, alluded to by the apostle, embraces those points alone which appertain to the Abrahamic covenant—it distinctly and in so many words excludes every thing national, temporal, ceremonial, every thing peculiar to the Jewish system. Gen. xvii.; Rom. iv.; Gal. iii. And yet Dr. Howell boldly affirms that infant baptism engrafts Judaism upon the gospel of Christ! This is one of the most gratuitous, unfounded, unscrupulous charges we have ever seen.

What effrontery to say, that "Judaism has, with all the sects, more influence in their ecclesiastical polity, and their administration of ordinances, than has even the gospel itself of the grace of God." Verily, this is writing "for the million!" The entire chapter on this subject is a heterogeneous mass of palpable error and bold assumption.

It is almost incredible that Dr. Howell should not know that the Abrahamic covenant differs from that which God made with the Israelites when he took them by the hand to lead them out of the land of Egypt, and agrees in all essential points with that which now obtains, as these particulars are so fully and so clearly set forth by St. Paul in his Epistles to the Galatians and Hebrews. But no wonder that Paul is set aside when Christ is contradicted. Dr. Howell says that "Christ asserts distinctly that circumcision belonged to the law of Moses, and was identified with the covenant of Sinai. To the Jews the Saviour said, Moses gave you circumcision. And again: A man on the Sabbath day received circumcision that the law of Moses be not broken. Did Moses give them circumcision? Then circumcision was a part of his ceremonial law." This is writing "for the million," with a witness!

Any one else would readily detect the sophism, the *suppressio veri*, of this argument.

Dr. Howell labors to prove that circumcision was a Jewish rite in such a sense as that baptism, if it comes in its place, must be also a Jewish rite, binding all who receive it to keep the ceremonial law! But in doing this he has to contradict the Saviour, in garbling his language, omitting the qualifying adjunct in which our Lord says of circumcision—"not because it is of Moses, but of the fathers." John vii. 22. As it is *of the fathers*—as it sealed the covenant made with Abraham, which Dr. Howell erroneously and ambiguously says "was not visibly administered until after the law, or old covenant, had passed away," but which, on the contrary, took effect as really, though not as fully, in patriarchal as in Christian times—as it sealed the covenant with Abraham, and not as it had respect afterward to the political and ceremonial laws of the Jews, is it represented by baptism.

We are exceedingly unwilling to charge any respectable author with an intention to deceive; but the reference which Dr. Howell makes to sacrifices as existing, together with circumcision, before Moses, forces us to believe that he at least doubted the soundness of his position. The reason we do not offer sacrifices need not be assigned. Why does not Dr. Howell charge us with engrafting Judaism on Christianity in observing the Sabbath? If it be said, it was observed before Moses, we admit it; yet it is affirmed expressly that the Sabbath was given to the Israelites to be a sign between them and God. And the change in regard to the day of rest is not so great as the change in the form of the seal of the covenant from circumcision to baptism, and therefore it savors more of the Judaical spirits—while the obligation to observe the Lord's day, as a Sabbatical rest, essentially identical with the primitive Sabbath, is not so plainly set forth as the obligation to apply baptism as a seal to the covenant in place of circumcision, which was its external ratification in patriarchal times. And yet "infant baptism engrafts Judaism upon Christianity!" Will "the million" be convinced with such reasoning?

But we are told that "infant baptism is an evil because the principles upon which it is *predicated* contradict the great doctrine of justification by faith"—and "because it is in direct conflict with the work of the Holy Spirit in regeneration."

If this were so, it would indeed be an evil. But it is not so. Infant baptism, we admit, has been so perverted and abused as to be forced into apparent opposition to those great doctrines of Christianity. But so has also adult baptism, especially as administered by immersionists, whether Mormons or Campbellites, so-called. Dr. Howell claims as "Baptists" all the followers of the Bethany apostle, who recognize no other regeneration than that of water, and set aside justification by faith, as incompatible with their theory of "believers' baptism." And yet he has the courage to charge these errors on infant baptism! Why does he not show up the

evils of justification by faith, because multitudes of errorists, including thousands of his antipedobaptist brethren, engraft upon it all the abominations of antinomian licentiousness? Why does he not set aside the necessity of personal holiness, because it gives occasion to the development of a self-righteous spirit?

There is no logical connection between infant baptism and those unevangelical principles; for heterodox as may be the citations of Dr. Howell from Popish and Protestant writers, they can be paralleled by "choice extracts" from antipedobaptist writers, who, according to Dr. Howell, are neither Papists nor Protestants. And, on the other hand, the most enlightened and most able defenders of justification by faith and the cognate doctrine of regeneration by the Holy Ghost, whether among the fathers, reformers, or modern divines, have been determined advocates of infant baptism, which this modest writer styles "the rankest corruption, the main support of Popery, ignorance, and worldly conformity."

He endeavors to bring the odium of unevangelical principles upon all "the sects." The case of the Methodists, however, gives him some difficulty. In one place he admits that they are highly evangelical—that justification by faith and infant baptism exist together in their communion. But then, "the Methodist churches have not yet existed long enough, nor been sufficiently at ease, to feel fully the evils of infant baptism! And yet how large the number of their ministers and laymen who annually pass over to Episcopacy, and some of them go on to Puseyism and to Rome!"

What logic! Have no antipedobaptists gone to Episcopacy, to Puseyism, to Popery? A few Methodists have gone "to Episcopacy," as Dr. Howell words it, on the ground of dissatisfaction with the meagre support of the ministry—the itinerancy, or the Presbyterial ordination of the Methodist churches; but we presume he would find it difficult to adduce a single example of one who has made the change from the motive he insinuates; and a Papist who was educated a Methodist would be indeed a *rara avis*, if he could be found. We are very sure that a thorough training in Methodism affords one of the best safeguards against the Popish error of baptismal regeneration, into a modification of which, perhaps, a third part of the antipedobaptists of this country have fallen. The attempt of Dr. Howell to fasten the odium of this error upon the Methodist Church is equally disingenuous and absurd. He quotes "the Methodist Articles of Religion," as teaching—"Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is in any wise to be retained in the church." That is precisely what we do teach, and every word of it is true. Baptism is a *sign* of regeneration, and therefore it is not regeneration. And yet Dr. Howell sophistically associates the Methodist Confession with other Protestant Confessions, and says: "Episcopalians and

Methodists affirm that by baptism, the new birth, the forgiveness of sins, adoption, are all, to the child, visibly signed and sealed. The child therefore in baptism, is pardoned of sin, is regenerated, is adopted, is received into the church, received into the favour of God, and saved in heaven. All this certainly involves justification, or the declaring the person innocent of crime. These same Confessions teach therefore, the justification of the sinner by baptism. Consequently on the doctrine of justification by faith, and the doctrines upon which they rest infant baptism, *the Confessions, each and all of them*, plainly, palpably, unmistakably contradict themselves."

Was there ever a more unblushing misrepresentation? If so, it is found in this same volume, where this truthful and reliable author has the conscience to say of baptized children: "If they are Methodists their catechisms teach them that their baptism cleansed them from the defilements of original sin!"

We are, perhaps, as well acquainted with the catechetical literature of the Methodist Churches as this reverend accuser of our brethren, and yet we have not found in it a syllable which even seems to favor the error in question; but it contains that which sets it aside in the plainest and most explicit terms. Thus in the Catechism of Bishop Capers, published by the Methodist Church for the use of the Methodist Missions, and constantly taught to thousands of children, especially black children on the plantations, we have the following:—

What is baptism?

Baptism is a sign of the grace of God that makes us Christians.

Does baptism make us Christians?

No: water cannot make us Christians: grace makes us Christians.

Who works that grace in us to make us Christians?

The Holy Ghost.

What do you promise when you come to be baptized?

I promise to renounce the devil, and the world and the flesh, so that I will not live in sin any longer.

What other promise do you make?

I promise to keep God's holy will and commandments.

How can you keep these promises?

I can keep them only by God's grace.

Ought little children to be baptized?

Yes: they belong to Christ.

And in the Catechism compiled by the learned and lamented Richard Watson, by order of the British Conference, and adopted by the entire American Connection to be used in all our schools, we are taught as follows:—

What is the outward and visible sign or form of baptism?

The application of water in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

What is the inward and spiritual grace signified by this?

Our being cleansed from sin, and becoming new creatures in Christ Jesus.

Acts xxii. 16. Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

What are the actual privileges of baptized persons?

They are made members of the visible church of Christ: their gracious relation to him as the second Adam, as the Mediator of the new covenant, is solemnly ratified by Divine appointment; and they are thereby recognized as having a claim to all those spiritual blessings of which they are the proper subjects.

What doth your baptism in the name of the Father, the Son, and the Holy Ghost oblige you to do?

My baptism obliges me, first, to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian faith; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

And yet Dr. Howell says that the Methodist Catechisms teach the children that their baptism cleansed them from the defilements of original sin! It required no common courage to make such a statement. We are prepared for the performance of any feat of controversial heroism by Dr. Howell after this exploit. What does he care if the truth should come forth against him, like the angel against Balaam?—he has only to shut his eyes, and dash blindly forward—such is the mettle, or rather, the madness, of the prophet.

Hear him again: "Infant Baptism is an evil, because, arrogating hereditary claims to the covenant of grace, it falsifies the doctrine of universal depravity."

Infant Baptism falsities the doctrine of universal depravity! Admirable logic! Capital argument! Dr. Howell must be well versed in ecclesiastical history. Will he be kind enough to inform us what was the *argumentum palma rium*, the conclusive argument used by Augustin, Jerome, and others, in the fifth century, against Pelagius, Celestius, and their associates, who denied "the doctrine of universal depravity?"

The orthodox champions reasoned thus: Why baptize children if they are not born in sin? And so we still urge: Why administer to them the ordinance which symbolizes the purifying influences of the Holy Ghost, if they are not polluted with the stain of original and inherent depravity? And we will take occasion to turn the tables and boldly assert, that nothing is so well adapted to perpetuate the truth on the subject of original sin as the practice of infant baptism. So long as this is observed in the Church we have an argument which we can bring to bear with resistless force upon Pelagians of every class; and we are greatly mistaken if it will not yet be had in requisition, and if it do not yet perform good service, in the restoration to orthodoxy of those churches that are unhappily chargeable with defection in reference to this fundamental doctrine of Christianity. As may be supposed, the members of those churches do not lay much stress upon the baptism of their children, and in many cases omit the duty altogether, as the exponent of a great principle which they have thought proper to explode. But as they have not formally denied the right of infants to this ordinance, a fulcrum is left on which the lever of reason can be placed to lift them into the orthodox position from which they have been removed. It is a pitiful sophism to say that infant baptism arrogates hereditary claims to the covenant of grace, and if it were not so, it would be a *non sequitur* to say, therefore it falsities the doctrine of universal depravity. Infant baptism does not arrogate any such claims.

Some of the advocates of infant baptism have set forth certain notions of their own about the children of believers being born in the covenant and therefore entitled to its seal; but this is a speculation adventitious to the doctrine of infant baptism, though considered comparatively harmless by those who do not receive it. Dr. Howell says, it "universally prevails among Presbyterians, Congregationalists, and other Calvinists." Dr. Howell does not consider the antipedobaptists Calvinists, or indeed Protestants—they are the pure, uncorrupted, unreformed spouse of Christ. "By them," he continues, namely, the Calvinists, "it is distinctly avowed; and it is held with more or less ambiguity by every class of pedobaptists." Another of his sweeping, gratuitous assertions.

Suppose, however, this were a fact, and suppose the speculation in question were true, how would it falsify the doctrine of depravity? Might not the children of believers be born in sin, and yet be entitled, by virtue of their parentage, to the ordinance which assumes the depravity of our nature, and symbolizes the means

by which that depravity is removed? There is not the slightest antagonism between these points. And yet the "optics keen" of Dr. Howell has discovered that infant baptism "is utterly subversive of the fundamental doctrine of the work of regeneration by the Spirit of God."

As Dr. Howell seems to care as little for the canons of literary composition as for those of ecclesiastical councils, he has seen proper to manufacture arguments by a change of terms and a repetition of unfounded assumptions.

Thus his seventh argument makes "infant baptism an evil because it of necessity entails corruptions upon the church."

In his eighth, "it necessarily gives false views of the kingdom of Christ."

In his ninth, "it destroys the visibility of the church."

In his tenth, "it perpetuates the superstitions that originally produced it."

In his eleventh, "it brings its advocates into collision with the authority of Christ."

Of course, we cannot follow him in all these book-making repetitions.

We have already demonstrated that none defer to the authority of Christ more fully than those who baptize their children, as they do it on his authority.

We have already shown that infant baptism originated in the wisdom of God, and not in the superstition of man.

We have also proved that it is essential to the integrity and perfection of the church, and therefore it is absurd to say that it militates with its visibility and purity.

It has, indeed, been encumbered with the corruptions of men, and had it not possessed a divine vitality, it would long since have been destroyed, or, at least, its identity would have been lost amid the superstitious accretions of the degenerate ages of the Church. The more therefore it has been abused, the clearer does its divine original appear. Dr. Howell, does not seem to be aware that the truth may be forced into a temporary connection with error, and the latter may support itself on the credit of the former. The multitudinous corruptions superinduced upon infant baptism never could have gained popularity within a century of the apostolic age, and maintained it for more than a millennium of darkness, had not the doctrine itself been impregnably true, and the practice undeniably scriptural. There would never have been the corruption of the Mass, had the Lord's Supper never been divinely appointed.

Dr. Howell seems to be incapable of discriminating between the cause and the occasion of corruption. We admit that baptism in general, and infant baptism in

particular, has been the *occasion* of numerous evils, but we deny that it has been the *cause* of any. Nevertheless, we will listen to Dr. Howell's invective. He says with unparalleled modesty:—

"The spirit with which infant baptism inspires the church is corrupt and unholy. This fact is most obvious. It is fully justified by the history of Popery in all ages. The progressive developments of Protestantism increase its force. Whence originated the Neology of Lutheranism, the Puseyism of Episcopacy, and the Universalism and Unitarianism of Presbyterians and Congregationalists? They are all the legitimate fruits of infant baptism, but for which they never could have existed. Baptist churches cannot be thus corrupted and destroyed."

Now, upon Dr. Howell's principles, we can show that all this ado about corruption in the church is "sound and fury, signifying nothing." We can demonstrate that there is no corruption in the church—there never has been any—there never can be any. Were not all the apostolic churches antipedobaptist in their "faith and order?" Dr. Howell says they were. And does he not say that "Baptist churches cannot be thus corrupted and destroyed?" Is it not therefore out of the question to talk about corruption in the church? As Infant Baptism is the mother of abominations, if the offspring cannot be tolerated, certainly the parent would receive no quarter. The corruptions of the church, therefore, are as perfectly fabulous as any of the feats in Gulliver's Travels; and "baby-sprinkling," the only possible cause of corruption in the church, has never been practised at all—and for this good and sufficient reason, "Baptist churches"—and there were none but Baptist churches in the beginning—"cannot be thus corrupted and destroyed."

But if, for the sake of argument, we may be allowed to suppose that antipedobaptist churches are not absolutely indefectible, incorruptible, infallible—suppose it possible that they may err, that they may be corrupted—the supposition will allow us to inquire, whether or not they may have erred—whether or not, in some instances, they have been chargeable with any slight defections from the "ancient gospel," any variations from apostolic "faith and order."

One thing is obvious, if there be any pedobaptist churches in the world—if there ever have been any, they must have originated in "Baptist churches," if Dr. Howell be correct in affirming that in primitive times there were no other. He says that pedobaptism was unknown till the middle of the third century. But were there no corruptions in the church until that time? Was there no Ebionism—a Judaico-Christian hybrid—in the first century? Was there no Gnosticism—a cross between Christianity and the Oriental philosophy? And is it possible to overstate the enormity of those heresies, developing and patronizing as they did the most shameless immoralities? Were there no Marcionites in the second century?—no Encratites, Carpocratians, Valentinians, Patripassians, Montanists—but why enumerate? why interrogate? The church—the incorruptible church—of the first

three centuries—the immaculate antipedobaptist period—was flooded with heresies—damnable heresies, and with immoralities, scarcely exceeded by those of the Anabaptists of Munster, or their successors of Utah.

Dr. Howell erroneously affirms that infant baptism had not been introduced in the times of Tertullian, whom he claims as a "Baptist" preacher of the first water, being careful to inform us in a foot-note that he "was not a Campbellite." Of course he was incorruptible. And you must neither believe his biographers nor his writings, which make him one of the rankest enthusiasts that ever lived. He was, indeed, brimful of superstition—completely steeped in fanaticism. He went so far as to become a disciple of Montanus, who blasphemously gave himself out to be the promised Comforter! And it was largely through the instrumentality of the former that so many thousands were led away by the impostures of the latter.

Dr. Howell says that infant baptism was the parent of unitarianism, and that there was no infant baptism in the primitive church. How can he help knowing that there was scarcely a heretic from Simon Magus and Cerinthus down to Manes and Arius—to descend no further—that did not deny the doctrine of the Trinity? These heretics were numerous—their name was legion—and it was but about two centuries after the apostolic age, when unitarianism had well-nigh extinguished the orthodox faith, so that the great champion of the truth, is spoken of as *Athanasius contra mundum*—Athanasius against the world. And yet "Baptist churches cannot be corrupted."

We indeed can defend "Baptist churches" from all imputation of heresy in regard to those primitive defections from the truth, because there were no "Baptist churches" in existence till a thousand years afterward. "Baptist churches" were as innocent of heresy for all that time as unborn babes. We are ashamed to say that all those heretics as well as the orthodox whom they so much troubled, were pedobaptists, albeit their infant baptism had nothing to do with their heresies. Pelagius the heretic and Augustine his opponent alike declared, that they had never heard of any one so impious as to deny the right of infants to baptism.

But history, somewhat more modern, furnishes examples of "Baptist churches" not altogether free from heretical "taints and blames." Dr. Howell claims, as spiritual ancestors, the anabaptists of Germany. We may admit that they have been slandered by history, but, after this admission, there is a very large margin left for charges which truth will not allow to be set aside by a mere arrogant assertion. But, for the present we will pass over their trifling misdemeanors—such as their treachery, hypocrisy, licentiousness, murder, blasphemy—and allude to them merely for the purpose of showing that they were the patriarchs of modern unitarianism.

Servetus, who was put to death at Geneva, at the ever-to-be-deplored instigation of John Calvin, suffered for forty errors—one of which was a denial of infant baptism and another was a denial of the Trinity. And the anabaptists that went from Germany to Poland gave birth to Socinianism, which bade fair at one time to become the established religion of that kingdom. It took deeper root there and in Transylvania than any other state in Europe, and there it still remains. The anabaptists were "baptistical" to the heart's content of Dr. Howell, and we see how immaculate and infallible they were. By whom was the worst feature of the old Patripassian heresy revived in modern times, but by the anabaptists of Flanders? Because it is said, "The Word was made flesh," they taught that the divine nature of Christ, one with the Father, was transubstantiated into the human nature; as if the infinite, immaterial, indivisible, and immortal Godhead, could be changed and divided into a finite spirit and a material, mortal body! "Absolve we this, what then is blasphemy?" Yet "Baptist churches cannot be corrupted."

Who was the founder of "the denomination" in this country, but the incessantly lauded and almost canonized anabaptist, Roger Williams? Hildreth, in his History of the United States, tells us that this great "Baptist" patriarch, and apostle of civil and religious liberty, and heroic confessor if not martyr for the truth, embraced anabaptism in 1639, and being first dipped by one of the brethren, turned round and dipped him and others, and thus became "the founder and teacher of the first Baptist Church in America. But," continues Hildreth. "he soon left it, became a 'seeker,' and after many doubts as to authority for any ecclesiastical organization, finally concluded that none was lawful, or at least, necessary. Though he continued to employ the phraseology of the Puritans, he seems ultimately to have renounced all formalities of worship, having adopted the opinion that Christianity was but another name for humanity." And yet "Baptist churches cannot be corrupted."

We would like to ask what was the cradle of American Universalism? A "Baptist Church" in Philadelphia. And who was the father of the heresy? The Rev. Elnathan Winchester, a "Baptist" clergyman of distinguished ability. After spreading the leaven of his pernicious doctrine among the brethren of his "faith and order" in America, he went to Great Britain and there circulated his unscriptural principles. And the greatest resistance he ever received was from the ministers of pedobaptist churches. And the great champion of New England Universalism, Walter Balfour, who died Jan. 3, 1852, was an antipedobaptist too. The first step from Scotch Presbyterianism made him a "Baptist"—the next a Universalist.—and crowds followed him in his downward course. Yet "Baptist churches cannot be corrupted and destroyed."

One branch of "the denomination" is known by the euphonious name of *Tunkers* or *Dunkards*—sometimes styled, "German Baptists." They are found chiefly in

Pennsylvania, in the western parts of Maryland, Virginia, and in Ohio. They are professed Universalists, somewhat upon the Restoration platform of Mr. Winchester. They are "strongly baptistical," though we think they have some peculiarity in their mode of plunging the believers. Yet "Baptist churches cannot be corrupted."

Has the writer "for the million" forgot who was the author of that pestilent heresy, which has spread like a prairie fire in our country, and especially in the West? This heresy, or rather combination of heresies, involves the detestable dogma of baptismal regeneration, so-called—the denial of the work of the Holy Ghost, and in many instances his Personality too—a denial, in numerous cases, of the Deity of Christ and the doctrine of eternal punishment—and the subversion of other established points of belief. Was not an antipedobaptist minister—a redoubtable champion on Dr. Howell's side—the originator of this falsely called Primitive Gospel? And did he find it impossible to corrupt "Baptist churches?" What is the history of "the denomination?" Dr. Howell plumes himself on its popularity. He says:—

"The Baptist churches of this country contain a million of communicants. Five millions more are of their opinion and under their influence. One-fourth therefore of all the population of the United States are strongly *baptistical*. All these regard infant baptism and infant membership, as a nullity, and subject it to constant ridicule."

The matter of ridicule we will let pass: it is easier to ridicule a thing than to disprove it. But let us revert to the arithmetic. Of these million communicants one-third, less or more, are Campbellites, whom the regular "Baptist Churches" have denounced as heretics, and with whom they have no fellowship.

One branch of "the denomination," wishing of course to be considered lineal descendants of the disciples who were first called "Christians" at Antioch, decline to be known by any other title. They are "Christians" by eminence. They deny indeed the divinity of Christ—nevertheless they are "strongly baptistical," and "Baptist churches cannot be corrupted."

A large portion of "the denomination" is constituted of Anti-missionary Baptists. These are found chiefly in the South and West. Their "missionary" brethren sometimes denounce them in terms of severe reprobation, because of their ignorance, antinomianism, and irregularities of life. They are commonly called "Hard-shells." They call themselves "Primitive Baptists." Whether or not these "Baptist Churches can be corrupted," we need not say—one thing is very evident: they charge corruption upon their missionary brethren, and will scarcely hold fellowship with them.

Another division of "the denomination" maintain that there is no more authority in Scripture for the observance of the Lord's Day, as a Sabbath, than there is for the baptism of children. And in saying this, they are doubtless correct, though Dr. Howell is very far from thinking so. Yet "Baptist churches cannot be corrupted."

Another portion of "the denomination" is known by the name of "Two-Seed Baptists"—a title equally beautiful and Scriptural. These people are perhaps too ignorant to be called heretics. If they only knew it, they are, in a very stupid and awkward manner, attempting to disinter the putrid carcass of Manicheism—that impious compound of oriental paganism and eviscerated Christianity. The Two-Seed brethren are "strongly baptistical." Yet "Baptist churches cannot be corrupted." The great universal, exclusive corrupter of Christianity is infant baptism.

But our patience is exhausted. We are weary of the enumeration. There seems to be no end to the various sects of "the denomination"—General, Particular, Regular—Two-Seed, Six-Principle, and Seventh-day—Close-Communion, Open-Communion, and No-Communion—Arian, Trinitarian, and Universalist—Calvinistic, Antinomian, and Free-Will—all "strongly baptistical"—not one of them free from error, and most of them, as sects, infected with deadly heresy—and yet "Baptist churches cannot be corrupted."

We dare say if Joe Smith had practised "baby-sprinkling," instead of adult immersion, all the abominations of the Mormons, including their brazen effrontery, their polygamy, their "treasons, stratagems, and spoils," would have been saddled upon infant baptism. And if the Manicheans, Sabbatarians, Anti-missionaries, *Christians*, Campbellites, Tunkers, Winchesterians, had renounced "believers' baptism," and taken to sprinkling babies, Dr. Howell would have charged all their paganism, Judaism, antinomianism, unitarianism, ritualism, universalism, and we know not what, upon that mammoth corrupter, infant baptism.

But we forget—Dr. Howell writes for the million. Does he mean the "million of communicants in Baptist churches?" If so, they may perhaps appreciate his argument. We must be allowed, however, to entertain a different opinion of the "five millions more," who he says are "strongly baptistical." In this number, by the way, he includes infants, as well as adults—a mode of computation this which scarcely befits so great a champion of antipedobaptism. And yet his argument is fit only for children and such other innocents as are unable to discriminate between sober reasoning and reckless assumption.

The more discreet brethren of Dr. Howell's "faith and order," we feel very sure, must blush at his silly prating about the immaculate and incorruptible character of antipedobaptist churches, and his farcical assertion that pedobaptist churches

in America would be as corrupt as those in Germany, Spain, and Italy, were it not for certain causes, of which the diffusion of "Baptist people" is the most prominent. Such self-laudation, we would think, would be nauseating even to the million for whom it is prepared.

As to the Neology of Germany, the Puseyism of Great Britain, and the heterodoxy of New England, these corruptions would have existed if infant baptism had never been practised, though Dr. Howell says they never could have existed without it. It is not difficult to account for the origin of these heresies. We can readily show how Socinianism originated in Geneva and Massachusetts. But were we to do this, it might not be complimentary to some of the principles which Dr. Howell maintains in common with other Calvinists, whom he carefully shuns as Protestant sectaries, not worthy of being associated with those who constitute the one, holy, uncorrupted, and incorruptible, communion of saints. We can assure him that the high mystery of predestination and the high-handed measures of the stern old Puritans, had more to do with the defection in New England than baptism of any sort. And the same, *mutatis mutandis*, may be said in reference to the defection at Geneva and other places.

At the same time, let it be remembered that all those heresies have met with the severest handling from pedobaptist divines; and there are millions of pedobaptists, in the various sections of the church, who are constantly engaged in a war upon those corruptions of Christianity, and by them principally must they be destroyed. Whatever aid and comfort they may receive from their antipedobaptist brethren in this great undertaking, it is a pleasant conceit to imagine that without the influence of the latter the former would all be overcome by the foe which they are sworn to destroy!

Alas! antipedobaptists have more important work on their hands than uniting with their pedobaptist brethren to put down Socinianism and kindred corruptions. If Dr. Howell be correct, they have no ammunition to waste upon these Lilliputian adversaries, when the giant foe, infant baptism, is in the field. Let this Goliath be slain, and the whole army of the Philistines will flee before them and never gird themselves again for the battle!

Dr. Howell says, "No child ever was, or ever will be, benefited by its baptism and church-membership, but on the contrary, it is seriously injured."

Now this is an assertion which, in the nature of the case, he cannot prove; and therefore he can advance it only as a foregone conclusion. But suppose pious men, like Philip Henry and multitudes besides him, assert to the contrary—suppose they say emphatically that they have been benefited by their baptism in infancy—suppose they thank God for the privilege granted to them of solemn baptismal dedication to God and his church from the womb—who is competent

to contradict them in this matter? who can prove that they have not experienced the benefit which they profess to have received, and that they are thankful for small favors, or rather for no favors at all? We know of none but Dr. Howell—who seems to be equal to any task which requires an unusual amount of dogmatic assurance and arrogant assumption.

But with his leave, or otherwise without it, we do not hesitate to say that we have derived great benefit from our baptism in infancy, and we are perhaps as capable of judging in our own case as any pragmatist is for us. And we furthermore affirm it as our settled belief that there is scarcely any thing more edifying to those who witness it than the baptism of children, when properly performed—scarcely any thing more beneficial to the subjects when followed up by the nurture and admonition of the Lord, and not performed as an isolated service—and scarcely any thing more profitable to the church, when succeeded by that discipline without which no ordinances, no ministrations, can produce their designed effect. When those who have been baptized in infancy refuse to discharge their baptismal obligations after they have arrived at years of maturity, they are no longer legitimate members of the church of Christ. In this respect they take rank with those who fall away after they have received "believers' baptism"—for not all immersed adults prove to be immaculate Christians, whether they are retained in the fellowship of the church, or excluded from it. Still, antipedobaptists are the men, and religion will die with them. As a proof of it, hear Dr. Howell:—

"We therefore wield the only conservative influence at present existing in the universe. We have the power, with the blessing of God, to save from being wholly quenched that truth which is the world's only hope. How exalted therefore, how sublime is our mission! For this purpose, doubtless our Heavenly Father has in all ages kept us as his true Church, an event which seems almost as miraculous as would be the preservation of a spark amid the waters of the raging ocean. Every hierarchy and sect, Papal and Protestant, has been united for our destruction, and every government upon earth has pursued us incessantly, with fire and sword, but we have lived on through every persecution, and have never failed, however deep our suffering, to bear our testimony as witnesses for God. Our bonds are at last being loosed: the links of our chain are, one by one, breaking, and falling: prosperity has come; and our rapid spread over the earth intimates that God is about to vindicate his gospel, to sweep away from among men the clouds of ignorance and error, and to restore to the world a pure and glorious Christianity."

Oxford and Rome—prelate and pope—hide your diminished heads! Prate no more about THE CHURCH and the uninterrupted apostolical succession:

"The temple of the Lord are we,
And heathens all beside!"

All hail the martyr Church!

The foregoing passage from Dr. Howell shows that he is an erudite and sober-minded archaeologist, profoundly versed in the history of the church. Of this we have additional proof. He says:—

"Superstition is the parent of infant baptism. Nor has any of the progeny of that most prolific mother been more productive of evil to the cause of truth and salvation. In these respects it has amply justified its origin. It is not the eldest born, but it is the most popular and insidious of them all. It rapidly gained and yet continues to exercise an absolute sway over the minds of men. During the apostolic age, and until two hundred years of the church had been told, infant baptism was wholly unknown. The history of that period, whether sacred or profane, makes not the remotest allusion to such a practice. This of itself is sufficient proof that it did not exist. But it is not the only testimony. The fathers of the church, who then lived and wrote, often spoke of baptism, and always in such terms as to convince us that it was not administered to children. One of them—Justin—contrasts the state of Christians at their birth with their state at baptism. *'Then [at their birth, says he] they were involuntary, and unconscious of what they experienced; but at their baptism they had choice, and knowledge of illumination.'* And Tertullian observes: 'The laver of baptism is the seal of *faith*, which faith begins from *penitence*. We are not washed [baptized] in order that we may cease from sinning, but we have ceased, since we are already cleansed in heart.' Infant baptism could not, therefore, have as yet been introduced. Origen, who lived in the middle of the third century, was the first who defended it."

The language here cited from Justin has reference to converts from paganism—of whom Justin himself was one—and any pedobaptist missionary would use the same in reference to his baptized converts. It is a simple absurdity to bring that into the discussion. Do not we practise "believers' baptism"?

But what shall be said of that which follows? We could not believe that any clergyman, who had studied this controversy at all, could affirm that infant baptism had not been introduced in the days of Tertullian! The writer that can make this statement is entitled to no confidence. Does not everybody know that infant baptism was practised in Tertullian's time, and that this superstitious father set himself to work in good earnest to induce the postponement of baptism in the case of infants, unless their lives were in danger? This innovation upon the apostolic rule originated in his notion that baptism washes away all sin, original and actual, committed before its reception, and, therefore, the longer it was delayed, provided it was not prevented by death, the better for the subject. He says:—

"According to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in case of little children. For what need is there that the sponsors should be brought into danger? because they may either fail of their promise by death, or they may be deceived by a child's proving of wicked disposition. Our Lord says, indeed, 'Do not forbid them to come unto me;' therefore let them come when they are grown up: let them come when they understand, when they are taught whither they come: let them be made Christians when they can know Christ. Why does their innocent age make such haste to the remission of sins? *Quid festinat innocens aetas ad remissionem peccatorum?* Men will proceed very warily in secular things; and he that should not have earthly goods committed to him, yet may he have heavenly. Let them know how to desire this salvation, that you may appear to have given to one that asketh."

On similar grounds, he recommends unmarried persons, and persons in a widowed state, exposed to peculiar temptations, and those also who are engaged in business concerns, to postpone their baptism. He was, thus, not only opposed to infant baptism, but also to "believers' baptism"—superstitiously arguing that "those who understand the import of baptism, will rather dread the receiving of it than the delaying of it."

Yet Tertullian would not on any account have suffered either adult or child to leave the world without baptism. Rather than not have the rite administered, in cases of emergency he sanctioned its administration by laymen. Contemptible as his reasoning for postponement may appear to us, it was not without effect in the third and fourth centuries.

But had Tertullian been opposed to infant baptism *per se*, he could have written it down in a far more effectual way, by simply urging that infants had never been baptized—that is, if, as Dr. Howell maintains, they never had been. But they had been, and that too by the apostles and their immediate successors, as Justin Martyr states; and this Tertullian knew, and with all his superstition and fanaticism he had too much principle to lie about it—indeed, there was no chance to do so to any purpose, for how could he deny what everybody knew?

The New Testament abounds with proofs of infant baptism, as we have shown.

The catacombs of Rome are strewn with mementos of infant members of the church, styled in the monumental inscriptions "*neophytes*," that is, newly-baptized persons, "saints," and "faithful ones"—all terms applied exclusively to those who had been incorporated with the church by baptism; and these mementos date from the apostolic age to the close of the primitive persecutions.

Irenaeus speaks of infants *reborn*, or baptized, as the expression constantly imports in the writings of the fathers. And Origen, who was contemporary with

Tertullian, having been born at Alexandria, A.D. 185, his father, grandfather, and great-grandfather, having been Christians before him—the first of this venerable Christian family having been, in all likelihood, baptized by St. Mark himself—this same Origen, who, Dr. Howell says, was the first to defend infant baptism, says expressly that it was derived from the apostles! And yet our veracious archaeologist affirms that nobody knew any thing about it before his day! It is very likely that Origen was the first of any note that defended it, as it needed no defence before it was impugned by Tertullian. To say, however, that it was not known before the time of Origen, but was the product of superstitions which then prevailed in the church, involves a defect in authorship which we do not like to characterize.

With so much facility in ignoring or inventing facts, we consider Dr. Howell eminently qualified to be the historian of the church—he could doubtless point out to us in every age, the one holy, catholic, and antipedobaptist communion of the faithful, in contradistinction from all the corrupt progeny of infant baptism. If he affirms, who can deny, that "from this accumulation of theological impurities, like Python from the mud of the deluge, sprang infant baptism?"—a learned, beautiful, and complimentary comparison.

But we are told that "Infant baptism is an evil because of the connection it assumes with the moral and religious training of children."

In support of this ambiguous charge, Dr. Howell gives us an heroic, though lugubrious defense of "Baptists," who, it seems, are "malignantly pursued," with "reproaches and defamations," by naughty pedobaptists—the "odious charge being rung perpetually in the public ear that they pay little or no regard to the moral and religious training of their children."

"Heretofore," he says, "Baptists have thought it scarcely worth their while, on this topic, to defend their opinions or practice with any special carefulness." For this reason he considers himself the more imperatively called upon to do this needful service. And having performed it, we hope the defence will be perfectly satisfactory to "the million" for whom it was written. But as the persecution complained of is a raw-head and bloody-bones affair which has nothing to do with the subject before us, we shall let it pass. We have, moreover, nothing to say in reference to popish perversions of infant baptism—we have already dealt with them.

But when he represents "the press and the pulpit of all classes" as teaching "baptized young people" that they have "been purified by baptism," and do not require to be born again, we wonder at his unblushing effrontery. Do not the pastors of pedobaptist churches address their children "as sinners?" Do they not labour for their conversion? Do they not exhort them to personal religion? And

is this incompatible with warnings against acting "the part of ungrateful deserters?" May they not be considered members of the visible church, and yet be urged to make their calling and election sure?

And what is there to be sneered at, except by an infidel, in the language cited from Dr. Campbell: "Under such a system it is hardly extravagant, with Richard Baxter and Dr. Miller, to believe that in nineteen cases out of twenty, our children would grow up dutiful, sober, serious, and before they reached mature age, recognize their membership in a personal act, with sincerity and edification?" Instead of superseding the work of the Spirit and the necessity of personal repentance and faith, those divines enforce these important points upon the "baptized young people" of the church, on the ground of their baptism, which so strikingly sets forth the former as a privilege which they are entitled to claim, and the latter as a duty which they are bound to discharge.

A consistent pedobaptist must be orthodox. "The sanctification of the Spirit and sprinkling of the blood of Jesus Christ" cannot but constitute a leading feature in his religious system. One of the great recommendations of infant baptism, as formerly of circumcision, is its connection with the moral and religious training of children; and we only wish the Divine intention in this matter were faithfully carried out in all the churches of Christ.

Dr. Howell writes for "the million"—that is, for *Buncombe*. Hence he says: "Infant baptism is an evil, because it is the grand foundation upon which rests the union of Church and State."

He tells "the million" that "Infant baptism is inseparable from the union of Church and State." Of course, then, all the churches in the United States, except the antipedobaptist, are united to the State!

But, perhaps, he means that every State church must be a pedobaptist church. What then? Every State church has had a ministry—popish, prelatical, presbyterial, or congregational—and every State church must have a ministry of some sort: is the ministry, therefore, to be abolished?

We can very well conceive, however, that an antipedobaptist church, if it had the chance, might be as closely united to the State as is the Romish or Anglican establishment. Dr. Howell says truly, that the union of Church and State began with Constantine. He does not seem to be aware that the first Christian emperor was not baptized until shortly before his death, when Eusebius baptized him by pouring. Yet Constantine had more to do with the affairs of the church than any monarch that ever swayed the British sceptre, not excluding Henry VIII.

That was the age when the *quasi* antipedobaptist principles of Tertullian prevailed, and it became quite fashionable, in many places, to postpone the

baptism of children, on the superstitious grounds already noted. Yet never was the church more closely wedded to the State than in the days of Constantine and his immediate successors. Every sciolist in church history knows that infant baptism had nothing to do with this unholy alliance.

Instead of saying "that the practice of baptizing infants did not spread extensively till after Christianity became the State religion," it would be more consonant to the truth of history to say, that it was less prevalent in the age of Constantine than in primitive times, when we never hear of the head of a family being baptized without his children.

But when the superstition of Tertullian and the worldliness of Constantine united their influences in corrupting the simplicity of Christians, they began to postpone baptism. The mother of Augustin did not baptize him, for fear he might fall into sin afterward. And Augustin says that this was common in his day: forasmuch as they did not lay so much stress upon sins committed before baptism as after, thinking that baptism washed away both original and actual sin. Basil, Gregory Nyssen, Ambrose, and others, labored hard to bring the church back to the apostolic practice in this matter. Gregory Nazianzen, who was contemporary with Constantine, pointedly rebukes the people for postponing baptism. He says: "Art thou a youth? fight against pleasures and passions with this auxiliary strength: list thyself in God's army. Art thou old? Let thy gray hairs hasten thee. Strengthen thy age with baptism. Hast thou an infant child? Let not wickedness have the advantage of him. Let him be sanctified from his infancy. Let him be dedicated from his cradle, in the Spirit. Thou, as a faint-hearted mother and of little faith, art afraid of giving him the seal, because of the weakness of nature."

Speaking of those who neglect baptism, he says: "Some of them live like beasts, and regard not baptism. Some value baptism, but delay the receiving of it, either out of negligence, or a greediness longer to enjoy their lusts. But some have it not in their own power to receive it, either because of their infancy perhaps, or because of some accident entirely involuntary." He then proceeds to denounce this disregard and postponement of the ordinance.

Now let it be remembered that it was during this decline of pedobaptism that the union of Church and State was effected. And yet Dr. Howell says that "infant baptism is inseparable from the union of Church and State. They are essential to each other!"

He seems to take great pleasure in recognizing the Anabaptists of Germany as his spiritual ancestors—this being necessary to make out the uninterrupted succession of antipedobaptist immersers. But cannot he see that the apostle of those worthies, Thomas Munzer, did all in his power to unite Church and State upon an antipedobaptist platform? indeed, the Church was to be the state; and

Munzer was to be both king and priest in this glorious theocracy. Addressing the peasants and miners, he says: "When will you shake off your slumbers? Arise and fight the battle of the Lord. The time is come. France, Germany and Italy are up and doing. Forward, forward, forward! *Dran, dran, dran!* Heed not the cries of the ungodly. They will weep like children, but be you pitiless. *Dran, dran, dran!* Fire burns. Let your swords be ever tinged with blood. *Dran, dran, dran!* Work while it is day." He signed himself, "Munzer, God's servant against the ungodly." And in his letter to the prince he wrote, "Munzer, armed with the sword of Gideon."

The curious reader may find a fuller account of the "Baptist" union of Church and State, at the time of the Reformation, in the History of Dr. Merle D'Aubigne. But as Dr. Howell insinuates a *caveat* in reference to the reliableness of that historian, we will cite a paragraph or two on the subject from the Church History of Dr. Gregory, who, so far as we know, is universally considered an historian, equally erudite and candid. He says:—

It was observed that, in a very early period of the Reformation, certain of the disciples of Luther, and particularly one of the name of Muncer, adopted opinions in some instances apparently replete with enthusiasm, and on some occasions proceeded to the disturbance of the public tranquillity. From these reformers proceeded the sect of the Anabaptists. They first made their appearance in the provinces of Upper Germany, where the severity of the magistrates kept them under control. But in the Netherlands and Westphalia they obtained admittance into several towns, and spread their principles.

The most remarkable of their religious tenets related to the sacrament of baptism, which, as they contended, ought to be administered only to persons grown up to years of understanding, and should be performed, not by sprinkling them with water, but by dipping them in it: for this reason they condemned the baptism of infants; and rebaptizing all whom they admitted into their society, the sect came to be distinguished by the name of Anabaptists.

To this peculiar notion concerning baptism, they added other principles of a most enthusiastic as well as dangerous nature. They maintained that among Christians, who had the precepts of the gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty: that the distinctions occasioned by birth, or rank, or wealth, being contrary to the spirit of the gospel, which considers all men as equal, should be entirely abolished: that all Christians, throwing their possessions into one common stock, should live together in that state of equality which becomes members of the same family: that, as neither the laws of nature, nor the precepts of the New Testament, had imposed any restraints upon men with regard to the number of wives which they might marry, they should use that liberty which God had granted to the patriarchs.

Such opinions, propagated and maintained with enthusiastic zeal and boldness, were not long without producing the violent effects natural to them. Two Anabaptist prophets, John Matthias, a baker of Haerlem, and John Boccold or Beukels, a journeyman tailor of Leyden, possessed with the rage of making proselytes, fixed their residence at Munster, an imperial city of Westphalia, of the first rank, under the sovereignty of its bishop, but governed by its own senate and consuls. As neither of these fanatics wanted the talents requisite in desperate enterprises, great resolution, the appearance of sanctity, bold pretensions to inspiration, and a confident and plausible manner of discoursing, they soon gained many converts. Among these were Rothman, who had first preached the Protestant doctrine in Munster, and Knipperdoling, a citizen of considerable eminence.

Emboldened by the countenance of such disciples, they openly taught their opinions; and not satisfied with that liberty, they made several attempts, though without success, to become masters of the town, in order to get their tenets established by public authority. At last, having secretly called in their associates from the neighbouring country, they suddenly took possession of the arsenal and senate house in the night, and running through the streets with drawn swords, and horrible howlings, cried out alternately, "Repent and be baptized," and, "Depart, ye ungodly." The senators, the canons, the nobility, together with the more sober citizens, whether Papists or Protestants, terrified at their threats and outcries, fled in confusion, and left the city under the dominion of a frantic multitude, consisting chiefly of strangers.

Nothing now remaining to overawe or control them, they set about modelling the government according to their own wild ideas; and though at first they showed so much reverence for the ancient constitution as to elect senators of their own sect, and to appoint Knipperdoling and another proselyte consuls, this was nothing more than form; for all their proceedings were directed by Matthias, who, in the style, and with the authority of a prophet, uttered his commands, which it was instant death to disobey.

Having begun with encouraging the multitude to pillage the churches, and deface their ornaments, he enjoined them to destroy all books except the Bible, as useless or impious: he ordered the estates of such as fled to be confiscated and sold to the inhabitants of the adjacent country: he commanded every man to bring forth his gold, silver, and other precious effects, and to lay them at his feet: the wealth amassed by these means he deposited in a public treasury, and named deacons to dispense it for the common use of all. The members of this commonwealth being thus brought to a perfect equality, he commanded all of them to eat at tables prepared in public, and even prescribed the dishes which were to be served up each day.

Having finished his plan of reformation, his next care was to provide for the defense of the city; and he took measures for that purpose with a prudence which betrayed nothing of fanaticism. He collected large magazines of every kind: he repaired and extended the fortifications, obliging every person, without distinction, to work in his turn: he formed such as were capable of bearing arms into regular bodies, and endeavoured to add the stability of discipline to the impetuosity of enthusiasm.

He sent emissaries to the Anabaptists in the Low Countries, inviting them to assemble at Munster, which he dignified with the name of Mount Sion, that they might set out to reduce all the nations of the earth under their dominion. He himself was unwearied in attending to every thing necessary for the security or increase of the sect; animating his disciples by his own example to decline no labour, as well as to submit to every hardship; and their enthusiastic passions being kept from subsiding by a perpetual succession of exhortations, revelations, and prophecies, they seemed ready to undertake or to suffer any thing in maintenance of their opinions.

While they were thus employed, the Bishop of Munster, having assembled a considerable army, advanced to besiege the town. On his approach, Matthias sallied out at the head of some chosen troops, attacked one quarter of his camp, forced it, and after great slaughter returned to the city loaded with glory and with spoil. Intoxicated with this success, he appeared next day brandishing a spear, and declared, that, in imitation of Gideon, he would go forth with a handful of men, and smite the host of the ungodly. Thirty persons, whom he named, followed him without hesitation in this wild enterprise, and, rushing on the enemy with frantic courage, were cut off to a man.

The death of their prophet occasioned at first great consternation among his disciples; but Boccold, by the same gifts and pretensions, which had gained Matthias credit, soon revived their spirits and hopes to such a degree, that he succeeded the deceased prophet in the same absolute direction of all their affairs. As he did not possess that enterprising courage which distinguished his predecessor, he satisfied himself with carrying on a defensive war; and without attempting to annoy the enemy by sallies, he waited for the succors he expected from the Low Countries, the arrival of which was often foretold and promised by their prophets.

But though less daring in action than Matthias, he was a wilder enthusiast, and of more unbounded ambition. Soon after the death of his predecessor, having, by obscure visions and prophecies, prepared the multitude for some extraordinary event, he marched through the streets and proclaimed with a loud voice, "That the kingdom of Sion was at hand: that whatever was highest on earth should be brought low, and whatever was lowest should be exalted." In order to fulfil this,

he commanded the churches, as the most lofty buildings in the city, to be levelled with the ground: he degraded the senators chosen by Matthias, and depriving Knipperdoling of the consulship, the highest office in the commonwealth, appointed him to execute the lowest and most infamous, that of common hangman, to which strange transition the other agreed, not only without murmuring, but with the utmost joy; and such was the despotic rigor of Boccold's administration, that he was called almost every day to perform some duty or other of his wretched function. In place of the deposed senators, he named twelve judges, according to the number of tribes in Israel, to preside in all affairs, retaining to himself the same authority which Moses anciently possessed as legislator of the people.

Not satisfied, however, with power or titles which were not supreme, a prophet, whom he had gained and tutored, having called the multitude together, declared it to be the will of God, that John Boccold should be king of Sion, and sit on the throne of David. John, kneeling down, accepted of the call, which he solemnly protested had been revealed likewise to himself, and was immediately acknowledged as monarch by the deluded multitude. From that moment he assumed all the state and pomp of royalty. He wore a crown of gold, and was clad in the richest and most sumptuous garments. A Bible was carried on his one hand, a naked sword on the other. A great body of guards accompanied him when he appeared in public. He coined money stamped with his own image, and appointed the great officers of his household and kingdom, among whom Knipperdoling was nominated governor of the city, as a reward for his former submission.

Having now attained the height of power, Boccold began to discover passions which he had hitherto restrained, or indulged only in secret. As the excesses of enthusiasm have been observed in every age to lead to sensual gratifications, the same constitution that is susceptible of the former being remarkably prone to the latter, he instructed the prophets and teachers to harangue the people for several days concerning the lawfulness and even necessity of taking more wives than one, which they asserted to be one of the privileges granted by God to the saints.

When their ears were once accustomed to this licentious doctrine, and their passions inflamed with the prospect of such unbounded indulgence, he himself set them an example of using what he called their Christian liberty, by marrying at once three wives, among whom the widow of Matthias, a woman of singular beauty, was one. As he was allured by beauty or the love of variety, he gradually added to the number of his wives until they amounted to fourteen, though the widow of Matthias was the only one dignified with the title of a queen, or who shared with him the splendor and ornaments of royalty.

After the example of their prophet, the multitude gave themselves up to the most licentious and uncontrolled gratification of their desires. No man remained

satisfied with a single wife. Not to use their Christian liberty was deemed a crime. Persons were appointed to search the houses for young women grown up to maturity, whom they instantly compelled to marry.

Together with polygamy, freedom of divorce, its inseparable attendant, was introduced, and became a new source of corruption. Every excess was committed, of which the passions of men are capable, when restrained neither by the authority of laws nor the sense of decency; and by a monstrous and almost incredible conjunction, voluptuousness was engrafted on religion, and dissolute riot accompanied the austerities of fanatical devotion.

Meanwhile the German princes were highly offended at the insult offered to their dignity by Boccold's presumptuous usurpation of royal honors; and the profligate manners of his followers, which were a reproach to the Christian name, filled men of all professions with horror. Luther, who had testified against this fanatical spirit on its first appearance, now deeply lamented its progress, and having exposed the delusion with great strength of argument, as well as acrimony of style, called loudly on all the States of Germany to put a stop to a frenzy no less pernicious to society than fatal to religion.

The emperor, occupied with other cares and projects, had not leisure to attend to such a distant object; but the princes of the empire, assembled by the King of the Romans, voted a supply of men and money to the Bishop of Munster, who, being unable to keep a sufficient army on foot, had converted the siege of the town into a blockade. The forces raised in consequence of this resolution were put under the command of an officer of experience, who, approaching the town toward the end of spring, in the year 1535, pressed it more closely than formerly; but found the fortifications so strong, and so diligently guarded, that he durst not attempt an assault.

It was now above fifteen months since the Anabaptists had established their dominion in Munster: they had, during that time, undergone prodigious fatigue in working on the fortifications and performing military duty. Notwithstanding the prudent attention of their king to provide for their subsistence, and his frugal as well as regular economy in their public meals, they began to feel the approach of famine. Several small bodies of their brethren, who were advancing to their assistance from the Low Countries, had been intercepted and cut to pieces; and, while all Germany was ready to combine against them, they had no prospect of succor.

But such was the ascendancy which Boccold had acquired over the multitude, and so powerful the fascination of enthusiasm, that their hopes were as sanguine as ever, and they hearkened with implicit credulity to the visions and predictions of their prophets, who assured them that the Almighty would speedily interpose,

in order to deliver the city. The faith, however, of some few, shaken by the violence and length of their sufferings, began to fail: but being suspected of an inclination to surrender to the enemy, they were punished with immediate death, as guilty of impiety in distrusting the power of God.

By this time the besieged endured the utmost rigor of famine; but they chose rather to suffer hardships, the recital of which is shocking to humanity, than to listen to the terms of capitulation offered them by the bishop. At last, a deserter, whom they had taken into their service, being either less intoxicated with the fumes of enthusiasm, or unable any longer to bear such distress, made his escape to the enemy. He informed their general of a weak part in the fortifications which he had observed, and assuring him that the besieged, exhausted with hunger and fatigue, kept watch there with little care, he offered to lead a party thither in the night. The proposal was accepted, and a chosen body of troops appointed for the service; who, scaling the walls unperceived, seized one of the gates, and admitted the rest of the army.

The Anabaptists, though surprised, defended themselves in the market-place with valor, heightened by despair; but being overpowered by numbers, and surrounded on every hand, most of them were slain, and the remainder taken prisoners. Among the last were the king and Knipperdoling. The king, loaded with chains, was carried from city to city as a spectacle to gratify the curiosity of the people, and was exposed to all their insults. His spirit, however, was not broken or humbled by this sad reverse of his condition; and he adhered with unshaken firmness to the distinguishing tenets of his sect.

After this, he was brought back to Munster, the scene of his royalty and crimes, and put to death with tortures, which he bore with astonishing fortitude. This extraordinary man, who had been able to acquire such amazing dominion over the minds of his followers, and to excite commotions so dangerous to society, was only twenty-six years of age. Together with its monarch, the kingdom of the Anabaptists came to an end.

From this perfectly trustworthy account of Dr. Howell's ecclesiastical ancestors, it is clear that they wanted nothing but the power to establish their own church upon the ruins of the churches then in favor, and to substitute their own beautiful theocracy for every political "ordinance of man" then in existence. That they were "strongly baptistical" cannot be questioned. They are pronounced good "Baptists" by Dr. Howell, who, whatever may be the feeling of some fastidious antipedobaptists, is not ashamed to call them "brethren." And truly there is a family likeness between them—they seem to be of one blood. Dr. Howell has scarcely any thing more to the point than the following modest and beautiful language used by his "brethren" of the sixteenth century: "The baptism of infants

is a horrible abomination—a flagrant impiety, invented by the evil spirit and by Pope Nicholas II." "To baptize a child is of no more use than baptizing a cat!"

They may have held some other principles not quite so much to the mind of Dr. Howell as their opposition to infant baptism. In fact, they were the Mormons of the sixteenth century, and the Mormons are the Anabaptists of our times—though Dr. Howell claims that honor for "the denomination" of which he is the invincible champion. But we submit, that the Mormons contend for "believers' baptism," and that by immersion alone; and in defiance of the Constitution of the United States they have established a politico-ecclesiastical government—a union of Church and State—exhibiting many of the beautiful features of the Anabaptist theocracy. And yet Dr. Howell says: "The union of Church and State rests for its foundation upon infant baptism, without which it cannot exist. Destroy infant baptism, and you destroy the union of Church and State. That unhallowed relation is no longer possible." What a Daniel is this come to judgment!

But "Infant Baptism is an evil, because it injures the credit of religion with intelligent men of the world."

There is some ambiguity in this language—all the better though for Dr. Howell. There is a sense in which religion does lose credit with the men of the world, on account of infant baptism. Worldly people are ready to say with Dr. Howell, "The baptism of a little infant! What sense or reason is there in it? there is none." But then they are ready to say the same of the baptism of an adult—they say the same of the breaking of bread in the Lord's supper. They see no sense or reason in any of the simple rites and services of Christianity. So the philosophers, the *intelligent men* of the heathen world, saw no sense or reason in circumcision—"The circumcision of a little infant! What sense or reason is there in it? There is none." But must all the mysteries of religion be laid aside, because they may be to the Jews a stumbling block, or to the Greeks foolishness?

But there is a sense in which it may be desirable that religion should maintain its credit with intelligent men of the world; and in this sense we deny that infant baptism, properly performed, ever injured it in their estimation. It never did, unless perhaps in the case of those "intelligent men of the world" who have been unhappily brought under the influence of such men as Dr. Howell, who take pains to caricature and ridicule the ordinance. We should not, however, consider a man remarkable for *intelligence*, though he might be *worldly* enough, perhaps, who would mistake the hackneyed charges of Dr. Howell for argument:—infant baptism is *irrational—unauthorized—the very essence of equivocation and deception—a sectarian device*—therefore it dishonors religion!

Now as this is nothing better than assumption, baseless assumption, and slanderous withal, we shall deny it *in toto*; and on the contrary we maintain, that

the due performance of infant baptism has a most happy tendency to impress reflecting minds with the beauty and majesty of religion; and this result we have witnessed on multiplied occasions. And we deliberately declare, that beneficial effects can be produced on the minds of intelligent men of the world, by the public solemn administration of this edifying ordinance, which cannot be produced by any other agency.

And observe, we speak that we do know, and testify that we have seen: we do not deal in mere assumption and dogmatic assertion about something which, in the nature of the case, we have no means of proving—for we defy Dr. Howell to *prove* that the credit of religion was ever injured by infant baptism, except in such cases where the ordinance was not performed in a becoming manner, as religion frequently suffers from a stupid sermon, or where the "intelligent men of the world" are of the prejudiced classes to which we have alluded.

The charge that "Infant Baptism enfeebles the power of the church to combat error" is made by Dr. Howell with his usual modesty.

He relieves the monotony of his vain repetitions, however, by a little fancy work about the errors of pedobaptist churches and their mutual criminations. All, of course, are bound up in the same bundle with popery, because, forsooth, popery practises infant baptism. Protestants can say nothing against the "theological monstrosities" of popery, because infant baptism is one of them, and they practise infant baptism. Is not that reasoning? The antipedobaptist churches alone are immaculate, and therefore they alone can cope successfully with the corruptions of popery—ay, and the corruptions of Protestantism, too! The wonder is, that those corruptions ever had any existence, seeing that "the denomination," pure and incorruptible, has come down from the apostles, by uninterrupted succession, to—Munzer, Roger Williams, and Dr. Howell, the infallible representatives of the martyrs, confessors, and defenders of its "faith and order."

Dr. Howell, however, ought not to draw quite so extravagantly upon his fancy for his facts. In doing this he has perpetrated the following libel:—

"Among Methodists, a very striking corruption is the baptism and reception to their communion, of '*seekers*.' And who are these *seekers*? They are persons who desire to be saved, and manifest feeling on the subject of religion, but who professedly have not a living faith in Christ, nor any well-grounded hope of eternal life. Against this, Presbyterians of all classes protest. They pronounce it a gross error, palpably unscriptural, and not to be endured! The Methodist brother is not at all disconcerted. He tells them plainly, and tells them truly: The baptism of *seekers* is, to say the least, as lawful as the baptism of *infants*. It is, in truth, attended with prospects even more encouraging, since these seekers may soon be rejoicing in hope, but of infants, no such expectation is reasonable. The Scriptures

favor one as much as they do the other. His assailants cannot answer him. They are silent. He is henceforth uninterrupted."

Now, candid and intelligent "Presbyterians of all classes," and some antipedobaptists too, who are acquainted with Methodist terms and usages, know very well that we baptize none as "seekers" that do not measure up to the standard laid down by St. Peter on the day of Pentecost, when the three thousand who were "pricked in the heart, said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" Peter did not tell them to postpone their baptism until they should possess the full assurance of faith and hope; but he said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, *for the remission of sins, and ye shall receive* the gift of the Holy Ghost." So we say to every seeker of salvation. And we baptize none unless they repent and believe the gospel, and promise by God's grace to lead a holy life.

Such *penitents* Dr. Howell would call believers, and immerse them by the thousand, if he had a chance. And we have never found a *Presbyterian, of any class*, that would reject them. The difference between us is this: our Calvinistic brethren, including the antipedobaptists, would try to make them feel safe, without possessing the knowledge of salvation by the remission of their sins, through the direct witness of the Holy Ghost; but the Methodists would press them forward to the attainment of this blessing, and would not let them rest satisfied with their baptism, their association with believers, their supposed election, effectual calling, and infallible perseverance, or any thing else short of the inward witness of their acceptance in the Beloved, and the incontestible proofs of their possessing the regenerating grace of the Holy Ghost, symbolized in the rite of initiation.

Who ever heard a "Methodist brother," or sister either, defend the baptism of seekers on the ground invented by Dr. Howell? and what Presbyterian was ever silenced by such a defence?

Dr. Howell's next argument is decidedly rich! We are not sure that it ought not to be assigned the highest rank in the discussion: "Infant Baptism is an evil because it is the great barrier to Christian union!"

He has the advantage of us here. We cannot retort the argument. We cannot say that antipedobaptist exclusiveness is the great barrier to Christian union. It is, indeed, a barrier. It savors very much of schism, and is therefore to be deplored as an evil. But there are greater evils than that in the world—greater barriers than that to Christian union. Bigotry, which, however frequently connected with that exclusiveness—sometimes being its parent and sometimes its offspring, but which in thousands of happy exceptions is not connected with it at all—bigotry is a far greater obstacle to Christian union. It is the grand obstacle. "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him,

because he followeth not us." That is the spirit that prevents Christian union; and if one wishes to know more of its manifestation, let him read Dr. Howell on the Evils of Infant Baptism.

Dr. Howell will let you cast out as many devils as you please, provide you plunge the demoniacs into the water, and drown the evil spirits which possess them. He will unite very cordially with you, provided you frame your organs of speech to pronounce his *shibboleth*. Otherwise, he can have no union with you at all, as "it would be a combination against the truth and purity of religion!" Alas! such a bigot knows but little of the spirit of charity which, is the cement of Christian fellowship, which recognizes the right of private judgment in all, and which asks of no man any thing besides a "professed subjection unto the gospel of Christ," a sincere recognition of him as the Lord of conscience, to whom alone we must stand or fall.

In observing the spirit of this volume, we are reconciled to the ostracism dealt out to us by its author. We can afford to "stand by" ourselves, when ordered to do so by men who in their own esteem are so much holier than we.

Dr. Howell repeats one of his former charges in the following form: "Infant baptism is an evil, because it prevents the salutary impression baptism was designed to make upon the minds both of those who receive it and those who witness its administration."

We have already shown that this charge is not true. And it cannot be made true by Dr. Howell's caricature of the ordinance. He gets into heroics, however, when contrasting "believers' immersion" with "baby-sprinkling." Now we do not deny that baptism may be solemnly administered by immersion—a believing subject and serious spectators may be edified by the ordinance thus performed. But this is not always the case.

Dr. Howell calls infant baptism "a farce." We shall not so designate adult immersion. We should think it would be more like *a tragedy* to a delicate, modest female—we feel very sure she must shrink back from it with feelings of revulsion—at any rate, we cannot witness it without such feelings. The emotions of transport which Dr. Howell attributes to the candidates do not always obtain; and with all the declamation about "believers' baptism," it is not always believers that are baptized, even when antipedobaptists are the immersers.

Speaking of the candidate, Dr. Howell says, "He is to be baptized but once in his life." But why only once, if baptism be not valid unless the subject be a regenerate believer, and he should prove to have been self-deceived, or a hypocrite, or should turn from the holy commandment delivered unto him, and afterward repent and obtain forgiveness? Why not give him then, what he never yet had, "believers' baptism?" One and twenty reasons might doubtless be

assigned for this omission; but they would be as unsatisfactory, on antipedobaptist grounds, as the same number paraded by Dr. Howell to prove that infant baptism is the most damnable evil this side damnation.

And happily we have reached the last of those formidable arguments. This one and twentieth sapiently affirms that "Infant baptism retards the designs of Christ in the conversion of the world."

The force of Dr. Howell's arguments has been getting "small by degrees and beautifully less"—if any comparison be possible among such microscopic objects. Rhetoricians tell us when our arguments are weak, we must put them all close together and they will help to support each other, and if any are specially feeble, put them in the middle, and by no means in front or rear. Unfortunately, however, for Dr. Howell's arguments, none of them have the least degree of strength—they are all as weak as water, being in fact composed of that element—but perhaps that which is the most obviously without strength is put last.

Dr. Howell sees four or five denominations struggling for existence in a little village, which is just able to support one. Immediately, the wicked demon of infant baptism is conjured up before his mind. "All these expenditures of time, and strength, and money, and men, are results of our divisions, and they have their seat principally, if not wholly, in infant baptism?" Set aside infant baptism, and at once Prelatists become Presbyterians, or Presbyterians become Prelatists: both of them become Independents, or Independents become Prelatists or Presbyterians. Arminians become Calvinists, or Calvinists become Arminians. Or they all consent that the five, or five hundred, points on which they differ are of no importance, being so completely overshadowed by the mammoth evil, infant baptism, which is now utterly destroyed by the one and twenty arguments of this little book.

Some ill-mannered *sectarian* might, indeed, suggest that where there are so many sects there is a convenient way of making one the number less—antipedobaptists might renounce their errors, abandon their schismatic platform, and connect themselves with some one of the other communions, according to their predilections in regard to doctrines or polity. It would not do for them to urge to the contrary, their understanding of the Word of God, their convictions of duty, and the like, for every pedobaptist might urge the same. How preposterous then is such an argument against infant baptism.

The question of the translation of the Bible is, moreover, brought into the discussion. A less adventurous polemic would have left that out. Does Dr. Howell really think that men have lost their senses? We know he is writing for "the million;" but then not all of *these* are utterly stultified.

Can any man with one grain of reason imagine that the American Bible Society, composed almost exclusively of Christians who do not believe that the word *baptism*, in the New Testament, means *immersion*, could sanction, publish, and circulate a translation of the Scriptures for the Burmese, Chinese, or any other heathen nation, in which that word should be so rendered?—especially when they issue no version among Christians that does not leave untouched that sacred term, which like *Jesus, Christ, angel, prophet, apostle, evangelist, epistle*, and many an expressive term besides, enters into and enriches the theological vocabulary of every Christian tongue?

Would immersionists sanction the rendering of *baptism* by purification, or pouring, or sprinkling, which we believe to be the action to which the word refers? And who is guilty of the schism—who is chargeable with the controversy—we who are willing to let the original word remain without rendering it according to our own view of the ordinance, or the immersionists, who will not be satisfied unless it be rendered in accordance with their peculiar notion? Let a candid world—let common sense—decide. Yet this is a proof of the evils of infant baptism.

And so, according to Dr. Howell, is the fact that Mohammedans and heathens are scandalized by the vices of European and American merchants, and sailors, and soldiers, who were baptized in their infancy. And were not the heathen, in ancient times, scandalized at the vices of the Israelites, who had all been circumcised in their infancy? And is no one scandalized at the vices of many who have been buried by Dr. Howell and his brethren in "a liquid grave"? But what does all this prove?

To adduce this as a charge against infant baptism, is as ridiculous as Dr. Howell's attempt, again repeated, to fasten the odium of all "the strifes between Baptists and Pedobaptists" upon the latter. We suppose where the latter discuss this subject once, the former bring it into discussion twenty times. We rarely refer to it, except, as in the present instance, to wipe off aspersion and to defend the truth so repeatedly and so unscrupulously assailed. We do not affect the name of "pedobaptists:" we are satisfied with that of Christians: the common salvation—not any particular part of it—having been given us in trust. But Dr. Howell and his brethren have monopolized the ordinance of baptism, and from the title they have assumed—having shortened their old family name—it would seem that the ordinance has monopolized them. We are, therefore, to be charged with "preventing the progress of the gospel," by "engendering perpetual strife, disunion, and reproach," when we occasionally claim to have some part and lot in the matter of Christianity. And this proves the evil—the damning evil—of infant baptism!

In his concluding chapter, Dr. Howell says: "I flatter myself that I have shown that infant baptism is an unmitigated evil." Self-flattery, indeed! Flattery is praise

given where it is not deserved: such praise Dr. Howell gives himself at the close of his arduous labors. Whether or not "the million" for whom he writes will endorse the award, we cannot say.

We recognize, with the most appropriate consideration, his condescension in calling us his "pedobaptist brethren," after having ranked us with the worst of papists. He graciously invites us to pull down our respective churches and seek more comfortable quarters in his communion; and he seems to take it for granted that we will do so, now that he has enlightened us on the subject, which he thinks it probable we had never before investigated. If he really has any expectation that we will do so, painful as may be the task, we must, nevertheless, dispel the delusion. He is reckoning without his host, and the calculation is entirely false.

His address to antipedobaptists in pedobaptist churches, we hope will not be lost upon them—if there be any to profit by it. We do not happen to know any such. They will not feel much complimented by the charge of cowardice, hypocrisy, and pride, so liberally preferred against them.

With the congratulations offered to his "beloved Baptist brethren," we have nothing to do—it is a family affair. It might be as well, however, to keep such matters within "the denomination." If they are so ignorant and impressible as to be bamboozled into the notion that multiplied thousands of "Baptists" have gone to the gibbet and the stake, on account of antipedobaptist principles, and that those principles have been practised and defended by their "fathers," in every age of the church, it seems cruel to deprive them of the comfort such hallowed reminiscences afford. This may be considered a case coming within the range of the poetic maxim: "Where ignorance is bliss, 'tis folly to be wise." We will not, therefore, disturb them with a single doubt concerning the uninterruptedness and apostolicity of their succession. Meanwhile, we know that it is as sheer a fable as the popish prelatial succession, while it is a hundred-fold more contemptible, and has not a thousandth part as much apparent evidence to sustain it.

And here we take leave of Dr. Howell, with whom we should not have become so intimate, had we not been requested to pay him some attention, in view of the respectable denominational endorsement which he has procured for his modest and unassuming volume.

CLASSICAL AND SCRIPTURAL USE OF BAPTISMAL TERMS.

Bap̄tw.

HESYCHIUS, who lived in the fourth century, and is the oldest native Greek lexicographer, gives **antl ew**, *antleo*, as a meaning of *bapto*. *Antleo* means to draw, to pump, to shed or spill.

Gases, another native Greek lexicographer of high repute, in the beginning of the present century, gives the following definitions:—**breow**, *brecho*, to wet, moisten, bedew: to steep, drench: to rain, drop: to soak, suck, imbibe—**pl uaw**, to wash—**gemi zw**, *gemizo*, to fill, to load—**buqi zw**, *buthizo*, to plunge, dip, immerge: to sink, drown—**antl ew**, *antleo*, to draw, pump: to shed, spill.

Schreveliuss defines it *mergo*, to put under water, dip, plunge, sink, immerse, overwhelm: to immerse one's self: to be drowned—*intingo*, to dip in, wet, moisten—*lavo*, to wash, bathe, moisten, besprinkle, bedew—*haurio*, to draw, or draw forth, as water from a well *hauriendo impleo*, to fill, by drawing, draining, drinking, *etc.*—*pereo*, to perish, be lost, as a ship at sea.

Scapula makes it mean to immerse, to plunge, to stain or dye, to wash.

Ursinus renders it to dip, to dye, to wash, to sprinkle.

Groves, following the foregoing, defines it to dip, plunge, immerse: to wash: to wet, moisten, sprinkle: to steep, imbue: to dye, stain, color.

Lexical authorities of this purport, might be readily multiplied, but this is not necessary.

The classical citations relied on by these lexicographers, in support of the various meanings assigned to *bapto*, are numerous. We give a sample.

Homer, in his *Battle of the Frogs and Mice*, says the frog "fell breathless, and the lake was tinged, or dyed with purple blood"—**ebap̄teto d'jaīn̄ati īīn̄h por̄furew̄†**

Aristophanes, (*Hipp.* lib. i.,) speaks of a comedian who painted or dyed, **bap̄tomenov**, his face with tawny colors.

Aristotle (*de Anim.*) speaks of a certain substance which, "being rubbed or squeezed, stains, **bap̄tei**, the hand."

Other authors, in like manner, use the word in reference to dyeing the hair of the head. In none of those cases was the object dipped into the coloring fluid, but the latter was applied to the former.

So pregnant are these proofs, that Dr. Carson, a great immersionist, is obliged to admit that *bapto* has other meanings, and literal meanings, too, beside that of plunging, which some have the temerity to say is its only meaning. This learned writer says: "Hippocrates used *bapto* to denote dyeing, by dropping the dyeing liquid on the thing dyed. When it drops upon the garments, *baptetai*, they are dyed. This surely is not dyeing by dipping. Nearchus relates that the Indians dye, *baptontai*, their beards." "*Bapto*," he says, "signifies to dye by sprinkling as properly as by dipping, though originally it was confined to the latter. Nor are such applications of the word to be accounted for by metaphor, as Dr. Gale asserts. They are as literal as the primary meaning. It is by extension of the literal meaning, and not by figure of any kind, that words come to depart so far from their original signification."

Bapto occurs in the following places in the Septuagint:—Exod. xii. 22; Lev. iv. 6, 17; ix. 9; xi. 32; xiv. 6, 16, 51; Num. xix. 18; Deut. xxxiii. 24; Josh. iii. 15; Ruth ii. 14; 1 Sam. xiv. 27; 2 Kings viii. 15; Job ix. 31; Ps. lxxviii. 23; Ezek. xxiii. 15; Dan. iv. 30; v. 21.

In the New Testament it is found in Matt. xxvi. 23; Mark xiv. 20; Luke xvi. 24; John xiii, 26; Rev. xix. 13.

It has frequently been shown that *bapto*, in many of the foregoing passages, as a rendering of the Hebrew *tabal*, cannot mean to plunge the subject all over in the element—that sometimes it denotes only a partial immersion, as in the case of the bunch of hyssop, the end of which only was dipped in the blood in the basin—the finger of the priest, which was dipped in the oil in his left hand—and the living bird, cedar wood, scarlet, and hyssop, all of which were dipped in the blood of the slain bird—of course, only very partially wet with it. In Ezekiel, it means simply *dyled*, without any reference to mode, and is so rendered by our translators; and in Daniel, it means *sprinkled*, or *wet*, as it is rendered in the common version.

But we lay little stress on the preceding testimonies—profane or sacred—as the word *bapto* is never used of the Christian ordinance.

Baptizw

GASES, in his Lexicon, gives the following as the meaning of *baptizw*:—*breew*, *brecho*, to wet, moisten, bedew: to steep, to drench: to rain, drop: to soak, suck, imbibe—*pl uaw*, *pluno*, to wash—*l ouw*, *louo*, to wash, bathe—*antl ew*, *antleo*, to draw, pump: to shed, spill.

Suidas, in the tenth century, renders to sink, plunge, immerse, wet, wash, cleanse, purify.

Schreveliuss renders by *mergo*, to put under water, dip, plunge, sink, immerse, overwhelm: to immerse one's self: to be drowned—*abluo*, to wash, to wash off, to make clean, to purify—*lavo*, to wash, bathe, moisten, besprinkle, bedew.

Stephanus renders, to dip, immerse, to merge, submerge, to cover with water, to cleanse, to wash.

Scapula: to dip, immerse, dye: to plunge, submerge, cover with water: to cleanse, wash.

Hedericus: to dip, immerse: to cover with water: to cleanse, wash.

Schleusner: to plunge, immerse: to cleanse, wash, purify with water.

Wahl: to wash, perform ablutions, cleanse: secondly, to immerse.

Bretschneider says it means often to dip, and often to wash or cleanse.

Groves gives these meanings: to dip, immerse, immerge, plunge: to wash, cleanse, purify: to baptize: to depress, humble, overwhelm.

But we are performing a work of supererogation in citing these lexical authorities for the various meanings of this word. Dr. Carson, whose "position is, that it always signifies to dip, never expressing any thing but mode," acknowledges, "I have all the lexicographers and commentators against me in this opinion." *Prima facie* evidence, on such a question as this, that he was wrong in his opinion and fatuous in trying to maintain it.

The classical authorities cited in support of these various meanings are numerous: we give a few examples.

Aristotle speaks of uninhabited lands, which at low water are not baptized, that is, not overflowed. Strabo uses the word in a similar association.

Plutarch speaks of Otho's being baptized with debts—that is overwhelmed with them. So Plato: "They do not baptize the common people with taxes"—that is, they do not lay heavy taxes upon them. So Diodorus Siculus: "To baptize, or burden, the people with taxes." Josephus speaks of the city being baptized by the robbers—that is, overwhelmed by them with calamities.

Hippocrates speaks of baptizing a blister plaster with breast milk—of course, by pouring it on or moistening it thereby.

Greek writers also frequently speak of being baptized with wine, that is, filled with it—with intemperance, or with sleep, that is, oppressed by it—and they use the word in other associations, which, like the foregoing, imply the application of

the element to the subject and not the subject to the element. In this way it is used in the only two places in which it occurs in the Apocrypha. Ecclus. xxxiv. 25; Judith xii. 7.

It is, however, of but little moment, with what restriction or extension of import the term is employed by profane writers, when we know that the inspired writers use it in the sense of washing or cleansing, without any reference to mode. The connection of the several places where it is used in the sacred volume, shows, indeed, that the purifications spoken of by this term were in no case effected by plunging, but in every instance by affusion; but the term itself expresses the idea of purification, and not the mode by which it is effected.

The word *baptizo* occurs in the following places of Scripture:—

In the Septuagint: 2 Kings v. 14; Isa. xxi. 4.

In the New Testament: Matt. iii. 6, 11, 13, 14, 16; xx. 22, 23; xxviii. 19; Mark i. 4, 5, 8, 9; vi. 14; vii. 4; x. 38, 39; xvi. 16; Luke iii. 7, 12, 16, 21; vii. 29, 30; xi. 38; xii. 50; John i. 25, 26, 28, 31, 33; iii. 22, 23, 26; iv. 1, 2; x. 40; Acts i. 5; ii. 38, 41; viii. 12, 13, 16, 36, 38; ix. 18; x. 47, 48; xi. 16; xvi. 15, 33; xviii. 8; xix. 3, 4, 5; xxii. 16; Rom. vi. 3; 1 Cor. i. 13, 14, 15, 16, 17; x. 2; xii. 13; xv. 29; Gal. iii. 27.

In 2 Kings v. 14, our translators render the word "dipped;" but as the action expressed by *tabal*, *baptizo*, in the 14th verse, is what Elisha commanded in the 10th verse, by the use of the Hebrew *rahats*, **I O U W**, to wash, "Go and wash in Jordan seven times—and thou shalt be *clean*," there is no necessity of supposing that Naaman plunged himself into the river, but, rather, made a sevenfold application of the water to his person; and so Jerome understood the text, rendering it, "*lavit in Jordane*."

In the other passage, Isa. xxi. 4, the LXX use the word in a metaphorical sense—"fearfulness baptizes me;" but this excludes the notion of plunging and implies a copious pouring or overwhelming—which, in the case of water, would be the application of the element to the subject, not the subject to the element.

So Mark x. 38, 39 and Luke xii. 50: if the baptism here spoken of refers to the Saviour's martyrdom, it means that he was to be overwhelmed with sufferings, or rather, sprinkled with his own blood. This the fathers call, *baptisma sanguinis*, a baptism of blood.

A similar construction is given, by some, to that famous passage, 1 Cor. xv. 29; "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" This text, however, cannot be used in controversy, because of its obscurity. As a matter of curiosity, we give some of the interpretations which have been placed upon it.

1. Tertullian thinks St. Paul alludes to vicarious baptisms, such as obtained among the Marcionites, who, when any one died unbaptized, put the dead body under the bed, and a living man in the bed to personate the deceased, by giving the baptismal responses and receiving the ordinance on his behalf.—A preposterous conceit!

2. Some of the papists pretend it teaches purgatory. Thus Bellarmine says no other text is needed, as this clearly establishes the doctrine. He interprets baptism in this place, as the voluntary endurance of afflictions or penances, by some men on earth for others in purgatory!

3. Charles Taylor suggests that the text alludes to the Jewish purification after pollution by the touch of a dead body, presuming that the Jews attached to this baptism "the idea of an illustration of the national hope of a resurrection." Rather a violent presumption.

4. Some consider the baptism a washing of the corpse in order to burial. As if the apostle had said: "If the dead rise not, why wash them? Do men give respect where there is no hope?"

5. Gerdesius makes the apostle argue: if you deny a resurrection of the dead, then baptism itself must be a baptism of those who are never to have a resurrection—an ordinance for the dead.

6. Aquinas makes the baptism literal, but "the dead" he considers figurative. The *mortui*, *twā nekřwā*, are *peccata*, sins, dead works, for the removal of which we are baptized.

7. Luther, Melancthon, Piscator, and Beza translate *super mortuos*, "upon the dead," and say that the parties baptized received baptism upon the graves of other Christians, in that act professing their faith in the resurrection of the dead there buried.

8. Theodoret interprets "for the dead," *for Christ*, and makes the baptism a representation of the death and resurrection of Christ. Why set forth his resurrection, if being dead he riseth no more, death having eternal dominion over him?

9. Others render, "for the dead man," namely, *Jesus*. Why are they baptized for him, if he is dead and will continue dead for ever? What have they to expect from one who is never more to have an existence?

10. Cajetan says they who are baptized for the dead, are buried under the water, buried for the dead, as dead in Christ—and in that they profess themselves dead to the world in baptism, that they may rise to a newness of life, they by that baptism profess the resurrection of the dead.

11. Epiphanius, Calvin, and others, think St. Paul refers to clinical baptism, when the subjects were baptized, *pro mortuis*, "for dead," as the old English translation has it,—that is, *pro derelictis*, when they were as good as dead—in *articulo mortis*.

12. Estius also thinks there is a reference to death-bed baptisms, but interprets *pro mortuis*, by *pro statu mortuorum*, "for the state of the dead." If men are thus baptized for the dead, does not this imply a hope of the resurrection?

13. Wesley says, modestly: "Perhaps baptized in hope of blessings to be received after they are numbered with the dead." He adds, "or baptized in the room of the dead," according to the interpretation of Le Clerc and others.

14. Le Clerc, Doddridge, Junius, Doderlein, Newcome, and others, translate, "baptized in room of the dead," referring to Dionysius Halicarnassus: "They decreed to enlist other soldiers, in place of those who had died in the war." So the parties in question were baptized and admitted into the ranks of the militant church, in the room of those who fell in the persecution.

15. Maldonat considers the baptism metaphorical, to wit, martyrdom—suffered for the testimony of the resurrection of the dead.

16. Macknight considers the baptism metaphorical, to wit, sufferings, and supposes that there is an ellipsis of the resurrection: "What inducement can they have to suffer death for believing the resurrection of the dead?" This differs but little from Maldonat's interpretation.

17. Chrysostom, Theophylact, Hammond, Bloomfield, and others, consider the baptism literal, and suppose there is an ellipsis of the resurrection. They think there is a reference to those articles of the Creed rehearsed at baptism—"the resurrection of the body and the life everlasting"—*q.d.*: "What will they benefit themselves, who are baptized in hope of the resurrection of the dead, if the dead rise not at all?"

Baptisma.

The noun **Baptisma** occurs in Matt. iii. 7; xx. 22, 23; xxi. 25; Mark i. 4; x. 38, 39; xi. 30; Luke iii. 3; vii. 29; xii. 50; xx. 4; Acts i. 22; x. 37; xiii. 24; xviii. 25; xix. 3, 4; Rom. vi. 4; Eph. iv. 5; Col. ii. 12; 1 Pet. iii. 21.

Baptismov.

The noun **Baptismov** occurs in Mark vii. 4, 8; Heb. vi. 2; ix. 10.

The passage in Mark has occasioned considerable controversy. Yet it seems easy enough of interpretation—especially when collated with John ii. 6; iii. 25, 26. These texts infallibly determine the mode of those Jewish baptisms: they were purifications by pouring and affusion—not by immersion.

The washing of hands spoken of in the 3d verse is by nearly all allowed to have been by pouring. There is, however, some obscurity in the language, *pugmh, niywntai tav cei fav*.

Dr. Campbell renders: "washed their hands by pouring a little water upon them"—as if *pugme* meant *a handful*, to which he supplies *uđatov*, *of water*. But this, ingeniously as it is defended, is more like making Scripture than translating it.

The common version renders, "wash their hands oft," following the Vulgate and some other Latin versions, which read "*crebro laverint manus*." To the same effect is Castalio, who has *saepe* instead of *crebro*. It is supposed they read *puknh*, which might be taken for *pukna*, and that for *puknww*. But, as has been observed, there is no proof that there is such a word as *puknh*, and if there were, it is not found in any copy of Mark, and is not at all apposite.

The first Syriac translators render it by a word denoting "carefully," or "diligently," which rendering our translators put in the margin. This suits the place, but is no translation of the word.

Theophylact renders "up to the elbow." But if the word can be proved to mean *elbow*, still "up to" in the dative is not tolerated by the critics.

Lightfoot, followed by many others, renders "up to the wrist"—that is, as far as *the fist* extends. He quotes the Rabbins, who say that "the hands were to be washed to the break or joint." But there is the grammatical objection to putting "up to" in the dative.

But as the word *pugmh* means *the fist*, the dative *pugmh,* must mean, "with the fist"—as it is also in the margin of the common version. So Beza and others: "unless they have first washed their hands with the fist," "which explanation," says Bloomfield, "is confirmed by the customs of the Jews, as preserved in the Rabbinical writings, and even yet in use." The dative, says Parkhurst, is used adverbially—"to wash the hands with the fist—*i.e.*, by rubbing water on the palm of one hand with the doubled fist of the other." This sense is easy and apposite. The washing could be effected in a basin, or by having water poured upon the hands by an attendant—the Jewish mode of ablution, indicated, as we have elsewhere stated, by the word *niywntai*.

Some consider *niywntai* generic to *baptiswntai*—the former meaning generally to wash: the latter to wash by dipping. Campbell accordingly thinks that

the Jews washed their hands by pouring before meals, except when they came from market, when they washed them by dipping.

But, as Bloomfield observes, "This is best explained, 'unless they wash their bodies,' (in opposition to the hands before mentioned,) in which, however, is not implied immersion, which was never used, except when some *actual*, and not *possible* pollution, had been incurred." This disposes of Campbell's difficulty arising from the mention of washing before eating, *after coming from market*, when they *never ate* without washing.

Instead of considering *niywntai* generic to *baptiswntai*, we should rather consider the latter generic to the former. Both mean to wash, but *nipsontai* alone defines the mode namely, by affusion.

They could baptize in no other way in the use of the vessels which they kept for these purifications. And it is remarkable that Campbell, after rendering the verb *baptiswntai*, "dipping them," that is, the hands, renders the noun *baptismoux* in the fourth and eighth verses, *baptisms*. assigning as reasons:—

"First, It is not an ordinary washing, for the sake of cleanliness, which a man may perform in any way he thinks convenient, that is here meant; but it is a religious ceremony, practised in consequence of a sacred obligation, real or imagined. Secondly, The analogy that subsists in phraseology between the rites of the old dispensation and those of the new, ought, in my opinion, to be more clearly exhibited in translations of Scripture than they generally are. It, is evident, that first John's *baptism*, and afterwards the Christian, though of a more spiritual nature, and directed to a more sublime end, originated in the usages that had long obtained among the Jews."

A very just remark. He adds:—

"I am not for multiplying technical terms, and therefore should not blame a translation wherein the words *baptize*, *baptism*, and others of the same stamp, were not used, if in their stead we had words of our own growth of the same import."

IF WE HAD—that is tantamount to saying, *we have not*. Nor have we. Nor has the Latin—hence Jerome transferred the Greek words, and in this respect and for the same reason, he has been imitated by our translators (except when the Jewish baptisms are spoken of) and by those who have translated the Bible into a hundred other tongues.

Campbell pleads for uniformity in admitting or rejecting the original words, and yet he is not uniform himself in this matter, for which he gives a lame apology. He says:—

"If it be asked, why I have not then rendered *baptiswntai* in the preceding clause, *baptize*? I answer, 1st, That the appellation, *baptisms*, here given to such washings, fully answers the purpose; and, 2dly, That the way I have rendered that word shows better the import of the contrast between it and *niywntai*, so manifestly intended by the evangelist."

Now, instead of *manifestly intending* a contrast between those words, we believe he used them as interchangeable terms, so far as the action of purification is concerned. For that the action expressed by the latter word was that of a Jewish baptism, we have the testimony of another evangelist: "And as he spake, a certain Pharisee besought him to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner." Luke xi. 37, 38. Christ had not come from the market, hence nothing but the washing of hands, expressed in Mark by *nipsontai*, was proper, according to the Jewish custom; yet the Pharisee marvelled that he did not *baptize* himself before dinner.

Campbell renders this place in Luke, "used no washing;" but why did he not render *ekbaptisqh dipped*, so as to observe uniformity, as he renders *baptiswntai*, *dipping*, in Mark? Obviously, because the action expressed by *baptizo* in Luke was the same expressed in Mark by *nipto*, which he renders *to wash*, and that "*by pouring*." He knew too that the Jews did not immerse themselves before dinner: it never was their custom; nor did they, nor could they, immerse their couches and tables every time they ate. And for this reason more than for any other, we suspect, Campbell, after *translating the baptismal verb*, "*dipping*," *transfers the baptismal noun*, in the next verse, as he could not commit so gross an outrage on common sense, as to make the Jews *immerse* their *couches* before reclining on them at meals. He could manufacture Scripture enough, without committing any great absurdity, to make them dip their hands, after coming from market; but he could not go so far as to make them dip their bodies or their couches on all occasions before meals: hence in Luke, he speaks of "*using washing*," and in Mark, the "*baptisms* of cups, and pots, and brazen vessels, and beds."

We are thus forced to the conclusion that these baptisms were washings or purifications by water, poured or sprinkled on the hands, or entire persons, or on the furniture, for which ceremonial purposes vessels of water, containing two or three firkins apiece, were kept in the house, as St. John expresses it—"after the manner of the *purifying* of the Jews." And yet some talk about their effecting this "*purifying*" by *plunging*—the word *baptismos* meaning nothing else—as if men, women, and children, cups, pots, brazen vessels, and beds, were, or could be, *plunged into these waterpots!*

Baptisthv

The noun **baptisthv**, is used only as the agnomen, or surname, of John, the forerunner of Christ: it occurs in Matt. iii. 1; xi. 11; xiv. 2, 8; xvi. 14; xvii. 13; Mark vi. 24, 25, viii. 28; Luke vii. 20, 28, 33; ix. 19.

Oikov AND Oikia.

We have had occasion to note the difference between **oikov**, a *family* and **oikia**, a household, and its important bearing on the subject of Infant Baptism. The following ingenious and learned observations on the meaning of those terms are from Taylor's unanswered and unanswerable work on *Apostolic Baptism*.

The Greek term for *house*, **oikov**, corresponds exactly with our usage of the English word; and the distinctions are uniformly preserved throughout Scripture, without any instance of confusion or interchange. As applied to persons, this Greek term signifies a continued descending line of many generations. So we have the *house* of Israel, and *house* of David, the nearest line of consanguinity that can be drawn to Israel, to David, through any indefinite number of generations. It signifies also a *family* living at the same time and usually under one roof, contemporaries. With the addition of a syllable, *oiki-AS*, **oiki-AS**, it changes its application, and imports the attendants on a family, the servants of various kinds, or the *house-HOLD*—whoever *holds* to the *house*. Marriage or adoption might engraft a member of the *house-hold* into the *family*; yet *that* is not according to the appointment of nature, but is an arbitrary convention of civil society.

The term *house*, in the sense of a *building* or as signifying a series of descending generations, can have no connection with the subject of baptism of persons. Neither has the term *house-HOLD* any immediate connection with this subject, Scripture affording no instance of a *house-HOLD* being baptized, *as such*; though individuals comprised in it might be. We are therefore restricted to the consideration of the term *house* in the sense of FAMILY; and it corresponds perfectly with our English term. Had it been rendered *family* at first, no error could have arisen on the subject of baptism. There can be no *family* without *children*. A man and his wife are not a *family*. When a young woman is advanced in pregnancy, she is "in the *family* way;"—when her child is born, she has a *family*; yet this term is seldom used absolutely, unless three or four children or more compose the *family*. A widow with six or eight children is left with a *large* family: and speaking of them, we ask, "whether the *whole* family be well?"—whether *all* be at home?*

[* This is so obviously the meaning of the word *family*, that even an antipedobaptist sings:

"Millions of *infant* souls compose
The *family* above."]

The same precisely is the application of the Greek term *oikov*, *oikos*, in the New Testament. I know no instance in which it imports a married pair not having children; or the parents distinct from their children; but in several instances it imports children *distinct from their parents*. For the Apostle Paul baptized the *family* of Stephanas; but he did not baptize Stephanas himself; and he salutes the *family* of Onesiphorus himself, who was probably absent from them, or he might have been dead, leaving an unsettled family behind him.

Scripture always employs this term *oikov*, *oikos*, *family*, to import *the nearest degree of kindred*, by consanguinity generally, yet not excluding marriage; and by descent generally; yet in one instance by ascent of parentage: never varying however from the notion of the *nearest possible degree of kindred*.

It excludes servants or the *House-HOLD*. An unimpeachable instance of this presents itself in the allusion to Noah, Heb. xi. 7, who was saved by means of the ark, with his *FAMILY*. The Apostle Peter assures us, 1 Peter iii. 20, that only *eight* persons were saved in the ark, Noah with his wife, and his three sons with their wives: it follows that no part of his household is included in the term "family," used by the writer to the Hebrews. The children of Noah saved with him in the ark, were certainly adults, for chronologers allow the youngest of them a hundred years of age. I proceed therefore to show, that this term *family* denotes not only minors, but children in the youngest possible state of life.

The apostle, describing the qualifications for a Christian bishop, 1 Tim. iii. 4, insists that he should be "one who ruleth well *HIS OWN family*, having *his children* in subjection with all gravity—for if a man know not how to rule his own *family*, how shall he take care of the church of God?" Here it is evident, the *children* are the *family*, in a state of pupilage, and youth, which requires *ruling* and guidance by their father.

In 1 Tim. iii. 12, we find a precept which directs that a deacon be the husband of one wife, *ruling* well his *children*, even *HIS OWN FAMILY*—his issue. Lest this should admit the possibility of equivocation, the apostle marks the family as *his own*. Nothing can be more a man's *own* than his children; and the force of the Greek term warrants any degree of strength that can be annexed to it. Therefore, in both these places and connections, it fixes the parties designed by it, equally in reference to the bishop as the deacon, to natural issue or *family*. Nor can these children be *adults*, for then the term *ruled* could not be applied to them: they *must*

be *young* children, under their father's direction, subject to his command and obedient to his control—he is to *rule* them.

But these children being under the *rule* of their father, though still young, are *somewhat* advanced in life. In proof that the term *family* imports *babes and sucklings*, consult the advice of the apostle to young women, 1 Tim. v. 14: "I would have the young widows to marry, bear children, and guide their offspring, *oikodespotein*, *oikodespotein*, literally to *despotise* their *family*." This order of the words is definitive: "marriage,—child-bearing,—child-*despotising*." This third term *must* mark that guidance, care, and assiduity concerning *infant children*, which mothers feel with the most lively anxiety. Who interferes with a mother's solicitude for her infant?—the father may sympathize with it when indisposed: he may express his fondness when it is in health; but it is the mother who *must despotise* it, govern it, direct all its motions and watch all its ways. This is the appointment of God in his providence. These could not be foster children, for the apostle speaks of *child-bearing*; nor could they be adults, for then, neither could their mother *despotise* them; nor could she be *young* if her children were of mature age. Observe also the change of term. The father, bishop, or deacon, was to *rule* his family: the mother is to *despotise* her offspring, her *infant*, with maternal solicitude. The infant family is of necessity attached to the mother; and the mother is attached to the *infant* family, by Divine appointment.

I demand, therefore, VALID REASONS why the *family* attached to their mother Lydia, Acts xvi. 15, was not a YOUNG family. Moreover, seeing that *daughters* are always more attached to their mothers than sons are, and for a longer term of years, I demand also *valid reasons* for denying that Lydia's family were *daughters*, in whole or in part: since there is the greater chance that they were daughters, rather than sons. Lydia was a native of Thyatira, but settled at Philippi. That she was on a visit, or on a journey of traffic, does not appear. That conjecture is set aside by the mention of her family and her residence, which must have been a large house, to accommodate several lodgers—Paul, Silas, Luke, *etc.*; and a congregation in addition to her family."

It is said of Lydia, that "her heart was opened by the Lord; and that she attended to the things spoken by Paul:" but nothing of this is said of her family. The *baptism* of her family evidently accompanied her own, and is spoken of as a matter of course connected with her own baptism—"And when she was *baptized*, and her family."

There is no salutation to any of Lydia's family in the Epistle to the Philippians:—if her family were sons of mature age and members of the church, has not this omission its difficulty? The fixing of the term *brethren* to the family of Lydia, in a restricted sense, is unwarranted by the fair construction of the passage. In the instance of Lydia's family the children *might be young*; and every

thing leads to that conclusion; but in a numerous family, the certainty that some *must* be young is greatly heightened.

Scripture uses the word *all* and *whole*, to import *many*—*humorists*. The application of this word to families deserves notice. It imports *many* in lesser numbers, Matt. xiii. 56: "his mother Mary, and his brethren James and Joses, and Simon and Judas, and his sisters, are they not ALL with us?" Admitting an equal number of sisters as of brethren, it makes eight or nine with the mother: a *large* or numerous family.

The nobleman who came to our Lord to beseech him to cure his son, had servants who met him; and, as became a nobleman, literally a *little king*, he had a *numerous* household; for we read, John vi. 53: the father believed with ALL his household." Now here notice the necessity of preserving the distinction between *house*, the word used by our translators in the sense of *family*, and *house-HOLD*; for the story seems to say that this nobleman had only one son; but he had *many* domestics: the *household* was numerous, but all his household was believers.

Paul uses the term, Acts xvi. 28, speaking to the terrified jailer—"Do thyself no harm; for we are ALL here"—*many* prisoners, besides Paul and Silas.

The consequence is inevitable, that families distinguished by the word ALL or WHOLE, had *many children*, since children are the family. Acts xviii. 8: Crispus, the ruler of the synagogue, believed with ALL his numerous family. Cornelius the Centurion feared God with all his numerous family, Acts x. 1. This particular was so striking, that it is repeated; for Peter reports the angel to have said to Cornelius, Acts xi. 14, that not only himself, but "ALL his family should be saved," by the word to be spoken to them. This is not noticed in the first account of the appearance of the angel; but it was a striking fact; and the apostle knew it to be true from his own observation. This is included also when Cornelius says—"we are ALL here present before God"—my family is NUMEROUS. This idea even runs through the story—"moreover the Holy Ghost fell on all them who heard the word"—on the *numerous* assembly.

As Cornelius selected for his piety the soldier whom he sent to Joppa, who was "a *devout* man," there can be no doubt, that HE also heard the discourse of Peter to the family, and most probably, those two domestics who accompanied him in bringing Peter, were also at this meeting. Now as the Holy Ghost fell on ALL who heard Peter speak, these members of the *house-hold* of Cornelius were among the first fruits of the Gentiles; but they were not of his *family*, though consecrated and baptized at the same time with their master.

The assembly baptized at Cornelius's, was a kind of epitome—representatives of the future Gentile church; and therefore contained individuals of every description, young and old—rich and poor—masters and servants—high and

low—foreigners, natives of countries near, and distant countries. Julian the Apostate, who acknowledged only *two* eminent converts to Christianity, named Cornelius the Centurion as one of them.

Now is it probable that Crispus should have a numerous family, that Cornelius should have a VERY NUMEROUS family, but no *young children* in one of them? although the word expressly signifies young children! The families are spoken of as being baptized: no exceptions are marked; and the most numerous of all was *baptized by the Holy Ghost*, as well as afterwards with water.

This leads to the history of the Philippian jailer who rejoiced believing in God, with all his *numerous* family, Acts xvi. 34. He could not have been an old man. His first intention after the earthquake—"he drew his sword, and would have killed himself"—is not the character of age, which is more deliberate in its determinations. The action is that of a fervid mind. In like manner, "he called for lights, and SPRANG IN." The original well expresses the strenuous action of a man in the vigor of life; yet this man had a numerous family, which, according to nature *must* have contained young children. Cornelius was a soldier too, and taking human life as generally modified by professions, had *young* children in his very numerous family.

Luke was a good Greek writer, and relates the history of the jailer with his customary precision. He says Paul advised him: "Believe in the Lord Jesus Christ, and thou shalt be safe, with thy family. And they spake unto him the word of the Lord, and to all that were in his *house-HOLD*, to all in the jail." He brought all in his power under the word as Cornelius had done; but it is not said, that all who were in his *house-HOLD*, attendants, prisoners, *etc.*, were baptized, which *is said* of the whole company at Cornelius's, but "he and his family were baptized:" "he rejoiced with ALL his *numerous* family, believing in God." All heard the word, but *only* his family accompanied the jailer in baptism. This jailer became one of the Philippian brethren; and would not lose the opportunity of attending the consolatory exhortation at Lydia's, and of bidding his spiritual fathers farewell.

The *baptism* of this family is spoken of as that of Lydia, as the ordinary course of events: the children accompanying the father, as is perfectly natural; but his family was more *numerous* than that of Lydia, as appears from the use of the word *all* which is not applied to her family.

"I will take you," says the prophet, Jer. iii. 14, "one of a city, or two of a tribe, and bring you to Zion." Considering the isolated nature of the first conversions, it is wonderful that we have so many instances of the *baptism of families*; but if we could trace the establishment of a church within a limited neighbourhood, we might expect to find more connected instances of this practice.

The church at Philippi, though apparently consisting of a few members only, especially when first planted by the Apostle Paul, affords two families, that of Lydia, and that of the jailer, which were certainly *baptized*.

The church at Corinth also offers two families baptized, that of Crispus and that of Stephanus; besides an uncertain number of others.

Stephanus was "the first fruits of Achaia," 1 Cor. xvi. 15; and Paul confesses that he *baptized his family*. Crispus, the chief of the synagogue, believed on the Lord, with ALL his *numerous family*, Acts xviii. 8; and MANY of the Corinthians believed and were baptized.

The family of Crispus is said *to believe*, but it is not marked as BAPTIZED. Their *baptism* will readily be granted; for to leave this believing family unbaptized would cut up "believers' baptism" by the very roots. The same reasons imply that among the "*many* Corinthians" baptized, others beside Crispus had *families*.

Stephanas, who was a deputy from the church of Corinth to Paul, had been *baptized* and was a member of that church. Neither of these particulars is recorded; but if Stephanas were not of their body, how came they to depute him, for the purpose of obtaining answers to questions in which their body was concerned? and if his family were not attached to the church at Corinth, what relation *could* it have to the state of parties in that church? or why recollect it in conjunction with Gaius and Crispus? Stephanas, their father, is described as the *first fruits* of Achaia: are we obliged to take this term in the sense of "*first convert*?" This worthy man might have resided at a short distance from Corinth, and yet be a member of the Corinthian church.

The church of Corinth, then, presents two particulars which have not heretofore occurred in the history of baptism:—that Crispus, the head of his family, was baptized by Paul, *separately from his family*, which was *not baptized* by Paul; and that the family of Stephanas was baptized by Paul, separately from its head or father, who was not baptized by Paul: directly contrary to what we have remarked of Crispus.

But if we admit that the family of Crispus was baptized, because we find it registered as believing, then we must admit the same of all other families which we find marked as Christians, though they be not expressly described as baptized. That of Onesiphorus, 1 Tim. i. 16, 18, and iv. 19, which the apostle distinguishes by most hearty good-will for *their father's sake*, not for their own, and to which he sends a particular salutation. Also, that of Aristobulus, and that of Narcissus, Rom. xvi. 10, 11, which are described as being "in Christ." We have this evidence on this subject—*four* Christian families recorded as baptized—that of Cornelius, of Lydia, of the jailer, and of Stephanas. Two Christian families not noticed as baptized—that of Crispus, and of Onesiphorus. Two Christian families mentioned

neither as families nor baptized—that of Aristobulus, and of Narcissus. Eight Christian families, and therefore baptized! although as there was no such thing previously as a Christian family, there could be no children of converts to receive the ordinance!

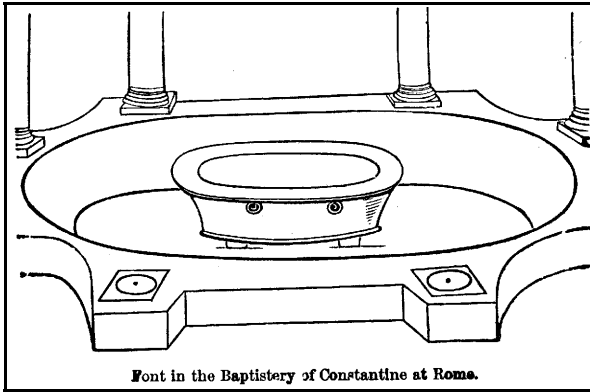
Have we eight instances of the administration of the Lord's supper? Not half the number. Have we eight cases of the change of the Christian Sabbath from the Jewish? Not, perhaps, one-fourth the number. Yet those services are vindicated by the practice of the apostles as recorded in the New Testament. How then can we deny their practice on the subject of Infant Baptism, when it is established by a series of more numerous instances than can possibly be found in support of any doctrine, principle, or practice derived from the example of the apostles? Is there any other case besides that of Baptism, on which we would take families at hazard and deny the existence of young children in them.

Take eight families at a venture in the street, or eight pews containing families in a place of worship, they will afford more than one young child. Take eight families on an average: suppose half to consist of four children and half of eight children: the average is six: calculate the chances, that in forty-eight children, not one should be an infant: it is hundreds of thousands to one. But there is no occasion that absolute infancy should be the object: suppose children of two or three years old, the chances would be millions to one, that none such were found among forty-eight children, composing six families.

Or, supposing Baptism were completely out of sight—"How many young children would be found on the average, in eight families, each containing six children?" What proportion do these eight families, identified and named in the New Testament, bear to that of Christians also identified and named? The number of names of persons converted after the resurrection of Christ, in the Acts of the Apostles, is twenty-eight. Four baptized families give the proportion of one in seven: The number of names of similar converts in the whole of the New Testament is fifty-five. How many converts may be fairly inferred from the History of the Acts of the Apostles? ten thousand?—this gives *one thousand baptized families*. How many from the whole of the New Testament? one hundred thousand?—this gives *ten thousand baptized families*. How many must be allowed during the first century and down to the days of Origen? one million?—it gives one hundred thousand baptized families: ten millions?—the proportion is one million of baptized families.

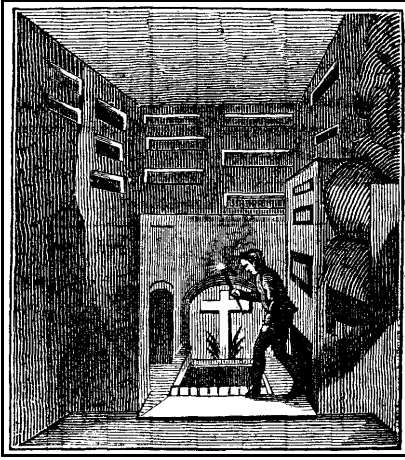
This calculation, or one to the same effect, can neither be evaded nor confuted; for if this proportion be reduced one-half, still Origen, whose great-grandfather, grandfather, and father were Christians, and who himself travelled into the countries, and among the churches, where Christianity was first established, who was the most inquisitive and learned man of his time, could not be ignorant

whether the churches received infant baptism from the apostles or not? Could he have any inducement to deceive or to be deceived on this MOST NOTORIOUS matter, this every-day public occurrence?



ILLUSTRATIONS OF THE PRIMITIVE MODE OF BAPTISM.

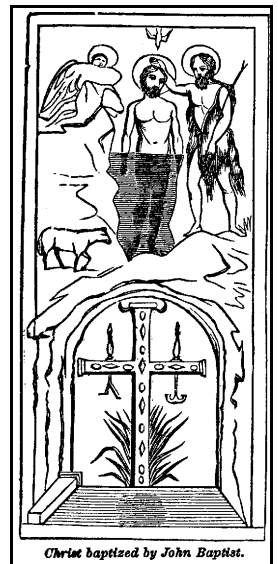
GREAT explorations have recently been made in the Cemeteries of the martyr-church at Rome; but the results of those researches have not yet been spread before the public. We are told they are of the most thrilling interest. The discoveries previously made have prepared us to expect something more than a mere gratification of our curiosity. Reference is made on page 118 of the foregoing Treatise, to the Baptistry in the Catacomb of Pontianus, outside of the Portese gate at Rome. We copy an engraving of this venerable memento of the heroic age of Christianity.

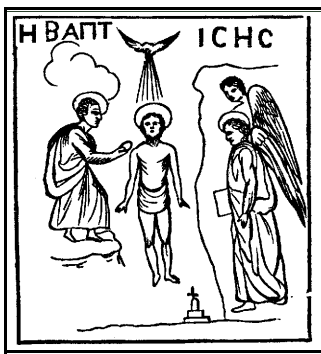


The precise year in which this Baptistry was constructed cannot be determined. It must have been, however, shortly after the martyrdom of the apostles. It appears that it was made before the Cemetery was excavated, as the former was but six feet square, while the latter was cut out of the rock above and around, and gradually enlarged, as the axe of the persecutor furnished the tenants for the narrow cells.

The size of the Baptistry obviously precludes the idea of plunging in administering the sacred rite. Independently of this consideration, however, that point is determined by a picture rudely painted on the walls of the Baptistry, representing the baptism of Christ. The Baptist stands on a rock, *pouring water on the head* of the Saviour, who is standing in the river—the Holy Dove descending on him, the emblematic Lamb standing meekly by, and an angel witnessing the solemn scene. Beneath is the Cross, studded with gems, having suspended, on its transverse beam, the symbolical letters **A** and **W**—the Alpha and Omega.

Similar representations of the primitive mode of baptism are found in other places. The following is taken from the church on the Via Ostiensis, at Rome. "The

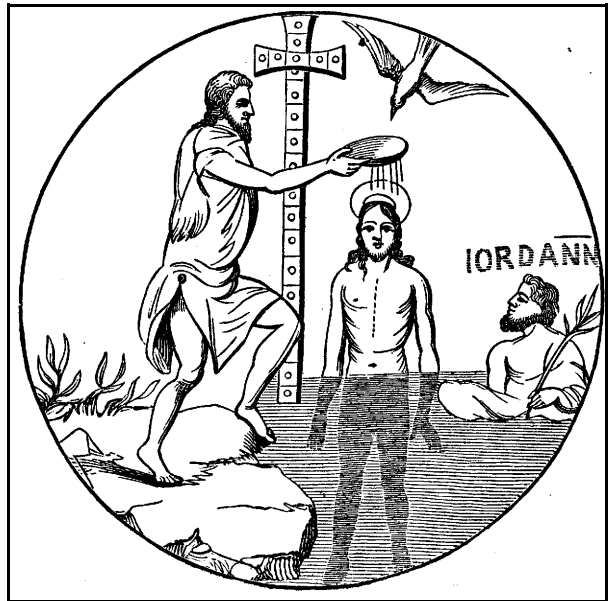




outside," says Mr. Taylor, "is a plate of brass covering a substance of wood. The figures are partly in relief, partly engraved. Some of the hollows are inlaid with silver. The inscriptions are in Greek, with the motto BAPTICHC. The door which it covers is dated 1070; but the plate is much older than the door; and from the letters, it is manifestly of Greek origin and very ancient workmanship."

A similar picture constitutes the centre-piece of the dome of the Baptistery at Ravenna, which was

erected in 454. The Baptist is pouring water out of a shell, or something like it, on the Saviour's head, which is surmounted with a glory—the Holy Dove is seen descending upon him. The river is personified by the figure over which is the word IORDANN. We give a copy of this representation.



One of the ancient fonts, alluded to on page 114, is represented in the following plate. A candidate is seen kneeling by it, offering his petitions to Heaven, and a hand points from the clouds above him, in token of the



divine approval. Other candidates are kneeling on the ground receiving baptism, the water being poured upon them out of a vase.

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