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LETTERS

ON THE

SUBJECTS AND MODE

OF

BAPTISM:

IN TWO PARTS:

By J. T. HENDRICK,

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PREFACE.

THE following Letters contain the substance of a course of Lectures delivered by the author to his own congregations. Most of them have appeared, also, in the "Protestant & Herald," in a series signed "H." They appear in their present form at the earnest and repeated requests of many of the original hearers and readers.

The design of the writer was to be simple, plain, and pointed, so as to adapt the work to the wants of the *people*, who are not so much disposed to *criticise* and find fault with the style, as to know the real *facts* of the case. He has preferred, in all cases, to give the language of others, when it could be done to advantage, rather than state the facts in his own words. All the works on the subjects discussed that are known to the author, have been fully and carefully examined on both sides. He has left out no fact, of which he is aware, that had an important bearing on either side.

To the following authors the writer is particularly indebted, viz: Drs. Wall, Campbell, Miller, Dwight, Rice, Peter Edwards, Neal, Taylor, and Professors Pond and Stewart, on the one side; and on the other, Drs. Gale, Carson, Cox, Robinson, Gill, and Messrs. Jones, Boothe, A. Campbell, Benedict, Pengilly, Judson, Ripley, Fuller, Hinton, and J. D. Knowles, with various other smaller works on both sides. His object has been to give, in the shortest possible compass, the *substance* of the above pedobaptist authors, many of which are inaccessible to the great mass of readers, even if they had time to consult them. In publishing a *second* edition, the author would remark, that he has carefully, and

repeatedly *revised* and *amended* the work, by examining every quotation, and adding a number of important facts, and also, enlarging several quotations, so as to make them more full and conclusive. The authorities in all cases have been given in the text, and the pages noted. A number of important facts relative to the *Waldenses* have been added, and the list of Lexicographers and commentators, on the use of baptizo, greatly extended. Wherever *brackets* occur in this edition, they denote the words of the *author*; the use of parentheses in the first edition, in many places where brackets should have been, was an error, which has been carefully corrected. In relation to the 23rd chapter, the name "Foreign Bible Society" has been exchanged for "Individual Baptist," p. 168, and much has been added relative to the "American and Foreign [Baptist] Bible Society's" publications, also in relation to the famous "*second article*" of the English Translation Society; which Rev. John L. Waller first pronounced "a base and palpable forgery, which nothing in all the Baptist proceedings would justify," but which, in a recent debate with the author, he fully, and publicly acknowledged to be "*verbatim et literatim*," the genuine "*second article* of the Translation Society," formed under Mr. McClay, the American Baptist Agent, and which answers in Great Britain, to the Baptist Bible Society of America. The Rev. John L. Waller, of the Baptist church, (the far famed *quandam lion* of his tribe) undertook to review this work, i. e. "the propositions, doctrines &c., contained in Mr. Hendrick's book, styled Letters on Baptism," in an *oral* debate with the author, which lasted two weeks. How well he succeeded, the community in attendance have declared very decidedly; but that he gave the

author a fine opportunity of representing the arguments of the book to the hearers, and of fortifying every weak point, and thus preparing the work for a second edition, much better than he could, otherwise, have done, *is certainly true.*

This edition therefore appears before the world after having passed through this fiery ordeal, and after having been brought to the crucible by "the immersion giant." In conclusion, the author would remark, that he has seen no reason for changing a *single quotation, argument or fact* in the whole work. A few verbal alterations have been made, and several redundancies lopped off, and the typographical errors corrected: otherwise the work remains the same, only somewhat enlarged as above specified.

To those with whom he may differ he would say, that whatever they may think of his argument and style, he hopes they will concede to him honesty and candor, and find neither unkindness in language, nor the spirit of denunciation in these pages. He asks all to read the work through carefully before they pass sentence on it.

THE AUTHOR.

FLEMINGSBURG, January, 1843.



PART FIRST.

THE SUBJECTS OF BAPTISM.

LETTER I.

The Question stated—Commission—Jewish Household Baptism.

ALTHOUGH the subject of Baptism has been so repeatedly discussed, it is still far from being finally settled. Much of the difficulty arises from not distinctly stating the real points of difference. The only two points of importance are—the *subjects* and *mode* of Baptism.

1. *Are Infants proper subjects for Baptism?* We affirm that they are: the immersionist denies, and affirms Infant Baptism to be a "*human Tradition.*" Here is a plain point of issue between us.

2. *Is immersion essential to Christian Baptism?* Our opponents take the affirmative, and we the negative; so here is a second point on which we join issue. The question, whether believers are proper subjects for baptism, is not in the contest; for we believe as firmly in the baptism of all penitent believers as they can. So there is no issue here; yet nothing is more common, than for the immersionist to spend his time to prove that believers are fit subjects for baptism. But does that prove infants are not fit subjects? Not at all. If you prove a *man* is *rational*, does it follow that an *infant* is not rational? The simple, and the whole

question is about *infants*; for we agree as to *adults*. Then why will you apply to the case of *infants* what the Bible says of *adults*?

The commission of Christ contains our authority for baptism. We believe it includes infants—our opponents believe it does not; we are both honest—my opinion is worth no more than his, but truth lies somewhere, and how shall we decide the difficulty? Why, let us gain all the information we can as to the circumstances under which Christ said, “Go, disciple, proselyte, all nations, *baptizing* them.” Was it customary then to baptize Jewish children? Did those holy men, called Apostolic Fathers, understand Christ to include infants? Do the Apostles, in the book of Acts and the Epistles, so practice? We say they do; and this fully confirms our view of the commission.

The commission reads thus, Matt. 28: 19. “Go, teach all nations, baptizing them in the name, &c.” The word teach here, as all will admit, literally means “*proselyte*,” “*make disciples*,” “*christianize*,” as we shall find all the Fathers using it, and as the best modern critics say.

Suppose we substitute the word “circumcising” them, for “baptizing” them in this commission; would not all understand by it that infants were to be circumcised? Certainly. And why? Because it was then customary to circumcise all Jewish infants. Suppose the Presbyterian church should say to their missionaries to India: “Go, disciple, teach, proselyte that nation;” would not these men understand, that they were to baptize children? Certainly. Why? Because that is the custom of the Presbyterian church. Then, suppose the Baptist church should say to their missionaries to China:—“Go, disciple, christianize that nation;” would

they not understand, that they were not to baptize infants, without being told positively, "Thou shalt baptize no children?" Certainly they would. But why so? Simply, because it is not the custom of the Baptists to baptize infants. Suppose the Government should proclaim thus:—"Let every one, on the Lord's day, attend church." Would not the man be simple indeed, who, 20 years hence should conclude, that there were no sermons, prayers, or hymns used at church on Sabbath, simply because no mention was made of such things in the Governor's proclamation?—For such things are so common in the church, that the Governor must most positively and explicitly forbid them, unless he intended their use. Just so stood the case of baptism, when Christ gave his last commission:—"Go, christianize, disciple, proselyte all nations, baptizing them," as the original word (*matheteusate*) on the margin of all our Bibles reads. For, as Dr. Lightfoot says, "It was as well known before the gospel began that men, women and children were baptized, as it is known that the sun is up, when shining. The whole nation knew well enough that infants were wont to be baptized. There was no need of a precept for that which was settled by common use. On the other side, it was necessary that there should have been an express and plain order, that infants and little children should not be baptized, if our Saviour had meant that they should not. For, since it was customary, in all ages before, to have infants baptized, if Christ had wished that usage abolished, he would have expressly forbidden it. So that his and the Scriptures' silence in this matter does confirm and establish infant baptism forever."

Again:—"The baptizing of infants was a thing as

well known in the Jewish church, as ever it has been in the Christian Church."

That the Apostles so understood Christ, is evident from their common practice of HOUSEHOLD BAPTISM, recorded in the Acts. And that the christian Fathers so understood this commission, see a specimen, Justin Martyr, Apol. 1, which says, "Several persons among us, of sixty and seventy years old, of both sexes, who were discipled or made disciples, [*emathateuthasan*, the very word that Christ uses, Matt. 28: 19,] to Christ in, or from, childhood, do continue uncorrupted."—Wall, vol. 1, p. 70.

Here, then, we find Christ's word, rendered "teach," explained "to disciple children," in the midst of the Apostles' times; for those, 60 or 70 years old when Justin wrote, and discipled when children, must have been baptized about THIRTY SIX years after Christ's commission was given at his ascension.

But many persons do not know, or believe, that infant baptism was in common use in the Jewish church, before the coming of Christ, and therefore we shall devote a little time to show that fact. This is a point of great importance to be known, before we begin to examine the New Testament on the subject of christian baptism. Because, it helps us greatly in understanding many passages of Scripture properly; for we must put ourselves as nearly in the circumstances of those whom Christ and the Apostles addressed as possible, to understand them fully. It would seem, that after what LIGHTFOOT, and the learned SELDEN (whom Grotius pronounces "*the glory of the English nation*," and most of foreigners, "the dictator of learning in the English nation,") had written on this point, that none could hesitate. But many never read "a large book,"

and we must be short and pointed in our quotations, to be read.

Paul, I Cor. 10: 2, says "all our fathers were baptized to Moses in the cloud and in the sea."

There are some who deny all Jewish baptism, and yet quote this passage to prove immersion. They can find full evidence for immersion in a circumstance that took place a thousand years before they believe baptism was in existence. How is this? They say there was no baptism ever instituted till the days of John, and yet bring up this circumstance, that occurred hundreds of years before, to prove what, they say, was never instituted till long afterwards. Now they must admit Jewish baptism to have existed, or never quote this passage. So of Hebrews, 9: 19, where Paul speaks of Moses' baptizing all Israel at the Mount. Then we have New Testament evidence for Jewish baptism, as well as evidence from the *Fathers* and *Rabbins*. The advocates of immersion all try to deny Jewish baptism, for they know, if they admit it, they are bound to admit our infant baptism. The evidence, however, is as clear as for circumcision.

Maimonides, the Jew, quotes this, and Ex. 19: 10, "Go unto the people, and *sanctify* them to-day and to-morrow, and let them wash their clothes, and be ready against the third day;" and says, "by three things did Israel enter into covenant—circumcision, baptism, and sacrifice. And so in all ages, when a *proselyte* enters the Jewish church, he must be circumcised, baptised, and bring a sacrifice." Wall, vol. 1, p. 11.

The Talmud says, "Israel does not enter into covenant, but by these three things, circumcision, baptism, and a peace offering, and the *proselytes* in like manner." Wall, p. 11.

So, II Ch. "Neither do *proselytes* enter into covenant, but by circumcision, BAPTISM and sprinkling of blood."

So, Rabbi Solomon, "Our fathers entered into covenant by circumcision, baptism and sprinkling of blood."

So, St. Gregory, "Moses gave a baptism, but it was with water only, and before that they were baptized in the cloud, and in the sea. But these were but a figure (or type) of ours, as Paul also understands it. Orat. 39. Wall, p. 12.

Paul declares the same fact, Heb. 6: 19, 20—"For when Moses had spoken every precept (Ex. 24: 6) to all the people, according to the law, he took the blood of calves, and of goats, WITH WATER, and scarlet wool and hyssop, and SPRINKLED BOTH the book, and ALL THE PEOPLE, saying, this is the blood of the Testament which God hath enjoined unto you." In verse 10, he calls it baptism or "washings."

That they always baptized the children, see Gama-ra, chapter 1: "If with a proselyte, his sons and his daughters be made proselytes, that which is done by their father redounds to their good."... "Any male child of such a proselyte, under the age of thirteen years and a day, and females under twelve years and a day, they *baptize* as *infants*, at the request, and, by the assent of the father or court authority. If above that age, they consented for themselves." Wall, pp. 15, 17.

Rabbi Joseph says, "This is to be understood of little children, who are made proselytes with their fathers."

"An Israelite that takes, or finds a little heathen INFANT, baptizes him for a proselyte. And behold he is a proselyte."—Maimonides, ch. 8.—Wall, p. 20.

Cyprian, Epist. 73, says, "The case of the Jews, who were baptized by the Apostles, was different from the case of the Gentiles, for the Jews had already, and

a long time ago, the baptism of the law of Moses, and were now to be baptized in the name of Jesus Christ.”
—Wall, p. 12.

Then, Paul, all the Rabbins, Maimonides, Gregory, Cyprian, and most learned men who have read the Jewish writings, agree, that they always baptized their PROSELYTES and their CHILDREN also, so that HOUSEHOLD BAPTISM was perfectly familiar to Christ’s disciples, when he gave his commission, and so we shall find them practicing.

Dr. Jahn, in his celebrated book on “Biblical Archæology,” p. 413, says of Jewish proselyte baptism, “The other class of *Proselytes*, called the *righteous*, were united with the great body of the Jewish people, not only by circumcision, but by *baptism* also.... The Jews assert that the *baptism* of *Proselytes* is mentioned in Exodus, 19: 10, 14—24: 8, and Gen. 35: 2. They not only maintain that it is a necessary ceremony, but assert, it is so efficacious, that it puts an entire end to the connexion of the *Proselyte* with his kindred, according to the flesh, so much so, that he is at liberty, if he chooses, to marry his own mother, as the case referred to in I. Cor. 5: 1—“That one should marry his father’s wife.”

Again, he says, “Christ speaks of baptism in such a way, as to imply that it was well known; John 3: 10, “Art thou a master of Israel, and knowest not these things?” And the only point that Nicodemus did not understand was, that the Jews also, who were already the children of Abraham, were to be born again by baptism.

The truth of this custom is also evident from what the Jews said to John, when the Priests and Levites sent men to ask John, “Who art thou?” He said, “I

am not Christ." They said, then, who art thou? "Why baptizeth thou, then? if thou be not the Christ, nor Elias, neither that prophet?"—John 1:25. They seemed to expect Christ and Elias would baptize. They speak of baptism as common—do not ask, by what *authority* it was done. Baptism was no strange thing to the Jews, when John began his ministry. They seem to have been fully acquainted with it. Then the Old and New Testaments, the *Fathers* and all the *Rabbins* fully declare proselyte baptism to have been then in practice.

We wish, however, to be fully understood, as not founding infant baptism upon Jewish proselyte baptism; but as founding it upon the *command of Christ alone, and the word of God*—yet we wish to explain the *language* of the commission, by the then common custom of the Jews, as familiar to the Apostles. So that those, who now attempt to show that we should never baptize a child of a baptized parent, or that we are bound to follow out the Jewish baptism, only beat the air, and foam out their own shame. Our baptism is taught alone with authority in the *Bible*, and from that alone can inferences and consequences be drawn.

LETTER II.

The Apostles practiced Household Baptism—Christ recognized it.

THAT the Apostles understood Christ's commission to embrace the infants of believers, is evident from their practice. They either did or did not perform HOUSEHOLD BAPTISM. If they did practice it, it is right to baptize infants now—if they did not, then it is wrong. The Acts of the Apostles is the only inspired church history we have of their times; so that book must settle this point.

On the day of Pentecost, Peter preached his first sermon under Christ's last commission, and shows how he understood it, thus:—"The promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39. This he gives as the reason why they should turn to Christ, and be baptized. What promise does he here mean? Doubtless, a part of the promise he had just quoted from Joel; but was it not the great covenant engagement of God to his church, that included all church privileges?

Isaiah 44: 3—"Fear not, O Jacob, my servant, and Israel whom I have chosen: For I will pour water upon him that is thirsty, and floods upon the dry ground—I will pour my spirit upon thy seed, and my blessing upon thine offspring."

Isaiah 59: 21—"This is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed,

nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Genesis 17: 7, 10—"I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee. This is my covenant that ye shall keep between me and you, and thy seed after thee: Every man child among you shall be circumcised."

This was "the promise" Peter taught in his first sermon, when the church was organized at Jerusalem. Was either of these promises applicable? Were they not very pertinent? For the Jew would ask, what must be done with my children, if I join your church? Taken in or left out? Taken in by all means, says Peter—"For the promise is to you and to your children."

But turn to the 10th of Acts, when Peter opens the door of the church to the Gentiles, as here to the Jews. There you find Cornelius and his household (33) "all present before God." Peter preached unto them words, "whereby thou and all thy house shall be saved," and the Holy Ghost descended, or fell, on them, "and he said, can any man forbid water, [to be brought] that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord?" Does not this look like HOUSEHOLD BAPTISM? But the matter is still much plainer. Acts 16: 15.—The Lord opened Lydia's heart to attend to the things spoken of Paul—"And when she was baptized, and her household, she besought us &c." This is an unequivocal instance of the practice of household baptism, as it was practiced among the Jews. That Lydia was baptized in the *Proseucha*, or house of prayer, is manifest. Dr. A.

Clark says of it, "It was a large building, uncovered, with seats as in an amphitheatre. Buildings of this sort the Jews had by the seaside and by the sides of rivers." And that Lydia's children were also baptized is most evident from the old Peshito-*Syriac* version, "acknowledged to be the most ancient version extant," says the Baptist Hinton, p. 45, which says "*when she [Lydia] was baptized with her children, &c.*" And the old *Coptic* version says the same, Rurtz p. 99. Then Household and Infant Baptism are the same; and, if we prove Household Baptism, then we firmly establish Infant Baptism.

Again, in this same chapter, verse 33, there is another case of it: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his [household] straightway." This is stated just as familiarly, by the writer, as if he had been accustomed to it all his life; for it was universally customary in the Jewish church. But would not a writer now be very apt to note it as a NEW THING under the sun, if a Baptist minister were to preach in a man's house, and the man, the head of the family, were to believe and be baptized, he and all his household, immediately? Did—or will such a case ever take place among the Anti-pedobaptists? Then, of course, they do not follow Peter and Paul, or the Acts of the Apostles, in "household or infant baptism."

Turn now to Acts 18: 8. Paul, we are told, entered into a certain man's house, named Justus, near the synagogue—"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians, hearing, believed and were baptized." Here is another plain case of household baptism, given in the house of Justus. And Paul, I.

Cor., 1: 14, 16, says—"I thank God that I baptized none of you, but Crispus and Gaius. And I baptized the household of Stephanas." Here is another instance of household baptism. Is it not plain, then, that the Apostles understood Christ to include household baptism, as the Jews ever had done, in the case of proselytes, as shown in my first letter? Or is it true, that Christ misled them, by the use of the word that should have been rendered, "proselyte," "disciple" all nations? That the word *matheteuo* here rendered "to teach," does strictly and literally mean, as the margin of our English Bibles renders it, "to make disciples or christians," is admitted by all learned men. Dickinson's New Testament renders it "christianize"—Campbell, "make disciples"—Wakefield, "disciple, or make disciples"—Dwight, "make disciples"—Seabury, "make disciples," and Dr. Wall, in his reply to Dr. Gale, has abundantly established this fact. Then, besides the commission, by implication, commanding Household or Infant Baptism; and the covenant of God, receiving infants to church-membership, which has never been repealed, but was repeated and enforced by Peter, on the day of Pentecost, Acts 2: 39, we have *five* plain instances of household, or *infant baptism*, recorded in Acts; and, unless our opponents can disannul the command of Christ, Math. 28, 19, and repeal the covenant made with Abraham, (Gen. 17,) receiving infants to church-membership, and counteract the uniform testimony of the book of Acts, they can never overthrow infant baptism. But what say the Gospels on this subject? Let us call up five more witnesses from the New Testament—viz: Mathew, Mark, Luke, John, and Paul; and ask them the question, did Christ cast infants out of the church, whom our opponents

admit to have been members of the Jewish church? Unless they answer this question in the affirmative, our proposition is demonstrated. Well, Mathew, does Christ cast children out of the church? Never.

Mat. 19: 13, 14, 15—"Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them." What is the meaning of kingdom of heaven here? The kingdom of grace, or GOSPEL CHURCH, or the kingdom of glory? We suppose all will say the church on earth. Dr. Gill says of Math. 19: 14, "the expression, kingdom of God, means *Gospel church state*"—"my church below." Then it would read "suffer little children to come unto me and forbid them not, for of such is *my church below*." Again, in Mat. 8: 11, 12, Gill, the great Baptist commentator, says "the kingdom of heaven means the church of God, which is his *kingdom on earth*." Then, wherever the expression "kingdom of heaven," occurs in the Gospels, let us read it, church on earth or Gospel church.

Well, Mark, does Christ cast children out of the church? No: for he declares they belong to the church on earth. Mark, 10: 13, 14, 15, 16, "And they brought young children to him, that he should touch them; and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased and said, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, [receives it] shall, in no wise, enter therein. And he

took them up in his arms, put his hands upon them, and blessed them.”

What an opportunity for Christ to show whether he intended children to be received into the Christian church; or for him to exclude them, if he did not intend them to be received. Which did he do? Does he say they must be received or rejected? Let any candid man answer.

1. They were really *infants*: he took them in his arms, put his hands on them, and blessed them. Just so, we put our hands upon them, and ask God to bless them, when we baptize them—the only question is, shall we take *water* in our hands, and put it on them also? Then we do not err in putting our hands on, and asking him to bless them—it is only in taking water in the hand to baptize like Christ did?

2 “Whosoever shall not receive the kingdom of God as a little child,” does what? Will any one parse “little child,” and tell me what it is nominative to, if it be not, “*receives it*,” understood? Then little children do receive the kingdom of God, or are to be received into the gospel church. But how can any one be received into the church, or kingdom of God, any other way than by *baptism*? Christ says, John 3: 5, “Except one [*ean ma tis*, any one] be born of water [baptized] and of the spirit, he cannot enter into the kingdom of God.” That is, without baptism no one can enter the church on earth, and without regeneration or a change of heart, no one can enter the kingdom of glory.

Dr. Wall declares that all the Fathers explain this verse in John to mean infant baptism; “except *one* (that is, *any one*) is born of the water and of the Spirit, he cannot enter the kingdom of God.” The word *man* ought not to be in the verse; the original is, *tis*, one,

any one, every one, and so it fully applies to infants. It never was explained otherwise till recently; and, to my mind, no verse in the Bible is more pointed and conclusive in favor of infant baptism.

Then we are bound to baptize children or disregard this command of the Saviour. If we should refuse to baptize them, might he not "be greatly displeased" with us, as with his mistaken disciples of old? Again; Luke, 18: 15, 16, 17, records the same fact in the very same words, only he calls them "infants"—Mark says "little children." So that we need not repeat the same words.

Then all that the Gospels say is fully and decidedly in *favor* of infant baptism. But it may be the Epistles are against it. If so we shall find it in our next. Thus we conclude that Christ's own conduct, and the practice of his disciples, in *household* baptism, in the book of Acts, correspond with the language and implication of his last commission, to make *proselytes* of all nations, baptizing them, as it had long been customary in the Jewish church. *Household* and *infant* baptism are the same.

LETTER III.

Infant Baptism taught in the Epistles, as explained by the Fathers.

As the Gospels and book of Acts are both in favor of household or infant baptism, as shown in the last letter, the presumption is that the Epistles are likewise, as they all mutually corroborate, strengthen, and explain each other.

One thing may be here noted, that whenever anything is said or referred to, in any part of the New Testament, about children, it is in favor of their baptism, rather than against it. Well, does Christ cast children out of the Church? No. Paul says, 1 Cor. 7: 14, "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." We need not stop here to notice what some have said about "domestic holiness," and "civil holiness," or "spiritual holiness;" the simple question is, how does an unbelieving parent become "*sanctified*" by the believing one, so as to make the children "*holy*?" All know the word "*holy*" means *consecrated, set apart*, as well as intrinsically *pure*; so of "*holy people*," "*holy mountain*," "*holy vessels*;" so Peter calls the Gentiles "*common*," "*or unclean*," because not consecrated to God. That Paul means here baptismal holiness, consecration to God, i. e., that children of such parents are to be baptized, is evident from all the Fathers, and most especially from Tertullian, the great favorite with all Anti-pædobaptists, as the only one who ever questioned infant bap-

tism. He says, "The Apostle says, "so there is almost no being born clean [or free from sin] that is of heathens. For hence the Apostle says, that of either parent sanctified, the children that are born are holy, by reason of the prerogative of that seed, and also the instruction in their education. Else, says he, were they unclean. But yet, meaning to be understood thus: that the children of the faithful are designed for holiness and so for salvation; that by a pledge of such hope, he might plead for those marriages which he would have to be continued, otherwise [or, as for any other meaning] he knew well enough what our Lord had determined. *Except a man be born of the water, and of the spirit, he cannot enter into the kingdom of God;* that is, he shall not be holy. Thus every soul is reckoned as in Adam, so long till it be anew enrolled in Christ, and so long unclean till it be so enrolled, and sinful because unclean, &c."

Augustine or Austin says of this text, "For there were then Christian children, or infants, that were sanctified, [baptized] some by the authority of one of their parents, some by the consent of both.—Wall, p. 242. These fathers all used the term "sanctified" to express baptism. So again Austin says, "But this is to be held without any doubt, that whatever that holiness may be, it is not available to making them christians, or to the pardon of sin, unless they be made fidels, by the institution and sacraments of Christ and the church. For neither are unbelieving husbands or wives, how holy and just partners soever they have, cleansed from the iniquity which keeps them from the kingdom of God; nor are infants, of how holy and just parents soever they may come, pardoned the guilt of original sin, unless they (i. e.

the one or the other) be baptized in Christ.”—Wall, p. 385. So, he says, “now are your children holy, that is, now are they baptized.” So all the early Fathers understood this passage, as Ambrose, Chrysostom, Origen, Athanasius, Theodoret, Paulinus, and Jerome.

This then seems not only the most natural, but most ancient, and generally received interpretation of the passage: That children are to be baptized, if only one parent believes. To make this more plain, the learned Selden has conclusively shown, (as all the learned will now acknowledge,) that the Jews considered all their children as clean, or holy, when born, because all their fathers were once baptized to Moses; and so when a proselyte father joined the Jewish church he and all his children, then born, were baptized and circumcised, but if he had any other children after his baptism, they were considered holy, and were not baptized, but only circumcised. This being the Jewish custom, when the Corinthians became Christians, and were all to be baptized to Christ, the question arose, must our children be baptized?—Yes, says the Apostle, “the promise is to you and your children.” Well, what shall become of those children, who have but one baptized and believing parent? Why, they must be baptized, for “they are holy,” that is, fit subjects for baptism. This passage, says Dr. Mason, “establishes infant church-membership in another form; for it assumes the principle, that when both parents belong to the church, or are believers, their children belong to the church of God (i. e. are the subjects of baptism) as a matter of course. For if the faith of both parents could not confer on the child membership, the faith of one of

them certainly could not." So, unless this be assumed, the case never would have been mentioned.— Thus, both the origin and the explanation of the difficulty establish fully Infant Baptism. We do not refer to the host of commentators and learned men of modern times, who so explain this verse; we prefer the ancient fathers, because there was no favorite theory on the mode to bias them, for all, every body, admitted infant baptism, unless we except the heretical Tertullian.

Another passage in the Epistle to the Collossians, 2: 11, 12 verses, refers to *infant baptism, as in the room of circumcision, and of course it is to be applied to all who were circumcised*. Hear Paul, himself, declare this truth: "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 [baptism] of Christ. Buried with him in baptism, wherein also you are raised with him, through the faith of the operation of God who hath raised him from the dead." That Paul here does teach that Christian baptism has come in the room of circumcision is most plain, from the very connexion, saying "which are shadows of things to come, but Christ the substance," verse 17. That the Lord's supper is now in the room of the Passover, is not more certain, than that baptism has taken the place of circumcision.— But this matter is fully settled by those men that knew the Apostles. The first Fathers all understood Paul to refer in this passage to baptism as coming in the room of circumcision. If this can be established, then of course infant baptism, in the Christian church, stands on the same foundation and authority that cir-

cumcision did in the Jewish church. But now for the proof of it.

Justin Martyr says, "We are circumcised by baptism, with Christ's circumcision. We also, who by him have access to God, have not received this carnal circumcision, but the spiritual circumcision which Enoch and those like him observed. And we have received it by baptism, and it is allowed to all persons to receive it by the same way."—Dialog. sec. 43, then quotes the text. Wall, p. 66-5.

Cyprian, with sixty other Bishops in council, one hundred and fifty years after the Apostles, in their letter to Fidus, about baptizing children at eight days old, all say, "That the eighth day was observed in the Jewish church circumcision, was a type going before, in a shadow and resemblance, but on Christ's coming was fulfilled in the substance," [baptism:]—"Which type ceased when the substance come, and the spiritual circumcision [baptism] was given us. So that we judge that no person is to be hindered from obtaining the grace [of baptism] by the law that is now appointed.—This, therefore, dear brother, was our opinion in the Assembly; that it is not for us to hinder any person from baptism, and the grace of God.—Which rule, as it holds for all, so we think it is more especially to be observed in reference to infants and persons newly born."—Wall, p. 131. Does not this council of the whole church understand Paul to say, baptism is "the circumcision made without hands" and is, therefore, to be given to infants? How often they call baptism circumcision, and the one the other. But as Lord Chancellor King says, (Inquiry, part 2, ch. 3,) this fully "determines *the common practice and usage of the whole church.* *The unanimous determi-*

nation of a whole Synod of sixty-six members. Here is a synodical decree for infant baptism, as formal as can possibly be expected; which, being the judgment of a Synod, is more authentic and correct than that of a private father." It also shows they understood baptism to be in the room of circumcision.

Basil says, speaking of the Jews not delaying circumcision, "and dost thou put off the circumcision made without hands in putting off flesh, which is performed in baptism, when thou hearest our Lord himself say, "verily, verily, I say unto you, except one be born of water, and of the spirit, he cannot enter into the kingdom of God."—Wall, p. 211.

Ambrose says, "Neither a proselyte that is old, nor an infant born in the house, is excepted....Therefore, both Jew and Gentile, and all that believe, must learn to circumcise themselves from sin, that they may be saved; for no person comes to the kingdom of heaven but by the sacrament of baptism. Both the home-born and the foreigner, the just and sinful, must be circumcised, for the forgiveness of sins." Peter says, baptized.—Wall, p. 223.

Chrysostom says, "But our circumcision, I mean the grace of baptism, gives cure without any pain and procures to us a thousand benefits and fills us with the grace of the spirit; and it has no determinate time as that had, but one in the very beginning of his age, or one in middle life, or one that is in old age, may receive this circumcision made without hands."—Wall, p. 228.

Austin says of Chrysostom, "Even he, as well as the Martyr Cyprian, teaches that the circumcision in the flesh was commenced in the way of a type of baptism." Again, Austin says, "yet we may besides take a true estimate, how much the sacrament of baptism does

avail infants, by the circumcision God's former people received....Therefore, as in Abraham the righteousness of faith went before, and circumcision the seal came after it, so in Cornelius, the spirit went before, and the sacrament of regeneration, and the conversion of the heart came after."—Wall, p. 255. Could language be more unequivocal, to show baptism to be in the room of circumcision, and that to be given to infants?

Once more: Epiphanius says, "the law had the pattern of things in it; but the truth of them is the Gospel. The law had circumcision in the flesh, serving for a time, till the great circumcision came, that is baptism; which circumcises us from our sins, and seals us unto the name of God."—Wall, p. 514. Thus we see from Paul to Justin Martyr, and from Justin to Austin, five hundred years, all believed baptism to be in the room of circumcision, and so construed the above text, and never, till the rise of anabaptism in the sixteenth century, was it denied

Then, if all understood baptism to be in the room of circumcision for the first 1500 years, and if infants were circumcised, of course infants must be baptized. And the objection sometimes made, that no female infant was circumcised, and therefore no female should be baptized, is answered, fully answered, by the fact that *females were baptized* by the apostles, and thus we have a full *example* for female baptism; while our opposers have no command for, nor example of *female communion* half as clear. "In Christ, *male and female, bond and free, are all one.*" It is but a mere quibble to make such an objection. The *male* always represents the *female*, and the Greek word *anthropos*, rendered *man*, means the *race*, or is a *generic term* and of course includes woman. Thus, Mr. Boothe,

the great Baptist, proves *female communion*, and so may we, far more easily, prove that female infants should be baptized.

LETTER IV.

The Two Objections to Infant Baptism fully answered in contrast with Two Sound Arguments in favor of it.

BEFORE we proceed to our next GENERAL ARGUMENT, we shall here obviate an *objection* that may make against all we may say on this subject.

“The Scriptures require faith and repentance, in order to baptism; but infants have not faith nor repentance, therefore infants are not proper subjects of baptism.”—See Peter Edwards, p. 16.

This is the great argument against infant baptism, and, with multitudes, weighs more than all the rest. Ask an Anti-pædobaptist, is an infant a proper subject for baptism? he says no. Why? Because he cannot repent, be taught, or believe. But is it an answer, or any reason, why an infant is *not*, to say that an adult person is a fit subject? I ask, is an *infant* a rational being? Is it any answer to say, an *adult* person is a rational creature? Suppose he bring up every passage in the Bible to prove that repentance and faith are requisites for baptism. The question is, of *whom* are these duties required? All must say of *adults*; for the Bible never requires either repentance or faith of *infants* now, any more than it did of Jewish children, in order to circumcision. State the argument truly, thus: The Scriptures require faith and repentance of all *adults*, in order to baptism: but *infants* cannot have faith and repentance; therefore infants are not fit subjects for baptism. So the Scriptures require faith and repentance of *adults*, in order to salvation: but

infants cannot have faith and repentance; therefore infants cannot be saved. The Bible says that he (an *adult* person) who will not work, shall not eat: but an *infant* cannot work; therefore an infant shall not eat. The Bible says, circumcision verily profiteth, if thou keep the law; but *infants* cannot keep the law; therefore their circumcision is unprofitable, i. e., a mere nullity. Yet God gave it to infants, and says "it profiteth much." This is the Baptist argument, but is it not a mere *sophism*? This same argument would prove that Christ's baptism was wrong, and that no Jewish infant ever enjoyed the good land of Canaan. Thus, the Bible requires faith and repentance of all persons, in order to baptism: but Christ could not have repentance, nor that faith required for baptism; therefore *Christ* could not be baptized. But *Christ* was baptized, and that properly, and therefore the argument is *false*. So Isaiah 1: 19—"If ye be willing and obedient, ye shall eat the good of the land:" but *infants* could not be willing nor obedient; therefore *infants* could not eat the good of the land. But *infants* did eat the good of the land, therefore this argument is false and unsound. But Presbyterians reason on the same words conclusively, thus: Faith and repentance are required of all *adults*, in order to be baptized: but some adults have not these graces; therefore, some *adults* are not fit subjects for baptism. We believe as firmly in requiring faith and repentance of *adults*, in order to baptism, as do the Baptists. We fully agree with them, in believing that faith and repentance are required of *adults*, and all the passages they bring, we admit, as fully as they can. Then we do not differ about *believers* being proper subjects for baptism. But why bring up what we fully admit to be true, in rela-

tion to *adults*, to disprove *infant* baptism? Does it follow that infant baptism is *wrong*, because believer's baptism is *right*? any more than, that believer's baptism is wrong, because I prove infant baptism right. Would any man in his senses say that infants would be *lost*, because I prove that believers would certainly be *saved*? Away with such a sophism. The question is about *infants*. Then never again bring up that argument to prove infant baptism wrong, which all admit proves adult baptism right. If you do, your answer is about as wise as this: I ask you, is an *infant* a human being? You reply no, because an *adult* is a human being. This main argument or objection is, then, a mere evasion.

There is one more objection, or argument, if you please to call it so, against infant baptism. Our opponents say, "whoever has a right to a positive ordinance must be expressly mentioned as having that right: but infants are not so mentioned, with respect to baptism; therefore, infants are not to be baptized."

This, in connexion with the first named objection, constitutes the whole ground of the arguments of the opposers of infant baptism. Take away these two, and what have they more? But do not our opponents destroy their own argument in their daily practice of *female communion*? Where is an express command for *female communion*? Yet do we not all know that they have a right to commune. Let us state the argument: Persons who have a right to a positive ordinance must be *expressly* mentioned as having that right: but infants are not expressly mentioned as having a right to baptism, one of God's positive ordinances; therefore infants have no such right to baptism. Just so, persons who have a right to a positive ordinance of

God's house must be expressly mentioned as having that right; but *females* are not expressly mentioned as having a right to the Lord's Supper, the other positive ordinance of God's house, and therefore *females* have no right to the supper. But does not every Christian admit they have a right to commune? Yes. Then the argument is false, a mere sophism. When you show me ONE EXPRESS command for *female* communion, I will show you two for *infant baptism*. The greatest opposer of infant baptism proves that females should commune, because they are *disciples*, as follows:—"Disciples should commune: but females are disciples; therefore females should commune." So we prove that infants should be baptized in the same way. Christ says, "GO MAKE DISCIPLES of all nations, baptizing them:" but *infants* are *disciples*, (Mark, 10: 13;) therefore, *infants* should be *baptized*.

Is not this a command as express as the former? But, again: No person can be a member of the church or kingdom of God on earth without baptism: but Christ says of *infants*, "of such is the kingdom of God," or church on earth; therefore *infants* must be baptized. This rule will do our opponents but little good. It had better not be meddled with, for we may turn the tables on them to their sorrow.

Try it thus: To all mentioned in a covenant or promise, the *seal* of that covenant or promise may, and should be applied: but *children* are mentioned in the promise to Abraham, (Gen. 17: 7;) "I will establish my covenant between me and thee, and thy seed after thee, for an everlasting covenant, to be a God unto thee and thy seed after thee;" and in the PROMISE at Pentecost, (Acts 2: 39,) "the promise is to you, and your children, &c;" therefore the *seal* of the covenant

or *baptism* should be applied to *children* since the day of Pentecost. Will any one deny this truth? The only question in this reasoning in this—*has* BAPTISM become the *seal* of the covenant in the place of circumcision? This was shown in our third Letter. But here we will add a word more on that point. Hermas, Paul's companion, says, "All nations under heaven have heard, and believe in the same one name of the son of God by whom they are called; wherefore, having received his SEAL, they have, &c.—Now that SEAL is BAPTISM."* Baptism and circumcision are, then, but TWO FORMS of the same SEAL; as under the old dispensation, CIRCUMCISION was the FORM in which the SEAL was applied, so is BAPTISM NOW the FORM of the same SEAL. The Fathers all called it "a FIGURE of Baptism:" Austin, "a PATTERN," "a TYPE;" Cyprian, "a TYPE," "a SHADOW," "a RESEMBLANCE;" Epiphanius, "the truth of it."

1. *Circumcision* was the *seal* of *initiation* into the JEWISH church, and all admit *baptism* is the same in the CHRISTIAN church. Then baptism is certainly in the room of circumcision here.

2. Circumcision was a *sign* and *seal* of *pardon* and *Justification* in the Jewish church, Rom. 4: 11—"He received the sign of circumcision: a *seal* of the righteousness [Justification] of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also:" i. e., the Jews and Gentiles baptized for *pardon* and remission of sins in the *Christian church*. Peter declares, Acts 2: 38, "Repent, and be baptized every one of you in the name of Jesus Christ, *for the remission of sins.*"—

* This passage Mr. Campbell quotes and fully admits to be true, and thus determines this point.

Then baptism is in the room of circumcision here, also, as a *seal*.

3. Circumcision was a *sign of sanctification* in the Jewish church. See Deut. 30: 6—"He is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter."... "The Lord will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live?"

So Baptism is a sign and means of Sanctification in the Christian church also. "He SANCTIFIES and cleanses by the washing of water, by the word," &c. Then, here Baptism is a SEAL in the place of circumcision again. Mark, a SEAL OF INITIATION into the church—of *Justification*, and *Sanctification*. This is enough; admit it to be *in the room of Circumcision so far, and the whole matter is settled*. For this is as far as it need go. My syllogism above, then, is true. Infants are in the promise or covenant, and, therefore, must have the SEAL OF BAPTISM.

Here it would be in place to show the identity of the Christian and Jewish church, and the full force of that whole argument, but we shall sum up all we have to say on this point under the two following remarks:

I. The *identity* of the Christian and Jewish church is manifest to all who will carefully examine the Bible.

That Abraham and his seed were divinely constituted a visible church of God, is declared in Genesis, 17: 9, 21, and has been over and again fully proven, (see Peter Edwards,) which fact I believe all our opponents will admit; and that the Christian church is a branch of the Abrahamic church, i. e., the Jewish society before Christ and the Christian society after Christ are one and the same church, in different dis-

pensations. Peter declares in his first sermon, Acts 2; 39—"The promise is to you and your children, and to all afar off, even as many as the Lord our God shall call."

1. The *theology* or doctrine of the Old Testament church and that of the New are substantially one and the same. This Dr. Gill, the great Baptist divine, fully shows in expounding Gal. 3; 9.

2. The *morality* of both are the same, says Christ, Mat. 5: 17.

3. The *worship* is one and the same—Passover and Supper; our Passover is Christ, 1 Cor. 5; 7.

4. The *government* is one and the same, by *Elders* or Presbyters, Acts 14: 23.

5. *Discipline* is one and the same, i. e. initiation and regulation.

6. The Scriptures call them by the same *names*; thus, Mat. 21: 43—"The *kingdom* of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The same kingdom or church, is taken from the *Jews* and is given to the *Gentiles*.—Again: Eph. 2: 14—"He is our peace, who hath made both [Jews and Gentiles] *one*, and hath broken down the middle wall of partition," &c. Is the Jewish church called a *tree*? Then the *Gentiles* are the branches grafted in the same trunk or church, into which the Jews shall be grafted again when they believe.—Rom. 11. Is Christ a *foundation*? Then Jews and Gentiles are built upon this foundation, "fellow citizens with the saints, and of the household of God."—Eph. 2: 19. Time would fail me to give all such evidence. But some say, Christ destroyed the *Jewish*, when he established the Christian church.—Then he did not "thoroughly cleanse his *floor*" [church] and burn up the *chaff*, but he burnt the floor and the

wheat too. Then he did not give "the vineyard to others," but destroyed the vineyard with the husbandmen, and planted a new vineyard. Christ has destroyed his *bride*, (the church,) and now has created another new one. How awfully absurd! Then we conclude, if the Scriptures call the Jewish and Christian societies by the same *names*; we are to believe that they are the *same*.

II. The second general remark is: That God established the membership of infants in the Jewish church by a *positive* ordinance, that of Circumcision; this our opponents admit; that infant church-membership has never been done away but confirmed under the New Testament; that what is once granted and never revoked remains still a grant, especially, when the grant is fully recognized and confirmed in various other ways. But as infant church-membership cannot exist without subjection to a *positive* ordinance, and as Circumcision, the first positive institution, is now done away with, still infants must be received by a positive ordinance of God into the church: but Baptism is the positive ordinance of God by which persons can be received into the church; therefore, infants must of necessity be baptized. There is no escaping the conclusion, but by saying infants may be received into the church *without* baptism—which none but Quakers will admit. This argument amounts to a demonstration, and the foregoing sophisms of our opposers set it off to great advantage.

We shall resume our second argument in the next Letter.

LETTER V.

History of Infant Baptism from St. John to Origen, A. D. CCX.

THE history of Infant Baptism confirms all my positions, and shows most conclusively that we understand Christ and his Apostles correctly. That the immediate successors of the Apostles did so understand them and *practise* Infant Baptism is evident from their writings. That Infant Baptism was *universally* practised in all the Christian churches, without so much as *one* exception, for five hundred years after Christ, we think can be abundantly proved from a regular chain of evidence connecting with the *Apostles* and ending with *Augustine*. And that there never was but *one man*, and his little handful of followers, who questioned or denied Infant Baptism, until the rise of the Anabaptists in the 16th century, we think can be demonstrated to all intelligent minds. So that THE HISTORY of Infant Baptism commences in the Jewish church, when BAPTIZED to Moses, and SANCTIFIED to God when they entered into covenant in the wilderness, and extends on till the time of Christ without any intermission, that it prevailed while he lived, and was continued by his disciples, and their successors from one generation to another, till denied by Peter Bruce, and LATER but MORE FULLY and INCONSISTENTLY by the Anabaptists, and that it has ALWAYS, and does at THIS TIME prevail in *every Christian*, and even *Jewish* church in the known world, save the different kinds of Baptists. This may seem high ground, but we *pledge* ourselves to show it to every *candid* reader of these Letters.

1. The Fathers, acquainted with the Apostles, who say anything on the subject of baptism, testify of INFANT BAPTISM. John the Apostle lived till the end of the first century, so that we shall follow Dr. Wall in dates, making the SECOND century after Christ the FIRST after the Apostles.—Wall, vol. 1. p. 54.

HERMAS, a man Paul mentions, Rom. 16: 14, says: “For all infants are valued by the Lord, and are esteemed first of all,” and “before any one receives the name of the Son of God, he is liable to death, but when he receives that *seal*, he is assigned to life. Now, *that seal* is the *water of baptism*.”—Wall, vol. 4, p. 272.—Hermas, pp. 408, 420. Hinton, the Baptist, p. 233, thus quotes the above passage: “Baptism is necessary to all.”—Pond quotes it thus: “For all infants are in honor with the Lord, and are esteemed first of all,” and “the baptism of water is necessary to all.” Then the testimony of Hermas is most clearly in favor of infant baptism, and this book was called genuine, and put into the oldest editions of the New Testament as an inspired book, and read in the churches, as Irenius, Origen, Jerome, Eusebius and Athenasius all declare.

In “the Apostolic Constitutions,” ascribed to Clement of Rome, whose name is in the book of life, Phil. 4: 2, and known to all to have existed in the earliest ages of the church, it is said, “Baptize your infants, and bring them up in the nurture and admonition of the Lord. For he says, “Suffer little children to come unto me, and forbid them not.”—Wall, part 1, ch. 23, p. 526.

Again: “Our divine guides, [the Apostles of Christ] or instructors, considering this, have thought fit that children should be admitted after this holy manner” of baptism. Again: “Inasmuch as our Lord says,

“Suffer little children to come unto me, for of such is the kingdom of Heaven,” and the Apostle says, “now are your children holy,” it is plain that the children of believers do, if they be baptized, go as spotless and faithful into the kingdom of Heaven.”—Wall, vol. 1, p. 534.

In “Questions and Answers to the Orthodox,” ascribed to Justin Martyr, it is said, “The difference between those infants that have been baptized, and those that have not, will be, that the baptized will be made partakers of the blessings granted by baptism, and the unbaptized not; and these blessings are granted for the sake of the faith of those that bring them.”—Wall, p. 532.

JUSTIN MARTYR, Apol. 1, says, “Several persons among us, of both sexes, some sixty, and some seventy years old, who were made disciples of Christ (*ex paidon*) from their CHILDHOOD OR INFANCY, do continue true disciples.”

These persons, then, were baptized before the death of John, and while the Apostles were in the midst of their labours, and before some parts of the New Testament were written—i. e., about thirty-six years after Christ’s ascension. But mark, again; Justin uses the very words of Christ’s commission, (*emathateuthasan*) and applies it to children, (*ex paidon.*) Compare Mat. 29: 19 with this passage of Justin, and none can deny Infant Baptism. Again; Dialog. Try., sec., 43. “We also, who by him have access to God, have not received this carnal circumcision, but the spiritual circumcision which Enoch, and those like him, observe. And we have received it by BAPTISM, by the mercy of God, because we are sinners; and it is allowed to ALL PERSONS to receive it in the same way.” This not only shows

BAPTISM *to be in the room of* CIRCUMCISION, but that "ALL PERSONS" should be baptized; i. e., infants, male and female, as well as believers, are proper subjects for baptism. If INFANTS were circumcised, then of course Justin means they should be BAPTIZED, when he says, "ALL PERSONS." Thus JUSTIN and HERMAS form the *link* between the Apostles and the long chain of Fathers that follow.

IRENIUS lived 67 years after the Apostles, A. D. 167, so he is the next link. He says of Christ, "For he came to save all persons by himself—all, I mean, who by him are [BAPTIZED] regenerated unto God, INFANTS AND LITTLE ONES, and children, and youth, and elder persons."—Wall, p. 72. This testimony is clear, and is really almost Apostolic, for Irenius was brought up, in a measure, under Polycarp, St. John's disciple, whom he calls "the angel of the church of Smyrna."—Rev. 2: 8; Iren. ad Heres, Lib. 2, Ch. 39.

CLEMENS ALEXANDRINUS lived in the same century with Irenius, 92 years after John. He, speaking of the rings, and SEALS engraven on them, to be worn by the early Christians, says, "Let your seal be a dove, or a fish, or a ship under sail, or a harp, or an anchor, which Saleneus made his choice; and if any one be a fisherman, he will do well to think of an Apostle and the children taken from the water," of baptism.—Wall, vol 1: p. 84. Thus he recommends the figure of an Apostle baptizing a little child, as suitable to be engraven on a ring for the hand of Christians. Dr. Wall, vol. 1, ch. 3, mentions an engraving of this kind in Bridekirk, one of the oldest churches in England, where a person in a long sacerdotal habit is baptizing a child, and a dove, the emblem of the Holy Ghost, hovering over the infant. This is engraven on

the FONT-STONE in the church. The seal of Clemens shows that the Apostles might have baptized or did baptize infants.

TURTULLIAN lived 100 years after John, A. D. 200. He was the most heretical Father, and held that one MONTANUS was the promised comforter or Holy Spirit. He says—"But they whose duty it is to administer baptism, are to know that it must not be given rashly." ... "Therefore, 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 what need is there that the sponsors incur danger? For they may fail of their promises by death, or may be disappointed by a child's proving to be of a wicked disposition. Our Lord, indeed, says, 'forbid them not to come to me.'"—Wall, vol. 1, p. 93. Then to baptize children in the days of the writer was a general custom, and founded on the above command of Christ, Mark 10: 14. Again: Turtullian, Ch. 39, says, "So there is almost no being born clean, [free from sin] that is, of heathens. For hence the Apostle says, that if either parent be sanctified, the children that are born are holy, by reason of the prerogative of that seed, and also, the instruction in their education. Else, he says, were they unclean. But yet meaning to be understood thus, that the children of the faithful [i. e., believers] are designed for holiness, [i. e., baptism,] and so for salvation. That by a pledge of such hope, he might plead for those marriages which he would have to be continued. Otherwise, he knew well enough what our Lord had determined: Except ONE be born of water and the spirit, he shall not enter into the kingdom of God, i. e., he shall not be holy."—Wall, vol. 1, p. 95. A child is ONE and so must be bap-

tized. Is it not strange that any person should quote Turtullian as denying Infant Baptism? Read the above over, for this is the only author for 500 years after Christ that can be found, who even advised the delay of Infant Baptism. But does he deny it? No, but speaks of it as then the common practice of the church, and explains, 1 Cor. 7: 14, just as we do. Then remember, this champion of Anti-pædobaptists proves unequivocally Infant Baptism. He advised adults to put off baptism till just before death, but was that denying baptism altogether? In cases of necessity he would not advise the delay of baptism, but in all others till just at death. This was just like all Turtullian's wild notions. Let those, who wish, follow him in this, but let them not deny, that his writings prove fully and conclusively Infant Baptism to have been the general custom of the churches in those days.

ORIGEN was contemporary with Turtullian, 110 years after John, the most learned man of his day, and was descended from Christian parents. His grandfather must have lived in the days of the Apostles, as Origen was born 85 years after John. He says: "Besides all this, let it be considered what is the reason that whereas the baptism of the church is given for the forgiveness of sins, infants also are by the usage of the church baptized: when, if there were nothing in infants that wanted forgiveness and mercy, would be needless to them." And again: "It is for that reason, because by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized." Again: "For this also it was, that the church received a tradition [or order] to give baptism even to infants. 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: by reason of which the body itself is called the body of sin."—Wall, p. 116. Could language be plainer than this, by a man born 85 years after the Apostles? Then the greatest and most learned man in the church, 110 years after John, says the Apostles had given orders for Infant Baptism. Now, bear in mind, all this is before the days of Cyprian, when the council of sixty-six Bishops met, as we shall find in our next.

But I wish here to say, that we have Infant Baptism thus most unequivocally proven in the first two centuries after Christ: yet you will hear men, professing to be men of sense and veracity, say that Infant Baptism was brought into the church by a council that met, A. D. 253, to decide whether or not infants should be baptized. The full history of that council shall be given in my next Letter. All these seven Fathers as quoted, viz: Clement, Hermas, Justin, Irenius, Clement of Alex., Turtullian and Origen show that infant baptism prevailed from the Apostles down to this council.

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LETTER VI.

The First Council on Infant Baptism under Cyprian, A. D. CCLIII.

CYPRIAN was contemporary with Origen, the last Father mentioned in my fifth letter. He was Bishop of Carthage, in which city, A. D. 253, a council of sixty-six Bishops, of which Cyprian was moderator, met to attend to church affairs, when one Fidus, a country minister, sent up a letter, with two cases, to be decided. One was in relation to Victor, who had been restored too soon after some crime; and the other was, "Whether it was necessary, in baptism, as in the case of circumcision, to wait till the eighth day, [so prevalent was the idea, that baptism had come in the room of circumcision,] or whether a child might be baptized at an earlier time?" The question was not, whether infants should be baptized, for all seemed to take that for granted, but at what time? Must the rule, as in the case of circumcision, be rigidly adhered to? The council decided unanimously as follows in a letter to Fidus:

"Cyprian and the rest of the bishops, who were present at the council, sixty-six in number, to Fidus, our brother, greeting: As to the case of infants, whereas you judge that they should not be baptized within two or three days after they are born; and that the rule of circumcision is to be observed, so that none shall be baptized and sanctified before the eighth day after he is born; we were all in our assembly, of the contrary opinion. For, as for what you thought fitting to be done, there was not one that was of your mind, but all of us, on the contrary, judged that the grace and mercy of God is to be denied to no person

that is born. That the eighth day was observed in the Jewish church circumcision, was a type going before in a shadow and resemblance, but on Christ's coming was fulfilled in the substance, which type ceased when the substance [baptism] came, and the spiritual circumcision was given to us. So that no person is to be hindered from obtaining the grace [of baptism] by the law that is now appointed. This, therefore, dear brother, was our opinion in the assembly—that 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 holds for all, so we think it more especially to be observed in reference to infants, and persons newly born?* Dear Brother, we wish you, always, good health.”—Wall, p. 129.

No honest man can misunderstand this letter—it proves Infant Baptism to be taken for granted, both by Fidus who put the question, and the whole council who decided it. This is what a great Baptist writer calls ‘the spring-head of Infant Baptism,’ the starting point of it in the church. So Mr. Gale admitted, that from this time Infant Baptism was the practice of the church, i. e., after Cyprian, and did not even attempt a reply to Dr. Wall's history. Indeed, this is the common plea. One of the most learned opposers of Infant Baptism in the State, said in this place the other day, that when the church became corrupt and heathenish, and supposed that all unbaptized children went into LIMBO and not to heaven, in the days of Cyprian, Infant Baptism was brought into the Christian Church by the act of a council. Is not this passingly strange for intelligent men? The only evidence for the assertion we have given in the above letter, and let any one read it over and see whether it is not wholly un-

true, without even a shadow of proof. Augustine and Jerome quote the same letter of the council and declare it genuine, saying: "Blessed Cyprian decreed, with a number of his fellow bishops, that a child, new born, might be properly baptized, not thereby making any new decree, but retaining the faith of the church before most firmly established."—Epis. 28; So again, Lib. 3—"Holy Cyprian was asked whether an infant might be baptized before the eighth day, because in the law it was not lawful to circumcise but on the eighth day. The question was of the day of baptizing," &c.—Wall vol. 1, p. 134.

Thus, all the Fathers understood this letter as we do, and say that it was a 'question of *the day*,' not about *the fact*; and that this decision was nothing new, but only declaring "the practice or faith of the church most firmly established before." How can any candid man say, then, it was a new decree, bringing infants into the church, who were before out? That the point may be clear, notice:

1. The council all took Infant Baptism for granted, and so did Fidus, who put the question simply about the day, or time of it. The decree settles simply the question as to time. And thus shows the practice.

2. Augustine says, this was 'no new decree,' but only declaring the established practice of the church, to be Infant Baptism.

3. We have also fully proved this practice (letter fifth) to have been common in the Church, by Hermas, Justin, Irenius, Clemens, Tertullian, and Origen, all of whom lived and wrote before Cyprian.

4. This letter settles the practice of the whole church at that time, and is evidence as conclusive as could be recorded in words, and that without one dis-

senting voice, only one hundred and fifty-two years after John. The man, with these facts before his mind, (and this is all the evidence,) who can either assert or believe that this council did introduce Infant Baptism into the church for the first time, could believe in 'extracting sun-beams from cucumbers,' and is rather to be pitied than reasoned with. Dr. Milner says of this council: "Here is a whole assembly of sixty-six pastors, men of approved fidelity and gravity, who had stood the fiery trial of some of the severest persecutions ever known; who had testified their love to their Lord Jesus in a more striking manner than any Anti-pædobaptists have had an opportunity of doing in our days, and who seem not to be wanting in any fundamental of godliness. Before this assembly a question is brought--not whether infants should be baptized--(none contradicted this--) but whether they should be baptized immediately on the eighth day. To a man, they determine to baptize them immediately: Let the reader consider."--Ec. His. vol. 1, p. 402. Among all these pastors, doubtless, there were some advanced in age, whose ancestors lived with the Apostles, and knew well their practice. If Infant Baptism was an innovation, would they not have known it, and if they had known it, would they not have opposed it as an error? Let the reader answer. Lord Chancellor King, part 2, ch. 3 of his Inquiry of the primitive church, quotes this decree, and says: "Here, then, is a synodical decree for the Baptism of Infants, as formal as can possibly be expected; which, being the judgement of a Synod, is more authentic and cogent than that of a private father, it being supposable that a private father might write his own particular judgement and opinion only;

but the determination of a synod [of 66 bishops] denotes the common practice and usage of the whole church." I have been thus particular on this evidence of Cyprian, because it is so plain that no opposer of Infant Baptism ever could deny it, hence their great efforts to prove that it was the very commencement of the practice; and because they all admit, that after this time Infant Baptism was the general practice of the church, till the 12th or 16th century.

I conclude this letter with the reflections of the celebrated Mr. Gale, (a Baptist,) in answer to Dr. Wall: "I will grant it probable, that what all or most of the churches practiced immediately after the Apostles' time, had been appointed a practice by the Apostles themselves, for it is hardly to be imagined that any considerable body of these ancient Christians, and much less that the whole, should so soon deviate from the customs and injunctions of their venerable founders, whose authority they held so sacred. New opinions or practices are usually introduced by degrees, and not without opposition. Therefore, in regard to baptism, a thing of such universal concern and daily practice, I allow it to be very probable that the primitive churches kept to the Apostolic Pattern." Does not this apply, with great propriety, to the letter of this council, and show it to have been this Apostolic order to baptize children? How could the practice come in "by degrees," in so short a time, and no one say a word against it? Mr. Gale's own testimony, then, decides fully in favor of Infant Baptism, as being Apostolic, or it could not have become universal in 150 years.

LETTER VII.

History of Infant Baptism from Cyprian to Augustine, A. D. CCCC.

About 260 years after the Apostles lived Optatus, who compares Christ's baptism to a garment, quoting the words of Paul, "as many of you as have been baptized into the name of Christ, have put on Christ," and adds, "O, what a garment is this, that is always one, and never renewed; that decently fits all ages and shapes! It is neither too big for infants, nor too little for men, and, without any altering, fits women."—Wall. vol. 1, p. 162. This is plain.

Basil the great, was cotemporary with Optatus.—Theodoret says of him, "The great Basil, coming into the palace (of Valens, the Arian,) and seeing the Emperor's son at the point of death, undertook that he would recover, if he had baptism given him at the hands of the godly; and having said this, he went away. But the Emperor gave order to some who were present to baptize the child."—Wall vol. 1, p. 218.

Gregory Nazianzen says, "Basil was carried to the baptismal font, and consecrated to God from his infancy." Also, in his oration on Baptism, Wall, p. 1, ch. 9, he says, "Hast thou an infant child? Let not wickedness have the advantage of time; let him be sanctified (i. e. baptized) from his infancy. Thou as a faint-hearted mother, and of little faith, art afraid of giving him the seal, because of the weakness of nature. Give him [baptism in the name of] the trinity, that great and excellent preservative." Again: "Some may say, suppose this to hold in the case of those that can desire baptism, what say you to those that are yet

infants, and are not in a capacity to be sensible, either of the grace or the loss of it? Shall we baptize them too? Yes, by all means, if danger make it requisite. For it is better that they be sanctified without their own sense of it, than that they die unsealed and uninitiated. And a ground of this, to us, is circumcision, which was given on the eighth day and was a typical seal and was practised on those that had no use of reason," &c.—Wall, ch. 9, pp. 172, 177.

Basil, A. D. 260, says, "And those little boys who have left their books at school, &c., and the infants that have no sense, nor any guilt, they also are brought thick and in crowds to the public confession," i. e. to be dedicated to God.—Wall, part 1, ch. 12, p. 216.

Ambrose lived 274 years after the Apostles. He says, "Those infants, that are baptized, are reformed back again from a wicked to the primitive state of their nature....For, unless any person be born again of water and the Holy Spirit, he cannot enter the kingdom of God. You see he excepts no person, not an infant, not one that is hindered by any unavoidable accident."—Wall, part 1, p. 221.

Chrysostom, in 280, says, "But our circumcision, I mean the grace of baptism, gives cure without pain, and procures to us a thousand benefits, and fills us with the grace of the spirit; and it has no determinate time, as that had; but one that is in the very beginning of his age, one in middle life, or old age, may receive this circumcision made without hands....For this cause, also, we baptize infants, though they are not defiled with [actual] sin, that there may be added to them saintship, righteousness, adoption, inheritance, a brotherhood with Christ, and to be made members of him, and those that are baptized of them, forasmuch as they

were children when they received it, and some in a fit of sickness," &c.—Wall, ch. 14, pp. 226, 232.

Jerome was cotemporary with the last named Father. He says, "Unless you will think that the children of Christians are themselves only under the guilt of sin, if they do not receive baptism, and that the wickedness is not imputed to those also who would not give it to them; especially at that time when they that were to receive it could make no opposition, against the receiving it; as also, on the other side, the salvation of infants is the advantage of their parents."—Wall, p. 240.

Augustine, the most learned and pious of the Fathers, lived about 310 years after the Apostles, A. D. 410, till the fifth century. He had to contend with the famous heretic, Pelagius, and both before his controversy, and during its continuance, he speaks decidedly in favor of Infant Baptism, saying, "The custom of our mother, the church, in baptizing infants, must not be disregarded, nor be accounted needless, nor believed to be any other *than a tradition [or order] of the Apostles*....If any one asks for divine authority in this matter, although that which the whole church practices, which was not instituted by councils but was ever in use, is very reasonably believed to be no other than a thing delivered by the authority of the Apostles; yet we may, beside this, take a true estimate, how much the sacrament of baptism does avail infants, by the circumcision which God's former people received." Again: "Which the whole body of the church holds, as deliverd to them, in the case of little infants baptized, who certainly cannot believe with the heart unto righteousness, nor confess with the mouth unto salvation as the thief could; nay, by their crying and

noise, while the sacrament is administering, they disturb the holy mysteries; and yet, no Christian man will say that they are baptized to no purpose." Once more he says, "*I do not remember that I ever heard any other thing [than Infant Baptism] from any Christian that received the Old and New Testaments; neither from such as were of the Catholic Church, nor from such as belong to any sect or schism. I do not remember that I ever read otherwise in any writer, that I could find treating of these matters; who followed the canonical scriptures or pretended to do so,*" i. e. to say that infants are not baptized for that reason, viz: for the remission of sins.—Wall 1, p. 287. Thus the most learned man of all antiquity says, he never heard, nor read of, nor saw a man, nor sect of people, that ever denied Infant Baptism.

Pelagius and Celestius were accused of denying it, but they repel the charge as infamous slander. The former says:—"*Men slander me, as if I denied the sacrament of baptism to infants. I never heard of any, not even the most impious heretic, who denied baptism to infants. For, who can be so impious as to hinder infants from being baptized and born again in Christ, and so make them miss of the kingdom of Heaven.*" So, Pelagius, in his celebrated creed to Innocent, has this article:—"*We hold one baptism, which we say ought to be administered with the same sacramental words to infants, as it is to elder persons.*"—Wall, ch. 19. So, Celestius, in his creed, says:—"*We own that infants ought, according to the rule of the universal church, and according to the sentence of the gospel, to be baptized for the forgiveness of sins, because our Lord has determined that the kingdom of heaven cannot be conferred upon unbaptized persons.*" Then,

Pelagius, who was born in England, and had travelled very extensively, had never heard of any—not even an impious heretic—who denied Infant Baptism.

Thus, we have given a regular chain of evidence, from the days of the Apostles down to Augustine in the 5th century, and there is no flaw in the links.

Now, mark one thing—that during these first four centuries, the catalogues of all sects of Christians were carefully written by Irenius, Epiphanius, Philostratus, Augustine and Theodoret, and these accounts are still extant. In these catalogues the differences of opinion which obtained in those days respecting baptism are particularly recounted and minutely designated.—Some sects are mentioned which made no use of water baptism at all. And the different ways in which baptism was administered by different sects are distinctly described, yet there is no mention of any, not even one, except such as denied all water baptism whatever, who did not consider Infant Baptism as a divine institution. So that it was universal in the church for four hundred years after Christ. And we need go no farther with these proofs—for, during the next seven hundred years the matter is clear, says Wall, ch. 22, or till the year 1150—when the Petrobrusians, denying that infants go to heaven at all or were “incapable of salvation,” also denied Infant Baptism—but they soon died away, and we hear no more of its denial till after the Reformation, in 1522.

These facts shall be shown in our next Letter.

LETTER VIII.

History of Infant Baptism from Augustine to the rise of Anabaptism, MDXXII.

THAT Infant Baptism did universally prevail in the church, from the fourth during all following ages till the eleventh century, all the intelligent Anti-pædo-baptists admit. The most celebrated of their writers, Mr. Tombes, says:—

“The authority of Augustine carried the baptism of infants in all the following ages, almost without control.”

And all the writers of those times, referred to by Dr. Wall, ch. 22, speak of Infant Baptism as a thing uncontroverted, and in general use. In 1050, in a letter written by Deodwins, of Liege, to Henry I, King of France, it is said:—

“There is a report, come out of France and which goes through all Germany, that these two (Bruno and Berengarius of Angers) do maintain that the Lord’s body the host is not the body, but a shadow and figure of the Lord’s body. And that they disannul lawful marriages, and as far as in them lies, overthrow the Baptism of Infants.”—Wall 2, p. 235.

But we never hear of Bruno again. And Gaitmand, who wrote against Berengarius, says:—

“Berengarius, finding his two opinions [of marriage and baptism] would not be endured by the ears of even the worst of men that were, and that there was no pretence in Scripture for them, betook himself wholly to the other,” viz: that against transubstantiation—Wall, vol. 2, p. 237: and thus continued.

In the twelfth century, the Waldenses and Albigenses began to appear in the northern part of Italy and

the Alps. The English called them by the general name of Waldenses, from Waldus, and in the south of France, they were called Albigenses. There were many others of less note who have been very improperly and confusedly blended, of late, with them. The present descendants of these true Waldenses, who now live in Piedmont, practice Infant Baptism, and declare that their ancestors did the same in "all past time." Wickliffe was of the same sentiments with the true Waldenses and is called "the morning star of the Reformation;" he was a strict *Pædo-baptist*, although the opposers of Infant Baptism claim him as a Baptist. But, that he and all his followers, likewise, did believe in and teach Infant Baptism, I shall now show. In 1355, he says:—

"When an infant of believers is brought to church, that, according to Christ's rule, he may be baptized, and the water or some other requisite is wanting, and the people's intention being good, he dies, in the meanwhile, without Baptism, naturally, by the will of God, it seems hard to define, positively, the damnation of such an infant." Again: "But we hold it to be without doubt that infants, which are rightly baptized with water, are baptized with the third baptism, also, when as they have the baptismal grace."—Wall, 2, p. 213-4.

Then, he teaches Infant Baptism to be "according to Christ's rule, or command." Can any one question this? But, when the council of Constance, in 1315, drew up against him 42 articles of heresy, they do not charge him with denying Infant Baptism. And is it reasonable to suppose they would have let such a denial pass without condemning it?

Wickliffe's disciples practiced Infant Baptism. Fox cites a declaration of faith, drawn up by Walter Brute,

a scholar of Wickliffe, examined before the Bishop of Hereford in 1393, which says:—

“I greatly marvel at that saying of the decrees, ascribed to Austin, that little children that are not baptized shall be tormented with eternal fire, though born of faithful parents who wished them, with all their hearts, to have been baptized. How shall the infant be damned, that is born of faithful parents, who do not despise, but rather desire to have their children baptized,”&c., if they can.—Wall, 2, p. 216.

The same is true of the Hussites, in Bohemia, and the Lollards, who believed that though baptism was important, and to be given to children, yet it was not *essential* to salvation, as the Catholic church taught—that God would accept the desire, and wish of those believing parents, who could not get their children baptized, for the deed. That all the real Waldenses baptized infants, is most evident to all who will read the following language from their creeds and their own histories. Their confession says:—

“We believe, also, that no person is saved, but what is baptized; and that infants are saved by baptism, and we bring our children to baptism, which they ought to do, to whom they are most nearly related, such as their parents.”—Wall, vol. 2, p. 243.

The Catholic church charged them with the neglect or denial of Infant Baptism; but they repel the charge as untrue, and Perrin, their Historian, gives the reasons, thus: lib. 1, ch. 4:—

“That their ancestors, being constrained, for some hundreds of years, to suffer their children to be baptized by the Romish priests, deferred the performance as long as they could, because they detested the human inventions annexed to it, which they looked upon as

so many pollutions of it. And, because their own pastors were many times abroad, employed in the service of the churches, they could not have baptism administered to their infants by their own ministers. For this cause they kept them long from baptism, which, the priests perceiving, charged them with this slander. To which charge, not only their adversaries have given credit, but also many of those who have approved of their lives and faith in all other respects.”—Wall, ch. 7. They then say:—p. 241.

“Baptism is administered, in a full congregation of the faithful, to the end that he that is received into the church may be reputed, and held of all as a Christian brother, and, that all the congregation may pray for him, that he may be a Christian in heart, as he is outwardly esteemed to be a Christian. And, for this cause it is, that we bring our children in baptism.”

Soon after the Reformation, these same people sought intercourse with Luther and the reformed churches of Geneva and France; held communion with them, received ministers from them and showed the greatest affection for them, as “Christian brethren.” Now, all know that the churches of Geneva and France always practised Infant Baptism. And when Luther sent to know “the state and doctrine” of the Waldenses, they were found in the practice of Infant Baptism, and they say, their “fathers never practised otherwise,” and show the proof from an old book called “the spiritual Almanac.”—Perrin, lib. 1, ch. 4. This same author says, page 31, speaking of the inquisitors whom King Lewis XII sent to spy out the crimes of the Waldenses:—

“They visited all their parishes and temples, and found neither images nor the least shadow of orna-

ments belonging to the masses and ceremonies of the church of Rome, much less any such crimes as were charged upon them. But rather, that they kept the Sabbaths holy, *causing their children to be baptized*, according to the order of the primitive church, teaching them the articles of the Christian faith, and the commandments of God?"

Mr. Jones, the Baptist historian, page 331—8, pretends to quote this passage from Perrin, but leaves out the baptism of their children wholly, saying—"They observed the ordinance of baptism, according to the primitive church." Can such a writer be trusted—who will thus suppress the truth, and misrepresent an author to carry a point? Let any one compare Leonard's London Edition of Perrin, 1624, with 1st American Edition of Jones, and they will see a specimen of the attempts to prove the Waldenses, Baptists, who always practised Infant Baptism. Mr. Jones, p. 347, says of the *Waldenses*, "The discipline, order and worship of their churches, as well as their general deportment and manner of life, afford abundant evidence of the similarity of their views and practises to those held by Luther and Calvin; and the illustrious characters, whose labors, in the 16th century, contributed so eminently to effect the glorious reformation." He then cites Cardinal Hosius, President of the council of Trent, who wrote the Heresies of his own time as saying, "The leprosy of the Waldenses spread its infection throughout all Bohemia."—Then *Landanus*, Bishop of Ghent in 1560, calls Calvin "*the inheritor of the doctrine of the Waldenses.*" Magery, the celebrated Historiographer of France, says of the Waldenses, "They held nearly the same opinion as they that are now called Calvinists."—

Ecchius reproached Luther with renewing the heresies of the Waldenses and Albigenses. Aeneas Silvius declares the doctrine of Calvin to be "the same as that of the Waldenses."—Jones, p. 347. Thus the great Baptist Historian conclusively proves that the Waldenses were as true *Pædobaptists* as ever Luther and Calvin were. How then can the Baptists now claim descent from them?

We have thus shown, that the Waldenses were strictly *Pædobaptists*—and it is well known that they were finally lost among the *Pædobaptists* of the reformation; and hence we infer that the Modern Anabaptists cannot fix their origin here, nor trace their descent through this channel. They deny their origin from or descent through the Catholic church—whence then did they come? If from the Apostles, where were they for 1300 years, when there was no adult baptism practised in all the world, except by Peter Bruce and his immediate followers? They are the legitimate descendants of Peter Bruce, or of Munzer, Stork & Co. Let them take their choice. The fact, that the Waldenses have ever practised Infant Baptism, is confirmed by their descendants of the present day. Dr. Murdock says, in notes to Mosheim—"It is very far from being true, that the Mennonites, or continental Anabaptists, bore a nearer resemblance to the proper Waldenses—the Wickliffes, and the Hussites; than the other Protestants, or the Lutherans and Reformed, or Calvinists. On the contrary, it is a well known historical fact, that, in the sixteenth century the genuine descendants of the Waldensians, Wickliffites, and Hussites, who were numerous in France, England, Bohemia, Moravia, &c., readily united with the Lutherans and Reformed, or Calvinistic churches,

and at length became absorbed in them: and that very few, if any of them, ever manifested a preference for the Mennonites, or Anabaptists of that age. These Waldensian Pædobaptists, moreover, declared that they hold the same belief which their fathers maintained for several centuries, and appeal to their own old books to make good their assertions. No Ecclesiastical history disproves the truth of their assertions. In 1825, the Rev. S. E. Dwight writes from Rome a letter dated March 12. Speaking of the Waldenses, he says:—

“These are the only people that preserved, uncorrupted, the doctrine of Christ and his Apostles through the darkness of the middle ages. They inhabit the deep valleys, quite at the northern part of Italy, and open only to the south. Population nearly 20,000, and chiefly resident in thirteen villages. They are a very plain, industrious and pious people, bearing a very strong resemblance, in their character and manners, to the fathers of New England.”

He had letters of introduction to Rev. Mr. Bert, one of their godly ministers, who received him with great kindness. He attended a meeting with Mr. Bert, and was much delighted with their honest simplicity. In answer to a question, Mr. Bert said, that “the Waldenses had always baptized their infants, and had always done it by affusion.”

The Waldensian Catechism, written A. D. 1100, says “There are two sacraments, the one of water and the other of aliment, i. e. of bread and wine. *The first is called baptism, or, in our language, a washing with water,* [the true definition,] whether from a river or a fountain; and it must be administered in the name of the Father, of the Son, and of the Holy Ghost.

Children are to be presented for baptism; and this should be done by those to whom they are most nearly related, such as parents," &c.—Murdock in Pond, p. 184.

This language is really just like old-fashioned Presbyterians,' and shows who the Waldenses really were. It is, moreover, evidence quite sufficient to satisfy any unprejudiced mind of the practise of the Waldenses, in relation to Infant Baptism.

That Peter Bruce, and the Petrobrusians, who have been called a sect of the Albigenses, did deny Infant Baptism, is certainly true, and that this has led some to think that all the Waldenses did the same, may be possible. But a very little attention to their history will show all such their mistakes. In the year 1140, Evervines mentions them in a letter to St. Bernard, saying:—

"They do not believe Infant Baptism. All marriage they call fornication;" and in 1146, Peter, Abbot of Clugny, writes against Peter de Bruis and his disciples charging them with six errors.

1. The denial of Infant Baptism.
2. No churches should be built, but all pulled down.
3. Crosses ought not to be worshipped,
4. That the sacrament is no more to be administered, since Christ's time.
5. That prayers cannot benefit the dead.
6. That it is a mocking of God to sing in the church.

They, also, he says, renounced all the Old Testament, and all the New, likewise, but the Gospels. St. Bernard mentions many other errors among them, while he confirms the above—that infants could not go to heaven, because incapable of faith and repentance, they also held. But none of these writers ever call them by the name of Waldenses. And the

Lateran Council, under Pope Innocent II—1139—did condemn Peter Bruis and his follower, Arnold of Brescia, for denying Infant Baptism. There were, also, some others who denied all water baptism, and held the baptism of fire and spirit, as the Quakers may fully claim.—See Wall, part 2, ch. 7. So that we conclude, that no sect of the Waldenses ever did deny Infant Baptism; but, that the Petrobrusians, also called Henricians, were the only people that ever did, till after the Reformation. If the Anabaptists, who commenced in Germany in 1522, and their followers, think proper to reject Infant Baptism for the same reason, they (the Petrobrusians) did, let them be as consistent, and say, “Infants are incapable of salvation, because they cannot believe,” and because Christ says, “he that believeth not shall be damned.”

Peter Bruce thus reasoned: “Christ, sending his disciples to preach, says, “He that believeth and is baptized, shall be saved, but he that believeth not shall be damned.” From these words of our Savior, it is plain, that none can be saved unless he believe and be baptized, that is have both christian faith and baptism. 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 a vain and idle thing for you to wash persons with water, at such a time, when you may indeed cleanse the skin from dirt in a human manner. But not purge their souls from sin!”—Wall, vol. 2, p. 257.

LETTER XI.

Infant Baptism the only true Baptism; all Churches dependant upon it for the validity of their Baptism; Munzer, Blount, Roger Williams.

MANY Anti-pædobaptists say, Infant Baptism came into the church after Cyprian, in the third century.—Mr. Robinson tells us, page 291, “when adult baptism fell into disuse,” but gives no proof, save his own assertion. Then, page 309, he tells us:—

“Baptism rose pure in the east; it rolled westward, diminished in lustre, often beclouded with mists, and sometimes under a total eclipse; at length it escaped the eye, and was lost among attenuated particles, shades, non-entities and monsters.”

This is the sublime account of the chief Baptist. Baptists, generally, agree with him, that adult baptism ceased, altogether, in the third or fourth century.—They also declare Infant Baptism to be no baptism at all, and declare such churches, as baptize infants, no churches. Then mark the argument, that in about one hundred years after the Apostles, when adult baptism ceased, baptism was lost, and Christ had no church on earth. So, from the beginning of the third to the sixteenth century, a period of thirteen hundred years, there was no visible church of God on earth. This is the dilemma into which their own arguments throw those who deny Infant Baptism.—But the ordinance of baptism, itself, was thus irrecoverably lost, unless it be restored by a miracle. And then, if none but baptized persons are capable of administering baptism, there is no true baptism now

in the world. Is this true? Is it possible, that God would permit one of the ordinances of his house to be wholly lost, and suffer his church to die out from the earth for ages? Is it not quite as possible, that Anti-pædobaptists may be wrong, and the Baptism of Infants right and Scriptural?

It is not possible to trace up the ordinance of baptism, in the Christian church, any other way than through Infant Baptism. No man can tell me of a church, now in existence, that did not obtain baptism, and their ministry to baptize, through the line of Infant Baptism. The Baptists deny it. So, we will try to see, if we can find a succession of adult baptisms.

After Constantine, all the world were Catholics, that belonged to the true church, (save the Waldenses, who were rigid Pedobaptists,) and that church always baptized infants; after the schism, and the Greek church left the Catholic, still the Greeks all baptized infants; thus all the world did, till the Reformation, save Peter Bruce, and as none will claim him, we leave him out.

In 1522, soon after Luther commenced the Reformation in Saxony, there arose some men who wished to refine upon him. "One Nicholas Storch, Thomas Munzer, and Baltazar Hobmeier, began to preach that the baptism of infants was also an abuse that must be reformed, and began to baptize over again such as became their disciples."—Wall, ch. 8, part 2. p. 293. This Munzer called himself "the sword of the Lord of Gideon." At last, in 1534, they became a strong party, mostly from Holland, with John Becold, of Leyden, for their King; they seized the city of Munzer and kept it for a time. All will remember their

history. These were the first Anti-pædobaptists, or Anabaptists. This is 'the spring-head of it.' The question is, where did they get any authority to baptize infants or adults? If they were baptized at all, it was in their infancy; but Infant Baptism is no baptism say our opponents. Then, the very first Baptist preachers in the world were either baptized in infancy or not baptized at all. Can an unbaptized person give lawful and valid baptism? But try again: in England, when Mr. Jessey, an Episcopal minister, turned Baptist, and with him many of his friends who believed in immersion and in baptizing only believers, Neal (Vol. 3, page 347,) says: "But as this [immersion] was not practiced in England, they were at a loss for an administrator, to begin the practice. After often meeting, to pray and confer about the matter, they agreed to send over to Holland, Mr. Richard Blount, to a Baptist church there. He was kindly received by the society and their pastor," was immersed, and returned, "and upon his return he baptized, or rather immersed, Mr. Samuel Blacklock, a minister—these two immersed the rest of the company, to the number of 53." This was the first Baptist church in England, in 1650. But where did they get their baptism? but from Holland, through Munzer, who was not baptized at all, or in his infancy? No, Messrs. Jessey, Blount, and Blacklock were all baptized in infancy, and that made it good.

But once more, let us turn to America; as they have improved in government, may they not also in religion? Roger Williams was a settled Pædobaptist minister, in Salem, Mass., but for peculiar circumstances he left that colony, and went to Providence, Rhode Island, and took with him eleven of his mem-

bers; there they became Anabaptists. (Benedict, p. 232.) Ezekiel Holyman, a layman, baptized in his infancy by sprinkling, immersed Mr. Williams, and then Mr. Williams immersed Mr. Hollyman and the other ten persons. Thus was formed the first Baptist church in America, and as all the churches in this country came or received their baptism or immersion, directly or indirectly, from this mother church, it is a question of some importance to settle—Have they *any valid baptism at all?* If so, does it not come through Mr. Williams' INFANT Baptism? But Infant Baptism is no baptism at all, and churches that sprang from it are no churches, say Anabaptists; therefore, Mr. Williams' church, and all the Baptist churches, in this country, that sprang from it, are *no churches, unless Infant Baptism is the true and Scriptural baptism.* But I believe the Baptist churches of this country are churches of Christ, and, therefore, I believe that INFANT Baptism is true and Scriptural.

Then, we see, that Munzer, the first Anabaptist in Germany, and Blount, the first in England, and Roger Williams, the first in America, were all baptized in their infancy, if at all, and that, therefore, they could, if ministers, give *lawful baptism, but not lawful immersion.* And, moreover, if Infant Baptism be not true baptism, there is now no church in the world, nor has there been a church in the world for the last 1600 years. But again: if Infant Baptism be not true and Scriptural, then nineteen-twentieths of all the generations of men since Christ, who have professed his religion, have never entered into the kingdom of God, but died unbaptized; and what has become of them who died in deliberate disobedience to this command?—

Moreover, 49 out of every 50 of the Christians, or

churches, now on the earth, practice Infant Baptism, (as I shall show in my next,) and if it be not true, then the great mass of these churches are wrong—are no churches at all, and must be excluded from heaven. But do not our Baptist brethren call us brethren, sometimes, at least; ask us to preach with them, pray with them, hold union meetings, &c.?—But is it possible, that they are so *inconsistent, as to ask us to pray, or preach, &c., who are not baptized and who do not belong to the church of Christ, at all?* The answer is found in their practice of close communion. They say, none but baptized persons have a right to commune; but Infant Baptism, and sprinkling, are no baptism; therefore, persons baptized in infancy, and by sprinkling, have no right to communion. This is their practice. Then, do they not, for the mere mode of a ceremony, *shut out from heaven all Pædobaptists?* Mark—it is not for a neglect of it, but for the *mode* of the thing; we are debarred from heaven—not on principle, but for a mere form of an ordinance. Might it not, with equal propriety, be contended that the *mode* of the Lord's Supper was the Lord's Supper, and, unless you take it in his mode, (viz: reclining as Christ did,) you cannot obey his command? But did we ever hear the *mode* of the sacrament made the sacrament, or a *sine qua non* to it, by any Protestants? Then why make the mode of *one* ordinance in the church so much more essential than the other? Why not be consistent, and make the mode of taking the sacrament as important as the mode of baptism? We are consistent, making the mode of one just as essential as the other. But this comes under the *mode* of baptism.

LETTER X.

All Churches in Europe, Asia, Africa and America, since the rise of the Anabaptists, do now practice Infant Baptism, save the Baptists.

THAT the great majority of Christian churches, even since the rise of the Anabaptists, have continued to practice Infant Baptism, and do now continue the practice, is too plain a matter to require proof. We shall state the facts which all reading and intelligent men know to be true.

In EUROPE this is notorious. The Roman Catholic church not only baptize infants, but hold that infants, dying unbaptized, cannot enter the kingdom of Heaven, and there is scarcely an Anti-pædobaptist in that whole church, which includes one half of professing Christians. The Greek church of Constantinople and all other parts of Europe are known to baptize infants, and Sir Paul Ricaut gives (ch. 7.) a full account of their manner of baptizing, and how their ceremonies differ from the Latins. The same is true of the Muscovites, who were a part of the Greek church, but now choose their own patriarch; Dr. Crull says, "now they baptize children as soon as they are born." Thus the largest and oldest church in the world still continue Infant Baptism without exception. Thus one half, or two thirds, of the world of professing people act.

The church of England says, "the baptism of young children is, in any wise, to be retained in the church, as most agreeable with the institution of Christ," and have always baptized Infants. The same is true of all Episcopal churches throughout the world. That the

church of Scotland, and the Presbyterians throughout all the world, have always, and do still baptize children, is too well known to need proof.

In ASIA, the different Christians, scattered under various names, do the same. The Armenians have constantly baptized infants, as Ricaut, ch. 8, "On the present state of the Armenian church," shows, and Heylin and Brewood, likewise. The Maronites baptize infants, thus: "The males at 40 days old, and females at 80, according to Levit. 12." The Christians of St. Thomas, who live between the coasts of Malabar and Coromandel, were wholly unknown to us, till 1500, when discovered by the Portuguese; they were then estimated at about 15 or 16,000 families. "They were found in the practice of Infant Baptism, when the child was forty days old."—Osorius, Lib. 3. About one hundred years after that, they were brought over to the communion of the church of Rome, as Mr. Geddes shows. The practice of these Indian Christians fully shows how mistaken our opponents are, who suppose Infant Baptism commenced but recently. These Christians had never even heard of such a part of the world as Europe. So that, the practice could not have been communicated to them from that quarter. These people show Infant Baptism to be of very great antiquity. The people of the ancient Iberia, and of Colchis, now called Georgia and Mungralia, or Circassia, who were converted in the days of Constantine, by means of a servant maid who cured the Queen of Iberia, as related by Rufinus and Socrates, held communion with the Greek church, and practiced Infant Baptism, as we have shown that church did. Sir John Chardin says of them, page 85:—

“They anoint infants as soon as they be born, in the forehead. The baptism is not administered till a long time after. No man baptizes his child, till he has the means to make a feast at the baptism. Hence it comes to pass, that many infants die without receiving baptism.”

He was present at two baptizings—“One was a little boy of five years old.” The same manuscript, says Wall, part 1. ch. 8, gives a full account, both of the Mungralians and Georgians, as receiving the Gospel, in the 4th century, and as ever continuing to practice Infant Baptism. Thus all Christians of Asia, as well as of Europe, baptize infants.

In AFRICA there are but two sorts of Christians, the Cophti, of Egypt, who are the remains of the old Christian church there—and the Abassans. Both of these baptize infants—the Cophti none till 40 days old. The Abassans, the males at 40, and the females at 80 days after circumcision, for they use both. This is plain from all Historians, such as Brerewood, Heylyn, &c. Then, all Christians in Europe, Asia and Africa, baptize infants, except the Anabaptists of Germany, and some small sects who have since branched out from them of late years.—See Dr. Wall, part 2, page 291, where you will also find an account of Munzer, and others.

In AMERICA, all Christians, of all churches, except the different kinds of Anabaptists, have, from the beginning, practiced Infant Baptism, and do so at this time, as the Methodists, Episcopalians, Presbyterians, the old and the new side, as well as the Cumberlandians, the Lutherans, Dutch Reformed, Congregationalists, Associate Reformed, Seceders, Covenanters, and Radical Methodists. Then all Christian churches, in all

parts of the world, practice Infant Baptism, except the Anabaptists and their branches, who commenced in 1522 under Munzer. There never was a church before him who denied it nor even a sect, except the Petrobrusians. So that, no historical fact is plainer or better established than this, viz:—*That infant baptism has been the constant and universal practice of the church of Christ, in all its branches, from the Apostles down to the present time, except the Petrobrusians and different sects of Anabaptists.*

Permit me to add a little more evidence, showing the practice of the Greek church of the present day, and of the Muscovites. Our opponents are very fond of referring to the Greek church, as the largest and oldest in the world, as favoring immersion; but never tell, at the same time, that the Greeks all baptize their children. One of their papers asks:—

“Was immersion the practice of the ancient church? If not, why does the Greek church, to this day, immerse?”

I would ask, was Infant Baptism the practice of the ancient church? If not, why does the Greek church, to this day, practice Infant Baptism? A gentleman of this State, who travelled among the Greeks, and stayed some time at Constantinople—a man of great learning and veracity, says:—

“I resided upwards of three years in the capital of the Grand Seignior’s dominions, in a Greek family of the first respectability. During that time I was present at four baptisms—two in the family, and two in the immediate neighborhood. It is the custom among the Greeks, either to have their children baptized publicly in the churches, or else in their houses; in which latter case, the parents invite the nearest relations and

neighbors; and after the ceremony, while refreshments are passed round, the father gives to each person present a token of witness-ship, consisting of a small piece of Turkish money, either of one *para* or five *paras*, through which a hole is pierced, and a piece of narrow ribband is inserted. I was thus invited to attend the four above mentioned baptisms; and I still have in my possession two tokens,—the other two may be seen in Mrs. McDowell's Museum in Danville, Ky.

“The company,” he continues, “were all seated in the sofas round the room. A table stood in the middle of the room, with a basin of water on it. The Papa or priest was then sent for, who, upon entering the room, was received by the father of the infant, and led to the baptismal water, which he consecrated with a short prayer and the sign of the cross; then the mother presented to him her babe, which he laid on his left arm, and in the name of the Father, Son, and Holy Ghost, he thrice dipped his hand into the water, and dropped some of it on the child's forehead, giving it a name. I may here remark, that I never heard, during my stay in Constantinople, of adult baptism, nor of the ordinance being performed by immersion, in a single instance. Most generally, infants are baptized in the churches. Before the altar stands a tripod, holding a basin of consecrated water, for baptisms.”

Here we find the Greek church of our own day, in the good old practice of the Apostolic church, baptizing infants, and that by sprinkling. This church, says the Magnus Apollo for immersion, contains “one half of the Christian world,” and this one half baptize infants, and that by sprinkling. But this fact is still farther confirmed, by Rev. Pliny Fisk, late Missionary to Palestine, who says:—

“I went, one morning, to the Syrian church, to witness a baptism. When ready for the baptism, the font was uncovered and a small quantity, first of warm water, and then of cold water, was poured into it. The child in a state of perfect nudity, was then taken by the Bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up water and poured it on the child, in the name of the Father, Son, and Holy Ghost.”—Memoir, page 357.

Again: Mr. Fisk says of a learned Jew among the Greeks, page 195:—

“We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I inquired whether such a thing as Baptism is known among the Jews. He said, that in ancient times, when a stranger embraced the Jewish religion, he and his wife and children were all baptized. The ceremony was performed by sprinkling or pouring a cup of water on the head, and this was done seven times.”

This proves that children were baptized—and that the mode was pouring or sprinkling. The Russian church had their own Patriarch, till Peter the Great assumed that office himself. In the Life of Peter, as written by Barrow, Family Library, No. 65, p. 1—15, it is said of him:—

“It was his custom, frequently, to visit in their humble abodes, his subjects of the lower classes—and he never refused to hold their little ones at the baptismal font; a condescension for which he had perpetual calls, from one class or another of his subjects. To the first born of the officers and soldiers of his

own regiment of guards, he, almost always, was called upon to stand god-father." The Empress Elizabeth says of him:—

"My father, who stood sponsor to as many as wished, and who refused none, contented himself with kissing the mother, and putting a ducat under the pillow, and the parents were well satisfied."

Again, page 228, it is said of young Peter:—

"This young Prince was, also, baptized [immediately after his birth] by the name of Peter, with the addition of Petrovitz, the kings of Denmark and Prussia being his god-fathers."

Thus, we find the Kings of these northern powers of Europe, all at one time, engaged in the practice of Infant Baptism, and they still continue it, throughout these Kingdoms. This practice we also find mentioned as common in Prussia, in the days of Frederick the Great, and from the earliest times.—See Life of Frederick the Great. Thus we have the most conclusive evidence that the Muscovites, as well as Greeks, still practice Infant Baptism. And whenever I hear a man say, does not the Greek church immerse? I cannot help asking him—but does it not baptize *infants*? and if your argument is good for immersion, mine is better to prove Infant Baptism. No man can deny that the Greeks and Muscovites have always baptized Infants.

Dr. Grant, in his account of the Nestorians, or lost tribes of Israel, says:—

"On the eighth day the child may be baptized, as the Nestorians are of opinion that baptism comes in the place of circumcision."—Bib. Rep. January, 1842, page 77.

The followers of St. John the Baptist, in Mesopo-

tamia, also baptized infants. So says the great Missionary, Wolfe, Vol. 2, page 311:—

“They carry the children, after thirty days, to the river; the Priest says a prayer; the god-father holds the child near the surface of the water, while the Priest sprinkles the element upon the child, giving it a name.”

This was the account given Mr. Wolfe, by their own high Priest, in two instances. These two churches of Nestorians, and of St. John the Baptist, are very ancient, and this testimony is very conclusive.

It also shows baptism in, or at the river, and yet by sprinkling. This is the mode, they say, St. John used. For, when Mr. Wolfe inquired why they went to the river to sprinkle or baptize, they answered—

“Because St. John the Baptist baptized in the river Jordan.” Of course it was by sprinkling. One thing may be here remarked—once for all—that Infant Baptism, and pouring or sprinkling, have generally gone together, and where you find the one, you do the other; on the other hand, nearly all, who immerse, refuse baptism to Infants. Keep this in view, and you may see the mode of baptism, in all past ages, from the history of Infant Baptism. Still there are exceptions.

We shall conclude this part of the subject, by a recapitulation of the points in the preceding letters. We have in these letters shown—

1. That Infant Baptism was common in the Jewish church when Christ came and gave his commission, taking it for granted, and the practice perfectly familiar to the minds of his Apostles, all being Jews, and accustomed to proselyte baptism.

2. That "the Acts of the Apostles" show fully, that the Apostles did give household baptism, as it had always been done in the case of proselytes and their households when they became Jews; and that "the Gospels" fully declare that Christ received, laid his hands on, and blessed infants, declaring them to be of, or to belong to, the gospel church, or "kingdom of Heaven," and was much displeased at those who wished to hinder them from coming to him; so, that Christ did not reject, but received infants, and so commanded us to do.

3. That the Epistles correspond with the Gospels and Acts, in showing baptism to be in the room of circumcision; (Col. 2: 11, 12,) and that the children of either believing parent, (1 Cor. 7: 14,) are holy, i. e. fit subjects for baptism. That these two passages were so understood and expounded by all the Fathers.

4. That the only two arguments against Infant Baptism worth naming, are unsound and sophistical, viz:—"They cannot believe and repent—there is no express command for Infant Baptism." See them fully stated in Letter Fourth.

5. That Infant Baptism was practiced by all those holy men who lived immediately after the Apostles, some cotemporary with them, as Hermas, Clement, Irenius, Justin Martyr, Turtullian and Origen, i. e. for 150 years, or A. D. 200. See Letter Fifth.

6. That Cyprian and the council of the whole church, A. D. 253, did declare what the church had always practiced since the days of the Apostles in relation to Infant Baptism, when they decided the case of Fidus as to the day or time of baptism, as stated in letter 6th. That there never was a difficulty in the church, about whether infants should be baptized—

no one ever questioned it for a moment; but this council settled the case as to time, i. e. whether it should be performed on the eighth day, or on the third or fourth day after they were born.

7. That from the days of Cyprian, 253, down to the beginning of the 5th century, Infant Baptism is fully, frequently, and constantly spoken of by all writers as the general practice of the churches. So says Optatus, Gregory Nazianzen, Basil, Ambrose, Chrysostom, Augustine, Pelagius and Celestius. Then all the church, and even all heretics, practiced it.

8. That, for the next seven hundred years after Augustine, i. e. till A. D. 1150, there is no dispute about it—all practiced Infant Baptism, no one denied it till Peter Bruis; and he and his followers soon died.

9. That Wickliffe, and all the Waldenses and Albigenses, did practice Infant Baptism, as their creeds and historians fully show. That they united with the reformed churches of Geneva and France who practiced it; that Luther's delegation found it in use among them, and so did the Pope's inquisitors; and that their descendants, who now live in Italy and the valleys, do practice Infant Baptism, and say their ancestors always did the same.

10. That all Christians in Europe, (England and Scotland inclusive,) Asia, Africa and America do, at this day, practice Infant Baptism, except the different parties of Anabaptists. The history of Infant Baptism, then, is clear, and amounts to a demonstration. Dr. Wall has written it in full, in 2 volumes, and Mr. Gale has attempted to reply to a part of it. Let all, who wish, read these works as now bound together in 4 volumes, and they will be fully satisfied as to this matter. I use Cotton's New Edition, Oxford, 1836.

PART SECOND.

MODE OF BAPTISM.

LETTER XI.

The Question Stated—King James' Version—Baptizo not a Word of Mode.

THERE are *two modes* of Baptism. The one is *applying water to the person*, by pouring or sprinkling; (they are really the same)—the other is *applying the person to the water*, or putting him into or under the water, called *immersion*. The Bible always speaks of the *former*, but never of the *latter* mode, as we shall see in the sequel. There are *four elements*, all necessary to Christian baptism, viz:

1. A proper subject.
2. The use of the sacred form of words, "In the name of the Father, Son, and Holy Ghost."
3. A regularly authorized minister of the Gospel.
4. The use of water as the liquid applied, called the *seal*.

Where either of these is wanting, there can be no Christian baptism. The *mode* of applying the water is not one of the *essential* elements in Baptism, much less is the *mode* of the thing, the thing itself. The immersionist generally assumes too much, when he says, "All admit our mode to be scriptural, and if you do that much, it is all we ask." But I say, *we do not admit immersion to be the Scriptural mode of Baptism; we fully and unequivocally deny that it is taught in the Bible*; and it is not because of the *mode*, that we receive a person who has been immersed as baptized, without baptizing him over, but because he has the

four essentials above named independent of his immersion, which *act of supererogation* does not destroy his baptism. When a gentleman replied to this the other day, he said, "Well, if I have all the *essentials* of a horse, or the elements of a coat, I have a horse, or a coat, and what more do I want? So of *immersion*." But why did he not say, the *colour* of the horse, and the *shape, cut, or colour* of the coat, was essential to the coat, or horse. Why not say, if your horse and coat are not *water-colour*, they are neither horse nor coat. The *colour* of the coat is the coat; the colour of the horse is the horse; and unless the horse and coat are of *one peculiar colour*, they cease to be either. Is the colour all that is essential in a horse or coat? So, is *immersion*, the mere mode, all that is essential to true baptism? "Yes," says the advocate of it, "you may have all the four things, a true subject, the name of the trinity, a true minister, and water applied to the person, but if it is not *immersion* it is no baptism—*immersion alone is baptism*." Then we may as well say that *colour* alone is a horse or coat. I had thought that colour was but an accident in such cases, and that a horse might exist either as white, or black, or gray; so might not a coat be of various *modes* or shapes, and other colours besides *water-colour*? Am I mistaken? Or is the mistake in the *immersion*? The mode of baptism has, within the last few hundred years, become in the estimation of some, every thing—a *sine qua non* to it. The want of it shuts every man out of heaven. My neighbor says to me, "you cannot commune with us." "Why?" I ask. "Because you are not baptized," he replies. "But have I not had water applied to me, in the name of the trinity, by a regular minister?" "Yes, but you have not been

immersed, and nothing else is baptism." Is not this really making the mere *mode* the whole thing, and erecting a barrier between all other Christians and heaven? Is this charitable? Is it kind? Is it the spirit of the Gospel? Then we are here on the *defensive*, and the question for discussion is simply this:

Is immersion essential to Christian Baptism? Immersionists say it is—we say it is not. They must prove that baptism never was, nor can be administered in any other way. The point to be decided, then, is a very plain one, but the burden of proof that lies upon our opponents is most difficult, not to say insupportable.

Is it not somewhat remarkable, that the *mode* of ONE ordinance of Religion should be made so much more essential than that of the other? No one pretends that the *MODE* or manner of taking the Lord's Supper is so essential to it, as that none can obey this last command of Christ, unless in a particular posture.—Yet the *mode* of Baptism, with many, is a *sine qua non* to the ordinance, and thus they make the *mode* of the thing, the thing itself, than which nothing can be more absurd. While we fully reject the idea of the *mode* being *essential* to Baptism, still we believe, that whatever *mode* is taught in the word of God should be strictly observed by all Christians. Many good people believe that the Bible teaches *immersion* to be the ONLY proper *mode* of Baptism; but the great majority of the Christian world believe sprinkling or pouring to be the *proper mode*. Those who believe in *immersion* take their stand on the meaning of the original word *baptizo*, which they say, is a word of *MODE*—never signifying any thing but *mode*. Mr. Carson, p. 79, says, "*My position is, that it always signifies to*

dip; never expressing any thing but mode. Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of Lexicons." The celebrated Mr. Gale takes about the same position.— So does Mr. Campbell. They say that *baptizo* should always be translated by the word IMMERSE; that the word baptize is no translation at all, as it is only an English verb formed from the Greek *baptizo*.

And pray what is immerse, but an English word formed from the Latin verb, *immergo*? Is it not strange that such intelligent men attempt to blind the eyes of common readers by such evasions? Is it not as good English to say BAPTIZE as to say IMMERSE? and is it not as true that the word, baptize, is the LITERAL, TRUE, translation of the Greek word *baptizo*, as that immerse is the literal of *immergo*? But, on the other hand, it is NOT true that immerse is the true, literal translation of the word *baptizo*. There are but two words in our language that express the literal meaning of *baptizo*—viz: Baptize and Wash. *And the word baptizo is translated, in every instance in the New Testament, by one of these words, and never, in a solitary instance, by the Latin word immerse.* Is it reasonable that the translators of the Bible would have been so very careful as never, in one instance, to have given *baptizo* its true meaning, if it always signifies to immerse? Can any man in his senses believe, that 47 of the most learned men in England, would have rendered the Greek verb *baptizo*, by the word BAPTIZE OR WASH, in every instance in the Bible, (one hundred times,) and never have given it its true signification one time, and yet knew it to be a word signifying "to

dip, never expressing any thing but mode?" *Credat Judæus, non ego.*

But Mr. Campbell and others say—"King James would not let them translate it." But still they say *immersion* was in his church till after his day. To show how false this assertion is, I will give King James' own instructions to these translators, and you may judge for yourself.—In Neal's History of the Puritans, vol. 1, page 453, we read as follows:

King James appointed a new translation of the Bible, to be executed by the most *learned* men of both Universities under the following regulations:

"1. That they keep as close as possible to the Bishop's Bible.

2. That the names of the holy writers be retained according to vulgar use.

3. That the old ecclesiastical words be kept; as CHURCH, not to be translated CONGREGATION, &c.

4. That when a word has *divers significations*, that be kept which has been most *commonly used* by the Fathers!!

5. That the division of chapters be not altered.

6. No marginal notes, but for the explication of Greek or Hebrew words.

7. Marginal references may be set down."

The other regulations relate to the translators comparing notes, and agreeing among themselves. They were to consult the modern translations of the French, Dutch, German, &c.;" as Tyndall, Matthew, Coverdale, Whitchurch, and Geneva. The commission is dated 1604; the work was not begun till 1606, and finished and printed in 1611, after being revised by Bishop Bilson and Dr. Miles Smith, who wrote the preface.

These are the rules of King James, and the *fourth one*, if any, applies to the use of words like *baptizo*. Now will our opponents admit that these men followed the FATHERS *strictly*, in always translating *baptizo* to WASH OR TO BAPTIZE? If they obeyed King James, they certainly did.

But mark, again; these translators (who were so servile as to obey all King James said, say our opponents,) have given us the words, to WASH and BAPTIZE, as the true rendering of *baptizo* in all the modern versions they consulted, as Tyndall's Bible, Coverdale, Matthew, Whitchurch, the Geneva Bible, &c.

The English version of the Bible is perhaps the best translation ever made in any language, and doubtless the best that ever will be made into the English language. And no one need fear being led astray, who will humbly follow our plain English Bible. "No man having drunk old wine straightway desireth new, for he saith the old is better." All the attempts at new translations into our language have proven worse than failures. Wesley's and Calvin's Bibles are scarcely known now. Campbell's Testament never would have been, but for its crudities and false title-page. The smooth, chaste and flowing version of Rodolphus Dickenson, the Episcopal South Carolinian, has met with the same fate that awaits the new Baptist versions.

We are contented with our English Bible: it is *Presbyterian* enough for us to take as "the only infallible rule of faith and practice." With this in our hand, we join issue with our opponents who say "*baptizo*" is a word of MODE—never meaning any thing but to DIP! We deny both positions. We say it is NOT a word of mode, nor does it *ever* signify to

immerse in the BIBLE. That it does signify to immerse in classical authors, we admit; but that it *always does*—even in the classics—we deny, and will show in due time. The word *baptizo* also means to SPRINKLE, in the classics, but not in the Bible; and I should be as dishonest in rendering it to sprinkle, in the Bible, as you are in rendering it to immerse.

1. *Baptizo* is not a word of MODE. And this is one reason why it is never rendered in the Bible to immerse, which is a word of mode. “To wash” is not a word of mode—therefore we use some other word to express the manner or mode of washing: see an instance, Hebrews 9: 10—“Divers washings and carnal ordinances;” then verse 19—“He took water, and sprinkled all the people.” The word *baptizo* is rendered in the 10th verse “to wash”—the manner or mode of washing is expressed in the 19th verse by another word, *rantizo* to *sprinkle*. This is the true way throughout the Bible.

2. *Baptizo*—say our opponents—is a word of *mode*, and therefore it is a wrong translation; and for that reason they are so anxious for a new Bible to substitute the word immerse. But notice; they admit that our word baptize is formed from the Greek *baptizo*, and yet say *baptize* is not a word of MODE. What! does putting a Greek word into English change it from being a word of MODE, so as to make it *not* a word of MODE? How is this? Then of course they must admit that *baptizo* is not a word of MODE; for *baptizo* is Anglicised *baptize*: but *baptize* is not a word of MODE; therefore *baptizo* is not a word of MODE. Then would it not have been a gross imposition, and corruption of the language of the Bible, for our translators to have ren-

dered *baptizo* by the word *immerse*? And is it any less criminal in men now to do so?

3. To *purify* is not a word of **MODE**: the manner of purifying is always laid down in the Bible. Thus, John 3: 25—"There arose a question between John's disciples and the Jews about purifying;" i. e. about baptizing, evidently; and they came to John to settle it. All will admit this question was about baptism.

Now turn to numbers 8: 7—"And thus thou shalt do unto them [the Levites,] to cleanse [or *purify*] them—*sprinkle water of purifying upon them.*" The manner of purifying is here expressed by the words "SPRINKLE water upon them." What then is the sense, but this—to purify or set apart the priest—as Christ was by John baptized or purified—is the general idea expressed by the word to purify: the mode or manner is expressed by the words "sprinkle water of purification upon him."

Now, notice; by these three words—to WASH, to BAPTIZE, to PURIFY, the word *baptizo* is expressed in our Bible, and never by any word signifying **MODE**. When you find the word *dip* in the New Testament, remember it is *bapto*, and not *baptizo*.

Mr. Carson, the Baptist, says, p. 13: "That *bapto* is never applied to the ordinance of baptism, any one can verify who is able to look into the passages of the Greek Testament where the ordinance is spoken of. *Bapto is never used to denote the ordinance of baptism.*" So whenever you come across the word *dip* in our Bible, remember it is *bapto*, but not the word applied to baptism—that is altogether another word. Keep this in view, and you cannot be imposed on. Perhaps there is *one* exception, II. Kings, 5: 10.

Then to say that *baptizo* is a word of **MODE**, is to beg

the question at issue. No person has ever proven it to be so. We deny it, and if what we say does not disprove it, let those who assert it, on whom the burden of proof lies, make it good.

Immersionists often say, there is a word that means to *sprinkle*, (RANTIZO;) why not use that, if the Apostles really meant sprinkling? So we say, there is a word that always means to DIP DOWN, to DIP DEEP, and that is its only meaning; if baptism meant IMMERSION, why did not they use *katabpto!* compounded of *kata*, down, and *bapto*, to dip. Mr. Carson the Baptist, p. 71, says of this word, "it signifies literally to DIP DOWN, i. e. to DIP DEEP OR THOROUGHLY. The preposition is designed to increase the action of the verb." This is the word for immersion, then, of course. But this word never occurs in the Bible in reference to baptism; if it did, it would be decisive. There is another word that always means to DIP—*embapto*. Why is not this used in the Bible in reference to baptism? We answer, because *baptizo* was the most appropriate, and peculiar word in the Greek language to express the whole idea of baptism, and therefore God chose it for that purpose. Just so, BAPTIZE is the most appropriate and peculiar word, in our language, to express the same idea, and we can no more exchange it for DIP and IMMERSE, than the Greeks could *baptizo* for *katabapto*, and *embapto*. If we drop the word BAPTIZE, we must seek another name for one of God's ordinances, and destroy the most happy, and appropriate, and expressive word in our language—one which has been sanctified by use for hundreds of years, is familiar to all, and incorporated into all our literature, and millions of volumes. All for what? Why, we must give up a Greek GENERIC term for a Latin SPECIFIC term. Suppose some

Botonist should take it into his head to destroy or put out of use our word tree, which is a GENERIC term, and substitute oak or walnut, a specific term, in its stead. Might not the simplest child ask—"Is not ash, or hickory, a tree as well as oak or walnut?" So of *baptizo* and baptize; they never can be given up for either SPRINKLE, DIP OR IMMERSE. The new version will not take: men say the old is better. The English literature has received stamp and tinge from the English Bible. It is therefore stereotyped.

We have proved that neither the word WASH, BAPTIZE, NOR PURIFY, is a word of MODE, and that by these, *baptizo* is rendered in our Bible. To illustrate the case, let us examine the words used in the Supper. Are the words, EAT, and drink, words of *mode*? Do we ever think of ascertaining the *mode* of taking the Supper from these words? Now, Christ uses these two words, as he did the word *baptizo*, and a man may as well say that *pino* signifies the mode of drinking, and *esthio* the mode of eating, as to say *baptizo* expresses the mode of baptism. But as no one can ascertain, from these simple words, the mode of eating or drinking at the Supper, so no one can the mode of baptism from the word, *baptizo*. Another word is always used to express the mode of taking the Supper *viz.*—"Anapipto," "to recline at table." Thus Christ came in and "anapesen," sat down to supper. The word to eat expresses the act, the word *anapesen* the manner—reclining at the table; so *baptizo*, the act of washing, purifying, baptizing; and *rantizo*, the mode, by sprinkling. The position has never been overthrown, and from the Bible it never can be. So in reference to prayer. Who will contend that the position or mode of prayer is prayer itself—that simply

kneeling, or standing, or prostrating the body, constitutes prayer? Will any one maintain that prayer cannot be acceptably made in a standing posture, because Joshua "fell on his face to the ground?" or that kneeling is not a fit posture, because the Publican, standing, cried, "God be merciful to me a sinner?" Yet, with as much propriety might one contend for an essential attitude in prayer, as an essential mode of baptism. To run off to heathen authors, and bring up a thousand cases out of the classics to show that *baptizo* does mean to dip, and that Christ did not know how to use the words, is not to the point. We wish to know how the word is used in the New Testament, and that is sufficient for us. But we shall get to the classics after a while, and find that they prove all we say.

LETTER XII.

The New Testament Explains all the Old Testament Pouring and Sprinkling to be Baptism, and thus settles the Case:—Bapto Noticed—Its Origin.

THE second point we wish to note is, that the meaning of *Baptizo* is explained in the New Testament, most conclusively, by a reference to the Old. That is, whenever the word *baptizo* is used in the New Testament, and any thing is said with reference to it in the Old, it is always explained by the word pouring or sprinkling. This argument I think conclusive, and it settles fully, to my mind, that the Bible does reveal the mode of baptism to be POURING OR SPRINKLING.

1. Begin with Christ's Commission. Mat. 28: 19—"Go, baptize all nations;" Is. 52: 15, in the place the Eunuch was reading, "so shall he sprinkle many nations." Thus Isaiah's "*many nations*" are Christ's "*all nations*"—Isaiah's "SPRINKLING" is Christ's "BAPTIZING." But it is still plainer in Ezekiel 36: 25—"Then will I sprinkle clean water upon you, and ye shall be clean; a new heart will I give you, and a new spirit will I put within you." This shows what shall take place under Christ; what did take place while the Apostles lived; and, more particularly, when the Jews shall be converted and brought into the church, they shall be baptized, here called, "sprinkled with clean water." Now these two prophecies have some meaning, and to what do they refer, if not to baptism? Have they been fulfilled, or are they not now daily fulfilling as the nations are being "sprinkled with clean water?" Christ's commission was to fulfil these

prophecies, and where *he* uses the word BAPTIZE, *they* use the word SPRINKLE. This shows not only the mode of applying, but the quality of the water—"clean water." The quantity of water is never mentioned in Scripture, but the quality is.

2. Another case is Acts 1: 5—"For John truly baptized with water, but ye shall be BAPTIZED with the Holy Ghost not many days hence." Now turn over one page. Acts 2: 17, from Joel 2: 28—"And it shall come to pass in the last days, (saith God,) I will pour out my spirit upon all flesh." Thus, in the fifth verse of the first chapter, he says ye shall be BAPTIZED, and behold Peter, in the seventeenth verse of the second chapter, calls that same baptism, "POURING OUT."—Now, let any person show, in the Bible, one verse that calls baptism, immersion, dipping, or plunging, and I will then admit that mode to be Scriptural, but not sooner.

3. A third case is 1 Cor. 10: 2—"Our fathers were all baptized unto Moses in the cloud, and in the sea." While Psalm 77: 17, says of it—"The clouds poured out the water." Thus, what David called pouring out water upon Israel, Paul calls baptism. Did Paul misunderstand David? If not, then, Paul calls BAPTISM, POURING, or vice versa.

4. A fourth instance is referred to in John 3: 25.—A dispute arose between the Jews and John's disciples about purifying, and they came to John, and said of Christ, "he baptizeth, and all men come unto him." Now, in Numbers 8: 7, it is explained "sprinkle water of purifying upon them." And in Num. 19: 20—"The water of purification hath not been sprinkled upon him, he is unclean." Thus, what the Old Tes-

tament calls sprinkling water of purifying on them, the New calls BAPTISM. Can such language be misunderstood?

5. A fifth case is also mentioned in Heb. 9: 10, 19, as compared with Ex. 24: 6, where in the 10th verse Paul used the word BAPTIZO rendered "wash," and in the 19th calls it "sprinkle." Thus, what Moses did, when Israel entered into covenant with God, called in EXODUS, SPRINKLING, Paul calls BAPTISM. These are sufficient to show how the word is explained in the two Testaments. The pouring or sprinkling of the Old Testament is explained by the New Testament writers to be baptism. But neither the Old or New Testament ever so speaks of immersion as baptism. Now, did the New Testament writers understand the Old, or did they use BAPTIZO so improperly as to deceive us? Unless they did, then, sprinkle or pour is its Scriptural meaning, as far as *mode* is concerned; i. e. BAPTIZO means to wash, to baptize, or consecrate. The manner is always explained to be sprinkling, or pouring, and never immersion.

Third general point: The *etymology* of the word is that for which our friends contend; but we contend that even that is against them, and in our favour. *Baptizo* is derived from *bapto*, which is the strong original word to signify immersion.

We shall now attempt to show that even *bapto* itself does not always signify to immerse; and then that *baptizo*, being both a derivative and diminutive of *bapto*, cannot always, if ever, signify to immerse.

Scapula renders *bapto*, to dye, to wash.

Coulon, in his Lexicon, to immerse, to dye, to cleanse by washing. Notice; this word *bapto*, is nev-

ver used for the ordinance of baptism in the Bible; but a word signifying less, viz: *baptizo*.

Ursinus renders it to dye, to dip, to wash, to sprinkle.

Keekerman, to sprinkle—*aspergo*.

The learned Baptists, who wrote letters to Bishop Hoadly, say "*bapto* signifies to sprinkle."

Daniel, 5: 21, says of the King, "His body was wet (*ebapha*) with the dew of heaven." Does dew distil or sprinkle on, or is it likely he was immersed in it?

Homer, in his battle of the frogs and mice says:

"He fell, and breathe^d no more,

And the lake (*ebaplet o*) was tinged with purple blood."

Could this whole lake have been taken up and dipped in the blood of one frog's leg? Mr. Carson says, "What a monstrous paradox in rhetoric is this figure of the dipping of a lake in the blood of a frog! Never was there such a figure. Yet, Dr. Gale supposes the lake *dipped*." I think with Mr. Carson. Is it much better to say, dip a man *with Jordan*?—Or *dip*, or *baptize Jordan with a man*? Then *bapto* here means to tinge, dye, or to sprinkle. And so in thousands of cases. Now note; this is the strong old primitive word for dip. Let all candid men yield this point, or say the lake was taken up and dipped in the blood of one leg of a wounded frog. Is not the idea superlatively ridiculous? But not more so, than to say that immersion alone is baptism.

Hippocrates uses *bapto* to denote the dropping of the liquid on the thing dyed: Pond, p. 20—"When it drops upon the garments they are (*bapteto*) baptized." This again is sprinkling!

Arrian says, "Nearchus relates that the Indians

(*baptai*) baptize their beards." But do men immerse, or apply water to their beards in shaving?

Ælian says of an old coxcomb, "He endeavoured to conceal the hoariness of his head by (*bapha*) baptizing it." Did he dip his head, or apply the coloring liquid to it? Six authors so use *bapto*.

Aristophanes says, "Magnes shaved his face, smearing it (*baptomanos*) with tawny washes."

Aristotle speaks of a substance "being pressed (*baptei*) staineth the hand." Could the hand be immersed by the pressing of the substance inside of it?

Walker: "He indeed (*baptei*) *baptizeth the bottle, but it never goeth under the liquid water.*" Then it could not have been immersed. Pond, old ed. p. 21, from Schrevelius and Robinson's Lexicon.

Rev. 19: 13, Christ is said to be "clothed with a garment (*bebamenon*) DIPPED in blood," while Isaiah, 63: 3, explains it—"Their blood shall be SPRINKLED upon my garments, and I will stain all my raiment." Here, then, *bapto* means to SPRINKLE, without doubt. Thus, we have given fourteen cases, showing that even *bapto* itself signifies to STAIN, WASH, SPRINKLE, &c., and we might cite as many more, if needed.

Now, all say that *baptizo* is derived from *bapto*.—Then, if *baptizo* is derived from *bapto*, and if *bapto* does not always signify to immerse, but often to sprinkle, of course BAPTIZO does not always mean to immerse, if it ever does, in Scripture—This conclusion no reasonable man can question.

But note: *Baptizo* is a DIMINUTIVE from *bapto*; i. e. it means less, or less strongly implies immersion. Dr. Doddrige, says: "In this *diminutive* and derivative form,

it (Baptizo) may signify any method of washing." Lect. vol. 2, p. 376.

Dr. Scott: "The word Baptizo certainly is not synonymous with Bapto; but being a *diminutive* from it, may, according to the analogy of the language, signify to plunge in, or to *bedew with* water, without any exact distinction." Note on Matth. 3: 9.

Dr. Reed: "Baptizo is a derivative, terminating in izo; and, therefore, according to grammarians, a *diminutive*." Apology, page 127.

Mr. C. Buck: "The term Baptizo is only a derivative from Bapto, and consequently must be somewhat *less* in signification." Theol. Dict. vol. 1, p. 61.

Multitudes of other learned men say "baptizo is a diminutive from bapto, and means less." Then this argument is two-fold, or "is a double argument."

1. Bapto often means to sprinkle as well as to immerse; but baptizo is derived from *bapto*; therefore *baptizo* often means to sprinkle.

2. *Bapto* does not always mean to immerse, but often to sprinkle, yet its diminutive *baptizo* means still less often to immerse, and therefore *baptizo* implies **SPRINKLING** more conclusively than *bapto*, so that the argument from the word *baptizo* is decidedly in favour of sprinkling.

LETTER XIII.

Etymology of Baptizo, and use of the word in the Bible and Classics.

HAVING shown from the etymology of BAPTIZO that it does not mean to IMMERSE, in the Bible, but to wash or baptize by SPRINKLING, we shall now examine how the word is used in Scripture, and after that take up each passage of the Bible that refers to baptism, in order, beginning with the third of Matthew and ending with Revelation.

Dr. Dwight says, "I have examined almost one hundred instances, in which the word BAPTIZO and its derivatives are used in the New Testament, and four in the Septuagint: these, so far as I have observed, being all the instances contained in both. By this examination it is my apprehension that the following is true: That the primary meaning of these terms is CLEANSING, the effect, not the mode, of washing;—that the mode is usually referred to INCIDENTALLY, whenever these words are mentioned, and that this is always the case, whenever the ordinance of baptism is mentioned, and a reference is made at the same time to the mode of administration."—Vol. 4, p. 345. Few are as capable of making such investigations as Dr. Dwight, and his conclusion is most weighty.

Dr. John H. Rice says of baptize and baptism, "These words occur 90 times in the New Testament; of these, sixty-five are wholly undetermined; sixteen favor the mode by SPRINKLING OR AFFUSION; two or three of these make it morally certain that the ordinance was administered by sprinkling; and of the remaining

nine passages, not one of them, nor ALL of them together, prove that baptism was administered by IMMERSION.”—See Pamphleteer. Who can question the truth of such an author? We do not pretend to be able to add to what such men as Dwight and Rice have said—but still we shall notice every passage in the Bible, that has any bearing on the meaning and use of the word BAPTIZO, for the satisfaction of our readers in general.

The first instance we notice of BAPTIZO in the Septuagint is 2d Kings 5: 10, 14—Elisha says to Naaman, “go WASH (*lousai*) in Jordan.....Then he went and baptized (*ebaptisato*) himself seven times in Jordan; according to the saying of the man of God.” Now, notice; the prophet told him to go and WASH—he went, and BAPTIZED himself, so that here BAPTISM is called A WASHING. And what is more remarkable, BAPTIZO is used as synonymous with LOUO, to wash. And Mr. A. Campbell, in Mark 7: 4, in his version, uses these words:—“They eat not until they have WASHED their hands by pouring a little water on them.” Then Elisha said, go (*lousai*) wash—“he went and (*ebaptisato*) baptized himself according to the saying of the man of God.” Then of course he understood the man of God to mean by WASHING, BAPTISM. This only confirms our first definition, that BAPTIZO is not a word of MODE, any more than WASH, in English, is a word of mode. But to show the whole truth about the leper, turn to Lev. 14: 7, 8:—

“And he (the priest) shall *sprinkle* upon him, that is to be cleansed from his leprosy, seven times:—And he that is to be cleansed shall wash himself in water, that he may be clean.” This is the full case, and to this Elisha referred, and so Naaman acted. So, this makes

the case as plain as language can make it, viz:—That BAPTIZO signifies to WASH, and the mode implied is by *sprinkling* water upon the unclean leper.

In Isaiah, 21: 4, it occurs thus:—"My heart panteth; fearfulness [*baptizei* baptizeth] affrighteth me." Here the word is figurative, and is not definite; but, so far as it goes, it is neither a word of MODE, nor does it mean to IMMERSE, but rather the effect of fear is meant. So our opponents must at least give up this case. The Hebrew word, translated by it here, means to startle, to affright. I do not find *baptizo* used again in the Septuagint, but *bapto* is. Gale finds *baptizo* twenty-five times, but all happen to be *bapto* save one single case. And so it is with many; they mistake the one for the other, and thus violate the order of God. When they refer to other authors or the classics, how often is this the case! Let us now turn to the New Testament.

In Mathew 3: 11—"He shall baptize you with the Holy Ghost, and with fire." Could men be *immersed* in the spirit, and in fire? But the meaning of the word here is settled by the fulfilment of the promise at Pentecost, Acts 2: 17—"I will *pour out* my Spirit." "And there appeared cloven tongues as of fire, and *sat upon* each of them." Thus the "shedding forth," "*pouring out*" of the spirit, is called baptism. That *baptizo* here signifies *to purify* is clear from Mal. 3: 3—where John, Christ's forerunner, is called "a refiner and purifier of the sons of Levi:" and this Old Testament purification is fulfilled by John's baptism when he says, "I indeed baptize [*purify*] you with water unto repentance [*as his messenger*] but he shall baptize [*purify*] you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge [*purify*]

his floor." Dr. Scott, on Mat. 3, says, "Some contend that baptism always signifies immersion: and learned men who have regarded Jewish traditions more than either the language of Scripture or the Greek idiom, are very decided in this respect. But the use of the words baptize and baptism in the New Testament, *cannot accord with this exclusive interpretation.*"

Dr. Adam Clark, also, on Mat. 3, says, "To say that sprinkling is no gospel baptism is as incorrect as to say that immersion is none. Such assertions are as unchristian as they are uncharitable. Those who are dipped in water in the name of the Trinity, I believe to be baptized. Those who are *washed or sprinkled* with water in the name of the Trinity, I believe to be equally so; and the repetition of such a baptism, I believe to be profane."

In Mark 7: 3—"For the Pharisees and all the Jews, except they wash their hands oft, eat not. 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 tables" or beds. The word baptizo occurs twice in this fourth verse, and is rendered wash both times—and is used as synonymous with nipsontai, to wash, in the third verse. The Jews poured water on their hands to wash, says Mr. Campbell, and a greater than he says, II Kings 3: 11—"Elisha, son of Shaphat, poured water upon the hands of Elijah." Thus, we find baptizo again does not mean to immerse—but to WASH by pouring. Maimonides says of Mark 7: 3—"A man shall not need to wash his hands as oft as he eats if he do not go abroad, or meddle with business, or go to the market, or avert his mind another way; but *if he do*, he is bound to

wash his hands as oft as there is need of washing."

Dictionary of the Bible. "The Hebrews did not so much as *eat*, nor even *sit down to a table*, till after they had *washed their hands*, by pouring water, from their fingers' ends up to their elbows."—Art. Purification.

Calmet. "The precise professors among the Hebrews *washed their arms* up to their elbows, when returned home from market, or out of the street; fearing they had touched some polluting thing or person."—Dic. of the Bible.

These, and hundreds of other quotations that might be made, show that baptism was performed by pouring; and so we are to understand Mark 7: 3, and Luke 11: 38, and all Jewish baptisms of the kind.

In Luke 11: 38—"He marvelled that he had not washed (*ebaptistha*, baptized) before dinner." This is also the Latin. So in Hebrews 6; 10—"Which stood in meats and drinks, and divers washings (*diaphorois baptismois*.) So, in Eph. 5: 26, baptism is called "the washing of water." In Tit. 3: 5—"the washing of regeneration." Heb. 10: 22—"Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Thus, in every part of the New Testament baptism is called a washing, and whenever the mode is hinted at or mentioned it is by sprinkling or pouring. ~~No man need deny this.~~

Hence Dr. Wall says, vol. 2, p. 328—"The word, baptizo, in Scripture signifies to wash in general, without determining the sense to this or that sort of washing. The sense of a Scripture word is not to be taken from the use of it in secular authors, but from the use of it in the Scriptures." So that I care nothing about how many secular authors men bring up for immersion;

I want the use of it in Scripture to determine its true sense.

Dr. John P. Campbell says, p. 12—"Christian Baptism is a washing with water in the name of the Father, Son and Holy Ghost." Can any object to this definition of Baptism? If so, what is the objection? They say more water, like Peter. Then here the secret leaks out, that it is the quantity of water at last, and not the quality or mode, that gives validity to baptism. I had thought Christ had cured all his disciples of wanting more water, when he so rebuked Peter for it, and said, "he that is washed is clean every whit."

I shall now substantiate the above position by a list of authorities sufficient to satisfy all candid minds. But I must quote a remark of Professor Pond first, p. 51—"But until the rise of the Anabaptists in the sixteenth century, I find no account of any church, or sect of Christians, which held that immersion was essential to the ordinance." ~~This is true.~~

I do not wish to be understood as giving the following authorities to prove what the Bible use of *baptizo* is—but only to confirm what we have already found to be taught in the word of God. I shall begin in the earliest times, and give a regular catalogue of authors:

Homer says—"He struck him across the neck with his heavy sword, and his sword became warm with blood. The sword is baptized (*ebaptistha*) with blood." Another critic says—"In this phrase Homer expresses himself with great energy, signifying that the sword was so baptized in blood, that it was even heated." Is not this sprinkling? Was the sword ap-

plied to the neck, or the neck of the man struck against the sword? Which MODE is here meant? Did Homer know his own language and use it correctly?

Aristotle says—"The Phœnicians, who inhabit Cadiz, relate that, sailing beyond Hercules' pillars with the wind at east, in four days they came to a land uninhabited, whose coasts were full of seaweed, and is not baptized (baptizesthai) i. e. not overflowed with water at ebb, but when the tide comes in it is entirely overwhelmed." Carson, pp. 17: 86. Here is baptism, but not immersion. Was all this coast taken up and *immersed* or dipped into water, or was the water applied to it by coming upon the coast? This is the true mode—applying water to the person or thing baptized, and this is the true sense in which BAPTIZO is used in the New Testament. Who, then, I ask, has the *Scriptural* mode of baptism? And what is the evidence from the *classics*? It is in our favor.

Aristophanes says—"He had been baptized with wine on the preceding day." Was he plunged into the wine, or it poured into him?

Diodorus Seculus says—"On account of the abundant supply from these sources, they do not (baptizousei) oppress the common people with taxes." They were not immersed. Lib. 50, cap. 73.

Josephus speaks "of some, who without engaging in faction afterwards (ebaptizan) oppressed the city," i. e. the people. Bello, 4: 3.

Josephus, speaking of purification from defilement, says, "Having baptized some of the ashes with spring water, they sprinkled," &c.—Ant. lib. 4. c. 4. "They shall take the ashes of the burnt heifer; and running water shall be put thereto in a vessel, and a clean per-

son sprinkle it." This putting the running water on the ashes, Josephus calls baptizing the ashes.

Porphyry mentions a river in India, into which, if an offender enters, or attempts to pass through, he is immediately baptized up to his head, (baptizetai mechri kephalas.) Reed's Ap. p. 117.

So says Carson, p. 97. "When the accused person enters the river, [Styx] if he is innocent, he passes boldly through, having the water up to his knees; but if guilty, having advanced a little, he is baptized up to the head." ~~No total immersion then.~~

Sydenham quotes the following sentence, delivered by the oracle: "Baptize [baptiza] the bottle, but it is not right to plunge it wholly under the water." In neither of these cases can baptizo signify to immerse.

Eusebius mentions a fountain near Tyre, where the people washed, previous to their entering the temple. This washing, he observes, "resembled baptism." Hist. Ecc. lib. 10, c. 4.

Polybius, 3, c: 72: says "The foot soldiers passed with difficulty, baptized up to the breast;" but were they wholly *immersed*?

Plutarch, from Carson, p. 125: "For as plants are nourished by moderate, but choked by excessive watering, in like manner the mind is enlarged by labours suited to its strength, but is baptized by such as exceed its power." Mr. Ewing says, "The reference here to the nourishment of plants, indicates pouring only to be the species of watering alluded to in the term baptizetai."

Plutarch says again—"Thou mayest be baptized [baptiza] oh bladder! but it is not permitted thee to go under the water." Then of course the Sybilline oracle did not mean by baptism, *immersion*.

Again—"Bebaptismonoi, baptized with a debt of five hundred pounds." This of course is figurative, and cannot mean immersion.

So Clemens of Alexandria—"Baptized into sleep through drunkenness." Carson, p. 122.

Stephanus, the celebrated lexicographer, gives baptizo the import of immersing; and then the more general meaning of *cleansing* or *washing*.

Scapula and Passor give the same—*abluo, lavo*; while Suidas not only agrees with the above, but gives the more general meanings, "wetting, washing, purging, cleansing." So does Heredicus.

Coulon calls baptism "a sacred mystery of the entrance into Christianity, administered in the church, by immersion, washing and sprinkling." Pond, p. 23.

Wahl [Robinson's translation] renders baptizo, "first to wash, to perform ablution, to cleanse; secondly, to immerse, to administer the rite of baptism."

Ainsworth: "To baptize is to wash any one in the sacred baptismal font, or to sprinkle on him the consecrated waters."

Parkhurst: "To wash with water, in token of purification from sin." "But in the New Testament it occurs not strictly in the sense of to dip, to immerse, or plunge in water."

Greenfield: "In the New Testament, to wash, to perform ablution, to cleanse; passive, to receive the rite of baptism, to be baptized; active, to immerse, baptize, to administer the rite of baptism."

Ewing: "Baptizo is used in several different senses, as, 1. I plunge or sink completely under water. 2. I cover partially with water. 3. I overwhelm or cover with water, by rushing, pouring, or flowing upon. 4. I drench, or impregnate with liquor, by affusion.

5. I oppress, or overwhelm, in a metaphorical sense, by bringing affliction or distress upon. 6. I wash in general, without specifying the mode. 7. I wash for the special purpose of symbolical, ritual or ceremonial purification. 8. I administer the ordinance of Christian baptism; I baptize.

Prof. Stewart says of baptizo: "In the Bible it signifies to wash, in the literal sense, as in Mark, 7: 3, 4; Luke, 11: 38; Heb. 9: 10." p. 25. And again, p. 14, speaking as to what is the classical meaning of baptizo, he says, "to dip, plunge, or immerse in any thing liquid;" both of which definitions are doubtless correct.

Vorrilong: "Baptizo in Greek is the same as lavo is in Latin; baptism, properly speaking, signifies nothing except washing." Enc. lib. 25: sec. 3.

Bonaventura: "Baptizo in Greek signifies as much as lavo in Latin, that is, to wash."

Trelcatius: "Baptism, according to the etymology of it, signifies commonly, any kind of ablution or cleansing." Inst. lib. 2.

Doederline: "The power of the word baptizo is expressed in washing, or performing ablution, on which account we read of the baptism of cups—Mark, 7: 8; and the rite itself is called a purifying in John 3: 25." Inst. vol. 2. p. 743.

Attersol: "Dipping into the water is not necessary to the being of a sacrament. Sprinkling of water is not necessary to the being of a sacrament. But wetting and washing with water are necessary to the being of a sacrament." Treatise of Sac. p. 108.

Maldonat: "With the Greeks baptizein signifies to dip, to wash, to wash oft; and as Tertullian observes concerning baptism, [de Anima, cap. 10,] that it means

not only to immerse, but also to pour, [mergere non tantum sed et perfundere."] Pond, p. 25.

This list might be extended almost indefinitely. All learned men agree as to this position. And it is no less strange than amusing to hear the merest tyros contradicting it.

All these cases show that the baptism is performed by applying water or whatever liquid used, to the person, and never the person to the water. Which, then, is the true mode?

LETTER XIV.

History of the Mode of Baptism from John to the twelfth Century.

HAVING given some authorities from the Classics, we shall now continue, and give some instances from the Apocrypha and Fathers.

In Sirach 31: 25, we read: "He that is BAPTIZED [baptizomenos apo nekrou] OR PURIFIED from the touch of a dead body, and again toucheth it, what is he profited by his (to loutron) WASHING." Here note: BAPTISM is called WASHING OR PURIFYING, which in numbers 19: 16, is called SPRINKLING ON THE UNCLEAN." Can we dip or immerse from a dead body? No: but we can purify or cleanse from its pollution.

So, in Judith 12: 7—She is said to have gone out "in the night, and [ebaptizeto] BAPTIZED herself, [epi] at the fountain of water"—i. e. she went and washed at the fountain, and this is called BAPTISM. These cases are too plain to need comments.

The Christian Fathers show, conclusively, that IMMERSION is not the true mode of baptism; but, that baptizo means to wash, to purify, to sprinkle.

Justin Martyr, speaking of the baptism of ancient Christians, calls it, repeatedly, [loutron] a WASHING, and quotes Isaiah, as predicting it, thus: ch. 1, v. 16—"Wash ye, make you clean." Indeed, this is very common to the Fathers.

As this is the most *ancient* and accurate account of the ordinance of baptism on record, except the Holy Scriptures, I will cite the whole record. It was writ-

ten forty years after John, or A. D. 140, in Justin Martyr's First Apology to Antonius:

"I will now declare to you also, after what manner we, being made new by Christ [or baptized,] have dedicated ourselves to God; lest, if I should leave that out, I might seem to deal unfairly in some part of my apology. They who are persuaded and do believe that those things which are taught by us are true, and do promise to live according to them, are directed first to pray and ask of God, with fasting, the forgiveness of their former sins; and we also pray and fast together with them. Then we bring them to some place where there is water; and they are regenerated by the same way of regeneration, by which we were regenerated; for *they are washed with water in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit.* For Christ says, unless ye be regenerated ye cannot enter into the kingdom of Heaven; and every body knows it is impossible for those, that are once born, to enter the second time into their mother's womb. It was foretold by the prophet Isaiah, as I said, by what means they, who would repent of their sins, might escape them, and was written in these words—"Wash ye, make ye clean; put away your evil," &c.—Isa. 1: 16.—Wall, vol. 1, p. 68.

I would here remark, that we find *no Christian writer for two hundred years after Christ using baptizo to signify immerse.* Justin uses the word *wash* as our English Bible does in every case when translated. So speak all till the beginning of the *third* century. But when the *Gnosticism* of the East had taught the church that sin was in *matter* or the body, and must be washed off, in the *third* century, the *trine immersion* commenced; and

this is the first account of it, as we shall find when we come to the history of immersion in these Letters.

Let it here be borne in mind that in the first two centuries after Christ, when the church was pure, sprinkling or pouring, as in the New Testament, was practiced by the church, and that, no clear evidence for immersion existed, until the days of Turtullian in the third century; then, as all writers agree, the *trine*-immersion commenced, and continued to prevail for 1300 years, with some exceptions, as shall be shown; but as soon as the reformation commenced, and the church began to be pure again, Luther, Melancthon, Wickliffe, Calvin, Knox and all the reformers returned to the practice of sprinkling or pouring, and it spread over the world with the reformation. So the immersionist, who claims 1300 years, is welcome to them, if he will commence and end them as history does, with the 3d and 16th centuries. But even during these 1300 years of trine-immersion, we shall show that sprinkling or pouring was admitted as true and valid baptism; but the immersionist cannot show that single-immersion ever did prevail save with the Eumonians, nor can it be shown that even the trine-immersion ever was made *essential* to baptism. For even Turtullian, who first mentioned immersion, says,—“If you search into the Scripture for any command for these and such like usages, you shall find none [for baptism &c.] *Tradition* will be urged to you as the ground of them; custom as the confirmer of them; and our religion teaches to observe them.”—Wall p. 421. And again: De Corona Militis 3—“Thence we are thrice immersed [ter mergetamur] answering i. e. fulfilling somewhat more than the Lord has de-

creed in the Gospel." Again; to Praxeas 26, he says —“Not once but thrice according to the several names are we baptized [tinguimur] into the several persons.” Again, he speaks of baptism calling it “*washing with water*,” and uses the Latin word tingo to express baptizo, saying, “there is then no difference whether one is *washed* in or at a pool, river, fountain, lake, or channel, nor is there any difference of consequence between those whom John [tinxit] baptized at Jordan or Peter at the Tiber.” De Baptismo, c. 4. Turtullian also speaks of baptism being administered by sprinkling but never by single-immersion, thus, “who will accommodate you, a man whose penitence is so little to be trusted [asperginem unan aquæ] with one *sprinkling* of water.” De Poenit c. 6. Again: Turtullian observes concerning baptism that it means “*mergere non tantum sed et perfundere*, that is not only to immerse but also to *pour*”—De anima, cap. 10. Where is the evidence then that even Turtullian ever practiced *single immersion*? But does he not emphatically call sprinkling and pouring both baptism? But let us continue on through the Fathers during the 1300 years of trine immersion.

Origen calls baptism pouring, thus: “How come you to think that Elias, when he should come, would baptize; who did not, in Ahab’s time, baptize the wood upon the altar which was to be washed before it was burnt by the Lord’s appearing in fire? BUT HE ORDERS THE PRIEST TO DO THAT, NOT ONLY ONCE, BUT SAYS: DO IT THE SECOND TIME; AND THEY DID IT THE SECOND TIME; AND DO IT THE THIRD TIME; AND THEY DID IT THE THIRD TIME. He, therefore, that did not HIMSELF BAPTIZE then, but assigned that work to others, how was

he likely to baptize, when he according to Malachi's prophecy should come?" Thus, what 1 Kings, 18: 33, calls "pouring water on," Origen calls baptizing. Is not this plain? Notice; Origen is one of the early and most talented of all the Fathers." See his comment on John, Lib. 7. Wall, 2, p. 332.

Lactantius says: "Christ received baptism, that he might save the Gentiles by baptism, i. e. by the distilling of the purifying dew."—Lib. 4. cap. 15. Thus, the water of baptism is represented as FALLING LIKE DEW. A beautiful figure of baptism!

Cyprian quotes Ezekiel 36: 25—"Then will I sprinkle clean water upon you, and ye shall be clean; a new heart also will I give you," calling it baptism. I will give the whole of this quotation from Cyprian's Epistle 69. Magnus had written to him about persons baptized on their beds, by sprinkling or pouring, and he answers:

"You inquire, also, dear son, what I think of such as obtain the grace [of baptism] in time of their sickness and infirmity; whether they are to be accounted lawful Christians, because they are not washed all over with the water of salvation, but have only some of it POURED UPON THEM. [Gnosticism had then entered, and *trine immersion* was very common, many really believing that unless persons were immersed *three times* they could not be saved.] In which matter, I would use so much modesty and humility as not to prescribe so positively, but that every one should have the freedom of his own thought, and do as he thinks best. I do, according to the best of my mean capacity, judge thus, that the divine favors are not MAIMED OR WEAKENED, so as that any thing less than the whole of them is conveyed, where the benefit of

them is received with a full and complete faith, both of the giver and receiver. For, the contagion of sin is not, in the sacrament of salvation, washed off by the same measure that the dirt of the skin and of the body is washed off in an ordinary and secular bath—[as some think]—so as, that there should be any necessity for soap, and other helps, and a large fish pond or pool, by which the body is washed. It is in another way, that the breast of a believer is washed—(or baptized:)—after another fashion, that the mind of a man is, by faith, cleansed. In the sacraments of salvation, when necessity compels, the shortest ways of transacting divine matters do, by God's gracious dispensation, confer the whole benefit. And no man need, therefore, think otherwise, because these sick people, when they receive the [baptism] grace of our Lord, have nothing but an affusion or sprinkling; for the Holy Scriptures, by the Prophet [Ezekiel, 36: 25,] says: "Then will I sprinkle clean water upon you, and ye shall be clean." Wall, vol. 2, p. 387. Could Cyprian have spoken more decidedly? Does he not, then, call "*baptism a sprinkling?*"—and "*sprinkling the Lord's baptism?*" This is the same Cyprian who wrote the letter to Fidus about Infant Baptism in 253. Is he not as plain on sprinkling?

St. Lawrence, who suffered martyrdom in Cyprian's time, in "the acts of Lawrence," tells, "How one of the soldiers, that was to be his his executioner, being converted, brought a pitcher of water for Lawrence to baptize him." Wall, p. 389.

Clemens Alexandrinus, speaking of the young man who turned robber, whom John reclaimed, says, "He was baptized a second time, with tears." Euseb., lib. 3, cap. 23—The Apostle John baptized him.

The whole case is this: The Apostle John had trained up a young man who had afterwards gone off, and became captain of a band of robbers. John went after him, and was taken by the band and brought before the captain, who immediately recognized the venerable old Apostle and fled from him;—but John called to him, “Stay, my son, Christ hath sent me.” Hearing this, he at first stopped, with down-cast looks; then threw away his arms; then trembling, lamented bitterly, and embracing the old man as he came up, attempted to plead for himself, as much as he was able, “*as if baptized a second time with his own tears.*” Was the young man taken up, and *dipped in his own tears?* Or *did the tears run down his face*, as did the water of baptism, when *poured or sprinkled* upon him at first by the holy Apostle John? Could this *second* baptism have been like his *first* given by John, or the first like the second, unless it was *sprinkling*? This is a case of APOSTOLIC BAPTISM, and, without doubt, a case of SPRINKLING.

Gregory Nazianzen says: “I know of a fourth baptism, that by martyrdom and blood, and a fifth baptism, that of tears.” Pond, p. 34.

Basil tells of a martyr who “was baptized into Christ, with his own blood.” Walker, ch. 6.

Athanasius says: “God hath granted unto man three *purging baptisms*, that of WATER, that of the testimony of his own BLOOD, and that of TEARS.” Ib.—“There are three that bear witness in earth, the spirit, the water, and the blood, and these three agree in one” mode of application. “The baptism of tears and of blood,” was a favorite phrase with the Fathers, and it shows you how they used the word *baptizo*, “*to bedew with tears,*” or to sprinkle.

Eusebius, Lib. 6, cap. 5, mentions Basilides, baptized in prison:—"On this the brethren gave him [baptism,] *the seal of the Lord.*"—This was done by sprinkling, as Paul baptized the Jailor in prison.

Irenius says, Lib. 1, cap. 23—"There was a sect of Christians, who baptized by an affusion or sprinkling of water mixed with oil."

Athanasius represents the Arians as "administering baptism (*rantizomenon*) by *sprinkling*," and does not censure it. Orat. 3.

In the time of Marcus Aurelius, 60 years after the Apostles, a Jew is mentioned, as in the army, and falling sick, desired baptism. Not having water, "they sprinkled him thrice, with the sand, in the name of the Father, Son, and Holy Ghost." He recovered, his case was reported to the Bishop, who decided that the man was baptized, if he only had the water poured on him—(*perfunderetur.*) Was immersion essential to his baptism, or sprinkling? Pond, p. 45.

Novatian was converted 120 years after the Apostles, and "when visited with sickness, baptism was administered to him, *according to the custom of those times, by affusion or sprinkling.*" Walker ch. 10.

Constantine, the Great, "clothed with a white garment, and laid upon his bed, was baptized in a solemn manner, by Eusebius, of Nicomedia." Dupin, vol. 2, p. 84.

Aurelius Prudentius, in 390, thus sings—"Worshipper of God, remember that thou didst go under the holy dews of baptism;" i. e. that thou wast sprinkled in baptism. Pond, p. 46.

Socrates, Lib. 7, c. 17, tells of a celebrated font, "out of which the water is *poured*, from above, on the baptized person." That, when a hypocritical

Jew, from mercenary views, offered himself for baptism, "and held his head over the font, the water vanished away, once and again." Pond, p. 46.

Grannadius, in 490, says—"The person to be baptized makes confession of his faith, and after that, he is *sprinkled* with water—*vel entingitur*." Then sprinkling was genuine baptism. Pond, p. 47.

Clodoveus, King of France, in 499, "was baptized by Remigius, Arch-Bishop of Rheimes, by pouring of water." Pond, p. 47.

Mabillon says—"Lindgerus baptized a little infant, by pouring on holy or consecrated water."

Stephen II, Bishop of Rome, decreed in 753—"That pouring should be considered valid baptism." Pond, p. 47.

Walafridus Strabo, in 850, says—"Many have been baptized by pouring water on them from above, and they may still be so baptized." *Ib.* Yet he is claimed as a Baptist.

"Bede frequently uses the terms *tingo*, *abluo*, *perfunndo aqua*, in relation to baptism; and represents one Heribaldus, speaking of himself, as baptized in the same way, '*unda perfusus sum*,' &c. And Baronius in his Annals, speaks of the baptism of this Heribaldus, King of the Danes, in St. Alban's church, at Mentz, "*by having the water of Holy Baptism poured upon him*." Pond, p. 47.

Nicas speaks of "Those who have been baptized by pouring." *Ib.*

Gratian calls sprinkling, baptism, saying—"The blessed waters, with which men are sprinkled, avail to their sanctification." *Dist. 4.*

The Agenda of Mentz, by Sebastian, says: "Then let the Priest take the child in his left arm, and hold

ing him over the font, let him with his right hand, three several times, take water out of the font, and *pour it on the child's head*, so that the water may wet its head and shoulders. Wall, vol. 2, p. 395.

“Then they give a note to this purpose, that immersion, once or thrice, on pouring of water, may be used, and have been used, in the church: and that this variety does not alter the nature of baptism: and that a man shall do ill to break the custom of his church for either of them. But they add, that it is better, if the church will allow, to use pouring on of water. For suppose, say they, the priest be old and feeble, or have the palsy in his hands, or the weather be very cold, or the child very infirm, or be too big to be dipped in the font; then it is much fitter to use affusion of the water. Then they bring the instance of the Apostles baptizing three thousand at a time, the instance of St. Lawrence, that I spoke of before, and the story (which I suppose is forged,) of Clodoveus, baptized in that fashion, by Remigius: and say; “That therefore there may not be one way for the sick, and another for the healthy; one for children, and another for bigger persons; it is better that the minister of this sacrament do keep the safest way, which is, to *pour water thrice*: unless the custom be to the contrary.” Wall, part 2, page 395.

In like manner the Synod of Langres mentions pouring only, thus: “Let the priest make three pourings or sprinklings of water on the infant's head,” &c. Wickliffe, the morning star of the reformation, says: “The church has ordained that in a case of necessity, any person that is fidel [or that is himself baptized,] may give baptism; nor is it material whether they be

dipped once or thrice, or water be *poured* on their heads; but it must be done according to the custom of the place where one dwells". Wall, page 396.

LETTER XV.

History of Baptism from the Twelfth Century to the Reformation.

WE have given authors down to the TWELFTH century. We shall now complete the list down to the present time, showing that the most learned men of all ages say, that IMMERSION IS NOT ESSENTIAL TO BAPTISM.

Thomas Aquinas, 1225, discusses the question, whether IMMERSION be of the essence of baptism? He answers in the NEGATIVE, thus:

“As a washing of water may be made, not only by immersion, but also by aspersion or affusion, so a baptism may be made by sprinkling or pouring.”—Walker, ch. 10.

Bonaventura, soon after, discusses the same question and answers it in the same way: “It is to be presumed that the Apostles baptized by sprinkling, which way is still kept in many churches, but mostly in the Gallican.”—Pond, p. 48. Mind, this was many years before Calvin was born, whom some accuse of FIRST introducing sprinkling.

Angelus Clavasius says:—“The infant, in what way soever he is touched [with water,] is baptized. A sprinkling, how little soever it be, is sufficient.”—Pond, p. 49.

Erasmus says—“With us [the Dutch] they have the water poured on them in baptism.”—Wall 2, p. 392.

Martin Bucer says—“God commanded unto men such a rite, as that, either by the instinction, ablution or sprinkling of water, they should receive remission of sins.”—Pond, 49.

Danaus says—"At this day, they who are to be baptized are mostly sprinkled with water, and not dipped into it."—cap. 29.

The Synod of Aix says—"The pouring of the water [in baptism] be not done with the hand, but with a ladle [or vessel] kept in the font for that purpose."—Wall 2, p. 394.

Zanchy says, Lib. 1—"The three thousand (at Pentecost) were baptized in no other way, than (*aspersione aqua*) by sprinkling of water."

So say Bonaventura, Lyndwood, Nicholas and Chamier.

Peter Lombard says—"Baptism signifies instinction, i. e. a washing of the body, with a prescribed form of words."—Pond, p. 26.

Lyndwood, who was dean of the arches in the time of Henry V, 1422, and wrote the best account of our English constitutions, having spoken of the manner of baptizing infants by dipping, adds this note: "But this is not to be accounted to be of the necessity [or essence] of baptism: but it may be given also by pouring or sprinkling: and this holds especially when the custom of the church allows it."—Wall, part 2, p. 396.

Hemengius:—"As often as we see infants sprinkled with the water of baptism, we are reminded of their secret regeneration."—Pond p. 26.

Beza:—"They are rightly baptized, who are baptized by sprinkling."—Pond, p. 24: old ed.

Dominicus Sotus:—"In baptism, there is something essential, as the washing; and something accidental, namely, the washing in this or that manner."—Pond, p. 25.

Lightfoot:—"The application of water is of the es-

sence of baptism; but the application, in this or that manner, speaks but a circumstance.”—Pond p. 24.

Featly:—“*Christ no where requireth dipping, but only baptizing, which word, Heschius, Stephanus, Scápula and Buddeus, those great masters of the Greek tongue, make good by very many instances out of the classic writers, importeth no more than ablution or washing.*”—*Critica Sacra.*

Dr. Owen:—“Baptism is any kind of *washing* whether by dipping or sprinkling”.—Pond, p. 25.

Luther, the great Reformer, says:—“Administering baptism, by *sprinkling water upon the subject* in connexion with the words prescribed by God.” And “*sprinkling* it [the child] with water, according to the command of Christ...Inasmuch as there is neither ornament nor honor at baptism, and God does outwardly no more than apply *a handful of water.*” Hall says, p. 73—“The Germans, and all Lutherans who use his [Luther’s] translation, baptize by *sprinkling*, as Luther practiced, and as Luther taught them. When a German minister takes water into his hand, and *sprinkles* or *pours* it on the person baptized, saying, “*Ich Taufe Dich,*” does he mean I *immerse* you? Do the people understand him so?” Most certainly *not*. When Luther took water into his hand, and *poured* or *sprinkled* it on the head of a person, saying, “*Ich Taufe Dich,*” he said and meant, “*I baptize you.*” Weber’s German and English Dictionary says of this word—‘*Taufe,*’ ‘*baptism,*’ ‘*christening,*’ ‘*Taufen,*’ ‘to baptize,’ ‘to christen.’ Then, when we find the word for *immerse*, it is as different as our word *sprinkle* is from *immerse*:—read it. ‘*Eintauchen,*’ ‘*untertauchen,*’ ‘*vertiefen,*’ ‘to immerse.’ Then, immersion is called ‘*untertauchung,*’ ‘*versunkung.*’ Yet you will hear immer-

sionists contend, that *Taufen* and *Taufen* mean to immerse, when the words are never so used. Burckhardt, in his German and English Lexicon, gives the same significations as above.

How can honest men attempt thus to deceive, by contending that Luther's version renders the word, to immerse, when he uses '*Taufen*,' to baptize, to wash? As well might they contend that the Presbyterians of Geneva, or the Lutherans of the present time, immerse. Immersion is as unknown in the *German* version, as it is in the *English*. The same is true of the Dutch, Danish, and Swedish versions. Yet you will hear many referring to these versions for immersion. The "*Peshito-syriac*" version, made, says a learned Baptist, "by the last of the first century," and which immersionists think so much of as favoring their mode, uses a word, *amad*, radically the same with the German *Taufen*, and the English word baptize. This Bible is the present *Nestorians'* who consider *sprinkling* a valid baptism. Professor Stewart says: "For the satisfaction of the reader, I add here a word respecting the manner in which the author of the *Peshito*, an old *Syriac* version of the New Testament, has rendered the word baptizo. This version is the oldest of all the translations of the New Testament that are extant; for in all probability, it should be dated during the first half of the second century. Withal, it is admitted by those who are able to consult it, to be one of the most faithful and authentic of all the ancient versions. How does this translate the word in question? Only and always by a word, which corresponds (in point of form) to the Hebrew, the Chaldee and the same word in the Arabic. This is a very remarkable circumstance; for the *Syriac* has a word like

the Chaldee, and the corresponding Hebrew, which means *to plunge, dip, immerse*, etc. See in Mich. Syr. Lex. sub voce. Why should it employ the Syriac word, then, in order to render *baptizo*? In the Old Testament it is employed in the like sense, only in Num. 31: 34. Elsewhere the Hebrew *taubal* is rendered by the Syriac. There is no analogy of kindred languages to support the sense in question of the Syriac. The Hebrew, Chaldee, and Arabic, all agree in assigning to the same word the sense of the Lat. *stare, perstare, fulcire roborare*. It is hardly credible, that the Syriac word could vary so much from all these languages, as properly to mean, *immerse, dip*, etc.

We come almost necessarily to the conclusion that in as much as the Syriac has an appropriate word to signify to *dip, plunge, or immerse*, and yet it is never employed in the Peshito, that the translator did not deem it important to designate any particular mode of baptism, but only to designate the rite by a term which evidently appears to mean, *confirm, establish, &c.* Baptism, then, in the language of the Peshito, is the *rite of confirmation* simply, while the manner of this is apparently left without being at all expressed." Then the oldest version in the world renders *baptizo* by a generic term, just as our English version does; yet Hinton, p. 45, and other Baptist writers say, it is in favor of immersion, but their claim in this case is about as good as the claim of the same writer to the Ethiopic, Coptic, Arabic, Persian, Turkish, and other versions of the East.—Hall, p. 77. But this very old and venerable Syriac Bible will forever silence all opposers of *Infant Baptism*, for it says: "When she [Lydia] was *baptized with her children*," &c. It will not do any more to say "Lydia was a maiden lady;"

it is useless to say "Infant Baptism was never heard of till the third century"—your own good old Syriac version of the first century tells you that you are wrong, friends. What will you do? Will you acknowledge it, and have your children baptized?—and that by sprinkling? Never say *Syriac* version again, unless you will. But the good old "*Coptic* version gives the same reading," says Kurtz, p. 99. It is a dangerous thing for Anti-pædobaptists to refer to *old* versions, or the *oldest* of the Fathers. Yet nothing is more common with many, who go by hear-say. Then the *Syriac* and *Coptic* versions make *household* and *Infant* Baptism one and the same thing, and agree fully with our Bible in favor of *sprinkling*.

The Latin Vulgate made by Jerome in the third century, which is the Bible of all Catholics, transfers the Greek baptizo just as our English version does. Is it not strange that Jerome, a Latin writer, did not use the Latin word immersion to translate baptizo, if that is its only true meaning, as Baptists contend? Did Jerome not understand his own language? Or did he act contrary to the practice of the whole church of his day, which the Baptists say was immersion, and contrary to what he knew to be the true meaning of his language, when he rendered baptizo, "to *baptize*," instead of to *immerse*. Unless immersionists can show that he did, then their claim is worth nothing. The same remark applies to all the *Western* versions, as the German, German-Swiss, &c., which have all of them "*taufen*," or a generic term like the *Greek*, the *Syriac*, the *Latin* and the *English*. Then the *oldest Eastern* version, the *Syriac*, "acknowledged to be the most ancient version extant,—translated as early as the beginning of the second century, when the *Syriac*

and Greek were both perfectly understood, and in the very country where many of the Apostles spent most of their lives," says Hinton, p. 45, renders baptizo like the English Bible "*to baptize*," and the Latin, the oldest of the Western versions, renders it in the same way by a generic term; and still immersionists are attempting to get their specific term immersion into the Bible. Oh, the inconsistency of men!

Calvin:—"Then the minister of baptism pours water upon the infant, saying—"I baptize thee in the name of the Father, Son, and Holy Spirit.'" Again, in his Institutes, he says:

"But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled on him, is of no importance; churches ought to be left at liberty to act, in this respect, according to the difference of countries. The very word baptize, however, signifies to immerse [as well as to sprinkle,] and it is certain that immersion was the practice of the ancient church," after the second century.—Lib. 4, ch. 15, sec. 19.

Again Calvin says: "Nothing of the substance of baptism is wanting, while the symbol of water is made use of, for the ends which Christ hath appointed. The substance being retained, the church from the beginning enjoyed a liberty of using somewhat different rites."—Reed's Apol. p. 240. About the same time Musculus had determined, "as for dipping of the infant, we judge that not so necessary, but that it is free for the church to baptize either by dipping or sprinkling." So that (as Mr. Walker observes) no wonder if that custom prevailed at home, which our reformed divines in the time of the Marian persecution, had found to be the judgment of other divines, and seen to

be the practice of other churches abroad, and especially of Mr. Calvin and his church at Geneva."

Yet you will hear some would-be wise people say, that "Calvin first invented sprinkling, and from him it spread into England in the days of Elizabeth," and yet these very people will quote Calvin in favor of immersion: First quote him to prove immersion, and then say he invented sprinkling! What beautiful consistency!!

Walker:—"Baptism by pouring or sprinkling is true and lawful baptism, and all ages of the church have been of that opinion."

Dr. Wall:—"The word 'baptizo,' in Scripture, signifies to WASH in *general*, without determining the sense to this or that sort of washing... On extraordinary occasions, baptism, by sprinkling water on the face, was by the ancients accounted sufficient baptism—of this, there are many proofs."—vol. 2, p. 328. Yet Wall, an Episcopalian, was in favor of immersion.

Robinson, the great Baptist author, says, before the reformation, "sprinkling was held valid baptism, in cases of necessity." Page 116.

The Author of the Letters to Arch-Bishop Hoadly, a great Baptist, says:—"For thirteen hundred years successively, after the Apostles, sprinkling was permitted, on extraordinary occasions." Pond, p. 50.

Among the English exiles, in Queen Mary's reign, the Book of Forms says:—"The minister shall take water in his hand, and lay it on the child's forehead, and say, 'I baptize thee, in the name of the Father, Son, and Spirit.'"

Mr. Carson, the celebrated Baptist writer, attempts to show that *baptizo* signifies to DIP, but says, p. 79—"Now, I have all the Lexicographers and Commenta-

tors against me, in this opinion." Yet Mr. Campbell says—"Go to the Lexicons," and they shall decide.

Mr. Gale, the English Baptist, who attempts to reply to Dr. Wall, says—"The word *baptizo* does not always necessarily imply a total immersion, or dipping the whole thing, spoken of, all over, which I readily allow." Gale, page 147.

Again:—*What is said of any one part is true of the whole, complexly; though not of every part of the whole, separately.* Thus, I dip or baptize the pen, meaning only the nib of it, though the whole pen is not dipped all over." This flatly contradicts Mr. Carson, the other Baptist champion, who says—"Baptizo always signifies to dip or immerse, never expressing any thing but mode." But if, when ANY PART is dipped, it is as good as the WHOLE, then when water is put on the FOREHEAD, and it is covered, it is BAPTIZED, says Gale. If this is all he means by IMMERSION, I shall not dispute his MODE. And if this rule is true, that "*what is said of a part, is true of the whole,*" then when we baptize a PART of the person, the FOREHEAD, we baptize the WHOLE PERSON; and this is just the TRUTH, which we have always tried to get our Baptist brethren to see and admit, and as Mr. Gale, their greatest man, has fully adopted it, we hope they will follow him, and controversy here will end.

Here we shall add a testimony, as to John's mode of baptism.

Aurelius Prudentius, who wrote 290 years after the Apostles, represents John as "baptizing by pouring"—"*Perfundit fluvio.*" Pond, p. 38.

Paulinus, Bishop of Nola, a little later, says of John—"He washes away the sins of believers, by the pouring of water." Pond, p. 38.

Bernard says—"John baptized the Lord after this manner; *infundit capiti Creatoris creatura*, the creature pours water upon the head of the Creator."

"For as it is undoubted that John brought those that were to be baptized into the river, so it is almost as little to be doubted, that when they were there, he threw and sprinkled the water upon them, both to answer the types of sprinkling that had preceded in the law, and the predictions thereof that were given by the prophet Ezekiel 36: 25, understood by Jerome of baptism. So Acts 8: 38. The Eunuch first goeth into the water, and then Philip baptizeth him."—Lightfoot on Luke, 3: 16, vol. 1, p. 464.

Numerous ancient paintings represent John as baptizing Christ, by pouring or sprinkling.

It is needless to add more to this long catalogue of authors who declare sprinkling or pouring to be true baptism, and all of whom declare the true meaning of the word to be *to wash*. Not one of them makes immersion essential to baptism.

We have thus given a list of the oldest of the classics; the writers of the Old and New Testaments; the Apocraphy; a regular list of the Fathers, from the Apostles down till after the Reformation, even to our own day. What more can be needed?

We shall conclude this letter with a word on Pædobaptist concessions. Nothing is more common than to hear the advocates for immersion quote a long list of Pædobaptist authors, to prove that the word *baptizo* means to immerse. But what does that prove?—Why, that Pædobaptists are too learned and honest men to deny what is true in the classics; but it is very seldom we find ingenuousness enough in *immersionists* to concede what is equally true, and declared so by

these same men in theory and practice, viz—that *baptizo* signifies, also, to SPRINKLE. How shall we account for this want of liberality, for we cannot call it *dishonesty*? I venture this assertion, that if Pædobaptists were all quoted fairly and fully, there is not a distinguished man among them who would say, that to WASH was the true idea conveyed in Scripture by the word *baptizo*. And again, I will venture there is not a man of note among Pædobaptists, who admits immersion to be valid baptism, because of the *mode*, simply. To say we silently admit it, is true, but not BECAUSE of the MODE, as we shall show in due time.

The principal arguments of Pengilly and many of the champions for immersion, consist in a long catalogue of garbled quotations from Pædobaptist authors, where they have made admissions in the midst of their writings, without ever dreaming of being thus distorted and misrepresented; and these admissions are proclaimed and reiterated by such ranters for immersion as are not capable of making real investigations themselves. To all such attempts to blind the minds of the unsuspecting, we may reply by the old maxim, "*actions speak louder than words.*" We have the *uniform practice* of sprinkling, as used by all such distinguished men as Drs. Campbell, McKnight, Neander, Brewster, Calvin, Luther, Stuart, and a thousand other worthies, cited by immersionists; and they have a few detached sayings, culled from their multitudinous volumes.—Which shall we believe? What these doctors daily practised, and what they ably defended, viz: that sprinkling is true baptism? Or what Baptists would have us believe, that these writers were a set of base hypocrites, who practised one thing, and yet declared the very opposite *only* to be true? Yet this is the main

strength of the present generations of those affected with the *mania* for immersion.

Take away from Pengilly, Hinton, and most of the works of immersionists, their pædobaptist admissions, and there is nothing of consequence left. Strip the would-be giant, John L. Waller, of the admissions of pædobaptists, such as Stuart, Neander, Brewster, Campbell, McKnight, Doddridge, Mosheim, and the German critics, and he is the merest DWARF, he would have nothing on which to declaim, or exhort, but vanish "like the baseless fabric of a vision, and leave not a wreck behind."

LETTER XVI.

Each Passage on Baptism in the New Testament taken up in order.

WE shall now take up each case of baptism mentioned in the New Testament, in order. So take your Bibles and see for yourselves. As Dr. Lathrop says—

“The practice of the ancients proves all we contend for; we say, that immersion is not necessary, but that affusion is sufficient.”

Or as Glass says—“Immersion cannot be called baptism, any otherwise than as it is a mode of washing with water.”

We shall now show as conclusively from SCRIPTURE, as we have from HISTORY, that to wash, by pouring or sprinkling, is the true mode of baptism.

The third of Matthew is the old song. Come read it once again—“And were baptized of him in Jordan, confessing their sins.”—Verse 6. “And Jesus came up straightway out of the water,” &c.—Verse 16. This is all that is said about baptism, in this chapter. Where is the proof for immersion? Why in the two little words ‘into’ and ‘out of.’ But suppose we let John explain these words; he speaks of Christ’s baptism, and these same things, chapter 1: 28, saying—“These things were done in Bethabara beyond Jordon, where John was baptizing.” Thus, he says, John baptized beyond, or on the other side of Jordon, *in* or at the town of Bethabara. And in chapter 10, verse 40, he says of Christ—“And he went away again, beyond Jordon, into the place where John at first bap-

tized, and there he abode." Then John baptized in a place *beyond*, or on the other side of Jordan, but not in the river, as some say. Does John contradict Matthew? By no means, but he explains the matter more fully. We can reconcile them; but those who contend for immersion cannot, for the life of them. Just let John's words stand as they are, and render Matthew's as they should be, 'at Jordan,' and 'from the water,' and the case is plain enough.

Again: Christ was baptized, "to fulfil all righteousness," or the law requiring it. Mr. Campbell, in his new version, renders it, "ratify every institution." What institution was Christ's baptism to fulfil? Then Christ was not baptized for the same end that we are, but to make good what the law required. But what did the law require? Turn to Numbers 8: 7—"And thus thou shalt do unto them, to cleanse them; sprinkle water of purifying upon them." Thus Christ demanded of John baptism to fulfil this righteousness of the law, called "sprinkling water of purification," or baptism. Then suppose they went into the Jordan, and came up out of it, John did not fulfil "the righteousness" required by the law, unless he SPRINKLED THE WATER OF BAPTISM UPON HIM. This is believed by many of the most learned men to have been the true way in which John did baptize, as we showed in the last letter. Dr. Lightfoot says, on Luke 3: 16—"As it is beyond a doubt, that John took those whom he baptized into the river; so it is scarcely less certain, that he there SPRINKLED THEM WITH WATER."—Pond, p. 39.

So Aurelius:—"Perfundit fluvio," 'he poured water on them in the river.'

The followers of St. John the Baptist, who live in Mesopotamia, as mentioned by Mr. Wolfe, the Missionary, volume 2, page 311, so practice now. Mr. Wolfe asked about their mode of baptism, and was answered—

“The Priests or Bishops baptize children thirty days old. They take the child to the banks of the river; a relative or friend holds the child near the surface of the water, while the Priest sprinkles the element upon the child, and with prayers they name the child.”—Mr. Wolfe asked—“Why do they baptize in rivers?” Answer—“Because St. John the Baptist baptized or sprinkled in the river Jordan.” This we showed in Letter X, to be the custom of the Greeks and Muscovites.

Then, all that is said in the 3d of Matthew, the 1st chapter of Mark, and other parts of the Gospels, about John's baptizing, is plainly in favor of the mode of sprinkling, and there is not one word nor hint about immersion in all the Gospels. Is it not weakness, in the extreme, to infer the mode of baptism from two prepositions, “*into*” and “*out of*,” and they rendered contrary to their general meaning? As a specimen, *apo*, rendered, in Matthew 3: 16, “*out of*,” occurs 423 times in the Gospels and Acts, and is translated *from*, 335 times; *of*, 92 times; *out of*, 42 times. So that, *from* is the true general meaning of the word. Verse 7; “flee *from* the wrath to come,” not “*out of*.” So Matthew 1: 17—“All the generations, *from* Abraham to David—*from* David unto Babylon—*from* Babylon unto Christ.” So Luke 4: 1—“Jesus returned *from* Jordan.” Mark it; *from* and *to* are corresponding words to express motion *to* and *from* a place, and such like. So John baptized Christ by “sprinkling

water of purifying upon him," and he went up straightway, (*apo tou hudatos*), "from the water." In Mark 1, it says: "John baptized in Jordan." So Matthew 3: 6. Now, this word (*en*), rendered *in*, is, in these same chapters, rendered "*with* water," and "*with* the Holy Ghost." Verse 11—"I indeed baptize you *with* water; but he shall baptize you, (*en*) *with* the Holy Ghost." So it is translated *with* 42 times in the Bible, and *at* 56 times. So to make Matthew agree with John, we say, "were baptized *at* Jordan."

"Why should men be baptized *with* the Holy Ghost, and *with* fire," and then baptized *in* water, when "the spirit, the water and blood" agree in mode of application? It is not the case, because John says, "I indeed baptize you with water, but he shall baptize you with (not in) the Holy Ghost, and with fire."—Mat. 3: 11. Then, Acts 2: 17, it was by POURING; so that the word *with* is as strongly in favor of SPRINKLING, as some think *in* is of IMMERSION. But we need not spend time on these plain prepositions.

Another passage claimed to prove immersion, is John 3: 25.—"And John also was baptizing in Enon, near to Salim, because there was (*udata polla*) much water there; and they came and were baptized.—Then, there arose a question, between some of John's disciples and the Jews, about purifying," or baptizing. If you could render these words, "deep waters" instead of "many rivulets or streams," it would look something like immersion. But what is Enon? A river, a lake, or a town? Mr. Robinson, the Baptist author, says, "Salim was 50 miles north, up Jordan, from where John began to baptize. Enon, near to it, was either a natural spring or artificial reservoir, or a cavernous temple of the sun, [or a town.] It is diffi-

cult to say what is the precise meaning of the word Enon, and it is not certain whether the plain meaning be not, John was baptizing at the Dover Springs, near Salim, or at the sun fountain, near Salim.”— Then Enon is not a river, as many have supposed;— and, even Mr. Robinson can only conjecture that “John baptized AT THE FOUNTAIN.” He knows not where; then, of course, he did not dip.

In II Chronicles, 32: 3, 4, the little brooks and fountains that could be stopped, are called “much water;” why not then, “many small rivulets?” But however much water there may have been, there is nothing said of the mode; yet, in the question, between John’s disciples and the Jews, about purifying or baptizing, that arose here at this time, we may get some light on it. The mode or meaning of purifying, we have shown, over and again in these Letters, to have been, Numbers 8: 7, “sprinkling water of purifying on them.” This was, doubtless, the manner here also. All that can be inferred from this can never prove immersion.

Leaving out the commission of Christ, (which we have seen was only commanding, what Isaiah had foretold, 52: 15, “so shall he sprinkle many nations;” Christ says: “Go baptize all nations,”—thus calling Isaiah’s SPRINKLING “BAPTIZING,” and his “MANY NATIONS,” “ALL NATIONS,” that should be baptized and converted,) the next case in order is that of the 3000 at Pentecost. That the Apostles were baptized at Pentecost by the “pouring out of the spirit,” is declared in Acts 1: 5, compared with 2: 17, as above shown.— And John, in Matthew 3: 11, says that he baptized in the same manner, and so should all be, by the Holy Spirit. Thus:

“I indeed baptize you with water; he shall baptize [in the same manner] with the Holy Ghost.”

And when it comes, behold it is POURING. It was the opinion and belief of the ancients, that these 3000 were all baptized by sprinkling or pouring.—Zinchy, Lib. 1, says:—“The three thousand were baptized no other way than by the sprinkling of water.”

Lyndwood, Bonaventura, Nicholas, Chamier, and many others, say the same. Pond, page 40, says:—“On the whole I cannot doubt that the three thousand were baptized by the Apostles the same day they believed, and *that the ordinance was administered by pouring or sprinkling*. In this opinion I am happy to concur with many eminent and learned writers.”

But all the circumstances render it impossible that they could have been immersed. Dr. Miller says:—“At that season of the year there was no river or brook in the immediate neighborhood of Jerusalem, that would admit of immersing a human being.”

The river Jordan was 25 miles off, the two little brooks, GIBON and KEDRON, (if even they had a sufficiency of water, were wholly unsuitable for this purpose, from the blood and filth of the city at that time,) are the only streams near the city; and all the baths and pools were in the possession of the Jews, the chief priests and scribes, who would never permit “this sect of upstarts,” as they called them, to pollute them by baptizing in them.

Dr. Robinson in his *Biblical Research*, vol. 1, p. 479, says:—“Jerusalem lies in the midst of a rocky, limestone region, throughout which, fountains and wells are comparatively rare. In the city itself, little if any living water is known; and in its immediate vicinity, are only the three small fountains along the lower part of

the valley of Jehoshaphat. Thus in every age, the truth of Strabo's brief description has been manifest. "Jerusalem, a rocky well—enclosed fortress; within well watered, *without wholly dry.*".....The main dependence of Jerusalem for water at the present day, is on its cisterns: and this has probably always been the case.....The cisterns have usually merely a round opening at the top, sometimes built up with stonework above, and furnished with a curb and a wheel for the bucket; so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season; and, with proper care, remains pure and sweet during the whole summer and autumn."—Could they have immersed in such walled-up cisterns, pools, and wells, as these? If not, then immersion was impracticable. For without the city, both Strabo and Robinson say, "there is no water;" and, can we suppose the people would permit them to immerse in the only water they had to drink and use, from May until the latter rain in October? For as Stuart says: "Pentecost being fifty days after the Passover, must fall in the latter part of May after the Jewish harvest. In Palestine this is generally a time of drought, or at least, of great scarcity of rain. Nothing can be more natural than the supposition, that if the Apostles baptized the 3000 in either of the streams around Jerusalem, it would have been mentioned; just as it is said John baptized in the Jordan. Did the Apostles baptize without individual confession and profession, like that of the Eunuch insisted upon by Philip?" Surely not. Then to resort to private baths, to obtain suitable clothes, and make this confession, and all be immersed in less than half a day, would have been im-

possible. For allowing nine hours, or 540 minutes, each Apostle must have baptized 250 persons, or one in about two minutes, during the whole time; but Peter only commenced his sermon at nine o'clock, and was found at three o'clock in the evening, preaching at the beautiful gate of the temple. Acts, 3: 1. The man who can believe they were all immersed that day, could easily believe the old English legend of St. Austin himself immersing 3000 in one day.

Where, then, could all twelve Apostles, much less the 120 disciples, have found water and room sufficient to immerse the 3000 in the morning, and the 5000 more in the evening, converted when Peter and John preached at the beautiful gate, and cured the lame man? Acts, 4: 4. The immersion of these three thousand, under such circumstances, would have been as great a miracle as Christ's feeding the 5000 with two loaves. Do our opponents contend it was done by *miracle*? If so, we yield.

We hear nothing of changing clothes and going to the water. It is moreover physically impossible, even if all twelve Apostles had officiated, for them to have immersed 3000 persons in the five or six hours that remained after Peter's sermon. To immerse a single person will require five or six minutes, so to immerse 100 would require nine or ten hours. But did the Apostles stand in the water for nine or ten hours at once, immersing all the time? No man on earth could endure such exhausting labor so long. A writer who saw 47 dipped at once, saw the first minister dip 25, when he was so exhausted and fatigued that he had to give up to another to finish the 22. And each one, was not only fatigued, but was more than five minutes dipping each person, or going through all the opera-

tions. There are some Baptist ministers, however, in these days, who are much more expert in immersing than this. I heard one say, that he "immersed 66 persons in 31 minutes," or more than two a minute, and he a weakly man, too; and another big, strong, lion-like one, said he "immersed 155 persons in 47 minutes;" and when asked again, said 60. Wonder if he held his watch to see how long it took him.— Surely, he must have done it by a sleight of hand, that no one else professes to have. But I suppose he must have said this *hyperbolically*, or "sarcastically," or "ironically;" for surely, he did not expect to be believed, as Gulliver and Baron Munchausen are both dead. So of John's dipping all "the 500,000 persons," as the Baptists say. But if he dipped one a minute, he must have been in the water for 15 hours daily, for one year and a half. During his whole ministry, what time could he have to preach? Can *immersionists* believe this? Who can believe it?

LETTER XVII.

Apostolic Baptism in the Acts, all by Sprinkling, and all in Houses, but one in the Desert.

THE case of Philip and the Eunuch—Acts, 8: 26, 40—comes next in order. This has always been relied on as the strongest proof in the Bible in favor of immersion, but to me it is conclusive in favor of sprinkling. Philip comes to a man passing a desert, reading Isaiah 53: 7; the man asks him to ride with him, “and Philip began at the same Scripture and preached unto him Christ.” Now turn to Isaiah, and you will find in the same paragraph the Eunuch was reading, these words referring to Christ—“So shall he sprinkle many nations.” This is the only part or word that says any thing about BAPTISM, and from this, doubtless, the Eunuch took the idea of being baptized. Now, says the Eunuch, if Christ is to sprinkle or baptize many nations, see, here is some water, what doth hinder me to be baptized; and Philip said, if thou believest with all thy heart thou mayest. And he said, I believe Jesus Christ is the Son of God. And he commanded the chariot to stand still, and “they went down, both Philip and the Eunuch, into the water, and HE BAPTIZED OR SPRINKLED HIM.” Where is the proof for immersion? Why, they went down *from* the chariot to the water, and he SPRINKLED HIM, and they came up from the water. Suppose, however, they went actually into the water—which I cannot believe to be the fact—still he baptized or sprinkled him, if he acted Scripturally, for the text said he should “sprinkle” him. Then, the Scripture which prophecied, that Christ should SPRINKLE, is here fulfilled by BAPTISM. For is it reasonable, that Philip dis-

sented from his text, which taught sprinkling, and immersed the Eunuch? It is certainly very unfortunate for those who immerse, that the Eunuch was reading this very SCRIPTURE which so fully settles the MODE OF BAPTISM to be SPRINKLING—otherwise it would seem quite probable from our English Bible, that the Eunuch was immersed. But it is now too plain that he was baptized by sprinkling, or the prophecy was not fulfilled. This Hebrew word rendered *sprinkle*, can never be made to signify immersion. It occurs 24 times in the Bible, and is rendered *sprinkle* every time; and the *Syriac* renders it, “thus shall he *purify, cleanse,*” i. e., by sprinkling many nations with the water of purification, or baptism, or clean water.—Barnes on this verse, says: “It is applicable to the act of sprinkling blood or water. Then it means that he would purify them, as objects were cleansed by the sprinkling of water. Its usual and proper meaning is to sprinkle, and so it has been commonly interpreted.” Then the Eunuch must have been baptized by *sprinkling*. And here remark, that all the prophets prophecy of BAPTISM, and call it SPRINKLING OR POURING, invariably. Ezekiel, 36: 25, records the same. “Then will I sprinkle clean water upon you, and ye shall be clean. A new heart will I give you, and a new spirit will I put within you.” Now, says the Eunuch, if he is to give me a new heart and SPRINKLE me, here is water, why may I not be baptized. But “INTO” and “OUT OF,” are the strong holds of those who say our English Bible needs improving; then let us examine the original.

Professor Stuart, the Baptist favorite, p. 41, says: “That *eis* with the verb *katabaino* (used in Acts, 8: 38,) often means going down to a place; is quite cer-

tain, as John 2; 12. 'Jesus went down to Capernaum;' Acts, 7: 15.' 'Jacob went down to Egypt;' Acts, 14: 25. 'They went down to Attalia;' Acts 16: 8;' 'They went down to Troas.' So common, indeed, is this meaning of *eis*, when it designates direction *to* or *towards* a place, that Brestschneider has given this as its first and leading signification. On the other hand, I find but *one* passage in the New Testament, where it seems to mean *into*, when used with the verb *katabaino*, that is, in Romans 10: 7—"Who shall go down into the abyss." Even here, the sense *to* is good.....*Eiserchomai* is the appropriate word for *entering into*; or rather *embaino* is the appropriate word to signify *entrance into* any place or thing.....I must come then to the conclusion, that the original [in Acts 8: 38] does neither necessarily nor probably mean *they descended into the water*. This conclusion is rendered nearly certain by the antithesis in verse 39. Where they (*anebasen ek tou hudatos*) 'went up from the water;' for *anabaino* never signifies *emerging* from a liquid substance, and it forbids the preposition *ek* being thus construed. I have another remark to make on 'they both went down into the water;' that is, if it is meant to designate the action of being immersed in the water, then Philip was baptized as well as the Eunuch, or both went under." The word *eis* rendered "into" here, is rendered "at" in the Gospels and Acts fifty-six times—*to*, one hundred and eight times, and is translated by seventeen different words. The word *eis* occurs *ten* times in the 8th chapter of Acts, and is not rendered "into" but in one case, and that is the 38th verse. Thus, verse 40—"Philip was found at Azotus." This is the same word, why not say, "Philip was found *into* Azotus?" "The other disciple did out-run Pe-

ter, and came first to the sepulchre, yet went he not *'in.'* John 20: 4, 5. Here it expressly says the word means to come to, but not to go INTO. So Philip and the Eunuch went to, but not into the water. Suppose it had been said, as it is above—'they went down to the water, yet went they not INTO the water'—would that prove the Eunuch was not immersed? If so, then it is all we ask; for this is the truth, and the words might have been so rendered. Mr. Campbell, in his new version, renders *eis*, in this same chapter, *to* and *at* NINE times, and *into* only in this *one* verse. And so he renders it in most cases where baptism is not concerned. See the 1st chapter of Matthew. But here bear in mind, that when *eis* signifies INTO a place, it is generally repeated or twice used; but when it signifies TO or AT a place, but once, and this is nearly always the case when in connexion with the verb, *erchomai*, 'to go or enter;' so that, if Philip and the Eunuch had gone INTO the water, *eis* would have been repeated, but it is not so in the original, for it occurs but once. To illustrate it, see Matthew 7: 21—'Not every one that saith unto me Lord, Lord, shall enter into (*eiselthe eis*) the Kingdom of God.' So Mathew 12: 4—'David (*eiselthen eis*) entered into the house of God.' So *eis* occurs twice instead of once, and so in the following instances, out of hundreds that might be cited: Matthew 6: 6; Mark 1: 21, 45—2: 1—5: 12; Luke 1: 9—8: 30, 33—9: 34—10: 38—18: 17, This may be called a general rule, though it has exceptions. See the 9th chapter of Acts where the same thing twice occurs in the case of Paul's baptism; verse 17, Ananias 'entered into the house,' (*eisalthen eis tan oikian*. And in verse 6—'*Eiselthe eis tan polin*—(go into the city.) Here *eis* is twice used, and so would

it be in 8: 38 if the Eunuch had gone into the water; but it is not so—he only went *to* it. This, then, fully determines the matter, that Philip and the Eunuch did not go down into, but simply, ‘*down from the chariot (eis) TO THE WATER, and he baptized or sprinkled him, and they came up (ek) FROM THE WATER.*’ Then this great argument for immersion really proves sprinkling.

The baptism of Paul, Acts 9: 18, and 22: 16—‘He received sight forthwith, and arose (*anastas*, standing) and was baptized.’ So, in the 22d chapter and 16th verse: ‘Arise and be baptized.’ Here *anastas* is rendered *arise*: but notice; it was all done in the house, and they did not leave it to go off to hunt water. To show you that the word does mean to *arise*, or *stand still in a place*, refer to the following passages:—‘Jesus stood up for to read.’—Luke 4: 16.—‘Peter took him up, saying, *stand up.*’—Acts 10: 26. ‘Jesus took him by the hand, and lifted him up, and he *stood up.*’—Mark 9: 27. ‘And there *stood up* one of them, Agabus, and signified.’—Acts 11: 28. The same word is used in all these cases, and should be rendered ‘STANDING UP.’ None of these men rose up to walk away, but stood up to speak, to act, as Paul ‘in the house of Judas’ (Acts 9: 18) *stood up and was baptized*, which is called ‘a WASHING.’

This is a most conclusive proof, that Paul was baptized, *standing up in the house*, and that water was applied to him, not he to the water. But some ask, why need he get up to be sprinkled? could it not be done as he sat or lay down? To this we may reply by the question, could he have been immersed, standing up? Standing or kneeling was the true posture of the body in prayer, as well as all other worship among the Jews.

So Paul arose either to stand or to kneel down, the most humble position. And so we say to men in the church, arise, stand up, and be baptized, and all who are so baptized follow the great Apostle of the Gentiles. Is it likely that Paul, who was baptized standing up in the house, would teach *immersion* as true baptism under the figure of *burying*, in Rom. 6th?

In 10th of Acts we have the Gospel church opened by Peter to the Gentiles, and Cornelius and all his household baptized in the house where the Apostle preached to them. Peter preached and the Holy Ghost fell on them. 'Then Peter answered, can any man forbid water, [to be brought] that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.'—Verse 47. That the water was brought, and this man and all his, baptized *in the house*, where the spirit fell on them, is more natural and probable. It is the only natural construction of the language—nothing could be plainer, than that *the water was brought into the house*, and this first of all Gentiles baptized by applying it to him and his family, as it was to the Jews first on the day of Pentecost. There is not, in this case, the least evidence, whatever, in favor of immersion, but conclusive evidence against it.

The case of Lydia, Acts 16: 15, is also fully in favor of sprinkling, or of baptism performed in the house of prayer, where Paul preached. "A certain woman named Lydia, whose heart the Lord opened that she attended to the things which were spoken of Paul:—And when she was baptized, and her household, she besought us,' &c. This case of HOUSEHOLD BAPTISM, which is the same as infant baptism, has always been

greatly in the way of immersionists; because it is most conclusively against their practice, and in favor of ours. 'For, if it proves INFANT BAPTISM,' says one, 'then we admit it proves also SPRINKLING OR POURING, because we admit these two always to go together.'—This is admitting a great deal. That the above is a case of household baptism, is admitted by the two champions of immersion. Indeed no one can deny it, unless they deny the language of the 15th verse.

In the 33d verse of this same chapter, the Jailor's baptism is mentioned as taking place, in the *outer prison*, about midnight. He had 'thrust them into the *inner prison*'—verse 24; and at midnight he heard them sing, and after the earthquake, 'he sprang in and brought them out' of the inner prison—verse 30. 'And he took them the same hour of the night, and washed their stripes; and was BAPTIZED, he and all his, straightway.'—verse 33. Do not all these circumstances make it plain, that this baptism took place in the outer prison, at midnight? Just as St. Lawrence, 158 years after this, says—'One of the soldiers being converted, brought a *pitcher of water into the prison*'—for Lawrence to baptize him with. Or as Eusebius says of Basilides in the prison—'On this the brethren gave him the seal of the Lord,' [baptism.] Mark it; *all in the prison*.

Here, then, are five cases more in the Acts of the Apostles, all of which are strongly in favor of pouring or sprinkling, *and all performed in the house*, except one, which took place in the *desert* of Gaza; in which there is no stream for immersion, and but few rivulets at which water can be obtained.

The case of Crispus and his house, and the Corinthians, Acts 18: 7, 8, all of whom were baptized *in*

the house of Justus, is of the same nature, and, conclusively, in favor of baptism being performed in 'the house, joined hard to the synagogue or church,' which was the proper place for it.

These are all the cases in Acts, which is the only inspired Church History we have. Where, then, is the evidence for immersion? *Not here.* Then we have found no immersion to the end of Acts.

LETTER XVIII.

The Mode of Baptism in the Epistles shown to be Sprinkling

HAVING found all the cases in the Acts of the Apostles against immersion, and in favor of sprinkling, we shall continue our investigations on through the Epistles. The 6th chapter of Romans is often quoted to prove immersion to be the mode of baptism, but I must confess I am too blunt to apprehend it. Paul is showing that Christians cannot live in the habitual commission of sin, but must die unto sin and live unto holiness.—‘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 [what! immersed into him?] were baptized into his death? Therefore, we are buried with him, by baptism, into death, [not into water] that like as Christ was raised from the dead by the glory of the Father, even so we should also walk in newness of life’—not be raised up out of the water. Now, the parallel passage, in Colossians 2: 11, 12, shows this to be not WATER baptism, but SPIRITUAL baptism, or ‘circumcision made without hands.’ ‘In whom we are circumcised with the circumcision made without hands, in putting off the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God.’

Water is never mentioned in either place, nor is water baptism even referred to. But it is contrary to all rules of interpretation to take one part of a passage literally, and the other part figuratively. Then, if the 4th verse of vi. Romans means a literal burying in

water, the 5th verse must mean a literal planting in the grave, and the 6th verse a literal crucifying with Christ, on the cross; for all these words and figures are here used, and they must be put in their true order, thus:—

1. We must be literally crucified;
2. We must be literally planted;

3. Literally buried, and that in literal earth. Then, all who contend for this proving immersion must be crucified and planted before buried in death; and, after all, there is no water. But if you take the true meaning of the passage, it is beautifully figurative, and means that we must 'crucify the flesh with the affections and lusts;' and this is fully illustrated by the three strong figures here used. How strange, that any body could ever strain a figure so outrageously!

Who would ever understand Paul literally, when he says—'we are dead to sin?' Does he mean so dead, that we cannot sin? Who understands him literally, when he speaks of 'the death of the old man, and life of the new man?' Do not all know that such expressions are figurative?

A late zealous advocate for immersion says—'There is no allusion to immersion in the 6th chapter of Romans—both the death and burial of the believer are figurative.'

If, however, our opponents will have it literally, then let them begin aright, and first be crucified before buried, and then lie in the water three days, and I shall think them in earnest.

But suppose the text means to be literally buried; then the question returns, how? Why as Christ was. But Christ was not buried in the earth, as we now bury. The Romans, to whom Paul wrote, did not bury men

in earth—they burned the bodies, or like the Jews, deposited them in caves or sepulchres, like that new tomb of Joseph in which Christ was laid. Christ was laid in the niche of a tomb, and a rock rolled to the door; and any person might walk in this tomb, as the two young men or angels did, and see Christ all the time as he lay in the tomb. Can we see a man when buried in the earth, or one when immersed or wholly put under the water? You may as well say, I am immersed, because I am in this room and the door is shut. Or that the Jailor was immersed in the inner prison, when shut—as some wish to make us believe the Apostles were, at Pentecost, or the Israelites at the sea when walking on dry ground. I will not spend time upon a matter that has no reference, whatever, to the mode of baptism, but is merely an illustration of our sanctification.

Professor Stuart, who is quoted by immersionists on all occasions, says, ‘There is no more reference to the *mode of baptism* here than to the *mode of the resurrection*. The whole is a moral, *spiritual*, not *literal* baptism.’ Will they believe their own favorite?

In the 10th of I Corinthians, it says: ‘All our Fathers were under the cloud [not immersed in it] and all passed through the sea, and were all baptized unto Moses, in the cloud and in the sea.’ Now, Exodus 14: 12—‘The children of Israel went into the midst of the sea upon dry ground.’ And David says—‘The waters saw thee, O God—the waters saw thee; the depths also were troubled—the clouds poured out the water.’—Psalm 77: 17. This pouring out of water, Paul calls baptism—and this baptism was performed as they stood or ‘walked in the midst of the sea, on dry ground.’ Could one be immersed on dry ground?

This is an argument no one has ever answered, and all the attempts to show that the water on each side, and the cloud above, immersed them, only help to show off to a better advantage the argument for pouring. Is it not rather strange, that the advocates for immersion, who deny there ever was any baptism till the days of John, should find in this occurrence, which took place thousands of years before John was born, and before the days of Christianity, *the whole ordinance of baptism* performed upon two or three millions of men, women, and *children* in mass, with their cattle, flocks, wagons, &c. &c., and all *immersed* too in a cloud, and while upon *dry ground*? Were they all taken up and dipped or plunged in the water upon "*dry ground*?" *was the water applied to them, or they to the water*? Paul does not say they were *into* the cloud but "*under* the cloud;" and David says, "*the cloud poured out water*," which Paul calls their *baptism*.—The immersionists ought never to quote this passage—it is entirely too *ancient* for them. What is it, that *imagination* cannot do? What will those, who deny all *Jewish* baptism, do with this passage? This was not written in the 12th century, nor by the Rabbies, yet they all quote it to prove Jewish and proselyte baptism. Paul, generally, calls things by their right names—so his calling this pouring out of water upon Israel, baptism, is satisfactory to me.

"One Lord, one faith, one baptism"—Eph. 4: 5—is another argument for immersion. Paul tells them "to endeavor to keep the unity of the spirit in the bonds of peace," and shows them the seven cords to bind them together:

1. One body, or one church; 2. One spirit; 3. One hope; 4. One Lord; 5. One faith; 6. One

baptism, for Jew and Gentile; 7. One God, the Father of Jew and Gentile.

And then, in I Corinthians, 12: 13, Paul explains what this body is, and what this baptism is also. "For by one spirit we are all baptized into one body, [one church,] whether Jew or Gentile, bond or free."—Then, this is spiritual baptism that makes Jews and Gentiles, bond and free, members of one and the same church; showing that there is not one baptism for the Jew, and one for the Gentile. Yet some people cry out, "one baptism"—"one mode of baptism, and that immersion." This has nothing to do whatever with the *mode* of baptism.

Again: Galatians 3: 27—"For, as many of you as have been baptized into Christ have put on Christ," by profession. And some are so shrewd as to say this means "we must put Christ ON ALL OVER, as we do a suit of clothes, or we cannot be baptized." On this passage, Optatus calling Christ a garment, says: "Oh, what a garment is this, that is always one and never renewed! That decently fits all ages and all shapes! It is neither too big for infants, nor too little for men, and without any alteration, fits women." That Paul means we should put on the temper, disposition and spirit of Christ, as well as the *profession*, is sufficiently clear from the parallel verse, Rom. 13: 14—"Put ye on the Lord Jesus Christ, and make no provision for the flesh." As to seeing any *MODE* of baptism here, it remains for those who can see and find *MODE* whenever baptism is even hinted at.

Without tediously dwelling upon every irrelevant passage, I Peter 3: 21, is thought to prove immersion—"The like figure whereunto baptism doth now save us, (not the putting away the filth of the flesh, but the

answer of a good conscience to God,) by the resurrection of Jesus Christ." There is nothing said here in reference to the mode, but if "baptism is the answer of a good conscience," and we can ascertain how the good (i. e. purified, purged,) conscience is obtained, we may learn something of the mode of baptism. Now in Hebrews 10: 22 we read, "having our hearts sprinkled from an evil [to a good] conscience, and our bodies washed with pure water;"—to sprinkle from an evil to a good conscience is to purify, to purge. The good conscience, then, is obtained by **SPRINKLING**, and so is the body washed with, or by sprinkling clear or pure water upon it. As the heart is cleansed by *sprinkling*, so must the body be purified; and as Mr. Gale says, "what is true of any one part of the body is true of the whole,"—or as Christ told Peter, "he that is washed [in one part] is clean every whit;" so, to sprinkle water on the forehead is to wash the body with pure water, which is the true baptism.

In I John 5: 8, it is said, "For there are three that bear witness in earth, the **SPIRIT**, and the **WATER**, and the **BLOOD**, and these three agree in one." In one what? In one **MODE** of application. The spirit is always **POURED**, the blood is always **SPRINKLED**, and must not the water be **POURED** or **SPRINKLED** also? Can any man say that this is not the truth of the word of God? The **MODE** of these three must agree or correspond; but do they agree in any other way than by sprinkling or pouring?

Baptism is called a **SEAL**, as was circumcision to Abraham. Now the seal of all the servants of God is put on their **FOREHEADS**, Rev. 7: 3—"Hurt not the earth—till we have sealed the servants of our God in

their foreheads." So God says, "ye shall be called by a NEW NAME, which the mouth of the Lord has spoken?" And, "I will write upon him my new name—the name of my God."—Rev, 3: 12. Now when water is applied to the forehead in the name of the Father, Son, and Holy Ghost, is not the person NAMED, or the NEW name written upon him, the seal placed upon the FOREHEAD? But is this the case with immersion? These expressions have a meaning, and to what do they refer, if not to baptism by sprinkling or pouring?

All the Fathers call baptism "*the seal of God.*"—Hermas says "that *seal* is BAPTISM." This was their common name for baptism. They who saw the Apostles apply the seal ought to know what it was, and to what part of the body it was applied. A seal seldom covers *all over.*

LETTER XIX.

The Mennonites, the first Baptists, have given up Immersion for Pouring; Ancient Immersions performed naked; Given three times; founded on Tradition.

It is a remarkable fact, that the first Anabaptists in the world, or their lineal descendants, have returned to the practice of POURING, in baptism, instead of immersion—I mean the Mennonites, a large body of the Baptists of Holland. They were all, in that country, called Mennonites at one time, who were in favour of immersion and opposed to the baptism of infants. They were long the uncompromising advocates for immersion; “but for more than a hundred years past, they have given it up, in consideration of the many difficulties attending it,” “and have been in the practice of pouring water on the head of the candidate by the hand of an administrator, while they baptize none but adults. They found that when candidates for baptism were lying on sick beds, or confined in prison; or in a state of peculiarly delicate health; or in various other unusual situations, which may be easily imagined; there was so much difficulty, not to say, in some cases, a total impossibility in baptizing by plunging; that they deliberately, as a denomination, after the death of their first leader, agreed to lay aside the practice of immersion, and substitute the plan of affusion or pouring.”—Dr. Miller, page 82.

The difficulties, not to say impossibilities, attending the mode of baptism by immersion, are conclusive to my mind against its being even implied in the New Testament by our Lord. Who does not know that in large districts of country, on various parts of the Globe, immersion would be impossible? Not only do

the dry, sandy and parched deserts, where no streams or water can be found, make it so; but in the Polar regions, during a greater part of the year, the severe frost and cold seal up in solid ice every stream and fountain, and so make immersion utterly impossible. "In besieged cities," says Dr. Austin, "where there are hundreds of thousands of people; in sandy deserts, like those of Africa, Arabia and Palestine; in northern regions, where the streams, if there be any, are shut up with impenetrable ice; in severe and extensive droughts, like that which took place in the time of Ahab; sufficiency of water for animal subsistence is scarcely to be procured. Now, suppose God should, according to his predictions, pour out plentiful effusions of his Spirit, so that all the inhabitants of one of those regions or cities should be born in a day;— would there not be an absolute impossibility in the way of their immersion, while there was such a scarcity of water? And this scarcity might last as long as they lived."—Page 41.

There are many other difficulties which might be mentioned, showing that immersion is not adapted to the genius of Christianity. Our religion is to spread over the world, "to every nation, and kindred, and people, and tongue." Shall we reflect upon the wisdom and goodness of God, by saying he has attached to the Gospel an ordinance that cannot be attended to, in many parts of the world, and is so contrary to all other parts of his holy religion?— No; the two simple ordinances are of **UNIVERSAL APPLICATION**. Baptism, by sprinkling or pouring, can be attended to, with the greatest convenience and ease, in all countries and at all seasons. In all situations of sickness, or danger, or in health, there is no

impediment. "Baptism was made for man, not man for baptism," and when it would become "a yoke of bondage" to any people, to be compelled to use such a mode as immersion, we must have an express command for it, as we have for sprinkling in Ezekiel 36: 25.

When we contrast the difficulties and advantages of the two modes of sprinkling and immersion, we can but admire the candor and good sense of the Menonites in returning to the good old practice of pouring or sprinkling. We hope to see the day when all our Baptist friends, even if they baptize none but adults, will turn to "the old paths, where is the good way, and walk therein," as Jeremiah 6: 16 directs, and follow their worthy ancestors in Holland.

Another remarkable fact is, that *immersion was never considered essential to Christian baptism, till after the 16th century.* That there was such a thing as immersion in the church is not denied, but that it was essential to baptism, is the question. I wish it then to be borne in mind, "as an indisputable fact," says Pond, "that immersion never was considered as essential to baptism, till the rise of the Anabaptists, in the 16th century.

The conclusion is inevitable, that pouring or sprinkling was required, in the primitive church, as valid baptism. The greatest advocates for immersion admit that Clinics, or those who were baptized in sickness, were baptized by pouring or sprinkling. It is also admitted, that when they recovered, they were never baptized over again. And the objections which some raise, that such as were baptized thus, in sickness, could not enter the ministry, is fully answered by the council of Neocesarea, A. D., 313, which says:

“He who is baptized when sick ought not to be made a Priest, unless his diligence and fidelity afterwards do prove commendable, or the scarcity of men fit for the office do require it; *for his coming to the faith is not voluntary, but from necessity.*”—Wall, vol. 2, p. 386. This was the true reason, and not any defect in their baptism, whatever. Wall, Robinson, and all candid writers in favor of immersion, admit this.—How comes it to pass, then, that *immersion became essential to baptism sixteen hundred years after Christ, when it never was before?* Let those who say it is now essential, show us an instance of it before the Reformation. It cannot be done.

Nothing is more common, than for immersionists to refer to the early history of the church to prove immersion to be Scriptural baptism. They often cite the Fathers of the second century, while they are very loth to let us quote the same chapters of the Fathers to prove infant baptism. Now we fully admit, that the Fathers speak often of immersion after the *third* century, but Mr. Campbell says he can find but *two* references to immersion till after ‘the year 140,’ and then quotes Justin, as we have done above, who says nothing of immersion. So we are brought down to Turtullian, 200 years after Christ, before we come even to *trine immersion*, milk and honey, the sign of the cross, &c. Then all the passages cited out of the Fathers prove *too much* for our modern immersionists, for they prove that all their immersions were performed in a state of *perfect nudity*. The zealous and celebrated Mr. Robinson, the Baptist Historian, page 94, says:—

“The primitive Christians baptized naked. Nothing is easier, than to prove this by quotations from the

authentic writings of the men who administered baptism, and who certainly knew in what way they performed it. There is no ancient historical fact better authenticated than this. The evidence does not go on the single word naked—for then the reader might suspect allegory—but on facts reported, and many reasons assigned for the practice.” He then cites several examples. “One of these facts is this: Chrysostom criminales Theophilus because he had raised a disturbance without, which so frightened the women in the baptistery, who had just stripped themselves naked in order to be baptized, that they fled naked out of the room, without having time to consult the modesty of their sex.” Another is this:—“Basil rose up with fear and trembling, undressed himself, putting off the old man, and went down praying into the water, and the priest going down along with him baptized him.” The reasons assigned for the practice are, that Christians ought to put off the old man before they put on a profession of christianity; that as men came naked into the world, so they ought to come naked into the church.—page 94.

Dr. Wall, part 2, p. 417, fully settles this point.

“The ancient Christians, when they were baptized by immersion, were all baptized naked, whether men, women, or children. The proofs of this I shall omit, because it is a clear case. They thought it better represented the putting off the old man, and also the nakedness of the cross of Christ. Moreover, as baptism is a washing, they judged it should be the washing of the *body*, not of the *clothes*.”

Another thing that the ancient instances of immersion prove, is, that it was repeated *three times*, or was trine immersion, as Chrysostom says:—“Our Lord de-

livered to us one baptism, by three immersions.' Or as Tertullian says: 'We are three times plunged into the water, and when we are taken up, we taste a mixture of milk and honey, &c.; when we go to meat—when we lie down, or sit down—and whatever business we have, we make on our foreheads the sign of the cross. If you search in the Scriptures for any command for these, and such like usages, you shall find none. Tradition will be urged to you as the ground of them—custom, as the confirmer of them—and our religion teaches us to observe them.'—Chapter 1—3, C. M.—Wall 2, p. 420.

Here, then, we have the origin of immersion, from the famous Tertullian. It is TRADITION!!!

This will be more fully shown in Letter 24—the history of Immersion. Those who contend now for single immersion, with the clothes on, without giving milk and honey, making the sign of the cross, exorcism, and putting on white for so many days, find no examples of their mode in antiquity. The Eunomians, who immersed but *one time*, and that naked and head foremost in a font, are the people condemned for *single* immersion by the council of Constantinople. They were thought, in those days, to be a strange people who immersed but *once*, and we say they are equally strange to the Bible, who immerse but *one time* in these days. All *single* immersionists are real *Eunomians*, and practice contrary to the voice, and custom of all antiquity, as well as contrary to the whole Bible. They are condemned by the council of Constantinople, the voice of the church, and the word of God.

LETTER XX.

The difference between the Immersion of the Fathers and that of the present age shown.

As we cited from Tertullian, in our last Letter, that IMMERSION was founded upon TRADITION, and not taught in the Scriptures, we shall attempt to make that point clear. I wish it to be fully and distinctly understood by all, that we admit the practice of immersion to have been in the church in the third century, and often afterward, and that it is often mentioned by the Fathers. But note; not one of them ever declares that mode is ESSENTIAL to baptism, or teaches that it is in the word of God; but they refer to immersion as founded on tradition, like all other appendages to it, as eating salt, drinking milk and honey, wearing white, and renouncing the Devil, &c. &c. So that if immersion is found in all the Fathers, it proves nothing for our opponents, unless they will take along all the other appendages to baptism brought in at an early time with it, as the sign of the cross, the trine immersion in a state of perfect nakedness, the salt, milk, honey, and white robes.

Now, as a specimen, read the following favorite author with the Baptists. Tertullian says:

‘Let us try, then, whether no TRADITION ought to be allowed which is not written, &c.... Now to begin with BAPTISM. When we come to the water, we do there, (and we do the same also a little before in the congregation,) under the hand of the pastor, make a profession that we do renounce the devil and his pomp and his angels. Then we are three times plunged into the

water; and we answer some few words more than those which our Saviour in the Gospel has enjoined. When we are taken out of the water, we taste a mixture of milk and honey. And from that day, we abstain a whole week from bathing ourselves, which otherwise, we use every day....At every setting out, or entry on business; whenever we come in or go out from any place; when we dress for a journey; when we go in a bath; when we go to meat; when the candles are brought in; when we lie down or sit down; and whatever business we have, we make, on our foreheads, the sign of the cross."

"If you search in the Scriptures for any command for these, and such like usages, you shall find none.— Tradition will be urged to you as the ground of them; custom, as the confirmer of them; and our religion teaches us to observe them." Wall, vol. 2, p. 420.

Could language be plainer to show that the practice of immersion was founded on tradition, confirmed, and kept up by custom, with all its other appendages? The practice of immersion came into the church in the SECOND century, when the Gnosticism of the east, teaching that all SIN WAS IN MATTER OR in the body, and that the body must be washed or bathed before it could be free from sin, was so prevalent. So common was this notion in that day, that all or nearly all these Fathers taught that baptism or bathing the body, naked in the water, was REGENERATION, as any may see by a reference to their writings. Hence we read in St. Jerome, as well as Tertullian:— "For many other things, which by tradition are observed in the church, have got authority as if they were written laws; as in the font of baptism to plunge the head thrice under water—*Ter capita mergitare.*" Lib. 2. Wall, vol. 2, p. 421.

The same says Chrysostom. Now put these together:

1. All the ancient IMMERSIONS were performed *naked*.

2. They were all TRINE IMMERSIONS; once in the name of each person of the trinity, was the person dipped.

3. This practice was not taught in the Scriptures, but by TRADITION, say Tertullian, Jerome and Chrysostom.

4. The immersions were accompanied by various other rites, not now known. Do our modern immersionists practice these things? I believe none of them. Then of course they have not the immersion of the Fathers of the second and third centuries, and I hope never may have. But let me ask my Baptist friends; Do you really believe the Fathers of the third century had the Apostolic mode of baptism, when they immersed three times naked, tasting spittle, salt, milk and honey? If you say yes, then how dare you, on your principles, depart one iota from their mode? It will not do to say you have the SUBSTANCE; you must have the express letter of the positive institution.—One thing is certain; these Fathers and our present immersionists do not practice alike—they differ most widely from each other. Why then do the present advocates for immersion refer to the Fathers for their practice? They do not follow them. See the parallel, thus:

The Fathers immersed NAKED to cleanse the body from sin: Immersionists now dip with CLOTHES ON, often fourfold. The former dipped the HEAD THREE times: The latter the whole body but once. The former gave spittle, salt, milk, and honey: The latter

give nothing, unless it be a little SPIRITS to prevent cold. The Fathers founded their immersion, not upon Scripture, but upon unwritten TRADITION, says Tertullian: The present immersionists say they found theirs not upon tradition, but Scripture alone. The Fathers never made immersion ESSENTIAL to baptism, says Cyprian to Magnus, and Origen of Elijah: But our present immersionists declare nothing else baptism, but immersion. Now, when they differ from the Fathers in these things about their immersion, can they with a good grace cite these very men to prove their practice? They may cite them, but with thinking, intelligent people, they will prove too much, and thus really prove nothing. It will not do to go to the Fathers for immersion—we want a “thus saith the Lord” from the Bible. If it could be found in the Bible first, and then in the Fathers, it would show it a valid mode of baptism; but then it would not follow of course that it was ESSENTIAL to baptism.

One thing has ever been most manifest in every period of the church, that is, a disposition to OVERDO the thing—in ceremonials, to put more stress, and attach more importance to outward ordinances, than the Bible justifies. This has been true from the day that Peter said, “not my feet only, but my hands and my head,” to the present time. The language of Christ to him should ever restrain from running into superstition thus, as thousands do.—“He that is washed needeth not save to wash his feet, but is clean every whit.” That is, says one—“It is not the physical ablu- tion, but the symbolical meaning, to which I wish now to call your attention.” It is not the mode, nor quality, but the meaning of it. We see this superstition daily in the Catholic sacraments. We see it in

the various additions made to baptism in the few first centuries after Christ, as above referred to.

Professor Pond says—"There is a disposition in men to *OVERDO* in the externals of religion, while they *UNDO*, and perhaps do little or nothing, in things more essential. The Pharisees, not satisfied with the ceremonial law, must add to it "the tradition of elders." Peter, not satisfied with that degree of washing which his master judged to be sufficient, said, not my "feet only, but my hands, and my head." And Christians, in some past ages, not satisfied to be baptized by pouring, washing or sprinkling, which is as much, I think, as the Savior requires, must be plunged completely under water. Indeed, at some periods they have not been satisfied even with this. They must be immersed three times. Then they must be immersed naked. Then they must have water applied to the face, and be marked with a cross, and anointed with oil subsequent to immersion. They must be robed in white a certain number of days after baptism, in token of their purity. I mention these facts to show the propensity there is in man to be superstitious, and to attempt more than is needful in the externals of religion."—Treatise on Baptism, p. 42.

To insist upon immersion as *ESSENTIAL* to Christian baptism, is superstitious. "It is generally granted by enlightened Protestants," says Dr. Miller, "to be one of the mischievous errors of Popery, that baptism, and other appointed rites of our religion, when administered by authorized hands, have an inherent efficacy—a sort of self-operating power on those to whom they are administered. This we consider as a superstitious and dangerous error."

This is the tendency of things at the present time

in this country. One set of immersionists INVERT the order of the gospel, and put ceremonies FIRST, and heart-work and principles SECOND, and thus effectually destroy religion. Another set convert the MODE and QUANTITY of water in baptism into the essential thing, and though a man have every other requisite in baptism, if it lack a certain mode or quantity he is not baptized, and is declared out of the church, and unfit for the kingdom of heaven. Is this not really superstition? Is it not a species of Pharisaical seclusiveness not at all in keeping with the charity of the gospel?

LETTER XXI.

Immersion has inverted, and fully destroyed the Gospel in past Ages, and the tendency now is to the same Superstitious Regard for it.

WE hope in this number to illustrate more fully two points mentioned in our last Letter.

1. That immersion came in with the other appendages to baptism, after the Gnosticism of the East became prevalent in the church, in the second century.

2. That it was SUPERSTITIOUSLY magnified into a *sine qua non* to salvation. "Ancient Christianity," a masterly work by Isaac Taylor in answer to the "Oxford Tracts," would do our immersionists, who make the mode essential to baptism, great good, and throw much light on the above two points, and we take pleasure in referring them to it. We hope they will ALL read it, and doubt not but the thinking, intelligent ones who may read it, will renounce their error.— That Gnosticism did mislead, or leaven the teaching of all the Fathers of the second and third centuries after Christ, none can deny; and that the celibacy of the clergy, and other kindred notions, never taught in the word of God, did at that early time greatly pervert the theological principles, and the moral sentiments, and introduce superstitious usages and ceremonies into the church, is most evident from the best authors of those times, as Cyprian, Tertullian, Chrysostom, &c.

No one pretends to affirm that these FATHERS speak of baptism in any such language as Peter, and Paul, and John, and Christ did. The difference is as great as that between day and night. But what caused the dif-

ference? Their notions of SIN being in MATTER or in the BODY, and that purity was obtained by the sacraments alone. But we never hear any thing of all this from Christ, Peter or Paul. The religion of CHRIST was a religion of principles, and ceremonies were but secondary matters that followed of course, but did not go before. The religion of the FATHERS, even in the second century, became a religion of sacraments, or ceremonies, as the Catholic religion now is. The first symptom of decay in religion at that time was, as it ever has been, a revival of the ritual or ceremonial part, and the putting the rites first or foremost and thus inverting the order of the gospel. Principles and sacraments in religion never can be kept abreast, the one of the other—they will not remain in a state of equipoise—the spiritual part will be thrown back, and retire, and the merest formalities and grossest superstitions will follow. Whenever spiritual principles are put hindermost or secondary, and sacraments foremost, we see religion effectually destroyed. This was the case with the Jews. When Christ came, he inverted the order back, and placed principles first, and heart-work as the greater matter, while he threw rites and ceremonies into the back ground, and made them but secondary. But no sooner had he died, yea, even before his immediate disciples died, this same leaven of Judaism and Gnosticism began to work itself into the church, and did leaven the whole lump, and continued down to the Reformation. And what was the Reformation but a giant effort to bring back the church from the inverted order of religion, and put ceremonies as secondary, and bring up principles and spiritualities as the greater matters? What is the tendency of things in these days, but to the

same inverted order of ceremony first, and heart-work second? It is to magnify a mode into the substance; it is to fall into the grossest superstition, of depending upon rituals.

Here permit an extract from 'Ancient Christianity' p. 340, in answer to the question, why may we not keep the spiritual and sacramental part in religion abreast, one of the other? The author says:—

“1. The original constitution of the human mind forbids the attempt to hold elements in equipoise, the very tenure of which is not to occupy one and the same level.

“2. The actual condition of human nature, as perversely disposed always to substitute the ritual for the spiritual in religion, renders such an attempt to place the two evenly before the mind, or otherwise than as the Scriptures place them, in the last degree unwise, nay mischievous.

“3. God forbids this endeavor, bringing as it does his truth upon the very stage which all false religions have occupied. In attestation of these three answers, the whole course of history comes to our aid in one crowded mass.”

For a specimen of this tendency among the Fathers take the following from the very greatest of them, Chrysostom, Tom. 1, 269.—‘Although a man should be foul with every vice, the blackest that can be named, yet should he fall into the baptismal pool, he ascends from the divine waters purer than the beams of noon, he is made just in a moment.’ Again; “They who approach the baptismal font, although fornicators, &c., are not only made clean, but holy also, and just.’—Once more: ‘As a spark thrown into the ocean is instantly extinguished, so is sin (be it what it may,)

extinguished, when the man is thrown into the lava of regeneration.' Perhaps it was from this that Mr. Campbell took the following sentiment, [Debate with M'Calla, p. 137,]—'Thus coming up out of the waters, born again, they would enter the world a second time as innocent, as clean, and as unspotted as an angel.' Or in the Christian Baptist, vol. 5, p. 160—'In and by the act of immersion, as soon as our bodies are put under the water, at that very instant, our former sins are washed away.'

What is the tendency of such language, but to make the person think more of the mode, the rite of baptism, the pool of regeneration, here made the turning point of salvation, than of Christ, or the spirit, and thus invert the order of religion? And what difference is there between such language, and the preaching of those who are always harping upon the mode of baptism, and declaring no one baptized unless after their peculiar mode? Who does not know that one point, or a mere mode, may be made to fill up the mind so completely as to obscure and make the man lose sight of every thing else? 'Agitate the soul in any way; excite its fears, hopes, or any of its passions, and then instantly, and just in proportion to the excitement, will the mind lose its consciousness of all but the single exciting object. Show a man the muzzle of a loaded cannon peeping from a thicket in the distance, and where he may every moment expect death; show him, on the broad bosom of a tumbling sea, an open boat in which his wife and children are tossing between hope and despair, and what else will he see?'

Now, apply this to the case in hand. You may tell the sinner of every thing else; you may set

forth all the truth: what of it? on what point is his eye fixed? The mode of baptism, by immersion!—What else can he see? Christ is nothing, the spirit is nothing, the supper is nothing, without this mode of baptism first! Who does not see the tendency to superstition, and thus wholly to invert and destroy religion, by making a mere shell, a mere mode, fill the whole horizon of the mind's eye? And who does not know that this is the tendency of human nature? But did Christ and the Apostles say that “the kingdom of God was meat and drink, or righteousness, peace and joy in the Holy Ghost?” Did they, like the Fathers and modern immersionists, make any one ceremony so prominent as to throw all the rest into the shade? “Was it intended that Christians were to shift their position as soon as the Apostles died, and betake themselves to a point of view, where every thing, spiritual, moral, ritual and ecclesiastical, would appear under a totally different aspect, and present to the eye a side that had never been seen before; and that these objects, severally, should subtend, on the field of vision, exchanged in magnitudes, the great seeming small, and the small, great?” Is this to be believed? But until this can be shown to be true, the various additions made to the ordinance of baptism by the Fathers, and the importance attached to immersion by many in this day, can never be sustained by an appeal to the Bible, where Christ and his disciples taught the nature of baptism so simply, as a matter to be attended to only as an outward ceremony.

Such is the tendency of perverted human nature to what is visible, formal, and outward in religion, that, like multitudes of all ages, men now fix their minds upon the mere *materials* or instruments of the sacra-

ments, as the Catholic upon the wafer, and thousands of others "upon the glassy surface of the Baptismal pool as yet unruffled, and reflecting the marbled magnificence of the church, seeming the very mirror of eternity, and as if while intently gazing upon it the glories of heaven might be dimly discerned beneath." It was thus inverting the order of religion and making the mode of baptism so important, that the practice of deferring baptism till just before death, took its rise. "The regenerating waters" would cover all defects, and give a certain passport to heaven. So that this one remedy was all powerful—it took the place of all other things. Men lived as they chose, and the Fathers of the Nicene age spent their powerful eloquence against such a practice in vain—it went on from age to age.

But we find no such idea in the Bible. I hope intelligent Protestants will no longer attempt to sustain a practice founded on tradition, and brought into the church by men infected with the absurd notions of Gnosticism, but will return to the simple ordinance as taught by Christ in the New Testament. On these points we might fill pages with quotations from the Fathers, but "a hint to the wise is sufficient." We hope in our next to come nearer to our own time in the historical argument, or to the Reformation.

LETTER XXII.

Baptism in the Westminster Assembly, and from the time of Henry VIII to Elizabeth.

It has been often asserted, that Infant Baptism and sprinkling were legalized and brought into the church by the Westminster Assembly, when they formed our Confession of Faith and Directory for public worship. This misrepresentation so often repeated, and conclusively refuted, almost for the thousandth time, is still repeated by every RANTER against sprinkling. In this country it has been repeated no less than four times within the last year, by four different men. One of them said—"sprinkling would never have been heard of among us, if it had not been for Dr. Lightfoot, who gave the casting vote for it when the Westminster Divines were divided, 24 in favor of immersion, and 24 for sprinkling." This is the common version of the story, but every intelligent reader of the history of that Assembly knows it is WHOLLY UNTRUE. Robinson, in his History of Baptism, first repeated this slander in this country, and from him all con it over. But is there ONE authentic history of the times, or a standard work, that states it? Robinson is no authority. His evidence is *ex parte*. Neal's History of the Puritans, Volume 2, page 275, declares the assertion to be wholly untrue, saying:—"The Directory passed the Assembly with great UNANIMITY." Lightfoot's Works, volume 1, page 5, give the whole history of the case, and also declare it UNTRUE.

Strype says:—"Upon that proposition relating to baptism, *it is lawful and sufficient to sprinkle the child*, our author opposed them that worded it in that man-

ner; it being unfit to vote that as lawful only, which every one grants so to be. And whereas one of that Assembly attempted in a large discourse to prove that *tabilah* (which signifies *baptism*) imports a dipping overhead: our author replied at large, and proved the contrary. 1. From a passage of Eben Ezra on Gen. 38. 2. From R. Solomon Jarchi, who in his commentary on Ex. 24, saith, That Israel entered into covenant with sprinkling of blood and *tabilah*, which the author of the Epistle to the Hebrews expounds by sprinkling—Heb. 9. 3. From this, that John the Baptist sometimes preached and baptized in places where he could not possibly dip those who were baptized. In conclusion. He proposed to that Assembly to show him in all the Old Testament, any one instance where the word used, *de sacris, et in actu transeunte*, implied any more than sprinkling. It is said, indeed, that the priests washed their bodies, and that the unclean washed himself in water; but this was not a transient action. And when they came to the vote, whether the Directory should run thus:—*The minister shall take water, and sprinkle or pour it with his hand upon the forehead or face of the child*; some were unwilling to have dipping excluded; so that the vote came to an equality within one; for the one side there being twenty-four, and for the other twenty-five. The business was thereupon recommitted, and resumed the day following, when our author demanded of them who insisted upon dipping, the reason of their opinion, and that they would give in their proofs. Hereupon it was thus worded:—*That pouring on of water, or sprinkling, in the administration of baptism, is lawful and sufficient*. When our author excepted against the word *lawful*, it being all one, as if it should be deter-

mined to be lawful to use bread and wine in the Lord's Supper; and he moved that it might be expressed thus:—*It is not only lawful, but sufficient.* And it was done so accordingly.”—Lightfoot's Works, folio edition, London, 1634.

Read the works above named, and Dr. Miller, page 121, on baptism, and you will find the following to be the truth of the case, and I hope you will read and memorize it, so as never again to misrepresent it.—“There was a committee appointed to prepare a directory for the worship of God. Their report on the mode of baptism reads thus:—‘It is lawful and sufficient to sprinkle the child.’ To the word ‘lawful’ Dr. Lightfoot objected, ‘because it was improper to call sprinkling lawful only, when no body doubted its being lawful, but all believed it.’ The Doctor went on to say, ‘that to call pouring or sprinkling lawful, would be all one, as that it was lawful to use bread and wine in the Lord's Supper.’ When the clause, as above reported, (but not whether sprinkling or immersion was the true mode of baptism—that was not the question at all,) came to vote, on the word ‘lawful,’ there were 25 votes in favor of it, and 24 against it—on which side was Dr. Lightfoot?”

After this close vote, a motion was made and carried, to re-commit the whole matter. The next day, when the committee reported, Dr. Lightfoot, after the remarks as above stated, moved that the clause in the directory be thus expressed—“Then the minister is to demand the name of the child, which being told, he is to say, I baptize thee in the name of the Father, of the Son, and of the Holy Ghost. As he pronounceth these words, he is to baptize the child with water, which for the manner of doing it, is not only lawful

but sufficient to be by pouring or sprinkling the water on the face of the child, without adding any other ceremony." This is the way the directory reads, in Appendix No. 2, Neal's History. And this, says Neal, "*passed with great unanimity.*" Now, where is the foundation for such a report? Is it not astonishing that men of sense, and veracity in other matters, should invert, misstate, and recapitulate this slander—men, too, that should, if they do not, know better? If any man can disprove the truth of the above, we should be glad to have him do it, from standard authors, however.

I shall now attempt to show, that so far were the Westminster Divines from "bringing infant sprinkling" into notice, it had been the practice in England since the Reformation, and all know that it was the custom of the Catholic Church before that time. The fact is, Anabaptism arose out of opposition to the Catholic Church. After Luther commenced reforming, Munzer, Storch & Co., thought he did not go far enough, and they ran to the opposite extreme of opposing almost every thing the Catholics did; and taught that "infant baptism and sprinkling," as used by the Catholics from time immemorial, were ABUSES to be reformed. This is its origin. Now if we show infant baptism, in our mode, to have prevailed from the days of Henry VIII. down to 1641, the time of the Westminster Divines, the historical argument is settled.—Neal's History, p. 26, vol. 1, says:—"But notwithstanding the reformation of doctrine, the old Popish forms of worship were continued till this year," (1544) two years before Henry VIII died. So that no change took place while he lived, for he died January 28, 1547. But when his son, Edward VI, reform-

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ed the church in his reign, Neal says:—"In the administration of baptism, a cross was made—with water—on the child's forehead and breast, and the devil exorcised to go out and enter no more into him. The child was to be dipped three times in the font (a kind of basin) on the right and left side, and on the breast, if not weak. A white vestment was to be put upon it in token of innocence; and it was to be anointed on the head, with a short prayer for the unction of the Holy Ghost."—Volume 1, page 36. And the 28th article of the church said—"The custom of the church for baptizing young children, is both to be commended and by all means to be retained in the church." This was left out of Elizabeth's articles afterwards. The bloody Mary succeeded Edward, with all her Catholic zeal and bigotry. So you may know what was her custom. But the form of baptism among the English Exiles and best Christians in the days of Mary, was for the minister to take water in his hand and lay it on the child's forehead, and say, "I baptize thee, in the name of the Father," &c.—See Book of Forms. So about the same time, A. D. 1551, Sebastian, Archbishop of Mentz, directs—"That the Priest, holding the child over the font in his left hand, shall take water out of the font with his right hand, and pour it upon the head of the child three times!"

Here, then, we find pouring or sprinkling in baptism, and that of infants, before 'John Calvin' could have 'invented it,' as some ignorantly have it. And in the days of Elizabeth, when the Puritans complained of the abuses in the church, to which did they expressly state their objection, but to the superstitious mode of baptizing children?—See Neal, vol. 1, p. 157. They objected:

"1. To the sign of the cross in baptism, which is no part of the institution, as recorded in Scripture. They also, disallowed of baptism by midwives, or other women, in case of sickness," &c.

"2. They excepted to Godfathers and Godmothers, to the exclusion of parents, from being sureties for the education of their own children."

But they did not object to the mode of sprinkling, nor to baptizing children, for they practiced both. In this reign, the Puritans often consulted Calvin, Beza, and other foreign divines; and after this, all will admit that sprinkling spread with the Reformation into Scotland, England, and all the countries into which it reached. That all the Reformers practiced it, will not be questioned, and that the Catholic church did likewise is equally true.

Then we are thrown back upon the history of the people called Waldenses, as the only hope to disprove infant sprinkling, or pouring; or to sustain the claim of the Anabaptists.

In the Waldensian Catechism, written in 1100, we read thus:

"There are two sacraments, one of water, and the other of aliment, that is, of bread and water. The first is called baptism, or, in our language, a washing with water, whether of a river, or from a fountain. And it must be administered in the name of the Father, Son, and of the Holy Ghost. Children are to be presented for baptism; and this shall be done by those to whom they are more nearly related, such as parents, or those to whom God has given this office of love." Is this Anabaptism or Pædobaptism?

Dr. Murdock says, in notes to Dr. Mosheim—"It is very far from being true, that the Mennonites, or

continental Anabaptists, bore a nearer resemblance to the proper Waldenses—the Wickliffites, and the Hussites—than the other Protestants, or the Lutherans and Reformed, or Calvinists. On the contrary, it is a well known historical fact, that, in the sixteenth century, the genuine descendants of the Waldensians, Wickliffites, and Hussites, who were numerous in France, England, Bohemia, Moravia, &c., readily united with the Lutherans and Reformed, or Calvinistic churches, and at length became absorbed in them: and that very few, if any of them, ever manifested a preference for the Mennonites or Anabaptists of that age. These Waldensian Pædobaptists, moreover, declared that they held the same belief which their fathers maintained for several centuries, and appeal to their own old books to make good their assertions.—No Ecclesiastical history disproves the truth of their assertions.” Those who live now in the same parts of the world, as we showed from Mr. Dwight’s letter, and claim to be true descendants of the old Waldenses, ‘baptize their children by sprinkling.’ It is worthy of remark, also, that the above old Catechism gives, expressly, our definition of baptism, viz:—‘a washing with water.’ I hope those who oppose infant baptism and sprinkling, will not lay claim again to the Waldenses, who were rigid Pædobaptists. So we conclude, that as infant baptism, and that by sprinkling too, was in the Catholic church before the Reformation spread over the world with it, and was practiced by the good old witnesses, the Waldenses, that neither the Divines at Westminster, nor John Calvin either, ‘invented it.’

LETTER XXIII.

The Question fully yielded to us, by Immersionists giving up the English Bible for new versions.

The Immersionists of this country are becoming very tired of the controversy on the mode of baptism. They seem to despair of success in fair discussion, and quite disposed to take the short method of gaining their point. Utterly failing to prove that immersion is essential to baptism, they have assumed it and resorted to new versions, of their own fabrication, rendering *baptizo* by the term immerse, in every instance in the New Testament, as the last hope of their success. They seem to have a mortal hatred to our word BAPTIZE, and no hope of success while it remains in use, hence their mania for new Bibles with immersion substituted in its stead. Is not this really cutting the knot they have failed to untie? Is it not jumping to a conclusion, neither proven nor granted, the very opposite of which has been abundantly sustained by the great mass of the Christian world? Is it not really yielding the whole point to the Pædobaptist? The whole argument of the advocates for new versions goes upon the supposition that our English Bible is fully and decidedly in favor of sprinkling and pouring, and against immersion; and, while this continues in use, immersion never can prevail, nor intelligent Christians generally believe it essential to baptism. Take the following sentence from the new Baptist Bible Society's report, page 33, as a specimen of what has occurred under the good old English version:

“The Pædobaptist error of sprinkling has obtained

the blind and almost universal suffrage of what is called the Christian world.”

This is conceding to us the whole English Bible, and with it the very point in debate. *It is all we want.*

I shall attempt, in this Letter, to show that both the Baptists and Reformers have taken this short method of substituting immersion for baptize, or baptism, as the only ground of hope left them for success in this controversy. Thus they beg the question they have utterly failed to prove—they assume as true what has been triumphantly refuted and disproved, over and again. It is entirely too late for Christians to be thus gulled and imposed upon by every man or set of men who may have the temerity and presumption to think they can improve the Word of God, and neutralize the Bible and language that time and use have rendered sacred, and familiar to all classes throughout Christendom. Men have too much information and judgment to give up our most appropriate word, BAPTIZE, OR have it supplanted by the Popish Latin word, immersion, which has no place in the Word of God. We say the old word is better. Whenever men begin to coin NEW WORDS AND PHRASES, they are very apt to bring with them some NEW DOCTRINE, and if we let new words creep into the Bible, we shall soon have another Gospel, as some are even now preaching.

That Mr. Campbell has substituted the word immerse for baptize, in every instance, is well known, and now too notorious to all this community, from his six editions of ‘Living Oracles’—as he terms his new Testament—for us to stop here to prove. This fact we take for granted. To this version of the Testament our old Baptist brethren all demur, and some have gone so far as publicly to burn it, calling it an-

other Gospel—a corrupted, unfaithful thing. But now behold, a NEW BAPTIST BIBLE, in English comes out under the auspices of individual Baptists, rendering every word in this particular, precisely as Mr. Alexander Campbell has done.

The American and Foreign Baptist Bible Society have issued a New Testament stereotyped, purporting on the title page to be the “commonly received version, 1840,” with the following Clavis, Lexicon, or explanatory table on the back of the title page, viz:

“MEANING OF CERTAIN WORDS USED IN THIS VERSION.

<i>Greek.</i>	<i>This Version.</i>	<i>Proper Meaning.</i>
Angelos,	Angel,	Messenger.
Baptisma,	Baptism,	Immersion.
Baptizo,	Baptize,	Immerse.
Episkopos,	Bishop,	Overseer.
Agapa,	Charity,	Love.
Ekklesia,	Church,	Congregation.
Pascha,	Easter,	Passover.”

Is not this a manifestation of the want of moral courage without a parallel? Why permit individual baptist members to put out a Bible, with the above words in the text to screen the Society, and why “translate baptizo by terms signifying to *immerse*, in the languages spoken by more than half the population of the globe,” and then publish a Testament with the *proper meaning only* on the title page, and of course the *improper meaning in the text*? Is there not something very mysterious about this matter? The Society had a right to put out a Bible with *immerse* in the text, but no right whatever to publish one under the title of “*the commonly received version*,” with such a commentary prefixed. Moreover even the *text* is not the commonly received version, for in Mark 10: 18,

it makes God a *man*, saying, there is no *man* good but *one, that is God.*" Is not this worse than Unitarianism? And it makes Christ a *malefactor*, Luke 23, 32. "And there were also two *other* malefactors led with him to be put to death." It also makes nonsense of many passages, as in II Cor. 9: 4, where '*happily*' is put for '*haply*' or perhaps, and in Luke 19:9, when Zaccheus is called '*the son of Abraham,*' as if he had no other son. The true secret of the whole is this, the Baptists have made *immersion* or sectarian Bibles for all other nations, among whom they have gone, as they say, (pp. 45-6-7 of the 'minutes of the general association of Baptists in Kentucky 1840,' Rev. J. L. Waller, President,) and they wanted likewise a new *English* version in this country of the same stamp, but they found it would not take, that many Baptists would not have it, and hence the Bible with immersion &c. in the text comes out as an *individual* enterprise, while the New Testament 'Stereotyped by R. C. Valentine for the American and Foreign Bible Society,' with *baptize* in the text, and *immerse* on the title page as its true meaning, comes out under the garb of the 'commonly received version,' yet really as *sectarian*, and more corrupt than the individual concern, or than Mr. Campbell's. Would it not have been more manly to have come out boldly with a new English version, with *baptizo* translated in every instance to *immerse*? and justify yourselves by asking in your own language "how else as honest and learned men could we have translated it." Have they not said, p. 47, "the Baptist missionaries without exception have translated *baptizo* and its cognates by words, signifying in the vernacular tongues, to *immerse*,—into languages spoken by considerably more than half the population of

the Globe?" Why make the English an exception? Do we not want a true Bible as well as the heathen? and how can you as honest men distribute the commonly received version? If you have done right in heathen lands, then you are doing wrong at home in not circulating an immersion Bible. But on the contrary, if you deny that you are circulating immersion Bibles at home, then you condemn, thereby, all that you have done in heathen lands. How will you escape from this dilemma? They glory in having given all the heathen nations the true Bible, which has immerse throughout, put out a Testament in English, saying *immerse* is the only true or proper meaning of *baptizo*, yet deny they want a new English Bible, which is already out by Baptists themselves. How astonishingly inconsistent, or to use a Baptist classical phrase, "*all sorts of twisting and turning done here.*"

Permit me here to give a little in detail the history of this matter, from the Baptist reports as now printed. And I hope all will read the reports to which I refer, and see for themselves this astounding transaction.

In 1835, a Baptist Missionary, from Calcutta, wrote to know if they could obtain money to print and circulate a Bible—the Bengalee—translated on Baptist principles. When the Board of the American Bible Society met, in February 1836, they Resolved—

"1. That, by the constitution of the A. B. Society, its manages are, in circulating the Holy Scriptures, restricted to such copies as are without note or comment, and in the English language to the version in common use, and therefore,

2. That in appropriating money for the translating, printing, or distributing the Scriptures in foreign lan-

guages, the managers feel at liberty to encourage only such versions as conform, in the principles of their translation, to the common English version, at least so far, as that all religious denominations, represented in this Society, can consistently use and circulate said version in their several schools and communities."

The American Bible Society then appropriated \$5,000 to the Baptist Missionary Society, for distributing Bibles of the genuine kind as they had ever done. The Baptists refused to receive the money, unless it could be appropriated to distribute their IMMERSION Bibles. See report of Baptist Board, p. 24, 1836.—The Baptists immediately called a general convention of their whole denomination, to meet in New York, on the 12th of May, 1836, when it was Resolved,

"That it is the duty of the Baptist denomination, in the United States, to form a distinct organization, for Bible translation and distribution."

They appointed a committee to bring in a constitution and nominate officers, and on the next day was founded "The American and Foreign [Baptist] Bible Society." Then they appointed Mr. Maclay agent, who went to England and formed the Bible Translation Society to answer the same purpose in Great Britain that the Baptist Society does in America, and he writes back that he has succeeded in forming the English Society.

The second article in the constitution of the Society in England, the "TRANSLATION SOCIETY," reads thus:

"It shall be the object of this Society to encourage the production and circulation of complete translations of the Holy Scriptures, completely authenticated for fidelity, it being always understood, that the words

relating to the ordinance of BAPTISM shall be translated by terms signifying IMMERSION."

This is as plain as language could make it, that they are determined, both in England and America, to have no other Bibles but Baptist versions. The Society has been in operation ever since, and its Agents have gone all through the land, raising money to circulate their Sectarian Bibles.

But what is worse, these very people are denouncing all other denominations, and slandering the American and British Bible Societies in the most unmeasured terms. Read the following specimens of their language:

"Our brethren consider the course adopted by Bible Societies, in three quarters of the globe, as an unholy league to suppress the eternal truth of God."—Appendix and Constitution, page 73.

"To cast a veil of obscurity over any part of the Word of God must be a sin. It is known that the British and Foreign Bible Society, and the American Bible Society, have virtually combined to obscure at least a part of the Word of God."—Third Report, page 44 and 67.

This charge is repeated, reiterated, and variously made, in all their reports, speeches and documents simply because two noble institutions would not give money to circulate an *immersion, sectarian* Bible; but preferred sending the true Bible, without note or comment.

Again; page 13—"They told them, that *baptizo* signifies to sprinkle, or pour, or christen. And so unhappily one of the important ordinances of the Gospel, described by the Holy Spirit as with a sun-beam, has been covered up and hid from the great mass of

the people, by the Popish artifice of transfer." See Proceedings of the Convention.

It is truly very unfortunate for these people, that the Pope speaks Latin, and Paul and Christ used Greek: if they could invert the order of things, then immersion might serve their purpose; but as it now is, immersion is "the Popish" word, to which the Baptists have resorted to gain their point, and our word, baptize, is the true Scripture word used by Christ; for all know that immerse is only a Latin word, put into English, and that baptize is the Scripture Greek word, put into English. We contend for the Scripture word, and the Baptists for the Latin Popish word, immersion, which is as unknown in the Greek, as in our English Bible. Is it not a little unfortunate, that those who hate words transferred, and call it "Popish," should assume the transferred name, "Baptists?" Do they not know, that the word Baptist is as really and as much a transfer, as the word baptize? The whole Baptist denomination, then, is no more nor less than "a Popish artifice of transfer," according to their own reasoning. Do they not know, that one of the positive institutions of God's house is called baptism, and will they nickname this solemn and important ordinance, "a Popish artifice?" Christ never called it immersion, nor by the Latin word *immergo*, but always by the Greek word, *baptizo*, or *baptisma*, which is, in English, baptize, or baptism. Yet they call the very language of Christ "a Popish artifice." To get rid of this artifice of Christ, they make new Bibles. Hear their own reasons given for their new Bibles:

"This is the first Bible Society formed, under the direction of the Baptist denomination, with the avowed intention of giving to the whole world a literal

translation of the Word of God." First Report, p. 21. The world, then, has never had a faithful translation before, I suppose.

Again—"The Board of Managers are satisfied, that the providence of God has made it the duty of Baptists to give the whole world a faithful translation of the whole Bible."—Ibid, page 51.

Really, God has given these brethren a responsible work to do. The assumption here exceeds any thing of the kind I ever read—it takes for granted these two ideas:—

1. That the Baptists are the only people in the world who are right, and that God calls them to set all others right—that their peculiar notions, shall, certainly and finally, prevail.

2. That they are the only people in the world, learned and faithful enough to make a true and literal translation of the Bible for all nations to read; and that we have no true and faithful version now on the earth but theirs.

But hear Mr. Maclay, in the same report, page 73. He says of their Society:—"Its object is to give faithful translations of the Bible to the nations of the earth, without any human addition, diminution, or concealment, which cannot be affirmed of any other Bible Society in the world; for it would seem that they are more zealous to conceal from the nations the real meaning of the ordinance of baptism, than to give the unadulterated Bible of God to men." This is the spirit of their reports and speeches, generally, on this subject. I will notice but one more point to show their spirit.

The managers of this new Society represent God as cutting off three good Missionaries, by a sort of

judgment, for opposing their immersion Bible, and insinuate that he will treat all others in the same way who oppose them. They say—"Some years since, say the Baptist Missionaries in Bengal, three Pædo-baptist brethren unknown to us, though on the most friendly terms with us, wrote to the Bible Society in England, requesting them not to give assistance to any Indian version, in which the word *baptizo* was translated to immerse. NONE OF THESE MEN LIVED TO SEE THE REPLY TO THEIR APPLICATION. When the refusal reached Calcutta, they had all been called to render an account of their stewardship to God."—Page 50. Solemn warning, indeed. God treated these men like Korah and his company, for telling the truth and opposing such error. But I must leave off such quotations—they are too bad to be cited.

The Baptists attempt to justify their conduct in this matter, by saying, the Bible Society permitted versions of the Bible to be circulated, in which *baptizo* was rendered to WET, OR SPRINKLE. But this is not correct, as has been fully shown by the Secretary of the A. B. Society, who says: "A small edition of a Seneca Gospel was once published, where *baptizo* was translated to wet or sprinkle. But this was wholly unknown to the Board, until years after the work was issued; and when known, was disapproved of by every member." But do not the Baptists know how many thousands of dollars were bestowed to assist in printing and distributing a BURMESE BAPTIST version, while its character was wholly unknown to the Board? They have certainly had their share of such indulgences. I hope all who wish to see the full account of this strange and unparalleled phenomenon of sectarianism will read the reports cited. And I refer,

likewise, for able and correct reviews of their proceedings, to the "Methodist Quarterly Review, for October, 1841," and the "Princeton Review, or Biblical Repertory, for July, 1838." In each of these Journals this whole matter is justly condemned. I am only astonished, that the Christian world has not more generally and extensively frowned upon it.

This, I say, is yielding to us the English Bible, as fully in favor of sprinkling, and against immersion—is virtually giving up the whole controversy—and is as much as saying, we cannot succeed in the argument, but we can change the Bible, and gull the ignorant. But in vain is the net spread in the sight of any bird. All people will see you at it—even the heathen will scorn it.

I shall conclude this Letter by showing, very briefly, the excellency of our English version of the Bible. And I shall not quote a single Presbyterian author, as they all think our Bible so abundantly full of true Presbyterianism as to take it "as the only infallible rule of faith and practice." Nor shall we cite any Baptists, because they have also yielded this point to us fully, in leaving our Bible for a new one, as Mr. Campbell has done.

Dr. Adam Clark, the celebrated Methodist Commentator, says of it:—"Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under King James the First, is the most accurate and faithful of the whole. Nor is this its only praise—the translators have seized the very spirit and soul of the original, and expressed this almost every where, with pathos and energy. Besides, our translators have not only made a standard trans-

lation, but they have made their translation the standard of our language; the English tongue, in their day, was not equal to such a work, but God enabled them to stand, as upon Mount Sanai, and CRANE up their country's language to the dignity of the original; so that, after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original, from which it was taken, is alone superior to the Bible translated by the authority of King James."—Volume 1, page 31.

Dr. Geddes says:—"The highest encomiums have been made on the translation of James the First, both by our own writers and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must in general be accounted the most excellent. Every sentence—every word—every syllable—every letter and every point—seem to have been weighed with the utmost exactitude, and expressed, either in the text, or margin, with the greatest precision. Pagninus, himself, is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, that it may serve for a Lexicon of the Hebrew language, as well as for a translation."—Prosp., page 92.

Contrast this language of one of the most learned men in the world, with the following sentence from Mr. Cone, the President of the New Baptist Bible Society:—"Who knows, that the forty-nine translators were such very learned men? [All, who know any thing of them, do.] Where are their learned works? [And where are yours to excel them?] Cannot brethren allow the possibility of forty-nine Baptists

meeting together, and making an amendment in the version of the Scriptures." We say, emphatically, no. Nor 49 Presbyterians either, to substitute a Latin uninspired word, instead of an inspired Greek one, so well put into English as our good old expressive, appropriate word, baptize. I might cite a volume of eulogies on our English version. Let any, who wish more, look into Horne, volume 2, page 254—8, and they will find, agreeing with the above, John Selden, Bishop Watson, Bishop Lowth, Middleton, Horsley, Whitaker, Drs. Doddridge, Taylor of Norwich, Beattie, and a multitude of others. The English version, then, is the best in the world. But the immersionists give it up as wholly in favor of sprinkling. Therefore, this, the best version—yea, THE BIBLE—is wholly in favor of sprinkling, and against immersion. And this settles the matter.

LETTER XXIV.

The History of Immersion.

THE history of Immersion, as given by Mr. Campbell, we shall here notice. He says, in 'Christianity Restored,' page 225:—

“Having closely and repeatedly examined the epistles of Clement; of Polycarp to the Phillipians; of Ignatius to the Ephesians; that to the Magnesians; that to the Tralians, the Romans, the Philadelphians, the Smyrnians, and his Epistle to Polycarp, together with the Catholic Epistle of Barnabas, and the genuine works of Hermas, I can affirm that the preceding extracts [only two] *are the only passages, in all these writings, that speak of Immersion.*” The former (Clement) gives no testimony on the subject—nor does Ignatius, nor Polycarp—but Hermas, who wrote about the end of the first or the beginning of the second century, speaking of a tower built upon water, by which he signifies the building of Christ's church, (the whole is but a figure of taking stones from the water to build with,) thus writes:—“Hear, therefore, why the tower is built upon the waters—because your life is saved, and shall be saved, by water.” In answer to the question, ‘why did the stones come up into this tower out of the deep?’ he says ‘it was necessary for them to come up by (or through) water, that they might be at rest, for they could not otherwise enter into the kingdom of God; for before any one receives the name of the Son of God, he is liable to death; but when he receives that *seal*, he is delivered from death, and assigned to life: now that *seal* is *water*,

into which persons go down, liable to death, but come out of it, assigned to life; for which reason, to these also was the seal preached, and they made use of it, that they might enter into the kingdom of Gcd.'—Book of Similitudes, ch. 16, p. 408." Now notice:—

1. He calls baptism 'the seal of the Lord:' 'That seal is water,' and is placed, of course, upon the *Forehead*.

2. This Book was written before John wrote his Gospel, and while he yet lived; so that we follow Hermas and John too in *sealing* the *Forehead* with baptism. But Mr. C. finds no *immersion* here, not even *baptizo*.

The other passage to which Mr. Campbell refers, is from Barnabas, ch. 11, who says:—

"Let us inquire whether the Lord took care to manifest anything before hand concerning water and the cross. Now for the former of these, it is written to the people of Israel, how they shall not receive that Baptism that brings to forgiveness of sins, but shall institute another to themselves that cannot. For thus saith the Prophet—'Be astonished, O Heavens, and let the earth tremble at it, because this people have done two great and wicked things. They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For she shall be as a young bird, when its nest is taken away.' Consider how he hath joined both the cross and water together. For this he saith, 'Blessed are they, who, putting their trust in the cross, descend into [to] the water for they shall have their reward in due time;' then saith he, 'I will give it them.' But as con-

cerning the present time, he saith 'their leaves shall not fail,' meaning thereby, that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak, 'and the land of Jacob was the praise of all the earth,' magnifying thereby the vessels of his Spirit. And what follows? 'And there was a river running on the right hand, and beautiful trees grew up by it, and he that shall eat of them shall live forever.'" The signification of which is this; that we go down into [to] the water full of sins and pollutions, but come up again, bringing forth fruit having in our hearts the fear and hope which are in Jesus, by the Spirit; and whosoever shall eat of them, shall live forever."

We have given these two long extracts that all may see the whole evidence that Mr. C. gives, or says can be found, for immersion from all the Apostolic Fathers. Hear his own words; "Having closely and repeatedly examined the Epistles [of all the Fathers,] I can affirm that the preceding extracts are the *only* passages in all those writings that speak of immersion." But do these say a word about immersion?—Neither the word nor the idea can be found in either of them. The word *baptizo* is not even used in any of its forms, nor can the highly figurative language of Hermas and Barnabas be CERTAINLY made to mean, or refer to the mode of baptism at all. Yet this is all the evidence, for 150 years after Christ, in favor of immersion. Then it could not have existed.

Mr. Campbell, on the same page, says; "Having heard the Apostolic Fathers, as they are called, depose to the views of the Apostles down to A. D. 140, I will summon a very learned Pædobaptist antiquari-

an, [Dr. Wall] who can bring forward every writer and Father down to the fifth century." He then cites from Wall, to prove his notion of BAPTISMAL REGENERATION, nearly all the passages in favor of Infant Baptism that I have quoted in the foregoing Letters; and, in his efforts to prove his water regeneration, has fully admitted all of Wall's quotations, and what is most remarkable, proven his position from the *very passages* of the Fathers that prove Infant Baptism; so that I hope all his followers will believe my quotations from the Fathers, as Mr. Campbell has declared them to be TRUE. For instance; he quotes the same passages I do from Cyprian, Origen, Gregory, Basil, Ambrose, Chrysostom and Augustine. Now turn back to my quotations, which should have all the force of Mr. Campbell's authority.

Then we can find but *two* passages in favor of immersion, (and they say not a word of it,) *in all the Fathers*; so that neither Polycarp, nor Ignatius, nor Clement, the chief Fathers, say a word about it. So far then, the matter is clear,—there was no immersion for 140 years after Christ. In the year 140, Justin Martyr wrote his first apology to Antonius Pius, in which he speaks of baptism thus:—"I will now declare to you also, after what manner we, being made new in Christ [or baptized,] have dedicated ourselves to God, lest, if I should leave out that, I might seem to deal unfairly in some part of my apology. They who are persuaded, and do believe that these things which are taught by us are true, and do promise to live according to them, are directed first to pray, and ask of God, with fasting, the forgiveness of their former sins, and we also pray and fast together with them. Then we bring them to some place where

there is water, and they are regenerated by the same way of regeneration, by which we were regenerated, *for they are washed with water, [en to hudati tote lou-tron poiountai,]* in the name of God, the Father and Lord of all things, and of our Savior Jesus Christ, and of the Holy Ghost. For Christ says, unless ye be regenerated ye cannot enter into the kingdom of Heaven; and every one knows it is impossible for those that are once generated [or born] to enter again into their mother's womb. It was foretold by the Prophet Isaiah, as I said, by what means they who repent of their sins might escape them, and was written in these words: "wash you, make you clean, put away your evil." Wall, p. 68.

1. This is the most authentic account of baptizing, next to the Scriptures, we have on record, and shows most clearly that Justin calls baptism just what we do, "*a washing with water in the name of the Trinity;*" and the "WASHING," notice, was made *upon them*—*not they washed in the water.*

2. He explains John 3: 5, to mean baptism, called by Isaiah, 1: 16, a "washing;" so "the washing of regeneration," Tit. 3: 5, is baptism. This most ancient document should be well remembered.

Ireneus, the next Father, speaks of Infant Baptism, but says nothing of the mode at all: nor does Clement of Alexandria. So we come on down to the year 200, when we find Tertullian, the first man who speaks of the practice of IMMERSION, which he declares "not to be found in the Scriptures," but "founded upon tradition." I shall cite the whole passage from Wall, part 2, chapter 9. Tertullian, in a dispute with Praxias, ch. 26, says:—"Not unto one person, for we are not plunged once, but three times: once at the

naming of each name.” Then the fiftieth of the ancient Canons orders, that “*any Bishop or Presbyter, that does not use the trine immersion in baptism, be deposed.*” So that the first cases of immersion on record are all of the TRINE IMMERSION. But now, let Tertullian tell where this immersion came from, and on what it is founded:—“Let us try then, whether no tradition ought to be allowed, that is not written.... Now, to begin with BAPTISM; when we come to the water, we do there, under the hand of the Pastor, make a full confession that we renounce the devil, and his pomp, and his angels. *Then we are three times plunged into the water,* and we answer some few words more than those which our Savior in the Gospel has enjoined. When we are taken up out of the water, we taste a *mixture of milk and honey.* And from that day, we abstain a whole week from bathing ourselves, which otherwise we use every day.... And whatever business we have, we make upon our foreheads the sign of the cross. *If you search into the Scriptures for any command for these and such like usages, you shall find none.* TRADITION will be urged to you as the ground of them—custom as the confirmer of them—and our religion teaches to observe them.”—De Corona Militis, ch. 1—3. Could language declare more unequivocally the trine immersion of the third century to be founded on tradition, and that there is no command for it in Scripture? This is the first and only kind of immersion we find till 1522, except that of some heretics called Eunomians.

St. Jerome, in his Dialogue Epistle, Sec. 8, says of baptism: “For many other things which are by TRADITION observed in the Church, have got authority as if they were written laws, as in the font of baptism.

Ter caput mergitare, to plunge the head three times under water." St. Basil says the same things, and so does the great Chrysostom. Hence, Dr. Wall says: "The way of *trine immersion*, plunging the head three times under water, was the general practice of all antiquity," after the second century.

Robinson confirms all this, p. 466, quoting Daille to Bellarmine.—"He proves by unquestionable authority, that *trine immersion*, first mentioned in the close of the second century, or at the beginning of the third, was the invariable practice of the Catholic church, both Greek and Roman, till about the sixth century; that although Gregory I. allowed the validity of *single immersion* in the case of the Spaniards, yet the Romans practised *trine immersion*;" that a Synod of Constantinople censured the Eunomians for practising *single immersion* in the name of Christ, and that *trine immersion* continued to be universally practised till the fifteenth century.

To show you that the immersion of the present day is quite a different thing from what you find in the Fathers, look at the case of those people who were condemned for immersing but ONCE. I will cite the case, though some may blame me for so doing. Wall, vol. 2, p. 422, says:—"The EUNOMIANS had the oddest way of baptizing that ever was heard of. For besides that they differed from all other Christians in the words used at baptism, some baptizing in the name of Christ, &c., &c., &c., *their mode of baptizing was to plunge the person but once into the water; and that not all his body neither*. For they said, all the parts of the body below the waist are abominable, and must not touch the water; so they used to uncover the person to the waist, and then holding his heels

up, and his head downward, they dipped him in the font as far as the waist. They continued this custom till a ridiculous accident happened; a heavy, unwieldy man coming to be baptized, they that were to hold him with his head down let him fall, and he broke his head against the bottom of the font. To prevent which mischance for the future, they invented another way," &c.—Epiphanius, ch. 76—Theodoret, ch. 5.

This certainly was an odd way of baptizing, but it was condemned because it was but SINGLE immersion. Surely those who practise SINGLE immersion in these days will not plead this example. Then they must go for the TRINE immersion, for that did prevail wherever, and whenever sprinkling or pouring was not used.

Here we should remark that we find from this time on, for several hundred years, immersion often spoken of as in practice, but it was always trine, or three times given. But it was never considered ESSENTIAL to baptism by any writer, or sect, or church, till after Luther's time, when Munzer and Storch made it so in 1522.

To show this matter in a full and clear light, read what Cyprian says on this point, in the year 255.—Magnus writes to him to know whether persons baptized in bed by SPRINKLING, were properly baptized, or whether they should be baptized over again. Cyprian answers, most certainly they are not to be re-baptized, because their baptism is Scriptural, and Ezekiel declares it so.—“You inquire, also, dear son, what I think of such as obtain the grace [of baptism] in time of their sickness and infirmity; whether they are to be accounted lawful Christians, because the

are not washed all over with the water of salvation, but have only some of it Poured upon them. [Gnosticism had then entered, and *trine immersion* was very common, many really believing that unless a person was immersed *three times*, he could not be saved.] In which matter, I would use so much modesty and humility as not [like many now-a-days] to prescribe so positively, but that every one should have the freedom of his own thought, and do as he thinks best. I do, according to the best of my mean capacity, judge thus, that the divine favors are not MAIMED OR WEAKENED, so that any thing less than the whole of them is conveyed, where the benefit of them is received with a full and complete faith, both of the giver and receiver.

“For, the contagion of sin is not, in the sacrament of salvation, washed off by the same measures that the dirt of the skin and of the body is washed off in an ordinary and secular bath, [as some think,] so as that there should be any necessity of soap and other helps, and a large fish pond or pool, by which the body is washed, or cleansed. It is another way, that the breast of a believer is washed [or baptized]—after another fashion, that the mind of a man is, by faith, cleansed. In the sacraments of salvation, when necessity compels, the shortest ways of transacting Divine matters do, by God’s gracious dispensation, confer the whole benefit.

“And no man need therefore think otherwise, because these sick people, when they receive the grace of our Lord, have nothing but an affusion or sprinkling; whereas the Holy Scripture, by the prophet Ezekiel says, “*Then will I sprinkle clean water upon you, and ye shall be clean,*” &c.

He quotes to the same purpose, Numb. xix. 13,

and viii. 7, &c. And having applied them, says a little after; "if any one think that they obtain no benefit, as having only an affusion of the water of salvation, do not let him mistake so far, as that the parties, if they recover of their sickness, should be baptized again. And if they must not be baptized again, that have already been sanctified with the baptism of the church; why should they have cause of scandal given them concerning their religion and the pardon of our Lord? What! shall we think that they have granted to them the grace of our Lord, but in a weaker or less measure of the divine and Holy Spirit; so as to be accounted Christians, but yet not in equal state with others? No: the Holy Spirit is not given by several measures, but is wholly poured on them that believe, &c." Wall, vol. 2, p. 387.

I say again, and wish it ever remembered, that no writer, till after 1522, makes even trine immersion essential to baptism.

One more fact here: The Greek church, it is said, is one of the oldest, and they have ever immersed, and do so now—but is it not *always three times*? Nothing is more common than for immersionists to refer to the *Greek Church* as "the grand appellate court as to the mode of baptism," and ask, do not the Greeks understand their own language better than we do? We are willing to let the Greek church be the court of final resort, and we follow them rigidly, but the baptists do not. 1. The Greek church has always been a *Pædobaptist* church, we follow her in this most cordially, but the Baptists will not, and yet talk about her being the appellate court. 2. The Greek church either sprinkles or immerses all subjects *three times*, and will the Baptist follow her in this practice? None

of them but Dunkers and some Germans. 3. The modern Greek church keeps up the old customs of the Fathers of the dark ages, and has never been reformed from her trine immersion, &c. &c. Now we throw off all this lumber and superstition, and take the Bible ordinance, as far as the Greeks have it, but the Baptists will not follow the Greek church in either the subjects or mode of baptism; and yet they wish to make the people believe they really do follow them. 4. The *modern* Greeks do not speak the ancient Greek, in which the New Testament was written; for when the barbarians subverted the Roman Empire, the Greek language became a *dead* language, and has been ever since; and we may as well expect a modern *Italian* to speak and understand the noble old Roman or Latin language, (long since dead,) or an *Englishman*, without having learned it, to read or understand the old *Anglo-Saxon* language, as a modern Greek to understand the ancient Greek of the New Testament. Whenever the Baptist church follows the Greek as nearly as the Pædobaptists do, then she may appeal to her, but not sooner. Any good Greek scholar, who is acquainted with the ancient language, is equally as well, if not far better, calculated to determine the meaning of *baptizo*, than any modern Greek. And the man who has carefully studied the Old and New Testament in Greek, is far better calculated to settle the Bible or sacred use of the word, than all the modern Greeks together, for this good reason: The New Testament was written, not in the pure classic Greek, but in the Aramean language, a Hebraistic dialect, a peculiar sort of language, with which a modern Greek cannot possibly be acquainted, nor any other person, who has not

read with care the Septuagint, and Greek Testament.

“It is true,” says Campbell, (Prelim. Dis. I. Part 2,) “that as the New Testament is written in Greek, it must be of consequence that we be able to enter critically into the ordinary import of the words of that tongue.” “But from what has been observed, it is evident, that though in several cases this knowledge may be eminently useful, it *will not suffice*; nay, in many cases it will be of little or no significancy.”—“Classical use, both in Greek and in Latin, is not only, in this study, *sometimes unavailable*, but MAY EVEN MISLEAD. *The sacred use and the classical ARE OFTEN VERY DIFFERENT.*”

Dr. Robinson, in the *Biblical Repository*, 1841, says: “The language of the New Testament is *the later Greek, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greeks.* After the disuse of the ancient Hebrew in Palestine, and the irruption of Western conquerors, the Jews adopted the Greek language from necessity;—partly as a conquered people, and partly from intercourse of life, of commerce, in colonies, in cities, founded like Alexandria and others, which were peopled with throngs of Jews.—It was, therefore, the spoken language of ordinary life which they learned, not the classic style of books which have elsewhere come down to us. But they spoke it as foreigners, whose native tongue was the later Aramean; and it therefore could not fail to acquire upon their lips a strong Semitic character and coloring. When to this we add, that they spoke in Greek *on the things of the true God, and the relations of mankind to Jehovah and to a Savior—subjects to which no native Greek had ever applied his beautiful*

language, it will be obvious that an APPEAL MERELY TO CLASSIC GREEK, AND ITS PHILOLOGY, WILL NOT SUFFICE FOR THE INTERPRETER OF THE NEW TESTAMENT. The Jewish-Greek must be studied almost as an independent dialect, &c."

Then neither the ancient classics, nor modern Greeks, can decide for us as to the Scriptural use of words; but we must go to the Scriptural use of the word and compare Scripture with Scripture. "God is his own interpreter, and he can make it plain."—The Bible is the best Lexicon in the world to determine the meaning of baptizo. We appeal to the word of God, and let those appeal to the Greek church who wish, we are satisfied with the Bible, although the Greek church is as truly and really a Pædobaptist church as ever the Presbyterian church was. Take a fact from Robinson, p. 454: He says the Greeks cut a hole or orifice in the ice, and dip the infants under; then, quoting Richardson, adds: "All infants, who are baptized with the water of the sacred orifice, are supposed to derive from it the most peculiar advantages. Parents are, therefore, very eager, even at the hazard of their children's lives, to embrace this blessed opportunity. I have heard that a Priest, in immersing a child, let it fall into the water—[under the ice.] The child was drowned; but the holy man suffered no consternation, but with the utmost composure said, "Give me ANOTHER, for the Lord has taken this unto himself." The Empress, however, having other use for her subjects, and not desiring the Lord should have any more, in this way, at least, gave orders that all the children to be baptized, in the hole of the river, be let down in a basket." They, how-

ever, now practice in the good old way, by sprinkling, as was shown in Letter X.

Then, we conclude immersion was not known nor in practice for two hundred years after Christ. None of the Apostolic Fathers mention it—Tertullian first speaks of the trine immersion in the third century. So, putting Campbell, Justin, Tertullian, Cyprian, Origen and Robinson together, the case is made out that trine immersion came in about the third century, and prevailed where sprinkling was not used, down to the Reformation, but was founded on *tradition* and unknown to Scripture. And as soon as the true Reformation commenced, sprinkling commenced with it, and spread over the world. So the first two centuries are clearly in favor of *infant baptism*, and that by *sprinkling*, too; and so have been all the Reformers from the 16th century down to this time. So we begin the 1300 years, A. D. 300, and end them 1522, during which, trine immersion prevailed.

LETTER XXV.

The Design of Baptism.

As the advocates of immersion have given up the English Bible as wholly in our favor; and as we have shown in our last, from the history of immersion, that it is not possible for them to appeal to Church history with success, we shall conclude these Letters.

It is surpassingly strange to me, that any person should fail to understand the true design of so simple and significant an ordinance. All denominations, I believe, agree in understanding the Lord's supper to be a symbol or representation of the death and sufferings of Christ. And nearly all believe that baptism is designed to represent the cleansing, purifying influence of the spiritual baptism. The one is certainly as plain as the other, and where imagination and prejudice have not the sway, there is no more difficulty in the one case than the other. Some have contended that baptism was designed to represent the burial and resurrection of Christ. But on what grounds or authority, I cannot possibly conceive. Do they say that Christ gave grounds for this strange notion? He says nothing from which it can even be inferred, but the very reverse. Do they contend that John gave any reasons to believe it true? They certainly cannot. For John most fully and expressly says, it was a type or sign of spiritual baptism:—"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I—he shall baptize you with the Holy Ghost and with fire."—Mat. 3: 11. This is what John says of the matter.

But notice again: Our immertionists contend that

John's baptism was Christian baptism, and that baptism was first instituted in the days of John; of course, then, Christ had not died, nor did John, or even Peter, the day before his crucifixion, believe that he would die. Is it possible, then, that John baptized to represent the death and resurrection of Christ, when he did not believe he was going to die, or be raised!—It is unreasonable, and is wholly an after-thought.—That was never in the mind of man till immersion was invented, and then this strange idea originated as a prop to support a mode of baptism not known to the Scriptures, but founded on tradition. Then the Gospels declare water baptism to be designed to point out, and represent spiritual baptism. Now turn to the "Acts of the Apostles." Christ gave his commission, Mat. 28: 19; Mark 16: and Luke 24, and added, "But tarry ye in Jerusalem till ye be endowed with power from on high." Then Acts 1: 4, 5—"But wait for the promise of the Father, which ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence," which occurred at Pentecost, as recorded in the next chapter. Here we find the same connection between water and spiritual baptism, and this is kept up throughout the book of Acts, as in the case of Cornelius, ch. 10, and in the case of the twelve, in chapter 19. So that we find not a word of baptism representing the death and burial of Christ to the end of Acts, but it is always designed to represent spiritual baptism. Before we come to the Epistles, notice two passages more in the Gospels; the one, Matt. 3: 16—Christ's baptism. When he was baptized, immediately "the spirit descended like a Dove" upon him. Was not this designed to show the union

of the two baptisms? Or was there no meaning in it? The other case is in John 3: 5: "Except one be born of the water and of the spirit, he cannot enter into the kingdom of Heaven." Now, if the water here refers to baptism, doubtless the spirit may also; and as all the advocates for immersion contend that the water here means baptism, why will they not admit the spiritual to be represented by the water baptism? Does not the Saviour himself here unequivocally declare it?

But now turn to the Epistles. There are two passages cited from these to show that baptism is designed to represent the death and burial of Christ. The one is Romans, 6: 2, 3—the other, Col. 2: 11, 12.—Before we examine these, let us ask, "Does God make both ordinances, the supper and baptism, refer to or represent the same thing? That the supper refers to the death and sufferings of Christ, all admit. And why need baptism refer to what is fully shown in the supper? Is one ordinance of God so insignificant as to need the other to help it set forth the thing designed? The idea is preposterous. Again: is it likely that Paul, who was baptized "standing up" "in the house," would teach such an idea, as that he himself was not properly baptized? which he must do, if he means by the 6th chap. of Romans to teach that Baptism represents the death and burial of Christ? Is it too inconsistent for Paul?

Professor Stuart, who is the champion and favorite with all the advocates for immersion in this country, and whom they boast of 'as the most learned Pædobaptist in America,' says of the sixth chapter of Romans, "The resurrection thus spoken of is entirely a moral, spiritual one—so is the baptism." And, after

a long course of reasonings and critical exegesis, he says: "I believe the Apostle had in view only a burying, which is moral or spiritual; for the same reasons that he had a moral and spiritual (not a physical resurrection) in view in the corresponding part of the antithesis. Indeed, what but a moral burying can be meant, when the Apostle goes on to say, 'We are buried with him, (not by baptism only, but) by baptism into his death?' I cannot see, therefore, that there is any more necessary reference to the *modus* of baptism, than there is to the *modus* of the resurrection. The one may as well be maintained as the other. But my principal difficulty in respect to the usual exegesis of *sunataphemen* is, that the image or figure of immersion (in) baptism, is, so far as I know, no where else in Scripture employed as a symbol of burial in the grave. Nor can I think, that it is a very natural symbol of burial. The obvious import of washing with water, or immersing in water, is, that it is symbolical of purity, cleansing, and purification. But how will this aptly signify burying in the grave, the place of corruption, loathsomeness and destruction?"—Stuart on Romans, p. 255. Will immersionists believe these words of their own champion? Can they question what Professor Stuart says? I might cite from the most learned men of all ages sentiments of the same kind. No distinguished man, till recently, ever thought of making water baptism represent the death and burial of Christ. The only two passages in the Bible, that have words susceptible of such a distortion, are in Paul's letter, neither of which have any more reference to the mode of baptism, than to the mode of dying, or living, or talking or planting, or crucifying, or rising. The last three of these figures are used by

the Apostle in the same illustration. Why not say, also, that baptism represents the crucifixion of Christ? The whole idea is too gross ever to have originated with Paul. But to settle the matter forever, Paul has told us, almost in so many words, that water baptism represents spiritual cleansing: "But according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly."—Titus 3: 5.

Does not Paul here place water baptism, and the cleansing of the spirit, together, the one as the type or symbol of the other? Those who say the expression, "washing of regeneration," means baptism, must admit it. But why need we dwell upon a point so plain? Why need we notice more fully the incongruity of baptism representing the death and burial of Christ? Permit me here to suggest to the advocates of this theory, an argument that their particular friend and favorite, Professor Stuart, gives in full, and ask them to read it carefully. It is this in substance—That all the ceremonies of the old Jewish dispensation were of two kinds, or all may be divided and set down under two heads, viz:—

1. Those typical of the atonement:

2. And those typical of purification, or cleansing.

Under one or the other of these, all the rites and ceremonies of the Old Testament may, with the strictest propriety, be classed. Now that the Lord's Supper answers to all of the first class, or is our symbol of his atonement, all admit; and if our baptism does not also fully answer to all of the second class, or is not our symbol of purification, or the cleansing influence of the spirit, then will they tell us what is?—Of what were all the cleansing ceremonies of the Old

Testament types, if not of baptism? Is there anything answering to them under the new dispensation, if it is not in baptism? Paul settles this question:—"Which stood in meats and drinks, and divers washings, (or baptisms, as in the Greek,) and carnal ordinances, imposed on them until the time of reformation."—Heb. 9: 10. Thus, he says, these carnal or ceremonial cleansings, washings or baptisms of the Jews, were imposed until Christ should come and bring in the great things signified—his atonement and spirit, signified by his supper and baptism. That this is the true design of baptism is most manifest, therefore, from the language of Christ, of John, of Paul, of the Old Testament, as expounded in the New by inspiration. Yet men will gravely speak of baptism, by immersion, as designed to represent the death and burial of Christ, when immersion is not in the Bible, and the two passages referred to are but mere figures of spiritual, not physical matters. Water is the Bible emblem of purity, not the grave; sprinkling is the mode of purification, not dipping; water baptism is the beautiful emblem of spiritual baptism, or the purifying influence of the spirit upon the heart.

CONCLUSION.—We have thus in a brief manner given the evidence, showing Infant Baptism to have been the practice of the Apostles, and all the New Testament saints, and to have been the practice of the church in all ages, till since the rise of the Anabaptists in 1522. And that *sprinkling* or *pouring* is the *true* and *Scriptural* mode of baptism, and that immersion is wholly unknown to the Word of God, and *single immersion* as unknown in the History of the Church till 1522. Therefore, the claim of the immersionist cannot be sustained, only as a traditionary legend.

NOTE.—One remark to the reader. We have cited Dr. Wall more frequently than any other writer, because he is admitted to be the best authority on both sides of the question, though an Episcopalian, and decidedly in favor of immersion. We have often given our own *versions* of the originals, and when the reader examines our quotations from Wall, he will often find variations in the language, but generally they are the same in substance or spirit. We think it safer and better always to follow the originals.

THE END.

ERRATA.

The following are the principle misprints found in these Letters, all of which escaped notice in the proof of the volume.

Page 19, line 9 read "*Kurtz*" instead of "*Rurtz*."

" 30, " 5, read "*by the laver of baptism*" instead of "*the conversion of the heart*."

" 45, " 7, from bottom read "*the grace of baptism*" after "*mercy*" and in line 3, read after Tradition "*from the Apostles*."

" 46, read "pp 104.5.6," instead of "p 116."

" 54, read "pp 228-232-236," instead of "p 226."

" 55, read after "p 287" "pp 255-382."

" 60, " 10, from the top read "*Perrin p 15*" instead of "*Wall p 241*."

" 61, read "*Mazery*" instead of "*Magery*."

" 82, read "*immersionist*" instead of "*immersion*."

" 176, " 12' from bottom read "*wine*" instead of "*water*,"

" 118, " 6, from top read "*or*" for "*on*,"



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