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SERMONS

ON THE

MODE AND SUBJECTS OF BAPTISM;

INTENDED FOR

THE USE OF INDIVIDUALS, FAMILIES AND SOCIAL MEETINGS,

BY HENRY MORRIS,

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Union-Village, N. Y.

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ADVERTISEMENT.

The following discourses were in substance preached to the author's own Congregation in defence of the truth, and they are published by the request of his hearers. They have been prepared for the press in the midst of other labours, and consequently are not as accurate in language and finished in other respects as he could wish. Perhaps, however, this is a matter of little importance as they may have only a local value, and be ephemeral in their existence.

The writers on baptism to whom the author is indebted for portions of language occasionally, and for much of the matter contained in this volume, are Miller, Wood, Dwight, Arnold, E. Hall, Wardlaw, Peter Edwards, Williams, Coleman, and Taylor, Pædo baptists; Gill, Robinson, and Carson, Immersionalists.

In writing the following sheets, the introduction of banter and ridicule, irrelevant matter, and every thing calculated to call forth malevolent passions, has been studiously avoided. In the discussion of the questions held in dispute, the reader's attention has been constantly directed to the very doctrine held by the Immersionalists, viz: that baptism is immersion, not by covering the candidate entirely with water in any way, but solely by dipping or plunging him in and under water. Robert Hall says, Immersionalists "contend for the exclusive validity of immersion in distinction from the sprinkling or pouring of water." Carson says, "the meaning of the word (baptize) is always the same, and it always signifies to It never has any other meaning, never expressing anything but mode." (p. 79.) Robinson says, "that the word (baptism) is confessedly Greek, and that native Greeks who must understand their own language better than foreigners, have always understood it to signify dipping." (History of Baptism, p. 16.) Surrounding a man therefore with water when it does not touch him, covering him all over with water by perfusion, aspersion, pouring or any other mode except by dipping or plunging into it, is not valid bap-It makes no difference how great a quantity is sprinkled upon him, or poured over him, he is not baptized without being dipped, and it is a matter of no consequence how small a quantity is used, he is baptized if he is plunged all over in it. The author

has endeavored to keep this precise idea in view in his discussion of the mode of baptism.

He has intended to give no offence by his use of the term Immersionalists. He questions the propriety of yielding to those who "contend for the exclusive validity of immersion," the name of Baptists, since all who "doope met water," baptize with water, like "Joannes de Dooper," * John the baptist, are Baptists, and Bible Baptists in a sense more strictly true than those who maintain that dipping is essential to baptism. He contends that those who give the word Baptizo its legitimate and full signification, are Baptists, and that those who restrict its meaning to immersion, are Immersionalists.

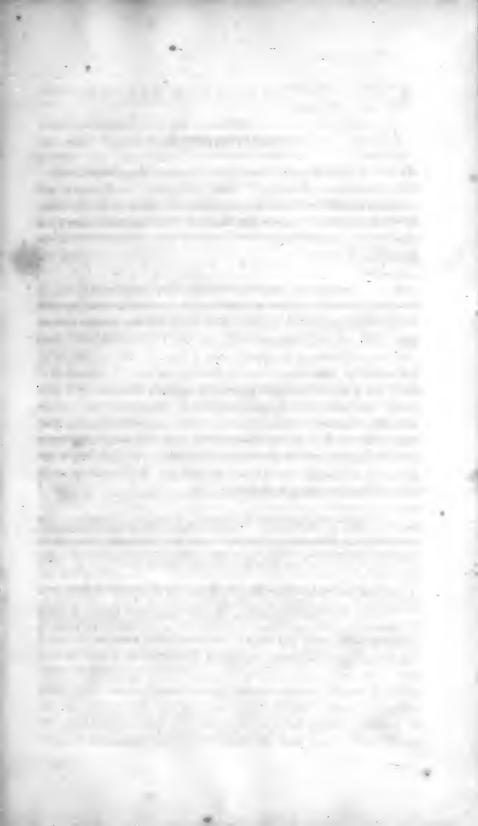
If the author has expressed his views with confidence and boldness, he hopes his readers will not impute it to obstinacy of temper, or unwillingness to listen and yield to calm and conclusive reasoning. This he feels himself bound to do, but to yield his views without evidence, "hic labor, hoc opus est," this is impossible. "If any man, therefore, (to use the language of Bunyan,) shall count my papers worth the scribbling against, let him deal with mine arguments, and things immediately depending upon them, and not conclude he hath confuted a book, when he hath only quarelled with words. I have done when I have told you, that I strive not for mastery, nor to show myself singular; but, if it might be, for union and communion among the godly: And count me not an enemy because I tell you the truth."

^{*} Robinson, p. 117, remarks John een dooper, means John the Dipper. The Dutch is De Dooper, not een, &c. Theodore Hack, a Dutch scholar and translator of the Dutch Bible, with Annotations into the English language, has rendered de dooper, the Baptist. "Ende in die dagen quam Joannes de dooper predikende, &c. i. e. "And in those days came John the Baptist preaching," &c. Math. iii, 1.

Baptizo is rendered in Dutch Gedoopt, Doope, and Dooper, which Hack trans lates Baptize. See Mat. iii, 6, 11, 13, 14, 16.

Baptisma, doop, which he translates baptism. Math. iii, 7. Mark, i. 4, 10, 38. Baptismos. Waschinge, Waschingen, Mark vii, 4, 8. Heb. ix, 10, which he translates washed, washing, washings. Der Dooper, 6, 2, Baptisms.

Bapto. Geverwet, Rev. xix, 13, which he translates Dued.



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SERMON I.

MODE OF BAPTISM.

Isaih LII, 15. So shall he sprinkle many nations.

These words belong to an important prophecy respecting the Messiah, which commences at the 13th verse, and is continued to the close of the next chapter. By the mass of approved commentators Jewish and Christian, this passage has been regarded as having an indisputable reference to Christ. The only doubt in respect to it which any of them have expressed, is as to its interpretation. Some have understood it as having reference to the blood of purifying which would be sprinkled on the nations when the Redeemer should make expiation for sin. Others suppose it should be explained of the word or doctrine of Christ, which is sometimes represented in the Scriptures as falling upon the people as rain, or as being gently distilled on them as the dew. And others have interpreted it as applicable to the act of sprinkling water in the administration of baptism.

It is evident that the word sprinkle in the original, is used to denote sprinkling with blood or water. The passage, therefore, may be of large import, having reference to the whole work of the Messiah as a purifier, not only by blood, but by the sprinkling of water in baptism, as emblematical of the cleansing and sanctifying influence of the spirit.* Thus explained, it inculcates the doctrine that under the New Testament dispensation, Christ shall cleanse or purify his people by sprinkling upon them the water of baptism. The sentiment which may be deduced from this passage then, is, that the application of water to the subject, in the name of Father, Son and Holy Ghost, by sprinkling, is valid baptism.

We shall endeavor in this Discourse to prove this sentiment.

The Immersionalists contend with one voice, "that the idea of immersion enters into the very nature of baptism; that the terms baptism and immersion are equivalent and interchangeable: that the meaning of the word (baptize) is always the same, and always signifying to dip, and that immersion is so essential to the ordinance, that there can be no valid baptism without it." This we deny and reject. We contend that sprinkling, or pouring, is valid baptism, for the following reasons.

1. Because it is a mode of baptism which is "calculated for universal practice." Immersion is not adapted to general use. It is always inconvenient, particularly when administered in cold weather, in a stream of water. The effect of it under such circumstances, is, to produce coldness, shivering, and unea-

[&]quot;With his bloodshed, and with an sending forth of the gifts and graces of his spirit by the preaching of the Gospel, and by the use of the Holy Sacraments."—Dutch Bible with Annotations, published by authority, 1637.

siness both of body and mind, which is in every respect unfavorable to devotion. It is, moreover, unsuitable to persons in feeble and delicate health, * ill adapted to northern climates, and for many months, in high latitudes, is wholly impracticable, unless ice and snow is melted, and the water is artificially warmed. In such rigorous climates as Greenland, Iceland, Lapland, Northern Russia, and Siberia, immersion in cold water, in the winter, is out of the question. Hence it is the custom of the Greek Church in Russia, "to warm in winter the baptismal water."

Witsius quotes Christophorus Angelus, who says, "The Greeks keep in their churches a kind of large vessels called Baptisteries: that is, vessels so large as are sufficient to admit the infant to be plunged all over therein. When, therefore, any child is to be dipped in this fount, the relations of the infant first of all warm the water with some odoriferous herbs." Baptizing in tepid water is actually essential to the administration of the rite by immersion in this climate, though it is not practiced. Dr. Dwight observes, "that the health and lives of those who are baptized by immersion, are often injured and destroyed, and that he makes this statement not on the ground of opinions but facts." If individuals do not sometimes receive serious detriment, it must be because they are preserved almost by a miracle. For in extreme cold weather and in the depth of winter, it is necessary to make a large opening through ice a foot thick, and to keep persons employed with rakes or poles to clear the water of the anchor ice which constantly collects, and even then it is with much difficulty, and no small amount of suffering to the administrator and the candidate, that the rite is performed. In a country some six or seven hundred miles nearer the North Pole, and possessing a severer climate, it is obvious that immersion in cold water, becomes if not impracticable, in all cases unsafe even for the healthy. Hence, Robinson in his history of baptism, admits that it is necessary to use warm water in high northern latitudes, and in proof of it has related the following facts.

"In the twelfth century, a Swedish Catholic bishop, named Otho, travelled into the country of the Ulmegurians, now Pomeramia, and taught a great number of the natives, whom he caused his assistants to baptize in bathing tubs let into the ground, and surrounded with curtains; and, as the weather was excessive cold, he ordered large fires to be made, it should seem, for the purpose of dissolving ice to supply the tubs with water.

"At the close of the 10th century, when Christianity, such as it was, was introduced among the Icelanders, and when Thorgeir had proposed that they should be baptized, they refused to comply except on condition they should be baptized in hot baths, for they unanimously declared, 'they would not be baptized i kalt vata, in cold water.' They were accordingly, by the advice of Snoro, a chief and priest, baptized in the hot baths or springs abounding in that Island." †

^{*} While these sheets are being revised (Oct. 14, 1843.) the bell is tolling the funeral knell of a female whose death, it is commonly reported, was occasioned by disease contracted by exposure to the cold while witnessing the rite of baptism performed by immersion.

† See History of Baptism by R. Robertson, p. 456.

These facts, which are furnished by an Immersionalist writer, shew that immersion is not adapted to every climate, and is totally impracticable at certain seasons of the year, in cold water. Artificial means, such as warming the water must be resorted to in order to baptize in this way.

Now, we have serious doubts whether this warming of water, and baptizing in water warmed, or hot baths, is actually consistent with Christian simplicity, and is required to serve Him acceptably who has declared that his yoke is easy, and his burden is light. In the Lord's Supper, a rite equally as solemn, significant and sacred, liberty is allowed. We are not required by the Immersionalists to conform to the mode adopted by Christ and his disciples when they first celebrated the Lord's Supper. They reclined on "couches at the Sacramental table. used unleavened bread, and pure wine, and observed it in the night. We do not imitate them in either of these. We celebrate it at mid-day, and take the bread and wine sitting. We are governed by considerations of convenience, comfort and adaptedness to our customs, habits and manners. We believe that we act in this agreeable to the spirit of religion, and the will of God. Why should we not act on the same principles in regard to Baptism? Why should we lay aside all considerations arising from climate, health, convenience, and the customs of society in regard to baptism, and bind ourselves to pursue but one invariable mode in the observance of this ordinance? Why may we not enjoy liberty in this as well as in the Lord's Supper? Why is the mode of more importance in one case than in the other?

We do not see why reclining at the Lord's table is not as essential to a proper observance of the Lord's Supper as immersion is to Baptism, admitting that that was the mode of baptism practiced by Christ and his Apostles? And if the Immersionalists dispense with one, consistency would seem to require them to dispense with the other. If considerations of convenience, propriety, and regard for the customs of society, are sufficient reasons to induce them to vary from the mode of celebrating the Lord's Supper instituted by Christ and his Apostles, these are reasons of sufficient weight to induce them to change the mode of baptism by immersion, to pouring or sprinkling.*

* Baptism by immersion has been attended with drowning. Robinson relates the drowning of a boy in a baptistry at Rome, and also says, "I have heard that a priest, in immersing a child, let it slip, through inattention, into the water. The child was drowned; but the holy man suffered no consternation. Give me another, said he, with the utmost composure, for the Lord hath taken this to him-

self."—History of Baptism, p. p. 115, 445, 446.
Rebinson admits, (p. p. 348, 879.) that dipping infants is unnatural and barbarous. "Peace be with the remains of that humane Frenchman, (he says) who first freed the western world from the custom of baptizing new born infants by dipping, a custom rendered barbarous by the reason given to support it." Again "The absolute necessity of dipping in order to valid baptism, and the indispensable necessity of baptism in order to salvation, were two doctrines which clashed, and the collision kindled up a sort of war between the warm bosoms of parents who had children, and the cold reasonings of Monks, who had few sympathies. The doctrine was cruel, and the feelings of humanity revolted against it. Power may give law; but it is more than power can do to make unnatural law sit easy on the minds of men." Is not dipping infants so cruel and barbarous in itself, that infant baptism must necessarily be given up if immersion is practiced, and on the other hand, if infant baptism is retained, must not immersion be substituted by sprinkling or pouring ?

As the Christian religion is designed to be universal, baptism must be an ordinance of perpetual and universal obligation. Consequently, a mode of administering it only can be obligatory which is practicable at all times, and by every portion of the human race. Such a mode is aspersion or pouring. It is suited to every country and climate; it is safe for the receiver and the administrator; it may be performed in the place of public worship where the ordinances of Christianity should be administered, and it is in all respects fitted to the universal character of Christianity. We conclude, therefore, that as our blessed Lord intended that all nations should enjoy the benefit of the religion of the Bible, that those who dwell in the frigid zone should not be deprived of its blessings any more than those who dwell in the torrid; that he has given his preference to and rendered essential to it, that particular mode of baptism which is calculated for universal practice.

2. The application of water to the subject by aspersion or pouring, is valid baptism, because it corresponds with spiritual baptism, of which it is emblematical.

By spiritual baptism, we mean those divine operations in the souls of believers which are produced by the special influence of the Holy Spirit, and which are intended when the pious are said in the Scriptures to be baptized with the Holy Ghost. Water baptism represents the purifying, or cleansing nature of this higher baptism, and, of course, must naturally correspond in its mode, (if it bears any resemblance to it) with the mode of the baptism of the Holy Spirit.

But this baptism is always represented as a "sending down, coming, giving, falling, shedding, pouring, sealing," &c., and never as an immersing, plunging, or submersing. "I will pour out my spirit. Jesus having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear The Holy Ghost fell on all," &c. Now, as the baptism of the Holy Ghost was conferred by the descending of the divine influence on its subject, so water baptism, which is its symbol, to correspond with it, must be administered by the descending of the baptismal element on the recipient.

3. The application of water to the subject, by sprinkling, or pouring, is valid baptism, because it is sustained by the meaning of the words which are used to denote the ordinance of baptism.

The Greek words are $\beta a\pi\tau i\zeta \omega$, (baptizo) with its derivatives $\beta a\pi\tau i\sigma\mu a$, (baptisma) and $\beta a\pi\tau i\sigma\mu a$, (baptismos) Baptizo is a derivative from $\beta a\pi\tau i\omega$, (bapto) and as all derivatives retain, in a measure, the signification of their roots, so baptizo may be regarded as synonymous, to a certain extent, at least, in meaning with bapto. But bapto is a word which means to bathe, to wash, to wet with dew, paint or smear the face with colours, to pour, to dye, tinge, imbue or stain. Mr. Carson, an immersionalist writer of much learning, proves that it means to dye or color in any manner, i. e. by pouring, sprinkling or dipping.

For the satisfaction of the unlearned, a few cases of the different significations of this word, are cited. Dan. v. 21. Daniel says respecting Nebuchadnezzar, they fed him with grass like oxen, and his body was wet with the dew of heaven-

In the Greek it is, and his body was baptized with the dew of heaven. Dew descends in a very fine sprinkling. Nebuchadnazzar, therefore, was baptized by sprinkling, and the word (bapto) consequently means, in this instance, to baptize by sprinkling.

Homer, an ancient classic writer, uses the word in the sense of staining, or discoloring. Speaking of the death of a freg, in his ludicrous mock heroic poem of the battle of the mice and fregs, he says, "And the lake was baptized with purple blood."* He means, of course, that the blood of the freg was sprinkled upon the water, and it was thereby discolored, or stained. He does not intend to say that the lake was dipped, or immersed in the blood of a freg.

Aristophanes observes that Magnes, an old comedian of Athens, used to shave the face, and ("βαττομένος βατραχείος.) " stain it with tawny colors." Dr. Gale, an immersionalist, interprets this passage thus; "He speaks of the homely entertainments of the ancient theatre, where the actors daubed themselves with the lees of wine, and any odd colors, before Eschylus reformed it. and introduced the use of masks and visors. Aristophanes expresses this by (baptomenos ba-tracheiois;) not that he supposes they dipped their faces into the color, but rather smeared the color on their faces."

Aristotle says. "But when pressed (βαπτει και ανθίζει την χείρα.) it tinges the hand, and gives it a florid color," He here speaks of a juicy substance pressed or squeezed in the hand. Marcus Antonius, speaking of a man of real worth, says: "He is one (δικαιος υνη βεβαμμενον εις βαθος) thoroughly seasoned or imbued with justice. Again, he says, "Your mind will be such as the things you most often think of; for the soul (baptetai) is imbued, or tinctured, by the thoughts." Again, "See that you be not conformed to the Cæsars, (me baphes) lest you be stained or inflected."

Judges, v. 30. "To Sisera a prey of divers colours, a prey of divers colours of needle work, a prey of divers colors of needle work on both sides." The word colors is in the Greek ($\beta a \mu \mu a \tau a \ b a m m a t a$,) a derivative from bapto. This is directly against the sense of immersing, dipping, or plunging. Read on the immersing plan, and it would be, "To Sisera a prey of immersings, a prey of immersings of needle work, a prey of immersings of needle work on both sides."

In the Psalms lxviii, 23, we read, "That thy foot may be red, or tinged with the blood of thine enemies, and the tongue of thy dogs in the same."

Lev. xiv. 6. "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hysop, "καὶ βάψει αὐτα καὶ τὸ ὑρνίθεον το ζῶν." and shall tinge or stain them, and the living bird, with the blood of the bird that was killed over the running water." It is clear that these things could not be immersed in, or covered entirely over with the blood of a bird. There is not a sufficient quantity of blood in two or three birds, to immerse a single bird, by dipping, or plunging it all over in it.

^{*}The frog is represented as struck with a panic and fallen into the lake. Then one of the mice gave him a deadly wound. "He ceased to breathe, t" εβαπτετο ἐε αιματι λίμνη.") and, the lake was tinged with blood."

Rev. xix, 13. And ne was clothed with a vesture inarior βεβαμμένον αίματι, tinged or stained with blood. "Dutch, "kleet dat met bloet geverwet was," that is, " with a garment dyed with blood:" ("namely, in respect of his sufferings for us, and in respect of the blood of his enemies wherewith this garment was dyed in this slaughter.")

Origen, one of the fathers of the Christian Church, uses the word (bapto) in the sense of pouring. Commenting on the baptism of John, he says, How would you think that Elias, when he should come, would baptize who did not in the time of Ahab baptize the wood upon the altar, which was to be washed before it was to be burnt by the Lord's appearing in fire? But he ordered the priest to do that, not once only, but he says do it the second time. And do it the third time; and they did it the third time. Therefore, how could it be likely that this man, who did not then baptize, but assigned that work to others, would himself baptize, when he should according to the prophecy of Malachi, again appear here upon earth."

Now, in I Kings, xviii. 33, we are told that Elijah ordered water to be poured on the wood and sacrifice, but not to dip either in the water. Yet Origen tells us that pouring water on the wood and on the sacrifice, was baptizing it. Who can resist the conviction, when he reads this remarkable passage, that Origen had been in the practice of administering the rite of baptism by pouring? How otherwise can we account for the fact that he regarded pouring water on any thing and baptizing it as the same thing? And if this was his opinion, it was the current belief of the day in which he lived, for he undoubtedly spoke in accordance with the prevailing sentiment of his contemporaries.

If now we turn to baptizo, and trace it through its different acceptations, we shall find that it retains the signification of its root, bapto.

1. For baptizo means, in the first place, to tinge, bedew and sprinkle. Tertullian, one of the earliest Christian writers, uses it in this sense. Remarking on the passage, "Christ sent me not to baptize, but to preach the Gospel." 1 Cor. 1, 17, he says:

"Cur enim "Why indeed did he tinge or bedew tinxit Caium, et Crispum, et Stephanæ Caius and Crispus and the family of Stedomum? Quamquam etsi non eum phanus? For although Christ had not

poris ad Corinthios scripta sunt, quoniam But these things were written to the schismata, et dissensiones inter illos Corinthians as most suited to their conmovebantur, dum alius Paulo deputat, dition at that time, because schisms and prædicare, postea tinguere."

miserat Christus Lad I tinguendum; ta-sent him to tinge or bedew, neverthcless, men aliis Apostolis præceperat tinguere. he had commanded the other Apostles Verum hæc pro conditione tunc temto bedew.

alius Apollos propterq uod pacificus Apdissensions were excited among them, ostolus, ne sibi omnia defendere videre-since one makes account of Paul and tur, non ad tinguendum (ait) se missum, another of Apollos, wherefore, the pased ad prædicandum; nam et prius est cific Apostle, lest he should not seem to repel all things from himself, says that he was not sent to tinge but to preach; for it is first in order to preach. afterwards to bedew or besprinkle."

The word tingo used here as synonymous with oaptizo, means to due, stain, wet or moisten, in any way whatever, by pouring sprinkling or immersing. Persius; Tincta veneno, infected with poison. "Tingat olus siccum muria," wet, or sparingly imbue, his garden stuff with sauce, or any liquid to give it a relish;" "Sepe oculos memini Tingebam parvus olivo;" I remember that when a body, I annointed my eyes with olive oil."-Virgil. "Musto Tinge cruna;" stain your legs with new wine, i. e. in treading out grapes. "Arctos Oceani metruentes equore tingi;" the bears that cautiously shun being wetted in, or touched with the water of the ocean." - Ovid. "Tingere ora lacrimis;" to tinge or bedew the face with tears. Calp. "Tingere pascua rore;" to tinge or wet the pastures with dew. Cicero. "Tunica sanguine tincta;" garments stained with blood.

There is a passage in the Apochryphal book Ecclesiasticus, xxxiv, 30, where baptizo is used in the sense of sprinkling.

αὐτοῦ, τί ὡφέ ληςεν τῶ λουτρῶ αὐτοῦ.

βαπτιζόμενος* ἀπὸ νεκροῦ καὶ πάλιν ἀπτόμενος "He that baptizeth himself after the touching of a dead body, if he touch it lagain, what availeth his washing."

When a Jew touched a dead body, he was required by the Mosaic law to purify himself with the water of seperation. But the water of seperation he sprinkled upon himself. The law on this subject is in Numb. xix. 11, 13. "He that toucheth the dead body of any man, shall be unclean seven days. He shall purify himself with it, (i. e. water of seperation, v. 9:) on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day then the seventh day he shall not be clean."

In the next verse, the mode of this purification is described. "Whosever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord, and that soul shall be cast off from Israel, because the water of seperation was not sprinkled upon him." &c.

The writer of the book of Ecclesiastius was a Jew, and of course had reference to this very ordinance respecting the purification of a person who had touched a dead body, But he calls the administration of it baptism; using the very word baptizo to denote the sprinkling which was employed in the observance of the The conclusion, therefore, inevitably follows that baptizo means to sprink-This case is so perfectly clear, that if the passage was translated thus, it may be regarded as fully authorized; "He that sprinkleth himself after the touching of a dead body, if he touch it again, what availeth his washing."

"In Heb. ix. 10, we read of a ritual service which stood only in meats and drinks and divers washings." In the Greek, it is divers baptisms. These divers baptisms belonged to the Old Testatment dispensation. What baptisms are here alluded to, we learn from verses 13, 19, 21. They were sprinklings performed with blood and water. "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the

^{*} Dutch, Gewasschen. Cleanseth.

flesh." "For when Moses had spoken every precept to the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hysop, and sprinkled both the book and all the people." "Moreover, he sprinkled likewise with blood, both the tabernacle and all the vessels of the ministry."

These sprinklings were the divers baptisms to which the allusion is made. The Spirit of inspiration, therefore, has taught us, in this case, to understand aspersion to be baptism.

In 1 Cor. x, 1, 2. we read that all the Fathers of the Jewish nation "were under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud and in the sea."

In this passage, the word baptizo is used solely in reference to sprinkling. For it is manifest that neither the cloud above them, nor the sea on either side of them, touched the Israelites. They went through the midst of the sea on dry ground, and, consequently, the baptism to which they were subjected, took place on dry ground, and was not an immersion. No immersion can be received on dry ground.

Dr. Gill, an Immersionalist, and a voluninous commentator, says; "the cloud which went before the Israelites, and stood behind them, and was between the two camps to keep off the Egyptians, which as it passed over them let down a plentiful rain upon them; whereby they were in such a condition as if they had been all over dipped in water."

But this is giving up the controversy concerning the meaning of the word baptize, and is admitting that baptism may be received by the descent of the baptismal element. According to his interpretation, it would be valid baptism if sufficient water be poured upon individuals so as thoroughly to drench them, and put them in such a condition as if they had been "all over dipped in water."

This confession, which yields the point in debate, in respect to the signification of baptizo, and in regard to the validity of pouring as a mode of baptism, does not, however, go far enough. The circumstances of the Israelites, as they passed through the midst of the sea, do not seem to imply that they were thoroughly drenched by rain from the cloud. The rain did indeed fall upon them from the cloud, (Ps. lxxvii, 17) but then, it must have been a gentle rain which was poured upon them, for the Israelites went through the sea on dry ground. For in Ex.xiv. 21,22, it is said "the Lord caused the sea to go back by a strong east wind all night, and made the sea dry land, and the children of Israel went into the midst of the sea upon dry ground." A very heavy drenching rain would have made the ground very wet. But the ground continued dry. It was, therefore, a sprinkling rain which descended upon the Israelites, as a heavier rain would have moistened the ground. Hence the paptism of the Israelites unto Moses, was a sprinkling.

2. Baptizo means to cleanse with water, and to purify, without reference to the mode.

It has this signification in the Apochryphal book, Judith, chap. xii. 7.

* Καὶ εξεπορεύετο κατὰ εύκτα εις την φάραγγα "And she (Judith) went out in the night into the valley of Bethulia and baptized herself at a fountain that was της πηρῆς του τύατος.

Judith was a Jewess, and alone in a camp of 200,000 Syrians. She had entered that camp to destroy Holofernes, the commander of the Syrian army. She could not accomplish her purpose without preserving the utmost cleanliness of person. She visited the fountain of water in the camp, to cleanse, or wash herself. She might have done this, and not have done anything inconsistent with propriety, and the delicacy which her situation required. But if she had bathed, or immersed herself in the fountain, (if it had been deep enough for that purpose) it would have been an insult offered to the Assyrians, (for it furnished them with their supply of water) and it would have been an act of immodesty which would have completely frustrated the accomplishment of her scheme.

Mark vii. 4. "And when they (the Pharisees and Jews) come from the market, except they wash they eat not." The word in the Greek, is baptize. This passage does not refer to the persons themselves as being baptized, for the Jews had no such custom as that of washing their bodies in water after they had been to market. The context teaches us that the reference is to washing their hands. This subject is introduced in the following words: "And when they saw some of his disciples eat bread with defiled hands, they found fault. Then follows the explanation; For the Pharasees, 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. Then the Pharasees and scribes asked him, why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands." †

From these words, it is manifest that the washing which the Pharasees and Jews regarded with such scrupulousness after they had been to market, was an ablution of the hands. But this cleansing of their hands, which was probably done with water streaming upon them from a watering pot, we are taught was a baptism.

"And many other things there be, which they (the Jews and Pharasees) have

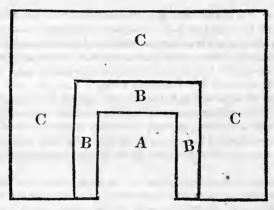
^{*} Dutch-" Ende sy wiesch haær in het leger, in de water fonteyne." And she washed herself in the camp at the fountain.

[†] Dutch—vs. 3. For the Pharasees and all the Jews ent not, without washing (first) the hands often, (or, with the fist; as they that will wash their hands very clean, use to rub the hand with the fist; or carefully. Or, up to the elbow, as some report the Jews custom was to do,) holding the institution; (Gr. holding fast, or laying hold on) the tradition of the ancients, (or, of the elders.)

Vs. 5. Afterwards the Scribes and the Pharasees asked him, wherefore do not thy disciples walk, [that is, live; a Hebrew phrase; " as Ps. i. 1, and throughout] after the institution of the ancients, or, (of the elders) but eat bread with unwashen hands.

received to hold, as the washing of cups, and pots, brazen vessels and of tables.* The washing of cups, &c. in the Greek, is the baptism of cups, &c. "The cups were drinking vessels used at meals, the pots were measures of liquids, and were vessels made of wood, and were used to hold wine, vinegar and other liquids. The brazen vessels were used in cooking, or otherwise. These, if much polluted, were commonly passed through the fire; if slightly polluted, they were washed."

The term tables, in the Greek, is couches. It refers to the couches on which they reclined at meals. This is admitted by Dr. Gill.† "The custom among the Jews, was not to eat sitting, as we do, but reclining on couches. The table was made by three, raised like ours, and placed so as to form a square, with a clear space in the midst, and one end quite open. On the sides of them were placed cushions, capable of containing three or more persons. On these the Jews reclined when they took their meals, leaning on the left side, with their feet extended from the table," as in the following figure.



A, represents the open space between the tables. B. B. B. B. The tables. C. C. The couches on which they reclined at meals; the head being next to the table, and the feet extending back horizontally.

† Commenting on Mark vii. 4, he says, "to give further trouble, it is insisted on, that the word should be rendered beds; and it must be owned that it is so rendered in the Syriac, Persic, and Ethiopic versions, and in many modern translations: and we are contented it should be so rendered. And these beds design either the couches they lay, or leaned upon at meals; or the beds they slept in at

night."

^{*}Dutch.—And (coming) from the market, [because there they dealt with all sorts of men, Gentiles and others, and touched many other things, whereby they held themselves defiled] they eat not except they be first washed. (Greek, baptized; which signifies both to dip into the water, and also to wash off. Gr. "gedoopt 't welck indoopen in 't water en ook afwaschen," from whence the holy baptism hath its denomination.) And many other things there be, which they have received to hold (as namely) the washing of drinking cups, and pots. (The Greek word Xestes signifies the sixth part of a Congius, i. e. about a Dutch pint and a half] and brazen vessets and beds. [That is, bedsteads, or the sides of the beds, whereon the ancients lay or leaned on at the Table for to eat, instead of our sitting."]

now, as each of these tables could not have been less than four feet high, three or four feet wide, and six or eight feet long, and the couches were proportional, the couches must have been six feet high, six or eight feet long, and at least six feet wide. It cannot be supposed that such cumbersome and heavy articles of furniture were immersed in water. It would be impracticable to plunge entirely under water, after every meal, such articles even in this country, though it is every where well watered, and abounds in large streams of water. How unlikely is it that this was done in Judca, a country where water, even in small quantities, was scarce and hard to be obtained. The word baptism, therefore, here must denote some other application of water than submerging under water. "It must be used in the sense of washing in any way. And if, as is clear, to denote anything except entire immersion, it may be elsewhere; and baptism is lawfully performed without immersing the body under water."

Again, Luke xi. 38. "And when the pharasee saw it, he marvelled that he (Jesus) had not first washed, [Greek, baptized] before dinner." The idea here again is not an immersion of the body. Lightfoot says "it was not necessary, neither was it the custom [of the Jews] before meals, to wash the whole body, but the hands only." The Pharasee, therefore, marvelled that "a man of so much religion and holiness" as the Saviour, "should lay down on one of the couches and begin to eat" with unwashen hands, "and should shew no regard to a common custom with them, and which was one of the traditions of their elders, and which they put upon a level with the commands of God."

"The origin of the custom of washing before they partook of their meals, with so much formality, was that they did not use, as we do, knives and forks, but used their hands only. Hence, as their hands would be often in a dish on the table, it was esteemed proper that they should be washed clean before eating. Nor was there impropriety in the thing itself, but the Pharasees made it a matter of ceremony; they placed no small part of their religion in such ceremonies; and it was right, therefore, that our Lord should take occasion to reprove them for it." Washing of hands, then, which may have been performed in various ways, as cleansing them with a wet cloth, or rubbing them together in water in a basin, or under water poured upon them from a pitcher, or the fawcet of a watering pot, we are here taught is a baptism.

The word baptism is used as synonymous with purification in John iii, 25.—

"Then there arose a question between some of John's disciples and the Jews, about purifying."

This question, or dispute about purification, is proved by the circumstances which led to it, to have been about baptism.* These, as stated by the Evangelist were, that "Jesus and his disciples came into the land of Judea; and there he tarried with them and baptized, and John also was baptizing in Enon, near

^{*} Then there arose a question [or difference] [by some] of the disciples of John with the Jews, about purifying. Namely, about comparing of the worthiness of the baptism of John, with the Jewish purifications: or, of the baptism of John, with the baptism of Christ's disciples." Dutch Bible and Annotations.

Salim, because there was much water there; and they came and were baptized."

Here were two baptisms. Christ had set up his after John, and as greater numbers attended his baptism than John's, it seemed to argue that they considered his baptism as conferring a greater degree of purity than John's, and that the baptism instituted by Christ was becoming most popular. The Jews, it seems, made or drew this inference, and stated it to John's disciples. This naturally enkindled the zeal of John's disciples in behalt of his baptism, and led them to contend that it was superior to that of Christ. Hence, it was the claims of two apparently rival baptisms which originated the question between some of John's disciples and the Jews about purifying. The dispute about purification, therefore, was a dispute about baptism.

This view of the case is established beyond all controversy, by the reference of this dispute about purification by the parties, to John as a question about baptism. The parties not being able to settle the discussion satisfactorily between themselves, came to John, and said to him, "Rabbi, he that was with thee beyond Jordan, to whom thou bearest record, behold the same baptizeth, and all men come to him." This reference shews that the debate about purification, turned chiefly on the point of the superiority of Christ's baptism, and its being likely entirely to supercede that of John. Hence, the conclusion is inevitable, that the word baptism, in this case, means purification.

In confirmation of the idea that Christ's baptism was regarded by the Jews as a purification, we may appeal to the fact that it was foretold of Christ, that he should purify. The prophets have designated Christ as a purifier, but in no case as one who should immerse. In Malichi iii. 1, 3, it is said, "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire, and like fullers soap, and he shall sit a refiner and purifier of silver, and he shall purify the son's of Levi and purge them as gold and silver." In Ezekiel xxxvi, 25, the Lord promises under the reign of the Messiah, to sprinkle clean water upon his people, and he says, and ye shall be purified; from all your filthiness, and from all your idols will I purify you."

In Isaih lii, 15, it is said of the Messiah, "So shall he sprinkle many nations," which is rendered in the Syric translation of the Scriptures, which is very ancient, "thus shall he purify many nations."

These passages, the Jews understood of haptism, for they expected that Christ would baptize when he should come. They sent Priests and Levites to John when he began to baptize, (and before the question was settled whether he was the expected Messiah or not) to ask him "who art thou, and why baptizeth thou them, if thou be not that Christ, nor Elias, neither that prophet?"

Now, observe, the first inquiry does not demand John's authority for baptizing, but simply who he is, whether Christ, Elias, or that prophet? It implies no surprise, it expresses no disapprobation, that he should baptize provided he was the Christ. They did not dispute his authority and right to baptize in that case; they asked only for his credentials.

But, the second inquiry implies both surprise and disapprobation; "why baptizeth thou then, if thou be not that Christ', &c. As soon as they ascertained that he was not the person they had supposed, they immediately question the propriety of his conduct in administering baptism to the people. It is, therefore, evident that the Jews expected that Christ would baptize.

Now, this belief they must have founded on those predictions in the Old Testament, which represent Christ as a purifier. There is no other source from which they could have derived this opinion. Hence, they regarded purification and baptism, [baptismos & katharismos; baptizo & katharizo] as synonymous, and consequently when they disputed with John's disciples respecting the relative claims of the oaptism of John and Christ, they called baptism, purification.

The synonymous character of these words, is furthermore, established by the fact that purify is the term which exactly expresses the meaning of baptizo in a majority of cases in which the word is used in the New Testament, and, in some instances, is the only one except baptize, which will make good sense.

Insert the word purify, in the following passages, and the reading will be natural, and the sense obvious. "I purify you with water," &c: "John truly purified with water." &c. "Jesus was purified of John in Jordan." "Jesus being purified and praying." "They were purified, both men and women." "Repent and be purified, every one of you, in the name of Jesus Christ." "See here is water, what doth hinder me to be purified."

The following examples furnish instances in which the word purify expresses the meaning of baptizo better than any other word except baptize.

Math. iii. 11. "I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire." Insert the word purify, "how natural the statement and obvious the meaning"; I indeed purify you with water, but he shall purify you with the Holy Ghost, and with fire, i. e. "I perform an external and symbolical rite, by which the body is cleansed with water, but he shall perform a higher purification, in which the mind is purified"* by the efficacious, or refining power of the Spirit of God.†

Take now, the word immerse, and insert it in the place of baptize, and the construction becomes at once unnatural. "I indeed immerse you with water, but he shall immerse you with the Holy Ghost, and with fire." It is not good English to say immersed with water, with the Holy Ghost, and with fire. Hence, the insertion of the word immerse, requires that the Greek particle εv , [en] translated with, should be rendered in, to make the sentence tolerable English. But with this alteration, the meaning of the passage is obscured, if not destroyed; for what idea is conveyed by the expression? "I immerse you in the Holy Ghost and, in fire."

^{*} President E. Beecher Bib. Repository, vol. 3, 1840.

^{† &}quot;John here distinguisheth his outward baptism from the inward baptism of Christ, whereby he purifieth our hearts by his spirit, as the fire doth the metal from all alloys and impurity."—Dutch Annotations.

If it is said that immersing in the Holy Ghost, and in fire, means imbuing largely with the efficacious influences of the Holy Spirit? then the antithesis will require that the first member of the sentence, "I indeed baptize you with water," should be understood of imbuing with water. But to give it this signification, is to lose sight of immersion, except as a mode of imbuing, and is to admit that baptizo, in this passage, does not mean exclusively to immerse. The term imbue, means to dye, tinge deeply, to moisten to such a degree that a color, odor or the like is imbued. Immersion may be a mode of imbuing, and so may pouring, sprinkling and pressing; hence, immersing is not necessarily included in the idea of imbuing; since there are other ways of imbuing. To give the passage this meaning, therefore, is to recede from the position that baptizo means only to immerse.

In i Cor. xii, 13, it is said, "By one Spirit we are all baptized into one body, and have been all made to drink into one spirit."

The agent of baptism in this case, is said to be the Holy Spirit. The body into which we are all baptized, is the spiritual and invisible body, or church of Christ. So Dr. Gill understood it, for he says, "It is the grace of the Spirit in regeneration and sanctification which is here intended, which grace in the Old and New Testament is frequently called a baptism, by which spiritual baptism, they [i. e. Christians] are brought into one body; the mystical body of Christ, the universal and invisible church of Christ."

The baptism, therefore, here spoken of, is not the baptism of water, but of the spirit. Now. as the baptism of the Holy Ghost is the cleansing and renewing of the heart, purified is the very word which gives the proper meaning of baptized, in this passage. "The Holy Ghost does not immerse the mind, but purify it." The Holy Ghost does not unite us to the Spiritual body of Christ, by immersing our bodies or minds, but by the purifying of our hearts. "According to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour."

If it is said to weaken the strength of this argument, that purification involves immersion, and that therefore baptizo means to immerse, it may be replied that it does not confine it to that sense, since purification involves also washing, bathing, pouring and sprinkling. All of them equally are modes of purifying;

Furthermore, immersion is not necessarily connected with purification, for it is a fact that "no word necessarily denoting immersion was employed to represent the purification of persons under the Mosaic ritual." The Heb. word used was Rahats, which means to wash, or purify, without reference to mode. The definitions which are given to this word in the lexicons of Simonis and Gesenius, are "to wash, to lave, to bathe." President Beecher says if any one will taken Hebrew concordance, and trace the word through the whole of the Old Testament, he will have abundant proof of the correctness of this statement in respect to the meaning of the word; and, he adds that the whole Mosaic ritual, "as to personal ablation or purification, could be fulfilled to the letter without a single immersion."

REMARKS.

This subject suggests, in concluding, the following remarks.

1. Immersion as the only valid mode of baptism, cannot be proved by the signification of the word baptizo. When it can be demonstrated that this word means in every case to immerse, then immersion alone will be proved to be valid baptism. If it means to wash, to sprinkle, to pour, to cleanse or purify without reference to mode, then the rite of baptism may be administered by pouring or sprinkling, and it is valid.

Finally. It is not zeal for an ordinance, or a particular mode of observing it, that will render us acceptable to God, but it is the keeping of God's commandments, and the waiting upon him in his ordinances with holiness of heart that will prepare us to enjoy his favor.

Baptism is not a saving ordinance. There is nothing saving, therefore, to be attached to the mode of our baptism. "For neither circumcision availeth any thing, nor uncircumcision, but a new creature." "Except a man be born again, he cannot see the kingdom of God." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in Heaven." These declarations shew us that however firmly we may cling to forms, or outward ordinances of religion, they will not save us, unless to our faith in them, we add obedience to all the laws of Christ. How desirous our blessed Lord was to impress this sentiment on the minds of his disciples, is evident from the parting direction which he gave them after he had prescribed the form of words to be used in baptism. He adds, "teaching them to observe all things whatsoever I have commanded you." This farewell injunction of our blessed Lord, therefore, requires us not to lay a particular stress on baptism and a peculiar mode of administering it, or any other ordinance, but upon obedience to all the requirements of the Gospel..

He has consequently shewn his followers, that their zeal should be expended about vital religion and not baptism; he has taught his ministers that it is their first and principal business, in all their instructions, to inculcate unreserved obedience to God in every thing, both of the heart and life, as the sum and substance of true religion; and he has clearly intimated to those who neglect this branch of their duty, and labor more to induce men to observe a religious rite in a certain way, than to practice the piety of which that rite is significant—to seek the shadow rather than the substance, "that they are guilty of manifesting a marked contempt of the very last command that fell from the lips of their departing Lord."

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SERMON II.

MODE OF BAPTISM.

Romans ii, 28, 29. "For he is not a Jew that is one outwardly, neither that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

There are strictly speaking but two kinds of religion, the religion of form, and the religion of the heart. The former attaches an undue importance to external rites, and makes religion consist too much in a particular mode of observing them. The latter regards religion as spiritual, having its seat in the affections, its outward ordinances as carnal and of no value, except as means of grace and instruction, and the particular manner of observing them unessential so long as their substance and significance are retained.

In this world, spiritual things are represented to men by symbols, because they receive their knowledge through the senses, which are the inlets to the mind, In consequence of this organization of our natures, we are creatures of sense, naturally inclined to take the shadow for the substance, and lay undue stress upon the outward rites of religion. Attaching too much importance to the observance of a religious ordinance, constituted one of the errors of the Jews. They exalted circumcision above every thing else connected with the service of God, considering it a badge of holiness, and a passport to Heaven. To correct this erroneous sentiment, the Apostles found it necessary to distinguish between the circumcision of the flesh and of the heart, and to assure their hearers that a true Israelite was not one who was outwardly circumcised merely, but whose circumcision was "that of the heart, in the spirit, and not in the letter; whose praise was not of men but of God."

Many, like the Jews, cling to forms. They regard the observance of baptism in a particular mode: and connection with a particular church, as of more value than faith and holiness. This attachment to an outward ordinance is deeply to be regretted. It fosters a zeal about a matter which in itself is of little importance, and creates a sectarian and exclusive spirit which endangers the salvation of souls, and retards the advancement of the cause of Christ. Baptism is important in its place, but among those who profess the religion of Jesus, it should be considered only as an ordinance, and no dependence for salvation should be placed on any thing but the righteousness and grace of God in Christ Jesus. "For baptism as to its saving efficacy, as is said of circumcision, is nothing; but the keeping of the commandments of God." With a full conviction of the sentiment

of the text, that an ordinance is of less importance than the state of the heart, and is of no value at all without piety, we proceed in our discussion of the mode of baptism.

We propose in this discourse to notice several assumptions of the Immersion alists, in regard to the explanation of the word baptizo, and to adduce further proof of the validity of pouring or sprinkling as a mode of baptism.

1. The Immersionalisis assume, in the first place, that the primary, radical, and classical meaning of baptizo, is to immerse totally; i. e. to submerge or plunge the whole of an object entirely under wrter.

The classic Greek was written by ancient Greek authors, who wrote pure Greek. The appeal to these writers, however can be met. They did not always use the word baptizo to denote the entire submerging and covering of an object with water. This is evident from the following examples.

Porphyry, speaking of the sinner in the Styx, the famous river of Hell, says;

"' Όταν δε καταγορουμενος επιβη, αναμαρτητος ι' When the accused person enters the μεν ων αδεως διερχεται αχρι των γονατων εχων through, having the water up to his το υδωρ, αμαστων δε, ολιγον προβας βαπτίζεται knees; but if guilty, having advanced a μεχρι κεφαλης.''

Polybius says,

" '' μολις εως των μαζων οι πεζοι βαπτιζομειοι culty, baptized up to the breast."

Strabo, speaking of Alexander's soldiers marching a whole day through the tide between the mountain Climax and the sea, says:

" μεχρι ομφαλου βαπτιζομενων." | "They were baptized up to the middle."

The verse of the oracle quoted from Plutarch, Carson translates,

"Asκος βαπτιζη, δυναι δε τοι ου θεμις εςτι.' | "Thou mayest be baptized, O bladder! but thou art not fated to sink."

He remarks pp. 89, 90, "The expression in this verse is allegorical, literally referring to a leathern bottle, which, when empty, swims on the surface, if sufficiently filled, will dip, but will not sink."

The Greek scholiast on Aratus, speaking of the crow, says, "The crow often (ebaptisen) baptizes herself from the head to the top of her shoulders in the river."

These cases prove that ancient Greek writers understood the partial covering of a person, or object, with water, to be a baptism. Hence, if they are called in to give their judgement in reference to the meaning of baptizo, it is against the practice of the Immersionalists. They decide, that if the head only of the candidate be dipped in water, or if he wade in the water up to his middle or breast,

or if he is let down into the water up to his head, without being plunged all over in water, that he is baptized.

Again. The ancient Greeks used the word baptize, in a sense which entirely excludes the idea of immersion as the act of plunging any thing under water.

ARISTOTLE says, "They relate of the Phoenicians, who inhabit a place called Gadeira, (or Cadiz) that sailing beyond the pillars of Hercules, with an east wind four days, they came to certain desert places, full of bull-rushes and sea weeds; which, when it is at ebb are not baptized; but when it is flowing tide, are overflowed." Now, Aristotle does not say that these places are plunged, or dipped, or put into the sea water below the surface, but they are inundated or covered by the sea water flowing in upon them at full tide. But this flowing in of the water upon them at the rising of the tide, he calls baptizing them. This case, therefore, shows that a thing may be baptized, when it is not put into the water, when it is not plunged or dipped under it, but when the water is brought in and poured over it. Hence, a thing may be baptized when the idea of immersion is not included, for immersion is the act, not of pouring water upon a thing until it is submerged, but of putting into the water below the surface; or the act of plunging or dipping into the water until covered. If immersion therefore is not always implied, how manifestly improper to insist that it is requisite in the Christian ordinance of baptism to render it valid?

Again. Homer describes Ajax killing Cleobulus, thus: "He struck him across the neck with his heavy sword; and the whole sword bêcame warm with the blood." This is explained by Pseudo-Didymus, by the word baptized, with a view to show how much the sword was imbued, stained, or wetted with the reeking blood. And Didnisious Halicarnassus concerning the poetry of Homer, observes: "That in this phrase there is a peculiar emphasis, which consists in this, that the sword was so baptized, as even to be warmed" with the gushing blood. Here, again, the idea of immersion is excluded. The sword of Ajax is not baptized by being plunged into or under or through the blood of Cleobulus, but by the blood spirting or gushing out of the wound on the sword.

Again. Plutarch, in his Treatise of Education compares the method of instructing children to that of watering plants. "For as plants are nourished by moderate waterings, but pine away if these are too frequent; in like manner the mind, by well proportioned labors, is improved, but when these are more than enough it is baptized," i. e. drenched. Here again, neither plunging ,dipping or immersing is implied; "Plutarch compares the baptizing of the minds of children, while their teachers instil various instructions into them, to a gardner's pouring water upon his plants!"

Again. The word baptize is used by profane authors to denote drunkenness, the condition of drunkenness, insensibility and sleep, under inebriation, of being involved in debt and overburdened with taxes. "They speak of being baptized with wine" is erendered drunk, "of being baptized into insensibility and sleep un-

der drunkenness," " of being baptized by a debt of 5000 myriads," and " of the common people being baptized with taxes."

Josephus uses the word in the sense of overflowed or overwhelmed. Speaking of the ships which carried the people of Joppa, after being driven out of the city by the Romans, he says, "the wave raised aloft, and holding them under its control, baptized them;" that is, overwhelmed them. The word overwhelm is composed of two terms, over and whelm. Over expresses that which is above us in place and position. Hence, to overwhelm anything, is to overpower or bear it down by throwing the overwhelming element upon it, not by thrusting it into, or through the element, as in immersion. A person may be overwhelmed on dry land, but not immersed. Rain, or falling and drifting snow may descend in such quantities upon a man as to overwhelm him, that is, to overpower and bear him down, but he cannot be immersed in rain or in a snow storm. Overwhelming, therefore, as it expresses motion from above, and action upon an object, expresses the descent of the baptismal element, and corresponds with pouring and sprinkling, and not with immersion, which implies the action of the object itself upon the immersing element.

2. Another assumption of the Immersionalists is, that there is no difference between the Greek of the New Testament and the Greek of the ancient classic authors; that a particular word has precisely the same meaning in the New Testament that it has in the classics, and consequently if baptizo uniformly means in classic Greek, to immerse, it has no other meaning in the New Testament.

This position is not only erroneous, but it furnishes evidence of the weakness of the Immersionalists scheme. "For it has long been an acknowledged fact, among all who are well versed in the critical study of the New Testament, that there are peculiarities in respect to the forms, the use and the construction of words," which make the Greek of the New Testament differ from the Greek of profane authors. Hence, the system which requires such a rule of interpretation for its defence, must be built upon the sand and is tottering to its fall.

The ancient Greek writers were heathen, lived in countries remote from Judea, and were familiar with religious ideas and customs which were entirely polytheistical. In their hands, the Greek language was a different thing, in many respects, from what it was in the hands of the Jews, for they applied it to express ideas which were adapted to the religious notions of the heathen. On the other hand, the Jews adapted the Greek language to their peculiar religious notions and usages, and consequently employed it to express ideas "which had never been compounded into existence in the land of classic Greek."

Hence, in expressing evangelical notions in the Greek language, it became necessary for the writers of the New Testament to use many words in that tongue, in an entirely new sense, that is, new to native Greeks, unacquainted with the manners and customs of the Jews, and the peculiar doctrines of the word of God. Many words, consequently, which had acquired a fixed meaning in classic Greek, are used in a different sense in the New Testament. If, there-

fore, it can be proved that a particular word, according to classic usage, radically and primarily means a certain thing, it will not follow that that word has the same signification in the New Testament. For instance, the word $\pi i \varsigma \tau \iota \varsigma$ [pistis] in classic Greek means simply belief, firm persuasion of the truth and veracity of any one. But a very common meaning of the word in the New Testament, is that act of the soul by which the sinner receives the offer of pardon and eternal life through the Saviour, and continues to rely upon his merits and mercy for salvation. This is a meaning which no classic author has ever given to the word. Again, the word δικαιόςυνη (di-kai-os-u-ne) was used by the heathen Greek writers in the sense of justice; equity; rectitude of conduct. But in the New Testament it frequently denotes "the active and passive obedience of Christ, whereby he perfectly fulfilled the law and propitiated the justice of God; which obedience being imputed to believers and received by faith, their sins are pardoned, their persons accepted, and they are brought to eternal glory." This is a sense which was entirely new to an ancient Greek, for he was acquainted with no such doctrine in the whole range of his religious ideas. The words αγγελος. (ag-gel-os) πνευμα (pneu-ma) αναςταςίς (anas-ta-sis) δειπνον (deip-non) and θεος, signified simply in the ancient classic Greek, messenger, air or breath, standing up, a full meal, as breakfast or supper, and a deity of any kind, whether a god or goddess. But these terms in the New Testament, denote an angel, i. e. an intelligent and spiritual being whom God makes use of as his minister to execute the orders of his providence, the Holy Ghost the third person in the adorable trinity, the resurrection of the body after death, the ordinance of the Lord's Supper, * and Jehovah, the supreme being. These are meanings, which these

If the word Deipnon means a full meal, following out the argument of the Immersionalists, unless they eat a full meal at the Lord's Table, they have not eaten the Lord's Supper, and we insist on it that they must eat a full meal at the Lord's Table to be consistent with themselves; or, if they admit that taking the smallest part of an element at the Lord's Table is sufficient, they must also ad-

^{*} Dr. Woods remarks respecting this word, "that it has a very different sense when applied to the Lord's supper, from what it has in ordinary cases, Eating a morsel of bread does not constitute a supper, a principal meal; although this is the common signification of Deip-non. But in this religious rite, eating a small morsel of bread is called a supper. I Cor. xi, 26. And the Apostle charged the Corinthians with abusing the ordinance, because they made use of more food than the design of the ordinance required. Now, if the word which denotes one Christian rite, has a sense so widely different from its usual sense, why may it not be so with the word, which denote the other Christian rite? As deipnon in reference to one rite, signifies, not a usual meal, but only a very small quantity of bread, why may not Baptizo in reference to the other rite, signify, not a complete dipping or washing, but the application of water in a small degree? This would present the two institutions in the same light. In the first—as bread and wine are used, not to nourish and invigorate the body, but for spiritual purposes, or as a sign of spiritual blessings; a very small quantity is sufficient. Indeed the Apostle decides, that a small quantity is better suited to the ends of the institution, than a larger quantity. So in the other—as water is used, not to cleanse the body, but merely as a sign of spiritual purification; a small quantity of water must be sufficient; as sufficient for the purposes of this ordinance, as a small quantity of bread and wine is for the purposes of the other. The nourishment of the body in the one case, and the cleansing of it in the other, being no part of the end to be answered; a large quantity either of bread water can be of no use." Woods on Infant Baptism, pp, 153, 154.

words never had in classic Greek, for the ancient heathen Greeks had no such religious notions.

Now, if you follow the usage of the classic Greek, and translate these words as they understood them, you will make nonsense of many passages of Scripture. It will lead you to render the passage John iii, 5, thus—"Except a man be born of water, and of the air, he cannot enter into the kingdom of God."—Acts xxiii, 8, as follows—"For the Sadduces say that there is no standing up, neither messenger, nor air; but the Pharasees confess both."

These statements shew that the Greek of the New Testament differs materially from the classic; that while it is clothed in the same costume, its sentiments and ideas are derived from the Hebrew, and consequently it is a false principle of interpretation to determine the meaning of words in the New Testament by their signification in the classic writers. Hence, if it could be proved that the word baptizo uniformly means to dip, or plunge entirely under water in classic writers, (which cannot be done) it would not settle its meaning in the New Testament. The writers of the New Testament, being Jews, would think of the purifications and lustrations of the Mosaic ritual when they used the word, and would use it (as they evidently have in many instances) with reference to those lustrations.

But, if the Immersionalists insist that baptizo must be rendered to dip, because it is so used in classic Greek, then we insist that other words also be rendered according to their radical and primary meaning in the same writers, and then we must read the passages Math. iii, 11, "I indeed dip you in water—he shall dip you in the Holy air and in fire." John i. 33, "He that sent me to dip in water, the same said unto me, upon whom thou shalt see the air descending and remaining on him, the same is he which dippeth in the Holy air." Luke iii, 21, 22. "Now when all the people were dipped it came to pass, that Jesus also being dipped and praying, the heaven was opened, the holy air descended in a bodily shape like a dove upon him."

How shocking thus to treat the word of God. But, consistency with their own principles of interpreting the language of the New Testament, in order to prove that baptizo always means to dip, compells the Immersionalists thus to distort the Scriptures.

3. Another assumption of the Immersionalists, is, that all Lexicographers give baptizo the sense of dipping, plunging, or immersing, as the primitive and radical meaning of the word.

This we deny. There is a large lexicon of the ancient Greek language, "generally used by native Greeks, and deservedly held in high estimation by all, compiled by Gases, a learned native Greek," in which the following definitions are given to baptizo:

mit that a little water applied to a person by pouring or sprinkling, is baptism, let the original meaning of Baptizo be what it may. There is as much propriety in insisting on retaining the primary meaning of Deip-non, as of Baptizo.

- 1. To wet, moisten, bedew.
- 2. To wash, to bathe.
- 3. To draw, to pump water.

Surdas, a native Greek, who lived in the latter end of the ninth and the beginning of the tenth century, compiled a Lexicon of the Greek language, "which is valuable for the fragments it contains of lost works, and the information which it affords respecting ancient writers." He gives the word baptizo, and renders it according to Dr. Owen;

- I. MADEFACIO, to wet, to moisten.
- 2. Lavo, to wash, to bathe, to besprinkle.
- 3. Abluo, to wash, to wash away, to purify.
- 4. Purgo, to purge.
- 5. Mundo, to cleanse, to make clean.

These are the definitions of two Lexicographers who are native Greeks, and who of course understand their own language, and yet they do not give dipping, or immersing, as the meaning of the word at all. Nor is such a meaning necessarily to be inferred from any of the definitions given, for a man may wash and bathe himself without subjecting himself to an immersion of his body all over in water.

SCHREVELIUS, an European Lexicographer, gives the word baptizo the following definitions.

- 1. BAPTIZO, to baptize.
- 2. Mergo, to dip, plunge, immerse.
- 3. Abluo, to wash, to wash away, to purify.
- 4. Lavo, to wash, to bathe, to besprinkle.

Schleusner, one of the most learned Lexicographers, says that "Baptismos (baptism) is a term which embraces nearly all the Levitical purifications, and quotes Hebrews vi, 2, ix, 10, to prove it." Many of the Levitical purifications were sprinklings.

DR. FEATLY says the word Baptizo is translated by Hesychus, a native Greek, by Scapula, and Budeus, in their Lexicons and Commentaries, Lavo; to wash, to bathe, to besprinkle.

Dr. Owen says. Scapula gives Baptizo the sense of Lavo and abluo; to wash, to wash away. Pasor Lex. Lond. 1644. Baptizo, to immerse, to wash, to baptize.

Most of the above definitions imply pouring and sprinkling. To bedew, is to moisten in a gentle manner, with any liquid, as with dew. But dew falls in a very fine sprinkling. I command my son to wet, or moisten my garment. He sprinkles it with water. Does he not obey my command? I command him to bathe my head; he pours water on it very gently, or sprinkles it profusely with water. Does he not bathe it? I command him to wash my window. He dashes a quantity of water against it, and wipes it dry with a cloth; does he not fulfil my injunction?

Secondly. Having replied to the assumptions of the Immersionalits in regard to the word baptizo, we will now proceed to adduce further proof of the validity of pouring, or sprinkling, as a mode of baptism.

1. The numbers baptized by John the Baptist during his short ministry, the great multitude baptized by the Apostles on the day of Pentecost, and the circumstances under which the Apostle Paul and the Jailor's family were baptized, furnish strong presumptive evidence that baptism was administered in the Apostolic age, by some other mode than immersion.

An immense number of persons attended on the ministry of John the Baptist; and appear to have received baptism. "ALL JUDEA, JERUSALEM, and the region about Jordan, went out to his baptism, and were baptized of him in Jordan, confessing their sins."* Now, from some statements which Josephus has made with respect to the populousness of Palestine, and the great concourse of people who attended the yearly festivals at Jerusalem, it is evident that there could not have been less than about 2,000,000 of inhabitants in Judea and Jerusalem, and the region of Jordan. Jerusalem alone must have contained more than 100,000. John's ministry lasted only about eighteen months, and a part of that time he was shut up in prison by Herod. Supposing that out of the 2,000,000, he baptized 500,000 persons, (which is a moderate calculation, being only one-fourth part of the population,) that he baptized one in a minute, and continued ten hours every day in the work, (which no man could do unless supported by a miracle.) it can be arithmetically demonstrated that he could not have immersed that number during the whole eighteen months of his ministry. Hence, his baptism must have been a lustration, performed by aspersion, or pouring.

^{*} Josephus says that "John the Baptist was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism"; that the people "came in crowds about him, for they were greatly moved (or pleased) by hearing his words," and that Herod, who feared lest the great influence John had over the people, might put it into his power or inclination to raise a rebellion, (for they seemed to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late."—Ant. Bk. xviii, c. v. §2.

[†]Dr. Gurse, who wrote a very judicious paraphrase on the books of the New Testament, makes some observations respecting the numbers baptized by John, which deserve to be inserted here. He says, "I cannot think that such prodigious numbers, as came to John, could be baptized in the way of immersing their whole bodies under water; or that they were provided with change of raiment

This view of his baptism is sustained by the expressions which are employed to denote his baptism. There are eight cases where it is said John baptized WITH WATER. This language expresses a mode of baptism which was administered by the application of water to the subject, not by the thrusting of the subject under the water. This Dr. Gill admits, for he says, on Math. iii, 11, "Our version seems to be calculated in fuvor of pouring, or sprinkling water upon, or application of it to the person baptized, in opposition to immersion in it."

There is, furthermore, an apparent allusion to the mode of baptism as practiced by John, [John iii, 34,] which proves that it was performed by the application of water to the person. "He whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto him." The subject of

for it, which is no where intimated, nor seems to have been practicable for such vast multitudes; and yet they could not be baptized naked with modesty, nor in their wearing apparel with safety. It seems, therefore, to me, that the people stood in ranks, near to, or just within, the edge of the river; and John passing along before them, cast water upon their heads and faces with his hands, or some proper instrument, by which means he might easily baptize many thousands in a day. And this way of pouring water upon them most naturally signified Christ's baptizing them with the Holy Ghost, and with fire, which John spoke of as prefigured by his baptizing with water, (ver. 11, Mark i, 8, Luke iii, 16. John i, 33) and which was eminently fulfilled when the Holy Ghost sat in the appearance of eloven tongues like fire; and this is expressly called baptizing them with the Holy Ghost in opposition to John's baptizing with water, and is spoken of as the Holy Ghost coming upon them, and as God's pouring out his Spirit, and shedding him forth upon them, Actsi, 5, 8, &c. And with a direct reference hereunto, when the Holy Ghost fell on Cornelius, and his friends, Peter said, "Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." [Acts xi, 15, 16.] The Apostle Paul likewise, in a manifest allusion to baptism, speaks of God saving us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ, our Saviour. (Titus iii, 5, 6,) Now, whether plunging the body into water, or pouring water upon it, was the likeliest emblem of this effusion of the Spirit, let the reader judge; especially since [Baptizo] the word constantly used for baptizing, signifies any sort of washing, and often sprinkling."

This quotation embraces his note on Math. iii, 6, which he paraphrases thus: "And they were so far affected with his doctrine, that they made a public profession of repentance, and were baptized by him in the river Jordan, both he and they according to the custom of the country, going a little way into the water, either barefoot or with sandals, for the greater convenience and expedition in

baptizing them."

It is often asked, with an air of triumph, why John baptized at the Jordan, and Enon, and places where there was much water, if he did not immerse? We reply, that he chose these places because they furnished water for the use of those who went out from all Judea, Jerusalem, &c. to his baptism. The term Judea included the tribes of Judah, Benjamin, Simeon and Dan, and was a territory more than one hundred miles in length, and fifty or sixty in breadth. Now, as the hearers of John came from all parts of Judea, they must have travelled with mules, asses, and horses, and as it must be supposed, also, that they stayed several days to hear John's preaching, they would need water for themselves and their beasts of burden. Hence, John preached in the vicinity of the Jordan, or some other place where water was plenty for the accommodation of his hearers, otherwise they could not have gone out to him, as water was not abundant, except near streams.

Christ's baptism had been mentioned to John, in these words, "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him." John replies that this should be so, because he was not the Christ, but merely his forerunner, the object of his ministry, doctrine and baptism being to point him out to the people, and to prepare them to receive him. Hence his authority and influence among the people must grow, while his own would diminish. Furthermore, Jesus must supercede him, because he was his superior in his origin, teaching, and particularly in the influences of his spirit, which were not conferred on him in a small degree εκ μετρου. (ek-me-trou) out of a measure, as water is given at baptism.

Now, if this expression alludes to baptism, if John means to say that Christ had received the influences of the Spirit fully and completely, not as he had the water of baptism, out of a measure, then it proves incontestibly, that John poured water upon Christ in his baptism.

This agrees with those ancient pictures of the baptism of Jesus, some of which belong to the third and fourth centuries, which are still extant; and have been collected by Mr. Taylor. Christ is represented as standing in the river Jordan, while John, from a position on the bank of the river, pours water upon his head out of a measure of some kind, as in the following cut.*



Christus door Joannes gedoopt.

Translation.---Christ baptized by John.

^{* &}quot;This engraving, or cut, is taken from the Dutch Bible, with Annotations, prepared by the direction of the Synod of Dort, A. D. 1618, and published by authority, A. D. 1637. The copy is elegantly bound in calf, with brass edgings and clasps, and was printed A. D. 1741. The engraving is therefore one hun-

Mr. Carson, remarking on the word $a\pi o$, (apo) Math. iii, 16, says [p. 207] "Since apo necessarily implies no more than the edge as the point of departure; since we are not otherwise informed that John and he (Christ) went into the water previously to baptizing, as we are informed in respect to Philip and the Eunuch, I think there are no reasons to believe that John the Baptist usually went into the water in baptizing. The striking difference between the accounts of these two baptisms, leads me to conclude that John chose some place on the edge of the Jordan that admitted the immersion of the person baptized, while the baptizer remained on the margin."

There is no evidence to prove that the three three thousand baptized by the eleven Apostles in a small part of one day, were baptized by immersion. The place where this transaction occurred, was Jerusalem, a city which was located on a hill, and which had but one fountain in it; viz; the pool of Siloam, situated in its south east corner. The brook Kidron ran on its eastern side, without the walls. Now, if these three thousand converts were immersed, they must have been immersed either in the brook 'Kidron, or in the pool of Siloam, or in the private tanks, cisterns, or baths belonging to the citzens.

The first supposition is improbable, because "the day of Pentecost was about the twentieth of March, when it was summer at Jerusalem, and there was no rain, and the brook Kidron was dry." The pool of Siloam was probably public property, and was under the control of the civil authorities of the city, and as that authority was hostile to the Apostles, it is unreasonable to suppose that they had the use of the pool. The private baths, cisterns, or tanks, belonged to individuals, and many of them would have been necessary to baptize so large a number of persons. But these were not the property of the individuals baptized. for they were a mixed multitude from almost every section of the world, and were strangers in Jerusalem, and the Apostles being out of favor with the civil and eclesiastical powers, and unpopular with the chief religious sects of the day, it is by no means probable that they could have secured the use of a sufficient number for the immersion of so great a number of persons. Add to this, that the converts had not such changes of raiment, as would have been necessary for bantizing by immersion, and that there is no intimation that they were baptized in this way in the statement of the Evangelists, and the case is made out with a good degree of certainty, that the three thousand were baptized in some other way than by immersion.

In the case of the Jailor and his family, pouring or sprinkling was the mode of baptism adopted. Notice the facts. Paul and Silas were thrust into the in-

dred years old. It shows us that a belief prevailed in Holland, one hundred years ago, that John baptized by pouring water on the head of the candidate, who stood in the water.

Bishop Hall, one of the English Divines who took part in the deliberations of the Synod of Dort, understood Christ's Baptism to have been administered by pouring. He says, "No sooner is Christ baptized, then he comes forth of the water. The element is of force but during the use; it turns common when it is past. Neither is the water sooner poured on his head than the Heavens are opened, and the Holy Ghost descendeth on that head which was baptized."—Bp. Hall's Contemplations, Christ's Baptism.

her prison, the inner implying an outer prison through which they passed to the inner. The Jailor brought them not out of the prison, but out of the inner into the outer prison. In the outer prison, therefore, he washed their stripes, he received the word preached to him, and his household, and was baptized, he and all his, the same hour of the night; a portion of water being used for that purpose which he had provided to wash their stripes. Then the Jailor brought them into his dwelling-house, and gave them food to eat. And there they remained until the magistrates had granted their release from confinement.

Paul was baptized in his sick chamber. Acts ix, 17, 18. Annanias went into his apartment, laid his hands upon him, and immediately he received his sight, and arastas (an-as-tas) standing up, was baptized. In the parallell place, Acts xxii, 16, Ananias is represented as saying, "And now, why tarriest thou? αναςτὰς βαπτιςαι (an-as-tas-bap-ti-sai,) Stand up, and be baptized, and wash away thy sins." The phraze, "wash away thy sins," does not imply an immersion, because immersion does not wash away sins, any more than sprinkling or pouring. The expression has reference solely to the thing signified in the application of water in baptism, viz: the cleansing of the heart from sins in the work of regeneration.

2. The validity of pouring, or aspersion, as a mode of baptism, is evident from the fact that it is attended with the blessing of God, and answers a good conscience.

It has long been an acknowledged fact, that there is as much picty, benevolence, and honest zeal for pure religion, and that revivals are as frequent and precious among those denominations of Christians that administer baptism by the application of water, as those that plunge under the water. God blesses not only the churches which administer the rite of baptism in this way, but has been pleased particularly to distinguish families through successive generations with many tokens of his favor, that have adhered strictly to sprinkling as a mode of baptism, and have had the rite administered to their children. Now, we ask, and ask with emphasis, would God connect his blessing with this ordinance as observed by non-immersionalists, if it is a manifest error? Does God approve the conduct of sinners? Surely, "the just Lord will not do iniquity, every morning doth he bring his judgment to light, he faileth not."

But, if the mode of baptism by immersion, is essential to the purity of the church, and the peace of the soul—if it is the only valid mode of baptism, as Immersionalists contend, then it is a violation of a divine institution to practice differently; and it is consequently to commit sin to sprinkle a man and call it baptism. Nor do they who pursue this practice, sin ignorantly, or blindly. This is impossible, since the zeal of the Immersionalists breaks in upon their ignorance from every quarter, and must open their eyes to their sin, if they are guilty of any transgression in this matter. Hence, they cannot be ignorant, or blind; but they sin with a full knowledge of their guilt, and are entirely without excuse. And yet, the gracious Lord who hateth iniquity, and will not look upon sin with any allowance, withholds not the gifts of his grace, and the tokens of his favor from those who allowedly, and with a full understanding of their

twrong-doing, violate a positive divine institution. Yes, his blessing rests on them as uninterruptedly, and his divine bounty towards them is as full, as rich and free, as those who practice only immersion. How is this singular proceeding on the part of God, to be accounted for, if the mode of baptism they practice meets not his approbation. If it is such an error as the Immersionalists contend, it is an offence to him, and he would shew, in some way sufficiently marked not to mistake it, his disapprobation of their practice.

But, not only is there no mark of the divine disapprobation set to it, they are not even made sensible by any convictions of conscience of any thing wrong in their practice. And herein is a marvellous thing. For they are, in the judge-ment of charity, at least, true followers of God; they profess to be attached to his truth, and to be willing to obey him in all his ordinances in the exact way required in his word; and as probationers for eternity, have just as much at stake, and are just as much concerned to know the truth, and pursue a right practice, as others; and yet, on the subject of a wrong practice in administering an important ordinance, their minds are suffered to remain undisturbed, and their conscience is satisfied. It must be that there is nothing wrong in the admistration of baptism by the application of water to the subject, since there is nothing in it to offend conscience.

And why should not such a mode of baptism seem right in the eyes of good men? "The ordinance of baptism properly consists in the application of water, as the emblem of the purifying influence of the Spirit of God. The significance and appropriateness of the rite, arises from the cleansing nature of the element employed, and not from the mode of its application." Of course, the application of water in baptism, is just as proper as immersion under water, as it expresses the thing signified, and immersion does no more. Nay, it is not so expressive as pouring, or sprinkling, because they fresemble the mode of baptism by the Spirit by which this purifying work is effected, which is by a falling, or shedding down of the divine influence on the soul. Of course, the application of water in baptism, it must be conceded may seem right.

But, it is not, after all, the quantity of water used, but the *mode* of applying it, which is the turning point in this controversy. It is a matter of no consequence, if a man is immersed all over in water, whether he is dipped in the ocean, or in a tea cup; if that could be done, the Immersionalists would pronounce his baptism valid. It destroys the validity of baptism, in their view of it, to cause the baptismal element to descend on the subject, even if the North River itself could be poured upon his person. This illustration shews the true ground of dispute; it is not the quantity of water employed, it is not the thing signified, but it is the mode of applying the baptismal element. How small a matter to make the subject of an interminable controversy in the Christian Church. How gladly would we drop it, if the Immersionalists would be contented with immersion, and allow us to enjoy our own epinions, and adhere to our own practice unmolested.

But, they seem to imagine that they have received more light on this subject than we have, and that it is their duty to warn us, as if we were persisting in

some great and fatal error. We have, however, supposed that we were enlighted ened, and that we could not be walking in darkness while we were following the instructions of Witsius, Turretin, Owen, Manton, Howe, Edwards, Luther Calvin, Beza, and a host of other learned and distinguished men. That these men possessed extensive information, eminent piety, great tenderness of conscience, and great zeal for a pure Christianity, has never been denied, even by those who have rejected their views on the subject of baptism; and that they had as much at stake, and were as much concerned to know the truth, as the Immersionalists, no one can doubt. That they may have erred sometimes, we do not pretend to deny-but that they have fallen into any mistake on this subject, and then in moments of serious reflection, even until their death, have deliberately persisted in their errors, we are not credulous enough to believe. Now, we have not taken their assertions for granted, nor settled down in the belief that their decisions are to be received without examination. We have examined them as the opinions of men liable to err, but our examination has settled in a firm conviction that their conclusions are correct, are sustained by sound learning, sound criticism, and a right interpretation of the Scriptures.

We, therefore, assure our Immersionalist friends that we feel quite as certain that ours is the Christian way of baptism, as they do that it is Anti-Scriptural and untenable, and that we as truly believe that we are setting forward the cause of pure Christianity by its observance as they flatter themselves they are by resisting it. We have read their arguments with attention, we have weighed the evidence which convinces them that they are exactly right, and that all are wrong who do not sympathize with them, but we have not yet been enabled to see things in their light. An exclusive mode of baptism as being essential to its validity we deny, a proscriptive one we abhor. Much as we detest controversy, yet one sentiment (unless our mental and moral natures should undergo an entire change, tantamount to a reconstruction) we will resist as long as we have a being, viz: that immersion is essential to sound Christian principle, true piety and meetness for Heaven, and that Churches have a right to make it a term of communion even to the exclusion of those from the Lord's Table who give satisfactory evidence of piety and agreement in Christian doctrines.



SERMON III.

MODE OF BAPTISM.

JUDE i, 3.—" Beloved—it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The term faith in this passage has reference to the whole of evangelical truth. "Earnestly to contend" means to be solicitous not only to hold, profess and adorn the doctrine of the Gospel, but to maintain and resolutely defend it with arguments. The text, therefore inculcates religious controversy. It requires Christians, particularly ministers of the Gospel to vindicate the faith once deliverd to the saints, and to exert every power and talent with which God has blessed them to counteract the efforts of those who labor to impugn, or set aside the doctrines revealed in the Gospel.

However painful controversy in itself may be, it is sometimes necessary to check the boldness of false teachers who labor to bring in damnable heresies and who would destroy the truth itself, if they were not resisted, It is necessary to confirm Christians in the faith, and render them able to give every man a reason for their belief, with meekness and fear. It is essential, also, to repress in some whom we believe to be the followers of Christ in other respects, a proneness to the form, or shadow, rather than to the substance of true religion, to the tithing of mint, annise and cummin, omitting the weightier matters of the law, judgement, mercy and faith. When any body of professing Christians set up the observance of an ordinance in a particular way, as of paramount value, and make it essential to communion and the rights of church fellowship; when on this ground they give all the privileges of a Church to a particular party, excluding those from the table of the Lord (which is intended to be free for all who love the Lord Jesus Christ) whom he would admit, and admitting those whom he would exclude, they arrogate to themselves a right which is not granted to them, and are guilty of an offence which should be rebuked. For they in effect say to all who are out of their limits, if you will not take Christianity on the terms we propose, by observing an ordinance as we observe it, " you shall not be Chris tians, you shall have no Christian ordinances, no Christian worship; we will, as far as in us is, exclude you from Heaven itself, and all means of salvation."

This is violating the constitution of the Church of Christ, and introducing another in its place. The Church is a Spiritual society—the great things of religion are Spiritual things, such as repentance, faith, love and holiness; not ordinances, or certain modes of observing ordinances. Christianity itself, then, is

the term, or condition of the communion of Christians; all whom the Lord has received, are entitled to the Lord's table.

These principles must be maintained, and those who presume to violate, or set them aside, must be resisted. There is no error in contending for right views in religion, if we cherish a spirit of kindness towards those with whom we differ. The danger arising from religious controversies, consists in laying aside in the heat of debate, the meekness, candor and benevolence which the Gospel requires, and attempting to obtain the victory over an opponent by other means than the force of truth, the power of persuasion, and the melting tenderness of love. Sensible of our danger, and praying that we may manifest no other feelings in this discourse than those which God approves, we shall now proceed to reply to the arguments which the Immersionalists urge in defence of the mode of baptism to which they are partial.

They reason, in the first place, from the import of the prepositions ϵ_{ν} , $[\epsilon n]\epsilon_{iS}[\epsilon is]$ ϵ_{κ} , & $\epsilon_{\pi\sigma}$, $[\epsilon k$ & ϵ_{σ} , which are rendered in our English version, or translation, in, into and out of. These prepositions, they say, are joined with the word baptize, so as to shew that it was by dipping, or immersing, that baptism was administered.

These prepositions are used in the following instances in connection with the word baptize, where the allusion is to the mode of baptism. Math. iii. 6, 16 Mark i. 5. 9, 10. Acts viii. 38. In every case they are connected with John's baptism, except the last, which properly comes under the head of Apostolic, or Christian baptism. We will take into consideration first, those which belong to John's baptism. It may be remarked, however, in general, respecting these prepositions, that they are more frequently translated at, to and from, in the New Testament, than into and out of.

Now, if we admit that the prepositions [en, eis and apo] rendered in, into and out of, imply that our Saviour, and those who received baptism at the hand of John, actually went into the river Jordan, yet their immersion still remains to be proved. In and into, do not mean under. Out 'of, does not mean to come up from under. The utmost that can be proved by these terms is, that Jesus and those persons who were baptized by John, entered the water, up to the waist, knee deep, or ankle deep. If they stood in the water only ankle deep, they were in the river, and they might be said, with propriety, to have been baptized in the Jordan, and to have come up out of the water after their baptism, if they had been baptized by pouring, or sprinkling.

Is it said the most natural supposition is, that they went into the water in order to be immersed. An Immersionalist, whose prejudices lean toward immersion, may naturally suppose so. A non-immersionalist, whose prejudices favor sprinkling, or pouring, may naturally suppose the contrary. Here are two contrary suppositions, and one as good as the other, and both good for nothing, since naked suppositions are not arguments.

Is it said, the fact that they were baptized in water, proves they were immer-

sed. But it is said in eight instances, that they were baptized with water, an expression which implies that water was applied to their persons by pouring, or sprinkling, as Dr. Gill admits (see p 29) and which is substantially admitted by the Immersionalists, in their having made a new translation of the Bible.

Why have they judged such a translation necessary, except on the ground that readers of the old translation understand baptizing with water to "favor pouring, or sprinkling water upon, or application of it to the person baptized, in opposition to immersion in it." Putting the two expressions together, John is represented as having applied the element of baptism to those whom he baptized, by pouring, or sprinkling, and they as having received it standing in the Jordan.

Is it said, finally, that the word baptize means to immerse. Admitting that it does, that does not prove that it means so when applied to John's baptism. For, we have proved that it means to wash, to purify, and to sprinkle. We have proved from ancient Greek authors, that it means wading in the water up to the middle: Hence, if those whom John baptized, stood in the Jordan up to their waist, they were baptized.

But, we are not left in suspense in reference to the nature of John's baptism. It was a purification. John iii, 22, 26. Let the occasion of the dispute about purifying between the Jews, and John's disciples, viz: the concurrence of two rival baptisms, and the reference of it to John, as a question about baptism be considered, and no man of calm and unbiassed judgement can hesitate to admit, that the Spirit of inspiration has taught us that John's baptism was a purification.

But, it may be said John purified by immersion? That does not follow, for pouring and aspersion were modes of purification under the Old Testament dispensation, * and John baptized under that dispensation, as we shall shew in the sequel. Hence, he purified by pouring, or sprinkling.

This view of his baptism, however, is sustained by the baptism of Christ. John baptized Jesus in order to manifest him to Israel in his PRIESTLY OFFICE and character. Two considerations prove this; one is, that immediately after his baptism, he assumed the office of a teacher. He returned to Nazareth, went into the Synagogue on the Sabbath, read a portion of Scripture, and expounded it as having reference to himself. (Luke iv, 16, 27.) The other is that he acknowledged that he was baptized for the priestly office. When his authority for teaching in the temple was demanded by the Chief Priests and elders of the people, he immediately referred them to the baptism of John, and asked them wheth-

^{*} Calmet says "ritual baptism was performed by aspersion, or such lustration as included no more than the reception of some lustral blood and water scattered slightly on the person; as, when Moses consecrated the priests and altar; (Ex. xxix, 21,) when the Tabernacle was sprinkled with blood, on the day of solemn expiation; (Lev. viii, 11,) or when the sacrifice was offered by him for the sins of the high priest and the multitude, (Lev. xvi, 14, 15,) and he wetted the horns of the altar with the blood of the victim. When a leper was purified after his cure, or when a man was polluted by touching or by meeting a dead body, they lightly sprinkled such persons with lustral water." (Numb. xix. 13, IS. 20.)

er it was from Heaven or men? They knew that he had been baptized of John; and if his baptism was of man, then, of course, he could have no authority to preach. But if it was from Heaven, then his authority was established. For, he was there actually invested with the office of the priesthood, by the washing of water, and the annointing of the Holy Ghost that descended upon him in the form of a dove. (Acts x, 37, 38.)

The high priest when inducted into his office was purified by an ablution or washing in water. It was performed at a laver of brass which was put between the tabernacle of the congregation and the Altar; Exodus xxx., 17—21. This ablution was a perpetual ordinance to be observed by the successors of Aaron in the priesthood as long as the priesthood lasted, his successors being his posterity for it was ordained that the high priest should be chosen from the family of Aaron.

In Exodus xi., 30—32, we read, "And he (Moses) set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: when they went into the tent of the congregation, and when they came near the altar, they washed as the Lord commanded Moses."

Beside this washing with water the priest was annointed with oil. See Ex xxix., 7, xxx. 23, Lev. viii, 12.

But did not the persons consecrated to the office of Priest wash their feet and hands in the Laver of brass by immersion? No, says Dr. Gill, "Not in it, but at it; the laver had mouths, or spouts, as Ben Melech says, from whence the water flowed when the Priests washed their hands and feet at it; and so Bartenora says, they did not wash out of the laver, but from water flowing out of it; it is said out of it, not in it."

Now, as our blessed Lord fulfilled all righteousness, that is, obeyed the Levitical law, it became necessary for him when he took upon himself the office of High Priest, to purify himself by an ablution. Hence, he came to John for baptism. If his baptism, then, had any resemblance to the ablution of the High Priest, John poured water upon his person.

The great reputation, popularity and universal estimation in which the character and baptism of John was held by all the people, not excluding the religious sects of the Jews, shews however most conclusively, that John's baptism was not a departure from the purifications of the Mosaic ritual. John was a member of the Jewish Church, through his ministry until his death. He was not accused of schism, or of any attempt to alter the forms of religion. He attempted no innovation upon existing usages. He was generally held in great veneration, and most of the people, not excepting the religious sects, submitted to his baptism.

Now, the Pharasees placed much of their religion in observing the Mosaical ritual, and they were greatly opposed to innovations of every sort in religion.—

If John had introduced any thing new in his baptism, or contrary to the purifica-

tions they had been accustomed to, he must have displeased these watchful guardians of the Mosaical institutions, and involved himself in fierce and interminable altercations with them.

But he gave them no offence, on the other hand, he was popular among them. His severest reproofs of their sins did not excite their displeasure. They did not reject his baptism, but came to it. These remarkable facts shew beyond the possibility of a doubt, that John must have observed in his mode of baptism, some approved form of purification in use among the Jews. On any other supposition they are entirely inexplicable.

But if it could be demonstrated that John immersed those who came to his baptism, it would have no weight in settling the mode of christian baptism, for John's baptism belonged to the old Testament dispensation, and was not Christian baptism. This position is strongly contested by the Immersionalists, but it is evidently incontrovertable, as the following considerations prove.

- 1. John did not baptize in the name of the Holy Ghost and the Son. It is said (John vii, 39,) that the Holy Ghost was not yet given, that the disciples of John knew nothing about the Holy Ghost, (Acts xix, 6, 7.) and John says himself that the Holy Ghost, (Math. iii,) was not connected with his baptism.
- For If he had baptized in the name of the Son, there could have been no doubt exapressed by the Jews (Luke iii, 15,) whether he were the Christ or not, nor any occasion for the question (John i, 25,) why baptizeth thou, if thou be not the Christ? If John had baptized in the name of the Son, he could not have admonished those he baptized to believe on him which should come after him, (viz, Christ,) nor would Paul have baptized (Acts xix, 5,) some of John's disciples in the name of Jesus. Why were these persons re-baptized if they had already been baptized in the name of the sacred Three, and had received christian baptism?
- 2. John did not receive his baptism from Christ. He baptized some time before he knew Christ; he says that he knew him not, and that he received his commission from another, (John i, 33) viz: the Father. Now, Christian baptism originated wtih Christ; his disciples baptized by his authority and commission. (Math. xxviii, 19.) If John's baptism, therefore, had been Christian baptism, Christ would not have issued another command to baptize after his crucifixion. It would have been unnecessary.
- 3. The particular object of John's baptism, shews that it was not Christian baptism. John says (John i, 31) that he came baptizing with water in order to manifest Christ unto Israel, and that he baptized the people with water unto repentance, "saying unto them that they should believe on him which should come after him, that is, Christ Jesus." John's baptism, then, had a two-fold object. One was to consecrate Christ by water baptism to the office of the high priest, that in this character he might appear to the people, and the other was to prepare the people to receive him when he should manifest himself to Israel. He baptized, then, not upon their repentance, but unto repentance, that is, in order to re-

pentance, for the specific purpose of confessing their sins and turning from their wickedness to meet the Lord. Hence, those who received his baptism, are said in the act of baptism (not before) to have confessed their sins. (Math. iii, 6.) He baptized those who came to his baptism not upon their faith, but on condition that they should believe in him who should come after him, i. e. on Christ Jesus.

Now, Christian baptism requires of adults repentance and faith as pre-requisites of baptism. It is not preparatory to repentance and faith; but faith and repentance are preparatory to baptism in the case of adult persons. John's baptism, therefore, was not Christian baptism in the sense it is understood by Immersionalists; and, consequently, if they contend that John's was Christian baptism, they give up one of their strongholds, viz: that faith and repentance precede baptism, and they virtually admit that baptism unto repentance and faith, as administered to infants, is valid.*

4. The multitudes who submitted to John's baptism, including Sectarians and men of all parties in religion, even those who had imbibed false doctrines as the Saducecs, and the restriction of his baptism entirely to the Jewish nation, furnish evidence that his baptism was distinct from that instituted by Christ after his Crucifixion.

Christian baptism is designed for all nations, while John confined his baptism entirely to the Jews. Adults who give evidence of faith and repentance are entitled to Christian baptism. All other adults who have not confessed their sins, and acknowledged their reliance on Christ for salvation, are excluded, So are all heretics and errorists.

But John admitted all persons without any reference to character, rank, sect, or party, to his baptism, not excluding even the proud and haughty Pharasees, and infidel Saducees who were enemies to Christ, and whom he himself calls a generation of vipers. Luke says, [chap. vii, 30] "the Pharasees and Lawyers rejected the counsel of God against themselves, being not baptized of John," but this is not said of the Saducees, nor can it be intended to mean all the Pharasees. For Matthew (chap. iii, 7) declares that many of the Pharasees came to his baptism, and he represents John as saying to them "I indeed baptize you (i. e. Pharasees) with water, unto repentance." It appears that while some of the Pharasees did not receive the baptism of John, many of that sect did.

Finally. John's baptism belonged to the Old Testament dispensation. This dispensation was not virtually abolished until the death of Christ. John and Christ were members of the Jewish Church, and conformed to the institutions of that religion; a new order of things was not introduced until the death of Christ, all was preparatory up to that event. When Christ died, "he blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross."

^{*} It is no objection to this that is said "John preached the baptism of repentance for the remission of sins," (Mark i, 4). The idea is, that the baptism he preached imposed repentance on those who received it, in order that they might receive the remission of sins.

The meaning of which is, "that the ceremonial law which was against and contrary to the Gentiles, as being a middle wall of partition hindering them from coming to God, and putting an enmity between them and God's people, Christ took away by his death on the cross, dissolving and abolishing its obligation, and admitting the Gentiles fellow heirs of the same promises and blessings with the Jews." The ceremonial law, therefore, continued in full force until Christ's death, and John's baptism must have been administered in conformity with the requirements of that law, and consequently it must have been a ritual purification and not a Christian ordinance.*

Having now proved that John's baptism was not Christian baptism, and consequently that the expressions in, into and out of, when applied to his baptism have no bearing upon the question respecting the mode of Christian baptism, let us now turn our attention to the baptism of the Eunuch, Acts viii, 38, in which passage the prepositions eis and ek, are translated into and out of. "And he commanded the chariot to stand still, and they both went down into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water," &c.

We offer the following remarks on this passage. If the expressions into and out of denote immersion then Philip was immersed as well as the Eunuch, "for both Philip and the Eunuch went down into the water, and came up out of the water." One went in as deep as the other, and if one went under the water, both went under. But this is not all. If they both went under the water, when they went into the water, then it follows that while both were under the water Philip immersed the Eunuch, if the word baptize means to immerse. It is evident, therefore, that into and out of, do not in this case imply immersion. Nor is there a particle of evidence to show that the Eunuch was baptized by immersion, unless it can be proved that the word baptize means to immerse in every case. If that can be done, then it means to immerse in this case and the matter is settled. But that cannot be done. Hence, no one can show that Philip baptized the Eunuch by immersion.

But is this doing justice to the passage? Is not the form of expression such and the circumstances of the case of such a character, as plainly to shew that the baptism of the Eunuch was administered by immersion?

We unhesitatingly answer in the negative. Notice the facts in the case. This baptism took place in the desert, Acts viii, 26. The term desert was not often used by the Jews to denote simply a country in its natural state, but a sandy barren waste, almost entirely [destitute of water and herbage. If the desert through which the Eunuch was travelling, was a sandy region, it is probable that water was not to be found on the route he was pursuing in a large quantity. Fur-

^{*(}Mark i, 1) calls the ministry of John the Baptist the beginning of the Gospel of Jesus Christ the Son of God. But he simply refers to John as the fore-runner of Christ, for he quotes the prophecy of Isaiah in the second verse, which pointed him out in that character: "Behold I send thy messenger before thy face," &c. He means by the beginning of the Gospel, therefore, the preparatory work of the Gospel accomplished by John the Baptist.

thermore, it is not said that they came to a stream of water, but to a certain water, which may denote only a fountain of water used for a watering place. Fountains or springs of water in the deserts of Arabia and Palestine, it is well known generally are not deep or large enough to immerse a person in, nor are they ever used for such a purpose, but in order to give drink to the weary and thirsty traveller.

The prepositions eis and ek here do not necessarily mean into and out of, but may be rendered without violating the Laws of Grammar, injuring the harmony or the meaning of the passage, to and from, [as they are elsewhere rendered in numerous instances in the New Testament.

There are several cousiderations which shew that to and from is the proper rendering. One is the subject of the Eunuch's meditations when Philip fell into his company. He was reading the passage in Isaiah Liii, 7, which he did not understand. Philip explained it as a prophecy concering Christ, and unquestionably went over the whole from the beginning, Chap. Lii, 13, for "here says Dr. Gill, properly a new chapter should begin, these three last verses treating of the same person and subject as the following chapter; even of Christ, his person, offices, humiliation and exaltation, and the effects and fruits thereof; for of him undoubtedly the whole is to be understood, Philip, therefore, expounded in "preaching Christ to the Eunuch" these remarkable words, vs. 15, "So shall he sprinkle many nations;" and appears to have explained them as having reference to water baptism.

For the Eunuch must have received instruction from Philip on this subject, otherwise we cannot account for his exclamation when they accidentally came to water, "See here is water, what doth hinder me to be baptized." Some conversation on the subject of baptism must have passed previously between Philip and the Eunuch, and what passage in the whole prophecy could have occasioned such a conversation but that contained in the 15th verse. "In the absence of all proof to the contrary, it is right to presume that the Eunuch was baptized by sprinkling," which is the mode in the prophecy. "To represent this mode of baptism the words of course should be read and they went down to the water, and came up from the water."

Another circumstance which militates against immersion in this case, is the remark of the sacred penman that immediately after the baptism of the Eunuch the Spirit of the Lord caught away Philip, and the "Eunuch went on his way rejoicing." This implies that he proceeded on his journey without any change of apparel. But with his clothes dripping wet it would not have been very pleasant to the Eunuch to have proceeded on his journey along a dusty road in a sandy desert and under the rays of avertical sun. Such a condition of person surely was calculated to have occasioned discomfort of mind, and to have destroyed in some measure the joy arising from his having received the initiating ordinance of baptism and becoming united with the visible church.

We conclude, therefore, that he received baptism in some other way than by

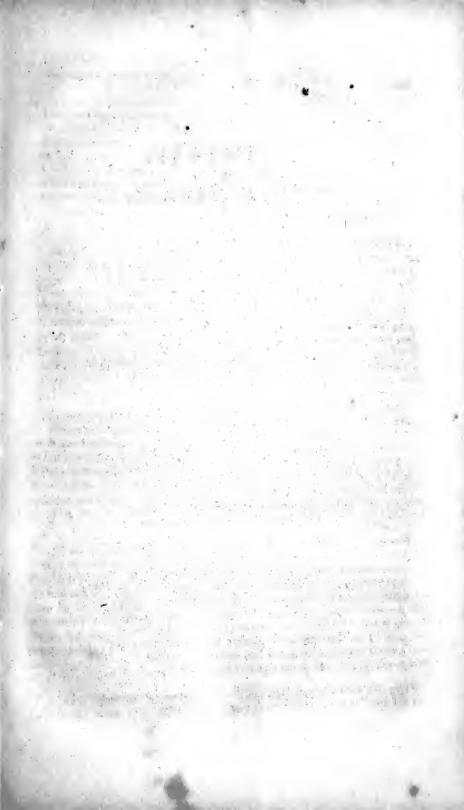
immersion, and that to and from, is the most satisfactory rendering of the propositions eis and ek in this passage.

We have now, in three sermons, presented our reasons in favor of that mode of baptism which we practice. We have been much censured for sprinkling infants and adults, and many we believe have condemned us merely because they have heard others speak against us, without knowing what we had to urge in our defence. We flatter ourselves that we have succeeded in convincing our readers at least, that it is not a sufficient reason for rejecting the sentiments of a religious denomination, merely because they have always heard them caricatured and spoken against.

We hope, that we have made some progress towards the checking of the spirit of rash judging. We trust we have made it apparent, that if persons venture to judge at all, that they should be both circumspect and considerate in their judgements. There may be unfavourable reports concerning those who practice pouring and sprinkling; they may be loudly denounced and unsparingly decried as the friends of heresy, and the promoters of an anti-scriptural practice, but reports and denunciations are not arguments, nor do they form sufficient ground to go upon in making up our opinions.

Finally, it would occasion us much joy to find that we had done something in these discourses, to promote the exercise of charity among the followers of our blessed Lord. "Charity thinketh no evil; believeth all things; hopeth all things." Let us endeavor to possess and recommend to others this most excellent gift of charity. This is the bond of unity among saints on earth. The man who looks at the great essentials of religion, will cultivate the spirit of kindness, love and patience. No pent up party in religion can confine his etherial spirit. He has an enlarged benevolence which cannot be cramped with sectarian prejudices, which overleaps denominational lines, and which can look over into the pale of another Church and feel that God is honored there, and unite in spirit with those who worship him there in spirit and truth.

"As members then of Christian Churches, let us cultivate a spirit of prayer, The more this prevails, the greater is the probability of union and success. Let us persevere in our supplications for all the friends and followers of our blessed Lord, that they may dwell together in unity, being firmly united in their affections to each other with the bond of peace. We know who hath said, that he loves the gates of Zion more than all the dwellings of Jacob; and who hath encouraged us to unite, by saying wherever two or three meet together in my name, there am I in the midst of them. Let us, in short, adopt the prayer of him who said, 'Peace be within thy walls, and prosperity within thy palaces;' for my brethren and companion's sake we will now say, Peace be within thee; because of the house of the Lord, we will seek thy good."



SERMON IV.

MODE OF BAPTISM.

EPHESIANS IV, 5. One Lord, one faith, one baptism.

The baptism here referred to, is not the baptism of water, but of the Spirit. It is classed with a number of unities, each of which are used as arguments to urge Christians "to keep the unity of the Spirit in the boad of peace." "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." These unities are Spiritual, and as baptism is one of the number, it is of course Spiritual baptism. The one baptism, therefore, which all true Christians have received, is the baptism of the Holy Spirit into a saving knowledge of Jesus Christ, and a joyful hope of eternal life, through his atonement and mediation. "For by one Spirit, we are all baptized into one body." 1 Cor. xii, 13.

John Bunyan, the author of "Pilgrims Progress", though an Immersionalist, regarded this as the correct interpretation. He understood the phrase one baptism to mean the baptism of the Holy Spirit. In reply to an opponent who inquired what he meant by "spiritual baptism," he says, "I treat not here of one being baptized with the spirit, with respect to its coming from heaven into us, but that act of the Spirit, when come, which baptized into a body, or church. Seeing the argument taken from that one baptism, respecteth church fellowship properly; and seeing water baptism meddleth not with it as such, it is the other, even that in I Cor. xii, 16, that is here intended, and no other."

The view which Bunyan entertained of this passage, was modified by his doctrine of open communion. He received all true Christians to the table of the Lord, holding "a sound faith, and an honest conversation in the world," indispensable qualifications to "church communion." Baptism, he says, makes thee no member of the church, neither particular, nor universal; neither doth it make thee a visible saint: it therefore, gives thee neither right to, nor being of membership at all. One Spirit, one hope, one Lord, one faith, one baptism, (not of water, for by one Spirit are we all baptized into one body,) one God and Father of all, who is above all, and through all, and in all, is a sufficient rule for us to hold communion by, and also to endeavor the maintaining of that communion."

Happy would it be for the Church of Christ, if Bunyan's "peaceable principles and true," as he calls them, on this subject prevailed. How many Chris-

tians would they unite in firm and lasting union, who now are divided into different communions, having separate and conflicting interests. But the time has not yet come when the Lord's people "shall see eye to eye, when they shall all speak the same thing, and be perfectly joined together in the same mind and in the same judgment." The Immersionalists, as a body, conceive that they have a right to debar from the privileges of communion persons who are discovered to be visible saints by the word of God, because they have not been baptized by immersion, and in their zeal to maintain their exclusive practice contend, that the one baptism of the text is not of the Spirit, but of water and has particular reference to its mode by immersion. Dr. Gill comments on the phrase "one baptism," as follows: "There is but one baptism under the Gospel; for John's and Christ's are the same. There are, besides, figurative and metaphorical ones, which are so in an improper sense, as the baptism of the Spirit and the baptism of blood, or of sufferings; but there is but one baptism, literally and properly so called, which is water baptism; and which is to be administered in one and the same way, by immersion in water; and on one and the same subiects, believers in Christ."

It is a matter of regret that Immersionalists should endeavor to sustain their favorite theory, by such interpretations of God's word as this. It prevents agreement and union. It compels us to differ from them in our judgment of the meaning of Scripture, and prevents the settlement of a dispute in the Church of Christ, which should have been ended long ago.

In this discourse we propose, as in our last, to reply to the arguments of the Immersionalists. An argument on which they lay great stress, is the supposed analogy of baptism to the burial of Christ. They cite Rom. vi, 3, and Col. ii, 12, to shew that the Scriptures have used the burial of Christ to represent the mode of baptism, because it is said in them that "believers are baptized into the death of Jesus Christ; and buried with him by baptism into death."

That the Immersionalists have mistaken the meaning of these passages, is evident from the fact that there is no agreement between immersion and the burial of Christ. Let us suppose that Christ had been buried by letting his body down into the grave and covering it with earth. The analogy between immersion and his burial fails, because, in this case, the earth was cast upon his body, and was applied to his body, his body not being thrust into or through the earth. This should have been done to make it resemble immersion, for when a person is immersed he is thrust into and through the baptismal element. Hence, if Christ had been buried according to the present mode of interment, his burial would be analagous rather to the mode of baptism by pouring than immersing.

The analogy also fails in respect to the manner in which Christ actually was buried. His body was not deposited in the earth, but in a room hewn out of the solid rock, which for a time was left open to the inspection and visits of his friends. Hence, there was in his burial no more resemblance to immersion than if his body had been deposited in the apartment of a house; and it would be very strange to say that this has any resemblance to immersion under water.

Another thing which shews that the Immersionalists have mistaken the design of these passages, is the fact that they do not allude to the *mode* of baptism. (Rom. vi, 3, 4,) "Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that as like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In the preceding chapter the Apostle had discoursed about gratuitous justification, that is, justification by faith without works. To this doctrine the natural heart objects, "that it renders obedience to the moral law useless; and that the more evil a man does, the more the grace of God will abound to him in his redemption from that evil." In the first verse of the chapter, the Apostle states this objection. "What shall we say then? Shall we continue in sin, that grace may abound?" that is, is it a fair inference from this doctrine, that Christians ought to commit sin in order that the favor of God may abound in their pardon? In the second verse the Apostle declares that this objection is unfounded, because Christians are dead to sin and cannot any longer live therein. "God forbid. How shall we, that are dead to sin, live any longer therein? Now, that this is the condition of true Christians, that they are dead to sin, and do not habitually continue in its practice, the Apostle shews in the third and fourth verses. He does this by referring to our baptism by which we profess Christ, and are initiated into a fellowship with him in his death, burial and resurrection. We have put on Christ in baptism, he says, and we are dead, and not only so but more, we are buried with Christ, and hence, can no more continue a course of sin than one dead and buried can continue to live. We are so comprehended in Christ and united to him, as to have died to a course of sin as he died to this life, as to have extinguished the prevailing desire of wickedness in our flesh, as his life was extinguished when he was buried, and as to have been quickened to a life of holiness, as he was to life again when he was raised up from the dead by the glory of the Father. "Dying, as one has remarked, is the thing insisted on, the principal idea, on which the whole passage turns." We are not said to be baptized into the likeness of Christ's death, burial or grave, but into his death and burial. Hence, if the allusion here was to the mode of baptism, the expression would be, baptized into the likeness of his death, buried with him by baptism into the likeness of his death. *

^{* &}quot;Or, know ye not that as many of us as are baptized into Jesus Christ," (viz., to testify our communion that we have with Christ by faith.) "we are baptized into his death." (That is, are assured by baptism that we have communion in his death, whereby not only our sins are expiated before God, but also the Holy Ghost is procured, by whose working, the corruption that is in us hath its life or reigning power taken away, which is the first degree of our regeneration. Titus iii, 5, 6.) "We are, therefore, buried with him," (that is the second degree of our regeneration, which is sealed unto us by baptism; viz: the increasing and persevering in the killing of sin in us; as burial was a continuance of Christ's death, ver. 6.) "by baptism into death, that in like manner as Christ was raised from the dead unto the glory of the Father." (Gr. dia, which word most commonly signifies by, i. e., by the glory of the Father, yet is also sometimes taken for to, which fits best here, see 2 Pet. i, 3. ', Even so we also should walk in newness of life." This is the third step of our regeneration, which we receive by the virtue of Christ's resurrection, and is signified and sealed unto us by bap-

Of similar import with this passage are the words in Col. ii, 12. "Buried with him in baptism wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The subject of the discourse is "the putting off of the body of sins." This is accomplished by regeneration, the circumcision of Christ, the circumcision made without hands. Of this putting off the body of sins, baptism is significant, in which or by which we profess Christ, and are brought into a fellowship with him in his burial and resurrection. The passage, therefore, asserts that Christians have a mortified temper, and are conformed to Christ, that' is, are holy, alive unto God, through Jesus Christ. This is signified by their baptism. *

Another argument of the Immersionalists is the history of Immersion. They assure us that it is evident from Ecclesisatical history, that Immersion was uni-

versally practised in the primitive Church.

On this argument we offer the following remarks: "If this is a conclusive argument in favor of baptizing by immersion, it must also be a conclusive argument in favor of infant baptism. But Immersionalists reject the argument from Ecclesiastical history in favor of infant baptism. To be consistent they ought also to reject the argument from ecclesiastical history in favor of immersion."

Admitting, however, which is all that can be admitted, that immersion was early and extensively practised, we contend that it was not considered essential, and that other modes of baptism were in use. The feeble and sick were baptized by affusion, and it was considered valid. Cyprian, one of the fathers of the Christian Church, who flourished after A. D. 240, about 140 years after the Apostolic age, says that baptism by aspersion when administered to the sick was lawful.

tism; namely, that we have received power from henceforth to walk in newness of life, that is, in holiness and purity." "Het welck oock op onse wijse van doopen door besprenginge wel kan gepast worden," i. e. which may well be applied to our manner of baptizing by sprinkling.—Dutch Bible with Annotations, ordered and appointed by the Synod of Dort, 1618, and published by authority, 1637.

^{* &}quot;Being buried with him in baptism," (or, buried by baptism). For in baptism it is signified and sealed unto us, that our old man is mortified by the death of Christ, and consequently buried also, i. e. by Christ's sufferings and death he hath so lost his reigning power, that he is like a dead and buried body, which cannot move itself to reign, although indeed it send forth its smell still, until it shall be wholly put away by the same death and spirit of Christ, Rom. vi, 3, &c. "In which," (namely, baptism or Christ. For both are true, but in a different manner. For by the power of Christ's resurrection we are raised up to newness of life, and by baptism the same is also sealed, Rom. vi, 4, &c. And the Apostle seeks thereby to prove that we have no more need of the very seal of circumcision in the New Testament, seeing baptism now signifies and scals the very same unto us.) "Ye are also raised up with [him] by faith." (Namely, without which the outward baptism hath no virtue. For he that believeth and is baptized, shall be saved, Mark xvi, 16. Therefore, faith receiveth the benefit which baptism holds forth and seals to us.) " Of the working of God." (Hereby may be understood either the power of God, whereby faith is wrought in us: or the foundation of faith whereto it hath respect in our renovation, namely, to the power of God who raised Christ from the dead, whereby we are raised from the death of sin) " who raised him from the dead." - Dutch Annotations, &c.

"Unde apparet adspersionem quoque "From whence it appears that the aseit et accipientis et dantis, fides integra, these things are done in the Church, stare omnia; et consummari ac perfici where the faith is sound by the giver

aquae instar salutaris lavaeri obtinere, persion of water also, is of like value et quando hæc in ecclesia fierent ubi with the wholesome bath, and where posse magistate Domini et fidei veri-land receiver, and the whole is done with due fidelity, and agreeably to the majesty of the divine character, all is valid."

Novatian, who in the year 251, was ordained the paster of a Church in the city of Rome, and was the founder of a sect called by his name, which resisted the corruptions that were finding their way into the Church, was baptized by sprinkling. Novatian and his followers were greatly slandered by their enemies, and it appears that Eusebius himself was not altogether free from prejudice against him. For he quotes from the letter of Cornelius bishop of Rome to Fabius (who was evidently unfriendly to Novatian,) what he relates respecting his character and baptism. Speaking of his baptism he says, "the first occasion of his faith was a dangerous distemper; and when all hopes of life were gone, he received baptism by the pouring on of water, as he lay in his bed; if in-

" εν αυτη τη κλιιη η εκειτο περιχυθεις ελαβεν, deed, it be proper to say that one like him ειγε χοη λεγειν τον τοιουτον ειληφεναι."-Eccl. did receive baptism." History, Book Vi. Chapter 43

Notwithstanding this last remark, it seems that his baptism was considered valid, for he was afterwards ordained a Presbyter, without being re-baptized, though not without some opposition; for Cornelius adds: "This illustrious character

μονον χειροτονηςαι."

" επει μη εξον ην τον επι κλινης δια νοςον abandoning the church of God, in which, when he was converted he was honored περιχυθεντα ως περ καὶ ουτος εις κληρον τινα with the presbytery, and that by the faνου of the bishop placing his hands upon him (ordaining him) to the order of bishlops, and as all the clergy and many of

the laity resisted it, since it was not lawful that one baptized in his sick bed by aspersion, as he was, should be promoted to any order of the clergy, the bishop requested that it should be granted him to ordain only this one."

This is the account of a writer evidently unfriendly to Novatian. And yet, it appears from this very account, that Novatian's baptism by aspersion was recognized as valid by some of the Ecclesiastics of the time, and if they regarded baptism by aspersion as lawful in his case, they did also in the case of others. But Novatian became the founder of a numerous sect who were called CATHARI, and who were in their turn the fathers of the Waldenses. Now, it is probable that they imitated the example of their founder in their practice, as to the mode of baptism, for if he considered aspersion valid baptism they undoubtedly viewed it in the same light. Hence, it is proper for us to infer in the absence of all proof to the contrary, that they administered baptism by aspersion in accordance with the example of their founder. CONSTANTINE, the emperor of Rome, was also baptized either by pouring or sprinkling.

EVAGARIUS, * (and with him Socrates and Theodoret agree,) says "that Constantine, at the close of his life, was tinged or sprinkled in the bath or the laver of baptism at Nicomedia, and besides, he had deferred 'it until that time, because he had greatly desired to have been baptized in the river Jordan." Eusebius in his life of Constantine, confirms the statement of Evagarius, and says that Constantine declared that it had always been his desire and purpose to have been baptized in the river Jordan, and that he relinquished it only because the providence of God had prevented the execution of his wishes. The mode of his baptism Eusebius does not describe, unless the following words connected with that transaction allude to it. "But all the sacred things being finished, and he being clothed in splendid royal apparel, and with clearer light, reclined upon his shining bed," &c. "Then with a clear voice helprayed and gave thanks to God, and said nearly these words," &c. This passage many imply that Constantine received baptism lying on his bed, and if so, then the mode of its application to him was by aspersion.

Robinson, in his history of baptism, says that the baptism of Constantine in some ancient engravings at Rome is described by pouring. "The Emperor is kneeling stark naked in a layer: Sylvester is pouring water upon his head, and a verse declares he was at the same time both baptized and cured of the leprosy. "Rex baptizatur, et lepræ sorde lavatur." i. e. The King was baptized and washed from the filth of leprosy. This is evidently fabulous, for the disease which afflicted Constantine when he visited Nicomedia for the purpose of receiving baptism, was not cured by his baptism, but terminated his life. Eusebius and the other Ecclesiastical historians, who allude to his baptism and death, state that when he was 65 years of age he was seized with a severe and painful illness, that he sought relief in the warm baths of the city of Helenopolis, but obtaining no benefit and finding death approaching, he hastened to Nicomedia, and having assembled the ecclesiastics of that city and acquainted them with his desire to receive baptism, he was tinged in the laver of baptism, by which being much comforted, he made his will and divided his empire between his three Sons. "His will being made," says Socrates, "and his life being prolonged a few days, "mortem oppetit" he died.

By whatever mode he received Baptism, whether by sprinkling lying on his bed, or in a baptismal font by pouring: there is, however, an important fact brought out in this case, which we will notice here. Constantine showed no preference to immersion as a mode of baptism, except only as its administration should be in the river Jordan. He was entirely indifferent to it, if performed in any other stream, for he did not avail himself of the privilege of immersion, as he would have done, if he had believed it the only valid mode of baptism. Furthermore, the persons who baptised Constantine, appear to have had no scruples about baptizing the Emperor by pouring or sprinkling. Hence, it is evident that pouring and aspersion, were practised at that early day, and that each were considered valid.

^{*} Evagarius. "baptismi lavacro tinctum." Socrates, "lavacro baptismatis, quod est Christianorum proprium tingueres"

"Sixty or seventy years after the Apostles, a Jew while travelling with Christians fell sick and desired baptism. Not having water, they sprinkled him thrice with sand. He recovered. His case was reported to the Bishop, who decided that the man was baptized, if only he had water poured on him again." Laurentius the martyr is mentioned as baptizing two persons, Romanus and Lucilius, by affusion." A little while before he suffered, he baptized one of his executioners with a pitcher of water. Strabe, a distinguished writer, who flourished about A. D. 858 says, "it is to be observed that many have been baptized, not only by immersing, but by pouring water on a man from above, and they may still be so baptized if it is necessary. As in the martyrdom of Saint Laurentius, we read that a certain person was baptised with a pitcher which was brought. This form was also admitted, when the baptismal fonts were to small to receive large persons, and would not permit the administration of baptism by immersion."

The Marcosii, an ancient sect, Epiphanius, states on the the authority of Irenœus, baptized by pouring. They mixed water with oil, and poured it on the heads of those who were initiated into their fellowship.

Gregory Bishop of Rome, says, that Augustine baptized, A. D. 597, more than 10,000 Brittons on a Christmas day. Pouring or sprinkling must have been the mode employed in this case, for one man could not have baptized 10,000 persons by immersion in a week.

Tertullian, who was born about A. D. 143, speaks of baptism being administered by sprinkling, "Who will accommodate you, a man so little to be trusted with one sprinkling of water."

Lactantius who flourished about 300 years after the Apostolic age, says, "When Jesus was grown up, he was baptized (tinctus est) by the prophet John in the river Jordan; not that he might wash away his own sins by the spiritual laver, for he had none; but for an external purification: that, as he had saved the Jews by circumcision, so also he might save the Jews by baptism, that is, (purifici roris perfusione) by the sprinkling of the purifying water." The word ros is used to denote water or any other fluid. Propertius, "Ionio rore," i. e. Ionian Sea. Ovid, "Vivo prolue rore manus," i. e. wash the hands with living, flowing water. "Artus liquido perfundere rore," i. e. to besprinkle the limbs with pure water.

Augustine, (De Eccl. Dogmat. chap. Lxxiv) says, "The person to be baptized is either sprinkled with water or dipped in it."

Cyprian, Jerome, Theodoret and others of the Fathers, understood the prediction "I will sprinkle clean water upon you," Ezek. xxxvi, 25, as having reference to water baptism. Cyprian says, "Nor let any be moved by the fact, that the sick when they are baptized, are only perfused or sprinkled, since the Scripture says, by the prophet Ezekiel, (chap. xxxvi, 25, 36, I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you."

"Jerome and Augustine speak of a mode of baptism as common in the an

cient Church, which was not to dip the whole body, but a thrice dipping of the head." Gennadius who flourished A. D. 490, says, "the person to be baptized makes confession of his faith before the priest, and after the confession, he is either wetted with water or plunged into it." Nicetas Serronius in the 9th century, speaks of those "who have been baptized by pouring."* Thomas Acquinas, who died A. D. 1274, says "baptism may be given, not only by immersion, but also by affusion of water or sprinkling with it, but he says it is safer to baptize by immersion, because this is the general practice."

Bonaventura, a contemporary of Acquinas, observes, "the way of affusion in baptism was probably used by the Apostles, and was in his time used in the Churches of France and some others;" but remarks, "the method of dipping into the water is the more common, and therefore the fitter and safer."

Duns Scotus, who became the head of the schools at the University of Paris, and was the chief of the schoolmen, whose death occurred about the year 1309, says, "Nor is it necessary that there should be an ablution, as that is contra-distinguished from washing, and includes the removal of filth from the body by the contaction of water; but a washing of the body, so called in general, by water acting upon it to another purpose, is sufficient; which implies nothing else but that it is necessary a contaction of the body by means of water should be effected by another causing that contact. But universal antiquity hath given its suffrage, that this contact may be done either by immersion or by sprinkling. But the dipping of infants, was more usual down to the times of Gregory and Isidore."

In the year 753, Stephen iii, Bishop of Rome being assailed by Astulphus, King of the Lombards, fled to Pepin, King of France. While he remained there, the monks of Cressy, in Brittany, consulted him, whether in a case of necessity, baptism, performed by pouring water on the head of the infant, out of the hand or a cup, would be lawful. Stephen answered: if such a baptism were performed, in the name of the Holy Trinity, it should be held valid.

The Synod of Angiers, A. D. 1275, speaks of dipping and pouring as indifferently used; and blames some ignorant priests, because they dipped or poured on water but once; and at the same declaring that the general custom of the church was to dip or to pour on water three times. In the year 1311, a legislative council at Rayenna declared immersion or sprinkling to be indifferent. The Synod of Langres, A. D. 1404, speaks of pouring or perfusion only. "Let the priest make three pourings or sprinklings of water on the infant's head." The Council of Cologne, in 1536, evidently intimate that both modes were constantly practised. Their language is, "The child is thrice either dipped or wetted with water."

Fifteen years afterwards, in the Agenda of the Church of Mentz, published by Sebastian, there is found the following direction: Then let the priest take the child on his left arm, and holding him over the font, let him with his right

^{*} Porter, in Methodist Magazine.

hand, three several times, take water out of the font, and pour it on the child's head, so that it may wet its head and shoulders. Then they give a note for this purpose; that immersion, once or thrice, or pouring of water may be used, and have been used, in the chruch; that this variety does not alter the nature of baptism! and that a man would do ill to break the custom of the 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 be very infirm; or too big to be dipped in the font; then it is much fitter to use affusion of the water."

Erasmus of Rotterdam, who was born Λ. D. 1467, and died A. D. 1536, affirms "that in his time it was the custom to *sprinkle* infants in Holland, and dip them in England."

The Waldenses, it is admitted, for many hundred years were the witnesses for the truth during the dark and desolating reign of the Papacy. But it is a fact that after the Reformation they recognized the Reformed Churches of Geneva and France as ChristianChurches, and "maintained communion with them and received ministers from them." In these Churches the rite of baptism has from the beginning been administered by aspersion. This fact proves incontestably that the Waldenses baptized by sprinkling. If they did not, if they practiced only immersion, how could they have received ministers from the Reformed Churches who were in favor of aspersion and who unquestionably practiced it. How could they have held open communion with those churches? Surely; if they were Immersionalists they did not believe in close communion, and they did not lay particular stress on the mode of baptism by immersion.

The immersionalists, affirm that dipping was the only mode of baptism practised in England, until A. D. 1643, when sprinkling was established for immermersion, by the Westminister Assembly. The statement which they make respecting the decision of the Assembly, on this subject is, "that it was keenly debated in the Assembly of Divines held at Westminister, in 1643, whether immersion or sprinkling should be adopted; 25 voted for sprinkling, and 24 for immersion; and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that assembly."

This statement is incorrect. Sprinkling was practiced in England before the Westminister Assembly had an existence. At a council in England in A. D. 817, it was ordered "that baptism should not be administered by affusion, but by dipping the whole body of the child three times."* Such an order could not have proceeded from a council of ministers, if aspersion was not practiced at the time, and previously to the time it was issued; if there had been no practice of that kind, it would have been absurd to make a law against it. The settlers of New England, among whom were ministers and laymen, who could remember the practice of the church in England, some 30 or 40 years before their emigration; who landed at Plymouth rock, A. D. 1620, twenty three years before the

^{*}Priestley's Eccl. History.

minister Assembly was convened, practiced sprinkling in the administration of baptism. They came from England, and were the founders of all the congregational churches in this country, in which it is well known, no other mode of administrating baptism but by aspersion has ever prevailed. They of course brought the practice with them, and hence sprinkling was in use among the dissenters or puritans of England, many years before the Westminister Assembly.*

But, there was no debate in the Assembly, whether sprinkling was proper. The debate was respecting the retaining in the directory for the worship of God, which a committee had reported, this clause, "It is lawful and sufficient to besprinkle the child." Dr. Lightfoot objected to it, because he thought it improper to pronounce sprinkling lawful, when no one present had any doubts of its being so.

"Whereupon," says Lightfoot in his Journal, "it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it. It was at last put to the question, whether the Directory should run thus: 'The Minister shall take water and sprinkle, or pour it with his hand upon the face or forehead of the child; and it was voted so indifferently, that we were glad to count twice; for so many were unwilling to have dipping excluded, that the votes came to an equality within one; for the one side was twenty-four,—the other twenty-five.

From this statement, it is obvious that sprinkling universally prevailed in all the Churches throughout Massachusetts and Connecticut. For there does not appear to have been a single person associated with Mr. Williams who had been immersed. Mr. Holyman seems not to have been, for Mr. Williams immersed

him after he had himself been immersed by Mr. Holyman.

Sprinkling, therefore, is older than the Westminister Assembly, for Mr. Holyman immersed Mr. Williams, and Mr. Williams immersed Mr. Holyman about five years before that body met, and both had been baptized by sprinkling probably before they immersed each other.

Sprinkling is furthermore older than Immersion in this country, and if our Immersionalist friends trace Immersion back, they must come to the time when it was first administered by one who was sprinkled, and who on their principles could not administer valid baptism. "By nullifying our baptism consequently they nullify their own; and by unchurching us, they unchurch themselves." On their own principles then, their own ministers, churches and members, who are in the line of Roger Williams and Mr. Holyman, are unbaptized and unauthorized. If, on the other hand, they do not admit this, but contend that Roger Williams received valid baptism at the lands of Mr. Holyman, they admit that our baptism is valid and sustain us in our practice.

^{*} The universal practice of sprinkling among the Congregationalists of New England, is decidedly proved by the case of Roger Williams, the father of all the Immersionalist Churches in this country. Roger Williams probably was sprinkled in his infancy; for his first connection was with the Episcopal Church, in which he was ordained a clergyman. He emigrated to New-England, A. D. 1630. He assisted for a short time Mr. Skelton, of Salem. Mass., in his pastoral labors, and afterwards became the colleague of Mr. Smith of Plymouth, with whom he remained two years. In 1636 he founded Providence in Rhode Island, and in 1638 the first Immersionalist Church in New-England. "He first renounced his baptism and was rebaptized by Mr. Ezekiel Holyman, (who seems to have been a layman) and then proceeded to rebaptize him and ten others, and thus formed the first Immersionalist Church in this country." See Encyclopedia of Religious Knowledge, and Marsh's Eccl. History.

and when we had done all, we concluded nothing in it; but the business was recommitted."

Thus, it appears that sprinkling was not substituted for immersion by a majority of one vote, for there was no point settled by a majority of one. The whole business was recommitted, and nothing concluded in reference either to sprinkling or immersion, by the vote of 25 on one side, and 24 on the other.

After this, when the subject of the Directory was resumed, the Assembly, says Lightfoot: "thought it was fit and most safe for the dispute itself about dipping to let it alone." And they did let it alone. They simply decided "that pouring or sprinkling water on the face of the child, is not only lawful, but also sufficient and most expedient."

They expressed no opinion about dipping at all, leaving it to the judgment of persons what mode of baptism to choose. The final vote of the Assembly in passing the Directory for the worship of God, was unanimous, and it contains those words, "As he (the minister) pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony."

From these considerations, it is evident that the argument from history fails to sustain immersion as the exclusive and only valid mode of baptism practiced by the primitive Church. Other modes were in use, and were considered lawful and necessary.*

* "It is remarkable, says Dr. Dwight, that those who have adopted the doctrine of infant baptism, have very generally considered sprinkling, or affusion, and that those who have opposed it, have considered immersion, respectively, as the proper modes of administration. Why this has happened, I am unable to explain." Mr. Robinson, in his History of Baptism, solves this riddle which has puzzled others besides Dr. Dwight. He says, p. 409, with some little alteration of his language, "The dipping of little infants was found to be a very trouble-some and inconvenient ceremony, sometimes extremely offensive, † and at all times depending upon a hazard which must give (mothers) a great deal of pain. The inconveniences of the ceremony of baptizing infants in (the form of immersion) hath been in all Churches where it hath been practised, recorded at large. In the Roman Church, and in the Greek, children have been drowned. Barontus mentions one who lost his life in the Vatican baptistery on a holy Saturday. A disagreeable accident happened in the East to the Emperor Copronymus at his baptism, in Bohemia to the Emperor Wenceslaus at his, and the caronical provisions for such cases, fully imply that they were very common."

There is no reason to doubt that baptizing infants by immersion has been relinquished through necessity. An enlightened community would not tolerate it. Hence, infant baptism and immersion, as an exclusive mode of baptism cannot co-exist in a land where intelligence and common sense bear sway, and not

ignorance and superstition.

† An old writer says the Church was "arrayed against the christening" in the following manner. "Near unto the font there must be hanged a traves, (frame of wood) with carpets and quishions (quilts) to the same, a pan of coals well burnt before they come there for smelling, and sweet perfumes to cast therein, chafferons (vessels) of water, with basins of silver and gilt to wash the child if need be;" for the nudus innocens interdum in baptismate sum et fontem ventris profluvio foedavit."

There is one fact not yet alluded to, connected with the history of immersion, to which we will now call the attention of our readers. It was the uniform practice in the ancient Church, to baptize in a state of nudity those who were baptized by immersion. Baptizing by immersion, and baptizing naked, are practices which stand and fall together; "and there is the same amount of evidence in favor of immersing divested of all clothing, that there is for immmersing at all." "The ancient Christians, as Dr. Wall says, when they were baptized by immersion, were all baptized naked, whether they were men, women, or children."

"Nothing is easier," says Mr. Robinson, "than to give proof that the primitive Christians baptized naked, by quotations from the authentic writings of the men who administered baptism, and who certainly knew in what way they themselves performed it. There is no ancient historical fact better authenticated than this. The evidence doth not go on the meaning of the single word naked; for then a reader might suspect allegory; but on many facts reported, and many reasons assigned for the practice." "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, for rich men could not enter the kingdom of Heaven; that it was an imitation of Christ, who laid aside his glory, and made himself of no reputation for them; and that Adam had forfeited all, and Christians ought to profess to be restored to the enjoyment of all, only by Jesus Christ.";

Another reason, and a very prominent one, was, "that several of the Fathers very early advanced notions respecting the actual presence of the Spirit in the water, strikingly analogous to the modern doctrine of transubstantiation, and this water acquired, in their opinion, as it would seem, a spiritual value, derived from the real presence of the Spirit residing in the water." Hence, originated the names, "death of sin, regeneration, access to God, way of life, water of life, eternal life," &c. by which baptism was called.

"In the primitive times, numbers flocked into the Church from the polluted embraces of heathenism; it is therefore very conceivable that many would urge a total ablution, and for greater certainty the plunging of the convert, that no part, no, not the fingers end, might remain contaminated with former idolatry. And, surely, if the baptismal water had a spiritual value and efficacy, "if it was regeneration, death of sin, way of life, water of life and eternal life," it was but charitable to make use of it copiously and to apply it to every part. Hence, from the same principle, joined with that of zeal for superstitious self denial and mortification in unprescribed ceremonics, it may be readily perceived, might simultaneously arise the practice of baptizing naked, and of baptizing by immersion.

Accordingly, dipping continued during those ages when, and because, externals made nearly the whole of religion; and still continues in the Greek church,

^{*} Dr. Miller.

there is reason to fear from a similar cause; for it is asserted that many infants are annually destroyed among them by this practice.

Rome, indeed at length, though abundantly superstitious in other respects, began to relax this line of bigotry, long before the reformation. And whether an attempt to establish the doctrine of dipping as essential to Christian baptism, be not an attempt to re-establish, and to improve upon, what was unworthy of the darkest ages of the church, I leave to be considered by them whom it concerns."*

Finally. Another argument which the Immersionalists wield against their opponents, is the admissions of Pædobaptist writers in reference to Immersion. Almost every author on their side has selected some distinguished writers on the side of pouring or sprinkling, and has so quoted their words as to make them appear to admit all that is contended for by their opponents. This practice we believe, was started by Booth, in his work entitled Pædobaptism examined, and has been followed by almost every writer on Immersion since. We find almost at the outset, if we look into their pages, the names of Budaeus, Altringius, Beza, Vitringa, Venema, Witsius, Calvin, with fifty others of the ancients, and a dozen or more of the moderns, including Stewart, Woods, Neander, Chalmers and others, who are announced as having given in their adherence to Immersion, and whose concessions are set forth in staring capitals, to frown into silence every man who would dare to move his tongue against Immersion.

On this mode of reasoning, we offer the following remarks.

- 1. The concessions of Pædobaptist wrtiers in general, relate to what no one has ever denied, viz: that Immersion is valid baptism, and that baptizo, among other significations, means to immerse. This is yielding nothing; it is merely saying that baptism by Immersion is as valid as baptism by pouring or sprinkling.
- 2. But if Pædobaptist writers, without any exception had yielded the whole ground, and conceded all that the Immersionalists demand, even then the arguments of those who think differently would not be disproved, or be any less entitled to consideration. Their concessions after all, would be their own concessions, they would be open to the same mistakes with other men, liable to err, and they must stand or fall as they are tried by the word of God.
- 3. Nothwithstanding the authority of great men, and the influence of great names, and the opinions of profound scholars, every man has a right to inquire for himself, what the word of God teaches, to conform his views to what seems to him to be the meaning of the Scriptures, to express his own sentiments, and to demand that they be tried not by comparing them with the opinions of others, but with the declarations of Revelation. It is consequently unfair to embarrass him, and attempt to frown him down by thrusting in his way a host of human opinions and authorities professedly of his views, but so presented as apparently to decide against his convictions.

^{*} E. Williams, on Baptism, Vol. II, p p 188, 189.

F 4. But unfair as such a procedure is, it might be endured with patience if these authorities were quoted right in every case, and they were placed in their true position before the public. This has not been done, and we here charge some writers on the side of immersion with not dealing truly with writers in favor of sprinkling or pouring, as a mode of baptism. They have so quoted these writers as to leave a wrong impression on the minds of their readers in regard to their real views.

For instance: when Calvin is quoted, a single sentence is generally taken from his Institutes, which contains a concession in favor of Immersion. But Calvin did not say, nor did he mean to be understood when he penned the sentence, "the very word baptize means to immerse, and it is certain that immersion was the practice of the ancient Church," that pouring, or sprinkling, also was not baptism, and that it was not practiced in the Church—for, in the very connection in which these expressions occur, he uses these words; "But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance. Churches ought to be left at liberty in this respect, to act according to the difference of countries."

Witsius has conceded "that Baptizo in its native acceptation, means to plunge or dip;" but while he has made this concession, he has also said, "though baptizo properly signifies to plunge or dip, yet it is also more generally used for any washing, as Luke xi, 38." He also says, "we are not to imagine, that immersion is so necessary to baptism, as that it cannot be duly performed by pouring water all over, or by aspersion; for both the method of pouring and that of aspersion, are not without arguments for them."

Dr, Woods says, "for myself, I could, without any serious scruple of conscience, adopt immersion, as the usual mode of baptism." Yet, he immediately proceeds to shew, "that it cannot be determined from the New Testament, that baptism was administered by immersion;" and he says, without any qualification, "that there is no express declaration in the New Testament, that every one who was baptized was completely immersed in water. Nor is there any command of Christ, or of his Apostles, expressly requiring that Christians should be baptized by total immersion."

These examples may suffice. They are (See Appendix,) a specimen of nearly all the rest who have been called to give their testimony in favor of immersion. There is scarcely one of them, we venture to say, who has made concessions in favor of immersion, who has not defended pouring and sprinkling with strong and invincible arguments, and who has not died in the faith in which he lived. It is, therefore, very wide from the truth to present them before the public as having given their testimony exclusively in favor of immersion, and to convey the impression to others, that by a feeble and relaxed effort, they endeavored to sustain the sinking cause of aspersion. They never doubted the strength, firmness and durability of its foundations, the divinity of its origin, and the certainty of its triumph.

With this discourse, we close the discussion of the mode of baptism. We dismiss the subject, with one or two remarks:

- 1. It is evident from the foregoing examination that baptism, by sprinkling, or pouring, stands on as solid ground as immersion, and is equally valid and lawful. Hence, the mode of baptism should not be regarded as a matter of serious concern. Persons of sensitive feelings, should not allow themselves to be distressed on such a subject. No man has a right to exhibit immersion as a mode of baptism which believers are required to use exclusive of all others, and to pronounce those unbaptized, who have been baptized in other ways. If any man assumes such a right, he ought not to be listened to; he goes be jond his rule, and assumes an unbecoming confidence. The people of God are at liberty to vary the form of baptism, as their health, strength, and circumstances may require.
- 2. Hence, we may learn the importance of of keeping uppermost the great interests of religion.

The sum of religion is obedience to God, connected with purity of heart, and of life. Zeal about baptism can convert a man into a violent sectarian, but it cannot make him wise, holy or happy. It is nothing, therefore, to an individual, by what mode of baptism he was baptized, if he has been baptized with water; but it is all to a man to fear God and keep his commandments. The fear of the Lord, (not baptism) is wisdom; and to depart from evil is understanding. If there is anything worth contending for in this world, it is vital religion. This principle will survive all disputes about its forms, and live forever; and, hence, he who neglects this in his engagedness about the form of baptism, is guilty of undervaluing what is of infinitely greater worth than all the outward ceremonies of piety, devised by man, or instituted by God.



SERMON V.

SUBJECTS OF BAPTISM.

JEREMIAH XXX, 20.—" Their children also shall be as aforetime, and their congregation shall be established before me."

The words of the text are prospective. They belong to a prophecy which respects the state of the Jews under the Gospel Dispensation, when they shall again be grafted into their own Olive tree from which they were broken off by unbelief. This is evident from verses 8 and 9. "For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him, but they shall serve the Lord their God, and David their king, whom I will raise up unto them."

By David their king, Christ is meant; for he is called David in the parallel prophecies, (Ezek. xxxiv, 23, 24; xxxvii, 24; Hosea, iii, 5.) Jeremiah, moreover, lived several centuries after the death of King David, and of course must have had reference in this prophecy, to him of whom David was a type, viz: to Christ. Furthermore, the deliverance predicted, or promised in these passages, has not yet been granted, for the yoke has not been broken from off the neck of Israel, and strangers have not ceased to serve themselves of him. The Jews have been in a state of subjection to other nations since the coming of Christ. They were at length entirely subdued by the Romans, and widely dispersed, and since that time almost all nations have served themselves of this scattered people. The prophecy of which this text forms a part, must therefore refer to the future, to a time under the Christian Dispensation, when the Jews will be converted and restored to all the privileges of the Church of Christ.

When this shall take place, "their children also shall be as aforetime;" that is, they shall be included in the covenant of God with his people, and the token of the covenant shall be applied to them. This is the condition they were in aforetime. The text consequently asserts the continuance of the connection between parents and children under the New Testament Dispensation, which formerly existed under the Old. Household consecration was practiced aforetime. The pious Jew consecrated his family to God, and as he is assured that his children shall be as aforetime under the Gospel Dispensation, of course when he shall be converted, he must dedicate his children to God. But how can he do this, except the practice of Household consecration exists in the Christian Church. A Church denying infant baptism, and neglecting household conse-

cration, would not afford his children the privileges enjoyed by Jewish children aforetime. Hence, it is not into such a Church that the Jews will be grafted when they embrace the Christian faith. It must be a pædo baptist Church; otherwise the prediction will remain unfulfilled, and the promise must fall to the ground, that their children shall be as aforetime. We conclude, therefore, that household consecration enters into the very constitution of the Christian Church—and if so, then of course it is the duty of Christian parents to dedicate their children to God by baptism.

Between us and the Immersionalists, there is a difference of opinion on this subject. They contend that adults only are proper subjects of baptism; while we affirm that the privilege belongs also to the infant children of all who make a creditable profession of evangelical faith and repentance. We shall now call your attention to the arguments in favor of infant baptism.

1. That the infant children of pious parents are entitled to baptism, appears from the oneness of the Church under the Old and New Testament Dispensations. The Abrahamic or Jewish Church is substantially continued in the Christian. The prophets under the Old Testament, in all their predictions respecting the future prevalence of religion, do not once allude to the erection of a new church in the world, but speak of Zion, of Israel as enlarged by the bringing in of the Gentiles. "It is Zion; it is Jerusalem that arises and shines; her light being come; and the glory of the Lord being risen upon her. The Gentiles shall come to her light, and Kings to the brightness of her rising: all they gather themselves and come to thee." These declarations plainly shew that the prophets contemplated the Gospel Church with its enlarged privileges and numbers, as the ancient Zion continued. If so, infant baptism follows as a necessary consequence. For it was an original appointment of the Church, that the infant children of professing parents should receive the initiatory ordinance of it, and become entitled to its privileges. This appointment has not been annulled or altered. It remains in full force; and, hence, infants are still entitled to that ordinance which is the token of the covenant between God and his Church.

The Apostle Paul, in several instances, distinctly maintained the oneness or identity of the Jewish and Christian Church. In the Epistle to the Ephesians, ii, 14, he says, " For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." We learn from the context, that the words (both, and us,) refer to the Jews and Gentiles. The ceremonial law which commanded the Jews to observe numerous outward ordinances that were typical of Christ, was a partition wall between the Jews and Gentiles. This law was fulfilled in Christ, and the seperation which it occasioned was removed by his death, " for he is our peace, having made peace by the blood of his cross." The breaking down of the partition wall, brings the Jews and Gentiles together and made both one. Hence, it appears that the Church, at the calling of the Gentiles, was not dissolved, but remained. The Jews and Gentiles were made one by the removal of the partition wall. The inference, therefore, follows that infants are entitled to baptism. For they hold the same place in the church composed of Gentiles and Jews, that they held in the church when composed only of Jews, because they constituted a portion of the members of the

church to which the Gentiles were united; no change being effected in that church, except in its form; in principle and substance it remained the same.

Again, in Romans xi, 17, the Apostle speaking to the Gentiles in reference to the Jews who were rejected from the Church, on account of unbelief, says: "and if some of the branches be broken off, and thou being a wild Olive tree, wert grafted in among them, and with them partakest of the root and fatness of the Olive tree; boast not thyself against the branches." Peter Edwards remarks on this passage; "The Olive tree denotes the visible church, Jer. xi, 16: Hosea, xiv, 6. By the branches, some of which were broken off, and some remained unbroken, is denoted the members of the visible church. The wild Olive tree represents the Gentiles, who were called of God, and grafted in among the branches which were left as a remnant, and united to them.

The following conclusions follow from these propositions.

- 1. There is no discontinuance of the ancient visible church. In essence, it still remains. It was not broken down and destroyed. Some of the branches of the Olive tree were broken off, and the Gentiles were engrafted into their place." The Immersionalists say that the branches broken off were from the Christian Church. But the branches broken off were the unbelieving Jews who never belonged to that Church. Hence, it was the ancient visible church from which some of the branches of the Olive tree were broken off.
- 2. "The bringing in of the Gentiles did not constitute a new church. They were called in, and admitted into a church already established. They were grafted into the Olive tree which had not all its branches broken off.
- 3. Infant membership was allowed in the Apostolical times. All the branches of the Olive tree were not broken off; i. e. there was a remnant of the members of the ancient Church left. The members of that church were composed of infants and adults, and consequently infants were included in this remnant; for it must have been composed of just such individuals as composed the entire Hebrew Church. And, if included in this remnant, then they were admitted into the Gospel Church. For, if we affirm that the ancient visible church was dissolved and not continued in the Christian, then we affirm against the obvious import of this passage of Scripture, and so against the word of God; and if, on the other hand, we admit that the Hebrew Church was continued in the Christian, and that the Gentiles were grafted in it thus continued, then we must allow that infant membership was permitted by the Apostles."

This argument is greatly strengthened by the fact that the children of believers are recognized in the New Testament as sustaining the same relation to the Christian Church that the infant seed of pious Jews sustained to the Abrahamic or Jewish Church. This statement is warranted by the following passages of Scripture. Mark x, 13, 16. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of

God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Peter Edwards remarks on these words: "Our inquiry is, what kingdom did our Lord mean? Was it the church, or a state of glory? If the Lord meant the church, then he has asserted that infants were spoken of by him, as members of the church; and, therefore, the fact is established. But the Immersionalists in general understand this of a state of glory, and allow infants to belong to that, but deny that they belong to the Church. This, indeed, is granting the greater, and denying the less; and therefore an argument may be taken, from what they grant, to destroy what they deny; that is, an argument from the greater to the less. Besides, as the institution of the Church is a dispensation of God, which leads to glory; it is absurd to grant persons a place in glory, and at the same time deny them a place in that dispensation which leads to it."

To escape this argument, the Immersionalists lay hold of the phrase "of such," and affirm that our Lord meant "adults of a childlike disposition, and that of these, and not of the infants he said, Of such is the kingdom of God." But if this is the meaning, then the Saviour offered as a reason for permitting children to come to him to receive his blessing, "that persons not children, but who were of a childlike disposition, were the subjects of the kingdom of Heaven."! Thus, the reason for permitting them to come to him, was not the fact that they had childlike dispositions themselves, but because some adults had such dispositions. But if adults of such dispositions were entitled to his blessing, and belonged to his kingdom, why were not children whom these adults resembled? What a sorry reason to give for permitting children to come to him, "suffer these children to come to me, because those adults who are like children belong to the kingdom of God."

The evident import of this declaration is, that young children are the subjects of Christ's kingdom, and if so, there is no diminution of their privileges under the New Testament Dispensation. They sustain the same relation to the Christian Church, that they did to the Jewish, and hence, the Christian is only the Jewish Church in its substance and principle continued.

Acts ii, 38, 39. "Then Peter said, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The thing here promised to parents and children is the gift of the Holy Ghost. But this promise was originally made to Abraham and his seed, when God engaged to be a God to him and his seed after him, for the Apostle Paul says, Gal. iii, 14, that that general promise included the gift of the Holy Spirit. But it is here said that this promise (including the things contained in it) is extended to believers and their children under the Gospel, and with this promise is connected baptism. Infants, therefore, are placed in the same relation to baptism that they were before to circumcision. Shall they not then be baptized, since it is plain that the Jewish and Christian Church are the same in relation to Parents and Children.

In I Cor. vii, 14, it is asserted, "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." To be holy, as here used, is the converse of being unclean; and denotes that which may be offered to God. To be sanctified, as referring to the objects here mentioned, is to be seperated for retigious purposes; consecrated to God; as were the first born and vessels of the temple; or, to be in a proper condition to appear before God. In this text, it denotes that the unbelieving parent is so purified by means of his relation to the believing parent, that their mutual offspring are not unclean,* but may be offered to God. There is no other sense in which a Jew could have written this text, without some qualification of these words. The only appointed way in which children may be offered to God, is baptism. The children of believing parents are, therefore, to be offered to God in baptism."

To evade the force of this interpretation, Dr. Gill invented the following interpretation: "Else were your children illegitimate, but now are they legitimate." He did not pretend that the Greek words would bear such an interpretation, but to sustain it had recourse to the Rabinnical Hebrew. There is, in fact, no Greek author, sacred or profane, who use the words $\delta_{\kappa\kappa\theta\theta\alpha\rho\tau\alpha} \& \alpha_{\gamma'i\alpha}(ak\alpha-thar-ta$ and $ag^{-i-\alpha}$) in the sense of illegitimate and legitimate.

Mr, Carson labors hard to sustain this interpretation, but with evident dissatisfaction at the result, for he could find no author among the Greek writers from Homer to Porphyry who gave him their support. Hence, he exclaims (p 334) "But if any will choose to understand the passage otherwise, let them have it in their own way. In no view of it, can it countenance the baptism of infants or unbelievers. If such infants were even as holy as the infant John the Baptist, it would not imply their baptism. They may possess the holiness that will fit them for heaven without entitling them to baptism. Baptism is for believere and only for believers."

This is an extraordinary assertion, that infants should not be baptized even if they possessed holiness that would fit them for heaven. Strange inconsistency, not to admit those who have the thing signified by baptism, viz: holiness, to the rite itself. On what other ground but this is it that the Immersionalists baptize adults? Is it not that they possess holiness? Certainly; it is not that they merely profess to have repented and believed, but that as penitent believers they possess a holy character? If it is not this, what is it; and why is it that the Immersionalists contend against the baptism of infants, if adults may be admitted to baptism without being considered true Christians? If they may, why may not children?

^{*&}quot;The word unclean, in almost all instances, in the Scriptures, denotes that which may not be offered to God, or may not come into his Temple."—Dutch Annotations "For otherwise your children were unclean," that is, strangers from God's covenant as is testified of the unbelieving Gentiles and their seed, Eph. ii, 12. "But now are they holy," that is, are comprehended in the outward covenant of God, and have access to the signs and seals of God's grace, as well as

It is evident from the commission to baptize all nations, that the Jewish and Christian Church are essentially the same. Math xxviii, 19, 20—"Go ye therefore, and teach (Greek, make disciples of.) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." These words include infants.

This is a command to disciple, baptize and teach all nations. Now, little children are a part of all nations. But all nations are to be discipled, baptized and taught. Therefore, little childred are to be discipled, baptized and taught. Again. The order of the words makes baptism to precede teaching. The direction is to "baptize, teaching them to observe all things whatsoever I have commanded you." Teaching is represented as subsequent to baptism, therefore (reasoning on the principles of the Immersionalists,) little children are first to be baptized, and afterwards to be taught.

But say they Mark adds, (chap. xvi, 16,) "he that believeth and is baptized, shall be saved." "Here our Lord teaches us that faith precedes baptism as a prerequisite. But little children cannot believe; therefore they are not to be baptized until they are capable of faith."

To this we reply, if Mark refers to little children at all, the meaning of the passage must be, "He that believeth and is (i. e. already) baptized, shall be saved." For if it is understood as the Immersionalists interpret it, it makes baptism a prerequisite of salvation, and teaches infant damnation,—doctrines which are not found in the word of God. The word baptize goes before the word saved, just as the word believe goes before the word baptize. Now, if no one can be baptized without first believing, because the word believe precedes the word baptize, it follows by parity of reasoning that no one can be saved without first being baptized, because the word baptize precedes the word saved. Hence, if it excludes infants from baptism because they are incapable of believing, it debars them from salvation likewise, because they have not been baptized. Thus all unbaptized children dying such, must be damned for not having received the ordinance of baptism, of which Christ himself according to the dectrine of these men has declared them incapable.

2. That the infant children of believing parents are entitled to baptism, appears from the fact that the Apostles baptized families.

There are several such families mentioned in the New Testament, viz: the household of Cornelius, Stephanus, Lydia, and the Jailor at Phillippi. These households are designated by the word oines (oiles) which most properly means a family composed exclusively of a man's children, offspring or descendents.—These households are said also to be baptized in connection with the head of the family, and in two cases where only the faith of the head is mentioned as will appear in the sequel. "Having thus the unquestionable fact of the baptism of families, a fact according with the ancient practice of the circumcision of families, and supported by the use of a word that properly denotes a man's children, we are warranted to assume, that these cases furnish instances of baptism of the

children of believing parents," unless the Immersionalists can shew that there were adults only in these households.

This they contend can be done, and they assert accordingly that they were composed entirely of adults. In respect to Lydia and her family they state, that she resided at *Thyatira*, but that she was sojourning temporally at *Philippi* for the purpose of selling purple; that she had journeymen dyers in her employment who composed her family, that these workmen were converted by the preaching of Paul and his associates, and that they were the *brethren* whom Paul and Silas found at her house when they were released from prison.

Many persons, and some belonging to Pædobaptist Churches, believe that this statement contains the very facts in the case; but nearly the whole of it, however, is made up out of suppositions that have no foundation whatever in the narrative. In Acts xvi, 13, 15, Luke, the writer of Acts says, "And on the Sabbath we, (Luke, Paul, Silas and Timothy, see Acts xvi, 1, 4. Phil. i, 24,) went out of the city by the river side where prayer was wont to be made; and we sat down, and spake to the women, (not males for there were none present;) which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God heard us; whose heart the Lord opened that she attended unto the things which were spoken of Paul. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there, and she constrained us." That is, her urgent entreaties compelled us to comply with her invitation, and we made her house our place of residence while we continued at Philippi.

The things stated in this narrative are the following. 1. Paul and his companions on this occasion preached the word to females only. There were no males in the assembly, " for they spake unto the women which resorted thither." 2. One woman only believed and was converted at that time. The Lord opened the heart of Lydia, "that she attended unto the things which were spoken of Paul." 3. This single female and her family were baptized together, they being baptized on her faith as not one of them, is said to have believed. she was baptized and her household." Lydia originated from the city of Thyatira but now lived at Philippi with her family; where she had a house, in which she lodged the Apostles for sometime. The declaration that she was a woman of Thyatira is of the same import with the expression, "Saul of Tarsus," "I am a man which am a Jew of Tarsus, a city of Cilicia," &c. This language was used merely to denote that Tarsus was the birth-place of Paul, not his place of residence. So the declaration that Lydia was a woman of Thyatira means that that city was her birth-place, she originated there. * Thus it appears that Lydia resided permanently at Philippi, had a house there, in which she lodged Paul and his associates, Silas, Luke, and Timothy.

After they had remained in her house for a season, Paul and Silas were apprehended by the magistrates and shut up in prison, but Luke and Timothy were suffered to continue unmolested at Lydia's house. When they were released

^{*} Dutch Annotations. "Lydia was of Thyatira by birth."

from their imprisonment, they wished of course to see Luke and Timothy. As mong other reasons which rendered an interview necessary, was their excited state, and their need of counsel and encouragement, for they were undoubtedly anxious and perplexed in consequence of the treatment which Paul and Silas, their elder brethren had received from the magistrates of Philippi. Hence, they went to Lydia's house, where Luke and Timothy lodged, and when they had seen the brethren (Luke and Timothy) they maperalesary (pare-kal-e-san) exhorted, encouraged them, and departed. That is, they spake words of consolation calculated to-cheer and fill them with courage, and as they had not excited the suspicion of the magistrates of Philippi, and there was no reason to apprehend an excitement on their account if they should continue in the city, they therefore exhorted them to remain after their departure, to take care of the interests of religion which had now gained a foothold in the families of Lydia and the Jailor.

This they accordingly did. For Paul and Silas departed and passed through several cities, and at Berea were joined by Timothy, but Luke staid at Philippi until Paul revisited that place on his way into Asia. Acts xx, 6. We arrive at this conclusion in the following way. The pronoun we is used in Acts xvi, which shews that Luke the writer of Acts, included himself. This pronoun is substituted by the pronouns he or they in the following chapters, shewing that Luke was not in the company of his companions. But in chapter xx, verse 6, the word we again appears, shewing that Luke had become associated with Paul. It seems from the narrative, that Paul revisited Philippi on his way into Asia, and that he took Luke with him from that place. For Luke says that there accompanied Paul into Asia, Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus and Trophimus. These going before, tarried for us at Troas. And we (says Luke including himself and Paul) sailed away from Philippi after the days of unleavened bread, and came unto them at Troas," &c. The next verse relates that Paul preached at Troas. Paul, therefore, was in the company that sailed from Philippi to Troas. Hence, the statement of this matter by the Immersionalists, that Lydia was a pedler belonging to Thyatira, and on a pedling excursion to Philippi, having journeymen dyers in her employment; that these composed her household, and were the brethren whom Paul and Silas saw at her house when they were released from prison, is from beginning to end, a more supposition. It is probably all made out of the fact that Paul and Silas saw brethren at Lydia's house, for it is no where said, intimated or implied, that she had journeymen in her employment, or that any men or women beside herself were converted and baptized when she and her family received that ordinance. The naked fact, then, that Brethren were seen at her house, does not prove that they belonged to her family. They might have been persons converted to the Christian faith by the labors of Paul and Silas in the city, and who met there as the most likely place to see them when they were released from imprisonment, since they had lodged there before their confinement. This would be the most natural and probable supposition if we had no other way to determine who these brethren were, because it is not customary nor economical for persons engaged in the business of dyeing, or any other employment in which the assistance of other persons is necessary, to take their workmen with them on their trading excursions. They generally keep their journeymen at home at work, while they

go out alone for the purpose of trade. If Lydia, therefore, resided at Thyatira, and carried on her business there, it is most proper to suppose that her journeymen were at Thyatira and not at Philippi.

But, if it is still contended that these brethren were her workmen, then they were certainly baptized on her faith. Her family was baptized on her faith—these workmen composed her family; therefore they were baptized on her faith.

In reference to the family of the Jailor, the Immersionalists tell us that it is embarrassed by the fact that it is said that Paul and Silas "Spake the word of the Lord unto him and to all that were in his house, and that he rejoiced, believin God with all his house." On this passage, we offer the following remarks.

1. The activity of the Jailor renders it probable that he was in the vigor of life. His hastiness of purpose to kill himself,—his calling for a light and springing in the prison, do not very well comport with the moderation of old age. If the Jailor was a young man, or a man of middle age, it is possible that he had a family of young children. 2. The expressions oldos, majork, of autor majores, (oi-kos, pan-oi-ki, oi, au-tou, pan-tes,) translated "house, all his house, and all his," mean a family of children, and such as were at his own disposal and under his own control.

Panoiki is used in Exodus i, 1, to denote a man's own family. Now, these are the names of the children of Israel who came into Egypt, every man (pan-oiki) with all his house, i. e. his own personal family.

Oi au-tou pantes, "and all his," is an expression which excludes all persons who were not under the control and at the disposal of the Jailor. Hence, it limits the persons baptized to his own personal family, to his children. These expressions render it very probable that the Jailor had a family of little children.

- 3. The gracious connection between the faith of parents and children which Paul and Silas assert, and which they present to the Jailor as a motive to induce him to embrace the Christian faith, implies that he had a family of children who were still minors. "And they said believe on the Lord Jesus and thou shalt be saved, and thy house." Why did they say this, if his faith had no influence upon the moral character of his children? Why did they say this, if he had no children, or if he had children of such an age that they were no longer under his control? How could the blessing of salvation come upon his family through his faith, if he had no young children? What inducement or motive had the Apostles to speak of his faith having influence upon his household, if there was no connection between parents and children in the covenant of grace?
- 4. But that he actually had a family of little children is evident from the fact that the Jailor was the only person who believed, and consequently his family must have been baptized on his faith. We do not like very well to find fault with the translation of the Scriptures. In general, it is accurate, but it sometimes fails, it must be confessed, to convey the exact idea of the original. There is a failure of this kind, we apprehend, in the rendering of the passage, "and he rejoiced, believing in God with all his house." The idea here is that all the fami-

ly of the Jailor believed. This meaning is given to the passage by placing the words, "with all his house," after the participle beliving, which is in the singular number, and which refers to the Jailor and not to his family. Now, in the original, the words "with all his house" go before the participle believing, and stand connected with the word "rejoiced," and if rendered as they stand connected in the original, the passage would read thus:

καὶ ῆγαλλιαςατο πανοὶκὶ πεπιςτευκῶς τῶ θεῶ. | "he set meat before them and rejoiced with all his house, he having believed in God.

This gives another idea to the sentence. It regards the Jailor as the only believer, and makes his joy and that of his family not to arise from the fact that now they were all converted, but that they were, as a family, by means of his faith and their baptism, brought into that gracious connection with God, which the Apostles assured him should follow his faith when they said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

This was a matter calculated to produce joy, not only in his own mind, but also in his family. And that they in some measure understood it we have assurance, for the Apostles spake the same things to his family that they did to him. "They spake unto him the word of the Lord, and to all that were in his house." Now, what they spake particularly to him, we learn from the preceding verse, it concerned faith in the Lord Jesus Christ, and the gracious connection between parents and children in the covenant of God, by which the faith of the parent may be rendered the means or instrument of the salvation of the children. Very young children might get some idea of these things, and hence it was very proper to instruct them, that they might know that now they were a family devoted to God, and were bound to abstain from the worship of false gods and the idolatrous practices of their friends and others around them.

It has been objected that this could not have been a family of small children, because their baptism was performed in the night, "and it must have been very difficult to have taken them out of their beds in the middle of the night, and to have baptized them." On the supposition that they were sleeping quietly previously, the objection would be weighty. But there is no necessity for supposing that they were taken out of their beds, as the earthquake which shook the prison to its centre and threw open its doors, unquestionably roused the family of the Jailor, and filled them with a terror which drove slumber from their eyes, and produced a consternation which demanded the presence and exhortations of the Apostles to calm and remove.

The family of Stephanus (I Cor. i, 16,) the Immersionalists contend must have been a family of adults when baptized, because it is said (I Cor. xvi, 15,) they have addicted themselves to the ministry of the saints." But that does not necessarily follow. They may have been a family of minors when baptized, and afterwards, at a subsequent period, have "addicted themselves to the ministry of the saints." Paul does not tell us whether there were any believing persons in this family or not, nor does he give us any clue to the respective ages of the members of that family when they were baptized. He merely says, "And I bap-

tized also the household of Stephanus; besides I know not whether I baptized any other."

3. The history of infant baptism establishes the lawfulness of the practice, because it proves that it has always been allowed in the Christian Church.

In tracing the history of infant baptism from the Apostles down to the present time, we will begin with the age of Augustine, when it is admitted even by the Immersionalists, it extensively prevailed. * Augustine was the pastor of a Church in Northern Africa, a country then filled with a Christian population.—He was one of the most profound theologians, and ablest defenders of the Christian cause in the age in which he lived. He was born A. D. 354, about 254 years after the Apostolic age, and consequently he lived 50 years nearer that age than we do to the commencement of the glorious reformation under Luther.

Passages without number might be cited from his writings to shew that infant baptism was an established usage of the Church. He says; "the custom of our mother church in baptizing little children, is by no means to be disregarded, nor accounted as in any measure superfluous. Neither, indeed, is it to be regarded as any other than an apostolical tradition." This he also declares "the whole church maintains, not instituted by councils, but always observed." In another place, speaking of the Pelagians, he says: "they grant that infants must be baptized, as not being able to resist the authority of the whole church, which was doubtless delivered by our Lord and his Apostles."

Now, Augustine lived nearer the Apostolical age than we do to the age of Luther. But, how familiar are we with the history of the times in which that great and good man flourished. The fierce wars, and desolating persecutions which have taken place since; though they have deluged Europe with blood, have not destroyed the monuments and records of the glorious reformation from popery, in which Luther acted so distinguished a part. Every child among us is familiar with his name, his sentiments, and his triumphant struggles against the MAN of SIN. Can it be supposed that the history of the Apostolic age, the sentiments and achievments of the immediate disciples of our Lord, and the usages of the churches founded by them were less interesting, and less fresh in the memory of Augustine and his contemporaries, than the labors of Luther and his associates are to us? Augustine was undoubtedly familiar with all the writings of the eminent men who had preceded him, and with all the records of the Apostolic age then in existence; and he knew-he must have known whether infant baptism was derived from the Apostles or not, and whether it was the usage of the whole church or not. Hence, his declaration that infant baptism was an Apostolical tradition always observed, may be considered as decisive 'evidence in its favor, for it is impossible to conceive how one situated as he was could have been mistaken.

^{*}Robert Hall, an Immersionalist, says the practice of infant baptism was introduced towards the end of the second or the beginning of the third century, and then adds, "we cannot suppose a shorter space was requisite to procure it, that complete establishment and ascendancy which it possessed in the time of St. Austin." Works, vol. i. p. 481.

One of the contemporaries of Augustine was Pelagius a Britton, who become entangled in a controversy with Augustine, which related to the subjects of sin, grace and free will, and election; with which were connected those of infant baptism, redemption and perseverance in holiness. Pelagius believed that Adam's sin had no bad effect upon the character and condition of his posterity; that sin arose, merely from imitation; that all men are, from their nature, mortal; and are born undepraved. Augustine contended, on the other hand, that all men, in consequence of their descent from Adam, are mortal; are chargeable with hereditary sin; and are obnoxious to damnation. These doctrines he endeavored to prove from infant baptism. "Infants," he says, "are by all Christians acknowledged to stand in need of baptism, which must be for original sin, since they have no other. If they have no sin, why are they then baptized, according to the rule of the church for the forgiveness of sins."

Pelagius felt this argument deeply—he was willing to evade it if possible, but he did not dare to question its correctness. His reply is full of instruction on the subject of infant baptism. He says, "who can be so impious as to hinder infants from being baptized, and born again in Christ." And citing those words, except one be born of water and the Spirit he cannot enter into the kingdom of God, he says, "who can be so impious as to refuse to an infant, of whatever ago, the common redemption of mankind." When it was charged upon him that his sentiments led to the denial of infant baptism, he disavows the consequence, and 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."

These are the assertions of Pelagius, a witness of high authority. For he was a Britton by birth, and had travelled through France, Africa proper, and Egypt, to Jerusalem. Had there been any portion of the Christian Church from Britain to Jerusalem, on either side of the Mediterranean sea where the practice of infant baptism did not exist, it seems impossible that he should not have heard of it. Being a man of an inquisitive mind, he must have ascertained, also, if there had been any sect of heretics who denied infant baptism. Being a man of learning, he must have been well informed concerning the usage of the church during preceding periods. Yet, when the doctrine of infant baptism was objected against his own opinions and he was puzzled with it, and had every inducement to deny it, he nevertheless maintained its correctness. If infant baptism had been an innovation and not a practice for which the authority of the Apostles could be alleged, Pelagius knew it, and his interest required him to say so. If it had been only a partial usage in the Church, brought in by the influence of certain great names, and greatly promoted by the efforts of Augustine and his associates, as the Immersionalists affirm, Pelagius would at once have relieved himself from the perplexity which the argument from infant baptism occasioned him, by declaring that it was an innovation, had obtained only a partial usage, and that its great and chief advocate and promoter was Augustine himself.

If we ascend to the time of Cyprian, who lived in the preceding century, we meet with a Council of sixty-six ministers, with Cyprian at their head, convened A. D. 253, about 153 years from the Apostolic age, to give their opinion on this

question, proposed by Fidus, a country minister, whether a child might be baptized before the eighth day, or not. "To this inquiry they reply at length, delivering it as their unanimous opinion that baptism may with propriety, be administered at any time previous to the eighth day." In their letter to Fidus, they say:

"As to the case of infants,—whereas you judge that they must not be baptized within two or three days after they are born, and that the rule of circumcision is to be observed, that none should be baptized and sanctified before the eighth day after he is born; we were all in the council of a very different opinion. As for what you thought proper to be done, no one was of your mind; but we all rather judged that the mercy and grace of God is to be denied to no human being that is born. This, therefore, dear brother, was our opinion in the council; that we ought not to hinder any person from baptism and the grace of God, who is merciful and kind to us all. And this rule, as it holds for all; we think more especially to be observed in reference to infants, even to those newly born."

Here, then, is en ecclesiastical body pronouncing an opinion in favor of infant baptism. Here is the judgment of sixty-six ministers in its favor formally given —a decision far more forcible and important than that of a private individual, as it unquestionably denotes the usage of the church. "Now, among such a number of ministers, doubtless there were some 60 or 70 years old, who could remember within less than 100 years of the Apostles. If, therefore, infant baptism had been a practice introduced since the days of the Apostles, some of them must have known it. And, if so, is it not singular, that none of them should intimate or express any scruple about it."

As we proceed upward toward the Apostolic age, we meet with Origen, who was born of Christian parents, A. D. 185, within 85 years of the Apostolic age. He resided in Alexandria, in Capadocia, and in Palestine. He travelled in Italy, Greece and Arabia, and must have been in correspondence with the churches in every country. He was distinguished for his great learning, his piety and love of truth. While he was settled at Cæsarea, he taught sacred and profane learning to a numerous train of disciples, among whom was Porphyry, a bitter opposer of the Christians, and who has declared respecting him that he was "master of all the learning of the times."* The high estimation in which he was held, is manifest from a sort of maxim, or proverb, which was current among the great men of the times in which he lived, which was this: "that they had rather have Origen's mistakes, than the correct opinions of other men."† The father of Origen and his grandfather, were Christians, and allowing them each 50 years, his grandfather was born before St. John, the last of the Apostles was dead, for he died about A. D. 95, or 100. Origen "derived his Christian doctrine, and instruction" of course, from his ancestors, as Eusebius affirms. \ " What is his tes-

^{* &}quot; Quem ego cum adhuc essem valde puer, vidi, arcanam totius cruditionis tenentem."

^{† &}quot; Malle se cum Origene errare, quam cum aliis bene sentire."

timony!" It is "that little children are baptized agreeably to the usage of the Church; that the Church received it as a tradition from the Apostles, that baptism should be administered to children. For this cause (i. e. native pollution) it was that the Church received an order from the Apostles to give baptism even to infants." Now, as Origen lived within a century of the Apostolic age, was a man of eminent learning, had a line of Christian ancestors reaching back into the Apostolic age, and could ascertain even from his line of family ancestors what had been the usage of the church in preceding periods, his testimony in favor of infant baptism is of the most important character. It certainly proves beyond all question that the baptism of infants was derived from the Apostles.

Ascending about 40 years higher, to A. D. 145, within 45 years of the Apostolic age, we meet with the famous Tertullian. He was a Montanist in sentiment, and ran into so many vagaries of doctrine that he banished much of the truth from his religious views, and no small share of pure intelligence. He entertained the strange notion "that baptism removed in a kind of miraculous way, all sins previously committed; while on the other hand, the sins committed subsequently to baptism, could be forgiven only with great difficulty or none at all. And so he imagined, that one baptized shortly before death, went out of the world as a man without sin and was saved." On this account he advised the delay of baptism, in the case of unmarried persons, youths and infants until they would be less exposed to temptation, and have a less number of sins to answer for; and in his book on Baptism, says: "That baptism ought not to be administered rashly, the administrators of it know. Give to him that asketh, every one hath a right, as if it were a matter of alms. Yea, rather say, give not that which is holy unto dogs, cast not your pearls before swine, lay hands suddenly on no man, be not a partaker of other men's sins. If Philip baptized the Eunuch on the spot, let us recollect it was done under the immediate direction of the Lord. The Spirit commanded Philip to go that way; the Eunuch was not idle when he found him, nor did he immediately desire to be baptized; but having been at the temple to worship God, he was attending to the Holy Scriptures. There was a propriety in what he was about, when God sent his Apostle to him, the Spirit gave Philip a second order to join himself to the chariot. The Eunuch was a believer of Scripture, the instruction given by Philip was seasonable; the one preached, and the other perceived the Lord Jesus, and believed on him; water was at hand, and the Apostle having finished the affair was caught away, But Paul, you say, was baptized instantly. True; because Judas, in whose house he was, instantly knew he was a vessel of mercy. The condescension of God may confer his favors as he pleases: but our wishes may mislead ourselves and others.

^{§ &}quot;Nam et instituta Christianæ disciplinæ (sicut historia superior declaravit) Origeni a parentibus integra tradebantur." i. e. For the entire lessons of the Christian discipline, (as our history has already declared) were delivored to Origen by his parents.—Eusebius Eccl. History, B. vi, Chap. xiii.

ditur, divina credatur. tory, Vol. i, p 105.

"It ague pro cujus que persone con-ditione, ac dispositione, etiam etate, fer baptism, and to regulate the admin-cunctatio baptismi utilior est: precip-istration of it according to the condition, ue tamen circa parvulos. Quid enim the disposition and the age of the pernecesse est sponsores etiam periculo in-necesse est sponsores etiam periculo in-son to be baptized; and especially in geri? Quia et ipsi per mortalitatem the case of little ones. What necessi-destituere promissiones suas possunt, et proventu malæ indolis falli. Ait qui-dem dominus, Nolite illos prohibere ad ling their engagements; or bad dispo-me ventre. (Math. xix, 14) Veniant er-sitions may defeat all their endeavors. go, dum adolescunt, veniant dum dis-Indeed, the Lord says, forbid them not cunt, dum quo veniant docentur; fiant to come unto me; let them come, there-Christiani quum Christum nossepotuerint fore, while they are growing up, let Quid festinat innocens ætas ad remissio-them come while they learn, while they nem peccatorum? Cautius agetur in sæc-are instructed for what they come, and ularibus, ut cui substantia terrena non cre-let them become Christians when they Norint petere are able to know Christ. Why should salutem, ut pretenti dedisse videaris that innocent age hasten to the remis-Non minori de causa, inupti quoque sion of sins? People act more cauprocrastinandi, in quibus tentatio præ-ktously in secular affairs, they do not parata est, tam virginibus per maturi-commit the care of divine things to such tatem, quam viduis per vagationem, do las are not entrusted with temporal things nec aut nubant, aut continentiæ corrob-cornel. Si qui pondus intelligant baptat to have given it to tismi, magis timebunt consecutionem, one that asketh. For no less reason quam dilationem: fides integra secura unmarried persons also should delay, est de salute."—Robinson's History of who are exposed to temptation; as vir-Baptism, p 171. Gieseler's Ecol. Hisgins by reason of maturity; as well as widows by being destitute of consorts; either till they marry, or are confirmed in continence. They who understand the importance of baptism will rather be afraid to receive it, than to put it off; a sound faith alone secures salvation."

From this passage the Immersionalists gather "that infant baptism was then a novel practice, was just commencing, and approved by very few," and that Tertullian opposes it as such a practice. But the truth is, he was not an opposer of infant baptism any more than of the baptism of unmarried virgins, widows, and youths. He opposes one just as much as he did the other, and advised the delay of both for the reason that he very erroneously and foolishly believed that sin committed after baptism, was something vastly different from sin committed before baptism, being almost unpardonable. He pleads for its delay wholly on the ground of advantage to the persons who deferred it. He does not pretend that infant baptism was a novel practice, an innovation, or an unlawful usage. On the other hand, he speaks of it as a practice of the church to baptize infants. and one reason why he advises its delay, is that the godfathers might not be brought into danger by the obligations they assumed in acting the part of spon-The only novel thing, we imagine in this case, was not infant baptism, but Tertullian's notion that the baptism of infants, youths, unmarried persons, &c. should be delayed because sins committed after baptism were almost unpar-This was an opinion of his own and some others, "novel in itself, and donable. approved by very few." *

^{*}Robinson, in his History of Baptism, endeavors to evade the force of this tes-

CLEMENS ALEXANDRIUS, a man distinguished for crudition in general, and who was contemporary with Tertullian, says, "If any one be a fisherman, let him think of an apostle and the children taken out of the water." Clemens is giving advice to Christians concerning their ornaments, and speaks of the rings then usually worn on their fingers, and the seals engraven on them. He forbids all idolatrous and lacivious engravings; and advises to such as are innocent and useful; and says thus. Let your seal be a dove, or a fish, or a ship under sail, or a harp, or an anchor, &c. And if any one be a fisherman, let him think of an Apostle, and the children taken out of the water." That is, a fisherman should have the emblem of an Apostle baptizing children engraven on his seal. This would be very suitable to a fisherman, because the Apostles were fishermen. The inevitable conclusion to be drawn from this advice, is that in the time of Ctemens the belief prevailed that the Apostles baptized children.

IRENAEUS, a disciple of Polycarp and other Apostolic fathers, who was born about A. D., 97, says; "For Christ came to save all persons by himself; all I

timony by affirming that Tertulhan did not refer to little infants, in the usual popular modern English sense. He says that "they were infants in law, of such

an age as to be able to ask to be baptized." p 165.

But it is evident that Tertullian had reference to infants, or children who were not old enough either to understand the meaning of Baptism, or to ask to be baptized. For he uses the word "parvulos' which means a little child or infant, as can be proved by examples without number. In addition to this he has so expressed himself as to shew that he uses the word in this signification. For he describes these "parvulos," as innocents in their age, and he advises that their baptism should be delayed until they had attained more knowledge and a greater age. "Let them come," he says, "while they are growing up, let them come while they learn, while they are taught for what they come, let them become Christians when they are able to know Christ. Why should that innocent age hasten to the remission of sins?" Furthermore, he refers to our Saviour's words, Math xix, 14. 'forbid them not to come unto me,' thus shewing beyond all doubt that he had in his eye children of the same age with those that were presented to Christ for his blessing. Now those that were brought to Christ are designated by the words "paidia" and "brephe," which mean infants, that might be taken in the arms; so says Mark, chap. x, 16, "Jesus took (paidia) in his arms, put his hands on them and blessed them." See also chap. ix, 36. Mathew (ii, 16.) uses the word "paidia" to denote children under two years of age.

Mr. Robinson, however, is contradicted by Mr. Booth, and Robert Hall, who admit that Tertullian refers to infants in the usual English sense of the word. Booth gathers from this passage that "Infant Baptism was then a novel practice, was just commencing, and approved by very few, because Tertullian opposes it; had it been otherwise, he adds, there is no reason to imagine that the celebrated

African Father would have treated it as he did."

R. Hall, says: "Supposing the modern practice (of infant baptism) to have been first introduced towards the end of the second or the beginning of the third century, which corresponds to the time at which it is distinctly noticed by Ter-

tullian, the first writer who explicitly mentions it." &c.

If Mr. Robinson did not convince Mr. Booth, and R. Hall, that Tertullian referred to children who were not little babes, surely it is too much to expect that pædobaptists will be, especially when three such writers as Robinson, Hall and Booth, disagree. Furthermore, we do not see with what propriety Mr. Robinson can say that Infant Baptism began with the time of Tertullian, if Tertullian did not oppose the baptism of babes, but of older children. If he referred to the latter, when did the baptism of babes begin?

say who by him are regenerated unto God, INFANTS and little ones, and children, and youths, and elder persons." Now, what he meant by "regenerated unto God," is explained by himself in a parallel place, to be baptism; for he speaks of baptism "as our regeneration to God." Regeneration, furthermore is one of the terms by which many of the fathers besides Irenaeus denoted baptism. The fair inference from his passage, then, is that Irenaeus speaks of infant baptism.

There is one person more whose testimony we will notice. It is that of Justin Martyr, who was born in the midst of Christians at Neapolis, in Samaria, within the Apostolic age, and probably before St. John was dead. In his apolgy for the Christians which he wrote A. D. 150, he says "Many persons of both sexes, some sixty, some seventy years old, were made disciples of Christ, ex παιδων (ek paidon) from childhood," the same word that Luke uses where he says Jesus took infants in his arms. "Now there never was any other mode of making disciples to Christ of infants, except by baptism." Hence these persons of 60 or seventy years of age, may have been baptized while some of the Apostles were living; for Peter and Paul lived to about A. D. 68, Jude, Thomas and Luke till about A. D. 74, and St. John till about A. D. 95 or 100.

We have now traced infant baptism into the Apostolic age. If we return to Augustine with whose testimony we commenced, and trace the history downward, we shall find that infant baptism continued to be generally practiced until A. D. 1520, when the Anabaptists took their rise in Germany. There was indeed a small body of Waldenses in France, who appeared A. D. 1130, that denied infant baptism, but they soon dwindled away. Excepting these, there is no church that held at all to water baptism, which denied the baptism of infants. This statement is made on the authority of Dr. Wall, who has written a large work on the History of Infant Baptism, and who has left nothing on that subject extant in the early Christian writers unread.

He says, "For the first four hundred years, there appears only one man, Tertullian, who advised the delay of infant baptism in some cases; and one Gregory, who did perhaps practice such delay in case of his own children; but no society of men so thinking, or so practicing, or any one man saying that it was unlawful to baptize infants. So in the next seven hundred years, there is not so much as one man to be found, who either spoke for or practiced any delay, but all the contrary. And when about the year 1130, one sect of the Waldenses, or Albigenses, declared against the baptizing of infants, because they thought them incapable of salvation, the main body of that people rejected their opinions; and they who held that opinion, quickly dwindled away and disappeared; there being no more persons heard of, holding that tenent, until the rising of the German Anabaptists, A. D. 1522."

"The confessions of Faith and other writings of the Waldenses drawn up be tween the twelfth and sixteenth conturies, and in which they represent their usages has handed down from father to son, for several hundred years before the

^{*} Dwight's Theology, Vol. iv. p 336,

Reformation." do contain the doctrine of infant baptism. They say, "And for this cause it is we present our children in baptism," &c. The things which are not necessary in baptism are, the exorcisms, the breathings, the sign of the cross upon the head or forehead of the infant," &c.

Robert Hall was constrained by this evidence to admit that the Waldenses baped infants. "Many of the Waldenses," he says "are judged with great appearance of evidence to have held opinions on the subject of the baptism of infants, coincident with those by which we, as a denomination, are distinguished. By their persecutors of the Romish community, they are usually stigmatized and reproached for holding the Anabaptist heresy; while it appears, on the contrary that there were not wanting some among them who practiced the baptism of infants." He also says, "After the commencement of the fourth century down to the era of the Reformation, the baptism of infants was firmly established, and prevailed to such an extent that few traces of the ordinance in its primitive state are to be discerned."—Works, Vol. i, pp 482, 483.

From these facts and statements it appears that infant baptism was a universal practice in the Church of God for more than a thousand years after the Apostolic age, and consequently there have been whole centuries when none but P ædobaptist churches have existed. If Pædobaptist churches, therefore, are not true churches of Christ, it will follow that there have been whole centuries since the Christian era commenced in which God has not had a visible church in the world.

Furthermore, if the baptism of infants had been an unlawful practice, an innovation which came into the church after the Apostolic age, it must have occasioned disputes. It must have come in the course of one hundred years between A. D. 100, and A. D. 200, for after that there is the fullest evidence that it universally prevailed. The Christian religion was widely propagated by the Apostles, and churches were planted in every kingdom of the civilized world. These churches were numerous and extended over a territory several thousand miles in extent and many hundred in breadth. "But if they had been established upon the plan of adult baptism only, and no children had been baptized; how could infant baptism become so universally prevalent through all the Christian world, among different nations and in churches many thousand miles distant from each other, in the course of 100 years from the Apostles? How could such a speedy and great alteration take place in a matter of such public notoriety and great inportance, and vet no noise be made about it, and no opposition be created against it"? We have a particular history of the religious doctrines, rites, disputes and divisions of the Christian Church in the early ages of Christianity, composed by Eusebius, Socrates, Theoderet, and Sozoman, men who lived within a few hundred years of the Apostles, we have also the writings of many ecclesiastical persons of high standing in the primitive church still extant, who tell us that when any new religious sentiments were introduced they occasioned controversy, and were brought in with great difficulty. They have also preserved in most instances the names of the very persons who attempted innovations, and of those who opposed them. But you look in vain in the histories of Eusebius, Socrates, The-ODERET, and SOZOMAN, and in the writings of the fathers of the primitive church.

for the name of the person who first taught that infants were entitled to baptism and who introduced the unheard of practice of administering to them the rite of baptism.* You search them in vain for an account of any controversy or division in respect to this subject. Whenever they speak of the origin of infant baptism, they uniformly refer it to the Apostles.† But if the churches had been established on the principle of adult baptism only, if the same high regard for the maintainance of that principle had existed among the primitive Christians that actuates modern Immersionalists, it is very unreasonable to suppose that a matter of such importance as infant baptism could have been introduced into the Christian church, directly contrary to the practice of the Apostles and the usages of all the churches which they had established, without having produced opposition and occasional violent controversies. To suppose that it came in silently

^{*} Robinson says infant baptism commenced among the Gnostics, in the Eastern or Greek Church. But he admits that "it is impossible to say any thing certain on the baptism of children among the Gnostics, when and where it originated, whether it were only proposed or really practised, how far it extended, and by what means, or at what moment it found its way into the Catholic Church." History of Baptism, p. 229. This is the concession of a writer who composed a learned and elaborate work of more than 500 pages to disprove infant baptism. But he professes to tell when it made its first public appearance in the Greek Church. This was in the year three hundred eighty one, when Gregory, the Bishop of Constantinople, delivered the fortieth oration, and having severely censured a delay of baptism on account of the danger of it, gave his opinion on the propriety of baptizing children, and the absolute necessity of baptizing even babes, in case of danger of death." How could Mr. Robinson affirm that this was its first public appearance in the Greek Church, when Origen, a Greek father, who preceded Gregory more than one hundred and forty years, had advocated infant baptism, and derived its origin from the Apostles?— But suppose we admit it, then on his own principles, Immersionalists and Padobaptists must have been associated and must have communed with each other while it was coming in secretly, and after it was publicly practised. During the long period, while infant baptism was finding its way into the Church, which must have included many years, "there must have been some, to use the language of Robert Hall, who still adhered to the primitive practice, and others who favored and adopted the more recent innovations; there must have been Baptists and Pædobaptists contemporary with each other, and incorporated into one grand community. There is not the faintest trace or vestige to be found in Ecclesiastical History, that they separated from each other to form distinct and exclusive societies. We challenge our opponents to produce the shadow of evidence in favor of the existence during that long track of time, of a single society of which adult baptism was the distinguishing characteristic." Hence, the doctrine of the Immersionalists that infant baptism came into the Church gradually and secretly, leads to the conclusion that in the primitive Church, Immersionalists themselves introduced and tolerated it, and did not on account of it separate and depart from what must have been the primitive practice, when Immersionalists themselves introduced both infant baptism and infant sprinkling into the Church. For if the Apostles themselves founded the Church on immersion and adult baptism, then Immersionalists have introduced sprinkling and pædobaptism. This heresy is their own contrivance.

^{† &}quot;What they (the Anabaptists) circulate among the uninformed multitude, that after the resurrection of Christ, a long series of years passed, in which infant baptism was unknown, is contrary to truth: for there is no ancient writer who does not refer its origin, as a matter of certainty, to the age of the Apostles."—Calvin's Institutes, vol. iii, p. 354.

and quietly, and none knew when and by whom it was introduced, is very absurd? The Church had then, for she always had, a few watchful guardians of her purity, men who had no rest in their flesh, who were filled with heaviness when she was in danger of corruption, and who would not forbear to let their convictions be known when innovations upon her usages were attempted.

These men must have raised their voice against infant baptism, and resisted it with all the means at their disposal. But where were they when infant baptism came into the Church? Did the men of might and holy zeal, who were found at every other season of the Church's peril and necessity, and who came nobly to her aid and rescue, slumber on this occasion? The supposition is very unreasonable.

We conclude, therefore, from these considerations, that infant baptism was an Apostolic practice, introduced by their authority, and continued by their positive injunctions. If so, it cannot be overthrown. It must stand firmly and immoveably, since it is sustained by the whole history of the Church, and is built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner stone.

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SERMON YI.

SUBJECTS OF BAPTISM.

MATTHEW xxi, 25.- "The baptism of John, whence was it; from Heaven or of men?"

This question was proposed to the Pharasees by our blessed Lord, when they asked him by what authority he had been commissioned to teach, and cast buyers and sellers out of the Temple. He does not say directly and positively that he was divinely commissioned to do these things, but inferentially. If they answered his question correctly, and admitted that the baptism of John was from Heaven, (which the people generally believed;) the inference was unavoidable that he held his office by a divine commission, because John had solemnly consecrated him to it by baptizing him. If John's baptism was from Heaven, then had he been set apart to his office by a divinely constituted ordinance, and hence he was the Son of God clothed with the divine authority. The Pharasees perceived the conclusion which would inevitably follow the admission that John's baptism was from Heaven, and as they did not desire to acknowledge him the Son of God, they pretended that they did not know from what source John had derived his baptism.

In this instance, our blessed Lord silenced his opposers by a deductive or inferential argument. He did the same on other occasions, (Luke xx, 37, 38, compared with Exodus iii, 6.) He has, therefore, not only sanctioned this kind of reasoning, but he has evinced its power and conclusiveness to confound and silence the adversaries of the truth. Hence, an inferential argument is valid; and it is lawful and sufficient to employ it to prove or defend any doctrine, ordinance or practice of the Church of Christ.

But the Immersionalists deny the soundness of all arguments of this character in favor of infant baptism. They say to us, we want no inferences, give us a positive precept, a thus saith the Lord, or a positive example of infant baptism in the New Testament. But why is this demanded? If Christ proved that he was a teacher sent from God by an inferential argument, why may we not prove in the same way that infant baptism is an ordinance of God? If the proof is valid in one case, why may it not be in the other? If it is received by the Immersionalists in one case, why should it not be in the other?

"If any thing," to use the words of another, "can be made out of the word of God, as having divine authority to support it, it is surely our duty to obey,

whaterer may have been the mode of arriving at the conclusion. Only make the supposition that we can shew such authority for any practice; we certainly can never consider ourselves as at liberty to decline compliance, because the point has not been made out exactly in the way which we had previously determined to be the only legitimate and right way. The man who questions it, (with whatever assurance he may express himself,) betrays a secret want of confidence in his views. He virtually admits that the practice has the support of divine authority; and yet declines compliance, because the intimation of God's will has not been conveyed in a manner according to his taste, and his preconceptions of propriety. He prefers his own judgment to that of God, and presumptuously refuses the substance of authority on account of the mode in which its requirements has been expressed."

We fully believe that these words set forth the true position of the Immersionalists, and we trust that shall be able we to make it obvious to our readers in the reply which we shall offer in this discourse, to their arguments against infant baptism.

One of these is, "there is no positive command to baptize infants, therefore, infants ought not to be baptized."

We answer this with another proposition which we will prove, there is no positive command prohibiting infant haptism, therefore infants ought to be baptized.

An express divine injunction prohibiting infant baptism is necessary to authorize us to dispense with their baptism, because parents and children are connected in the covenant of grace, and on the ground of this connection children are entitled to the scal of that covenant. When God called Abraham to seperate himself from a nation of idolaters, and go into a land where God would plant his posterity, and constitute him the head of a holy people to be selected out of his own descendants and all nations, and make him the founder of that religious polity which is denominated the Church, he is represented as saying to him, (Gen. zvii, 1, 7.) "I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly: and 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." Here God revealed the covenant of grace unto Abraham, and entered into an arrangement or compact with him and his children, by which the blessings of that covenant were secured to him and his spiritual seed in all their generations. For the promise, "I will be a God to thee and thy seed after thee," contained the fulness of both dispensations of the Old and the New Testaments. It was a general promise containing many particulars, the length and breadth of which can be understood only by comparing it with the history of God's providential dealings with the successive generations of Abraham's seed. It secured besides temporal, all spiritual blessings, viz : divine instruction, illumination, adoption, regeneration, sanctification and salvation, together with the means that God employs to convert, sanctify, establish, comfort and save his saints.

The Immersionalists, however, assert that it was a temporal covenant merely, founded on temporal promises and securing only temporal blessings, but the error of their assertion, and the correctness of our position, may be made out from the following considerations.

1. In the Old Testament, God often assures the Jews that the expressions of his will in whatever way communicated, whether in laws, statutes, ordinances, covenants, promises, threatenings, or judgments, are made to them to fulfil his engagement to Abraham to be a God to him and his seed after him.

Moses speaking by divine inspiration, Deut. xxix, 10, 13, says to Israel, "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel, your little ones and your wives, and thy stranger that is in thy camp, that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy Fathers, to Abraham, to Isaac and to Jacob." Here God enters into covenant with the Israelites, and in so doing, secures to them all the blessings promised to Abraham, in order that he may fulfil his engagement to Abraham, to be the God of his seed.

Moses says again, in Deut. xxvi, 16, 18, 19, "This day the Lord thy God hath commanded thee to do these statutes and judgments, and the Lord hath avouched thee to be his peculiar people, as he hath promised thee, and that thou mayest be a holy people unto the Lord thy God, as he hath spoken." The promise here referred to, undoubtedly is his promise to Abraham, that he would be the God of his seed,

In Lev. xxvi, 42, God declares that he will spare the penitent among his people when he sends judgements upon Israel on account of disobedience, because "I remember my covenant with Abraham." In Ps. cv., the Psalmist declares that God nourished his people in the wilderness, delivered them from their enemies, and wrought miracles in their favor, because "he remembered his holy promise and Abraham his servant;" and in Psalm cvi, he affirms that God did not entirely cut them off, but humbled them with his judgment, "because he remembered for them his covenant, and repented according to the multitude of his mercies."

2. God revealed the moral and ceremonial law, gave the Jews his oracles, and directed them to observe his worship in consequence of his engagement to Abraham, to be a God to him and his seed after him. So says the Apostle Paul (Rom. ix, 4,) "To whom (that is, the seed of Abraham) pertained the adoption, and the glory and the covenants, and the giving of the law, and the service of God, and the promises." The reason why these blessings pertained to them and not to others, was God's covenant made with Abraham, to be a God to him and his spiritual seed. In reply to the question, (Rom. iii, 1, 2,) "What advantage then hath the Jews, or what profit is there of circumcision," i. e. observing the seal of the covenant made with Abraham, the Apostle says, "Much every way; chief-

ly, because that unto them were committed the oracles of God." By the oracles of God is not only meant the Scriptures, but the laws and institutions which accompany them. The advantage of the Jew then over the Gentile, consisted in his liaving not only the oracles of God, but the means of grace and the peculiar privileges of religion, and these blessings were conferred on him in consequence of his connection with Abraham and observing circumcision, the seal of the covenant made with Abraham.

3. The promise, I will be a God to thee and thy seed after thee, respected Abraham as the progenitor of the Messiah as a believer, as having the knowledge of the Gospel, and the Holy Spirit in his saving and sanctifying power, as justified by faith, and as the head and Father of all believers, and consequently contained the fulness of the Gospel.

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In (Gal. iii, 16,) it is said, "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ." This text is explained by another of like import in (Acts iii, 25,) 'Ye are the children of the prophets, and of the covenant which God made with your fathers, saying, And in thy seed shall all the families of the earth be blessed;" that is, in Christ: for so it is said in verse 26. "Unto you first, God having raised up his son Jesus, sent him to bless you." This son or child therefore, is the seed. Our blessed Lord said to the Jews, (John viii, 56,) "Your father Abraham rejoiced to see my day, (i. e. the coming of Christ,) and he saw it and was glad," that is, he saw it afar off by faith, for there is no other way in which he could have seen it.

The Apostle Paul declares (Gal. iii, 8.) " that the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying, in thee shall all nations be blessed." The promise then "in thee shall all nations be blessed," contained in it the substance of the Gospel; it included all those spiritual blessings which are in Jesus Christ. "For all the nations of the earth are no otherwise blessed in Abraham, than as Christ who is called the desire of all nations, and he in whom the Gentiles trust, and a light to lighten the Gentiles, descended from Abraham."

In the same chapter (vs. 13, 14,) the Apostle says, "that Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith." The promise of the Spirit being connected with the reception of the blessing of Abraham, shews that that blessing included the promise of the spirit. Hence, Abraham possessed the spirit in his saving and sanctifying power.

In Rom. iv, 1, 3, the Apostle says that Abraham did not obtain justification by virtue of his own works, but by faith. "For if Abraham were justified by works he hath whereof to glory but not before God. For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness." In the 16th and 17th verses, he continues, "Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that

only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written I have made thee the father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

Again, the same Apraham's seed. "Ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, for to Abraham [vs. 16] and his seed were the promises made. He saith not, "and to seeds," as of many; but as of one, and to thy seed which is Christ." The plain import of these passages is, that the promise "I will be a God to thee and thy seed after thee," contained the sum and substance of all the blessings and privileges of the Gospel.

Now this covenant was made with Abraham and his descendents, and was scaled to him by a religious rite. It was made with his spiritual seed, including all true Christians, "for they are the children of Abraham by faith and heirs according to the promise." It is a permanent covenant not designed to be revoked. God declares that it shall be an everlasting covenant, the promise contained in it, "I will be a God to thee and thy seed," being designed to be perpetual and unchangeable. It is consequently in force now, as it includes Christians (Abraham's seed) in their generations. The seal of this covenant which originally was circumcision, was applied to those to whom it was given, and they were required to keep it in their generations. Gen. xvii, 9, 11. This seal in its principle and substance remains in full virtue under a changed form or another religious rite. Two things belonged to the original seal, the sign and the thing signified. The sign was the religious rite itself; the thing signified was the blessing of which the sign was an assurance or pledge. "The seal then though connected with the visible sign, was not the sign itself, but the thing signified. This was renovation of heart and purity of life. Abraham and his posterity became engaged by the covenant which God gave them to walk before him and be perfect, i. e. they laid themselves under obligation to live according to the law of the covenant, to cultivate purity of heart and conduct; to mortify the flesh with its affections and lusts: to keep at a distance from a world lying in wickedness, and to behave in every place, and on every occasion, like persons dedicated to the service of Jehovah. Their being circumcised, signified this, for circumcision pointed to the renewal of the heart, and it bound those who subjected themselves to it to lead holy lives." This statement and the error of the Immersionalists, who affirm that circumcision was only a badge of national distinction and had no spiritual meaning, is fully proved by the following passages. x, 16. "Circumcise, therefore, the foreskin of your heart." Deut. xxx, 6. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and all thy soul." Jer. iv, 4. Circumcise yourselves to the Lord, and take away the foreskins of your heart. Rom. ii, 29. "Circumcision is that of the heart, in the spirit and not in the letter." Rom. iv, 11. "Circumcision is a seal of the righteousness of faith." Col. ii, 11. "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh." Gal. v, 3. "Every man that is circumcised is a debtor to do the whole law." Rom. ii, 25, "Circumcision verily

profitch if thou keep the law." Such were the things signified by circumcision, the religious rite which was the seal of the covenant.

But these things are retained in the ordinance of baptism. Our blessed Lord when he annulled circumcision, and commanded his disciples to baptize those who were admitted into the Church, merely changed the form of the seal, but retained its principle and substance in baptism. Baptism signifies the same things that were represented by circumcision. It signifies regeneration or the purification of the soul from sin. Tit. iii, 5. "He saved us by the washing of regeneration and renewing of the Holy Ghost." The forgiveness of sins. Actanii, 16. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Admission into the family of God. Gal. iii, 27. "As many of you as have been baptized into Christ, have put on Christ." A holy life. Rom. vi, 4. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." Baptism having the same import with circumcision, it follows that the seal of the covenant remains in full virtue, the form of it only being changed, baptism being substituted as its sign in place of circumcision.*

Hence, we conclude that the children of believers (who are Abraham's seed) are entitled to baptism, and we dare not withhold this ordinance from them without a positive divine command requiring us to withhold it. For, as the children of Abraham, they hold in their hands an unrevoked divine charter of perpetual force, in which God has engaged to be a God to them and their seed after them; that charter is given and sealed to them and their children—no change ever having taken place in it, except in the form of the seal; the seal itself as to its principle and substance being continued and expressed by a new religious rite. All true Christians, therefore, have a warrant from God, founded on his own charter to consecrate their children to him by baptism. This is the reason why no command has been given in the New Testament to baptize infants. None was necessary; the warrant for it is contained in the covenant between God and be-

The use of baptism is this, to entitle the subjects of it to the blessings promised in the covenant which God has made with believers. Baptism is a seal of the covenant and it places those who receive it in a situation to be benefitted by the great and precious promise of God, "I will be a God to thee and thy seed after thee." Parents who give their children to God in baptism can take hold of this glorious promise, their children are children for promise as Isaac was; and if they are faithful in training up their children for God, their children in early life will be coming forward to the Christian profession, and to the participation of promised blessings.

^{*}The Immersionalists object to this reasoning, and say if baptism comes in the place of circumcision, then infants ought to be admitted to the Lord's Table. In reply we offer the following remarks. I. No person is entitled to the Lord's supper who is not a true Christian. No other can discern the Lord's body, and partake of the Lord's supper aright. Baptism in any form is not a converting ordinance, it makes no man a Christian. Hence, baptism is not a qualification for the Lord's supper. 2. Baptism does not make its subject a plenary member of the church. Nothing short of personal holiness, or a vital union to Christ, is allowed by the Scriptures, as a qualification for admission to full membership in the church. Hence, baptism does not entitle any one to the Lord's supper.

hevers, which includes their infant children.

Having now proved that there is a Scriptural warrant for baptizing infants without any express command in the New Testament, we have given a solid answer to the argument of the Immersionalists, and might justly refuse to give it further notice. But as it is much relied on, we feel inclined to examine it a little in detail.

The principle in it is, that we are not bound to believe infant baptism and practice it because it is a matter of inference. Now if this is a sound principle. it may be applied to other things, and then we shall not be bound to observe the Christian Sabbath, or to admit females to the communion, or to pray in our families, or to keep the ten commandments, or to teach our children the Lord's prayer, or to baptize by immersion. There is no command in the New Testament to observe the first day of the week as the Sabbath, no command requiring females to commune, no positive injunction to parents to pray in their families. or to keep the ten commandments, or to teach their children to commit the Lord's prayer. There is no command in the NewTestament requiring parents to teach their children to read the Scriptures, attend on the worship of God on the Sabbath, and to forbid them stealing, rioting, fighting, profaning the name of God and committing other sins. In short, there is no express command to immerse, in applying the rite of baptism, in the New Testament. There is a command to baptize, but we may baptize by pouring, or sprinkling, as well as by immersing. If these things, therefore, cannot be proved to be duties on the ground of inference, they cannot be proved at all.

The utter fallacy of this argument, however, is demonstrated by the fact that it is itself a specimen of inferential reasoning,—of that very kind of reasoning which it is employed to oppose. It is nothing more or less, than an inferential argument, its whole force consisting in the inference deduced from it. The naked statement, that there is no express command in the New Testament to baptize infants, proves nothing. It has no bearing on the question of infant baptism until the deduction is attached to it, "therefore infants ought not to be baptized." The inference then drawn from the statement that there is no positive command in the New Testament to baptize infants, contains the very substance and sum of the whole argument. Now, as such an argument, on the principles of the Immersionalists, is insufficient to prove infant baptism, it follows, of course, that it is insufficient to disprove it, and therefore this argument is good for nothing and falls to the ground, being subverted by their own principles.

2. Another argument which the Immersionalists urge against infant baptism, has been thus expressed: "faith and repentance are prerequisite to baptism, infants cannot report and believe, therefore infants cannot be baptized."

This argument is unfortunate in several particulars. 1. It is based on the ground that baptism has a spiritual character, and is above the ability of infants. In this respect, it is as much against circumcision as against baptism. We have shewn that circumcision possessed a spiritual character, and had the same meaning with baptism. Faith was the condition of circumcision, as it is of baptism.

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The circumcision of Abraham was the seal of the faith, which he had being yet uncircumcised. Of course his faith preceded his circumcision, he first believed and then circumcised himself as a token of his faith.

Now had circumcision remained in the Christian Church, and had the last command of our blessed Lord been, Go teach all nations, circumcising them in the name of the Father, &c., would not the Apostles every where have preached that repentance and faith were prerequisite to circumcision, and would they not have replied to the multitude on the day of Penticost, who exclaimed, men and brethren what shall we do, repent and be circumcised every one? &c. To us, this is self-evident, for as circumcision was a seal of the righteousness of faith, they could not have circumcised any adult converts to Christianity, but upon a profession of their repentance and faith. Hence, it is manifest that faith was as necessary to constitute fitness for circumcision as it is for baptisms.

Yet children, who could not repent and believe, who could not understand the spiritual character and obligations of circumcision, were circumcised. But this was an unallowable impropriety, if the argument we are considering is valid, because circumcision was above their understanding and ability.

2. This argument is unfortunate, because it proves to much; for if it proves that infants cannot be baptized, it proves they cannot be saved. Faith is a prerequisite of salvation as well as of baptism. (Mark, xvi, 16.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Repentance is also a perequisite of salvation. (Luke xiii, 3,) "Except ye repent ye shall all likewise perish." Infants cannot repent and believe, and consequently do not possess the character which is indispensable to salvation.—Therefore, they cannot be saved. If this argument is valid against infant baptism, it is equally valid against infant salvation, and consistency requires the Immersionalists to admit it. There is no escape from this dilemma. Infant damnation as surely clings to this argument as the shadow to the substance.

But this is not all. The reason why the Immersionalists suppose that infants are excluded from baptism, is because the words repent and believe go before baptism. If this is adopted as a principle of interpretation in one case it may in another. Following this rule of explaining passages of Scripture by the words which go before, and the following text must be understood as requiring us to suffer feeble persons and infants to go without food. (II Thes. iii, 10.) "This we commanded you, that if any would not work, neither should he eat." Now, sickly and feeble persons cannot work, infants cannot labor, therefore they must not be suffered to eat. The same rule will prove also that unbaptized persons cannot be saved, and consequently that baptism is a saving ordinance.—
"He that believeth and is baptized shall be saved." Here the word baptize goes before the word saved. Hence, he who is baptized shall be saved.

3. This argument is defective in another particular, it is better than the practice of the Immersionalists. A case like this frequently occurs among them. Adults are immersed on a profession of their faith and repentance who are deceived and who fall away; but afterwards they are converted and return to the

church declaring that when they were immersed they were strangers to a saving change. Yet it is not customary to re-baptize them; they are received again to the communion on the ground of their confession alone. Now the baptism of such persons is valid or it is not. If it is not, then they take unbaptized persons into their church, and are guilty of the same sin that they lay to the charge of Pædobaptists. But if it is valid then they demand of persons receiving baptism not real or genuine faith and repentance, but what seems to be genuine; and thus they nullify "their views of the spiritual constitution of the Christian church, and of the holy design, subjects and mode of baptism." For wherein is a church which admits adults to the ordinance of baptism merely because they seem to be Christians, more spiritual, more pure and more holy than one that extends the privilege of baptism to infants; who do not seem to be members of the Kingdom of Heaven, but respecting whom the Savior positively says, "of such is the Kingdom of Heaven?" Is not the Pædobaptist Church after all then, a more truly Spritual Society than the Immersionalist?

There is, however, one feature of this argument which on the principles of the Immersionalists neutralizes and strips it of force. It is its inferential character. They reject our arguments for infant baptism because they are deductive rather than positive. But when they oppose our reasonings, they forget their own principles and proceed to combat our practice of infant baptism with the same kind of weapons which they contend we have no right to use. They assail us with inferential arguments. They say, there is no command in the New Testament to baptize infants, the fair inference, therefore, is that they are not to be baptized. Faith and repentance are pre-requisites of baptism, but infants cannot repent and believe, the legitimate inference therefore is, that infants are not proper subjects of baptism. Now, if we have no right to prove infant baptism by inference, what right have they to oppose it by inference? If we cannot prove infant baptism by inference, how can they disprove it by inference? On the principles of the Immersionalists then this argument is condemned; and as this has been considered the chief tower of their strength, the very pillar of their believer's baptism; their system is demolished in its overthrow.

4. Another argument of the Immersionalists is, that there is no example of infant baptism in the New Testament, therefore infants are not entitled to baptism.

"If inferential conclusions have nothing to do with the settlement of the question concerning infant baptism; if the ordinance of baptism both in itself and in regard to the subjects of it is a positive institute; and if a positive institute cannot be established by reasoning, but requires to warrant its observance explicit terms of institution" as the Immersionalists contend, then their inferential arguments do not disprove infant baptism. This argument, therefore, like the preceding being inferential, is on their own principles inadmissible.

But if it should be granted that there is no example of infant baptism in the New Testament; that fact of itself is no proof that infants were not baptized by the Apostles. The Sabbath was instituted by God immediately after the completion of the great work of creation, to be a memorial of it, but there is no ex-

ample of its being observed by any person, nor is it mentioned after its institution until the time of Moses. But, was there no Sabbath in existence, was there no observance of it during this long period of 2500 years? Did Enoch, Noah, Abraham and the other pious patriarchs live in the entire neglect of the Sabbath? Is this a reasonable conclusion, because from Adam to Moses there is no example of its observance on record?

There is no example of circumcision from the days of Joshua to the birth of John the Baptist. Is this any proof that the Israelites did not practice circumcision during that long period. There is no example of a single baptism among the Thessalonians. Were all the members of that church unbaptized?

These considerations show that the mere fact that the Scriptures are silent respecting any particular ordinance, is no evidence that that ordinance was not observed. The want of such example is mere negative evidence, and can have no weight against positive proof. Supposing then that there is no example of the baptism of infants in the New Testament, this is not a proof that none were baptized. It might have been instituted and practised, though there is no example of its having been observed. The argument against infant baptism, therefore, which is founded on the want of an example, has no force at all, except as an inference or deduction from it. But this we are not bound to regard as of any force when urged by Immersionalists because it is condemned by the vory principles which they have adopted in opposing infant baptism. We say to them. therefore, adhere to your own principles. We shall not allow you to combat us with arguments which when urged by us you disallow. If you want examples of infant baptism to convince you that the Apostles practised it, deal in examples against it, shew your positive commands against it in the Scriptures, not your inferential conclusions founded on negative things, or nothings?

But, we do not admit that there is no account of infant baptism in the Scriptures. The baptism of the household of Lydia and the Jailor, furnish examples of infant baptism, for there is no account that any believed in these households except Lydia and the Jailor, (as we have proved in our former discourse) and consequently each of these families were baptized on the faith of their heads.—To these we confidently appeal, and hold them up as examples of infant baptism.

But if these cases are not satisfactory, we will call the attention of the Immersionalists to (I Cor. x, 1, 2,) "Moreover, brethren, I would not that ye should be ignorant how that ALL OUR FATHERS (that came out of Egypt by Moses) were under the cloud, and all passed through the sea, and were all baptized."

The Immersionalists do not deny that here was a baptism of water, they contend only that the Israelites were immersed. But if it was a case of water baptism, it was also a case of infant baptism. "All our fathers," were those who were overthrown in the wilderness, and those who came in with Joshua into the possession of the Gentiles. What, at the time referred to, were these latter? They were "little ones," children which in that day had no knowledge between good and evil. (Ex. x, 3, 10, 11, 24; xii, 37. Numb. xiv, 28, 31. Deut. i. 39; v. 3.) Moreover, the Apostle would not that we should be ignorant, that

these "little ones" and their fathers WERE ALL BAPTIZED." But why would not the Apostle that we should be ignorant of this circumstance? Because this thing (i. e. the baptism of LITTLE ONES) happened unto the fathers for our example. upon whom the ends of the world (or the Gospel dispensation) are come, verses 6.11. Now all these things happened unto them, and were our runoi (tu-poi) examples. Tu-poi here translated example, generally implies some institution under the Old Testament, appointed to represent or prefigure something future under the New; and may, therefore, be in some measure referred to the head of prophecy, foretelling by things as the letter does by words. Therefore, when the Apostle says that he would not that we should be ignorant that all the fathers were baptized-for this thing happened unto them for our example-his meaning probably is, that the baptism of those fathers under the Old Testament was a preintimation; the sense, substance, or solution of which was that as the fathers and their little ones under the former were baptized unto Moses, so believers and their children under the Gospel dispensation, should be baptized unto or in the name of the Lord Jesus Christ. Here, then, is the very example of infant baptism adduced which has been so loudly demanded." +

We conclude with the following reflections.

- 1. There is no direct or positive evidence against infant baptism. We search the New Testament in vain to find any precept or command prohibiting, or discountenancing it. All the arguments urged against it are negative and inferenential, such as there is no command or example for it; infants cannot repent and believe, therefore they are not proper subjects of baptism; and these arguments, on the principles of the Immersionalists, are inconclusive and inadmissible. But, if they were not subverted on their own principles, they can be provto be unsound and sophistical, because they involve consequences and lead to conclusions when applied to other things, which destroy the Christian Sabbath, debar females from communion, and overturn parental government.
- 2. Hence we remark, secondly, that the rejection of infant baptism is a source of pernicious error. It compells the Immersionalists to maintain that the Abrahamic covenant was not the covenant of grace, but a mere temporal compact including only promises of earthly blessings; that circumcision, the seal of the covenant, was not a seal of the righteousness of faith, but a badge of national distinction,* that God had no body of true saints or worshippers under the

[†] Christian Intelligencer. August 26, 1843.

^{*}The Jews held that circumcision was an ordinance of God of such importance that the observance of it was essential to Salvation. Acts xv, 1. "And certain men which came down from Judea, taught the brethren, and said, except ye be circumcised after the manner of Moscs, ye cannot be saved." Whitby and Dr. Gill tell us that it was a common maxim among them, that "God rejected uncircumcised persons, and brought them down to Hell." It is evident, furthermore, from Rom. ii, 25—29 that the Jews believed that circumcision possessed an inherent efficacy which benefitted the soul. "For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. For he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in

old Testament dispensation separate from the nation as a political body."

The direct tendency of such sentiments is to diminish the value of the Old Testament Scriptures, and to regard them as being out of date, of no use to Christians, and as having no claims to their attention and obedience; and also to produce a disrespect of the sanctity of the Christian Sabbath and of the obligation of Christians to keep it as holy time. Hence, many of the Immersionalists reject the Christian Sabbath, and keep the seventh day like the Jews; and to be consistent they ought as a body to be Sabbatarians. These views tend to produce an extensive disregard of family religion, family prayer, and the religious education of children. Another result of these views is to exalt a religious rite which has no inherent efficacy above genuine picty, and to produce a vehement zeal about a mere ordinance which throws aside all reserve, overleaps the bounds of propriety and eyen decency, and seriously interferes with other denominations in the exercise of the rights of conscience, and the enjoyment of religious liberty in the worship of God according to their construction of the word of God.*

the letter; whose praise is not of men but of God." Finally, that the Jews attached a spiritual meaning and efficacy to circumcision, is manifest from the languago of Philo, a Jewish writer, who was born 75 years before Josephus, the Jewish historian. Philo was the contemporary of the Apostles. He says, "circumcision taught the cutting off of all pleasures and affections." Elsewhere he says, "it is a symbol of two things particularly; the one is the cutting off of pleasures, and the other is the removal of arrogancy, that grievous disease of the soul." In another place he calls purity or chastity, "the circumcision of circumcision." Gill's commentary on Rom. ii, 29. How could circumcision have been a badge of national distinction, when other nations also practised it? Josephus informs us that circumcision was observed by the Arabians, Phenicians, Syrians and Egyptians, and it is observed by Mohommedans to this day.

† That God had among the Jews a separate body of true saints, is evident from his worship and service which he established among them, including a ritual, moral law, Temples and Synagogues in each of which a body of worshippers assembled every sabbath to read the Scriptures, and engage in acts of devotion; from the qualifications required of his own worshippers, viz: right affections, faith and holy obedience; from the distinction kept up through the Scriptures between Israel after the flesh, and after the spirit, between the Jew inwardly and the Jew outwardly, between those who were circumcised in the flesh and those who were circumcised in the heart. It also appears from the terms used to denote a separate body of true worshippers, viz: Zion, Jerusalem, &c. from the predictiona of the Prophets that this Zion should be enlarged by the accession of the Gentiles; from the declaration of the Apostle Paul, Rom. xi, that the Christian Church, is only the ancient Zion continued with enlarged privileges; and from many incidental expressions, such as, "God had recorded his name among them, he dwelt among them, had made his mind and secrets known among them, had among them a holy people, who were his annointed, his saints, who were dear to him, his peculiar treasure, his jewels, as the apple of his eye, and to whom pertained the adoption, and the glory of the covenants, and the giving of the law, and the service of God, and the promises, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."

* John Bunyan had many severe conflicts with his rigid brethren, of whose disquieting practices he complains in the following manner. "Assaults I say, upon this congregation by times, for no less than these sixteen or eighteen years; yea, myself they have sent for, and endeavored to persuade me to break communion with my brethren; also with many others they have often tampered, if hapily their seeds of division might take. Neither did they altogether fail of their purpose; for some they did rent and dismember from us; but none but those of

And last, though not least, of all they tend to introduce close communion, and shut away from the table of the Lord his own dear people. "Persons may be as holy as St. John; they may commune with God from day to day, and have fellowship with his Son, Jesus Christ; but if they have not been immersed, they are prohibited from coming to the Lord's table. And no apology for such treatment is offered. They may urge their serious convictions of the validity of sprinkling; they may urge physical debility, which in the judgment of medical men, would render immersion fatal, or any thing else however rational; but all to no purpose. It is enough for Immersionalists to know that they have not been immersed; and with this knowledge they debar them from their communion, as though they were unbelievers, though they have met and prayed with these same individuals, and have walked with them to the house of God in company.* And at

whom now they begin to be ashamed; the judgment of God so following their design, that persons which then they prevailed upon, are now a stain and reproach to religion."—Bunyan's Works, Vol. 3; p 312. Ed. New Haven. N. Whiting,

publisher.

Richard Baxter complains of them in these words: "the main scope of their endeavors in public and private is to propagate their opinions, and so strangely are they transported with a desire to bring men to their opinion, as if they were never in a happy condition till they are re-baptized, or as if there were no hope of the salvation of the holiest men till then, and as if there were little more than this required to make men happy. For this is the doctrine that they most eagerly press; and if they can get the profanest persons to embrace their opinions, and be re-baptized, they usually make more of them, and shew more affection to

them than to the most godly that differ from them."

Again, he says in another place, "Where the Gospel before prospered; and Christians spent their time and conference in the edifying of each others souls, and in heavenly duties, and mutual assistance; and lived together in unity and love, according to the great command of Christ; they ordinarily turn all this to vain janglings, and empty, windy, unprofitable disputes, which he that is the most gracious; doth taste the least sweetness in; and they turn their unity into divisions and factions, and their amity into jealousies and contentions; one is for this, and another for that; and they seldom meet, but they have jarrings and contondings, and look on one another with strangeness, if not with secret heart burnings and envyings; studying all they can to undermine each other, and every man to strengthen his own party."—Infant Church membership and Baptism, pp 143, 146.

John Bulkley of Connecticut, says of them, 1729, "If they can but gain persons to their opinions, furnish them with some objections against the established religion of the country, render them prompt and ready at invective and railery, and prevail on them to torsake our assemblies, (though they) neglect family prayer, profane the Sabbath, &c., its enough, and there they leave them, they are now

good Christians."

*The celebrated Robert Hall rejected close communion. He says "When we engage a Christian brother to present supplications to God in our behalf, it cannot be doubted that we have fellowship with him, not less real or spiritual than at the Lord's table. From these considerations it is natural to infer, that no scruple ought to be entertained respecting the lawfulness of uniting to commemorate our Saviour's death, with those with whom we feel ourselves at liberty to join in every other branch of religious worship. Where no attempt is made to obscure its import, or impair its simplicity, by the introduction of human ceremonies, but it is proposed to be celebrated in the manner which we apprehend to be perfectly consonant to the mind of Christ, it would seem less reasonable to refuse to co-operate in this branch of religion than in any other, because it is appointed to be a memorial of the greatest instance of love that was ever exhibited,

the same, they do not hesitate to sit down at the table of the Lord with persons whose piety they have every reason to doubt themselves, merely because they have been immersed."*

Now, we cheerfully admit that there are some things included in this catalogue of errors, resulting from the denial of infant baptism that cannot be laid to the charge of all who reject it. But that some are happily exempted from these mistakes is not owing to their belief. They practise better than they believe, but the tendency of rejecting infant baptism unquestionably is to these things, for it is an error fraught with many other errors.

We remark, therefore, finally, that the observance of an exclusive mode of baptism, and the rejection of infant baptism, are errors which all true Christians are bound to discountenance and resist. It is a heresy, a denial of the faith once delivered to the saints to make all the principles of Christian union and fellowship subordinate to the observance of a religious rite in a particular manner. It is a wide departure from the simplicity of the Gospel, when soundness in the faith, purity of character, holy and heavenly principles, and virtues which are the fruits of the Spirit, and which would exalt angels, are regarded as nothing in compe-

as well as the principal pledge of Christian fraternity. It must appear surprising that the rite which of all others is most adapted to cement mutual attachment, and which is in a great measure appointed for that purpose, should be fixed upon as the line of demarkation, the impassable barrier, to seperate and disjoin the followers of Christ. He who admits his fellow christians to share in every other spiritual privilege, while he prohibits his approach to the Lord's table entertains a view of that institution diametrically opposite to what has usually prevailed; he must consider it not so much in the light of a commemoration of his Saviour's death and passion, as a religious test, designated to ascertain and establish an agreement in points not fundamental. According to this notion of it, it is no longer a symbol of our common Christianity, it is the badge and criterion of a party, a mark of discrimination applied to distinguish the nice shades of difference atmong Christians."—Terms of Communion, p. 291. Works, vol. 1.

Bunyan also censures the close communion principles of his brethren. He

Bunyan also censures the close communion principles of his brethren. He observes, "and now I say again, the world may well wonder, when they see you deny holy men of God that liberty of the communion of saints, which you monopolize to yourselves: and though they do not understand the grounds of profession, or communion; yet they can see, I say, these holy men of God, in all visible acts of holiness, are not one inch behind you. Yea, I will put it to yourselves, if those many, yea, very many, who thus severely (but with how little ground, is seen by holy men of God,) you deny communion with, are not as good, as holy, as unblameable in life, as sound, if not sounder in the faith than many among ourselves: here only they make the stop, they cannot, without light, be driven into water baptism, I mean after our notion of it; but what if they were, it would be little sign to me that they were sincere with God. To conclude this: when you have proved that water baptism is essential to church communion, and that the church may, by the word of God both bar and forever shut out those, far better than ourselves, that have not, according to our notion, been baptized with water, then it will be time enough to talk of ground for so doing. In the meantime, I must take leave to tell you, there is not in all the BIBLE ONE SYLLABLE FOR SUCH A PRACTICE, wherefore your great cry about your order is wordless, and therefore faithless, and is a mere human invention."—Bunyan's Works, vol. iii, p. p. 346, 347. Ed. New Haven.

^{*} Porter, in Methodist Magazine

thion with a mere religious rite. Exalting ceremonies above justice, mercy and the fear of God is depressing vital religion, and making the word of God of none effect. In this elevation of a religious rite above vital piety, therefore is involved the very principle of ancient Pharasaism, Romanism, and modern Peuseyism. To such a principle no man is under obligation to yield. On the other hand, every man who feels concerned for the welfare of a pure Christianity, is bound to resist it by every means of Christ's appointment, nor to cease opposing until it is banished from the world.

We know of no principle in the Christian system which requires us to refuse to acknowledge any at the table of the Lord as brethren, who give evidence that Christ has received them. "To our minds there is something very repulsive, in the idea of confining our affections within narrower limits than the love of Jesus; of making any consideration a bar to Christian communion and fellowship at the Lord's table and elsewhere which does not exclude persons from the heart of Jesus, and prevent them from being the subjects of his intercession within the vail."

Hence, we prefer our own practice of infant baptism, open communion, and administering the ordinance of baptism, by sprinkling, or pouring: We believe this practice to be Scriptural and agreeable to the mind of Christ, and we wish to live in the enjoyment of it unmolested. Knowing our attachment to our own views, we trust that we shall be respected while we adhere to them; if the Immersionalists choose to reject the covenant and its seal, we choose to respect both, and not to follow their example.

We have studied this matter—we understand it; and having made up our minds carefully and prayerfully, we are settled in our views and shall not be moved away from them. If our system contains errors, we believe them to be of a less hurtful character than those which cleave to the views of those who would persuade us to renounce infant baptism, and if we have to answer for our belief and practice at the judgment seat, we cheerfully assume the responsibility of maintaining them and answering for them; for we say, without any qualification, that we had rather be judged for having attached less importance to the rites of religion than to true piety, even if we have failed to give them their just exaltation. We cannot consent while we have our reason, to give them an undue importance, if thereby we must shut from the table of the Lord, a portion of his own people.

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APPENDIX.

The verdict of eminent Pædobaptist writers on the meaning or the word baptize.

Turretin. "The term baptism is of Greek origin, deduced from the word Bapto, which is to tinge and imbue. Baptizo, to dye and to immerse. He says, also, the word Baptizo, by a metalepsis, is taken in the sense to wash. Mark vii 4. Nor ought we otherwise to understand the baptism of cups, of pots, and of beds, in use among the Jews. And the divers baptisms enjoined upon them. Heb. ix, 10, and the superstitious washings received from the tradition of the elders, Mark vii, 4, 5."

Dr. Owen. "Baptizo sginifies to wash; as instances out of all authors may be given; Suidas, Hesychius, Julius Pollux, Phavorinus and Eustachius. No one instance can be given in the Scripture, wherein Baptizo doth necessarily signify either to dip or plunge. I must say, and will make it good, that no honest man who understands the Greek tongue, can deny the word to signify to wash, as well as to dip. Baptismos (baptism,) is any kind of washing, whether by dipping or sprinkling; putting the thing to be washed into the water, or applying the water to the thing itself to be washed."

Whitby. Remarking on Acts x, 48, "And he commanded them to be baptized," he says: "Whom did he command to do this? the Gentiles? It seemeth at first sight absurd, that they who were not yet baptized should baptize others: or was it the Jews that came then with him? they seem only to be laybrethren, who only were permitted to baptize in case of necessity; it seemeth, therefore, reasonable to say, that he commanded water to be brought for their baptism, and then performed himself the office, or left it to be done by gifted persons."—Commentary on the New Testament.

Doddridge. His paraphraze on Acts x, 47, "Can any forbid water, that these should not be baptized," is in these words: "Then Peter yielding to the force of evidence, however contrary to his former prejudices, with great propriety answered, can any one reasonably forbid that water should be brought." His note on this passage is as follows; "Erasmus supposes a trajection or transposition of the words here, as if it had been said, "who can forbid that these should be baptized with water." But it seems most natural to understand it, (as Dr. Whitby does) "who can forbid that water should be brought." In which view of the clause one would naturally conclude, they were baptized by pouring water upon them, rather than by plunging them in it."

Lightfoot. "The application of water is necessary for the essence of baptism; but the application in this, or that mode indicates a circumstance. To denote this ablution by a sacramental sign, the sprinkling of water is equally sufficient as immersion into water, since the former in reality argues an ablution and purification as well as the latter."

Vossius. "Baptizo signifies to wash or purify. It is transferred to the gift of the Holy Spirit; that is to say, because, that he might wash (or purify) the soul, he is poured out on it, as water is poured; even as Joel speaks, ii. 23. and from thence Peter, Acts ii, 17, likewise Paul. Tit. iii, 6."

Beza. "The reality of baptism is the sprinkling of the blood of Jesus Christ for the remission of sins and the imputation of his righteousness, which are, as it were, displayed before our eyes in the sign of outward sprinkling. Are they therefore improperly baptized, who are sprinkled with water only cast on them? No: what is in that action (of baptizing) merely substantial, (or strictly essential,) to wit; the ablution of water, is rightly observed by the Church (by sprinkling.) But Baptizo signifies to dye, or to stain, seeing it comes immediately from Bapto; and since the things to be dyed or stained are (commonly) dipped, it signifies to make wet and to dip."

Casanbon. "Immersion is not necessary to baptism. The opinion (insisted on of immersing the whole body in the ceremony of baptism) has been deserved-ly long since exploded; for the force and energy of this mystery consist not in that circumstance."

Cradock. "Sprinkling is as significant, as to the main ends of baptism as dipping. Baptising is any kind of religious washing or sprinkling, in the name, &c., duly performed by a person rightly qualified for it."

Usher. "The word baptism in general signifieth any washing. Neither dipping is essential to the sacrament of baptism, or sprinkling; but only washing and applying water to the body as a cleanser of the fifth thereof."

Chemnitz. "Whether the application of the water be made by dipping, tinging, pouring, or sprinkling, it is a Baptization; for it is a cleansing or ablution by the washing of water: and immersion under water is not necessarily required to washing."

Peter Martyr. "But this purification, whether we are dipped, or perfused, or sprinkled, or by what ever mode we are washed with water, is very appositely represented in baptism."

Zanchius. "In what manner baptism is to be administered, whether the persons should be dipped in water, or only their heads sprinkled with water. Christ hath no where determined. This word signifies as well to tinge and simply to wash, as to dip."

Paraus. "Baptism among the Greeks, is any kind of washing or ablution, whether it be by immersion or aspersion."

Musculus. "As to the immersion of the infant to be baptized, we judge that this is not so necessary, as that the Churches were not free to baptize, either by dipping or sprinkling."

Ursinus. "Baptism signifieth a dipping in water or sprinkling with water.— For washing may be either by dipping or sprinkling; and baptism is a washing."

Pococke. "The word baptism does not necessarily denote an immersion of the whole body in water, since it is spoken of him who only intinges even his hand, according to the frequent use of Jewish tradition and discipline. It is sometimes used for that slighter degree of washing, which is performed by the affusion of water, and it indifferently belongs to both."

Mark. "The action to be performed by water is ablution; whether by the immersion of the whole body, or by sprinkling, or pouring; since the word baptize is a general term, denoting a washing."

Pictet. "The word baptismos, (baptism) does not less denote sprinkling than immersion. The Muscovites err, who teach that immersion is the essence of baptism; and those Greeks, who in the council of Florence, called the Latins unbaptized, were delirious."

Poole. "From hence it will not follow, that dipping is essential to baptism: the washing of the soul with the blood of Christ, (the thing signified by baptism) being expressed by *sprinkling* or pouring water, as well as by dipping."

John Westley. "Baptism is performed by washing, dipping or sprinkling the person in the name, &c. I say, by washing, dipping or sprinkling; because it is not determined in the Scripture, in which of these ways it shall be done, neither by any express precept, nor by any such example as clearly proves it; nor by the force and meaning of the word baptize. That washing and cleansing is the true meaning of the word baptize, is testified by the greatest scholars and most proper judges in this matter."

Adam Clark. "Bapto and baptizo mean both to dip and sprinkle. Those who are washed or sprinkled with water in the name of the Father, &c., I believe to be equally so; (i. e. evangelically baptized,) and the repetition of such a baptism I believe to be profane."

Dr. Dwight. "The body of learned Critics and Lexicographers, declare that the original meaning of both these words, (Bapto and Baptizo) is to tinge, dye, stain, or color; and that when it means immersion, it is only in a secondary and occasional sense; derived from the fact, that such things as are dyed, stained, or colored, are often immersed for this end. This interpretation of the words, also, they support by such a series of quotations, as seem unanswerably to evince, that this was the original classical meaning of these words. 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 to my apprehension evident, that the following things are true: That the primes

ry meaning of these terms is cleansing; the effect, not the mode of washing; that the mode is usually referred to incidentally, where ever these words are mentioned; and that this is always the case, where ever the ordinance of baptism is mentioned, and a reference made, at the same time, to the mode of administration. That these words, although capable of denoting any mode of washing, whether by affusion, sprinkling, or immersion; (since cleansing was familiarly accomplished by the Jews in all these ways,) yet, in many instances, cannot without obvious impropriety, be made to signify immersion; and in others cannot signify it all."

Knapp. "If it is asked, however, if immersion is so essential, that one who has been only sprinkled, is not to be considered as properly a baptized person; it may be answered, No! Nothing more is essential to the external part of baptism, than that water be used, (Acts x, 47, John iii, 5,) and that the subject, by the solemn use of this rite, be consecrated to Father, &c. and be pledged to obey the Christian doctrine, Math. xxviii, 19. The washing of water is considered as the symbol of the purification of sins; and this can be signified as well by affusion as by immersion."—Knapp's Theology, Vol. ii, § 139, p 157.

Thomas Blake, an opponent of R. Baxter. "In baptism there is not only water, but the application of the person to the water in dipping, or the water to the person by infusion, or sprinkling. The word in Scripture use comprises any washing; and therefore in Baptism it is of itself indifferent."

Richard Baxter. "My sixth argument shall be against the usual manner of their Baptizing as it is by dipping over head in a river or other cold water ; viz: That which is a plain breach of the sixth command, thou shalt not kill, is no ordinance of God, but a most heinous sin. But the ordinary practice of baptizing by dipping overhead in cold water as necessary, is a plain breach of the sixth commandment. Therefore its no ordinance of God, but an heinous sin. And as Mr. Cradock in his book of Gospel Liberty, shews, the magistrates ought to restrain it; to save the lives of their subjects. That this is flat murder and no better, being ordinarily and generally used, is undeniable to any understanding man; for that which directly tendeth to overthrow men's lives, being wilfully used is plain murder; but the ordinary or general dipping of people over head in cold water. doth tend directly to the overthrow of their health and lives; and therefore it is murder." To which, Mr. Tombes, Mr. Baxter's antagonist having said, there is no necessity of its being in cold water, he replies, "His warm bath would be also dangerous to very many persons; and where should this bath be prepared? If in private, it will scarce be a solemn engaging act. If in the meeting place of the church, then it will take no small room, and require no small stir to have a bathing place and water wherein to dip people over head. And if they do not run home quickly before they are well engaged, the hot bath will be turned into a cold one to them, and make them repent this badge of repentance, except they will have all things ready, and be put to bed also in the church before the people."

Baxter orgues against the opin on that "dipping was the custom of Scripture times," as follows. "It is not yet proved by any; the Jailor was baptized in

the night in his house, therefore not likely over head in that country where water was so scarce. The Eunuch might well be said to go down into the water, for the country was mountainous and the brooks were down in the bottoms. Even the river of Enon, where John baptized, because there was much water, is found by travellers to be a small brook that a man may almost step over.

The word in the original signifies to wash as well as to dip, and so is taken when applied to other things, as Mark vii, 4, 8. The thing signified is set forth by the phraze of washing or sprinkling, and the sign need not exceed the thing signified. Christ hath not appointed the measure of water, nor the manner of washing, no more than he hath appointed in the Lord's Supper what quantity of bread and wine each must eat and drink; and as it would be but folly for any to think that men must need fill themselves full of bread and wine; because it best signifies the fulness of Christ; so it is no better to say, that we must needs be washed all over, because it best signifies our burial with Christ. A little may signify as well as much; as a clod of earth does in giving possession of much lands, and a corn of pepper signifies our homage for much."—Plain Scripture proof of Infants Church membership and baptism; pp 134, 135, 138.

These quotations from Pædobaptists writers, which might be multiplied, (ad infinitem) prove that they have not fallen out by the way, and that they have not given their verdict so unanimously in favor of immersion as an exclusive mode of baptism, as has been represented.

ADDENDA.

The antiquity of pouring or sprinkling in the English Church, is proved by the circular letter of the Archbishop of York, addressed to the Clorgy of his Diocese in the reign of Henry viii, about A. D. 1538. He says, "All Curates must openly, in the Church teach and instruct the mydwiefes, of the very wordes and fourme of Baptisme; to thentente that they may use them perfectly, and none other, in time of nede, that is to say; that they, naming the child, must say these words; John, or Thomas, or Agnes,—I baptize thee in the name of the Fader, the Sonne, and the Holie Gost: and that saying these wordes, they must cast water upon the child. For which purpose, they must have ready at hand a vessel of cleane water."—Burnet's History of the Reformation, Collection of Records, No. LVII.

ERRATA.

There are a few typographical errors in the preceeding pages, which materially alter the meaning of several sentences. The reader is therefore particular-

ly requested to examine the following errata:-

At page 4, line 10 from the bottom, for Hack, read Haak. Line 6 from the bottom, for Dooper, read Doopen. Line 2 from the bottom, for 6, 2, read Heb. vi. 2. At page 8, line 10 from the bottom, for βαητισμος, read βαπτίσμος Page 9, line 11 from the top, for βατραχείοις, read βατραχείοις. Line 25 from the top, for inflected, read infected. Page 11, line 5 from the top, for body, read boy. Line 6 from the top, for cruna, read crura. Line 7 from the top, for metruentes, read metuentes. Page 15, line 3 from the top, for six feet high, read four feet high. Page 16, line 6 from the bottom, for them, read then. Page 17, line 9 from the top, for Katharsimos, read Katharismos. Page 18, line 8 from the top, for imbued, read imbibed. Line 5 from the bottom, for taken, read take. Page 30, line 14 from the top, for Ex. xi, 30, 32, read Ex. xl, 30, 32. Page 40, line 17 from the top, for Acts xix, 6, 7, read Acts xix, 2, 6. Line 18, for Math. iii, 7, 11. Page 41, line 15 from the bottom, for Math, iii, 7, read Math, iii, 7, 11. Page 56, line 12 from the bottom, for caronical, read canonical. Page 58, line 1, for course, read cause. Page 66, line 18 from the bottom, for believere, read believers. Page 70, line 9 from the top, for believ, read believing.—Page 76, line 18 from the top, for pretenti, read petenti. Page 77, line 1 for Alexandrius, read Alexandrius.

NOTE.—The author would inform his readers, that quotation marks have been in several instances unintentionally neglected where they should have been inserted. There are a few sentences in the Sermons, which should have been marked as extracts in part or the whole, from Tracy on Baptism, in Encyclopedia of Religious Knowledge, Hibberd, Dwight, Woods, E. Hall, on the same subject, Porter's Lectures, Hodge on Romans, Dick's Theology, and a little work entitled Scripture Facts, by Cyrus Comstock.



