



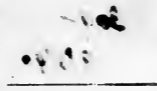
"But when she felt the baptismal drops upon her brow." Page 362.

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THEODORE.

A STORY ABOUT BAPTISM.

By A TRUE BAPTIST.



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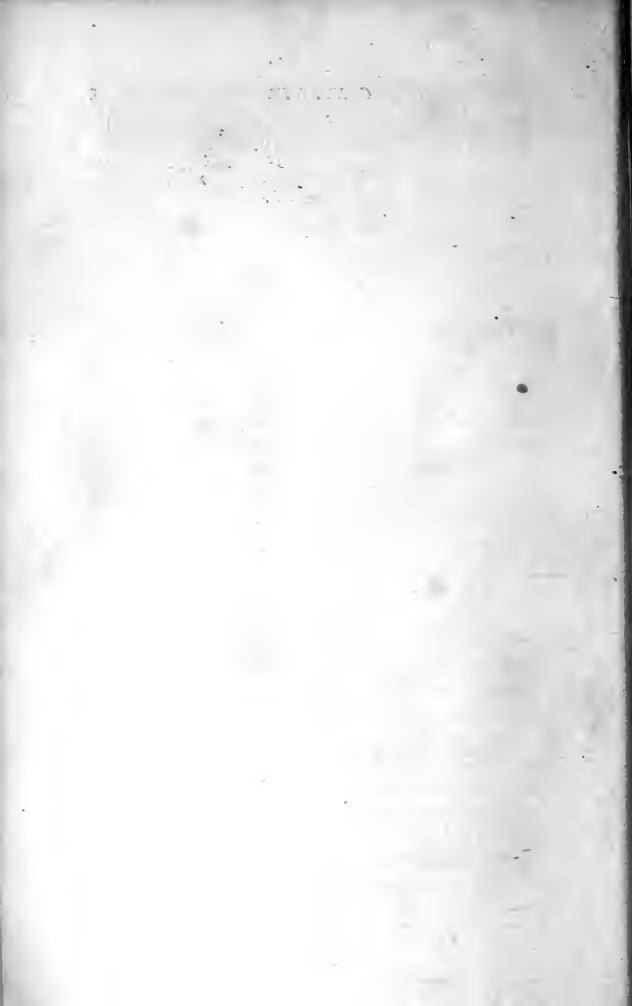
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AUTHOR'S PREFACE.

AS my readers may not be familiar with the story of the work entitled "Theodosia Ernest," to which "Theodore" is a sequel as well as a reply, I will give the outline of its main incidents.

Miss Theodosia Ernest was a Presbyterian young lady, "beautiful and remarkably intelligent," who had been consecrated to God in baptism by a pious mother, and who, through his covenant mercies, had experienced a change of heart. She was a devotedly pious member of the Church, and quite happy, till, in an evil hour, she chanced to go "down to the river to see a lady baptized by a Baptist minister." The sight struck consternation to her soul. As by intuition she decided "if that was baptism which I witnessed at the river, I have never been baptized," and said to her "awestruck" mother, who attempted a feeble remonstrance :

"I am sure you would not have me on any account neglect or refuse to obey my Saviour. If he commands me to be baptized, and the command has never been obeyed, *I shall be obliged to do it.*"

At this her mother's face became a "tablet of unutterable thoughts." She wept, but was effectually silenced.

A few hours later, Mr. Percy, the young lady's lover, came in. He was a Presbyterian lawyer, with no piety,

and "thought he had been baptized because people told him so."

He, too, had seen the baptism of the lady at the river, and then and there Theodosia had told him of her new views. He was disposed to laugh at them, but, finding her persistent, consented to investigate the subject of baptism with her. That very evening the two began to search for testimony as to the mode of Scripture baptism.

From the very first, Theodosia pronounces it to be dipping or immersion, she is at a loss to decide which. Though she knows no dippers or immersionists, and has read none of their books, she is thoroughly posted in all their arguments, which is quite remarkable. She is helped somewhat by her brother Edwin, a small boy who "studies Greek," and who has heard the "Baptist minister talk to a certain Mr. Anxious."

Of course she disturbs all Mr. Percy's previous views.

Mr. Johnson, the minister, rushes in to the rescue of Presbyterianism. But, alas! through his slight knowledge and weak intellect, he only makes matters worse.

A Baptist schoolmaster, Mr. Courtney, is then called in. He knows much, and what he does not know he invents; which does just as well for his audience, who are all lamentably ignorant of historical facts.

By him, Theodosia is thoroughly convinced that *immersion is the only true baptism*, also that "baptize" is a specific term meaning only to dip, and also that, though there are some good Christians in the Presbyterian Church, their Doctors of Divinity are most unreliable, and have led these poor misguided souls into all sorts of error.

A college professor next appears upon the scene—Uncle Jones. He has a few vague ideas, but no certain know-

ledge, of anything. Being in this negative state, how can he resist the all-powerful Mr. Courtney? He is soon forced to apologize for even his feeble attempts at the defence of Presbyterian views, and shields himself behind the aforesaid Doctors of Divinity.

All being converted to the immersionist doctrine, Miss Theodosia sets the noble example of going into the water.

We, who know these immersionists to be a wealthy, prosperous and comfortably large sect, are surprised to learn that they are "poor, despised and persecuted," and that in order to join them one must undergo a species of martyrdom.

From this Miss Theodosia shrinks not.

Her admirer, being compelled to absent himself for a week, writes to her: "I will not say that the Baptists are not right about their mode of baptism, but do not unite your fate with those boorish, uneducated and bigoted people."

At this the young lady is almost frantic with grief, but she is firm. She thus replies:

"I intend to be baptized to-morrow; I shall renounce all claim to your love; I entreat you never to solicit a renewal of our engagement."

On the morrow specified she takes the fatal plunge which not only severs her from her lover and her former friends, but "from her magnificent church, with its soft light, its cushioned pews, its richly-carpeted aisles, its tasteful and costly pulpit, its deep-toned organ and its well-trained choir," dooming her to worship in a "school-house, with the rough platform, the dirty, naked floor, the hard benches and harsh, unskillful voices."

However, "All's well that ends well."

Her mother and Uncle Jones, though they did not ac-

company the young convert to the school-house, stood on the bank of the river when she came out of the water, and were deeply moved.

It was not long ere Uncle Jones walked into the waters of baptism.

Mr. Percy came home, read Theodosia's renunciation of his love, fell senseless to the floor, had a brain fever, recovered, and was constrained to follow his lady's example. Mr. Johnson was called "a fool" by a Presbyterian Doctor of Divinity, was very angry, and decided that he would not be a Presbyterian any longer, which was on the whole a mercy to his people.

Indeed, from the reading of this book, we may infer that all the Presbyterians of that region were smitten with a sudden palsy of the intellect, and forsook the faith of their fathers.

Mr. Percy, soon after his second baptism, made up his mind to be a minister, and announced this decision to his brethren. They invited him to begin to preach at once. He did so, married Theodosia, and worked so hard that his health was injured, which was rather a pity. He went to Tennessee to recruit, accompanied by his wife.

The ever-present Mr. Courtney, in the course of their journeyings, chanced to be on the same steamboat with them, and convinced them, by a most remarkable process of reasoning, that the Baptist Church is not only the most ancient, but the *only true Church*. With this comfortable conviction they returned home and renewed their lifework.

Here the author of "Theodosia" leaves them; but, after a lapse of years, I am compelled by their intimate connection with "Theodore" to give to the public a few particulars of their after history.



INTRODUCTION.

HAVE ever held the opinion that it profits little for those who have "one Lord, one faith, one baptism" by the same Spirit, and who are striving to gain the same eternal home in heaven, to contend about those minor points of difference which relate only to externals.

"With joy shall I behold the day" when all such contentions are submerged in Christian love, and when all Christians can heartily unite their forces in fighting against "the world, the flesh and the devil."

Still, where the preference of some for a particular mode of administering one of the ordinances of Christ tends to a division of the Church, a careful investigation of the Scripture testimony in regard to this ordinance becomes a duty. For we who would fain hold the faith in all its simplicity and purity cannot rightfully be silent when erroneous doctrine is boldly promulgated, even though its advocates may be within the very Church itself, and may preach such doctrine in all sincerity.

For this reason, and because the author of a book called "Theodosia Ernest" seems much disturbed that no effort has been made to meet his arguments, therein contained, with sober logic," I have, in the work which I now

resent to the public, attempted to gratify him. I can hardly hope that *he* will appreciate the logic, since for it I have depended mainly upon the "*volumes of nonsense*"¹ which he so unsparingly condemns. Perchance, however, others may find that there is some "method in this madness" which has afflicted most of our greatest "Doctors of Divinity" through a series of years.

The *mode* of baptism alone furnishes me with so much matter for discussion that I shall be obliged to undertake the consideration of infant baptism at a later period.

That I may be guilty of no undue partiality for my own views, I have quoted the opposing arguments, in full, from the pages of "Theodosia" wherever it was possible to do so. I have taken many of the same characters, and have allowed them to talk in their own way.

'Tis true I make slight reference to the quotations from some of our own writers, for this reason: I have no space to turn aside from the main object of my consideration, which is the *Scripture* testimony on the point in question. If we were to decide from the opinions of men alone, surely we might bring up a much greater array of learned authorities who are wholly opposed to the views of the author of "Theodosia."

I have also but casually alluded to his insinuations in regard to the *motives* of some of the best and most consistent Christians the world has ever known, for this reason: the names he has chosen thus to attack fortunately vindicate themselves, and these uncharitable aspersions are thus rendered powerless.

When we find Calvin, Luther, and many others who have been chosen of God to be lights to the world, accused of

"darkening counsel with words without knowledge;"¹ of "twisting, perverting, and torturing the Scriptures;"² of being "blinded by education and prejudice;"³ of "imposing falsehoods on their people in order to sustain the practice of the Church, etc.;"⁴ we can but smile at the narrowness which, holding neither fellowship nor sympathy with such great minds, fails either to understand or appreciate them.

Indeed, from the hostility which this writer everywhere manifests toward "Doctors of Divinity," one would infer that learning was a snare against which the soul should especially guard. This is extreme ground. I was not aware that any system but that of Popery had need to shield itself in such a doctrine.

This controversy, as I apprehend it, is pretty generally misunderstood. The parties are not, as they are usually called, "Baptists and Pædobaptists," but more properly "Baptists and Immersionists."

We go directly to the word of God to ascertain the meaning of "baptizo." Our opponents tell us that we must go to heathen Greek, and to the customs of the Church a century after the apostles, and interpret the Scriptures thereby.

We love the very word "baptize," made sacred by the Master's benediction. That word, which he snatched from its heathen use to place upon the brow of his Church, where, like a star illumining the midnight hour, it has gleamed through dark ages of sin and misery, we cling to with a firm affection.

They despise and reject it. To be freed from it they shrink from no sacrifice. For the pure love of "*immer-*

¹ "Theodosi," p. 49. ² p. 59. ³ p. 52. ⁴ f. 176.

sion” they would re-translate the Bible, and such a large majority of the true followers of Christ, deny the sweet grace of charity and repel the communion of saints.

Yet they call themselves “Baptists !”

What a strange perversion of terms ! Shall we longer yield to them this title ?

Common sense, reason and revelation alike forbid it.





THEODORE.

CHAPTER I.

AN INTRODUCTION TO OUR CHIEF CHARACTERS.

HIS thoughts troubled him. As he listened to the words of the preacher, the Holy Spirit had manifested his power, and had descended upon the worldly, world-loving soul.

A peaceful lake, smiling in the sunshine, may be suddenly lashed into fury by disturbing forces in nature. So the human heart, when breathed upon by the Spirit of God, often finds at once its false peace broken, and floods of bitter memories rushing in upon it in angry waves.

Convictions of sin, clear and vivid, were brought before his soul as the lightning's flash. Opportunities neglected, offers of mercy slighted, a loving Saviour scornfully rejected,—so read the record of the past in that sudden and vivid illumination.

It is an awful moment, that in which the soul first learns to know itself, nay, I should rather say, when it first attains to even a faint degree of self-knowledge, for what soul ever reaches, in this mortal state, to the full depths of its own sinfulness?

His thoughts troubled him ; his cheek grew pale ; in his dark eyes brooded an unwonted gloom as he stood with folded arms in the doorway of the church while the congregation passed out. Many eyes gave a curious glance in his direction, and there was many a whispered comment on his strange abstraction, but he neither heard nor heeded. The hour had come when, for a brief space, the world was to him as though it were not. To his consciousness there were then revealed but two beings in all the universe—himself, an unpardoned sinner, and above, an angry God.

Outwardly, indeed, he was calm and motionless, but within the bitter conflict raged till his very soul was shaken. He knew no Saviour. His will rose up in angry defiance against his Maker. Yet he knew that he was guilty of sin, and that the very God against whom he had rebelled, and still wished to rebel, must be his Judge.

What a warfare that is in which the soul, though trembling and afraid, contends with the almighty power which arrests and subdues it !

Two or three young men, who were talking rather too loudly and too lightly for the time and place, gave every now and then a merry glance at the young dreamer who seemed so lost in his own thoughts. At length one of them approached the spot where he stood and gave him a hasty tap upon the shoulder, saying,

“Come, Theo, wake up! Do you mean to stay in the church all night? Every one has gone. And now, since we have begun the evening so well, I propose that we all go out and have a game of billiards.”

Theodore, thus unceremoniously aroused to a consciousness of the outer world and of his own position in it, started and looked hastily about him. The church was indeed nearly empty, but one group still lingered there, and in that group was a fair young girl, whose deep blue eyes were earnestly fixed on Theodore with a questioning and somewhat troubled expression.

“Come, Theo,” reiterated his companion; “will you make one of our party or not?”

“Not,” said Theodore. “I am in no mood for billiards to-night, Alfred.”

“Nonsense!” was the reply; “you enticed us into a religious meeting, and you owe us some compensation. I do believe you are turning pious. I never

saw a fellow look so down in all my life. Come, we cannot get on without you."

"You must," said Theodore, somewhat haughtily, "for I have a previous engagement."

His companions left him with a muttered exclamation at his perverseness.

Theodore then hastily approached the group of ladies and gentlemen who still lingered in the broad aisle.

"I was just trying to persuade Grace to go home without you, Mr. Westervelt," said a handsome young girl with very red cheeks and very bright, black eyes. "I told her that you had evidently forgotten all about her."

"That was very unkind in you, Miss Josie," said the young man, with an attempt at playfulness which was a signal failure.

"Come, Josie," said an elderly gentleman, "let us walk on."

"It is high time, papa, I should think," said Josie, with a little toss of her head. "Good-night, Grace; good-night, Mr. Westervelt."

As she left them, Theodore silently offered his arm to the pretty, blue-eyed girl, who as silently placed her little hand upon it, and they walked out of the church together.

As the two passed onward through the crowded

streets that strange silence remained unbroken. Once more the young man gave himself up to reverie, and the girl was too timid to question him as to the cause of a mood so unusual. More than once her blue eyes were fixed upon his troubled face in a mute though eloquent appeal. More than once her lips were half parted to ask for his confidence, and closed again through a feeling of diffidence and constraint. It seemed as though a strange reserve had suddenly thrown down a barrier between those loving hearts, and had parted them effectually, though silently.

It was not wont so to be, for these two young people, Theodore Westervelt and Grace Percy, had long been deeply attached to each other, and were, in the course of a few months, to be united in marriage.

Theodore was a young man of fine talents and of a remarkably fine appearance. His conversational powers, keen wit and polished manners combined to win for him both popularity and influence in the society in which he moved. He had studied the law from choice, and from the pure love of active mental employment, not from necessity. His means were ample, and he might have led the idle, aimless life of other young men of fortune had he chosen thus to waste his powers. Neither had he

been constrained to diligence in his intellectual pursuits by home influences. Left an orphan when very young, with an easy, indulgent guardian, he had been subject to but little control. He had taken, however, no undue advantage of his liberty, and his record as to a strict morality of living was clear and bright.

Spiritually, his very virtues and the influence which they secured to him proved snares to his soul. They led him into a false security, and nourished in him too great self-confidence and an overestimate of his own merits.

In the society of Grace Percy, his promised wife, he first experienced a secret dissatisfaction with himself. Although mentally his inferior, he had a sort of vague perception that, morally, she stood on a much higher level than he did, yet the impression had not been very deep, and the feeling was by no means clearly defined. The high principles and religious ardor of the beautiful girl had but served to quicken his admiration for her, and to tinge it with reverence.

It was thought by those who take heed only of worldly position that Grace Percy should feel it a great distinction to be sought in marriage by Theodore. The daughter of a poor Baptist clergyman and one of a pretty numerous family, her expecta-

tions as to wealth were certainly not very great. Yet few could deny that, in herself, she was a treasure which any man might gladly win. Not only was she beautiful, of a very rare and delicate style of beauty, but she had all those little nameless charms of manner which prove so irresistible in a woman. She was also refined, cultivated, amiable and pious. She was still very young—so young that it was with reluctance that her father had yielded to her lover's urgent entreaties that an early day might be fixed for the wedding. Of a timid and rather too retiring disposition, she seldom ventured to assert herself, save where some principle of right demanded it. Then she was both fearless and firm. She had been for many years anxious to make a public profession of religion, but her diffidence and sense of her own unworthiness had prevented her from making this desire known. Now, however, when a revival of religion in her own father's church had deeply agitated her, she spoke plainly of the hope which she had long secretly cherished. As a consequence of this it was understood that, when the series of extra meetings was over, Grace, with a number of others, would receive the rite of baptism.

One of these extra meetings (which were held on three evenings of every week) she had persuaded

Theodore to attend. The result we have seen. He was deeply troubled, and Grace was perplexed and anxious. Happy in youth, health, hope and bright prospects, these two had never before met without the interchange of many sweet confidences and merry jests. Never before had Theodore been moody and silent when the hand of Grace rested upon his arm. Never before had Grace felt any hesitation in freely questioning Theodore as to his thoughts and fancies.

At length the walk was over. They reached the home of Grace and paused.

“Will you not come in?” said Grace. “It is not late.”

There was a slight tremor in her sweet, low tones to which Theodore could not be insensible.

“Pardon me, Grace,” he said, taking her small hand in both of his. “I know that I have been a dull companion for you this evening, but I really could not help it. My mind has been so filled with grave thoughts that I was in no mood for conversation.”

“But why, Theodore?” said Grace, with a sudden courage. “Has anything happened to trouble you?”

For a few moments Theodore seemed struggling to maintain his reserve, then he suddenly exclaimed:

“Oh, Grace, if you indeed have faith in prayer, and if you believe that God can have mercy on sinners, pray for me to-night.”

In a moment her beautiful face changed from an expression of wounded feeling to one of joyful hope.

“Theodore,” she said, “since first I knew you, I have never breathed a prayer for my own soul’s salvation but I have also prayed for yours.”

He tightened his grasp of the hand which he still held till the pressure was almost painful.

“Darling,” he said, “I am not worthy of you. I cannot meet them all now. Good-night.”

Then, suddenly releasing her, he walked rapidly away.

Grace was deeply agitated. For a moment she remained on the spot where he had left her, then went slowly and thoughtfully into the house. She would gladly have sought her room at once, but her mother’s voice called her name, and she went into the parlor.

That was a most interesting family group which her presence completed. Mr. Percy, though a little past the prime of life, was still in his full vigor, and, but that he had grown rather portly in appearance and had a ruddier glow upon his cheek, the years which had passed had left no trace upon his person. Mrs. Percy had still the beauty which had crowned her

girlhood, though somewhat tempered by time and care. Her rich brown hair was now thickly threaded with gray, and her clear complexion had lost its early glow, but the dark eyes still retained their thoughtful earnestness, and a sweet peace was written on her brow. Since the hour when she had so ardently consecrated her whole life to God her faith had never failed; and, though poverty and petty vexations had sometimes sorely tried her, she had been serene, consistent and cheerful through all the changing years.

Well might Mr. Percy rejoice that he had made Theodosia Ernest his companion and helper in his life-work.

In her arms Theodosia held the baby of the family, now five years of age. Little Lena was a winning, pretty child, with clear blue eyes, and rosy, dimpled cheeks, and golden curls, that almost covered her plump, white shoulders. She was a pet and a favorite with all who knew her, yet she was not spoiled, and her loving, unselfish nature seemed to shield her from vanity.

The first born of the family, a son, had been early transplanted from earth to heaven.

Edwin, George and Clarence, the three boys, were in the various stages between ten and fifteen. They were seated between their father and mother, and

were having an animated and rather noisy talk about their school adventures. Edwin rose as Grace entered the room, and placed a chair for her beside Mrs. Percy.

“What detained you so long, my dear?” said her father; “I came in some time since.”

“Josie and Mr. Eldridge were talking with some friends,” said Grace.

“And did not Theodore join you?” said Mr. Percy; “I saw him in the church.”

“Yes,” said Grace, “he has just left me. Come, Lena, come and sit with sister now. Mamma has had you long enough.”

The little one sprang into her sister’s arms and held up her rosy mouth for a kiss.

“Oh dear! I am so sorry Theodore did not come in,” said Edwin. “I wanted to ask him to help me with my Geometry. Why did you let him go, Grace?”

“He said he could not come in to-night,” said Grace.

She tried to speak in her usual tone, but there was an evident constraint in her manner, and her voice slightly trembled.

Lena put her arms about her neck, and said:

“Never mind, sister, don’t cry. I guess Theo will come soon.”

This childish speech utterly destroyed the girl's composure. She suddenly placed the little one in her mother's arms and left the room.

"Well, I declare!" said Clarence; "what is the matter with Grace?"

"Her face grew just as red!" said Edwin.

"Never mind your sister's face, boys," said Mr. Percy. "If you have any lessons to look over, you had better be about it. It will soon be time for you to go to bed."

"Where Lena ought to have been an hour ago," said Mrs. Percy, rising and taking a lamp. "Come, pet, kiss them all good-night, and then mamma will put her little birdie into her nest."

As soon, however, as the kind mother had cared for the little one, she went to seek her other daughter. She knew Grace too well to suppose that she could be thus disturbed from any trifling cause, and she was anxious to know what had occasioned her evident agitation. Very gently she went to Grace's room and opened the door. The sight which met her eyes suddenly arrested her steps. Grace was upon her knees by the bedside, her face was buried in her hands, and in low, inaudible murmurs she was pouring out her soul in prayer to God. Even her mother dared not to break in upon that interview.

The door was silently closed, and M. s. Percy went away, saying to herself :

“ Dear child ! whatever her trouble may be, if she seeks it there she will find peace.”





CHAPTER II.

LIGHTS AND SHADOWS.

FOR many days Grace was unwontedly grave and quiet.

For many days Theodore came and went with a cloud upon his brow.

Both Mr. and Mrs. Percy watched with deep anxiety for the issue of the conflict which was going on in the young man's soul, for Grace had told them all. Many were the prayers that daily ascended for him in that Christian home. Almost as if he had been her own son did Theodosia love Theodore. His mother had been her most intimate friend in childhood, and the intimacy had been strengthened by time and only suspended by death. From the time of his birth the child had learned to love and trust his mother's friend, and when that dear mother was taken from him he naturally turned all the more to her whom his mother had so loved.

Thus Theodosia's influence over him was very great. He had as free access to her house as had

any member of her own family, and she petted, pitied and spoiled the bright, winning boy even more than she did her own children. The attachment which gradually had sprung up between Grace and Theodore would have given her unalloyed satisfaction had it not been for the young man's undisguised indifference to religion. This had, at first, seemed to her an objection that was almost insurmountable, but she had at length persuaded herself to waive it.

"Theodore has a respect for religion, and he is the child of many prayers," she said to Mr. Percy. "I cannot but hope that God will change his heart."

For this she had earnestly prayed, and sooner than she could have hoped the gracious answer had come. It was evident that a higher power was dealing with Theodore, and he was no longer at rest. She longed to speak with him, and to ascertain the nature of his doubts and difficulties, but Theodore manifested such a strange reserve that she did not dare to do so. He listened with eager interest to all that was said upon religious topics in a general way, but he shrank from the least attempt at any personal application of the truth.

With Grace he was rather more communicative. He told her that he was still in the deepest darkness,

though he was studying the word of God prayerfully and perseveringly. He frankly owned to her that the whole plan of salvation, as revealed in that word, seemed to him an impenetrable mystery. At length, however, light broke through the gloom, and, as he came into her presence, Grace read the secret of his new hope and new joy in his face ere he uttered one word.

“Grace,” he said, “I understand it now. How bright and clear and plain are the evidences of the love of God! I wonder that I could have waited and doubted so long! Jesus is my Saviour! In him I am pardoned; in him I am accepted; in him I am free.”

There were fervent thanksgivings in the Percys' household that night.

Mr. Percy gave the young man good counsel as to the new life which now opened before him. But Theodosia, whose heart was too full for words, could only take him by the hand and say, in a tone which told him at once all her joy and love,

“My son, my dear son!”

Those were happy days which followed. There now seemed no cloud to mar the brightness of the approaching marriage. Every misgiving was banished from the minds of the Christian parents when they knew that Theodore had grounded his morality

in religious principle, and felt that the young people would be mutually pledged to help each other in the heavenward journey. They knew that Theodore would be fixed and decided in action, and rejoiced that in his stronger character their timid Grace might now receive valuable support and aid.

As to the young couple themselves, it seemed to them that they might now look forward with confidence even unto the end.

The love which is brightened by the Sun of Righteousness ever sheds a purer and serener light even upon the things of time. And had not these now a right to appropriate the blessed assurance, "All things work together for good to them that love God"?

Alas! in this world of change and conflict, what mortal is long suffered to repose in perfect peace? In the apparently unclouded sky hung fleecy vapors, which were gathering and increasing in density and darkness. Even as the happy days glided swiftly by, and the young lovers dreamed out their dream of sweet content, trouble was at hand.

Mrs. Percy awoke to a new anxiety.

"My dear," she said to her husband, "has Theodore said nothing to you in regard to taking a public stand on the Lord's side?"

"Not one word," said Mr. Percy.

"That is strange," said Théodosia, thoughtfully. "I should have supposed, from what I know of his character, that he would be prompt in such a matter as this."

"I have wondered at his course not a little," said Mr. Percy. "But I know that Theodore is rather peculiar and sensitive as to any undue interference with his private affairs, so I have not spoken with him as yet."

"But it seems as though it were your duty to speak," said Theodosia. "It is very important that every young convert should be ready at once and always to show his colors."

"I agree with you," said Mr. Percy, "and a plan occurs to me by which we may present suitable thoughts to Theodore without directly speaking to him. On Sunday next several persons are to be baptized in the small Baptist church on the corner of Irving place. Get Theodore to go there with you."

"I will," said Theodosia. "I hear the Rev. Mr. Anson is to preach there on that occasion. I have long wanted to hear him."

"I know you will be pleased with him," said Mr. Percy.¹ "He gives no evidence of genius, or of even extraordinary talent, and yet he is an ex-

¹ See "Theodosia Ernest," p. 258.

traordinary man. Though he has but slight acquaintance with the technicalities of logic, he is a clear and powerful reasoner. Though he knows little of the scholastic theories of theology, he is wonderfully familiar with the teachings of Jesus and the apostles. Though he professes no acquaintance with the metaphysical subtleties of mental philosophy, he knows full well how to convince the understanding and move upon the hearts of his hearers. He is not familiar with the ancient classics, yet his style is pure and strong, and not entirely devoid of elegance. His tones and gestures are not formed by any rules of oratory, yet he is sometimes very eloquent.'"

"Oh, I am glad that he is a person of that description," said Theodosia. "You know that I long ago learned to distrust all Doctors of Divinity. You and Mr. Courtney proved to me quite conclusively that 'they talk such things as no man or woman of common sense believes,'¹ and indeed that they all are 'the most mysterious of people.'"²

"Say, rather, Presbyterian or Pædobaptist theologians, my dear,"³ said Mr. Percy, "for the Baptists do not have to bear up and twist about under such a load of error and inconsistency, and can con-

¹ "Theodosia Ernest," p. 322.

² *Ibid.*, p. 60

³ *Ibid.*, p. 85.

sequently afford to talk right out—the truth, the whole truth and nothing but the truth. They can afford to take the Bible, the whole Bible and nothing but the Bible, with every word translated into plain English, and abide by its decisions. They shun no investigation, avoid no controversy, and have no need to change or keep concealed one single word of holy record.’”

“Pardon me for not making the proper distinction,” said Theodosia, smiling, “but my faith in theologians has received such a shock that I doubt whether I shall ever take any interest in them again.”

When next she had an opportunity, Theodosia hastened to repeat to Theodore all that Mr. Percy had said in Mr. Anson’s praise, and also imparted the information that he was to preach in their neighborhood on the following Sabbath.

“Let us go and hear him by all means,” said Theodore, laughing. “He must indeed be a wonderful man. One who, without genius and without any knowledge of logic, is yet a clear and powerful reasoner, and has such a convincing power over the mind and heart, may well tempt us away from our own church, just for once. What do you say, Grace?”

"Of course I will go, if you and mamma wish it," said Grace.

Accordingly, on the following Sabbath, Mrs. Percy and Grace, accompanied by Theodore, went to hear Mr. Anson. They went early, in order to secure a good seat, and were glad that they had taken this precaution, for the church was uncomfortably crowded. A deep seriousness seemed to rest upon every heart. Never before had Theodore been so impressed with the truth that "the Lord is in his holy temple." His soul had fully yielded up its sin of unbelief, and had learned to bow in humble submission to God's will. Never before had Christ seemed so precious to him. Never before had he been so willing to yield him a ready obedience in all things.

In sweet accordance with his mood were the words of the text :

"Ye are my friends if ye do whatsoever I command you."¹

Mrs. Percy was delighted when she heard it announced in the deep and heart-searching tones of the preacher. With an ever-increasing delight did she listen to the sermon which followed, for she thought it was especially adapted to Theodore, and could not fail to do him good.

¹ John xv. 14.

“The obedience of *love*,”¹ said Mr. Anson, impressively, “makes no division of Christ’s commandments into essential and non-essential. ‘Ye are my friends if ye do *whatsoever* I command you, whether *you* think it important or not.’ We know that we love him when we have respect unto *all* his commandments. The obedience of *hope* says, How much *must* I do to be permitted to enter heaven? The obedience of *fear* asks, What may I omit to do, and yet escape from hell? The obedience of *love* simply inquires, ‘Lord, what wilt Thou have me to do?’ It does not ask, What *must* I do? but, What *can* I do to show my love for Jesus? It does not ask, How far can I venture to disobey, and keep my hope of heaven? How far off can I follow Jesus, yet not be disowned of him? Oh, never, never! He who will obey Christ no farther than he may fancy is *essential to salvation* has never obeyed him at all. Love of self, not love of Christ, is his controlling motive. He is not striving to please his Saviour, but to secure his own personal happiness. Love teaches a different way. Love *delights* to do his will. Love delights to do *all* his will. Love never asks, What is essential to salvation? but, What did Jesus Christ command? Love never asks, How little may I do? but, How much can I do? If he commands that

¹ “Theodosia Ernest p. 259, *et seq.*”

is reason enough. He is no loving child who will obey his father only in those things which he must do, or be disowned and disinherited. He is no loving child who will do all he dare, to grieve a dotting parent whom he believes will pardon all and love him though he grieves him. He who truly loves him will obey his *slightest desires* as well as his most peremptory commands. He who truly loves will study to know *all* his will, and in his very heart delight to do it—not to avoid disinheritance, not to secure his estate, not to enjoy his father's bounty, either present or prospective, but simply because his father wishes it, asks it or commands it. And yet men call themselves obedient children of God while they refuse to do what he commands, because he does not add to the command a promise of heaven or a threatening of hell. Oh, it is terrible to think how fearful will be their disappointment! Obeying *only* to secure salvation is itself sufficient proof that they have not obeyed unto salvation. Omitting all but what they think essential to salvation is of itself sufficient proof that they have omitted all that is essential to salvation. The faith of the Gospel works by love, and love is obedient to *all* his commandments so far as it is able to know and to do them. When, therefore, Christ Jesus gives a plain command, as that 'to believe and be baptized,'

love will not be content merely to believe. It will do both. It will do whatever Christ commands, and he who stops because there is no penalty of hell-fire attached to the last, as there is to the first part of the command, is no friend to Jesus. He does not obey from love to *Jesus*, but from love to *self*. And, further, the obedience of love takes the command as it is given. It obeys in the *same order* that Christ requires. It not only does the very acts which he commands, but does them in the very way that he requires them to be done. If Christ commands first to believe and then, when thus prepared, to be baptized, the obedience of love will never venture to reverse Christ's order. It will not seek to be first baptized, and then believe. And as the command requires *personal* obedience, it will never seek to substitute obedience rendered by another. Christ commands you yourselves, in your own right and for yourselves, to *believe*, and then to be *baptized*. It may be you have not done either. Oh what a fearful state! Not to have even begun to obey! It may be you have believed, but are fancying that an act done by your parents and your pastor, without your knowledge or consent, and which *they called* baptism, has released you from the obligation to obey, yourself. But do not mistake. The religion of Christ is a *personal* religion. The obedience it re-

quires is an intelligent and personal obedience. You must be baptized for yourself. It must be an act of your own. He that believeth and is baptized shall be saved. The one is to be your own act as much as the other. But this command you have never even *tried* to obey. You have never made the slightest effort. Oh, if you love Jesus, will you not at least try to obey all his commandments? One thought more: the obedience of love does what He commands. 'Ye are my friends if ye do whatsoever I command'—not what others may put in the place of it, not what you may fancy would do as well. You are not 'to teach for doctrines the commandments of men.' Jesus is the sole Lawgiver of his Church. His commandments, given in person or by those who spake as they were moved by his Holy Spirit, we must obey. If he was immersed (dipped) in Jordan, then John's baptism was immersion (dipping). If John's baptism was immersion (dipping), then the baptism administered by Jesus and his disciples was immersion (dipping); for John says, Jesus went into a certain place, and there he tarried and baptized. And John also was baptizing in Ænon at the same time. And the Pharisees heard how that Jesus made and baptized more disciples than John. Whatever the one did the other did. It was the *same thing*, because it is called in the

same connection by the same name. And if Jesus and John immersed (dipped), it was immersion (dipping) that he commanded. Yet men have done away with what he commanded, and substituted sprinkling in its place. To believe and be sprinkled, therefore, is not to *do whatsoever he commands*, but to teach and practice for his commands the doctrines of men; and of those who do such things he says, 'In vain do they worship me!' Don't call me bigoted for reminding you of this. They are not my words, but the words of Jesus Christ. It is *he* who says it, and I believe that he means just what he says. Popes and cardinals, bishops and priests, have met in solemn conclave and changed the ordinance of Jesus. They have substituted the sprinkling of infants for the immersion (dipping) of believers. This was ordained by Christ, and that by Antichrist. Yet there are many professed believers—men who would be grieved if I should intimate that they did not love the Saviour—who in his name and as his ordinance practice these *commandments of men*. The very time and place when and where these changes were thus made by popes and councils is recorded by themselves. They claim to have authority as the vicegerents of Christ on earth to make such changes. But the obedience of love will never recognize their rule. It obeys Jesus Christ. It does whatever he

commands ; and whenever professed religious teachers, whether Catholic or Protestant, teach other commandments as a substitute for his, it rejects them with disdain."

After the sermon several persons were immersed, or, to speak more literally, dipped. The scene was solemn and affecting, though one young lady fainted quite away, thus causing some confusion in the arrangements and a great deal of excitement among her friends.

Mrs. Percy was addressed by some old acquaintances, and they accompanied her the greater part of the way home. She found her husband alone in the parlor. He was reclining upon the sofa, and seemed quite weary. She seated herself near him, and gave him a slight sketch of the sermon. Just as she had finished, the young people came in.

"Well, Theodore, how were you pleased with Mr. Anson?" said Mr. Percy.

"I never was so disappointed in any one in my life, sir," said Theodore, frankly.

"You do not agree with Mrs. Percy, then?"

"Surely, Mrs. Percy, you did not, you could not, approve of such a sermon as that!" said Theodore, in some surprise.

"And what were your objections to it, Theo

dore?" said Theodosia in a tone of disappointment.

"In the first place," said Theodore, smiling, "I perceived quite plainly that the gentleman had given as little of his attention to rhetoric as to logic. His style was stiff and inelegant, and I failed to discover the eloquence which Mr. Percy led me to expect. Then, as to the reasoning—"

"I do not think it is right, Theodore, to be so critical upon minor points when a sermon is really a good one," said Grace, reprovingly.

"Nor do I," said Theodore, "but there were really much graver faults in this sermon, in my opinion. The division of obedience into essentials and non-essentials struck me as simply absurd. How can any man venture to say that obedience to any plain command of Christ is not required, and that a threatening of hell is not added to the mandate when men willfully and persistently disobey?"

"There is something in that criticism certainly, Theodore," said Mr. Percy. "A true faith must lead to a willing obedience to God's law."

"Then the inference that we might treat God as a willful child treats a doting parent, evading his commands because we know he will not punish us, was *irreverent* as well as absurd. God knows all things—God reads the heart. He is not mocked. He

cannot be deceived by the shams and pretences of men."

"I did not like *that* comparison at all," said Grace.

"Also," said Theodore, "when he was preaching to those who were just about solemnly and publicly to consecrate themselves to God, why did he not speak less of the external rite, and more of the inward grace and the baptism of the Holy Spirit? It is true that faith was mentioned once or twice as necessary, but the baptism, according to one particular mode, seems to be the hinge upon which *all* the obedience of love turns, in Mr. Anson's estimation."

"Well," said Grace, "you must admit that every Christian ought to be baptized, and there can be but one way, and that is to do just as the Bible tells us."

"And even if you thought it unwise in Mr. Anson to press his arguments on this point, you must admit that they were forcible, Theodore," said Theodosia.

"No," said Theodore, "I did not even see that merit in them. They were all based upon an *if*—*If* John's baptism was immersion,' etc. He did not *prove* that it *was* immersion."

"Oh, but of course it was," said Grace. "Why, Theodore, does not the Bible say so?"

“*Perhaps,*” said Theodore, thoughtfully; “I really do not know. I sometimes wonder why so many good and wise people think that the Bible does *not* say so.”

“When you have become more familiar with the influence which passion and prejudice, and especially early education and church attachments, exert upon the minds of even the wisest and best of men, these things will not appear so strange to you,”¹ said Mr. Percy.

“But when wise and good men carefully study the Bible, they must become familiar with its teaching,” said Theodore. “Yet my friend, Dr. Graham, assures me that he finds there no evidence to sustain us in insisting that immersion is baptism.”

“It is easier for him to *assert* that than it would be for him to *prove* it,” said Mr. Percy. “Dr. Graham² doubtless believes that sprinkling is baptism. He was taught so in early life, and has for many years taught others so. To convince him of the contrary would now be almost or quite impossible, and when any text of Scripture comes in opposition to this opinion, he can hardly help perverting or misunderstanding it.”

“He does not seem like so weak a person,” said Theodore. “He is a great scholar and devotedly

¹ “Theodosia Ernest,” p. 49.

² *Ibid.*

piot.s. May he not have more light on the subject than you think?"

"If he has, he may not be willing to give others the benefit of it," said Mr. Percy.

"That is what I hate," said Theodore, in some excitement, as he hastily paced the room—"that want of charity which defers so little to the conscientious opinions of others. You know, Mr. Percy, that Dr. Graham would not willfully deceive any one, particularly in matters of religion. Why, then, do you throw out such an insinuation? It is a violation of the ninth commandment."

"Theodore," said Mrs. Percy, "you forget yourself."

"Yes," said Theodore, "and I beg your pardon, Mr. Percy, for my hastiness of speech, but this want of charity in our denomination has troubled me greatly. The whole sermon which we listened to this day was an attack upon a large majority of the professors of religion. They were openly accused of a 'desire to escape the obedience required;' of 'loving self rather than Christ;' of 'never obeying him at all;' of 'refusing to do what God commands;' of 'rejecting his commandments with disdain;' of 'teaching for doctrines the commandments of men;' and finally were assured that Jesus has said of such, 'In vain do they worship me.'"

“But, Theodore,” said Mr. Percy, “all this Mr Anson firmly believes to be true, and so do I.”

“It must be a most uncomfortable belief, then,” said Theodore. “My whole soul revolts against such bigotry, and I am led to suspect error in a system which teaches such a lesson to kind Christian hearts like yours and Mrs. Percy’s.”

Mr. Percy had now risen to a sitting posture, and was regarding Theodore with a perplexed and troubled countenance.

“Forget that unfortunate sermon, my son,” he said, “and let me speak to you seriously of a matter which it is of much greater importance for you to consider. You admit that Christ commands us to believe and to be baptized?”

“Yes,” said Theodore; “of that there can be no doubt.”

“Then why do you not obey this command readily and promptly?” said Mr. Percy. “As you have never received a so-called baptism in infancy, there is no need for you to vex yourself with perplexing thoughts, and it would be a great joy to us if you could unite with Grace and others in a public consecration of all your life and all your powers to God.”

Almost unconsciously, Grace seconded this appeal with a glance of earnest entreaty. The desire which

her father expressed had often crossed her mind in the course of the last few days, and she had persuaded herself that it would certainly be granted to her.

But Theodore resolutely averted his gaze from the face that was so beautiful in its pleading affection.

“I must weigh the matter well in my own mind ere I decide, Mr. Percy,” he said. “I cannot unite with your Church unless I am fully persuaded that her claims are just and true.”

“Oh, Theodore,” said Grace, reproachfully, “do you then shrink from the cross?”

“I hope not,” said Theodore. “Immersion would be no very heavy cross for me; on the contrary, it would be a heavy cross, indeed, to be separated from you in the most precious of all Christian privileges, Grace.”

The very thought so troubled Grace that she wept without restraint, and Theodore was himself greatly agitated.

“I see how it is,” said Theodosia; “that Dr. Graham has been persuading you to adopt his views. I regret that you ever made his acquaintance, for my part.”

“You mistake,” said Theodore. “The truth is simply this: now that I am called to be a child of

God, I wish to obey *all* his commands. The first command that he gives me is this: 'Believe and be baptized.' Then the question comes, How am I to obey this command? A large body of intelligent Christians say to me, In order to obey you must be *immersed*. A *much larger* body of intelligent Christians say to me, The true Scripture mode of baptism is *not* by immersion. Now, how am I to decide this point? Am I to go with the majority or the minority?"

"Go with the party who have right and truth on their side, whether that party be in the majority or the minority," said Theodosia. "And how can you doubt which that is? Your dear parents both belonged to the true Church. Go to the Bible, study its doctrines, and yield your heart at once to belief and obedience."

"That is what I have fully decided to do," said Theodore. "But a thorough investigation of the subject will take some little time."

"It will not take so long as you think," said Theodosia. "The proofs are all on one side, and they are perfectly clear and convincing; of that there is no doubt."

"My dear Theodosia," said Mr. Percy, "we shall have to revive all the old arguments for Theodore's benefit. You surely ought to have patience with

him, for you never suffered any of your friends to rest till your own mind was satisfied."

"Well," said Theodosia, "let us begin at once and help him to understand the truth."

"Stay," said Theodore; "I want to hear all that can be said on *both* sides of the question. I am quite ignorant myself, and I really desire, more than anything else, to be enlightened. Let me ask my friend Dr. Graham to give us his views, and, when he is wrong, do you convict him of error, Mr. Percy."

"Oh, don't call in his aid," said Theodosia. "I long ago decided that 'Pædobaptist Doctors of Divinity are no more to be confided in than other people."

"I don't intend to be guided by Dr. Graham's opinions or assertions," said Theodore, "unless he gives me ample proof that they are founded in the truth. Neither do I intend to be wholly guided in this matter by Mr. Percy. If good men are so prejudiced as you would have me believe, he is liable to be in error himself."

"Why, then, do you request their aid?" said Theodosia.

"Because I would avail myself of their knowledge of many things of which I am profoundly ignorant," said Theodore.

¹ "Theodosia Ernest," vol. i., p. 449.

“I can give you many and well established proofs in favor of immersion,” said Mr. Percy.

“Yes, but being pledged to support this view, you may not deal quite fairly with the opposing testimony, if there is any.”

“You may well say ‘if there is any,’” said Grace. “I should really like to hear what the ‘sprinklers’ can have to say for themselves.”

“If Dr. Graham will consent to take so much trouble on my account, and if your father will allow me to bring him here to-morrow evening, you shall be gratified,” said Theodore.

“Oh, I have no objection to meeting Dr. Graham and discussing this question with him,” said Mr. Percy. “I am quite confident as to the result.”

“So am I,” said Grace; “I know that no one can find in the Bible any authority for calling sprinkling, baptism.”

“I almost hope that it is so,” said Theodore. “It would be a very trying thing for me to sever myself from all my dearest friends in my church connections.”

“Theodore is very much like you, my love,” said Mr. Percy to his wife, as the young people went out into another room. “He must be quite sure of his ground ere he will advance one step.”

“Perhaps it is as well that he should examine

this subject now," said Theodosia. "I have no doubt that many would have been ready enough to suggest doubts to his mind, and, as an intelligent Christian, he should be well armed for the controversy."

"I wish that Dr. Graham had not gained such an influence over him," said Mr. Percy. "His notice is, of course, very flattering to a young man."

"Oh, that is a mere boarding-house friendship," said Mrs. Percy; "it will not last long. Besides, I do not fear for Theodore. He has a clear head and a strong will."





CHAPTER III.

A DISCUSSION AS TO THE MEANING OF BAPTIZO. TESTIMONY OF THE LEXICONS. ITS USE IN CLASSIC GREEK.



AT quite an early hour on Monday evening, Theodore, accompanied by Dr. Graham, entered Mr. Percy's parlor, where Mr. Percy, his wife and daughter were seated.

The Percys were much struck by Dr. Graham's appearance. He was a man of fine presence, very happily combining dignity with affability in his demeanor. After returning Mr. Percy's cordial greeting, he kindly placed his hand on Theodore's shoulder, saying—

“This young man has summoned me to meet you in the field of controversy, my dear sir. He was so urgent that I could not have refused, even had I wished to do so.”

“I trust you do not shrink from the conflict, sir?” said Theodore. “That would argue a weak cause.”

“My cause is not weak, whatever may be the weakness of its present defender,” said Dr. Graham.

"But of that you shall judge presently, when Mr. Percy shall have opened his batteries upon me."

"I would first ask you to define *Baptizo*," said Mr. Percy, with a confident air; "its meaning must give us much light as to the mode of baptism."

"Will you define it yourself, in the first place, Mr. Percy?" said Dr. Graham, courteously.

"With pleasure, sir," said Mr. Percy. "I have found *Baptizo* to be a specific term meaning '*only to dip*.'"¹

"Indeed!" said Dr. Graham, slightly elevating his eyebrows.

"Yes, sir," continued Mr. Percy, with animation. "And if *Baptizo* means "to dip," in its common, every-day use, then Jesus Christ was dipped; and when he commanded his disciples to baptize, he commanded them to perform the same act that John performed upon him."²

"Arguing, then, from your own premises," said Dr. Graham, "if *Baptizo* *never* means *to dip*, in its primary, common, every-day use, then Jesus Christ was not dipped, and when he commanded his disciples to baptize, if the command required any modal act, it was *not the act of dipping*."

"Oh but, my dear sir," cried Mr. Percy, "you do not surely intend to make such an assertion as

¹ Theodotus Ernest, vol. i., p. 36. ² Ibid., vol. i., p. 28.

that in the face of all the proofs which utterly refute it?"

"Will you furnish me with those proofs?" was the calm reply.

"I need only turn to the lexicons," said Mr. Percy, "and I shall be fully supported in my definition of *Baptizo*. 'If you deny the correctness of the lexicons in regard to this word, what confidence can we have in them in regard to other words? We know that the lexicons were made by classical scholars, for the sole purpose of aiding students in the acquisition of the Greek language. I do not suppose any one of them was made with any reference to theological questions, and probably no one of them by a person connected with the Baptist denomination. It is certain most of them were not, and if they all agree in regard to this word, it must be conceded that they did not give it a meaning to suit their personal theological views.'"¹

"But do the lexicons agree in testifying that *Baptizo* means *only* 'to dip'?" said Theodore. "If my memory serves me rightly, they do not."

"The following authors of lexicons, among other definitions of *Baptizo*, give wash and clea se,"² said Dr. Graham: "Scapula, Heder-

¹ "Theodosia Ernest," vol. i., p. 27.

² Fairchild "On Baptism," p. 45.

icus, Stephanus, Schrevelius, Parkhurst, Suidas, Schleusner, Groves, Ewing, Bretschneider, Wall, Stockius, Robinson and Greenfield. Suidas, one of the oldest among them, gives *moisten* (*madefacio*) among the meanings of the word. Schleusner gives *immerse* as one of its meanings, but then adds: 'In this sense, however, it is never used in the New Testament, although it is so used rather frequently in Greek authors.' He then adds the following meanings: to wash (*lavo*), to imbue (*imbuo*), to pour forth (*profundo*). Greville Ewing, besides the usual senses, gives the following: 'I cover partially with water, I wet.' The same author assigns the following meanings to *Bapto*, viz.: 'To wet by affusion, effusion, perfusion, by sprinkling, daubing, friction or immersion. The learned Gases, a member of the Greek Church, in his larger lexicon of ancient Greek, defines *Baptizo* by *brecho*, *louo*, *antleo*, to wet or moisten, to wash, to draw water. This lexicon is said to be generally used by modern Greeks.' So much for the lexicons. From these we certainly do not learn that an object must be dipped in order to be baptized."

"Oh," said Mr. Percy, "'we all know that the lexicons give *secondary* meanings to these words.'"

"Then why did you insist upon *one arbitrary*

¹ "Theodosia Ernest," vol. i., p. 442.

meaning?" said Dr. Graham. "Even Dr. Carson, the eminent Baptist author, while valiantly contending for this, candidly admits that '*all the lexicographers and commentators are against him.*'"¹

"I do not insist that 'immerse' is the only and necessary meaning of the word," said Mr. Percy.

"No, you said nothing about *immerse*," said Dr. Graham, "but you did say '*only to dip.*'"

"I only meant to say that '*immerse*'² is the common and most frequent meaning in connection with which it was most likely to be employed, and by which it must therefore (according to the ordinary rules of interpretation) be understood (*unless the context requires some other*). Now you know as well as I do that the rule of the lexicons is to give the common, every-day meaning, as the primary or first definition," said Mr. Percy.

"Pardon me, Mr. Percy, if I interrupt you," said Dr. Graham. "It seems to me that our Baptist friends are bound,³ by all their unmeasured reproof of us, and by all their equally unmeasured claims of most certain knowledge for themselves, to give us an English word which shall sharply, squarely and 'on all fours' represent this Greek term: now what Baptist writer gives us such a word? You claim

¹ "Theodosia Ernest," vol. i., p. 440.

² Ibid.

Dale's "Classic Baptism," p. 72.

that you have found this specific term, and tell us that it is 'to dip;' but now, when facts compel you to admit a secondary meaning, you claim only the most common and frequent meaning, which is 'immerse.' Do you not see that these two terms, *dip* and *immerse*, are not equivalent to each other, and that therefore you have effected an entire change of base from your first position?"¹

"You would intimate, then, that there is some important difference between dipping and immersion?" said Mr. Percy.

"I but state it as a simple and well-known fact," said Dr. Graham. "I know that *immerse* and *dip* are confounded by Baptist writers and interchanged at will, but the difference is real and vital."²

"Please get Webster's dictionary and tell us the difference between the meaning of *dip* and *immerse*, Grace,"³ said Mr. Percy, with a sarcastic smile.

"Here we have it,"⁴ cried Grace, in eager sympathy with her father. "Immerse is to plunge into a fluid. Dip is to plunge anything into a fluid and instantly to take it out again."

"A good enough definition," said Dr. Graham, "except the *plunging* part. That may or may not

¹ "Theodosia Ernest," vol. i., p. 49.

² Dale's "Classic Baptism," p. 16.

³ "Theodosia Ernest," vol. i., p. 49. ⁴ Ibid., vol. i., p. 43.

be present in 'immersion.' It has nothing to do with 'dip.' Booth, who is a high Baptist authority, thus testifies when he says: 'The term plunge does not signify merely to immerse, but suddenly and violently to immerse.'"¹

"Let that pass," said Mr. Percy. "We find, on Webster's authority, that 'to dip means to plunge anything into a fluid and immediately take it out again. To immerse means merely to plunge the object into the fluid. Whatever is dipped, therefore, is, *of necessity*, immersed, to the same extent that it is dipped.'"²

"That I fail to perceive," said Dr. Graham. "On the contrary, it seems to me that that which is dipped cannot properly be said to be immersed. Is there no difference between putting in and taking out, and putting in and leaving in? 'If I dip a man, I both put him in and take him out; but if I *plunge* a man, or *immerse* a man, it is not implied that I withdraw him from the water; I may leave him to shift for himself.'"³ And there is another vital difference. The object must be moved in order to be dipped, but immersion may be effected without moving the object at all; as in this case: 'Unable to escape, he watched the advancing waves,

¹ Dale's "Classical Baptism," p. 49. ² *Ibid.*, vol. i., p. 48.

³ *Ibid.*, p. 97

until at length he was immersed in them, and perished.''

"You are over-critical," said Mr. Percy.

"In examining into the meaning of words we cannot be too careful to note each shade of difference," said Dr. Graham. "We have plainly seen that *dip* performs an act upon its object transitory and limited in all directions.¹ Immerse makes no demand for the performance of any definite act. It does demand *state, condition*. In mersion, brevity of continuance is an accident not belonging to the state; in dipping, brevity of continuance is the essence of the act, and is always present. Immerse is used to express *thorough influence* of any kind. Let us refer to the Latin original of the English word, *immerse*. *Mergo* (from which *immergo* is formed by composition with the preposition *in*, and from which *immerse* is derived) does not mean to dip or to plunge, nor does it express any definite act, nor yet act or movement undefined in character; but it expresses *condition* characterized by inness of position, commonly within a fluid element. Ovid speaks of a house as mersed and boats sailing over it. This house was not plunged into the water, but was mersed by the water rising up above it. Pliny speaks of one river being mersed into another.

¹ Dale's "Classic Baptism."

This was not by the act of plunging into, but by the act of flowing."

"I think the distinction between *dip* and *immerse* is very evident," said Theodore, who had listened with deep attention and interest to a discussion which he could well appreciate.

"We need not confine our investigation to the dictionaries," said Dr. Graham. "'Whether *immerse* be coincident in meaning with *dip*, or whether it be separated from it by a line clear, deep and radical, the sovereign *law of usage* must determine.'¹ What does it testify? Let us consider a few examples.

"'The globe was in a *state of immersion* a much longer time than forty days.'² Now I would ask, Was it ever said of an object dipped that it was in a *state of dipping*? Was the continuance of a *dipping* ever known to last much longer than forty days? Does *dip* number in the catalogue of objects which it takes up and places momentarily beneath the surface such objects as this great globe which we inhabit?

"'He would not rest till he found the persons who caused his immersion in the dungeon.'³

"Can you speak of a man shut up in a dungeon as being *dipped* into it?

¹ Dale's "Classic Baptism," p. 196.

² *Ibid.*, p. 197.

³ *Ibid.*, p. 198.

“The lamp extinguished, he was immersed in total darkness.”¹

“Entreaties for aid being drowned partly in the concave of the steel cap in which his head was immersed, and partly by the martial tune.”

“Does the extinguishing of the flame of a lamp, and consequent envelopment in darkness, expound the modal act of dipping? It does expound *mer-sion*.

“When a candle blown out can *dip* a body (without moving it a hair’s-breadth) in darkness, and, when moving a ‘cap’ to invest the head can be said to *dip* the unmoved head in the cap, then we may be ready to hear what can be said about the equivalence of *dip* and ‘immerse.’”

“It never occurred to me that any one could so completely divorce, in meaning, those two words,” said Mr. Percy.

“I am sustained in this by learned Baptist authorities, however,”² said Dr. Graham. “The Rev. R. Fuller, D. D. (Charleston, Southern Baptist Board of Publication, 1859), thus expressly antagonizes to *dip* and to *plunge*, by to *immerse*. He says:

“My position is that Baptizo means to *immerse*. It matters not how the immersion is effected. Sup-

¹ Dale’s “Classic Baptism,” p. 200.

² Ibid., p. 60.

pose a man should lie in the baptistery while it is filling. The pouring of the water would not be immersion, yet an immersion would take place if he remained long enough.' Now hear the testimony of the venerable Mr. Booth, who appears as a writer somewhat more than three-fourths of a century after the learned Dr. Gale.

“‘The reader needs only to *dip* into a Hebrew or Greek lexicon, into Ainsworth’s Latin or Johnson’s English dictionary, to be convinced of this. I have just *dipped* into the works of such an author. Now this, far from signifying that I feel my mind, as it were, *immersed* in the author’s writings, only means, as Johnson tells us, that I have entered slightly into them.’”

“Now hear Conant, also a Baptist of high authority, who says: ‘Baptizo means to *immerse*, immerge, submerge, *to dip*, to plunge, to imbathe, to whelm,’ and then makes this admission: ‘Each of these terms differs from its fellows.’”

“Now hear Professor A. C. Kendrick, D. D., Rochester, New York. Through the pages of *The Baptist Quarterly* for April, 1869, he thus speaks:

¹ Dale’s “Classic Baptism,” p. 47, from “Pædobaptism,” vol. i., pp. 115, 123.

² Dale’s “Classic Baptism,” p. 73.

“Nobody doubts that *Bapto* may mean *to dip*. *Baptizo* became naturally applied ordinarily to immersions of a more formal and longer character, while *Bapto* ordinarily denoted the lighter. It is not a dipping that our Lord instituted. He did not command *to put people into the water and take them out again*, but *to put them under the water*. We repeat with emphasis, for the consideration of our Baptist brethren, Christian baptism is no mere literal and senseless “dipping,” assuring the frightened candidate of a safe exit from the water. Granting that *Bapto* *always* engages to take its subject out of the water (which we do not believe), and that *Baptizo* *never* does engage to take its subject out of the water (which we readily admit), we let *Baptizo* take us into the water, and can trust to men’s instinctive love of life, their common sense, their power of volition and normal *muscular* action to bring them safely out. The law of God in revelation sends the Baptist down into the waters of immersion; when it is accomplished, the equally imperative law of God *in nature* brings him safely out.”¹

“Did any man of sense advance those sentiments?” said Theodore, his fine face lit up with scornful surprise. “What utter absurdity!”

¹ Dale’s “Judaic Baptism,” p. 49.

“Do not think too hardly of him,”¹ said Dr Graham. “An advocate who has a bad cause to sustain is sometimes obliged to resort to just such a jumble to cover the weak points of his argument.”

Theodosia had listened with interest, but had taken no part in the conversation. She now said :

“Mr. Percy, why do you not consult Donnegan’s Greek Lexicon? I know you have the book, and I remember it was there that we so assured ourselves of the true meaning of *Baptizo*.”

“Then I am the more surprised at Mr. Percy’s conclusion,” said Dr. Graham. “For, if I remember rightly, Donnegan makes no direct mention of dipping at all.”

Grace hastily left the room, and soon returned with the lexicon. Mr. Percy took it, found the place he sought, and said :

“Let Donnegan speak for himself, if you please. Here we have it :

“*Baptizo*, to immerse repeatedly into a liquid.’ That must mean a dipping, for, in order to immerse repeatedly, the object must be dipped.”

“Not necessarily,” said Dr. Graham. “Here is a quotation from the very oracle itself, the Classic Greek, which proves the contrary :

¹ “Theodosia Ernest,” vol. i., p. 48.

“They say that the Phœnicians inhabiting the region called Gadira, sailing beyond the Pillars of Hercules, with an easterly wind, four days, reach to certain desert places full of rush and sea-weed, which, when it is ebb tide, are not mersed, but when it is full tide are flooded.’ The baptism which took place under the influence of this tidal wave, while it was a *repeated* immersion, was certainly no dipping.”¹

“But to immerse repeatedly *into* a liquid is to dip,” said Mr. Percy; “for, according to Webster, *into* follows verbs expressing motion, and notes entrance.”

“It may be that dipping is *implied* here,” said Dr. Graham. “Still, I do not see how this definition sustains you in your mode of baptism, for to dip *once* is not to dip *repeatedly*, and consistency demands that you conform exactly to the requirements of the word. But I interrupt you. Give us the full definition of Donnegan, if you please.”

Mr. Percy read in full:

“‘*Baptizo*, to immerse repeatedly into a liquid, to submerge, to soak thoroughly, to saturate, to drench with wine, metaphorically, to confound totally.’”

“Well,” said Dr. Graham, “where is your specific term meaning *only to dip*? We have seen that it

¹ Dale’s “Classic Baptism,” p. 236. *Aristotle*.

is not in the first definition. Let us proceed to the consideration of the rest.

“Does *submerge* mean dip? The meadow was submerged: was it dipped? Is any form of action required by submerge? Does it not merely demand a covered condition?

“Or take *to soak thoroughly*. Does this demand a dipping? I will give you three instances of a *thorough soaking*, each effected by a modal act differing from the others, and none of them a dipping:

“‘The children upset the large milk-pitcher that stood upon the table, and thoroughly soaked my new table-cover with milk.’

“‘The pavements were so wet that my boots were thoroughly soaked before I reached home.’

“‘Though the shower was gentle, I remained out so long that my clothing was thoroughly soaked with the rain.’

“Or take *to saturate*. Does this mean to dip? Does it not merely express a thorough change of condition through the penetrating and pervading influence of some liquid?

“Or take *to drench with wine*. Dipping has no bond of union with such a baptism. Let a man persistently drink wine, and he will soon become drenched. He will be baptized by the wine—that is, the con-

dition of the man will have been thoroughly changed through the influence of the wine.

“Or take to *confound totally*. To speak of dipping as effecting such a baptism is to talk nonsense. It is a case of bewilderment, a condition wherein embarrassment reigns supreme.

“In all these definitions we may clearly perceive that there is no limit to the form of the act, or character of the influence, which may effect a baptism. Thus far Donnegan and the common usage by writers in Classic Greek are in perfect accord.”

“Does the word *Baptizo* then have no definite meaning?” said Theodosia.

“My investigations have led me to the conclusion that it has,” said Dr. Graham. “*Baptizo* expresses any complete change of condition, by whatsoever agency effected or in whatsoever way applied. It is without limitation of power, object or duration. Limitations, in these respects, must come outside of itself.”¹

“That interpretation of the word is quite new to me,” said Mr. Percy.

“Conant says that, though each of the seven terms by which he defines *Baptizo* differs from its fellows, they all agree in some common-ground idea. Thus far he is right, and that common-ground idea is

¹ Dale's “*Classic Baptism*,” pp. 21, 253.

manifestly *condition*," said Dr. Graham. "I appeal to all Greek literature for evidence that *Baptizo never means to dip*, and is not defined by any *modal act*, that is, by an act as regards its mode or manner, a definite act." (In doing this, I stand before the same tribunal with Dr. Carson, who says: 'I have appealed to a higher tribunal than the authority of all critics—to use itself.') Let us examine a few quotations from Greek authors in which the word *Baptizo* occurs.

"'Which when it is ebb tide are not mersed' (or, literally, baptized).²

"Here is a sea-coast baptism effected by the tidal waves; no act of dipping here. The only act was a rising and overflowing.

"'I found Cupid among the roses, and holding him by the wings I mersed (baptized) him into the wine, and took him and drank him.'³ Here is no act of dipping, for Cupid *remained* in the wine, and was swallowed by the drinker.

"'The vessels which were in the Tiber, and anchored at the city and at its mouth, were mersed' (baptized).⁴ The act here was sinking, not dipping.

¹ Dale's "Classic Baptism," p. 234.

² Ibid., p. 235. *Aristotle*.

³ Ibid., p. 245. Julian, "Egypt. Cupid.," p. 223.

⁴ Dale's "Classic Baptism," p. 256. *Dion Cassius*.

I might multiply these quotations, but it is useless. Dr. Conant¹ gives in his translations twoscore acts by which baptism was effected: To assault; to let fall; to flow; to weigh down; to walk; to pierce; to hurl down; to march; to rush down; to surround; to press down; to rise above; to dip; to submerge; to thrust; to blow; to strike; to proceed; to sink; to immerge; to inbathe; to plunge; to lower down; to immerse; to come on; to overturn; to boil up; to flood; to whelm; to let down; to enter in; to pour; to souse; to bring down; to depress; to steep; to drench; to play the dipping match; to duck. Do not these examples which I have given, and these varied translations given by one who asserts that 'the word *Baptizo*, during the whole existence of the Greek as a spoken language, had a perfectly defined and unvarying import,'² suffice to prove this to be truth, viz.: 'The act of baptism, as a uniform, modal act, has no shadow of existence. The form of the act through which the mersion is secured does not enter into the meaning of the word. Such acts are multitudinous and endlessly diverse.'³

"You admit that the mersion must be secured in some way?" said Theodosia. "How then do you justify yourself in claiming to be baptized, without being immersed at all?"

¹ Dale's "Classic Baptism," p. 74. ² Ibid., p. 63. ³ Ibid., p. 269.

“In this way,” said Dr. Graham: “I find that the word *Baptizo*, used in its primary sense, makes provision for immersion, but not for emersion. Dr. Conant says: ‘The idea of *emersion* is not included in the Greek word.’” Professor Kendrick says, ‘that *Baptizo* never does engage to take its subject *out of* the water we readily admit.’ From which I infer that *Baptizo*, used in its primary sense, without limitation, would drown a man. But I read in the New Testament of many men who were baptized, but not drowned, though no limiting word is annexed to the command, ‘*baptizo!*’ Hence, I infer that the word is not here used in its primary sense. As your husband has said in the course of this evening, ‘According to the ordinary rules of interpretation, the word must be understood to have its common and most frequent meaning, *unless the context requires some other.*’ *Baptizo*, as applied to a human being, if understood in its primary sense, would destroy life. But in the same record where we find the command to baptize we read of many instances where it was obeyed without injury to life. Therefore, if the word admits of more than one rendering, surely the ‘*context requires some other.*’”

“I think you have defended yourself in a very able manner, sir,” said Theodore, laughing. “But how

¹ Dale’s “Classic Baptism,” p. 96.

is it that you so utterly reject *dip* as a meaning of Baptizo, and why should so many learned men have given it that meaning if they find no authority for it in Greek writings?"

"The error has arisen through the confounding together of *Bapto* and *Baptizo*, which is as surprising as it is unwarranted,"¹ said Dr. Graham. "These words have spheres of their own, and as they do not, in truth, trench on each other, so they should not by our error be made to do so. Bapting is not baptizing, neither is baptizing, bapting. Usage declares *Bapto*, *tingo* and *dip*, in the Greek, Latin and English languages, to be equivalent terms in their original import, and, also, that they run parallel in a remarkable degree in all the variations of their development. Usage bears the same testimony to the common nature and kindred development of *Baptizo*, *mergo* and *merse*."

"Then you deny that we fully meet the demands of Baptizo in our practice?" said Mr. Percy. "I was not prepared for this."

"Does your practice meet those demands according to your own interpretation of the word?" said Dr. Graham. "I leave it to your own good sense. If you contend for '*only to dip*,' do you even dip once? Your candidate walks into the water,"

¹ Dale's "Classic Baptism," p. 252. ² Ibid., vol. i, p. 93.

which is of course no dipping, and, being in, you dip his head and shoulders. This never could be called a baptism if baptize requires the whole body to be dipped or plunged."

"But all the body gets under the water," said Theodore, "and what is the difference?"

"Well, I do not know that it makes much difference to others if the Baptists are satisfied," said Dr. Graham. "They may substitute the act of walking for the act of dipping; the act of the candidate for the act of the administrator; the head for the whole body. It is their business to have some harmony between sentiment and practice."

"But it would be exceedingly difficult to dip the whole body in water," said Theodosia, thoughtfully.

Dr. Graham laughed heartily as he replied:

"That objection sounds passing strange from Baptist lips.¹ Difficulty stand in the way of a faithful administration of baptism! Why, I thought that line of argument had been settled against the Christian world long, long ago, by two words—'divine command.' Will Baptists now say (what their opponents never said, and, through grace, never will say) that difficulty in execution is an apology for disobedience to a clear divine command? Others have said that difficulties claim consideration in *inter-*

¹ Dale's "Classic Baptism," p. 94.

preting a divine command, and for this and other good reasons they have judged that there is no divine command to dip the whole body into water, and therefore do not do so. Baptists have judged that God has given such command in the most explicit terms of which language is capable, and yet have never in one instance, for three hundred years, obeyed the command. They may be disposed to make light of this discrepancy between their sentiment and their practice, but it is in vain; it is ruinous to their system as it stands."

"You must at least grant that we are *immersed*," said Mr. Percy, "since you will make this nice distinction between immersion and dipping."

"I cannot even grant you that," said Dr. Graham, "because, without any limitation to the word, *mer*sion does not withdraw its subjects at all. The sense in which *Baptizo* is largely used in Classic Greek literature is '*to sink*,' '*to drown*,' the *change of condition* thus effected being thorough and, of long duration. The command to immerse a man is not fulfilled by dipping him for an instant."

"But," said Mr. Percy, with some impatience, "'it is madness to suppose that the Scriptures command men to be drowned.'"¹

"To that I reply," said Dr. Graham, "it is mad-

¹ Dale's "Classic Baptism," p. 101.

ness to suppose that the Scriptures command men to be put into *a condition* by a word which, unlimited, necessarily drowns, without attaching any limitation to that word, while all the time they only meant to express *an act* of the severest limitations, and which might have been precisely expressed by another word."

"I see the inconsistency involved in such a supposition quite plainly now," said Theodore. "I never thought of it before."

"It is a wonder to me that any one can fail to see it," said Dr. Graham. "'Baptists put Christian disciples under the water, and are then under the necessity of saving them from their 'watery tomb' by changing Baptizo into Bapto. We do not object to men being taken out of the water after they have improperly been put into it, but we object to men having the head and shoulders dipped in water, and then claiming to have received a Greekly baptism.'"¹

"Then you admit that you sprinklers do not have the least claim to a Greekly baptism?" said Mr. Percy.

"Not at all," said Dr. Graham. "I find that 'Baptizo is very frequently and commonly used in Greek literature to express a condition resultant from some controlling influence.'² Some of the specific conditions expressed by this word are as follows :

¹ Dale's Classic Baptism."

² Ibid., p. 20.

“To bring into a *condition of stupor*, as in this passage :

“‘Satyrus had somewhat left of the drug by which he had put Conops to sleep. Of this, while serving us, he pours secretly into the last cup which he brought to Panthia. She, rising, went into her chamber and immediately slept. But Leucippe had another chamber servant, whom, having *mersed*, baptized (*katabaptisas*), by the same drug, Satyrus comes to the doorkeeper, at the third door, and him he cast down by the same potion.’¹

“To bring into a *state of drunkenness*. The Greek word has great breadth of application, but was used familiarly and long to express the condition induced by wine influence.² As in these passages :

“‘Thebe exhorted to the murder, and having baptized and put to sleep Alexander by much wine,’³ etc.

“‘You seem to me, O convivialists! to be flooded, beyond expectation, with impetuous words, and to be baptized by unmixed wine.’⁴

“It is also thus used to bring into a state of bewilderment, as in this passage :

“‘Cleinius, a young man, in company with some

¹ Dale's "Classic Baptism," p. 318. *Achilles Tatius*.

² *Ibid.*, p. 319.

³ Conon.

⁴ Athenæus.

sophists, was hopelessly embarrassed by a series of subtle questions addressed to him. His state is thus mentioned :

“ ‘ I, knowing that the youth was baptized, wishing to relieve him, ’ ¹ etc.

“ It is also used in this sense : To bring into an unintoxicating state, to temper wine by pouring water through it, as in this passage :

“ ‘ Why do they *pour* in, beside the wine, sea-water, and say that fishermen received an oracle commanding them to merse (baptize) Bacchus by the sea ? ’ ²

“ It is also thus used : To bring into a state of pureness, to purify by using sea-water in any way, as in this passage :

“ ‘ Call the purifying old woman, and baptize thyself, going to the sea, and remain all day sitting on the ground. ’ ³

“ This was a case of religious defilement, and the point to be secured was, to bring the man out of this condition of defilement into a condition of purity, through the virtue of sea-water.

“ In the investigation of these examples we have found proof that ‘ whenever any liquid, possessed of a quality of exerting a *controlling influence* of any kind whatever, is applied to an object so as to

¹ Plato.

² Plutarch.

³ Ibid.

develop such influence, it is said, on all classical authority, to *baptize* that object, without regard to the mode of application, and with as little regard to physical position.'"¹

"Your views are new to me, and I really think you right," said Theodore.

"Also," continued Dr. Graham, "from the numerous agencies which effected these Greekly baptisms—opiates, sleep, grief, wine and the like—it is made evident that 'whatever is capable of *thoroughly changing* the *character, state or condition* of any object is capable of baptizing that object, and by such change of character, state or condition, *does, in fact, baptize it.*'"²

"Then you would really claim that your sprinkling baptisms have their origin in the Classic Greek?" said Mr. Percy.

"Have I not the right to do so?" said Dr. Graham. "If Classic Greek pronounces that man who is *in a condition* of drunkenness, of indebtedness, of intellectual imbecility, of obloquy, of grief, of anger, of vehement desire, of profound stupor, of suffering, of mental perplexity, of disease, or under the influence of magical arts, to be a *baptized* man, I contend that, where a man is restored by any competent influence to religious *purity*, I may say that

¹ Dale's "Classic Baptism," p. 330.

² Ibid., p. 354.

he is a baptized man, and, in so doing, I will have the unanimous support of every Classic Greek writer for a thousand years."

"I do not see but that the very testimony of Baptizo is turning against us," said Theodore. "Shall we retreat, Mr. Percy, and own ourselves vanquished?"

"There are many more important points to be considered," said Mr. Percy. "As to this one, Dr. Graham has argued with great ingenuity, and I must say with plausibility also, but he has not convinced me that Baptizo means either to sprinkle or to pour."

"To say that baptism may be effected by such acts is to declare a truth,"¹ said Dr. Graham, "but to make Baptizo mean to sprinkle or to pour is an error similar to that into which those of the other side have fallen. A master-key proves its character by throwing back the bolts of every lock to which it is applied. Try the meaning *a definite act* as applied to Baptizo, and fashion that principle of what model you will, *dip, plunge, overflow*, or what not, and each must, in turn, be thrown aside in utter disappointment. The usage of Baptizo cannot be mastered by any effort in that direction. Try the opposing meaning:

¹ Dale's "Classic Baptism," p. 22.

“*Condition.*” { “Condition of complete *intusposition*—that is, putting within or inness of position.
 “Condition of complete influence.

“This meaning applied to every passage of classical Greek in which the word is used, a clear and adequate solution is at once revealed. We have here a key that opens every passage ‘as on golden hinges turning.’”

Dr. Graham paused, and, as Mr. Percy attempted no reply, rose to take leave.

“I fear I have wearied you,” he said, “but these theological discussions are a sort of hobby of mine. I never know when to stop.”

“You have not wearied us,” said Mr. Percy, “neither have you driven me from the field, as I will show you when we next meet.”

“Pray let it be soon, Dr. Graham,” said Theodore.

“To-morrow evening, then, if you desire it,” said the doctor, smiling.

When he had quitted the room, Mrs. Percy, whose leading characteristic was candor, said:

“I think Doctor Graham rather got the better of you in regard to Baptizo, my dear. It seems to me that his views are sound and true.”

“I am fully convinced by them,” said Theodore.

"I do not care what use the heathen Greeks made of Baptizo," said Grace. "What I want to know is what the Bible teaches, and I am sure, from what I have read there, that '*immersion is baptism.*'"

Her father gave her a glance of pride and affection as he said,

"You are right, my child."

"I wish that Theodore could see this truth as clearly as you do," said Theodosia, half reproachfully.

"My early associations and my inward preference alike incline me to my mother's Church," said Theodore. "If I am convinced by Dr. Graham, it will be against my will."

"Then why do you so insist upon this full discussion?" said Mr. Percy, in some surprise.

"Because it is my way to examine into things," said Theodore. "I must always understand my ground before I make advance. I never could take everything on trust, as some do."

"Theodore, promise me one thing," said Grace, earnestly. "Say that you will, in the end, receive baptism in the Scripture mode and no other."

"I fully and freely give you that promise," said Theodore.

"Then I am satisfied," said Grace, with a bright smile.



"Theodore, promise me one thing!"

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CHAPTER IV.

DISTURBANCE OF FEELING. A NEW INQUIRER AFTER TRUTH.

THE morning after Dr. Graham's first call at the Percys' there was evidently some disturbance of thought and feeling in all the older members of the family.

Mr. Percy was unusually grave and absent. He was arranging in his own mind all the arguments and proofs which, in former years, he and Theodosia had found so conclusive in favor of Baptist views. Theodosia had not been quite satisfied with the issue of the last evening's discussion. She was surprised to find that she had been deceived in regard to the testimony of the lexicons, and she could not but acknowledge to herself that her husband had lost a position in which she had fancied him secure. She was, besides, almost angry that a question should be revived which she supposed she had settled once and for ever, at least as far as the members of her own family were concerned.

It was but natural that she should be vexed. She who had made such great sacrifices to that which she thought to be a literal command of her dear Saviour, she who had made so many converts to her own views, could not be patient when she was assailed by a doubter on her very threshold, ready to demand the most positive proof in support of every assertion which was made either by herself or her husband—such a doubter, too, as Theodore, with his clear head, logical mind and highly cultivated intelligence.

It also troubled her somewhat that Grace was to share in this investigation. For, though Grace was thus far very firm in the faith, she was young, guileless and impressionable. Still, having yielded her consent, she could not well retract it—indeed, she had no plea for doing so.

As for Grace, her mind and heart were not quite at rest, notwithstanding the solemn promise which she had received from Theodore on the night before. She felt that it was almost wicked in her lover to have any doubts at all, and she could not rid herself of the fear that they might lead him to separate himself from her in church connections. In that case, how could she ever be really happy again?

“Oh,” she thought, “why cannot all the Church see alike as to this form of baptism? Or”—and her

heart beat quicker as she admitted there this first misgiving of her father's Church—"why cannot the Baptists cease from declaring themselves the only obedient children of God, and meet other Christians in communion and fellowship?"

As she thus mused in the quiet of her own apartment, her door was very gently thrust open, and in the gap a head appeared. In another moment Josephine Eldridge had advanced to the side of her friend, and had greeted her with an embrace and a kiss.

Grace responded warmly, but her face was covered with blushes as Josephine drew back a step or two, and gave her a glance of keen scrutiny.

At the sight of these blushes the new-comer broke into a merry laugh.

"Well, Miss Grace," she said, "I am glad I have caught you for once! Here you are, on one of the brightest mornings that ever the sun shone on, moping by yourself, and I really can see traces of fears. If this is the way engaged young ladies behave, I rejoice in my freedom."

"Oh, Josie," said Grace, "what a tease you are! If you ever do have a lover, I pity him."

"Nonsense!" said Josie, seating herself on a low stool at her friend's feet, and taking Grace's hand in hers. "You need not expect me to believe that,

Grace. You know you cannot get on without me a single day. You never loved any other friend so well till Theodore won you away from me. I owe him a grudge, and am really jealous of him. I do not think he is so very agreeable, for my part."

"Now, Josie, do not be foolish, but talk in sober earnest," said Grace, with a little petulance in her tones.

"Well, then, dear," said Josie, "in sober earnest, I should like to know why you look so grave, and why you have been crying? If Theodore has been unkind to you, I shall find it hard to forgive him."

"Theodore is never unkind," said Grace, "yet my trouble is all caused by him. He says that he is not sure that immersion is the only baptism, and he will not be baptized till his mind is fully convinced."

At this Josie's look grew very earnest, and the smiles vanished from her bright face.

"I should not think you would wish him to," she said. "But what does Mr. Percy say?"

"He is sorry, of course," said Grace, "and so are we all. I cannot think, I am sure, why Theodore need to doubt, and thus to trouble himself and me."

"Does he give no reason?" said Josie, quietly.

"He says that we Baptists are so uncharitable toward other Christians that he cannot but think

there is wrong somewhere in a system that bears such bitter fruit," said Grace, in a low tone.

Josie was silent for some moments, during which time she amused herself by playing with the ring on her friend's finger and watching the changing lights of the diamond.

At last she said, without raising her eyes,

"Grace, are you sure he is not right?"

Grace started.

"Oh, Josie! You, too!" she said, with a world of reproach in her voice and in her eyes.

That Josie, her dearest friend, who was to unite with the church at the same time with herself, should ask such a question, seemed to her almost beyond belief.

"Do not exclaim, but tell me," said Josie. "Are you sure?"

"Of course I am sure—that is, pretty sure," she added, with a little less confidence. "Are not you?"

"No," said Josie; "I have always been taught that the Baptist Church was the only true Church. I know that our Saviour went down into the water, and that we ought to be baptized in the same way that he was, but I have often asked myself how it is that so many good and wise people do not see this. It seems to me that they must have some reason for thinking differently."

“I asked my mother about that once,” said Grace, “and she replied, They have been trained and educated in error. They have trusted to the assertions of others, who had an interest in deceiving them. They get impressions from books, or papers, or lectures, or sermons. They take it for granted they are true, and so repeat them to others, and extend and perpetuate the falsehood, which would at once be evident if they would go beyond these statements and examine the historical records for themselves.”¹

“But who could have an interest in so deceiving them?” said Josie, in amazement at the thought of such a wholesale imposition, so long in successful practice.

“Their theological writers, who are not to be relied upon at all,”² said Grace.

“But,” said Josie, “I thought that theological writers were generally good Christian men who studied the Scriptures with great care, in order thoroughly to understand them.”

“So did I once,” said Grace, “but mamma says³ that these theologians are a strange, mysterious people, and that she will never more trust to the mere assertions of any man or set of men, except those

¹ “Theodosia Ernes” vol. i., p. 162.

² *Ibid.*, p: 52.

³ *Ibid.*, pp. 58, 65.

holy men who spake as they were moved by the Holy Ghost."

Again Josie amused herself for a time in catching the sun's rays upon Grace's diamond.

"It seems still more incomprehensible to me from your explanation, Grace. And, if good people can do such wrong things, how can we be sure that we are not deceived? You and I have been taught that immersion was the only baptism, and we have just believed it. We have never studied to discover why it is that others do not so believe."

"I shall have a full opportunity to take up this study now," said Grace, "for Theodore has begun it in earnest, and he has engaged both father and Dr. Graham as his aids. Dr. Graham was here last evening, and he is to come again to-night."

"Oh, Grace," said Josie, eagerly, "you must let me come too. There are so many things that I really want to know. Father is so stern that I never dare to question him at all on religious subjects, and I feel now as if I must find out why it is that we Baptists are the only ones of all those who love the Lord who are willing to be guided by the Bible. To tell the truth, if I were not quite sure that dipping is the only form of baptism, I would not choose it. I do dread the very thought of it."

"Oh, how can you?" said Grace. "It is a great

joy to me to think that I am permitted to follow in the footsteps of my blessed Saviour."

"So it is to me," said Josie, "but I always had a sort of natural dread of the water, and then I cannot help thinking how I shall look when I am raised up all drenched and dripping before all those people."

"I shall not think of myself," said Grace. "I hope that in that solemn moment my soul will be so filled with the love of Jesus that I shall forget the world."

"Perhaps you may," said Josie, with a sigh, "but I am so unfortunately constituted that I never can forget anything. I believe that if I were doomed to undergo torture at the stake, I should still hear everything and see everything that was going on around me."

"Strength will be given to you when the time comes, Josie," said Grace. "Do not fear. It is blessed to obey."

"Yes, I know," said Josie; "but there is one thing more that I hate to think of. That is, that we can never partake of the communion with Anna Palmer and many of our other friends whom we dearly love."

"I don't like to think of that," said Grace, sadly, "but father says that we do not recognize them as

having received baptism, so, of course, we cannot commune with them."

"It does not seem to me that we have a right to judge others in that way," said Josie, "and I feel as if Christians ought to be one in heart and in church-fellowship. I read a story in one of the religious reviews the other day which impressed me deeply. It was this: 'When the American Board sent its second band of missionaries to India, they did not know at first where they were to go. Till their field of labor was fixed upon, they went to stay with a Baptist missionary from England who had been there many years. He was very glad to see them, and entertained them to the best of his ability. He invited them to preach for him and to assist him in his various religious duties. But when the communion season came they could not join in the service. They went and seated themselves in a remote part of the church to show that they did not expect to commune. The natives were amazed, and the Baptist missionary felt so unhappy that he wept all the time he was engaged in the service. When he came out of the church he took his Christian brethren by the hand and burst into tears, saying, Brethren, I do not believe the Lord ever meant to try his people so!'

"Now I shall feel just so, I know. I love all

Christians. It seems as if it pleases Jesus to have those for whom he died have this warm, special love for each other. And I really think that Anna Palmer is a better girl than I am."

"How can she be, when you are willing to obey Jesus in all things and she is only willing in part to obey him?" said Grace.

"But she says she cannot find a single place in all the Bible where the Saviour commands immersion," said Josie.

"There are none so blind as those who will not see," said Grace. "But I do not know enough to talk of these things as I should. Come in to-night and hear father argue these subjects with Doctor Graham if you want to be convinced. Then you will learn all that you seek to know, and you will cease to be troubled about things which no one can help."

Josie assured her friend that she would gladly avail herself of her kind invitation.

She was a girl who possessed great attractions both of mind and person. Having lost her excellent mother when very young, she had perhaps been left too much to her own guidance, and had thus grown up to be rather too willful and independent in action. Her father, though a man of stern presence, had never exerted much control over his only child, who was in his eyes, almost perfect. And as Josie El-

dridge was both a beauty and an heiress, the attentions of society were freely lavished upon her.

But Josie was not spoiled by flattery. Though she had a lively and somewhat saucy manner, she had a keen intelligence and high principles, which proved her safeguards from the many snares which surround one in her position. She had also a warm heart and a true womanly nature. Her intimacy with Grace and her frequent intercourse with all the Percy family had been blessed to her, in exerting a very fine influence upon her character. Through this means she had been led to embrace a living Christian hope with all her heart, and the controlling, harmonizing power was already clearly manifested in her daily life.

Yet even in the very truths of religion which she sought to know Josie found many doubts, difficulties and perplexities. The poor child had no one to whom she could turn for counsel and aid in trials like this. She had never learned to confide in her father, though she loved him dearly. Not only was he stern and grave in manner, but he had few points of harmony with a nature like hers.

Thus Grace was her chief confidante, and Grace was the only person who fully understood her.



CHAPTER V.

IN WHICH IT IS SHOWN THAT CLASSIC GREEK IS NOT THE RULE IN NEW TESTAMENT INTERPRETATION; THAT BAPTO AND BAPTIZO ARE NO MORE EQUIVALENT TERMS THAN ARE DIP AND IMMERSE; THAT BAPTIZO IS THE WORD WHICH THE BIBLE ALWAYS APPLIES TO CHRISTIAN BAPTISM.

QUON the second evening of the discussion, Theodore presented himself at the house of Mr. Percy at quite an early hour. Dr. Graham soon followed him, for he had long had a warm friendship for the young man, and he was not only willing but anxious to exert his powers, that he might be made instrumental in redeeming so fine a mind from hurtful error.

There had been an addition to the company in the person of Josie. Mr. Eldridge had at first opposed his daughter's wish to join Theodore and Grace in an investigation which he deemed not only unnecessary but wrong. His own mind was so fixed in immersionist views that to him it seemed sinful, even in appearance, to call them in question. But as he

saw that Josie was quite determined, and as he had great confidence in Mr. Percy's powers, he finally yielded, and even said that if his mind were not so fully engrossed with business matters just then, he should like to drop in himself to see how the sprinkler would quail when Mr. Percy brought him face to face with God's own truth.

Mrs. Percy and Grace were anxious, and made no effort to conceal their anxiety. They sincerely felt that Theodore's eternal interests were at stake, but were confident in the truth of their cause, and could not doubt but that their arguments would prevail.

Mr. Percy was hopeful and very much in earnest. The truth, as he believed, was quite clear to his own mind, and he was determined to make Theodore see it as clearly, in the very face of Dr. Graham's opposing influence.

Theodore was calm and thoughtful. His interest in the subject was quickened by his desire speedily to unite himself with some branch of the Church of God; and though his reason would not allow him to embrace the sentiments of Mr. and Mrs. Percy without a full conviction that they were right, his love for Grace and his dread of grieving her tempted him strongly to hope that he might be so convinced.

Thus the parties met, and hardly had the ordinary

greetings been exchanged, when Mr. Percy some what abruptly began :

“I still maintain, Dr. Graham, that baptism is an act, and that there must be some particular mode of performing that act.”

“When either you or any other Baptist can give me a term which exactly defines that act your opinion will have greater weight with me,” said Dr. Graham. “But while Conant gives seven, each of which differs from the other, as he freely admits, and while you hover between ‘only to dip’ and ‘to immerse’ in painful uncertainty where to fix yourself, I must hold to my own opinion—that *Baptizo* expresses condition, but no uniform modal act.”

“Pray do not talk about that Greek word any more now,” said Grace a little impatiently; “I am tired of hearing about it.”

“My dear young lady,” said Dr. Graham, “you will never be a sound Baptist if you do not cling to *Baptizo* as with a death-grasp. Why, every Baptist argument seeks its foundation here.”

“I only mean that I care *more* for what the Bible says,” said Grace, blushing at her own petulance.

“And how are we to determine what the Bible says?” said Mr. Percy. “This document, the New Testament, it seems, was written in Greek, and we are in doubt about one of the words. We go to the

lexicon, not for any testimony as to the facts of the case, but only to learn the meaning of a very important word used by one of the witnesses. Now, as the documents were written in Greek, of course they used words in the common Greek sense. And we must ascertain their meaning just as we would that of any other Greek word in any other Greek author, and that is by reference to the lexicons or dictionaries of the language."¹

"But, father, we have referred to the lexicons, and they give us several different meanings," said Grace, with a look of hopeless perplexity on her pretty face. "How then can we know just how people were baptized from studying lexicons?"

"We must, of course, take Baptizo in its primary sense, my child," said Mr. Percy.

"And why?" said Dr. Graham. "No principle is more universally admitted by all sound philologists, than that to establish the original and primitive meaning of a word is not at all decisive in respect to its subsequent usage. It often aids only as giving a clue by which to trace the progress of the imagination, or the association of ideas in leading the mind from meaning to meaning, or some ground of relative similitude or connection of cause and effect. So the verb, '*to spring*,' denotes an act, and gives

¹"Theodosia Ernest," vol. i., p. 26

rise to a noun denoting an act. A perception of similitude transfers the word to the *issuing* of water from a fountain, to the motion of a watch-*spring*, and to the *springing* of plants in the *spring* of the year. Yet who does not see that to be able to trace such a process of thought is far from proving that when a man in one case says, 'I made a *spring* over a ditch,' in another, 'I broke the *spring* of my watch,' in another, 'I drank from a *spring*,' and in another, 'I prefer *spring* to winter,' he means in each case the same thing by the word *spring*? And who, in using these words, always resorts to the original idea of the verb?"¹

"Please don't try to mystify the subject," said Theodosia, "but let us see which was the real baptism!"²

"I have not the least desire to mystify the subject, Mrs. Percy," said Dr. Graham, "but if we would arrive at real and satisfactory conclusions, we must go carefully over the whole field of inquiry. I think we have seen that words are not always used in their original and primitive sense; also that Baptizo, even in the Classic Greek, does not mean '*only* to dip,' or express any other modal act."

"I want to get my instructions entirely out of the

¹ Pres. Beecher: "Bible Repos." Peters "On Baptism."

² "Theodosia Ernest," vol. i., p. 22.

word of God,"¹ said Theodosia. "I don't wish to go out of the record."

"Let us then employ every possible aid in clearly understanding 'the record,'" said Dr. Graham. "Now, it is quite clear to me that our New Testament writers often used the words of the Classic Greek, when applied to religious ideas, in a different sense from the most common and ordinary sense."

"That I do not believe," said Mr. Percy, "and I will prove that it was morally impossible. What would you think of the common sense of that member of Congress who should treat the Constitution of the United States in the same way that you treat the Constitution of the Christian Church, and earnestly and soberly declare that such words as war and peace, taxes and treaties, are not to be understood among us in their common and ordinary acceptance, as they are used by other writers and as we find them defined in the dictionaries, but that war means want, peace means plenty, taxes mean tables, and treaties mean troubles? You would expect his colleagues to call him a fool."²

"I certainly should," said Dr. Graham, smiling.

"Nor would you think more highly of his wisdom,"³ continued Mr. Percy, "if he should reply

¹ "Theodosia Ernest," vol. i., p. 26. ² *Ibid.*, vol. i., p. 126.

³ *Ibid.*, vol. i., p. 126.

and defend himself by saying that it is true these were common English words, the meaning of which had been fixed and known for many ages, yet America was a new country, and the Constitution was designed to usher in a new order of things, and nothing was more natural than that its framers should use words in some new and unnatural sense."

"No," said Dr. Graham; "I should regard it as a senseless and absurd assertion, of course. But why this waste of words? What bearing has all this upon our argument?"

"Why, my dear sir," said Mr. Percy, "this is precisely the manner of reasoning adopted by your grave and reverend DOCTORS OF DIVINITY when they attempt to expound the constitution which Christ gave his Church."¹

"Indeed!" said Dr. Graham, slightly elevating his eyebrows in a manner which expressed at once surprise and amusement; "I was not aware of it. Such arguments never before happened to attract my attention. I thought it would be admitted by every competent judge, however, that, where a language is filled with *heathen terms* and *ideas*, in order to introduce thoughts *purely religious* we must take the words in the language which are best adapted to our use, and give to them a *new meaning*

¹ "Theodosia Ernest," vol. i. p. 126.

in their *new application*. Our own missionaries to foreign lands have been compelled to do this, and that our New Testament writers had the same liberty I know and can state with confidence."

"Assertion is not proof," said Mr. Percy.

"No, but the proof shall not be wanting to confirm the assertion," said Dr. Graham. "Take for instance the word '*Theos*,' which in Classic Greek means a heathen divinity. Can you say that this word '*Theos*,' as used by Homer and by Paul, has exactly the same signification?"

"As another example take the name which was given to the Saviour, '*Christos*' or Christ. The word simply means anointed, or being rubbed over with some substance in order to anoint. The highest use of it among the heathen was in the description of some of the revolting ceremonies by which the priests of heathenism were set apart to their offices of pollution. Can you say that '*Christos*,' as used by Plato and by John, is intended to convey the same idea to the mind of the reader? And yet how evident it is that this was the very word to be snatched from its vile abuse, and be made to sit as a regal crown upon the brow of our Redeemer and our Lord! Take the name applied in the Greek to the Holy Spirit, the third person in the Trinity, '*Pneuma*.' The common classical

meaning of '*pneuma*' is breath, a.r, wind, but how wise and fitting it was to fix upon this word, which stood as the sign of this the most common and familiar of all things, yet the most subtle and mysterious, as the name of that mighty divine Agency which, unseen to mortal eye, works with resistless power alike upon the single soul and the nations of mankind!

“ '*Angelos*,' angel, in heathen Greek meant simply 'a messenger.' Who can say that it was used in the same sense by ancient Greek writers and the writers of the New Testament? For in the whole Bible is not this word generally used to express 'a spiritual messenger from God?' Translate the eighth verse of the twenty-third chapter of Acts by the rule of interpretation you would fix upon it, and read: 'There is no resurrection, neither "messenger," nor "wind."'

“ Then consider other words: ouranos, heaven; sarx, flesh; pistis, faith; dikaiosune, righteousness. But why need I multiply examples? Is it not clear that the writers of the New Testament did often employ old words in a new sense? And since this was done only when they were applied to matters of *religion*, and since the *baptism* ordained by Christ was strictly a *religious* ordinance, is not the inference apparent that 'Baptizo' was employed by our

Lord in a new sense, and that we cannot therefore depend *wholly* upon the lexicons to give us its *Scripture* meaning?"

"No such carnal logic will induce me to disregard the plain command of my Saviour," said Mr. Percy.

"But you assume as the very fact that which has not yet been proved," said Theodore a little impatiently. "We are not yet convinced that our Saviour *did command* us to be dipped."

"There is not a single word in the whole Greek language the meaning of which is more definitely fixed and more perfectly known than that of *Baptizo* and those derived from it," said Mr. Percy. "In any other book but the New Testament no scholar ever hesitates about its signification."¹

"Indeed!" said Dr. Graham. "Then when Plutarch speaks of a Roman general who was wounded in battle as having *baptized* his hand in blood in order to write an inscription, he means that he dipped his whole hand in blood?"

"Of course," said Mr. Percy. "No one doubts that he dipped his hand in the blood."²

"Now I should simply think, in reading of this incident, that he moistened his fingers with blood, in order to write," said Dr. Graham. "So would

¹ "Theodosia Ernest," vol. i., p. 126. ² *Ibid.*, vol. i., p. 127.

you, I think, Mr. Percy, unless you were predetermined upon another meaning for 'baptized.'

"You may take the whole range of Greek literature, up to the very time when the Gospels were written," said Mr. Percy, "and you cannot find a solitary instance in which these words are used to signify either sprinkling or pouring, nor any one in which they have not in them the idea of immersion, literal or figurative."¹

"My mind recalls one at this moment," said Dr. Graham. "Hippocrates directs a patient of his, if his blister plaster should be too painful, 'to baptize it with breast-milk or Egyptian ointment.'² Have these words in them the idea of immersion or dipping, think you?"

"Oh, Mr. Percy," said Theodore, "it is quite clear that you mistake as to the meaning of that word. Why can you not admit it?"

"It is also clear," said Dr. Graham, "that *Classic Greek is not the rule of Scripture interpretation*. Let us refer to some learned authorities:

"Dr. George Campbell,³ a decided immersionist in theory and a high authority with the Baptists, speaking of the language of the New Testament, remarks: 'But with the greatest justice it is denominated a

¹ "Theodosia Ernest," vol. i., p. 127.

² Fairchild "On Baptism," p. 42.

³ Ibid., p. 38.

peculiar idiom, being not only Hebrew and Chaldaic phrases put in Greek words, but even single Greek words used in senses in which they never occur in the writings of profane authors, and which can be learned only from the extent of signification given to some Hebrew or Chaldaic word corresponding to the Greek in its primitive and most ordinary sense.¹

Again he says :

“ ‘ Though the words, therefore, are Greek, Jewish erudition is of more service than Grecian for bringing us to the true acceptation of them in the sacred writings.’ And again he says :

“ ‘ Classical use, both in Greek and in Latin, is not only, in this study, sometimes unavailable, but may even mislead. The sacred use and the classical use are often very different.’²

“ Ernesti, as published by Professor Stuart, testifies as follows :

“ ‘ We deny without hesitation that the diction of the New Testament is pure Greek, and contend that it is modeled after the Hebrew not only in single words, phrases and figures of speech, but in the general texture of the language.

“ ‘ Many parts of the New Testament can be explained in no other way than by means of the He-

¹ “ Prelim. Diss.” i., part 1, sec. 15.

² Ibid., ii., part 2, secs. 1, 2.

brew. Moreover, in many passages there would arise an absurd and ridiculous meaning if they should be interpreted according to a pure Greek idiom.’”

“But,” said Mr. Percy,¹ “Josephus, who was a Jew, lived among the Jews, and wrote the history of the Jews, lived and wrote about the same time that the authors of the New Testament did, and if they wrote in ‘Jew Greek,’ so did he also. He wrote for the same people, at the same time and in the same language, and uses the word ‘Baptizo’ again and again, but no one ever suspected that he meant sprinkling or pouring, or that he used it in any other than its common classical sense.”

“The reason for that is evident,” said Dr. Graham. “Josephus wrote professedly for the Gentiles, and affected a classical style.² He also applied the word as the pagan Greeks did. The Jewish writers, except Josephus, never applied the word to the common affairs of life, but always to religious washings.”

“But,” said Mr. Percy, ‘there are other circumstances to be considered. The greater part of the New Testament was written, not for the Jews, but for the Greeks to read, and consequently, if the

¹ “Theodosia Ernest,” vol. i., p. 128.

² Fairchild “On Baptism,” p. 37.

writers did not use Greek words in their ordinary Greek sense, they would not be understood, but would, in fact, convey an absolute falsehood. The Gospel by Mark was written at Rome for the Italians and strangers who read the Greek language there. Luke addressed his Gospel and the Acts to an individual in the Greek nation, for Theophilus is a Greek name. John was written in the very territory of Greece itself. It is evident, therefore, that even if there had been a peculiar Jewish use of the word, the writers of the Gospels could not have employed it unless they explained at the same time that they did not use it in its common signification.”¹

Here Josie, who had listened with intense interest to every word which had been spoken, said, rather abruptly :

“Why not, Mr. Percy? It is quite clear that they did not use the words ‘Theos,’ ‘Christos,’ ‘Pneuma’ and ‘Angelos’ in their common sense. They gave no explanation in regard to these words, and yet who can doubt that the Greeks who read the New Testament understood them in their new application?”

“And you forget, Mr. Percy,” said Dr. Graham, “that Alexandria and other cities were peopled with throngs of Jews, and that, through frequent intercourse, their manner of applying Greek words in

¹ “Theodosia Ernest,” vol. i., p. 128.

matters of their religion was well known to the Greeks."

"But," said Mr. Percy, "if there was any such things as 'Jew Greek,' you would find it in the translation of their own Scripture, made by seventy learned men of their own nation, and hence called by them the Septuagint. With this translation the Jews, in our Saviour's time, were more familiar than with the original Hebrew. It was this that Jesus quoted in his discourses. It was this that Matthew and other writers refer to, and quote as the Law and the Prophets. This was the Greek which the Jews understood better than any other. If there was, therefore, any such thing as Hebraistic or Jew Greek, it was in the book. Now, sir, you know very well that the idea of dipping, expressed by the Hebrew word 'Tabal,' is in this 'Jew Greek' uniformly rendered by 'Bapto' or 'Baptizo.'" ¹

"Oh," cried Grace, "that is what I like. I like to find the meaning in the Scriptures; then I know I can rely upon it. Just wait a minute, father, till I can get my Bible and hunt out those places and see how it reads." ²

She looked very beautiful with the flush of excited interest upon her cheeks, and that look of eager intelligence in her clear blue eyes, as she opened her

¹ "Theodosia Ernest," vol. i., p. 127. ² Ibid., vol. i., p. 42.

Bible and held it in readiness to turn to the first reference which might be mentioned.

Dr. Graham smiled at her enthusiasm as he said:

“Turn to the first place where *Tabal* is used in the Bible, Miss Grace: Genesis, thirty-seventh chapter and thirty-first verse.”

Grace read:

“‘And they took Joseph’s coat, and killed a kid of the goats, and *dipped* the coat in the blood.’ There, Dr. Graham!” she cried; “it does say *dipped*. I knew you would have to own that father is right when we came to consult the Bible.”

“Moderate your transports, my dear young lady, till you have looked a little farther,” said Dr. Graham. “Your father has appealed to the Septuagint. Now, there, unfortunately for his cause, ‘*Tabal*’ is translated in this place by *Moluno*, to stain. Therefore his statement that it is *uniformly* rendered by ‘*Bapto*’ or ‘*Baptizo*’ is utterly disproved.”

The glow faded from the girl’s face, and she looked at her father with anxiety and perplexity. Mr. Percý seemed much disturbed.

“It is by no means true,” said Dr. Graham, “that *Tabal* is invariably rendered in the Septuagint by ‘*Bapto*’ or ‘*Baptizo*.’ We have seen that once in Genesis it is translated *Moluno*, and you will also find that in Ezek. xxiii. 15 it is translated by the

compound *Parabapta*, the only meaning given to which word is, 'dye*d at the same time.*' It is evident that the Septuagint regards *Tabal* as meaning *to dye, to stain*, as well as *to dip*. And since *to dye, to stain*, express a result independent of any definite form of act, it follows that this Hebrew word, in its secondary use, throws aside the definite form of act which characterizes the primary use, and makes demand for result through any competent act."

"You know very well, Dr. Graham," said Mr. Percy, "that these are exceptional cases. *Tabal* is *generally* translated by 'Bapto' or 'Baptizo.'"

"Then why not say *generally*, instead of *uniformly*?" said Dr. Graham. "There is nothing like being perfectly accurate."

"And to dye, to stain, are but secondary meanings of Bapto," continued Mr. Percy.

"Well," said Dr. Graham, "that would seem to justify us a little in not always confining ourselves to the primary meaning of a Greek word, since even these 'Jew Greeks' who understood the language so well did not. It is not improbable that 'the translation by *Moluno* may arise from *Tabal* being regarded as used in its secondary sense, *to dye, to stain.*'"¹

"And," said Mr. Percy, "in all other cases men-

¹ Author of "Classic Baptism."

tioned in the Old Testament, it is translated by 'Bapto' or 'Baptizo,' as I have said. Now, *Tabal* occurs fifteen times in the Hebrew Bible.¹ When the Jews translated their Scriptures into Greek, whenever they came to this word they rendered it 'Baptizo,' and when our translators came to this same word they rendered it by the English word *dip*. It follows, therefore, since *dip* in English and *Baptizo* in Greek are both equivalent to *Tabal* in Hebrew, they must be equivalent to each other."

"Hold, Mr. Percy!" cried Dr. Graham; "the Jews did not render this *Tabal* by *Baptizo*, but '*Bapto*,' which has a meaning essentially different, and is never once applied to Christian baptism in all the New Testament. *Bapto* does correspond with the English *dip*. It puts its object into a simple fluid element and *withdraws it promptly*.² In proof of which here is a quotation from Aristotle: '*Bapsai gar dei, kai to' ano'el kusai*—It is necessary to dip and then to draw up.'³ Many others are given in Dale's '*Classic Baptism*,' and I recommend all doubters as to the true meaning of *Bapto* and *Baptizo* to read that work with care. I see not how any candid mind can resist the evidence there given."

"I will get the book to-morrow," said Theodore,

¹"Theodosia Ernest," vol. i., p. 44.

²Dale's "*Classic Baptism*," p. 21.

³*Ibid.*, p. 139.

“but I shall not have much time to devote to it at present.”

“Does ‘Bapto’ mean ‘*only to dip?*’” said Josie; “I have been told that it did.”

“Oh no,” said Dr. Graham. “To dip is the primary meaning of the word, but *Bapto* is also used in Greek literature in the sense of *to wet*, as in this case by Suidas:

“‘Wetting the hollow of his hand, he sprinkles the judgment-seat.’¹

“It is also used in the sense of ‘*to moisten,*’ as here:

“‘Being pressed, it *moistens* and colors the hand.’²

“Also in the sense of ‘*to wash,*’ as here:

“‘They *wash* with warm water.’³

“Also in the sense of ‘*to dye,*’ by dipping or without, as in this case:

“‘When it drops upon the garments they are dyed.’⁴

“Doubtless the word originally was to dip, from which, as a natural outgrowth, came the meaning to dye by dipping, then to dye without dipping, then to wash, to moisten, to wet.”

“Then Bapto in itself would not make us sure

¹ Dale’s “Classic Baptism,” p. 140. Suidas, “De Hierocle.”

² Aristotle, “Hist. Anim.” v. 15.

³ Aristophanes, “Eccles.,” 216.

⁴ Hippocrates.

that there is a dipping, whenever we find the word in use?" said Josie.

"No, my child," said Mr. Percy. "Bapto sometimes has a secondary sense, *to dye*, but *Baptizo* never has. That is pretty much the only real difference between the words. *Baptizo* has but one meaning through all Greek literature."

"Oh, Mr. Percy, how can you continue to make that assertion in the very face of the quotations which I have given you from the Classic Greek, proving the contrary?" said Dr. Graham. "It is true that the two words, *Bapto* and *Baptizo*, though widely different in meaning, exhibit a perfect parallelism in their development.¹ Usage has given this testimony so strongly that it cannot be disproved. Here we may see it quite plainly in the contrasted forms of the primary and secondary meanings of the two:

"*Bapto*, to dip, or to place the object in a fluid element AND WITHDRAW IT PROMPTLY.

"*Baptizo*, to merse, to intuspose, or put within, a fluid WITHOUT PROVIDING FOR ITS REMOVAL.

"*Bapto*, *to dye*, to effect a change in color by any mode, dipping, pouring, sprinkling, etc.

"*Baptizo*, to merse, to sink, to drown, or to effect a changed condition, by *sprinkling* poppy juice,

¹ Dale's "Classic Baptism."

by *pouring* water into wine, or by *drinking* an intoxicating liquor, or by any other competent influence.'

"Unless you can convince me that *to dip* is the same as *to merse*, *to dry* is the same as *to sink* or drown, *to stain* is the same as to *make drunk* or to make pure, etc., you must allow me to believe that 'these two classes of words differ essentially from each other, and that ordinarily they are not interchanged nor interchangeable.'¹ The same conclusion is established by the contrasted use of these words in the Epigram on Eupolis: 'You have *bapted* (whether washed, dyed or dipped) me; but I will *baptize* (killing) you.' The same contrast is developed here: 'To make a pickle, the article is first to be "*dipped* (*bapted*) in boiling water," and then to be "*mersed* (*baptized*) in strong brine.'" How can any one examine these and doubt that while Bapto, where it expresses *a definite act*, secures only a limited and partial influence, Baptizo, through *whatever act* effected, demands A CHANGED CONDITION through a CONTROLLING influence?"

"You give these words quite a wide range in your construction of them," said Mr. Percy in a tone of sarcasm.

"I do," said Dr. Graham. "And here it is expe-

¹ Dale's "Classic Baptism," p. 353.

cannot take into account two circumstances which mutually affect each other.¹ The first is that the vocabulary of every language is necessarily finite, it is necessarily disproportioned to the multiplicity, not to say infinity, of thought; and the second, that the complement of words in any given language has been always filled up with terms significant of objects and relations of the external world, before the want was experienced of words to express the objects and relations of the internal. Either words of a language must each designate only a single notion, the multitude of notions not designated being allowed to perish, or the words of a language must each be employed to denote a plurality of concepts. . . . Of these alternatives, the latter is the one which has been universally preferred; and, accordingly, all languages by the same words express a multitude of thoughts more or less differing from each other."

To this reasoning Mr. Percy made no direct reply, but said, rather abruptly :

"To return to *Tabal*: how is it that, if Bapto and Baptizo differ so much in meaning, both are used to translate this Hebrew word? for in 2 Kings v. 14 the Septuagint certainly translates '*Tabal*,' '*Baptizo*.'"

"For the same reason that the word, which is

¹ Sir William Hamilton: "Logic," p. 436.

elsewhere translated 'Bapto,' is in Gen. xxxvii. 31 translated *Moluno*,"¹ said Dr. Graham. "*Moluno* and *Baptizo* belong to the same class of words, and express results without regard to forms of action. In Gen. xxxvii. 31 the result of blood as applied to the coat was necessarily *defilement*, and this result *Moluno* expresses without representing any form of act by which it was accomplished. In 2 Kings v. 14 the result of Jordan water applied to the leprous Syrian was a *purification*, and this result *Baptizo* expresses without the remotest intimation of the form of the act which secured it. There is no other case of the use of *Tabal* in which the result calls for the use of *Baptizo*. The use of these words, in precisely the circumstances they are respectively called for, shows the discriminating knowledge of the Septuagint translators. But because they translate *Tabal* in Genesis by *Moluno*, and in Kings by *Baptizo*, are we justified in concluding that these two words must mean the same thing, viz. : that 'to defile' is the same as 'to purify?' What an absurdity would be involved in such a supposition!"

"Oh, give up your argument on that point, Mr. Percy," said Theodore, laughing. "However it may be with you, I am fully convinced that *Bapto* and *Baptizo* are by no means the same; and I can-

¹ Author of "Classic Baptism."

not see that either of them would constrain us '*only to dip.*'"

"It is a little remarkable," said Dr. Graham, "that in every case where *Tabal* is translated *Bapto*, *to dip*, it is quite evident that it was just *a dipping*, and not *an immersion*. Turn to your Bible, Miss Grace, and read the texts: Lev. iv. 6: 'And the priest shall dip his finger in the blood.' Lev. xiv. 6: 'And shall *dip* them into the blood of the bird that was killed over running water.' Lev. xiv. 51: 'And *dip* them into the blood of the slain bird and in the running water.' Num. xix. 18: 'And a clean person shall take hyssop, and *dip* it into the water.' Ruth ii. 14: 'And Boaz said unto her at meal-time, Come thou hither, and eat of the bread, and *dip* thy morsel in the vinegar.' Deut. xxxiii. 24: 'And let him *dip* his foot in oil.' Ezek. xxiii. 15: 'Exceeding in *dyled* attire.' Job ix. 31: 'Yet thou shalt *plunge* me in the ditch.' Lev. ix. 9: 'And he *dipped* his finger in the blood.' 1 Sam. xiv. 27: 'And he (Jonathan) put forth the end of the rod that was in his hand, and *dipped* it in the honey-comb.' 2 Kings viii. 16: 'And he (Hazeael) took a thick cloth, and *dipped* it in the water, and spread it on his face.' Josh. iii. 15: 'The feet of the priests that bare the ark were *dipped* in the brim of Jordan.' Just run briefly through these passages, and satisfy

yourself that the act is simply a dipping, therefore 'Bapto' is rightly used. As Mr. Barnes has justly said: 'In none of these cases can it be shown that the meaning of the word is to *immerse entirely*. It cannot be proved, from an examination of the passages in the Old and New Testaments, that the idea of a complete immersion was *ever* connected with the word, or that it *ever in any case occurred*.'"

"Stop, Dr. Graham!"² cried Theodosia. "Pray stop, and let me think a moment. Can it be possible that a good man, a pious minister of Jesus Christ, could dare to trifle thus with the holy word of God? Oh, it is wonderful! I cannot understand it! He said in one place in his notes that the meaning of the word 'was to dip for the purpose of sprinkling, or for some other purpose.' To dip means to plunge anything into a fluid and immediately to take it out again. To immerse means merely to plunge the object in the fluid. Whatever is dipped, therefore, is *of necessity* immersed, to the same extent that it is dipped; and yet he says that these things which the word of God says were dipped were none of them entirely immersed."

"You may 'think' to all eternity, my dear madam," said Dr. Graham, "and you may unjustly accuse any number of the 'pious ministers of Jesus

¹ "Theodosia Ernest," vol. i., p. 48.

² *Ibid.*

Christ,' but you cannot convert 'dip' into 'immerse' any more than you can black into white, or light into darkness. Dipping may express an act of but partial and limited effect, as in these cases it evidently does; immersion REQUIRES *complete intusposition* (inness of position), or controlling influence, which in these cases evidently was not effected. Therefore the objects were not immersed at all. In some, as in the case of the hyssop and the living bird, which were to be dipped into the blood of the slain bird, immersion was clearly impossible."

"They could be *immersed* in it as easily as they could be dipped in it,"¹ said Mr. Percy.

"Oh, Mr. Percy, how *can* you say so?" cried Josie, in her quick, impulsive way catching up a slender vase which contained two or three rosebuds. "See! Into the water that fills this tiny vase I can *dip* my finger quite easily, where I could not *possibly immerse* it."

Mr. Percy's face flushed, and he turned away from Josie with a half-offended air.

"If you will turn to Lev. xiv. 6, you will see that the blood of the slain bird was to be caught over running water, Dr. Graham,"² he said. "And as it rested on, or mixed with, the water, these things could all be *entirely immersed*, if need be."

¹"Theodosia Ernest," vol. i., p. 51.

²Ibid.

“*Could be! If need be!*” cried Dr. Graham. “It surely cannot be that a Baptist arrives at a conclusion merely on the ground of *inference!* What right have *you* to *infer* what you like, and tell *me* I must not infer anything? Here the word of God is explicit. It says these things were ‘*dipped in the blood of the bird.*’ What right have you or I to say they were ‘*immersed in blood mixed with water?*’”

“Well, let that pass,” said Mr. Percy. “In 2 Kings v. 4 we have a clear case of a dipping of the whole person. And this passage is very remarkable, since it corresponds precisely in the Septuagint to the text in Matthew. The Septuagint says of Naaman, *Ebaptizato en to Jordane.* Matthew says of the people baptized by John, *Ebaptizonto en to Jordane.* Nobody ever questioned the correctness of the translation in Kings. He *dipped* himself in Jordan; and had Matthew been translated by the same rule, it must have read, ‘they were *dipped* by John *in Jordan.*’”¹

“Pardon me, Mr. Percy,” said Dr. Graham. “You say no one questioned the correctness of the translation in Kings. Now, I very strongly question it. I doubt very much whether the leper *dipped* himself at all.”

¹“Theodosia Ernest,” vol. i., p. 47.

“Why, Dr. Graham, the Bible says so” said Grace, with a shocked and grieved expression upon her pretty face.

“Not so,” said Dr. Graham; “the Greek translation of the Hebrew Bible, known as the Septuagint, says, *Ebaptizato en to Jordane*. What does this mean? I consider; and this is the train of thought which grows out of a study of the word of God: ‘The prophet was a Jew, and gave the direction for cleansing from the leprosy, no doubt, according to the law.’¹ The Syrian *baptized* himself seven times according to the saying (command) of the man of God (one speaking in God’s name). How did God command his servants to do this baptizing? ‘He shall *sprinkle* upon him that is to be cleansed (of the leprosy) seven times.’² This sprinkling is one of the ‘divers baptisms’ spoken of in Heb. ix. 10. So, if the man of God directed this rite of purification according to the word of God, we have here a case in which one is baptized by *sprinkling* seven times, according to the law.”

“I am quite willing to accept your views in regard to this baptism,” said Theodore, whose clear mind followed the argument closely. “If the man of God was a Jew, and a leper came to him to be cleansed, is it not natural to suppose that the direc-

¹ “Bible Baptist,” p. 48.

² Lev. xiv. 7.

tions given would be according to the law of God given to the Jews for the cleansing of lepers?"

"I think it is," said Josie, "and that is one benefit of comparing Scripture with Scripture: one passage explains another."

"It grows late, and we must suspend this discussion," said Dr. Graham, rising. "I trust, Mr. Westervelt, that I have convinced you that the New Testament writers did not conform to the usage of heathen Greek writers in every respect?"

"I was convinced of it before," said Theodore. "I met with this statement the other day in the course of my own reading. Origen, Chrysostom and other Greek Fathers admit the charge of *homeliness* urged in their day against the style of the apostles, and turn it into an encomium."¹

"And I trust you are also convinced that *Bapto* and *Baptizo* are not the same in meaning, any more than *dip* and *immerse*?" said Dr. Graham.

"I am fully convinced of it. I see not how any candid man can examine the evidences and continue to doubt," said Theodore.

"I am not convinced," said Mr. Percy. "I never will yield myself to such a belief."

"It is astonishing that you cannot see what is so clear and plain," said Dr. Graham. "Just note

¹ Origen: "Philoc.," c. iv. Chrysostom, Hom. 3, in 1 Cor. i.

what the position of some of your Baptist writers involves. They say 'the Holy Spirit has employed a word which requires, absolutely, disciples to be put under water without making any provision for their withdrawal, and all this when '*Bapto*' would have done just what they think necessary, namely, to put in momentarily and withdraw; which word the Holy Spirit never once uses in this connection.' All Greek writers refuse to interchange *Baptizo* and *Bapto*; the Holy Spirit persistently refuses to employ *Bapto*, or to interchange it in a single instance with *Baptizo*, in speaking of Christian baptism. Is it becoming in those who are very jealous for the Holy Spirit to substitute another word for that which the Holy Ghost teacheth? or, retaining the form of the word, to supplant it by using the meaning of a rejected word? But this is done by those who substitute *Bapto* for *Baptizo*, or who give to the latter word the meaning of the former. Beware lest you, who so freely judge and condemn another man's servants, should be found guilty of the very sin with which you charge them—'a persistent perversion of the word of God.'"

Theodosia seemed much affected by these words, which were spoken with great earnestness and feeling. Her lips quivered and her fine eyes filled with tears.

¹ Dale's "Classic Baptism," p. 98.

"After all," said Mr. Percy, "these are but side issues, and not of paramount importance. The main question is, What was the mode of Christian baptism?"

"We will try to satisfy our minds upon that point very soon, Mr. Percy," said Dr. Graham as he bade them all "good-night."

Theodore accompanied his friend, and Josie remained to spend the night with Grace.

"Father," said Grace as she prepared to go to her own room, "if you do not say something to break the force of Dr. Graham's arguments, he will quite convert Theodore to his own views. Indeed, it seemed to me that he was right, and we were wrong, all the time that I listened to him. It seems as if so good and wise a man must have some reason for asserting that *sprinkling* is *baptism*."

"Oh, as to that," said Mr. Percy, "Dr. Graham doubtless believes that sprinkling is baptism.¹ He was taught so in early life, and has for many years taught others so. To convince him of the contrary now would be almost or quite impossible, and when any text of Scripture comes in opposition to this opinion he can hardly help perverting or misunderstanding it."

"But, Mr. Percy," said Josie, "I had the Bible in

¹ "Theodosia Ernest," vol. i., p. 49.

in hand, and I looked at all the texts for myself, and I did not see that Dr. Graham perverted or misunderstood a single one of them."

"He will be obliged to when he comes to try to prove his case from the New Testament," said Mrs. Percy.

When the girls reached their room, Josie threw herself into a rocking-chair and exclaimed:

"I cannot help thinking what a precious fool I have often made myself! I wonder people did not laugh in my face!"

"Why, Josie? I do not understand you," said Grace.

"Oh, I have prated about the word 'Baptizo' many a time," said Josie, "and I had no more doubt that I was right as to its meaning than I have that I am sitting in this chair. That comes of believing what people tell you without examining for yourself. I will never be such a simpleton again."

While Josie thus deplored her past errors, Mr. and Mrs. Percy remained in the room below for a confidential chat.

Theodosia had too fine a mind not to discern Dr. Graham's superiority and his confidence in his own position; neither could she be ignorant that thus far his arguments had gained the mastery over the weaker ones advanced by Mr. Percy.

She was annoyed and somewhat vexed at this consciousness.

"My dear," she said, "I cannot see how it is that the meaning of that '*Tabal*' seems so different, when we hear Dr. Graham talk about it, from what it did when we first tried to understand it. I am sure I thought Mr. Courtney made it speak quite strongly for *immersion*."

"Ah, Theodosia," said her husband, "it was quite a different matter. You and I were two young things, who knew nothing on these points except that we had a strong desire to do just right. It was a very easy thing for a scholar like Mr. Courtney to persuade us to think as he did. Then there was Mr. Johnson, poor man! you know how weak he was. He never had an *original* thought, and had too little wit to avail himself properly of the thoughts of other people. Mr. Courtney soon frightened him into all sorts of absurdities."

"But there was Uncle Jones," said Theodosia, timidly. "He was a professor in a college, and he ought to have known as much as Mr. Courtney."

"Yes, but even you must admit that Uncle Jones is a man of no force," said Mr. Percy. "He was just the style of person for Mr. Courtney to talk over to his views, so that it is not wonderful that he was silenced."

"Mr. Percy," said Theodosia, "you speak as though you had lost your faith in Mr. Courtney."

"I have, in a degree," said Mr. Percy. "I can see now that he rather took advantage of our ignorance. Dr. Graham's remarks have opened my eyes to the fact."

"You surely do not doubt that we were right in leaving the Presbyterian Church as we did?" said Theodosia.

"No," said Mr. Percy, "for I have no doubt that Christian baptism was a dipping. Yet had you not been so precipitate in action, I certainly should have taken a little more time to consider."

Theodosia looked very grave and thoughtful.

"God knows that I meant to do right," she said, and hastily quitted the room.





CHAPTER VI.

THE TESTIMONY OF THE EARLY CHURCH.



WHEN next Dr. Graham could give an evening to Theodore, the parties met at an early hour, so as to have time for a good long conversation.

Josie privately assured Grace that she had never supposed it possible she should become so deeply interested in a theological discussion. Grace did not respond. She felt uneasy about Theodore, and wished that he could have been satisfied to take the teachings of his Church upon trust, as she did. Mr. Percy was now confident in his position. He hardly waited for his guests to be seated ere he opened the discussion with this remark :

“Dr. Graham, if ‘Baptizo’ was not understood to mean ‘to immerse,’ how do you account for the fact that ‘the first historians and earliest writers on the customs and practices of the apostolic churches were Baptists?’”¹

¹ ‘Theodasia Ernest,’ vol. i., p. 166.

"I do not find it to be a fact," said Dr. Graham, "and therefore will not attempt to account for it."

"You surely cannot deny that immersion was the mode of baptism in all the earlier ages of the Church?" said Mr. Percy, in some excitement. "Professor Moses Stuart, one of your own persuasion, says: 'I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny this.' 'In what manner then,' he asks, 'did the churches of Christ from a very early period (to say the least) understand the word "*Baptizo*" in the New Testament? Plainly they construed it as meaning immersion.' 'We are left in no doubt,' he says again, 'about the generally received usage of the Christian Church down to a period several centuries after the apostolic age.' Can any testimony be more explicit or more satisfactory than this?"

Dr. Graham smiled, a little mischievously. "If you are willing to accept Professor Stuart as a witness, Mr. Percy," he said, "hear him on another point. Professor Stuart, in his 'Essay on the Mode of Baptism,'¹ thinks that he proves the practice of the Church in the *second century* and onward to be

¹ "Theodosia Ernest," vol. i., p. 169.

² "The New Englander," Nov., 1855.

immersion as a general thing, though admitting other modes as exceptions; and thence infers that the meaning of the word in the New Testament *might have been* such. But at the same time he declares that neither *the Scriptures* nor the Fathers of the *first century* furnish any evidence of this, but the contrary."

"I should call him a witness on your side, then, Dr. Graham," said Theodore, "for he gives to you the real evidence, while he only opposes it by his *opinion*."

"Do you pretend to assert, Dr. Graham," said Mr. Percy, "that it is untrue that 'the earliest writers among the Christians whose works have come down to us were all Baptists,' and that 'it was near three hundred years before there were any professed Christians who were not Baptists?'"¹

"I do most emphatically deny the truth of such a statement," said Dr. Graham, "for no authentic account can be produced of the existence of immersion (dipping?) during the first two hundred years after Christ.² On the other hand, there is a well-attested case of baptism by affusion in the second century. Nicephorus, in the 'Magdeburg Centuries,' relates that a Jew, traveling through a desert

¹ "Theodosia Ernest," vol. i., p. 167.

² Fairchild "On Baptism," p. 105.

in company with some Christians, was converted, and being taken sick, requested baptism. Having no water, they sprinkled him with sand (*conspersere*). He unexpectedly recovered, and was taken to Alexandria, and his case laid before the Greek bishop, who decided that the Jew was baptized, provided only that he should anew be perfused, or sprinkled with water (*aqua denuo perfunderetur*)."

"Oh, my dear sir," said Mr. Percy, "when you assert that no authentic account can be produced of the existence of immersion during the first two hundred years after Christ, you forget one important fact: 'Justin Martyr,' who is accounted among the earliest of the Fathers, writing to the emperor, and giving him an account of the churches in his day, about one hundred and fifty years after Christ, says: "I shall now lay before you the manner of dedicating ourselves to God through Christ upon our conversion; for, should I omit this, I might not seem to deal sincerely in this account of our religion. As many as are persuaded and believe that those things which are taught by us are true, and do promise to live according to them, are directed, first, to pray, and ask of God, with fasting, the forgiveness of their sins. And we also pray and fast together with them. *Then we bring them to a place where there is*

¹ "Theodosia Ernest," vol. i., p. 167.

water, and they are regenerate-d in the same way that we are regenerated, for they are washed in the name of the Father," etc."

"No, I did not forget this case," said Dr. Graham, "but observe, Justin Martyr does not speak of dipping at all, but of a 'washing' (*loutron*), which was, without doubt, a thorough washing of the person, preparatory to the administration of *baptism* by *sprinkling*. For 'the same Justin also says that *sprinkling* with Holy Water was invented by Dæmons, *in imitation of the true Baptism*, signified by the prophets, that their votaries (those of the Dæmons) might also have their pretended purifications by water. If the Heathen SPRINKLINGS *imitated* the true Baptism, then the true Baptism included SPRINKLING; for if there was not sprinkling, there could not be any *imitation*.'"¹

"But," said Mr. Percy, "Tertullian, who lived somewhat later, says: 'When we are ready to enter into the water (and even before), we make our protestations before the minister and in the church, that we renounce the devil and all his pomps and vanities—afterward, we are plunged in the water.'² And again, 'Those who are desirous to dip themselves holily in this water must prepare themselves for it

¹ Taylor's "Apostolic Baptism," p. 137

² "Theodosia Ernest," vol. i., p. 168.

by fasting, by watchings, by prayer and by sincere repentance for sin.'”

“Yes,” said Dr. Graham, “this ‘Tertullian, who flourished during the reigns of Severus and Caracalla, in the beginning of the *third* century, is the first who makes any distinct mention of dipping. And then it is found in very bad company, for it is associated with the doctrine that baptism cleanses from sin. To what extent dipping was practiced in that century we have not the means of knowing. At all events it was far from being the exclusive mode. We are told of Laurentius baptizing a soldier, and having a pitcher of water brought for that purpose; also of five martyrs of Samosata sending from the prison for a presbyter, requesting him to bring a vessel of water and baptize them.’”¹

“It is needless to multiply authorities,” said Mr. Percy, “but ‘it is the united testimony of *all* the Fathers who speak of the subject at all that baptism was in these early ages performed only by immersion, except of necessity in the near prospect of death. And those who, under such circumstances, received pouring as a *substitute* were never said to have been *baptized*, but to have been *poured* upon as a *substitute* for baptism.’”²

¹ Fairchild “On Baptism,” p. 106.

² “Theodosia Ernest,” p. 168.

“My dear Mr. Percy, where is your proof?” said Dr. Graham. “You cannot point me to a single mention of *dipping* prior to Tertullian, while I have given you three instances of baptism by *sprinkling*—one in the previous and two in the same century. And ‘even after dipping had become the prevailing practice in the Church, baptism by affusion (pouring) alone was still regarded as valid. On one occasion, Cyprian and the sixty-six bishops who were with him were consulted on the question, whether those who had been baptized on sick beds by affusion only ought to be rebaptized if they recovered.’¹ His decision was, ‘that the water of aspersion is purification; from which it appears that sprinkling is sufficient, instead of dipping; and whensoever it is done, if there be a sound faith on the part of the giver and receiver, it is perfect and complete.’² This seems to have been the unanimous sentiment of the ancient Church; so that the Baptists of modern times are the only body of Christians that ever existed who, on the assumption that dipping is essential to baptism, have excluded all others from their communion.”

“But how came dipping to be the prevailing prac-

¹ Fairchild “On Baptism,” p. 106.

² S. M. Miller, D. D.: “Baptism by Sprinkling or Affusion,” p. 95.

tice in the Church at so early a period, if it was not the apostolic mode?" said Mr. Percy, in a tone of triumph.

"The answer is not difficult," said Dr. Graham. "A very large proportion of the first converts to Christianity were Jews, many of whom retained a strong attachment to the Mosaic ritual.² That ritual comprehended divers washings. They were, moreover, familiar with the custom of the Jewish Church to require the proselytes from paganism to be thoroughly washed previously to being circumcised. With all their violent prejudice in favor of the ancient ritual, it is not surprising that in some churches, where their influence was paramount, they should insist that the converts from heathenism should be cleansed from all filthiness of the flesh previously to the baptism. An addition, not important *in itself*, thus made to the simple rite administered by the apostles, easily gained ground in an age of superstitious formalism. When, in after-times, the doctrine was inculcated that baptism cleansed from sin, this preparatory bathing acquired immense importance, and during the Dark Ages gained an almost universal prevalence."

"Then the washing was not the real baptism?" said Theodore. "That idea is new to me."

¹ Fairchild "On Baptism," p. 107.

² See Acts xv.

“And to me,” said Mr. Percy. “I fancy that it is easier for Dr. Graham to make that assertion than to prove it.”

“It is not at all difficult to find the proof in historical facts,” said Dr. Graham. “The preparatory washing was never administered to any one in his clothing; that is a novelty of more modern times. The truth in regard to this matter is now generally admitted.¹ It is quite plain that the candidates could not have been seen by the minister officiating till the ceremony of bathing was over. This is made to appear from the testimony of Epiphanius, bishop of Constantia, who wrote in the fourth century.² “There are,” says he, “also deaconesses in the Church; but this office was not instituted as a priestly function, *nor has it any interference with priestly administrations*; but it was instituted for the purpose of preserving a due regard to the modesty of the female sex, especially at the time of baptismal washing, that she may not be seen by the men performing the sacred service, but by her only who is appointed to take charge of the women.” This extract proves that so late as the fourth century the washing and the baptism were treated as two distinct things. The minister did not see the candidate till the ceremony of washing was over.’”

¹ Fairchild ‘On Baptism,’ p. 109.

² Ibid., p. 110.

"Do any traces of this distinction still exist?" said Theodore.

"Yes; there are remains of this separation between *the washing* and *baptism* extant in Ethiopia at this day. The Abyssinian records affirm that Queen Candace had a palace at Axum, where those rites are now practiced. Let us contemplate the rite as described by an observant British traveler, lately returned thence. Mr. Salt thus describes the *full* ceremony of baptism as practiced in Abyssinia :¹

"*Baptism of a Mussulman boy.* This ceremony took place at daybreak, an early hour being considered requisite, on account of the subsequent celebration of the communion, which can only be administered fasting. On reaching the church we found the head priest, Abou Barea, with about twenty priests of inferior order, waiting in a small area about thirty yards from the spot; some of them were engaged in chanting psalms, while the rest were busy in preparing the water and making other necessary arrangements for the occasion. At sunrise, everything being ready, an attendant was sent round from the high priest to point out to each person concerned the part which he was to take in the ceremony. The officiating priest was habited in white flowing robes, with a tiara or silver-mounted

¹ Taylor's "Apostolic Baptism," p. 144.

cap on his head, and he carried a censer with burning incense in his right hand. A second of equal rank was dressed in similar robes, supporting a large golden cross, while a third held in his hand a small phial containing a quantity of *meiron*, or consecrated oil, which is furnished to the Church of Abyssinia by the patriarch of Alexandria. The attendant priests stood round in the form of a semi-circle, the boy being placed in the centre and our party ranged in front. After a few minutes' interval employed in singing psalms, some of the priests took the boy and *washed him all over* VERY CAREFULLY in a large basin of water. While this was passing a smaller font, called *me-te-mak*, which is always kept outside of the churches, owing to an unbaptized person not being permitted to enter the church, was placed in the middle of the area, filled with water, which the priest consecrated by prayer, waving the incense repeatedly over it, and dropping into it a portion of the *meiron* in the shape of a cross. The boy was then brought back, dripping from head to foot, and again placed, naked and upright, in the centre, and was required to renounce "the devil and all his works," which was performed by his repeating a given formula four separate times, turning each time toward a different point of the compass. I named the child *George*, when I was requested to say the

Belief and the Lord's Prayer, and to make much the same promises as those required by the Established Church of England. The head priest afterward laid hold of the boy, dipping his own hand into the water, and crossed him over the forehead, pronouncing at the same moment, "George, I BAPTIZE THEE in the name of the Father, Son and Holy Ghost." The whole company then knelt down and joined in reciting the Lord's Prayer.

"Here the ordinary ceremony of baptism concludes; but as the boy had been a Mussulman, he was crossed with the consecrated oil over every joint of his body. After this he was wrapped in a clean white linen cloth, and placed for a moment in my arms, the priests telling me that I must henceforth consider him verily as my son. The high priest did not take any active part in the ceremony, but the whole was conducted with great decorum and a due degree of solemnity. The boy afterward, according to the custom of most of the Eastern churches, was admitted to partake of the holy communion.'

"Here we have a clear and incontestable distinction and separation preserved between *the washing* and *baptism*; for had it so happened that this boy had changed his mind in the interval between coming from one place, 'dripping wet from head to foot,' and reaching the other place, about 'thirty

yards' distant, where *baptism* was performed, it is evident beyond all denial that he would have suffered a washing, perhaps *a dipping*, but he would not have been *baptized*.

“The Abyssinian Church derived its rites, with its conversion, from Egypt, A. D. 313; and those conversant with the subject will readily recognize in Mr. Salt's description the baptism of a heathen as performed in Egypt, by Origen or the other preachers of his time.

“Thus the practice of baptism in Abyssinia affords nothing short of an ABSOLUTE DEMONSTRATION. *The washing* was an introductory observance. BAPTISM was administered in a different place, by a different person, from a different font, with a different water, requiring a different action, under a different form of words. The actions were ENTIRELY DIFFERENT, though they formed nominally one ceremony, called *Christian baptism*.”

“All this is entirely new to me,” said Josie in a low tone to Grace. “I am glad to be enlightened.”

Grace looked troubled and perplexed. “But, Dr. Graham,” she said, “does not this practice of immersion — or dipping perhaps we ought to say — in the early Church prove that the Fathers understood the import of *Baptizo* to be to immerse or dip?”

“I think ‘such a conclusion is entirely illogical and unsound,’”¹ said Dr. Graham, “because, on inquiry, it appears manifest to me that the practice did not originate in a belief that the word *Baptizo* means to dip, but in entirely different and independent causes.”

“Your assertion does not satisfy me, Dr. Graham,” said Mr. Percy. “Where is the proof on which it is based?”

“In the use of the word by the Fathers themselves,” said Dr. Graham. “I claim, and will exhibit more fully the evidence, that the early understanding of the Church was, that *Baptizo*, as a religious term, did signify *to purify*.² They apply the word *baptism* merely to the *act* of making an atonement by shedding blood, even where no one is spoken of either as sprinkled by it or dipped in it, and where the only external act spoken of is totally at war with the idea of either dipping or immersion.

“Let us begin with the case of our Saviour. He shed his blood for our sins; and this is called *Katharismos*, which is the established sacrificial term in the word of God for an atonement. But in Origen occurs a long passage on the baptism of blood.³ Speaking of Luke xii. 50 (‘I have a bap-

¹ Pres. Beecher: “Bib. Repos.,” Jan., 1841. ² *Ibid.*, § 24.

³ Hom. 7, on Judges vi

tism to be baptized with, and how am I straitened till it be accomplished!), he says: 'Pertendit enim nostra probatio non usque ad verbera solum, sed usque ad profusionem sanguinis pervenit. Quia et Christus, quem sequimur, pro redemptione nostra effudit sanguinem suum, ut inde exeamus loti sanguine nostro. Baptisma enim sanguinis solum est, quod nos puriores reddat, quam aquæ baptismus reddit. Et hoc ego non præsumo, sed Scriptura refert, dicente domino ad discipulos: Baptismum habeo baptizari, quod vos nescitis; et quomodo urgeor ut perficiatur. Vides ergo quia profusionem sanguinis sui baptismum nominavit.'

"To render Origen's Latin into English—"For our trial does not extend merely to stripes, but reaches even to the shedding of blood. For Christ also, whom we follow, shed his blood for our redemption, that thenceforward we might die washed by our blood. For it is the baptism of blood only which can make us more pure.¹ And this I presume not, but Scripture sets forth, the Lord saying to his disciples, "I have a baptism to be baptized with, and how am I straitened until it be accom-

¹ The Fathers believed that martyr-blood was efficacious in *making pure*—even "more pure" than "water," which they also believed had an efficacy to "make pure." *Martyr-blood* was a substitute for the "water" employed in ordinary baptism.

plished!" You see therefore that he called the shedding of his blood a baptism.'

"Here observe:

"1. That the eye of the mind is fixed intently and alone on the *effusion of blood to make atonement*.

"2. He expressly states that Christ calls this *shedding of blood*, irrespective of its actual application in any mode, *a baptism*.

"3. The only external act spoken of is *outpouring*, and surely to call this an immersion is absurd.

"Not only in the days of John was *Katharismos* regarded as a synonym of *Baptismos*, but the same usage is found running down in a stream of light for many centuries. Indeed, it goes beyond the period commonly assigned to the Fathers, even as low as the eleventh century. When the act which you insist upon is spoken of, *Baptismos* is not generally used, but *Katadusis*.¹ Why is this if *Baptismos* in itself expressed it?

"In view of these facts, which are only a small part of those which might be adduced, I am unable to resist the conviction that to *purify* was clearly, and, so far as I have observed, universally, the religious sense of the word *Baptizo* among the Fathers."

¹ See Suicer on these words, 37.

“How do you account for it, then,” said Mr. Percy, “that Calvin, as quoted by Professor Stuart, says,¹ ‘It is of no consequence at all whether the baptized person is totally immersed, or whether he is merely sprinkled by an affusion of water? This should be a matter of choice to the churches in different regions, although the word *Baptizo* signifies to immerse, and the rite of immersion was practiced in the ancient Church.’”

“It is quite easily accounted for,” said Dr. Graham. “Calvin was too good a scholar not to know that *Baptizo*, in its primary use, signifies to *merse*; he also discerned that it could only be applied to Christian baptism in its secondary use, and that a condition of symbol purity was alone expressed by it. He could not have been ignorant that the custom of dipping was practiced in the Church at quite an early period. In using the word *immersion* to express these *dippings*, he has fallen into the common error of using to express *an act* a word which but expresses a *condition*, which may be effected in several different modes.”

“Well, I declare!”² said Theodosia. “These Presbyterian doctors of divinity are the most mysterious of people! They tell us that it is ‘of no

¹ “Theodosia Ernest,” vol. i., p. 59.

² *Ibid.*, p. 60.

consequence at all' whether we obey the commandment or not."

"Pardon me," said Dr. Graham, "if I cannot refrain from expressing my surprise that a lady of your intelligence can so entirely misunderstand Calvin's position. He merely gives it as his opinion that Christ has given us no positive command as to the mode of baptism."

"But," said Theodosia, "the Saviour has fixed by his own act the meaning of Baptizo as he employed it."

"If modal act was important to obedience," said Dr. Graham, "why was it not so clearly expressed that no man could mistake? And why are you so strenuous in insisting upon it here, while you are so careless about it in regard to the Lord's Supper? The exact mode in which this sacrament was instituted by our Saviour is well known. He even said, 'This do in remembrance of me,' yet no Church adheres to his manner of partaking of the Supper in all the minute particulars. Why do you insist upon that in regard to one sacrament which you disregard in the other?"

"Do you then admit that our Lord's baptism was by dipping?" said Josie.

"Not at all," said Dr. Graham, smiling. "There is a Scripture baptism, the mode of which is clearly

defined throughout, and that mode I find to be by sprinkling or pouring."

"Do try to show us where that sprinkling is in the Bible, sir,"¹ said Grace. "If I can see it there, I will believe in it."

"I hope to be able to do so," said Dr. Graham. "I can see it there pointed out so plainly that it is a wonder to me that any one can fail to see it. In my view *dipping* is not the Bible baptism at all, though I believe it will be accepted as a mode of baptism when the candidate receives it in faith."

"If you do not believe *dipping* to be the Bible baptism, Dr. Graham," said Mr. Percy, "how do you account for it that so many find *dipping* in the Bible as the only Christian baptism? I have already mentioned some authorities. I will give you others. Mr. Wesley² once refused to baptize a person at all unless he could do it by dipping, according to the custom of the first Church, or under a certificate of weakness, yet his fellows, by his direction and by authority of his Discipline, employ sprinkling almost exclusively, and call immersion a vulgar and indecent practice. And Martin Luther, after speaking of baptism as a symbol of death and resurrection, says:³ 'On this account I could wish

¹ "Theodosia Ernest," vol. i., p. 71.

² *Ibid.*, p. 61.

³ *Ibid.*

that such as are to be baptized should be completely immersed into the water, according to the meaning of the word and the signification of the ordinance, as also, without doubt, it was instituted by Christ.' I can mention hosts of others who take this view, and give this testimony, but time will not allow.' I have it under the signatures of Roman Catholic, Episcopalian, Lutheran, Dutch Reformed and Presbyterian writers."

"All of whom," said Dr. Graham, "were in the constant practice of sprinkling and pouring as Baptism; so charity leads us to suppose that they found reason to regard it as sufficient."

"I think most of them don't trouble themselves on the subject,"² said Mr. Percy. "They think little and care little about it, not deeming it essential to salvation."

"But," said Dr. Graham, "the very fact of their writing about it so particularly proves that they have not only thought and cared, but have made the subject a matter of some study."

"When they *do* think or read upon the subject,"³ replied Mr. Percy, "it is in order to quiet their minds or reply to an opponent."

"Indeed!" said Dr. Graham. "Then they take a

¹ "Theodosia Ernest," vol. i., p. 167

² Ibid., vol. i., p. 58.

³ Ibid.

strange method of doing so, if, as you say, they candidly admit that their opponents are quite in the right."

"'They have the practice of their Church,'" said Mr. Percy, "'received by tradition. They take it for granted that it is right.'"¹

"To pass by all the others, Mr. Percy," said Dr. Graham, "do you really mean to assert that Martin Luther, who, reared in the very heart of Papacy, flung his gauntlet of defiance at the feet of the Pope himself, and dared all things in defence of the truth, would disregard the known command of God for the sake of adhering to the practice of his Church? You do not, you cannot, believe it."

"What, then, do you think of this apparent contradiction in the sentiments and practice of such men, sir?" said Theodore.

"I think," said Dr. Graham, "that, like some of our Dipping or Immersionist brethren, they were misled by the most apparent view of a Greek word, and by one of the early practices of the Church; but, finding it plainly taught in the Bible that the true baptism is that of the Spirit of God upon the heart, and that the application of water to the person in the name of the Father, Son and Holy Ghost is but a type of this, they did not consider the mode

¹"Theodosia Ernest," vol. i., p 58.

of its application a subject worthy of special controversy."

"I cannot see how you can thus set aside such testimony," said Mr. Percy. "'These men were forced to admit the right theory,' but they don't think *their Church* can be wrong; and they twist, pervert, and torture the Scriptures, or openly set aside their teachings as a matter of indifference, in order to continue *the usage of their Church*."¹

"If this is really your opinion, sir," said Dr. Graham, in a tone of some severity, "I wonder that you refer to their testimony at all. Those who willfully pervert the truth have no claim to be heard. It pains me that a Christian minister should openly bring so grave a charge against those who have been great lights in the world, and whose names are deservedly held in reverence."

"And yet you differ from them, Dr. Graham?" said Josie.

"On this point I do," said Dr. Graham. "One does not decide such a question as this without calmly going over the whole ground of investigation. I have done this, as far as I have had the opportunity, and have arrived at the conviction that the Bible baptism was *not either dipping or immersion*, and that the word Baptizo, used in its religious sense,

¹ 'Theodosia Ernest,' vol. i., p. 59.

has no such meaning. If this controversy were to be decided by the greater array of witnesses, it would have been settled long ago; for, though the *Immersionists* or *Dippers* have indeed a host of witnesses in their favor, a much greater host, as no one can deny, is opposed to them."

"And you think it is a duty to investigate the subject?" said Theodore.

"Most certainly," said Dr. Graham. "No man can form an opinion on this subject except by a study of the facts found in ancient writers who exhibit the usage in question; and his opinion is worth most who carefully investigates, compares, classifies and judges in view of the whole case."¹

"As a matter of fact, then," said Theodore, "we find that in the early Church a washing and a pouring or sprinkling were both necessary to baptism."

"Both were in use, but both were not *necessary* to baptism," said Dr. Graham; "for did not Cyprian, one of the ancient Fathers, expressly declare that sprinkling was valid baptism?"

"Doctors of divinity are accustomed to make such impressions,"² said Mr. Percy, "but Cyprian says no such thing. It appears that a certain man

¹ Pres. Beecher: "Bib. Repos.," Jan., 1841.

² "Theodosia Ernest," vol. i., p. 180.

named Novatian was taken sick, and was apparently nigh to death. In this condition he became, as many others have done, greatly alarmed about his condition, and, professing faith in Christ, desired to be baptized. But he was too weak to be taken out of bed and put into the water. The water was therefore poured around him in his bed. He afterward recovered, and devoting himself to the ministry, applied for priestly orders, and the question arose whether one thus "poured upon" in his bed could be accounted a Christian. Now, it is evident, if pouring or sprinkling had been the common mode of administering the ordinance, this question would never have been asked. Cyprian was written to upon this subject, and he replied, giving it as his opinion that the grace usually conferred in baptism might be received by such pouring. In other words, that, though this was not baptism—for it is not called baptism but *perichism* ("Perichutheis"), from *peri*, around, and *cheo*, to pour—yet he considered it a valid *substitute* for baptism."

"Let us allow Cyprian to speak for himself," said Dr. Graham, "since you contradict my assertion. I have already given you one quotation from him, which I think is conclusive, but here is another. 'Many superstitious persons did distinguish those who had been baptized by sprinkling in sickness, by

calling them the *clinici*.¹ For this Cyprian thus reproves them: 'It is otherwise,' he says: 'the breast of the believer is *washed*, the soul of man is *cleansed*, by the merits of *faith*. In the sacraments of salvation, where necessity compels, and God gives permission, the divine thing, though outwardly abridged, bestows all that it implies on the faithful. Or if any one supposes that they have obtained nothing because they have been merely sprinkled with the water of salvation, they must not be so deceived themselves as to think that they ought therefore to be baptized over again, in case they recover from their sickness. But if those who have once been consecrated by the *baptism of the Church* cannot again be baptized, why fill them with perplexity in regard to their faith and the grace of the Lord? Or is it admitted that they have indeed become sharers in the grace of the Lord, but in a smaller measure of the divine largess and of the Holy Spirit, so that they must be considered as Christians indeed, but yet not placed on the same level with the rest? No; the Holy Spirit is not given by measure, but poured out in full on the faithful. For the day breaks alike on all, and if the sun pours his light on all in equal measure, how much more shall Christ, the true Sun, and the true

¹ Clinici from the Greek κλῆμα, a couch or bed.

Day in his Church, distribute the light of eternal life with unstinted equality!"

"Father," said Grace, with a warm flush on her cheeks, "you see that Cyprian *does* speak of those who were *sprinkled* as 'consecrated by the baptism of the Church.'"

"If sprinkling is not a mode of baptism," said Josie, with an earnest and inquiring look at Mr. Percy, "I wonder how it came to be so generally received as such?"

"Here is the 'Edinburgh Encyclopædia,'¹ edited by the learned and celebrated Sir David Brewster," said Mr. Percy. "Let us read what he says on the subject: 'The first law for sprinkling was obtained in the following manner: Pope Stephen II., being driven from Rome by Astolphus, king of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there, the monks of Cressy, in Brittany, consulted him whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed—which, however, some Catholics deny—yet pouring or sprinkling was admitted *only in cases of necessity*. It was not till the year 1311 that the legislature, in a

¹ "Theodosia En rest," vol. i., p. 175.

council held at Ravenna, declared immersion or sprinkling to be indifferent.’”

“I do not think the custom can be thought to be so recent in the face of all the proof to the contrary,” said Dr. Graham. “Origen and Tertullian¹ both lived within one hundred years of the apostolic age. They testify to the practice and validity of baptism by sprinkling or affusion, and recommend it in cases where, on account of sickness or other causes, dipping was inconvenient and dangerous.

“‘The same may be said of Clemens Alexandrinus and Irenæus, the first of whom lived within fifty years of the apostles, and the latter was born about the time of the decease of the venerable and beloved John.’

“Gennadius,² a distinguished ecclesiastic of Marseilles in the fifth century, speaks of baptism as administered in the French Church indifferently by either immersion or affusion, or sprinkling. For having said, ‘We believe the way of salvation to be open only to baptized persons,’ he adds, ‘except only in the case of martyrdom, in which all the sacraments of baptism are completed.’ Then, to show

¹ See authorities quoted by Professor Stuart: “Am. Bib. Repos.,” 1833.

² S. M. Miller, D. D.: “Baptism by Sprinkling or Affusion,” p. 95.

how martyrdom has all in it that baptism has, he says: 'The person to be baptized owns his faith before the priest; and when the interrogatories are put to him makes his answer. The same does a martyr before the heathen judge. He also owns his faith; and when the question is put to him makes answer. The one after his confession is either wetted with water or else plunged into it; and the other is either wetted with his own blood or plunged into the fire.' This language plainly evinces that in the time of Gennadius both modes of baptism were in use and deemed equally valid. In 499, Clodovius, king of the Franks, was baptized by affusion.¹

"Thomas Aquinas and Bonaventura are well known as two learned ecclesiastics of the twelfth century. In their time it is evident that both plunging and affusion were used in the churches of Italy in the administration of baptism. Aquinas, in writing on the subject, expresses himself thus: 'Baptism may be given not only by immersion, but also by affusion of water, or by sprinkling with it. But it is the safer way to baptize by immersion (dipping), because that is the most common custom.' On the other hand, his contemporary, Bonaventura, observes, 'The way of affusion in baptism was *probably used by the apostles*,' and was in his time used

¹"Am. B b. Repos.," Jan., 1841.

in the churches of France and some others, but remarks, 'The method of dipping into the water is more common, and therefore the fitter and safer.'

"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*; at the same time declaring that the general custom of the Church was to dip or to pour on water *three times*."

"Dr. Wall says," replied Mr. Percy, "'France seemed to have been the first country in the world where baptism by affusion was used, ordinarily, to persons in health and in the *public* way of administering it.'"¹

"Yet," said Dr. Graham, "Mr. Newell, the American missionary, who visited the Syrian Christians in India in 1814, writes: 'I made particular inquiries respecting the mode of baptism in the Syrian Church. I found it was AFFUSION.'² Here is a Church of great antiquity, owing no allegiance to Rome, remote from the perturbed nations of Christendom, and less tormented with opposing opinions. It is therefore probable that they have retained the practices derived from their fathers. Their mode of

¹"Theodosia Ernest," vol. i., p. 177.

²Taylor's "Apostolic Baptism," p. 166.

baptism is by affusion. It would not have been imposed upon them by the rule of any pope."

"Is this Syrian Church of very great antiquity, Dr. Graham? Can that be proved?" said Josie.

"A slight sketch of their history may assist us in forming a judgment on the antiquity of their rites,"¹ said Dr. Graham. "A certain Theophilus arrived from India very young among an embassy sent to Europe in the thirty-first year of the reign of Constantine, A. D. 337. He returned to India in the character of a missionary A. D. 356, having stayed nineteen years, during which his conversion, instruction, etc., took place. His voyage was by the Red Sea, where he made some converts. Proceeding to the peninsula of India, *he there found churches already established.* This seems to be the first mention of Christians on the coast of Malabar. Cosmas Indicopleustes found them there A. D. 540, and there the Portuguese found them in the latter end of the fifteenth century, on their discovery of India.

"This Church was of considerable standing before the visit of Theophilus. Its liturgy was then, as it is now, Syriac. The bishop, till within these few years, was consecrated by the primate of Ctesiphon, the representative of the ancient Babylon. The

¹ Taylor's "Apostolic Baptism," p. 167.

merchant fleets sailed in the times before Constantine *annually* to that coast from Egypt. By some of these missionaries might easily proceed to India. This does not carry up the date of Christianity in that country to the time of the apostles, though more than one of them, or their immediate disciples, are said by good authority to have preached the Gospel in India. I have met with mention of a bishop in India about A. D. 180. They are called Christians of St. Thomas.'"¹

"The Baptists have the most ancient origin of any of the so-called churches," said Mr. Percy. "Even you must admit this, Dr. Graham. 'Not many years since the king of Holland appointed two very learned and able men, one a professor of theology in the University of Groningen, and the other chaplain to the king, to examine into the origin and history of the Dutch Baptists.'² They wrote out the result of their investigations, and published the work at Breda in 1819. They make use of the following remarkable language: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Menonites, were the original Waldenses, and who have long, in the history of the Church, received the honor of that origin.'"

¹ Kerr's Report; La Croze; Eusebius.

² Theodosia Ernest," vol. i., p. 172.

“That is indeed *remarkable* language,” said Dr. Graham; “for our best historians, as Milner and Wall, who have investigated the subject thoroughly, assure us that they can find no body of professing Christians who denied baptism to infants until about the beginning of the Protestant Reformation in the thirteenth century.¹ Then there arose a *small sect* among the Waldenses who maintained that infants ought not to be baptized, because they considered them incapable of salvation. The *great mass* of the Waldenses still held the doctrine of infant baptism, and practiced it. But this *small sect*, the followers of Peter de Bruis, broke off from the main body of that renowned Church. ‘These Petrobrussians were a very small fraction of the great Waldensian body, probably not more than a thirtieth or fortieth part of the whole.’”²

“Then the Waldenses were not Baptists, after all?” said Grace in a tone of disappointment.

“I hardly think your Church can claim them,” said Dr. Graham, smiling. “The following specimen of their language will satisfy every reasonable inquirer.³ ‘Baptism,’ say they, ‘is administered in a full congregation of the faithful, to the end that he that is received into the Church may be reputed and

¹ Peters “On Baptism,” p. 171.

² Dr. Miller “On Baptism,” p. 30.

³ *Ibid.*, p. 28.

held of all as a Christian brother, and that all the congregation may pray for him that he may be a Christian in heart, as he is outwardly esteemed to be a Christian. *And for this cause it is that we present our children in baptism, which ought to be done by those to whom the children are most nearly related, such as their parents or those to whom God has given this charity.*”

“I think it is quite evident that you must either embrace the doctrine of infant baptism, or cease to claim the Waldenses, Mr. Percy,” said Theodore, laughing.

Mr. Percy looked much annoyed, but made no reply.

“Also I find this statement in regard to the Waldenses,” said Dr. Graham: “‘Their rites are limited to baptism and the Supper, respecting which they entertain the notions of Calvin.’”¹

Here Josie, who had been attentively listening, said, with great vehemence, “Can it be possible that doctors of divinity will impose such falsehoods on their people in order to sustain the practice of their Church?”²

“My dear!” said Theodosia in a tone of surprise and reproof.

¹ “Encyclopædia Americana.”

² “Theodosia Ernest,” vol. i., p. 176.

But when Josie was excited she was not so easily checked. She continued: "Dr. Page told me, only yesterday, 'that John Calvin and the Westminster Assembly of Divines were the means of bringing *sprinkling* into the English and Presbyterian churches of Scotland and England, whence it came over to America with the colonists;'¹ Mr. Percy tells me to-day that 'the Waldenses were the original Baptists;' yet Dr. Graham proves from their own writings that they practiced infant baptism, and on pretty good authority states that 'in respect to baptism and the Lord's Supper they entertain the notions of Calvin.' Now what am I to think?"

"Never allow yourself to think uncharitably, my dear young lady," said Dr. Graham. "Though the mode of baptism is made the subject of no particular command from God, Christian charity is plainly taught in his word. And to live in obedience to the word of God is far more important than to discover the exact origin of the so-called Baptists, or the exact meaning of *Baptizo* in Heathen Greek."

"But it seems to me that I have been deceived," said Josie, with a slight blush. "I hate anything unfair. One ought always to tell the truth, and the whole truth."

"There may have been no intent'on to deceive

¹ "Theodosia Ernest," vol. i., p. 184.

you on the part of your teachers on this point," said Dr. Graham; "for some historians have given a false impression in regard to these Waldenses, and those who have not fully investigated this matter of their origin may have been misled. "Mr. William Jones, a Baptist, in a work entitled "A History of the Waldenses," in two volumes octavo, professes to give a full account of the faith and order of these pious witnesses of the truth; but, so far as I have observed, carefully leaves out of all their public formularies and other documents everything which would disclose their Pædobaptist principles and practice.'"¹

"But that is deliberate cheating!" exclaimed Josie, with an indignant light in her great dark eyes. "How mean!"

"On this artifice comment is unnecessary,"² said Dr. Graham. "The only ground which I can find in the history of the Waldenses for the Baptist assertions in regard to them is this: 'Understanding that their popish neighbors charged them with denying the baptism of infants, they acquit themselves of this imputation as follows: "Yet, notwithstanding, we bring our children to be baptized; which they ought to do to whom they are most nearly related, such as their parents or those whom God hath inspired with

¹ Dr. Miller "On Baptism," p. 29.

² Ibid.

such a charity." True it is,' adds the historian,' that being, for some hundreds of years, constrained to suffer their children to be baptized by the Romish priests, they deferred the performance of it as long as possible, because they detested the human inventions annexed to the institution of that holy sacrament, which they looked upon as so many pollutions of it. And by reason of their pastors, whom they called barbes, being often abroad traveling in the service of the Church, they could not have baptism administered to their children by them. They therefore sometimes kept them long without it; on account of which delay, the priests have charged them with that reproach; to which charge not only their adversaries have given credit, *but also many who have approved of their lives and faith in all other respects.'*"

"I am quite satisfied in regard to these Waldenses," said Theodore. "They were evidently Pædobaptists."

"At least you will not disregard this plea for immersion, Dr. Graham," said Theodosia: "'The

¹ See John Paul Perrin's "Account of the Doctrine and Order of the Waldenses and Albigenses;" Sir Samuel Morland's "Account;" and also Leger's "Histoire Générale des Eglises Vaudoises."

² "Theodosia Ernest," vol. i., p. 179.

Westminster Assembly of Divines had a warm discussion whether immersion or sprinkling should be adopted. But by the earnest efforts of Dr. Lightfoot, who had great interest in the Assembly, sprinkling was adopted by a majority of *one*. The vote stood twenty-four for immersion (dipping) and twenty-five for sprinkling. This was 1643 years after Christ.' ”

“May I ask, Mrs. Percy, your authority for making this statement?” said Dr. Graham.

“If you would consult the “Edinburgh Encyclopædia,” the “British Encyclopædia,” and the “Encyclopædia Americana,” article *Baptism*, you will find a complete history of the whole subject, the truthfulness of which you will feel no disposition to question,”¹ said Theodosia with an air of triumph.

“Have you any of these authorities at hand?” said Dr. Graham.

“Father has the ‘Encyclopædia Americana,’” said Grace. “I will get it.”

She left the room, and in a moment returned with the book.

“Theodore, will you turn to the article *Baptism*, and find the statement Mrs. Percy has mentioned?” said Dr. Graham.

Theodore took the book from Grace and carefully ex-

¹ “Theodosia Ernest,” vol. i., p. 179.

amined it. After a few moments, he exclaimed in some astonishment, "Why, I find not one word of it here! The Westminster Assembly is not even mentioned!"

"It matters not," said Dr. Graham. "I can give you the true account of this difficulty of the Westminster Divines: 'It has been ignorantly and most erroneously asserted that the Westminster Assembly, in putting to vote whether baptism should be performed by *sprinkling* or *dipping*, carried it in favor of *sprinkling* by a majority of *one only*.'¹ This is wholly incorrect. The facts are these: When the committee who had been charged with preparing a "Directory for the Worship of God" brought in their report, they had spoken of the mode of baptism thus: "*It is lawful and sufficient to sprinkle the child.*" To this Dr. Lightfoot, among others, objected, not because he doubted of the entire sufficiency of sprinkling—for he decidedly *preferred* sprinkling to dipping—but because he thought that there was an impropriety in pronouncing that mode *lawful* only, when no one present had any doubts of its being so, and when almost all preferred it. Others seemed to think that, by saying nothing about *dipping*, that mode was meant to be *excluded*, as *not a lawful* mode. This they did not wish to pronounce. When, therefore, the clause as originally

¹ Dr. Miller "On Baptism," p. 121.

reported was put to vote, there were twenty five votes in favor of it and twenty-four against it.

“After this vote, a motion was made and carried that it be *recommitted*. The next day, when the committee reported, and when some of the members still seemed unwilling to exclude all mention of *dipping*, Dr. Lightfoot remarked that to say that *pouring* or *sprinkling* was *lawful* would be “all one as saying that it was *lawful* to use *bread and wine* in the Lord’s Supper.” He therefore moved that the clause in the Directory respecting the mode of baptism be expressed thus: “Then the minister is to demand the name of the child, which being told him, he is to say (calling the child by his name), ‘I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.’ As he pronounceth these words, he is to baptize the child with water, which, for the manner of doing it, is not only *lawful* but *sufficient*, and *most expedient* to be, by *pouring* or *sprinkling* of the water on the face of the child, without adding any other ceremony.”

“This was carried.”¹ We do not learn precisely,

¹ See Lightfoot’s Life, prefixed to the first volume of his works, folio edition, p. 4; compared with Neale’s “History of the Puritans,” vol. ii., pp. 106, 107; compared with the Appendix, No. II., quarto edition, where the Directory as finally passed is given at full length

either from Lightfoot's biographer or from Neale, by what vote the clause as moved by Lightfoot was finally adopted; but Neale expressly tells us that 'the Directory passed the Assembly with *great unanimity*.'

"From this statement it is evident that the question which was carried in the Assembly by a majority of one was, not whether affusion or sprinkling was a *lawful* mode of baptism, but whether all mention of *dipping* as *one* of the *lawful* modes should be omitted. This, in an early stage of the discussion, was carried, by a majority of one, in the affirmative. But it would seem that the clause as finally adopted, which certainly was far more decisive in favor of sprinkling or affusion, was passed with *great unanimity*. At any rate, nothing can be more evident than that (the clause as it originally stood being carried by one vote only, and afterward, when re-committed and so altered as to be *much stronger* in favor of sprinkling, adopted without difficulty) the common statement of this matter by our Baptist brethren is an entire misrepresentation."

"'After all,'" said Theodosia, "'why go into this long investigation of the practice of the Church? If I could not find *immersion* in the Bible, I would not receive it, though it had been practiced from the time of Noah'"

¹ "Theodosia Ernest."

"I honor your decision, madam," said Dr. Graham. "The Bible is our rule of faith and practice."

"Nevertheless, this investigation has been very interesting to me," said Theodore, thoughtfully, "and from it I have gathered these facts: 1st. In early times both dipping and sprinkling were practiced in administering baptism. 2d. In cases of sickness or weakness the dipping was dispensed with, but the pouring or sprinkling, never; and the sprinkling was deemed a *complete* baptism. 3d. The Fathers understood the word *Baptizo*, in its religious sense, to mean '*to purify*,' and frequently used it in a connection where it must be so understood. These are three important points of difference between these early Christians and the Baptists of the present day."

"You may add two more," said Dr. Graham. 4th. They had no *close communion*. 'The sacraments were administered in secret, on account of the persecutors of the Christians, who were numerous and powerful. Great caution was observed as to the uninitiated, but the *initiated* were not excluded from the holy mysteries.'¹ 5th. They were in the constant practice of infant baptism."

"That I deny," said Mr. Percy.

"You may deny it," said Dr. Graham, calmly,

¹ Coleman's "Christian Antiquities."

“but the proofs of this are abundant and conclusive. However, this branch of the subject I do not mean to discuss at present. It is my present object to satisfy my young friend’s mind as to the *mode* of baptism that is most expedient and scriptural. I do not wish to be diverted from that object. Having now cleared away much of the rubbish that is generally heaped up in the avenues of approach to it, we are free to begin upon the only investigation that is of real importance. At our next meeting we will begin to search the Scriptures to ascertain the mode of Scripture baptism.”

“If Theodore regards the Bible as the final appeal, he will be a Baptist,” said Mr. Percy: “of that I am confident.”

“Without doubt he will, in that case, be a *true Bible Baptist*,” said Dr. Graham, “but I shall be very much surprised if he becomes either a Dipper, or an Immersionist.”

As he rose to bid them a good-evening, Josie whispered to Grace, “I am learning more about baptism from Dr. Graham than I ever knew before.”

“So am I,” said Grace in a low tone. “But oh, I tremble to have Theodore hear all this.” Her sweet face was troubled and her blue eyes filled with ‘ears.

“I do not tremble,” said Josie. “I want to know the real truth; and upon one thing I have quite decided: I will not be baptized till I have heard this discussion to the end.”





CHAPTER VII.

SCRIPTURE TESTIMONY AS TO THE MEANING OF THE WORD BAPTIZE IN ITS GENERAL USE.

BY this book," said Dr. Graham, laying his hand upon the Bible, "the cause of '*only to dip*' shall be judged. Do you all agree to this?"

"I do, sir," said Josie, promptly. "If you can show me that sprinkling is spoken of as baptism in the Bible, I will be convinced that I have had a wrong idea in regard to it."

"I am willing to be guided by the word of God in all things," said Grace, gently.

"Yes," said Theodore, "this Word is our final appeal in all matters of faith and doctrine."

"But," said Theodosia, "'the Greek words *Baptizo* and *Baptismos* were transferred into our Bible, and not translated. King James would not permit the translators to translate *all* the words, for fear of disturbing the faith and practice of the Church of

England.'¹ How, then, can we decide as to their meaning?"

Dr. Graham laughed. "It is astonishing to me that any one can make that statement in sincerity," he said. "It seems to me that great care was taken to get a pure and correct English translation of the Bible. 'Fifty-four learned men were appointed to the task, but before it was commenced seven died or had declined the task, for the list comprises but forty-seven names.'² All were distinguished for their piety and for their profound learning in the original languages of the sacred writings. They were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the Second Book of Kings. Eight, assembled at Cambridge, were to finish the rest of the Historical Books and the Hagiographa. At Oxford seven were to undertake the four Greater Prophets, with the Lamentations of Jeremiah, and the twelve Minor Prophets. The four Gospels, Acts of the Apostles and the Apocalypse were assigned to another company of eight, also at Oxford; and the Epistles of St. Paul, together with the remaining canonical Epistles, were allotted to another company of seven, at Westminster. Lastly, another

¹ "Theodosia Ernest," vol. i., p. 23.

² Herne's "Introduction."

company at Cambridge were to translate the Apocryphal Books, including the Prayer of Manasseh.

“Each book passed the scrutiny of all the translators successively. In the first place, each individual translated every book which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book, thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that “one read the translation, the rest holding in their hands some Bible, either of the learned tongues or French, Spanish, Italian, etc. If they found any fault, they spoke.”

“Further, the translators were empowered to call to their aid any learned men whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The work occupied almost three years. At the end of that time three copies of the whole Bible, thus translated and revised, were sent to London—one from Oxford, one from Cambridge and a third from Westminster. Here a committee of six, two being deputed by the companies at Oxford, two by those at Cambridge, and two by those at Westminster, reviewed and

polished the whole work ; which was finally revised by Dr. Smith (afterward bishop of Gloucester), who wrote the Preface, and by Dr. Bilson, bishop of Winchester.’”

“ But King James would not permit them to translate *all* the words,” persisted Theodosia.

“ Indeed !” said Dr. Graham. “ Among the rules which King James sent to the translators, I find but four which in any sense restrict the translators, and surely these were wise regulations. They were these: ‘ 1. The ordinary Bible read in the church, commonly called the Bishop’s Bible, to be followed and as little altered as the original will permit. 2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used. 3. The old ecclesiastical words to be kept, as the word “ church ” not to be translated “ congregation. ” 4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to *the propriety of the place and the analogy of the faith.*’ ”¹

“ “ But if they had been allowed to translate the Greek word *Baptizo* at all, it must have read *dip* or *immerse*, instead of baptize, ’ ”² said Mr. Percy.

¹ Horne’s “ Introduction. ” ² “ Theodosia Ernest, ” vol. i., p. 23.

“Not at all,” said Dr. Graham. “Can you not see that no word descriptive merely of *the mode* of the act can give us the full idea of Christian baptism? In Luke xi. 38, *Baptizo* is translated ‘*to wash,*’ and in Mark vii. 4, *Baptismos* is translated ‘*washing.*’ Would you have been any better satisfied if King James’ translators had translated *Baptizo* and its derivatives in every place *to wash, washing?* Do you not see that one might be dipped, sprinkled, poured upon, or even immersed, and yet not be baptized *in a Christian sense?* The *condition of symbol purity*, which is necessary to Christian baptism, is not expressed in any of these words.

“Moreover, I deny that this word *baptize* was thus transferred by the translators of the Bible.¹ It was an English word long before their time, and exclusively appropriated to designate the religious ordinance which Christ appointed. It was used by Jerome in his Latin translation of the New Testament, and it was in the time of our translators the only word in the English language which expressed the idea of the ordinance. It is the only word now. Neither immersion nor sprinkling nor pouring is baptism, unless it be administered in a ritual manner by the proper authority, in the name of the

¹ “New Englander,” Nov., 1855.

Father, and of the Son, and of the Holy Ghost
You falsify the word of God if you translate *Baptizo* by *immerse*, and so you do if you translate it by *sprinkle*. The word *baptize* has always been appropriated, ever since the introduction of Christianity into England, to the religious ordinance known by the name of baptism. It is no more a Greek word than are geometry, theology, astronomy, biography, grammar, history. All these are derived from the Greek, but they are English words now as truly as any other words in the language."

"Thank you for relieving my mind of one difficulty, Dr. Graham," said Theodore. "Since you have contended so strongly for sprinkling as the mode of baptism, I have been silently wondering why the Greek words *cheo* (to pour), *raino* (to sprinkle), *brecho* (to wet), and *louo* (to wash), were none of them applied to this rite."

"And is it not equally surprising," said Dr. Gramam, "that if baptism *must be immersion*, dipping, the Greek word *Kataduo* (to immerse) is not applied to it in the Bible? This word, with its derivatives, is used by Greek Christians in several instances. As soon as dipping came to be generally practiced, they felt the need of a word which would definitely express that particular mode of baptism.

'Baptizo would not, because it was, in common usage, applied to any kind of religious washing, however partial.'¹ Thus Basil says: 'By the three immersions (en trisi katadusesi), and by the like number of invocations, the great mystery of baptism is completed.'² John Damascenus says: 'Baptism is a type of the death of Christ; for by three (katadu-ceon) immersions (or dippings) baptism signifies,'³ etc. 'Photius says: 'To immerse (dip) (katadusai) a child three times in the bath, and to draw him out again (anadusai), this shows the death,'⁴ etc. Cyril of Jerusalem says: 'Plunge them down (kata-duete) thrice into the water, and raise them up again.'⁵

"Now if these Greek writers believe that *Baptizo* expressed definitely the act of *dipping*, why did they select other words to express that action, and employ *Baptizo* when there was no dipping?"

"Oh, I yield that question about *Baptizo* now and for ever," said Theodore, laughing. "I see not how any candid man, upon a thorough knowledge of its use by Greek writers, can insist that it always means to dip, or demands *immersion*. However, I would

¹ Fairchild "On Baptism."

² "De Spirit.," c. 15.

³ "Orthod. Fid.," iv. 10.

⁴ "Quest. apud Athen.," Qu. 94

⁵ See Stuart "On Baptism."

like to know how *Baptizo* was translated in the more ancient versions of the Bible?"

"I can easily satisfy your desire," said Dr. Graham. "We will begin with the venerable old Peshito-Syriac, the oldest and one of the best translations in the world, made, if our immersionist friends are to be believed, before pouring and sprinkling were known. Schoaf defines *amad* (the Syriac word by which *Baptizo* is translated) by the Latin phrase *abluit se*—he washed himself. The Syriac language has a word (*tzeva*) which properly means *to dip*, but which is never used in reference to Christian baptism."¹ "The Syriac word, *amad*, primarily signifies to stand, because, says Schindler (Lex. Pent.), "those who were baptized stood"—*Stabant enim qui baptizabantur.*"²

"The *old Italic version*, and the *Vulgate*, translated by the learned Jerome, have the word *Baptizo* transferred. In the only instance where Jerome translated the word, he translated it by *lavo*, to wash.

"The *Arabic* version of highest authority employs in translating *Baptizo* the same word in form and signification as the Syriac.

¹ Dr. Rice's debate with Mr. Campbell: "Princeton Review," Oct., 1844.

² Dr. D. Baker: "On Baptism," p. 93.

“The *Persic* version is admitted to have translated *Baptizo* by a word meaning *to wash*.

“Of the Ethiopic, the Sahidic, the Basmuric, the Armenian, the German, the Swedish, the Danish, the Anglo-Saxon, Arias Montanus, the Geneva Bible, the French, the Spanish, a number translate *Baptizo* by generic terms signifying *washing, ablution*, and the others do not countenance the idea that it means definitely *to immerse*.

“Wickliffe’s translation reads thus: ‘Jon was in desert baptisyng and preching the baptysm of penance.’¹

“And here is another translation with this wording of the same text: ‘John dyd baptize in the wilderness, and preach ye baptism of repentance.’²

“Does not this multitude of witnesses justify our translators in clinging to the word *baptize* as the only appropriate and significant word?”

“Oh yes, indeed!” cried Josie. “Our dear old Bible is good enough for me; and as to the word *baptize*, why, we Baptists take our very name from it; so I do not see why we should be disposed to quarrel with it.”

“Let us come, then, directly to ‘the law and to the testimony,’” said Dr. Graham. “Here, in this Bible, we are told to be baptized, and to go into all

¹ Wickliffe, about 1380.

² Bible, 1550.

the world preaching the Gospel and baptizing. We now wish to find out from this book the exact meaning of the word as used by the writers of this book."

"Yes," said Theodosia, "we need not trouble ourselves about the lexicons, but can get all our information from the Testament."¹

"How was this word used by New Testament writers?" said Dr. Graham. "Clearly we must ascertain this by studying the history of the religious observances and customs to which they apply it. Let us, in the first place, consult St. Paul, who certainly understood Greek, for he says of himself, 'I thank God, I speak with tongues more than you all.' He thus uses the word in question: 'In which were offered both gifts and sacrifices, that could not make him which did the service perfect, as pertaining to the conscience; which stood only in meats, and drinks, and diverse washings' (Baptismois) 'imposed on them.'² Many of these Baptisms, we know, were sprinklings."

"Surely, my dear sir," said Mr. Percy, "if they had been, Paul would have called them sprinklings."³

"Certainly," said Dr. Graham; "and he does.

¹ "Theodosia Ernest," vol. i., p. 25.

² Heb. ix. 9, 10.

³ "Theodosia Ernest," vol. i., p. 137.

'There are diverse kinds of baptisms, says the apostle; and he specifies two of these kinds—baptism by blood, and baptism by water. Of these he selects *three* rites. ALL those three rites are SPRINKLINGS.'"¹

"That is certainly very remarkable," said Theodore.

"Will you be kind enough to read the thirteenth verse, Miss Grace?" said Dr. Graham.

In a low but distinct voice Grace read: "For if the blood of bulls and of goats, and the ashes of an heifer *sprinkling* the unclean, sanctifieth to the *purifying* of the flesh, how much more shall the blood of Christ," etc.

"Here observe one source from whence the early Christians learned to consider baptism as an outward rite signifying *purification* or spiritual cleansing," said Dr. Graham.

"But," replied Mr. Percy, "'though Paul speaks of the ashes of an heifer *sprinkling* the unclean, the *baptisms* were evidently something else, and another and altogether different word is employed to designate them: one word refers to the *sprinklings* required by the law, the other to the *immersions* which it commanded.'"²

¹ Taylor's "Apostolic Mode," p. 134.

² "Theodosia Ernest," vol. i., p. 137.

"I shall be obliged to you if you will point out to me those places where *immersion* was required by the law," said Dr. Graham.

"Take your Bible and turn to the law," said Mr. Percy, "and you will read of immersions or *dippings* in blood—dippings in blood and running water—dippings in oil—dippings in the water of purification."¹

"Very well. I will do so," said Dr. Graham. "Miss Grace, will you please to hand me Cruden's Concordance, if your father owns the book?"

Grace complied, and the doctor continued: "Here I find the word *dip* used in the Jewish law just eight times.² Not one of these *dippings* can mean *immersion*; not one of them is applied to the whole person; not one of them is used as the act of purification; but in seven cases out of the eight the *dipping* is preparatory to an act of purification by *sprinkling*. I really do not see that this helps you much in your view of the mode of baptism, Mr. Percy."

"Oh, Dr. Graham," cried Josie, "please to turn to the word *sprinkle*, and see how often that is used."

¹ 'Theodosia Ernest,' vol. i., p. 137.

² Ex. xii. 22; Lev. iv. 6, 17; xiv. 6, 16, 51; Num. xix. 18; Deut. xxxiii. 24.

Dr. Graham smiled at the young girl's earnestness. "I find that *sprinkle* occurs in the Jewish law ten times,"¹ said he. "In every case but one it denotes the rite of purification, and in four cases is applied directly to the person. I also find that the word is used twice by the prophets,² both times referring to the work of purifying to be wrought upon the people by the coming Messiah."

"The Jewish testimony is clearly against you thus far, Mr. Percy," said Theodore in a tone of decision.

"But," said Mr. Percy, "we know that, 'in the practice of the Jews, many if not most of the *washings* mentioned in the law were performed by *immersion*, though this was not specifically required by the command.'"³

"Indeed!" said Dr. Graham. "I had understood that 'the usual mode of bathing in Eastern countries is not by dipping, but by pouring or dashing water on the body.'⁴ However, this matters little if these *dippings*, which you tell me Paul refers to, were not *commanded*. You must be in error, for he ex-

¹ Ex. ix. 8; Lev. xiv. 7, 16, 27, 51; xvi. 14, 15; Num. viii. 7; xix. 18, 19.

² Isa. lii. 15; Ezek. xxxvi. 25.

³ "Theodosia Ernest," vol. i., p. 137.

⁴ Fairchild "On Baptism," p. 25. See Stephens' *Travels*; Lieut. Lynch's *Expedition*; Prime's *Travels*.

pressly says that the baptisms he speaks of were *imposed* on them, and in this connection alludes to the blood of bulls and of goats. 'I know no other occasion on which the blood of bulls and that of goats were used together as they were combined on the great day of expiations.' What were the directions for that day's service?—"Aaron shall take of the blood of the bullock, and SPRINKLE it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he SPRINKLE of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with the blood as he did with the blood of the bullock, and SPRINKLE it upon the mercy-seat and before the mercy-seat."'²

"The apostle's allusion is to this service, for his theme is the Mosaic tabernacle. He says: "The priests went into the *first* or outer tabernacle daily; but into the second apartment went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people³—a figure for the time then present, in which were offered gifts and sacrifices, meats and drinks, and divers kinds of *baptisms*: the blood of bulls and of goats, and the ashes of a heifer SPRINKLING the

¹ Taylor's "Apostolic Baptism," p. 134. ² Lev. xvi. 14, 15.

³ Heb. ix. 6-14.

unclean." There is nothing in the apostle's discourse to which it is possible to refer this blood of bulls and of goats except to the great day of expiation. There is no action to which those *sprinklings* of blood, called *baptisms*, can be referred but to the *sprinklings* by Aaron.'"

"St. Paul's testimony is clearly against you, Mr. Percy, in this instance," said Theodore.

"I cannot admit that," said Mr. Percy. "St. Paul does not here speak of Christian baptism."

"No," said Dr. Graham; "but the use he makes of the word baptism entirely disproves your theory that it means *only to dip*. Let us now revert to the Old Testament. Where Nebuchadnezzar is spoken of we find this language used: 'His body was wet (ebaphe) with the dew of heaven.'"¹

"The word in Hebrew is *Tabal*," said Mr. Percy, "which no one ever doubted signified to dip or to immerse. 'He was dipped in the dews of heaven'—a most beautiful though hyperbolical figure of speech expressing the idea that he was as wet as though he had been dipped. The allusion in this case is to the wetting, not to the *act* by which the wetting was occasioned."²

"Then you admit that even Bapto does not demand a *definite act*?" said Dr. Graham, smiling.

¹ Dan. iv. 33; v. 21. ² "Theodosia Ernest," vol. i., p. 182.

“I can prove to you that *dip* does not mean *to dip* or to submerge,” said Mr. Percy, “because Milton, a standard English writer, represents one as saying that he is dipped all over in the perspiration of his own body :

‘A cold shuddering dew *dips* me all over.’”

“I never thought *dip* and *submerge* were synonymous,” said Dr. Graham ; “and if *dip* does not mean to dip, perhaps you will not think a dipping by sprinkling an absurdity.

“The word which is used in Daniel, however, in five passages, is a Chaldee form, corresponding in meaning (both primary and secondary) with TABAL, *to dip*, *to dye*, and with meanings the natural outgrowth of these, as *to wet*, *to stain*.¹ The only meaning assigned by Gesenius to it, as used in Daniel, is *to wet*, *to moisten*. The Septuagint translates the one word in these five passages by three words, which mean *to sleep*, *to lie in the open air*, *to wet*.

“We should notice the varied character of the translations of the same word in the same transaction by the same translators. The first two are translations *ad sensum*—the third is literal. The Chaldee and the Greek word alike mean *wet*. *Dip* has disappeared from *Bapto*. We say this, not because *to*

¹ Author of ‘Classic Baptism.’”

wet is a meaning which is the natural outgrowth of *dip*; not because the English Bible translates by *to wet*; not because Gesenius says the original word means *to wet*; not because the facts of the case cry out for this meaning; but because the original text associates with the verb a preposition (represented in the Greek translation by *apo*) which enters an irrevocable protest against all dipping, whether in fact or in imagination. The syntax will not allow of anything but *a wetting by the dew*. That *wet* is the natural advance meaning of *dip* is also shown in Milton's line which you have just quoted."

"If Daniel had been translated as it should have been," said Mr. Percy—"His body was *dipped* in the dews of heaven'—everybody would have recognized the full force and beauty of the figure, as we do in Milton.¹ Such hyperbolical figures are extremely beautiful, and are common in all languages."

"But," said Dr. Graham, laughing, "since it is clearly to be seen that no figure is intended, and since the laws of syntax are quite obstinate in their mandates, we must be content to lose all this force and beauty."

"Did not Origen speak of baptism as a pouring when relating the history of the flooding of the wood and the sacrifice of the prophet Elisha in his con-

¹"Theodosia Ernest," vol. i., p. 182.

tests with the prophets of Baal?" said Theodore "Does he not call this wetting a baptism?"¹

"Yes," said Mr. Percy. "Origen says the wood and the sacrifice were immersed in water, to express the completeness of the soaking or drenching which they received."²

"Mr. Percy," said Dr. Graham, "pray do not trouble me any more with this confounding of terms. Choose which you will, *immerse* or *dip*, but I must hold you to the one which you choose. Remember, *one* meaning through all Greek literature."

"My position, then, is that Baptizo means *only to dip*," said Mr. Percy. "I have already defined it."

"Well, then, do not go back to *immerse*," said Dr. Graham. "Hereafter let us conduct our argument on that basis. Let us examine more carefully this testimony of Origen, one of the most learned Greek writers. He speaks of an altar on which water was poured, and tells us that it was *baptized*. He did not speak *figuratively*, for he refers to twelve barrels of *literal* water poured on a *literal* altar. He does not speak *ignorantly*, for the Greek was his native language. He does not speak as not understanding the rite of baptism, for he was a Christian. He is not guilty of an inadvertence, for,

¹ "Theodosia Ernest," vol. i., p. 181.

² Ibid., p. 183.

in giving the sense of Rev. xix. 13, he substitutes *rantizo* for *bapto*.'"¹

"I think you must give up Origen to the adversary, Mr. Percy," said Theodore.

"Then let us examine further witnesses," said Dr. Graham. "The authors of the Apocrypha were Jews,² and we may therefore expect to find them using religious terms in pretty much the same sense as did the writers of the New Testament. It is related of Judith that 'she went out in the night into the valley of Bethulia, and (ebaptizeto) washed (or baptized) herself in a fountain of water by the camp.'³ This ceremony, it appears from the context, she deemed necessary as a preparation for prayer. The fountain at which she baptized herself was in possession of the Assyrian soldiers. 'Can we suppose that she was plunged into the supply of water for an army? Would they have suffered it who were to drink the water after her ablution?'"⁴ Hear what Rabbi Maimonides says as to the ceremony of bathing preparatory to prayer:⁵ 'A man must wash his hands up to the elbow, and after that pray. They do not make clean for prayer, but the hands only, in

¹ "Princeton Review," Oct., 1844: "Debate on Baptism."

² Fairchild "On Baptism."

³ Judith xii. 7.

⁴ Taylor's "Apostolic Baptism."

⁵ Burder's "Oriental Customs."

the rest of the prayers, except the morning prayer. But before the morning prayer a man washes his face, his hands and his feet, and after that he prays.' The manner of which service is thus: 'A copper vessel is placed before the person, who sits on a piece of red cloth to prevent the carpet or mat from being wet: a servant, kneeling on the ground, pours out water for his master; another holds a cloth destined for these purifications. The person begins by baring his arm as far as the elbow, then washes his hands, mouth, nostrils, face and arms,'² etc. This is exactly what the Pharisees expected of our Lord.³ They wondered that he had not been *baptized* before dinner—that he had not had water *poured* on his hands for the purpose of *purification*. Thus Elisha poured water on the hands of Elijah; in other words, he *baptized* him.

"This washing of the hands, as a legal purification, is often spoken of in the Bible. When the Jews found a man slain in the field, they were enjoined, after going through certain rites in killing a heifer, *to wash their hands over the heifer*.⁴ David says: 'I will *wash my hands* in innocency.'⁵ 'Pilate took water and *washed his hands*, saying, I am innocent

¹ Taylor's "Apostolic Baptism," p. 131. ² D'Ohssor.

³ Luke xi. 38-41

⁴ Deut. xxi. 1; i 9. ⁵ Ps. xxvi. 6.

of the blood of this just person.'¹ Our Saviour himself alludes to a partial washing of the person as a legal purification, when he says to Peter, 'He that is washed needeth not save to wash his feet, but is clean every whit.'² Peter said to him, 'Thou shalt never wash my feet.' Our Lord replies, 'If I wash thee not, thou hast no part with me.' Peter replies, 'Lord, not my feet only, but my hands and my head.' This over-zeal our Lord gently reproveth, and tells him that, as far as this is a symbol of purification, the partial washing makes him 'clean every whit.'"

"Oh, then you should apply water to the foot, for it was the application of water to the hands and the head that Jesus discountenanced and discouraged,"³ said Mr. Percy. "You are not only, I presume, a Pædobaptist, but a pedal-baptist, a foot-baptizer."

Dr. Graham regarded Mr. Percy for a moment with indignant surprise. "I object to anything ungentlemanly in this discussion," he said. "Still more earnestly do I deprecate an unbecoming levity in speaking of the teachings of our blessed Lord."

Grace, for the first time in her life, blushed for her father, and Josie flashed upon Mr. Percy one glance

¹ Matt. xxvii. 24.

² John xiii. 10.

³ "Theodosia Ernest," vol. i., p. 446.

from her great black eyes which spoke eloquently of surprise and displeasure. Theodore, to conceal his mortification, hastily renewed the conversation by asking Dr. Graham whether, as generally used in the New Testament, *baptize* means "to purify."

"It is quite clear to my mind that it does," said Dr. Graham. "We have had Paul's testimony to that effect. Now let us examine Luke: 'And as he spake, a certain Pharisee besought him to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marveled that he had not first *baptized* (E**ba**p**ti**sthe) before dinner.'"

"'And the Lord said unto him, Now do ye Pharisees make clean (Katharizete, *purify*) the outside of the cup,' etc. 'But rather give alms of such things as ye have, and behold all things are clean (Kathara, *pure*) unto you.'

"Is not the inference plain here? Our Lord, in answer to the Pharisee's doubts about *baptism*, tells him the best mode of *purifying*.

"Here is another instance: 'Then there arose a question between some of John's disciples and the Jews about *purifying*.'² And they came unto John, and said unto him, Rabbi, he that was with thee, to

¹ Peters "On Baptism," p. 39. Luke xi. 38-41.

² John iii 25, 26.

whom thou bearest witness, behold the same *baptizeth.*'

"Notice this point—the question about *purifying* led them to speak of one who *baptizeth*. If, then, we come to this book to learn the meaning of *baptizo*, and to this alone, would we not decide that it means *to purify*?"

"I think we would," said Theodore. "Indeed, I think this meaning is plainly apparent."

"Even if this be so," said Theodosia, "it proves nothing as to the *mode* of baptism."

"Does it not prove something in regard to it?" said Dr. Graham. "Observe that in almost every instance these *baptisms* or *legal purifications* are by *sprinkling*, *pouring* or partial washings. You will find further proof of this in Ecclesiasticus: 'He that washeth himself (*baptizomenos*) after the touching of a dead body, if he touch it again, what availeth his washing (*loutron?*)'.¹ The manner of this purification from the touch of a dead body is found in Num. xix. 16–20. Let us read a part of these verses: 'And the clean person shall *sprinkle* upon the unclean on the third day and on the seventh day; and on the seventh day he shall *purify* himself, and wash his clothes and bathe himself in water, and shall be clean at even. But the man that

¹ Eccles. xxxiv. 35. Fairchild "On Baptism," p. 31.

shall not *purify* himself, that soul shall be cut off from his people, *because* he hath defiled the sanctuary of the Lord; the water of separation hath not been *sprinkled* upon him.'¹ Here, again, we find that the *baptism* by *sprinkling* is the *purification*."

"Yes," said Mr. Percy; "but you seem to ignore the fact that the unclean person was told 'to bathe himself in water.'"

"I did not ignore it," said Dr. Graham, "but I fail to see in that circumstance aught that favors either *immersion* or dipping. For 'the word translated *bathe* is *rahatz*, which never specifically means to dip. In no instance did the law require a personal immersion. The utmost that was enjoined upon the unclean was, "that he wash or bathe his flesh in water." In every instance where this occurs the term corresponding to wash and bathe is *rahatz*. The usual mode of his bathing in Eastern countries is not by dipping as we have already seen.'² 'Denon, describing a bath of the men in Egypt. says: "The bather is inundated with water, which the attendants take out with a *small basin* and POUR over his body."³

"D'Ohsson says expressly, speaking of the

¹ Num. xix. 19, 20.

² Fairchild "On Baptism," p. 24.

³ Taylor's "Apostolic Baptism," p. 130.

women's baths in the East, "They *scarcely ever* IMMERSE (dip) *their bodies in water.*"¹ "The difficulty, if not the impracticability, of dipping, in most cases in which the law required bathing, will be obvious to any one who will examine the law of defilement by contact, found in Leviticus.² During the greater portion of the year but few of the Jews could have access to 'running streams' of a size suitable for dipping. And if the unclean person should *dip* himself in any vessel, not only the water but the vessel itself would be defiled, and the latter must undergo a purification in water."³

"The Scriptures are full of improbable things," said Mr. Percy, "but I surely will not dare to change the meanings of the words used to relate them in order to get rid of the improbability."³

"No," said Theodore, "but neither are we at liberty to insist upon an arbitrary meaning to a word which it is evident that the Scriptures do not give it, and then insist that things which are almost impossible shall conform to our preconceived idea."

"Let us examine the New Testament still farther," said Dr. Graham. "Mark says: 'And when they come from the market, except they wash (or baptize) they eat not.'⁴ 'And many other things there be

¹ Fairchild "On Baptism," p. 25.

² Chap. xi. 31-46.

³ "Theodosia Ernest," vol. i., p. 130.

⁴ Chap. vii. 4.

which they have received to hold, as the washing (baptism) of cups, and pots, brazen vessels, and of tables.' Now it is by no means probable that these were dippings."

"How so?" said Mr. Percy. "Will you dare to give the word a meaning which it never had before, and has not now in any Greek book in the world, merely because you think it more probable that something else was done than what Mark says was done?"

"Since we have already seen that your position is false, I do not admit the force of your argument," said Dr. Graham. "You are now appealing to Mark to determine the meaning of this word as employed by him. You do not really suppose that he here speaks of dippings."

"You will therefore (because you do not think it seems probable) make it mean just what you think is *most likely* to have taken place,"² said Mr. Percy. "I object to this mode of deciding the meaning of a New Testament word. If we decide according to this rule, I can show you that Lazarus was never raised from the dead; for it is to me much more likely that he was only *asleep* or in a sort of trance, and when Jesus called him with a loud voice it only awakened him. You tell me, however, that the Scripture plainly declares, again and again, that he

¹ "Theodosia Ernest," vol. i., p. 142.

² Ibid., p. 143.

was dead, and that Christ raised him from the dead. But I have only to assure you that, though the word rendered *dead* does mean dead—destitute of life—in every other book, and in almost every other place in this book, yet in this particular place it is more probable that it means asleep or in a trance; and therefore dead cannot mean destitute of life.”

“And should you resort to such an absurd process of reasoning,” said Dr. Graham, smiling, “my answer would be this: ‘Sir, you are speaking of a *miracle* wrought by the Son of God, who has power to do *all* things; therefore there is no question here as to probabilities or improbabilities. Do you not see that it is by no means a parallel case? You speak of a *miracle*: I speak of a Jewish custom. You speak of a word which has a fixed and definite meaning: I speak of a word which has *several* meanings, and am trying to determine from its connections in which sense Mark uses it; therefore the question as to probabilities must necessarily be considered.’”

“Let us hear the testimony of a learned Hebrew on this point,” said Mr. Percy. “There was a very learned Jew who wrote a very elaborate commentary on Jewish customs and traditions.¹ Dr. Adam Clarke, the great commentator, recognizes

¹ “Theodosia Ernest,” vol. i., p. 134.

his authority, and calls him 'the great expounder of the Jewish law;' and as he comes thus properly vouched for, I trust his evidence will not be disputed. This learned and eminent rabbi, commonly called Rabbi Maimonides, says, in his commentary, 'If the Pharisees touched but the garments of the common people, they were defiled all over and needed baptism (immersion), and were obliged to do it; and hence when they walked the streets they walked on the side of the way, that they might not be defiled by touching the common people. In a laver (they say) which holds forty seahs of water, every defiled man dips himself.'"

"It seems to me," said Dr. Graham, "that the rabbi speaks of something altogether different from the Jewish custom of which Mark speaks in the verses which we have read. He alludes to a particular act of defilement, which by care might be avoided. Mark alludes to a daily ceremony."

"But hear the rabbi further," said Mr. Percy: "In their law, whenever washing of the body or the clothes is mentioned, it means nothing else than the washing the *whole* body; for if any wash himself all over except the very tip of his little-finger, he is still in his uncleanness." What do you say to this, sir?"

¹ "Theodosia Ernest," vol. i., p. 138.

“That he does not speak of dipping,” said Dr. Graham, “for a man may wash himself to the tip of his finger without dipping himself in water. Also, that from the testimony of the apostles themselves, who are a higher authority than even this learned rabbi, it is quite clear that this washing or baptism of which Mark speaks was not a washing of the *whole* person, for he explains his allusion himself thus: ‘Then the Pharisees and scribes asked him, Why walk not thy disciples according to the *tradition of the elders*, but eat bread with *unwashen* hands?’¹

“Matthew gives us the same account: ‘Why do thy disciples transgress the *traditions of the elders*? for they *wash not their hands* when they eat bread.’²

“John says: ‘And there were set six water-pots of stone, after the manner of the *purifying* of the Jews, containing two or three firkins apiece.’³

“Now the Jews, when they returned from market, invariably performed an act of purification at the water-pots.⁴ This, which is expressly called a baptism, could not have been by dipping the whole person.”

“But they may have dipped their hands,” said Grace.

¹ Mark vii. 5.

² Matt. xv. 2.

³ John ii. 6.

⁴ Dr. Baker’s “Plain and Scrip. View of Baptism.”

“No,” said Dr. Graham, “for we have ample proof that this *washing of the hands* according to the *tradition of the elders* was by pouring water on them, as is done in the East now, not by dipping them in water.

“We read in the Old Testament: ‘Elisha arose and went after Elijah, and ministered unto him.’¹ How? Read the answer: ‘Here is Elisha, the son of Shaphat, which *poured water on the hands* of Elijah.’²

“Here is further evidence on this point from a Jewish rabbi: ‘Rabbi Akiba, when in prison he had not water enough to drink, ordered it to be *poured on his hands*, saying, It is better to die with thirst than transgress the *tradition of the elders*.’”³

“But,” said Mr. Percy, “Mr. Alexander Campbell, in his version of the New Testament, gives the following as a translation of Mark vii. 3, 4: ‘For the Pharisees, and indeed all the Jews who observed the tradition of the elders, eat not, except they have washed their hands by pouring a little water on them, and, if they be come from the market, by dipping them.’”

“But this, instead of being a translation, is a scandalous perversion of Scripture,”⁴ said Dr. Graham.

¹ 1 Kings xix. 21. ² 2 Kings iii. 11. ³ Poole’s “Synopsis.”

⁴ Fairchild “On Baptism,” p. 21.

“The phrase ‘by pouring a little water on them’ has not one syllable in the original Greek to correspond with it. Then the phrase ‘they eat not’ occurs twice in the Greek, but only once in this pretended translation. Again: the Greek words (*ean me baptisontai*) he renders, ‘by dipping them,’ thus adding the words *by* and *them*, not found in the original, and ignoring the Greek words *ean* and *me*. This is a plain case of a baptism which can be but a partial washing. ‘For the word in the original (*baptisontai*), being found in the first aorist subjunctive middle, has really a reflex signification, so that the strict grammatical meaning of the passage is, “except they have baptized themselves they eat not.”’”¹

“It seems to me that the baptism of couches could not have been by dipping,” said Theodore.

“Oh, Rabbi Maimonides determines that,” said Mr. Percy. “He says: ‘Every vessel of wood, as a table or bed, receives defilement, and these were washed by *covering in water*; and very nice and particular they were that they might be covered all over.’”² If the article was very large and could not be dipped all at one time, it could still, according to the great expounder, be easily immersed, for, says

¹ Fairchild “On Baptism.”

² “Theodosia Ernest,” vol i., p. 135.

he, 'a bed that is wholly defiled, if he dip it part by part, it is pure. If he dip it in the pool of water it is clean, even though its feet are plunged in the thick clay.'"

"A queer kind of *mersion* which but *dips* part by part!" said Dr. Graham. "When I find the following statement, then—'This was the custom of the Jews, that they should often be baptized on their couch'¹—I am to understand that they were dipped, couch and all. Truly it must have been a most uncomfortable and inconvenient practice! And their tables must be dipped, too, after every meal! Incredible! I had almost said, Impossible!"

"Dr. Robinson tells us that almost every private house in Jerusalem had a cistern in it,"² said Mr. Percy.

"Still, if, as we learn in Leviticus, where any one was dipped in a vessel containing water the vessel itself received defilement, the cisterns could not have been used in this way. The defiled persons or things must have been dipped in running water."

"Well, the rabbi speaks of 'the pool of water,'" said Mr. Percy. "And the difficulty will all vanish when you remember that the little stool to hold his plate which stood at the head of each guest as he reclined upon the floor was called a table, and the mat

¹ Stromat., lib. 4.

² "Theodosia Ernest," vol. i., p. 113.

or cloth which he lay upon was called a couch or bed; and either of these could be immersed as readily as the cups. They had no massive mahogany tables, or beds containing sixty pounds of feathers, as we have. The poor invalid whom Jesus healed did not probably evince any extraordinary muscular power when he took up his bed and walked away with it."¹

"You forget," said Dr. Graham, "that the word rendered *tables* is *klinai*, which, as all admit, denotes the couches on which the Jews reclined at their meals. The beds on which they slept were indeed small and light, and easily carried about. But these table-couches consisted of a large frame of wood covered with mats or cushions, made as high as their tables, and of sufficient size to admit three persons to recline on them at full length.² Could these have been wholly dipped in water several times a day, and ever have been fit for use? Believe it who can!"

"Can you not believe, on the authority of the word of God, that the superstitious Jews would do very unlikely, improbable and inconvenient things?" said Mr. Percy.

¹ "Theodosia Ernest," vol. i., p. 134.

² Fairchild "On Baptism."

³ "Theodosia Ernest," vol. i., p. 135.

“Yes; but not finding in that word the authority for this special act of inconvenience, I find it very hard to believe,” said Dr. Graham. “But our chief object just now is not so much to hunt up these traditions of the Jews, which had not their origin in their written law, as to define *Baptizo* by its general use by the inspired writers. ‘In the New Testament *Bapto*, the root from which *Baptizo* is taken, occurs thrice:’ “Send Lazarus, that he may dip the tip of his finger.”¹ “He to whom I shall give the sop when I have dipped it.”² “Are not these acts which hold in them not the least idea of immersion? “His name is called the Word of God: he was clothed in a vesture dipped in blood.”³”⁴

“We have seen that Origen, ‘who was born at Alexandria eighty-five years after the death of the last apostle, and was the most learned man of the age,’⁵ ‘substitutes *Errhantismenon* (sprinkled) for *bebammenon* (*baptized*), in giving the sense of this passage.’⁶

“Did he not understand his own language? Did he admit but one meaning of *Bapto*?

“The compound verb *embapto* is used three

¹ Taylor’s “Apostolic Baptism,” p. 111.

² Luke xvi. 24.

³ John xiii. 20.

⁴ Rev. xix. 13.

⁵ Fairchild “On Baptism,” p. 129.

⁶ “Princeton Review,” “Debate on Baptism,” Oct., 1844.

times: ¹ "He that *dippeth* his hand with me in the dish?" ² "One of the twelve that *dippeth* with me in the dish?" ³ "He it is to whom I shall give a sop, when I have *dipped* it; and when he had *dipped* the sop." ⁴

"Might he not have dipped the sop in the gravy?" said Josie.

"Yes," said Dr. Graham, "but this is an allusion to the well-known custom of several taking food with the hand from the same dish, common in Eastern countries. On this occasion, which the inspired writers describe, there was no liquid used. ⁵ The lamb was to be roasted, and this was to be eaten with bitter herbs made into a kind of paste, and a small piece of unleavened bread, called 'a sop,' was to be smeared with it. This bringing of this piece of bread in contact with the roasted lamb and the bitter herbs is called *baptizing* the sop by our Saviour himself."

"And of course it could not have meant a plunging of the hand entirely into or under the articles of food," said Josie. "Any child might see that."

"The noun *baptismos*," ⁶ continued Dr. Graham,

¹ Taylor's "Apostolic Baptism," p. 111.

² Matt. xxvi. 23.

³ Mark xiv. 20.

⁴ John xiii. 26.

⁵ Exodus xii. 3-10.

⁶ Taylor's "Apostolic Baptism," p. 111.

'occurs in the New Testament four times: *The washing* of cups and pots, and of brazen vessels and tables'¹—the *plunging*? 'The foundation-doctrine of *baptisms*'²—doctrine of *plungings*; 'Services in meats and drinks, and divers *washings*'³—divers *plungings*?

"Now mark the proposition. To put the whole body under water is to *plunge* it or to *submerge* it. Christian baptism is neither more nor less than *plunging* the whole body in the name, etc. Does the original Greek word *baptize*, wherever it occurs in Scripture, denote this *plunging*? We have tested it by applying the term to some of the leading passages. Can it properly be so applied?"

"No," said Theodore. "I see not how any intelligent person can contend for such an application of it."

"Here is another reference to baptism," said Dr. Graham. "The Israelites are said to have all been 'baptized unto Moses in the cloud and in the sea.'"⁴

"I will admit that this was a *dry* immersion, for it was a figurative and not a real one,"⁵ said Mr. Percy. "The allusion in this case is not so much to the *act* as to the attendant circumstances. They did indeed go down into the sea, as one goes down into

¹ Mark vii. 4, 8.

² Heb. vi. 2.

³ Heb. ix. 10.

⁴ 1 Cor. x. 2.

⁵ "Theodosia Ernest," vol. i., p. 151.

the water to be baptized. The water stood on each side of them, and the cloud covered them; so that they might very appropriately and beautifully be said, in a figure, to be immersed (dipped) in the cloud and the sea."

"Let us read the account," said Dr. Graham: "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to *them*, but it gave light by night to *these*: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the *dry ground*; and the waters were a wall unto them on their right hand and on their left."¹

"Where is your *figurative* dipping, Mr. Percy? It is distinctly said that the cloud stood *behind* them ere they entered the sea. How can the passing between two walls of water with a cloud behind them be called a dipping even in a figure?"

¹ Ex. xiv. 19-22.

“But,” said Mr. Percy, “Professor Stuart, on this passage, says: ‘The suggestion has sometimes been made that the Israelites were *sprinkled* by the cloud and by the sea, and that *this* was the baptism which Paul meant; but the cloud was not a rain-cloud, nor do we find any *intimation* that the waters of the Red Sea sprinkled the children of Israel at that time.’”¹

“Professor Stuart seems such a high authority with you that I wonder you are not a convert to *all* his views, Mr. Percy,” said Dr. Graham. “In this instance I do not agree with him. I read that the waters were driven back by a strong *east wind*; and find that by the dashings of spray those who were passing between the walls of water must have been *sprinkled*. Then I read, ‘Then the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians; and took off their chariot-wheels, that they drave them heavily.’² How was all this harm done to the Egyptians through the cloud?

“I read again: ‘The clouds *poured* out water: the skies sent out a sound: thine arrows also went abroad.’³

“I read again that the children of Israel were pur-

¹ “Theodosia Ernest” vol. i., p. 152.

² Ex. xiv. 24, 25.

³ Ps. lxxvii. 17.

sued by the Egyptians before they had accomplished their passage through the sea, and ask, Must not the clouds which *poured out* water upon their enemies have *sprinkled* them?

"I read again: 'The hosts of Israelites were all *baptized* unto Moses in the *cloud* and in the sea.'¹

"I find in the same Scriptures *sprinklings* frequently spoken of as *baptisms*. The analogy is to my mind perfect, the meaning clear."

"The chain of evidence is complete," said Theodore. "I do not see that any one was *immersed* but the Egyptians."

"But the chief allusion is to another and altogether different circumstance," said Mr. Percy. "As the Christian, by going down into the baptismal water, professes his belief in Christ, and takes upon himself a solemn obligation to the laws of Christ, so the Jews, Paul says, by going down into the sea and walking beneath the cloud, professed their faith in Moses, and took upon them obligations of obedience to him. They were thus 'baptized unto Moses.' The main allusion is not to the *act*, but to the *obligation* of the ordinance."²

"It is evident," said Dr. Graham, "that the spiritual meaning of this baptism of the Israelites was, that through their faith in Moses as their divinely-

¹ 1 Cor. x. 2

² "Theodosia Ernest," vol. i., p. 151.

appointed leader they were freed from the bondage of Egypt, as we, through our faith in Christ as the Divine Redeemer, are freed from the bondage of sin. But you have proved too much for yourself, Mr. Percy. According to your own account, this *seal of faith and obedience* was applied to the *little children*; for we are distinctly told that there were 'about six hundred thousand on foot that were men, besides children!'¹ And it is hardly to be supposed that in so vast a multitude there were no *infant children*."

Mr. Percy made no reply, but Theodosia said hastily, "After all, we are no nearer the main subject of our inquiry, which is, What was the mode of Christian baptism? With that the *divers baptisms* of the Jews can have nothing to do. I read that there is 'One Lord, one faith and one baptism.' I inquire whether that baptism is sprinkling, or pouring, or dipping?"²

"Surely you do not understand this language as applied to the *mode* of baptism?" said Dr. Graham.

"How then do you understand it, sir?" said Grace.

"That as there were for the Jews *divers baptisms* or legal *purifications*, the Christian is to be *purified* through the blood of Christ alone," said Dr. Gra-

¹ Ex. xii. 37.

² "Theodosia Ernest," vol. i., p. 111.

ham, "by the *baptism* of the Holy Ghost; 'For by *one* Spirit we are all *baptized* into one body.'¹ In us is effected a change of condition from sinfulness to holiness."

"It is perfectly evident to me that you are right, Dr. Graham," said Theodore. "It is the real *spiritual* baptism, and not the external act, which is thus spoken of."

"But we find in the Bible forms of expression in regard to baptism which plainly prove that the mode was dipping," said Theodosia. "St. Paul says, 'Therefore we are buried with him by baptism into death.'² 'Buried with him in baptism!'³ What can he speak of here but immersion?"

"There are several considerations which show that there is no allusion in these passages to the mode of water baptism,"⁴ said Dr. Graham. "Dr. Judson, the Baptist missionary, and Robinson, the Baptist historian, both admit that these passages are misapplied when used as evidence of the mode of baptism."

"It is easy to make assertions," said Mr. Percy, "but not always easy to prove them. McKnight, a very learned Presbyterian doctor of divinity, says in his 'Notes on the Epistles,' 'He submitted to be

¹ 1 Cor. xii. 13.

² Rom. vi. 4.

³ Col. ii. 12.

⁴ Peters "On Baptism," p. 110.

baptized—that is, to be buried under the water—by John, and to be raised out again, as an emblem of his future death and resurrection. In the like manner the baptism of believers is emblematical of their own death, burial and resurrection; perhaps also it is a commemoration of Christ's baptism.'”¹

“It seems to me that this construction is both forced and incorrect,” said Dr. Graham. “Let us examine the expression used by Paul, and see if this was the idea in his mind: ‘We are buried with him by baptism into death.’ There must be some evident analogy between the figure used and the idea which it embodies. How do we find such an analogy in applying this to the external rite of baptism? Even by *immersion*, as practiced, we certainly are not buried *into death*. And the mode of burial at that time was not in the least like immersion. Our Lord, we are told, was laid in a sepulchre *above* the ground. Of course all thought of a dipping is here excluded.”

“I did not think you would try to get around even that text,” said Mr. Percy in a sort of despair.

“My dear sir, how you misjudge me!” said Dr. Graham. “I do not wish to ‘get around’ a single text in the Bible. My most earnest desire is—clearly to understand and faithfully to obey. Were I con-

¹ “Theodosia Ernest,” vol. i., p. 53.

vinced that our Saviour commanded dipping, I would be dipped at once, and I should not esteem it as a very heavy cross."

"How then do you understand the expression which Paul twice uses, Dr. Graham?" said Josie.

"As applied to the *spiritual* baptism," said Dr. Graham. "Here the analogy is perfect, for by this baptism of the spirit we die and are buried from *sin*, even as Christ submitted to a *natural* death and burial. With him we are *buried*, since in his death alone we find the atonement which frees us from sin. Paul says distinctly in just what sense we are dead—'dead to sin, that we may no longer live therein.' He also says: 'Know ye not that so many of us as were baptized into Jesus Christ were *baptized into his death*?' This *cannot* refer to the external rite, for that neither frees us from sin nor baptizes us into his death. But by the baptism of the Holy Ghost we are made partakers of the benefits of his death; in *his* death *we* die to *sin*, and we are '*raised* with him to walk in newness of life.' This is the grand idea which pervades the whole chapter. It is an eloquent pleading for the complete renunciation of sin by those who have received the *true* baptism, both in the outward sign and the inward grace. Can we believe that as the central idea of such a plea we are pointed to an external rite? Can

it be that Paul would hinge such an argument on the *mode* of water-baptism? The same Paul, in rebuking the Corinthian Christians for the divisions that were among them, uses this language: "I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I baptized in mine own name; for Christ sent me not to *baptize*, but to preach the gospel." Others may believe it: I cannot, and do not."

"I have never been able in the least to understand this expression as it is usually applied by Baptist ministers," said Theodore.

"I do not wonder," said Dr. Graham. "Believing as I do that the external rite is not meant, and that the external interpretation of this passage is not only false, but injurious to the cause of truth and holiness, I have proceeded to state the evidence.¹ Whatever took place *naturally* in connection with the sufferings of Christ has something to correspond with it *spiritually*, in its connection with the sufferings of believers. Thus:

CHRIST.

THE BELIEVER.

- | | |
|--|---|
| 1. Christ suffered naturally. | 1. The believer suffers spiritually. |
| 2. Christ in his flesh— <i>i. e.</i> , the body natural. | 2. The believer in his flesh— <i>i. e.</i> , body of sin. |

¹ Pres. Beecher: "Am Bib. Repos.," July, 1841.

CHRIST.

3. The members of Christ's body were crucified.

4. Christ's body died entirely: all natural life was totally extinct.

5. Christ's natural death was for sin.

6. Christ was buried naturally, and became invisible in the grave.

7. Christ rose naturally, and appeared in new external glory.

8. It was the mighty natural power of God that raised Christ.

9. Christ after his resurrection sat down in heavenly places bodily.

10. Christ dies naturally no more; death hath no more dominion over him.

"This is a complete demonstration," said Theodore. "I never could give to the expression 'Buried with him in baptism' the meaning which some have claimed for it."

"I never shall again," whispered Josie to Grace.

THE BELIEVER.

3. The members of the body of sin are to be crucified.

4. The body of sin, the old man, the flesh, is to be entirely destroyed.

5. The believer's spiritual death is to sin.

6. The believer is to be buried spiritually, and to become invisible in his old character.

7. The believer is to rise spiritually, and appear in a new, holy, glorious, spiritual character.

8. It is the mighty power of God, *through faith*, that raises the believer.

9. Believers sit down, *by faith*, in heavenly places after their resurrection.

10. Believers die in sin no more; death spiritual hath no more dominion over them."

Grace did not reply, but her cheeks grew crimson, and she seemed to be thinking deeply.

“Here our interview must close for to-night,” said Dr. Graham. “It grows late.”

It was indeed, as it proved, much later than any one had supposed. All had been so deeply interested that the time had glided by almost imperceptibly. Theodore therefore did not linger as usual, but went out with Dr. Graham and Josie.

The three walked on in silence till they reached Mr. Eldridge’s house. Dr. Graham was slightly wearied with his long talk, and the young people were absorbed in thought. The mood was an unusual one for Josie, whose vivacity was seldom quenched even for a moment. As she paused in front of her own home, she suddenly turned and clasped Dr. Graham’s hand in both of hers.

“Oh, Dr. Graham,” she said, “how can I ever thank you enough?”

“In what have I so deeply obliged you, my dear young lady?” said Dr. Graham.

“You have given me light!” she cried, in her quick, impulsive way. “You have made the truth clear to me. My eyes are now opened: I never shall be blind again.”

With a little nervous haste, as if half ashamed of her own enthusiasm, she said, “Good-night!” ran

up the steps and quickly disappeared from their sight. Neither of the gentlemen made any comment upon the young girl's emotion, but after a time Dr. Graham said, "Can you tell me, Mr. Westervelt, in what seminary Mr. Percy received his theological education?"

"He never had any theological training," said Theodore. "He began to preach very soon after he received baptism. 'He was thrown among people who were without a pastor, and, by a sort of unexpressed but mutual understanding, he became from that time forth their minister. He felt that he had not time to read through the ponderous tomes of what are called systems of divinity. He knew that he was to teach the things which were contained in *one* book: he made that book his daily study. And when he felt that he had learned the teachings of the Word, he was prepared to bring forth his treasures from an abundant storehouse, 'not crammed with learned lumber of the brain,' but full of things to the edifying of those who wished to know what the Master teaches in his Word.'¹ At least this is what I have heard from Mr. Courtney, an intimate friend of Mr. Percy."

"Indeed!" said Dr. Graham, in a tone of surprise. Again he seemed lost in his own reflections.

¹ "Theologia Ernest," vol. ii., p. 66.

His eyes were fixed upon the ground, and his massive brow was knit with earnest thought. After a short interval of silence, Theodore heard him mutter in deep, low tones, "An *illiterate* clergy going about *teaching* the people *ignorance!*" A frown and a shake of the head concluded this utterance of dissatisfaction.

Theodore smiled, but as he saw that the doctor had unconsciously revealed the subject of his musings, he made no remark, and the friends spoke no more till they reached their boarding-house.





CHAPTER VIII.

THE BAPTISM OF THE HOLY GHOST.

WHEN next the friends were assembled, Dr. Graham asked: "Mr. Percy, what think you of the baptism of the Holy Ghost?"

Mr. Percy, though somewhat taken by surprise, was ready with his reply: "Surely, Dr. Graham, you do not imagine that there was in this Pentecostal baptism any *real, actual, literal* pouring out of the Spirit, as the minister sprinkles the water off from the ends of his fingers?" The Holy Spirit cannot be literally poured out or sprinkled out, nor could the disciples be literally immersed in him any more than they had already been; for he is, and always was, everywhere present, and had always surrounded them on every side. It was clearly impossible, therefore, that there could be any literal baptism, in any sense of the word, by sprinkling, pouring or immersion (dipping.) It was not the Third Person of the Trinity, the Divine Spirit, that was poured out

¹ "Theodosia Ernest," vol. i., p. 97.

and shed forth, but the miraculous and wonderful influences of the Spirit, operating on the hearts and minds of the disciples and others. And if these influences were so powerful and so universal as to surround and overpower the minds of the apostles, they might most beautifully and appropriately be said to be immersed (dipped) in them. The baptism of the Spirit is a *soul-baptism*, not a baptism of the *body*; and the *minds* of the disciples are represented by Christ as about to be taken so completely into the control and direction of the Holy Spirit that they would, as it were, be *immersed (dipped) in it and swallowed up by it*. Such a baptism did actually occur. The minds of the disciples were thus overwhelmed and swallowed up by the wonderful influences of the Spirit of God; and this is what, it seems to me, was intended by Jesus when he said they would be *immersed* in the Holy Ghost. And as to that, I can see that their bodies were immersed (dipped) too, as well as their souls, for there came a sound as of a mighty rushing wind, and it filled all the house where they were sitting; and of course it *covered them all up and entirely surrounded them*, and they were in this way *immersed (dipped) in it*."

"Dipped in SOUND and in INFLUENCE!" said Dr. Graham "Truly, according to your interpretation

of it, this was a *metaphorical* baptism indeed! I should think you would be tempted to doubt the correctness of a view which drives you to such an argument as this. Do you really mean to assert that when our Saviour said to his loving disciples, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you: ye shall be baptized with the Holy Ghost not many days hence'¹—this was his meaning?—Ye shall be *dipped* in *sound* and in an *influence* from above. Your own good sense, Mr. Percy, must protest against such a proposition."

"It is a metaphorical and not a real baptism,"² said Mr. Percy. "As Christ had told James and John that they should be immersed (dipped) or overwhelmed by sufferings and sorrows, so now he tells all the disciples that they shall in a few days be immersed (dipped) or overwhelmed by the influences of the Holy Spirit—that these influences should cover, overpower and swallow up their *minds*, as the water in baptism did their *bodies*. It is no more a literal baptism than the baptism of suffering in Matthew. It is a metaphor; and the allusion is not to the *act* done in baptism, so much as to the *result*;

¹ John xiv 26.

² "Theodosia Ernest," vol. i., p. 96.

that is, the *swallowing up* and *overwhelming* of their minds by the flood of life, and light, and joy, and heavenly influence which that day came upon their souls."

"If you will persist in making this your ground of argument," said Dr. Graham, "I can only ask you how you have ascertained that this was a *metaphorical* baptism, when the Scriptures tell us of a visible manifestation of the presence of the Spirit? Let us read a few of the texts which refer to this baptism. Where the mind is in doubt, there is nothing that has such power to satisfy it as the comparing of Scripture with Scripture.

"We read: 'But when the Comforter is come, whom I will send you from the Father, he shall testify of me: and ye shall also bear me witness.'¹ This, then, is to be the immediate effect of this baptism of the Spirit—'*He shall testify, and ye shall bear me witness.*'

"Now let us read the prediction as to this baptism, as an introduction of Christ to the people: 'He shall baptize you with the *Holy Ghost* and with fire.'²

"Now let us read of the perfect fulfillment of this prophecy: 'And there appeared unto them cloven tongues, like as of *fire*, and it *sat* upon *each* of

¹ John xv. 26.

² Matt. iii. 11.

them.’¹ Can anything be plainer than that *this* was the baptism?

“See, too, the immediate result which was to follow this baptism: ‘And they were all filled with the Holy Ghost’ (not *overwhelmed*, *surrounded* or *dipped*). The cloven tongues *sat* upon each of them, and their minds were filled. ‘They began to speak with other tongues, as the *Spirit* gave them utterance.’

“Peter thus explains this occurrence: ‘*This* is that which was spoken by the prophet Joel: I will *pour* out of my Spirit upon all flesh.’

“Mr. Percy, we read here of a visible pouring out of this Spirit. Where is your theory as a dipping? I find not even a hint of it. We read of the Spirit poured out (not like water poured out of a pitcher, as you suggest, but descending and resting upon these men). We read that through their lips *this Spirit testified*. And this *descent* of a visible presence, the Word of God tells us, is the form of action by which the *baptism* is effected. It is as plain as language can be; and if you teach otherwise, you teach for doctrine the *traditions of men*, and most shamefully pervert these Scriptures.

“I read of another *visible baptism* of the Spirit when the Son of God came up from the water, and

¹ Acts ii. 3.

the heavens were open unto him, and he saw the Spirit of God *descending* like a dove, and *lighting upon* him. Was this a *dipping* or an *overwhelming* in an *influence*?

“I read of another visible baptism of the Spirit when, ‘As Peter spake, the Holy Ghost fell on all them which heard the word.’”¹

“I never thought there was such a visible manifestation in this case,” said Josie.

“The evidence is not quite so clear as in the two first mentioned,” said Dr. Graham. “But to my mind it seems sufficient. Peter says,² in defending himself for what he had done to those at Jerusalem, ‘As I began to speak the Holy Ghost fell on them, *as on us at the beginning.*’³ God bare them witness, giving them the Holy Ghost, *even as he did unto us;*⁴ and put *no difference* between us and them, purifying their hearts by faith.’ Two words are employed to express this similitude, one of which denotes a strict and exact similitude, likeness or conformity.”

Theodosia blushed as she listened to this reasoning. She remembered but too well that the arguments which her husband had used in regard to the Spirit’s baptism had first been suggested to him by her.

¹ Acts x. 44.

² Taylor’s “Apostolic Baptism,” p. 112.

³ Acts xi. 15.

⁴ Acts xv. 8, 9.

“Now let us consider the *mode* of baptism in another manner,” said Dr. Graham. “It is proper to adduce those words of various significance which the Sacred Spirit has graciously thought fit to employ, for the purpose of fixing the sense of that word which is the immediate subject of investigation.¹ We waive all reference to critics and commentators, however numerous and however positive. We depend on the New Testament alone—on those writers, under the immediate inspiration of the Holy Ghost, who were his instruments in explaining spiritual things by spiritual words. This test is a sort of *experimentum crucis* to false propositions. It has detected many. Let us try it in the case before us: Luke xxiv. 49: ‘Shall *send* the Holy Ghost FROM ON HIGH.’ John i. 32: ‘I saw the Spirit DESCENDING FROM HEAVEN like a dove, and it abode upon him.’ Acts ii. 2: ‘This is what was spoken, I will POUR OUT of my Spirit.’ Acts ii. 35: ‘Jesus having received of the Father the promise of the Holy Ghost, has SHED FORTH this which ye now see and hear.’ Acts ii. 2, 17: ‘Suddenly there came *from heaven* and APPEARED UNTO THEM cloven tongues.’ Acts viii. 16: ‘That they might receive the Holy Ghost; for as yet he was FALLEN UPON none of them.’ Acts ix. 17: ‘Ananias put his

¹ Taylor’s “Apostolic Baptism,” p. 113.

hands on Paul, that he might be FILLED with the Holy Ghost.' Acts x. 38: 'God ANOINTED Jesus of Nazareth with the Holy Ghost.' Acts x. 44: 'The Holy Ghost FELL on all.' Acts xi. 15: 'The Holy Ghost FELL on them.' Acts x. 45: 'On the Gentiles was *poured out* the Holy Ghost.' Acts xv. 8: 'GIVING them the Holy Ghost.' Titus iii. 6: 'The Holy Ghost, which he SHED on us abundantly.' I Peter i. 12: 'The Holy Ghost SENT DOWN from heaven.' Eph. i. 13: 'SEALED with the Holy Spirit of promise.'

"These passages give us various modes of action by which baptism is effected, *not one of which has any resemblance to a dipping*. Sending down; coming; giving; falling; shedding; pouring; sitting or abiding; filling and sealing. In all these words of various significance there is *not one* that raises the idea of *plunging, dipping, immersion*, or even approaches to it. Yet they all refer to *baptism*!"

"Why have I never considered this before?" said Josie in some excitement. "How evident it is!"

"Now let us refer to our Bible again," continued Dr. Graham. "I read: 'There are three that bear witness in earth—the *spirit, the water and the blood*: and these three *agree in one*.'"

"We have seen that the Spirit *falls, descends, is*

¹ John v. 8.

*po*ured out, is *applied to the person*. The blood of Christ was *shed*. How does the Bible speak of this shedding of blood as to the mode of its application to us. I read: 'Having therefore, brethren, boldness to enter into the holiest by the *blood of Jesus*, having our hearts *sprinkled* from an evil conscience.'¹ I also read: 'But ye are come to Mount Zion, and unto the city of the living God, and to Jesus, the mediator of the new covenant, and to the *blood of sprinkling*, that speaketh better things than that of Abel.'² I also read: 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and *sprinkling* of the blood of Jesus Christ.'³ I also read: 'So shall he sprinkle many nations.'⁴

"This is the second witness. Now let us hear the third. If the three *agree* in one, and if the testimony of the first and the second is clearly given, may we not be quite sure as to the third? But we are told of the *mode* of this application of water also. 'Then will I *sprinkle* clean water upon you, and ye shall be clean.'⁵ A new heart also will I give you.' To what can this apply but Christian baptism? Now, Mr. Percy, where in all this testimony do you find either *dipping* or *immersion*?"

¹ Heb. x. 19, 22.

² Heb. xii. 22, 24.

³ 1 Pet. i. 2.

⁴ Isa. lii. 15.

⁵ Ezek. xxxvi. 25.

"This argument is to me perfectly convincing," said Theodore. "I am astonished that with the Bible in my hand I have so long failed to see it."

"I always said that when I saw *sprinkling* in the Bible I would believe," said Josie. "I see it now, and I *do* believe. No one need ever tell me that '*immersion* is the only *baptism*,' again, or that Baptizo means '*only to dip*.' I am even beginning to doubt whether these are a Bible baptism at all."

Grace did not speak. She took up a book, and seemed to be carelessly glancing at its pages, but there were tears in her eyes.

"You are too hasty, young people," said Mr. Percy. "In order correctly to determine the mode of Christian baptism you must carefully examine each case that is recorded."

"That is an investigation in which I shall take a deep interest," said Dr. Graham.

"Theological discussions are very tricky things," said Mr. Percy. "Still, you will have to admit that Jesus Christ was immersed."

"Bring the proofs clearly before me, and I will be convinced," said Dr. Graham. "Unless you can do this, I must retain my present opinions. But as I am merely searching the Scriptures with a sincere desire to understand the true meaning of the term

¹ "Theodosia Ernest," vol. i., p. 170.

there used, I hope to be acquitted of trickiness. There is something mean and despicable implied in that expression, and I object to having it applied to me.'

When her guests had left, Grace quietly bade her parents "good-night," and went up stairs.

Clarence put his head out of the door of his room as he heard his sister's light step. "Well, sister," he said, "how goes the grand argument? Have you converted that sprinkler to the right side? I only wish father would let us boys come in and hear the talk. What fun it must be!"

"Hush, Clarence!" said Grace. "You should not talk lightly of serious things."

"Well, I won't, if you will come in and tell me about it," said Clarence.

"I am too tired to talk to-night," said Grace, escaping from him. "If you really want to know of these things, ask father."

"I think you are very cross," said Clarence. But his sister had gained her own room, and closed the door against his further remonstrances.

"My dear," said Theodosia to her husband, "it is all going against you."

"I know that as well as you do," said Mr. Percy, "but what can I do? I have put forth all Mr. Courtney's best arguments, and this Dr. Graham

blows them aside like so many straws. I wish Courtney could be with us. Perhaps he would have something new to advance."

"It is unfortunate that he should be absent just now," said Theodosia. "We shall lose both Theodore and Josie if this discussion ends as it has begun."

"It shall not so end," said Mr. Percy. "While he has been wandering about through all the Bible, he has had it all his own way. But when we get on solid ground the tables will be turned."

"It seems to me that he has been on *solid ground* all the time," said Theodosia, quietly.

Mr. Percy seemed much annoyed. "Pray, do not talk about it any more to-night," he said. "I am tired to death of the whole subject."





CHAPTER IX.

JOHN'S BAPTISM.

MR. PERCY was indeed greatly troubled. Since he had openly pledged himself to the cause of dipping and immersion, he felt bound to defend it at any cost, and though his confidence in his position was greatly shaken, not for worlds would he have admitted the fact to any human being. He was determined not to yield one inch of vantage-ground to his opponent, and at the next interview hardly allowed Dr. Graham to seat himself ere he opened the batteries of attack full upon him with this assertion: "Matthew and Mark and Luke and John were Baptists, or else they might never have told us about those baptisms in the river: Baptists tell us about such things now."¹

"Do they tell us only of baptisms in the river?" said Dr. Graham. "I was under the impression that in all the recorded cases of Christian baptism the river is mentioned in connection with it but once."

¹"Theodosia Ernest," vol. i., p. 166.

“Are we not told that John did something which was called baptism?” said Mr. Percy. “Multitudes came to him and were baptized by him in the river of Jordan.”¹

“I did not refer to John’s baptism when I spoke,” said Dr. Graham, “since we all know that it was not and could not be *Christian* baptism.”

“And yet Mark says it was the beginning of the Gospel of Jesus Christ,”² said Mr. Percy.

“Which he explains thus in the very next verse,” said Dr. Graham: “‘As it is written in the prophets, Behold I send my *messenger* before thy face, which shall *prepare thy way* before thee.’ Then we read that Paul asked certain disciples at Ephesus, ‘Unto what were ye baptized? And they said, Unto *John’s* baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him—that is, on Jesus Christ. And when they heard this, they were baptized in the name of the Lord Jesus.’

“If they had received Christian baptism at the hands of John, how would this second baptism have been necessary? Then when Paul said unto them, ‘Have ye received the Holy Ghost since ye believed?’ mark the reply: ‘We have not so much as

¹ “Theodosia Ernest,” vol. i., p. 74.

² *Ibid.*

heard whether there *be any Holy Ghost?* Is not this conclusive proof that John's baptism was not Christian baptism? Christian baptism, we know, is administered in the name of the Father, the Son and the Holy Ghost."

"I never could understand exactly about John's baptism," said Josie.

"John the Baptist was the last of the Prophets of the old dispensation," said Dr. Graham. "In his official work, with his preaching and baptism, he did not belong to this new dispensation, this kingdom of the Spirit, as Christ plainly shows when he says, 'The law and the prophets were until John: *since that time the kingdom of God is preached.*' 'There is not a greater *prophet* than John the Baptist, but he that is least in the kingdom of God is greater than he.'

"Undoubtedly, John's baptism, while differing essentially from the old Jewish legal washings, and wholly alien from their traditionary corruptions, still was not Christian baptism. The people were not surprised that John *baptized*, but they *were* surprised and convicted under the boldness and pungency of his preaching and his high spiritual interpretation of the law. Plainly and beautifully, John's baptism was not Christian baptism, but only a type and promise of it: just as the Jewish sacrifices, the

'lambs on Jewish altars slain,' were not the sin-cleansing atonement, but only a figure and pledge of it. This view also shows us why the legal *baptisms* or ceremonial cleansings were continually repeated, ever reminding men that they were sinners, and that they needed the cleansing of the Holy Ghost, and why all these were laid aside when the kingdom of heaven was visibly set up by Christ, and when the dispensation of the Spirit was visibly established."

"It does not matter to me whether John's baptism was Christian baptism or not," said Mr. Percy. "I simply want to know about the *act* performed.¹ When John baptized he performed a certain *act*. When Jesus and his disciples baptized, did they not perform the *same act*? And when he commanded to baptize the Gentiles also, did he not command the *same act* in obedience to that command? The same word is used: does it not mean the same thing?"

"It would seem that it does," said Dr. Graham, "but we cannot be sure, for we have found that the word BAPTIZE never requires any particular mode."

"If you prefer *washing* as your translation of the word," said Mr. Percy, "there could be no quicker way for John to wash them than by *dipping* them in the water."²

¹ "Theodosia Ernest," vol. i., p. 74. ² *Ibid*, vol. i., p. 141.

“As among the Jews the washing of the person preparatory to the legal purification was generally performed by the person himself who was the subject of the rite, and the *sprinkling* or *pouring* only was administered by *another*,” said Dr. Graham, “I do not see that John had anything to do with that, even if it was insisted upon. We wish to ascertain from the Bible the *mode* of John’s baptism: and the *mode* of Christian baptism; for as to *mode* they were quite possibly alike, though they essentially differ as to *meaning*. Now we know that John ended the types and introduced the Antitype. In him the old is lost in the new. His baptism points on the one hand to the typical purifications of the Jewish Church, and on the other hand to the baptism of the Holy Ghost in the Christian Church. In order to find out the *mode* of *this* baptism, then, we first study the Old Testament to see what was the mode of the typical purifications. We find that it was almost invariably by *pouring* or *sprinkling*. We then study the New Testament to ascertain the *mode* of the baptism of the Holy Ghost. We see that it is always spoken of as a *sprinkling*, *pouring out*, *falling upon* and the like. Now, if John’s baptism pointed to both these—as it unquestionably did, for it was the substance and finishing of the one and the figure and type of the other—it is evident

that it was *like them in mode*, else half the significance and all the beauty of it are lost."

"But I would like to ask you one question here," said Mr. Percy. "Mr. Barnes says that when the Jews received a convert from the Gentiles they *baptized* him. John found this rite in use, and merely applied an old ordinance to a new purpose. Now, I want to know how this ordinance was administered? It is universally conceded that this Jewish proselyte-baptism was *immersion*. I do not know that this has ever been denied by any writer on either side of the controversy. How, then, do you get rid of the difficulty? If, as Mr. Barnes says, 'John applied an old ordinance to a new purpose,' and that old ordinance was *immersion*, it is absolutely certain that John *immersed*.'" ¹

"I find no difficulty to get rid of," said Dr. Graham. "I simply say that I think Mr. Barnes is mistaken on this point. Scholars are nearly equally divided on the existence of proselyte-baptism before Christianity. Every scholar knows that there was a Jewish proselyte-baptism, which was by immersion, but every Bible-student knows that *this* baptism was not prescribed in the Jewish law, and no argument can be based upon its existence before John's time. Now, how can any one suppose that a prophet sent

¹ "Theodosia Ernest," vol. i., p. 39, 40.

from God would reject the mode that was divinely appointed, and adopt one of man's own devising? Shindler cites the Talmud to the effect that whoever was received into the congregation of Israel was circumcised and *baptized*, and made an oblation.¹ 'The baptism,' he adds, 'consisted in the proselyte sitting in water up to the neck long enough to learn some of the precepts of the law, difficult or easy.' But even this baptism (although *perhaps* one of those things grievous to be borne to which our Lord refers in Matt. xxiii. 4) did not consist in the immersion of the *whole* body. If this form of the rite was in vogue in the days of the apostles, it is certain that they did not feel bound to adopt it.² It is equally certain that John did not.³

"But if John did not immerse, why did he baptize in the river?"² said Mr. Percy.

"The answer to that is evident," said Dr. Graham. "John made his appearance among the Jews in fulfillment of the prophecy that he should be the voice of one crying *in the wilderness*."³ The wilderness of Judea, and indeed the greater part of that country, is well known to be poorly supplied with water. There are few streams of any consequence, and these

¹ Lex. Pentag., p. 686. Dr. Baker "On Baptism," p. 126.

² "Theodosia Ernest," vol. i., p. 83.

³ Fairchild "On Baptism," p. 49.

are dried up during the greater part of the season, so that the necessary supplies for the people must be obtained from wells and reservoirs dug at great expense. The Jordan ran along the border of the wilderness, and John very naturally chose the banks of that river as the scene of his labors, in order that the immense multitudes that resorted to him might obtain plentiful supplies for themselves and their beasts of burden. Besides, as the work of baptizing was so conspicuous a part of his ministry, it was needful that he should have a supply of water close at hand. We have, I am sure, great reason, from the circumstantial evidence, to conclude that John did not *dip* all who resorted to him for baptism. Indeed, it seems to me impossible that he should have done so."

"I don't know about that," said Mr. Percy, sharply. "In the first place, we must determine just how many there were to dip. Do you know how many there were?"¹

"I cannot tell you the precise number," said Dr. Graham, smiling, "for the Bible is not definite on that point. I read: 'Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.'"²

"But it does not say that *all the inhabitants*

¹ "Theodosia Ernest," vol i., p. 78.

² Matt. v. 3.

went," said Mr. Percy. "It says the *places* went, by which we are to understand that some of each place mentioned went. Just as if I should say that, in the great political convention of 1840, all Tennessee was gathered at Nashville to hear Henry Clay. I would not mean that every man, woman and child in the State was there, but only that there were some from every part of it. Just so Matthew says Jerusalem came—that is, a great many people from Jerusalem and Judea and the country round about Jordan came; that is to say, the country as well as the city was fully represented in the crowd. Besides, John did not baptize all who came. He positively refused the Pharisees and Sadducees, who composed a great part of the Jewish nation. I do not see, therefore, that we have any means of knowing the exact number of the baptized."¹

"I am not so clear as to that rejection of the Pharisees and the Sadducees," said Dr. Graham. "I do not understand that John *refused to baptize* them, only that he preached to them, in pretty severe terms, that baptism was of no avail to them unless they 'brought forth fruits meet for repentance.' In Matthew I read, as a sort of conclusion to his address to them, these words: 'I indeed *baptize you* with water unto repentance.' In Mark I read: 'And

¹ "Theodosia Ernest," vol. i., p. 79.

there went out unto him all the land of Judea, and they of Jerusalem, and were *all* baptized of him.' In Luke I read, after a severe discourse to the people on their sins, and very plain teaching as to how they were to 'bring forth fruits meet for repentance,' these words: 'Now when *all* the people were baptized, it came to pass,' etc. From which I infer that these Pharisees and Sadducees did receive John's baptism. However, in any case, it cannot be denied that John baptized a great multitude, and it seems hardly possible that one man should have dipped them all."

"Will you permit me to ask a question?" said Theodosia. "How much longer would it take to *immerse* them, one at a time, than it would to *sprinkle* them, one at a time, in a decent way?"¹

"I should think that your own good sense would suggest to you, madam," said Dr. Graham, "that these persons could not have been wholly submerged in water without a change of clothing. This alone must have occasioned great delay and confusion where such numbers were to be baptized. And this suggests to my mind another difficulty: how were they provided with this change of raiment in the wilderness? They went out to hear John *preach*. It is evident that they had no thought of being *bap-*

¹ "Theodosia Ernest," vol. i., p. 79.

tized until they were convicted by his preaching. 'But it is not necessary to suppose that he baptized them singly. The Jewish law did not require this, and John made no innovation upon the Jewish rites. He simply employed the customary ceremony of purification for the purposes of his own ministry. He doubtless took a bunch of hyssop, and made it sufficiently large for his purpose, and dipped it in water and *sprinkled* the people, as they came to him, in large numbers at a time. This, as we have seen, was the Jewish mode of purification, which Paul calls *baptism*.'"¹

"Or," suggested Mr. Percy, "he might have provided himself with a large-sized syringe or squirt-gun, and filling it from the river have turned its stream along the ranks, as I have seen the boys do at school, sprinkling a whole bench of boys before the master could see who did it."*

"Why, father!" said Grace in a tone of surprise and distress.

Dr. Graham calmly turned his eye upon Mr. Percy and regarded him for a moment without speaking. Then he said, quietly but decidedly, "I have ever held that the *attempts* at *wit* which are aimed at sacred things are not only in poor taste,

¹ Peters "On Baptism," p. 74.

² "Theodosia Ernest," vol. i., p. 80.

but positively sinful. Therefore, if there is another remark of this kind, Mr. Percy, I shall at once close this discussion."

"Surely, there is in the narrative of the Evangelists quite as much evidence of the use of the squirt as of the hyssop,"¹ said Mr. Percy, sullenly.

"I do not agree with you," said Dr. Graham. "They tell us of a Jewish baptism, and we naturally refer to the mode of these Jewish baptisms, where we find the hyssop frequently mentioned as used in *sprinkling* the unclean—used, too, by divine authority. Should not that fact alone, sir, make you hesitate to speak of it with contempt? 'Paul says,'² 'When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and *hyssop*, and *sprinkled* both the book and all the people.'³ How grand and solemn was the occasion when Moses thus dedicated the covenant! There were at that time six hundred thousand men capable of bearing arms in Israel. The people must have numbered two or three millions. Yet they were all *baptized* with water mingled with blood, and *sprinkled* upon them from a bunch of

¹ "Theodosia Ernest," vol. i., p. 80.

² Peters "On Baptism," p. 46.

³ Heb. ix. 19. Referring to Ex. xxiv. 5-8.

hyssop and wool.' Do you see anything in this *baptism*, sir, to excite your ridicule, or to suggest to your mind the thought of a squirt-gun? David says, 'Purge me with *hyssop*, and I shall be clean.'¹ Is there anything ridiculous in this?"

Mr. Percy blushed in evident embarrassment, but he said candidly, "I am ashamed of having made the remark, Dr. Graham. Pray let it pass."

"Let us then proceed," said Dr. Graham. "The *time* is not my chief difficulty in supposing that John baptized by *dipping*. He exercised his ministry for a period not exceeding eighteen months.² No human being could live standing month after month up to his waist in water. To obviate this difficulty, Dr. Carson, the Baptist writer, says, 'There is no reason to believe that John the Baptist went into the water in baptizing. He chose some place on the edge of the Jordan that admitted the immersion (*dipping*) of the person baptized, while the baptizer remained on the shore.'³

"This, indeed, relieves one difficulty, but it creates another fully as great. John, standing on a steep bluff of the river, could easily thrust the Jews down into deep water, but how could he draw them out again? To sustain such a demand upon the

¹ Ps. li. 7.

² Fairchild "On Baptism," p. 54.

³ *Ibid.*, p. 131

strength for such a length of time seems to me a physical impossibility, unless it were an exertion of miraculous power, which could not have been, for we are told that 'John did no miracle.'"¹

"There is another thought," said Theodosia, "which it seems to me will obviate all the difficulty. The Evangelist says that Jesus made and baptized *more* disciples than John; and when the disciples were gathered together after his death there does *not seem to have been a very great multitude*. So it is probable, I should think, that though great multitudes came to John and *followed Christ*, yet comparatively *few* brought forth fruit to justify their baptism."²

"At a superficial glance this would seem to be the correct view," said Dr. Graham, smiling, "but it does not do to take a single text thus, and to free it from its connections, in order to establish a point by it. In that way the Bible might be made to teach very strange things. We read, 'After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon.'³ It is evident that when, a few verses farther on, we find the statement, 'Jesus made and baptized more disciples than

¹ John x. 41.

"Theodosia Ernest," vol. i., p. 80.

² John iii. 22, 23.

John,' this language is not used in reference to the whole course of John's ministry, but to that particular time when both Jesus and John were baptizing, and the multitude, leaving John, flocked to Jesus, in fulfillment of John's own prophetic declaration, 'He must increase, but I must decrease.'

"But," said Theodosia, "as Jesus is said to have baptized, though he did not do it personally, but by his disciples, so John may have done a portion of *his* baptizing by his disciples."

"*May have!*" said Dr. Graham, laughing. "Oh, Mrs. Percy, I cannot allow that. You, who demand from us a 'Thus saith the Lord' at every step of a Bible argument, have no right to *infer* anything. Though John tells us that Jesus made and baptized disciples, he immediately adds, '(Though Jesus himself baptized not, but his disciples)'. Now there is not one word which leads us to suppose that John did not administer baptism *himself*, without deputing the authority to *any other*."

"You had better yield that point, Mrs. Percy," said Theodore. "You have not a shadow of reliable evidence to support you."

"If an appeal to a Christian in the first century after the apostles has any weight in deciding this point," said Dr. Graham, "we can produce such a

witness, who testifies plainly not only as to the *mode* of John's baptism, but as to his personal performance of the rite. Origen, in speaking of John's baptism, and considering him as the Elias who was to come, says: 'How came you to think that Elias, when he should come, would *baptize*? who did not in Ahab's time *baptize* the wood upon the altar, but ordered the priests to do that. He, therefore, who did not himself *baptize*, but assigned the work to others,' etc. The comparison shows that as water was *poured* on the wood by order of Elijah, so John the Baptist *poured* water on the people who received his baptism. Elijah ordered it to be done by others, whereas John *poured* the water *himself*."

"That is, indeed, pretty high authority," said Theodore.

"As to the number of his converts," said Dr. Graham, "let us hear the testimony of that distinguished Baptist, the Rev. Robert Hall: 'The number of his converts was prodigious. The submission to his institute appears to have been almost national.'"

"I still contend that the mode of John's baptism was a dipping," said Mr. Percy; "for do we not read 'John was baptizing in Ænon, near to Salim,

Taylor's "Apostolic Baptism," p. 132.

because there was *much* water there?'¹ Why was this, if he did not dip his proselytes?"

"Instead of '*much* water,' this should be translated '*many waters*' or small streams," said Dr. Graham.

"I knew you would be ready with that reply," said Mr. Percy. "Dr. Ryland says,² 'This is rendered by our translators, "because there was much water there." But our brethren, afraid this expression should countenance the idea of immersion, allege that *hydata polla* is plural, and would be more literally rendered "many waters," or small streams. It is true that *hydata polla* is plural, and denotes literally *many waters*, but that it does not mean *small streams* is evident from all other places where it is used in the New Testament. It occurs only in the Revelation written by this Evangelist: "his voice has the sound of many waters."³ Let this description of the appearance of our Lord be compared with the appearance of the glory of the God of Israel, where the united chorus of all the inhabitants of heaven is said to have been "as the voice of *many waters*, and as the voice of a great thunder, or as the voice of many thunderings."⁴ That sound which resembles mighty thunderings may re-

¹ John iii. 23.

² Taylor's "Apostolic Baptism," p. 159.

³ Rev i. 15.

⁴ Ezek. lxiii. 2; Rev. xiv. 2; xix. 6.

semble the sound of a cataract or the roaring of the sea, but cannot resemble a tinkling rill.' He gives many other instances from the Old Testament, and one more from the New, in which the Hebraism *hydata polla* is evidently not applied to *small streams*."

"This is a question of pure geography," said Dr. Graham. "Dr. Ryland has a thousand times enforced the established maxim in logic: 'Concerning that which *does not exist*, and that which *cannot be shown to exist* by credible testimony, the inference is exactly the same.'¹ Under the shelter of this maxim I affirm, in unequivocal terms, that there is no such spring in existence, there never was *such* a spring in existence, in any part of Judea, as the Ænon thus described and thus illustrated. If a spring so copious were in existence, it would be invaluable to the native inhabitants; the memory of it could not have perished; it would still be in use; some rumor of it would have reached us. Who mentions such a spring? European travelers have explored the Jordan, from the Lake of Tiberias to the Dead Sea, with great assiduity; which of them has ever seen this *wonderful discharge* of waters? Since, then, it is unknown to our ablest geographers, to our most adventurous and observant travelers, to our

¹ Taylor's "Apostolic Baptism," p. 160.

most inquisitive men, I deny its existence *according to the character* imputed to it by the Immersionists."

"Have we, then, no clue as to the locality of this spring?" said Josie.

"Eusebius and Jerome, as quoted by Calmet, say that this place was 'eight miles from Scythopolis, south, near Shalim and Jordan.'¹ The name (*Ainon* or *Ainuon*) signifies the *spring of Yon*, or *the dove's spring*," said Dr. Graham. "Mr. C. Taylor thinks that the fountain of Elisha, near Jericho, is the *Ænon* of Scripture. He describes it thus: '*Ænon*, by its name, imports a single spring, but it flowed in several or many streams. I know of but one such, and that is the fountain of Elisha at Jericho. Now what says matter of fact to this? Maundrell shall inform us:² "Its waters are at present received in a basin, about nine or ten paces long and five or six broad, and, thence issuing out in *good plenty*, divide themselves into several small streams, dispersing their refreshment to all the field between this and Jericho, and rendering it exceedingly fruitful. Close by the fountain grows a large tree spreading its boughs over the water.'" Dr. Barclay thinks he has discovered the *Ænon* of Scripture in the Wady Farah, six miles north-east from Jerusalem.

¹ Fairchild "On Baptism," p. 51.

² Taylor's "Apostolic Baptism," p. 161.

The spring he describes ebbs and flows every six minutes."¹

"But why did John go there?" said Grace.

"Evidently for the purpose of obtaining plenty of wholesome water for the multitudes at a season when the water of the Jordan was less pure,"² said Dr. Graham. "'For surely, if deep water for dipping the candidates was his object, he would not leave a large river and betake himself to dipping the Jews in a spring.'"

"But," said Mr. Percy, "Dr. Ryland, when he asserts that *hydata polla* is a Hebraism, says, 'the corresponding phrase, *mim rabim*, occurs often in the Old Testament,' and quotes several texts to prove that it there denotes 'mighty waters,' 'the great waters.' He adds: 'Let our brethren search if they can find an instance of *mim rabim* being used as synonymous with *small streams*.'"³

"To which I retort," said Dr. Graham, "'our brethren' have no farther to seek than the very first reference specified in the concordance to the Bible to annul this futile argument.⁴ It is recorded in Numbers:⁵

¹ Fairchild "On Baptism." "City of the Great King," pp. 569, 570.

² Fairchild "On Baptism," p. 51.

³ Taylor's "Apostolic Baptism," p. 160.

⁴ Ibid., p. 163.

⁵ Num. xxiv. 5, 7.

'How goodly are thy tents, O Jacob!
 And thy tabernacles, O Israel!
 As the valleys are they spread out,
 As gardens along the river-side,
 As ahalim trees planted by Jehovah,
 As cedars by the water-courses.

A stream shall flow around his suckers,
 And his seeds shall flourish in many streams' (*mim rabin*).

It is evident that this means no *great flood*, but rather *tinkling rills*.

"Also this:

'Thy mother was like a vine
 Planted in thy levels, beside thy water-courses;
 She was fruitful, and full of branches,
 By reason of many waters' (*mim rabin*).

"Is a place, the confluence of great waters, proper for the culture of the vine? Would they not sweep it away in some overflow?"

Josie broke into a merry, rippling laugh. "Why, Dr. Graham," she said, "if there is no such confluence of great waters existing in that locality, it seems to me a clear case that Ænon could not have been such."

"Well, then," said Dr. Graham, echoing the

¹ Ezek. xix. 10.

² Irrigation is largely used in the East, and many little streams are led by the gardener to the roots of his plants. The reference to this custom is frequent in the Scriptures.

laugh, "I have summed up the evidence, and I submit the case to the jury. Was John's baptism by dipping, or was it not?"

"Thus far, I see no reason to conclude that it was," said Theodore. "I confess that I am greatly surprised to find so little real evidence in support of the assertions I have so often heard on this point."

"I will go farther than that, Theodore," said Josie: "I do not find in all that has been said the faintest reason to suppose that this baptism was a dipping, but very strong proofs to the contrary."

"Young people are always ready to be persuaded to a new fancy," said Mr. Percy, bitterly. "How is it with you, Grace? Are you, too, a convert to Pædobaptist opinions?"

Grace glanced at her father with a startled air, and her beautiful face was dyed with blushes as she saw that Theodore was earnestly regarding her. "I prefer to reserve my opinion," she said.

"You are a sensible girl," said Mr. Percy. "You are not to be blown about by every wind of doctrine."

But Grace seemed greatly troubled by this praise, and as Josie went into the hall to get her bonnet, she hastily followed her. Theodosia grew very thoughtful as she marked this, and was so lost in

her own musings that she hardly seemed to hear Dr. Graham's voice as he bade her "Good-night."

"Whither is all this tending?" was the question which she asked her own heart. And then came two other questions which she hardly dared to consider: "Will Grace, too, gradually yield to the force of these reasonings? If so, how can I bear it?"





CHAPTER X.

CHRIST'S BAPTISM: WHY WAS IT? WHAT WAS ITS MODE?

THE interest in the baptismal question had been constantly on the increase, and this interest was openly manifested by every one but Grace and Mr. Percy. Mr. Percy had a secret consciousness that he had lost ground with the two persons whom he was the most anxious to impress favorably; and Grace, while listening to all that was said with the most absorbed attention, refused to take any part in the conversation.

Theodosia hardly knew how to account for her own feelings. While she suggested to Dr. Graham all the difficulties which had so troubled her mind in the olden time, she was learning to see them all in a new light, and could not refuse to yield a mental assent to his clear and well-sustained reasoning. She felt that he was right, yet she dreaded to hear that opinion expressed by any one of the young people who were so closely united to her by the ties of a real affection. To have any of these separated

from her in their church communion was really a most painful thought, and one which she could not allow herself to entertain even for a moment. For the first time she experienced a regret that she had voluntarily connected herself with a Church which concedes nothing to honestly-entertained differences of opinion. When Dr. Graham came in, accompanied by Theodore, she almost dreaded to have him begin to bring forward the proofs which dispelled so many of her long-cherished illusions, yet with a restless haste she opened the conversation herself. "We have been through quite a range of authorities in quest of information as to the true meaning of Baptize," she said. "In the mean time, there is an idea that strikes my mind very forcibly, and that is, that the Saviour has fixed, by his own act, the meaning of the word as he employed it. Suppose we admit that it had a dozen meanings before he used it, and that in other books it has a dozen meanings still, yet it is certain that *he was baptized*. Now, in his baptism a certain act was performed. It may have been sprinkling, pouring or dipping, but whatever it was, that act was what he meant by baptism. That act was what he commanded. His disciples must have so understood it. He gave (if I may speak so) a divine sanction to that meaning. And when the word was afterward

used in reference to his ordinance, it never could have any other. If he was immersed (dipped), then the question is decided—baptism is immersion (dipping). If he was sprinkled, baptism is sprinkling. If he was poured upon, baptism is pouring. So we can get all our information from the Testament itself.”¹

“That view of the subject certainly simplifies it very much,” said Dr. Graham; “and, though I do not exactly concur in it, I am quite willing to rest my cause here. If you regard the mode of our Saviour’s baptism as decisive of the great point at issue, I suppose you have made it a matter of very careful study.”

“I have read the account of it so often that every word of it is indelibly impressed upon my mind,” said Theodosia.

Dr. Graham smiled. There was a rare beauty in his smile, and few could resist its genial influence. “The first thing for us to ascertain is this,” he said: “Why did Jesus Christ submit to baptism at all? He had no need of cleansing rites, for he was without sin. He could not well have thought it necessary to do it as a profession of faith in his own name. Why then was he baptized?”

“Oh, I know the answer to that question!” said

¹ “Theodosia Ernest,” vol. i., p. 25.

Josie, eagerly. "It was as an example for us. I have been told so over and over again, and have been asked if I was not willing to be baptized after the example of Jesus, and urged to follow my Saviour down into the water."

"That is a plea which should never be resorted to," said Dr. Graham. "Our Saviour's baptism could not have been Christian baptism, in that it was lacking in its two essential ideas—purification from sin and a profession of repentance and faith. It could not therefore, in any sense, have been intended as an example for us."

"He submitted to be baptized," said Mr. Percy—"that is, to be buried under the water by John, and to be raised out again—as an emblem of his future death and resurrection.¹ You cannot object to this view, for I take it from McKnight, one of your own theological writers."

"I do object to it most decidedly," said Dr. Graham, "for I hold that it is altogether erroneous. While I have a high respect for most of our theological writers, I by no means concur in all the opinions which they have advanced, especially on this subject of baptism. It is quite clear to my mind, from the Scripture teaching in regard to it, that our Saviour's baptism was a legal requirement,

¹ "Theodosia Ernest," vol. i., p. 53.

and that it had a clearly perceptible meaning which was not at all emblematical."

"I do not see why it could not have been as an example for us, even though it had not just the same meaning as our baptism," said Grace, timidly, her interest overcoming her reserve. "He was our perfect example in all things else, why not in this?"

"Can you explain to me, then, why this baptism did not take place till he was thirty years of age?" said Dr. Graham, gently. "The Christian obligation, as you know, is to repent and be baptized. It is urged upon us in the Bible again and again as the introductory step into the new life. Why, then, did Christ live thirty years of a sinless life without submitting to this rite?"

Grace looked greatly perplexed for a moment; then, raising her mild blue eyes to the doctor's face with an expression of child-like confidence, she said: "I do not know. Can you tell me why?"

"The Bible can and does," replied Dr. Graham. "I read in the language of the inspired Evangelist, in immediate connection with an account of this baptism, 'And Jesus himself began to be about thirty years of age.'¹ Again I read, when the Lord is commanding Moses as to the age of the Levites' service in the priesthood, 'From *thirty* years old

¹ Luke iii. 23.

and upward until fifty years shalt thou number them; all that enter in to perform the service, 'o do the work in the tabernacle of the congregation.'¹ Is it not evident that this baptism was our Saviour's legal consecration to the priesthood, he having reached the required age, and having been ordained of God to be our great High Priest for ever?"

"Why, of course it is!" said Grace, with a smile that lighted up her whole face with new beauty. 'And yet, often as I have read this portion of my Bible, I have failed to understand it."

"Read John's openly expressed astonishment at being requested to baptize One whom he knew to be sinless," said Dr. Graham: "'I have need to be baptized of thee, and comest thou to me?'"² Mark the reply of Jesus, which appears to have been well understood by John, for he at once yielded to it: 'Suffer it to be so now, for thus it becometh us to fulfill all *righteousness*.'

"*Righteousness* means *conformity* to a law."³ And to what law did Christ and John conform in this instance? Not to the moral, but the ceremonial law. To explain this transaction we must recur to the law for the consecration of priests, which is in these words: 'And thou shalt bring Aaron and his

¹ Num. iv. 23.

² Matt. iii. 14.

³ Fairchild "On Baptism."

sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him.'¹ Now, these Aaronic priests, in their official character, were types of Christ, and it was necessary that all the types should receive their fulfillment in him. First. As the priests were introduced into their office at the age of thirty years, so Christ delayed entering upon his ministry till he had reached that age. Secondly. As the priests were set apart to their office by the washing of water, so by the application of water was Christ introduced into his priestly office, which was the basis of his two other offices. Thirdly. As the priests at their consecration were anointed with holy oil, so Christ at his baptism was anointed with the Holy Ghost descending upon him in the form of a dove."

"Then it seems to me that we need not be at all in doubt as to the mode of Christ's baptism," said Theodore. "We have learned that two acts were performed upon these Jewish priests: they were *washed* and *anointed*. One of these acts must have been performed by John when he thus legally set apart our Saviour to his office as a priest. What, then, was the mode of the washing and what was the mode of the anointing?"

¹ Ex. xl. 12, 13

“That which Pædobaptists are accustomed to call baptism is not even a washing,”¹ said Mr. Percy in a tone of sarcasm.

“We are not left in doubt on either of these points,” said Dr. Graham. “On referring to the Jewish law we find it clearly stated as to the act of anointing, ‘Thou shalt take the anointing oil, and *pour* it upon his head.’² As to the washing, we find the law reads thus: ‘Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: *Sprinkle* water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.’”³

“Then there could have been no *dipping* in the case,” said Theodore.

“So it seems to me,” said Dr. Graham. “When John had made the application of water, the anointing came directly from God in the visible descent of the Holy Ghost. For we read, ‘God *anointed* Jesus of Nazareth with the *Holy Ghost* and with power.’⁴ Thus the special consecration of Jesus to his official work was completed.”

“It all seems very plain,” said Josie.

“It is very evident that Jesus understood this

¹ “Theodosia Ernest,” vol. i., p. 442.

² Ex. xxix. 7.

³ Num viii. 6, 7

⁴ Acts x. 38.

transaction himself in its true light," said Dr. Graham. "This, I think, every one will be ready to admit. Mark his own allusion to it when the chief priests and elders came to him as he was teaching, and said, 'By *what authority* doest thou these things? and *who* gave thee this authority?' . He replies by a question: 'The *baptism* of *John*, whence was it, from heaven or of men?' If this is not a reference to that baptism as his *legal* ordination, by which he rightfully exercised this authority, how are we to understand it?

"Also notice another allusion to it in his very first sermon in the synagogue on the Sabbath-day We read: 'The *Spirit* of the Lord is upon me, because he hath *anointed* me to preach the gospel,' etc. 'And said unto them, This day is this Scripture fulfilled in your ears.'"¹

"It is strange," said Theodore, "how we can read the Bible over and over again as we do, and yet overlook some of its plainest teachings!"

"If you are satisfied as to the Scripture testimony," said Dr. Graham, "I have here, too, some external evidence to produce.

"Aurelius Prudentius, A. D. 390, referring to John's baptism, says,² 'perfudit fluvio, He poured water, or perfused them in the river.'

¹ Isa lxi. 1 Luke iv. 18.

² Pond "On Baptism."

“Paulinus of Nola, a few years later, says, ‘He (John) washes away the sins of believers—*infusis lymphis*—by pouring on water.’

“Bernard, speaking of the baptism of our Saviour by John, says, ‘*Infundit aquam capiti Creatoris creatura.*’ The creature pours water on the head of the Creator.

“Lactantius says, ‘Christ received baptism, that he might save the Gentiles by baptism; that is, *purifici roris perfusione*—by pouring of the purifying dew.’”

“Then it is quite evident that sprinkling was not rejected as baptism by *all* the early Christians,” said Josie.

“But,” said Theodosia, “nobody in these days goes down into the water to baptize unless he is a Baptist.”¹

“Of course not,” said Dr. Graham, “but now the attendant circumstances are so very different that we can hardly compare the two cases. We have seen that there were good reasons why John should have been preaching in the wilderness, and why he should have been near to the Jordan, irrespective of any considerations in regard to baptism.”

“But,” said Josie, with eager and inquiring interest, “we read of Jesus that he went up straightway

¹“Theodosia Ernest,” vol. i., p. 83.

out of the water. Does not that seem to imply that he was dipped?"

"I think not," said Dr. Graham, "for the word *apo*, translated *out of*, primarily signifies *from*. It occurs in the Gospel by Matthew one hundred and nine times, and is rendered just sixty-five times *from*, and only ten times *out of*."¹

"Were the translators of our version Baptists?"² said Mr. Percy.

"You know that they were not, sir," said Dr. Graham. "We have seen that they were of the Church of England."

"How, then, did they come to make such blundering work?"³

"That they should discover no small bias in favor of *dipping* is not surprising," said Dr. Graham, "if we reflect that the Church of England, previous to her reformation from popery, had uniformly adhered to the threefold dipping.⁴ Even after her separation from Rome, her first liturgy in 1547 enjoined the threefold dipping; and that mode of baptism continued to be practiced till two hundred and fifty years ago, when it was gradually laid aside. It was about this period that our version of the Bible was

¹ Fairchild "On Baptism," p. 58.

² "Theodosia Ernest," vol. i., p. 83.

³ *Ibid.*, p. 83.

⁴ Fairchild "On Baptism," p. 59.

produced, and it favors the Baptists quite as much as they ought to desire."

"Of course you must get rid of that *out of*," said Mr. Percy, "for it proves just what you do not wish it to prove."

"I was just about to say," said Dr. Graham, "that if we take the language exactly as our translators give it to us, it proves nothing in favor of dipping as the mode of baptism. It says that *after* he was baptized he *went up* out of the water. How does this language in any way determine the *mode* of the baptism? When we consider that in those days and in that country the men wore loose, flowing robes, easily thrown off, and that their feet were only protected by sandals if protected at all—and when we are told that this baptism took place at a river—we see that it would have been easy, natural and convenient to step into the water as the rite was administered."

"Have you any more external evidence, Dr. Graham?" said Theodore. "When it seems to be confirmatory of the Scripture evidence it interests me greatly."

"Mr. C. Taylor, the editor of Calmet's 'Dictionary of the Bible,' gives, in his 'Apostolic Baptism,' five ancient and ecclesiastical representations of our Lord's baptism," said Dr. Graham. "I brought the

book with me to-night, for I thought you might like to see them. The first is an ornament on the door of the great church at Pisa. From the shape of its characters it must be of very ancient workmanship. The motto upon it is *BAPTIZAT*. It was obviously made for some Christian establishment. According to the tradition current among the Pisans, it was brought from Jerusalem by their Crusaders about the commencement of the twelfth century."

The young people gathered eagerly about the doctor's chair to look at the picture.

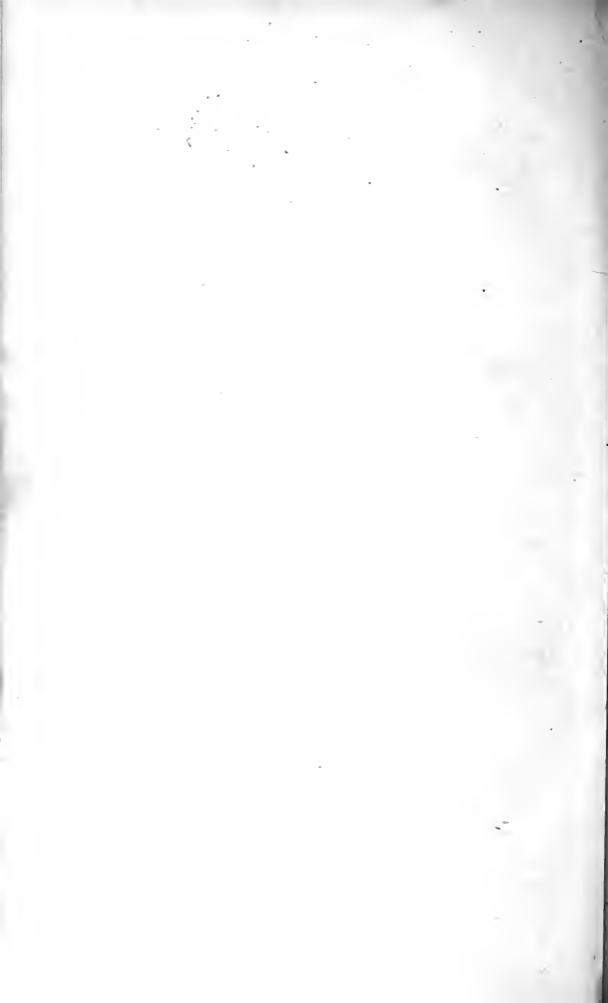
"Here Jesus does not seem to be in the water at all," said Theodore. "He is kneeling under a palm tree, and John pours the water on his head, while two angels are close at hand to witness the transaction."

"The second picture," said Dr. Graham, turning over a leaf in his book, "is taken from the church on the Via Ostiensis at Rome. The outside is a plate of brass covering a substance of wood. The figures are partly in relief, partly engraved. Some of the hollows are inlaid with silver. The inscriptions are in Greek, with the motto, *BAITICHIC*. The door which it covers is dated 1070, but the plate is much older than the door; and from the letters it is manifestly of Greek origin and very ancient workmanship."



Ancient Representations of our Lord's Baptism.

1. Church at Pisa. 2. Church on the Via Ostensis at Rome. 3. Church at Beneventum.



“Here our Lord is in the water, but John is not,” said Theodore. “Here are also two attendant angels, and the dove is descending upon the Saviour’s head. John has in his hand a shell, from which he has evidently been pouring the water upon the subject of his baptism.”

Again Dr. Graham turned over a leaf. “This third picture,” he said, “is copied from the door of the church at Beneventum, which was one of the first cities in Italy where the gospel was introduced. The ordinance of baptism is represented as conjoining a partial immersion with aspersion. It is rudely executed and extremely ancient.”

“John is not in the water here, either,” said Theodore. “Jesus stands in the river, and John, standing on the bank, pours the water on his head.”

“The fourth picture is a representation of the centre-piece of the dome of the Baptistery at Ravenna; which building was erected and decorated in 454,” said Dr. Graham.

“John the Baptist is drawn as standing on the bank of the river, holding in his left hand an oblong cross, and in his right hand a shell, from which he pours water on the head of Christ, who is standing in the water up to his waist. Over the Lord is a crown of glory and the figure of a dove, symbolizing the Holy Spirit. The name ‘Jordan’ is written over

the head of the mythological figure which, according to the custom of the ancients, represented that river."

"It is a little singular that in every one of these the baptism is administered by *pouring*," said Josie.

"It is the same in this fifth picture," said Dr. Graham. "This is a representation in Mosaic of the baptism of Christ in Jordan, preserved in the church *in Cosmedin* at Ravenna, which was erected A. D. 401. In the centre is our Saviour in the river Jordan. On a rock stands John the Baptist; in his left hand is a bent rod, and his right hand holds a *patera* (shell), from which he *pours water* on the head of the Redeemer, over whom descends the dove, the symbol of the Holy Ghost, with expanded wings and emitting rays of glory and grace."

"Are you sure these representations are authentic?" said Theodosia.

"I will read you what Mr. Taylor says in regard to them," said Dr. Graham, "and then I must defer all further discussion until our next meeting. He says: 'Montfaucon observed, in the preface to his "*Antiquite Expliquée*," that we learn a thousand particulars from ancient representations, sculptures, etc., concerning points of classic inquiry, which are not mentioned by any of the old writers. For these speak the same language to all nations. They pre-



Ancient Representations of our Lord's Baptism.

1. Dome of the Baptistery of Ravenna. 2. Church in Cosmedin, at Ravenna.



sent no difficulty of construction, nor variation of sense in particles or prepositions; the learned and the unlearned may translate them with equal correctness and with equal facility. They are vouchers for the time in which they were executed; and though we cannot hear the men of that generation *viva voce*, and we dare not put words into their lips, yet we may *see* their testimony, and judge of its relevancy to the inquiry that engages our attention. For these reasons, and in full reliance on their authenticity and authority, the following subjects have been compiled.’”

“Does Mr. Taylor say any more about these representations?” said Theodore.

“Yes; but perhaps I have read enough for tonight?” said Dr. Graham.

“Oh, pray read all that there is in the book,” said Josie: “I want to hear every word.”

“I can hardly do that,” said Dr. Graham, “as the book is a pretty large one. But I will read to you all that he says directly upon this subject. He says: ‘We thus adduce these ancient examples of baptism, all administered by *pouring*. The number might easily be made up to fifty, while on the contrary not one instance of *plunging* can or ever will be adduced. The numerous instances of baptism by pouring plainly show that the attitude

and action of the administrator of the ordinance and of the person submitting to the rite were constantly the same. Whence, as the uniformity amounts to identity, we learn that they are implicit and unvarying repetitions of one original appointment.

“In these five ancient representations, although Jesus is in the water, yet John is *not*. This is clearly consistent with the Holy Scripture, which never gives the least hint of John's being in the Jordan. Unless he *were* in the water, he could not have sufficient power over the person of any one who is in the water to *plunge* him. Supposing it *possible* that John could have had such power, yet it is clear, from these ecclesiastical representations, that he did not exert that power. He employed an action entirely different, and even inconsistent with it: for after the immersion of the party, he administered baptism by *pouring* water on the head of the subject baptized. This is the action of all the instances—not of those representations only which may be attributed to the Latins, but of those wrought *by Greeks and for Greeks*. There is no room for equivocation here. The Greek letters prove that they are Greek representations; and their conservation and dedication as spoils of war mark their origin in a country far distant from

Italy, where their evidence on the subject of baptism was not anticipated. Arians and orthodox, who agree in nothing else, all attest to this representation.

“These Greek and Latin workmen, with the Greek and Latin ecclesiastics under whose direction they wrought, together with their churches, either believed that John's baptism was administered by pouring, or they were guilty of a conspiracy and intention to deceive their people: those may believe this who can. There was no purpose to be answered by this flagrant iniquity. The workmen lived in distant countries, they lived in distant ages: how then could they combine? Who does not see in these distinct evidences the universal conviction of the truth of the action as here represented? A more forcible appeal cannot be made to the heart and judgment by means of the senses.’”

Theodosia took the book from Dr. Graham's hand, and looked at it with evident interest. “I see that none of these representations are of the *first* century,” she said, quietly, as she returned it to him.

“Mr. Taylor speaks very well on this point,” said Dr. Graham. “I will read to you what he says: ‘It is objected that they are not of the *first*, but of the third or fourth or fifth century. But this gives additional strength to their evidence. For in the

third or fourth, and still more in the *fifth* century, the administration of baptism had departed greatly from its original simplicity. Metaphorical allusions had been multiplied, some scriptural and others totally unwarranted. What could induce those Greek and Latin artists from the remotest antiquity to adhere to the one simple action, to the unvaried truth unadulterated by metaphorical allusions, in contradiction to the taste of their times, unless they had felt themselves constrained by the unbroken consent of all Christ's disciples to represent baptism by this mode, as being "*verily and indeed*" that to which their Lord and Master had submitted?"

"I see not how any one can evade the force of this argument," said Theodore.

After Dr. Graham had left, and Grace had gone with Josie and Theodore into the other room, where the piano stood, to give them a little music, Mr. Percy said to his wife, with some bitterness, "I wish that doctor of divinity had never entered this house!"

"Why, my dear husband!" said Theodosia in some surprise. "I am sure he is very gentlemanly and agreeable."

"Too much so by half!" said Mr. Percy. "He is just the style of person to persuade one that white is black and black is white."

“Has he, then, said anything that is untrue?” said Theodosia.

“No,” said Mr. Percy. “He always seems to have truth on his side. That is the worst of it.”





CHAPTER XI.

BIBLE BAPTISMS AT STREAMS.

WHEN next Dr. Graham could give an evening to his friends at the Percys', Mr. Percy said: "You have by no means silenced me in regard to that baptism which John administered to the Jews."

"Then I have but one argument more to plead with you," responded Dr. Graham. "Turn to John i. 26, where John is represented as thus speaking of his own baptism, 'I indeed baptize you *with* water;' also to the thirty-first and thirty-third verses, where we find the same expression. Would he speak thus if he referred to the act of dipping?"

"No," said Mr. Percy; "but be kind enough to take the Greek Testament and find John i. 26. It reads, '*Baptizo en udati*,' and so in the thirty-first verse, and so in the thirty-third. In any other Greek book any schoolboy would, without hesitation, translate it, 'I immerse (*dip*) you *in* water.'"

"I do not know how it might be with school-

boys," said Dr. Graham, "but it seems that several distinguished linguists have translated it differently."

"I know that," said Mr. Percy; "for the same reason that they refused to translate *Baptizo* they were forbidden to change the ecclesiastical words. *En* means *in* in Greek, as much as *in* does in English.

"Must *en* then *always* be translated *in*?" said Dr. Graham. "Is that what I am to understand by your assertion?"

"No," said Mr. Percy, "not exactly. *En* does sometimes (though very rarely) mean *with* in the sense of the instrument by which an action is accomplished. *En* occurs no less than two thousand seven hundred and twenty times in the New Testament. In about twenty-five hundred of these places it is in our version correctly rendered *in*. In over twenty other places, *in* would *better* express the evident meaning of the original. In only about forty cases, out of over twenty-seven hundred, does it of necessity mean *with*, in the sense of the instrument or material with which anything is done."

"How is it, then, that the new Baptist Bible translates this same *en* as *with*, *by*, *through*, *instrumental*, not less than thirty-six times in the Gospel of Matthew, and in the *space of seven verses* (Matt. xxiii. 16-22) no less than *thirteen* times?" said Dr.

Graham. "Now, either the Baptist Bible translators have blundered egregiously in their translation, or they have crowded 'the forty' cases of the instrumental use of *en* into the one Gospel of Matthew! Let us see whether they have hidden the remaining *four* in the last book of the New Testament. In turning to the book of Revelation, we find the Baptist Bible gives *twenty-eight* times the translation of *en* as instrumental. Thus, in *two* books of the New Testament, the first and the last, the new version gives *en* the meaning *with, by, sixty-four* times. Now, between these two there are *twenty-five* other books; and if we give to each of these books a proportionate number, they will contain just *eight hundred translations of en by Baptists* as instrumental."

"That is singular enough," said Theodore, "if Mr. Percy's statement is correct. I am inclined to think there must be some ground for this translation of *en*, after all."

"The meaning is recognized by all scholars," said Dr. Graham. "Dr. Carson says, 'I do not deny this meaning.' And the instrumental sense of *en* abounds in the Septuagint as well as in the New Testament."

"You surprise me!" said Theodosia. "I was told that our translators employed *with* whenever

en occurs in connection with baptize, because they must not teach immersion. But they did not use *with* in every case, because that construction would have been in some instances such a monstrous perversion that every one could see it. They did not venture to say that the people were baptizing WITH the *river of Jordan*, confessing their sins, or that Christ was baptized WITH *the Jordan*, or that John was baptizing WITH *the wilderness*. Mark i. 4."

"And for precisely the same reason," interrupted Dr. Graham. "The wilderness and Bethabara were *localities where* (not *instrumental means* with which) John baptized; therefore *en* is translated in its *local* sense. The river Jordan was also a *place where* John baptized, and *en Jordane* is accordingly translated 'in the Jordan,' as the locality in which he officiated. On the other hand, when the preposition stands connected with an abstract element, as *en udati*, there the element is necessarily separated from all local conception."

"But if John was baptizing 'in the Jordan,' was he not dipping the people into the water?" said Josie.

"No more than his baptizing 'in Bethabara' made it necessary to dip people into its streets and houses," said Dr. Graham. "Hear Dr. Carson, the leading Baptist writer, as to whether 'in the river' n. st

mean *in the water*. He says that 'such a man was killed *in the river* does not tell us that the man ever touched *the water*. He may have been shot on board of a vessel.'¹ Carson further says: 'The ambushade on the shield of Achilles was placed *en potamo, in the river*. It was within the banks of the river.' Then, 'in the river' is not in the water. He says further: 'Ulysses has only the choice whether to watch all the rueful night *en potamo (in the river)* or to ascend the acclivity. But why *in the river*? He must lodge *in the river* under the cover of its banks. It is not *at the river*, but *in the river*, that he supposes himself to watch. On the banks he could have no shelter—in the river he would have the shelter of the bank. *He might be in the river, YET NOT IN THE WATER: all within the banks is the river.*'² After all this confession from the Baptist whose like will not be seen for a thousand years, we may well be excused for distinguishing between *water* and *river*. John may have baptized 'in the Jordan' without baptizing 'in the water,' since 'all within the banks is the river,' and the space within the inner and the outer bank of the Jordan was *a furlong*, as Maundrell in his travels through the Holy Land tells us: 'After having descended the outermost bank, *you go about a*

¹ P. 29.² P. 339.

furlong upon a level strand before you come to the immediate bank of the river.' Here is space enough for John and all Judea, and Jerusalem and the regions round about, to 'go down into the river' without entering 'into the water.'"

"But it says in John i. 26, '*Baptizo en hudati*,'" said Mr. Percy—" '*in water*;' " and so you will find it in every place where this expression, upon which you have based your argument, is found."

"It is surprising that you should make such a statement," said Dr. Graham. "You must know that it is not *en hudati* (*in water*) in Luke iii. 16; Acts i. 5; xi. 16, and (according to the Codex Sinaiticus and Tischendorf) in Mark i. 8; but it is simply *udati* (without the *en*), *with* water, and is so translated by Professor Hackett of the Newton Baptist Theological Seminary, who has no superior among Baptist scholars."

"But if you will turn to Mark i. 9, you will find that the preposition is not *en*, but *eis*," said Mr. Percy. "*Eis* signifies motion from without to within. *Eis* means *into* in Greek, as much as *into* does in English; so that Jesus is said to have been baptized or dipped not merely in, but *into* (*eis*), the river of Jordan." 2

1 "Theodosia Ernest," vol. i., p. 86.

2 *Ibid.*, vo. i., pp. 86, 87.

“If there is no good reason for our having our translation as it is in regard to these words *en, eis,*” said Dr. Graham, “it is a little singular that distinguished Baptist scholars have fallen into the same error. The new Baptist Bible translates *en, by,* when used in connection with Baptizo, as in 1 Cor. xii. 13: ‘for by (*en*) one Spirit we are all baptized into one body.’ And Professor Hackett not only translates, ‘John baptized *with* water,’ but also, ‘John baptized *in* Jordan.’ King James could hardly have *forced them* into these errors.”

“But what is the reason that *eis* is used apparently in connection with Baptizo, and claimed to be used with a physical element?” said Theodore.

“Why, in the first place, as Jordan is a locality, and *is not a simple equivalent for water,*” said Dr. Graham, “it is not to be understood here. In the second place, Jesus left Nazareth to come to this locality, the proper statement of which is *eis ton Jorlanan*; the form with *eis* being due to the passing *from* Nazareth *to* the Jordan.”

“And we have seen very good reasons for believing that Jesus was not dipped *into* the Jordan,” said Theodore.

“I think that even Dr. Graham will find it difficult to convince you that there was no dipping in the case of the eunuch’s baptism,” said Theodosia.

“There it is distinctly stated, ‘they went down *into* the water, both Philip and the eunuch.’”¹

Dr. Graham smiled as he said: “I may not be able to impress Mr. Westervelt’s mind with my own views, but I find no difficulty in them myself. Yet I do not believe that Philip and the eunuch went into the water at all.”

An indignant blush suffused the sweet countenance of Grace as she heard this statement. “Oh, Dr. Graham!” she said, “it seems to me positively sinful for any one to say that. It is just a contradiction of the Bible testimony. I am *sure* in this case that Philip dipped the eunuch into the water.”

“Do not be too positive, my dear young lady, until we have weighed all the evidence with care,” said Dr. Graham. “If the Bible does say that the eunuch was dipped, then I am convicted of error. Let us examine. The Greek word here used is *eis*, it is true.”

“Yes,” said Mr. Percy, “and *eis* means *into* in Greek, as much as *into* does in English.”²

“Not so fast, Mr. Percy,” said Dr. Graham. “Every writer has some peculiarities of style. We shall therefore confine our references to the Acts of the Apostles. In what sense, let us inquire, does the writer of this book commonly use the identical

¹ Acts viii. 38.

² “Theodosia Ernest,” vol. i., p. 87.

terms he employs in describing the baptism of the eunuch? The Greek word *eis* occurs just eleven times in the very same chapter. It is translated *into* but *once* out of the eleven; and that once is where it is said, 'they both went down *into* the water.' Here is an astounding fact."

"It is, indeed!" said Theodore.

"In verse third," continued Dr. Graham, "we read, 'committed them (*eis*) to prison.'² In verse twenty-fifth, 'returned (*eis*) to Jerusalem.' In verse fortieth, 'was found (*eis*) at Azotus,' and 'came (*eis*) to Cæsarea.' There is another fact of much importance in this connection. When the Greek writers wished to express definitely the idea of *going into*, they usually *doubled* the preposition (*eis*); that is, they placed it before the noun, and also prefixed it to the verb. In the Acts of the Apostles there are *thirty-one* instances of this kind. It is not so in the case of the eunuch's baptism, but the single *eis* is employed. The words are *katebesan eis te hudor*. Now, if the sacred writer meant to say *into* the water, it is strange that he should not employ his usual language to convey that idea."

"It seems quite clear, then, that he did not mean to say it," said Theodore. "Yet, I have always been quite certain that he did."

¹ Fairchild "On Baptism," p. 77.

² *Ibid.*

“But there is another fact still more decisive in the case,” continued Dr. Graham. “The preposition *eis* occurs *single* in the Acts of the Apostles *two hundred and sixty-four times*, and is rendered *into* only *sixty-one times*. And of these *sixty-one times*, there are twenty-six in which the word might be properly rendered *to* or *toward*, as in chapter xviii. 18, ‘sailed thence (*eis*) *into* Syria,’ and xxvii. 1, ‘should sail (*eis*) *into* Italy.’¹ Indeed, Mr. Alexander Campbell, in his version of the New Testament, renders *eis*, *to*, in a number of places where our common version has *into*. On the whole, then, the evidence from this single source is *as seven or eight to one* against the supposition that the inspired writer intended to say that Philip and the eunuch went into the water.”

“But,” said Mr. Percy, “if he does not tell us that they went *into* the water, why does he make special mention of the fact that they came up out of the water?”

“Does he say so?” said Dr. Graham. “The word translated *out of* is *ek*.² It is a well-known fact that when the Greek writers wished, by the force of the words, to express the idea of going *out of*, they usually doubled the preposition *ek*, placing it before the noun, and prefixing it also to the verb. In the

¹ Fairchild ‘On Baptism.’

² Ibid.

Acts of the Apostles there are no fewer than *twenty* examples of this kind. Now, in the account of the eunuch's baptism but a *single ek* occurs (*anebesan ek tou hudatos*). If the sacred historian really meant to say '*out of the water,*' it is perfectly unaccountable that he should omit to express himself in the definite manner customary with him in such cases. On this point we have still stronger evidence. The word *ek* occurs *single* in the Acts of the Apostles *sixty-four* times, and we are astonished to find that it is translated *out of* only *five* times, and one of the five is where our version has it, 'they were come up *out of* the water.'

"You think, then, it is more properly translated *from,*" said Theodore. "But, even if that be proved, it is not quite conclusive as to the point at issue; for why did they go down to the water at all if there were no dipping?"

"Truly I see no easier and more simple way in which they could have managed it under the circumstances," said Dr. Graham. "If I were riding through the country with you, and we came to a place where there was water, and you pleaded for immediate baptism, should we not leave our carriage and go down to the water while I perform the rite? Can you suggest anything more probable, leaving immersion out of the question?"

“I did not take into account the attendant circumstances,” said Theodore.

“But since we see plainly that the writer of the Acts does not *necessarily* mean to state that the eunuch was dipped, let us examine the attendant circumstances rather more carefully,” said Dr. Graham. “What gave rise to this sudden desire for baptism in the eunuch’s mind? ‘He was a Jew of Ethiopia, and had been up to Jerusalem to worship. He was returning, and was reading, as he sat in his chariot, in the prophecy of Isaiah.’¹ We are told the very place where he read, and does it not fully explain his desire? It was, ‘He was led as a sheep to the slaughter,’² and but seven verses preceding this we read the prophecy, ‘So shall he *sprinkle* many nations.’ We are told that ‘Philip began at that same Scripture, and preached unto him Jesus.’³ He no doubt explained to him this expression. So that, as far as the mode was concerned, it was *sprinkling*, and not *dipping*, which was in the mind of the eunuch when he asked for baptism. As a Jew he was accustomed to this mode of purification, and what else could he have expected or hoped but to be baptized in this way?”

“It is a pity that I am compelled to say aught to

¹ Peters “On Baptism,” p. 94.

² Isa. liii. 5.

Peters “On Baptism,” p. 95.

break the force of so very plausible an argument," said Mr. Percy, dryly; "but every scholar knows that in the Septuagint, where it is most likely he was reading, the word *sprinkle* does not occur, but *thau-masontai* (*astonish*), 'so shall he *astonish* many nations.' And Dr. Adam Clarke says it is the best rendering of the Hebrew."¹

"It is not at all certain that he was reading from the Septuagint. Many distinguished scholars and linguists are quite satisfied to receive our translation of this passage as correct," said Dr. Graham. "Our translators were themselves well versed in the Hebrew, and I observe that Dr. J. Addison Alexander, who was a *tolerable* scholar, says, in his 'Commentary on Isaiah,' that the Hebrew term used 'is a technical term of the Mosaic law for *sprinkling* water, oil or blood as a purifying rite.'"

"I am satisfied to abide by Dr. Alexander's decision on a point of scholarship," said Theodore. "All who know anything about him know that few have equaled him in learning."

"Then let us consider a few more of the circumstances which attended this baptism of the eunuch," said Dr. Graham. "We are told that 'the angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down

¹ "Theodosia Ernest," vol. i., p. 447.

from Jerusalem unto Gaza, *which is desert.*¹ Now is it probable that in this desert there was a body of water of sufficient size for the *dipping* or the *submerging* of the eunuch? 'As they continued on their journey they unexpectedly came upon a certain water, and the new convert requested and received baptism.'² This could hardly have taken place at a river, or even at a small stream, for neither the term *potamos*, denoting the former, nor *cheimarchos*, denoting the latter, is used by the sacred writer. He says they came unto *ti hudor*, literally *some water*. Neither Jerome nor Sandys could find any considerable stream or body of water in all that region, though they discovered a *fountain* issuing from the foot of a hill, the waters of which were lost in the sands.³ Here, or at a pool formed in the desert by a sudden rain, the baptism may have taken place.' From the eunuch's exclamation. 'See, here is water!'—more literally rendered, '*Behold water!*'—we may conclude that he was surprised as well as pleased to find water in this place."

"I think we may call in geography again to our aid here," said Josie, laughing.

"It was in this vicinity, in the valley of Gerar, in which the city of Gaza stood, that Abraham and

¹ Acts viii. 26.

² Fairchild "On Baptism," p. 82.

³ Hieron de Loc. Heb., and Sandys' "Travels."

Isaac were obliged to dig wells to get water for their flocks,"¹ said Dr. Graham. "And 'the herdsmen of Gerar did strive with Isaac's herdsmen, saying, The water is ours.' It was not far from this place that this baptism was administered. The water was probably one of those 'springs in the desert' of which we read: 'And Isaac's servants digged in the valley, and found there a well of springing water.'"²

"It would seem, then, that geography gives a verdict against the eunuch's *immersion*," said Josie.

"To use the language of Dr. Carson," said Mr. Percy, "'Had I no more conscience than Satan himself, I could not, as a scholar, attempt to expel immersion from this account.'"

"It is evident that Satan was in the mind of the Christian gentleman who originated such an uncharitable thought," said Dr. Graham. "Mr. Westervelt, we have fully examined this case. What is your opinion concerning it? Was this baptism by dipping? Review the testimony as to the meaning of the Greek prepositions used, the scene of the transaction, the conversation which led to the baptism: in addition to this, remember that no mention is made of either of the parties disrobing, and the utter improbability that two men who were on a journey were wholly dipped in water in their cloth-

¹ Peters "On Baptism," p. 96.

² Gen. xxvi. 19.

ing. Carefully consider all this. Do not be frightened by Dr. Carson's Satanic insinuations, but use your own sense and judgment, as you have a perfect right to do, and decide."

"I feel perfectly convinced," said Theodore, "that the eunuch's baptism was not by dipping."

"Now, let us examine the only case of Christian baptism in connection with which a river is mentioned," said Dr. Graham. "I refer, of course, to the baptism of Lydia."

"Yes," said Mr. Percy, triumphantly, "in this case the *river* is plainly spoken of, and cannot, by any logic, be resolved into a spring or a fountain. I read: 'And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake to the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended to the things which were spoken of Paul. And when she was *baptized*,'¹ etc. You see, sir," continued Mr. Percy, suddenly breaking off in his reading, "it is quite plain that she was baptized in the river."

"How so?" said Dr. Graham. "We are told that the few Jews who were in the place were in the

¹ Acts xvi. 13, 15.

habit of meeting by the river side in order to pray, and that Paul there went to them and preached. We are also told that Lydia was converted by his preaching, and that she was baptized. It is not even hinted that she was baptized at that *time* and *place*."

"It is most probable that she was," said Mr. Percy.

"Do not attempt to establish any fact by mere probabilities," said Dr. Graham, "you, who are so ready to challenge my most self-evident propositions with, 'Where is your *proof*?'"

"But might she not have been baptized at the river?" said Theodore.

"Certainly," said Dr. Graham, "but she could hardly have been dipped *in* the river; for (just think of it!) she was a lady of position and influence; she was at quite a distance from her home, and had no change of raiment with her, for she had no previous intention of requesting baptism. Yet, according to Mr. Percy's view, she was at once baptized, without delay or difficulty. How, then, *could* she have been dipped? And she was not only baptized herself, but they of her household; which complicates the case still more if we suppose dipping, and which fact I observed that you omitted to mention in your reading of the text, Mr. Percy."

“It was not that I attached any special importance to it,” said Mr. Percy. “It is quite evident to me that they of this lady’s household were all adults.”

“Hunt up all your authorities, Mr. Percy,” said Dr. Graham, “for if the Lord permit, I mean to argue that point with you at some future time. I will not touch upon it at present, for fear I should quite wear out the patience of these young people.”

“I confess,” said Theodore, “that my mind is at present so filled with thoughts of the *mode* of baptism as to exclude all others.”

“Do you make *no* exceptions?” said Josie, with an arch glance at Grace, which made her blush most charmingly, and which quite disconcerted Theodore. Seeing which confusion on the part of the lovers, the mischievous girl laughed merrily.

Dr. Graham did not fail to remark this little by play, and there was a quiet smile upon his own face as he bade them all “good-evening,” and retreated from the room.





CHAPTER XII.

THE BAPTISM OF THE THREE THOUSAND.

NOW I have safely passed all the chief fortresses of my opposers," said Dr. Graham, as he prepared to resume the baptismal discussion on which so much was pending, "the rest of our journey is comparatively plain and easy. For, if they consider it a strong argument for them that John was baptizing at the Jordan, and that the eunuch was baptized in a spring, and that Lydia was converted at the river, surely I may claim something on my side from the fact that, in *all other* cases of baptism mentioned in the New Testament, not a word is said of either river or spring, and the circumstantial evidence would lead us to conclude that there was no dipping."

"We should have begun our consideration of the cases of Christian baptism at the day of Pentecost," said Theodore.

"We can easily take up the investigation at that point this evening," said Dr. Graham. "I find in

the case of the baptism of the three thousand nothing to suggest to the mind the idea of dipping. There must have been, on that occasion, a lack both of time and water for such a purpose. How can you prove, Mr. Percy, that there was not such a lack?"

The expression of Mr. Percy's countenance was slightly scornful as he replied, "It is not necessary to prove it in any other way than by the mere statement of the Scripture that they were baptized; for if the word means to immerse, then the book says they were immersed; and if they were immersed, there must have been time enough and water enough. If I do not believe this, I make God a liar."¹

"A strong statement and a true one if it were well founded," said Dr. Graham; "only, unfortunately, it is based on two *ifs*, neither of which can be proved."

"For pity's sake, do not let us go back to our very starting-point," said Josie, in a tone of impatience. "I thought that unfortunate Greek word was disposed of long ago. If we sink ourselves in that again, we shall never reach any conclusion."

"On the supposition that this word is disposed of finally," said Dr. Graham, "where is your evidence that the three thousand were immersed or dipped?"

¹ Theodosia Ernest," vol. i., p. 112.

In the first place, where was the water accessible at that time for the dipping of so large a multitude?"

"I remember," said Mr. Percy, "that we read in Second Kings xviii. 17 about the '*upper pool*;' and in the same book, chapter xx. 20, about the '*pool*' that Hezekiah made; and in Nehemiah about another '*fountain*' and '*pool*;' and in Isaiah xxii. 9 about the *waters of the lower pool*; and in John v. 2 about the *pool of Bethesda* that had five porches; and in John ix. 7 about the *pool of Siloam*."¹

"A goodly array of pools, certainly," said Dr. Graham. "But in enumerating them we are met by an important question: Which of them were available for use on that occasion? 'Not the *upper pool* of Gihon, for that was covered; nor the *pool of Hezekiah*, nor the *lower pool of Gihon*, for over these the enemies of Christ had full control. As for *Solomon's pool*, from that they were some seven or eight miles distant.'² '*Bethesda* was near at hand, on the north-east of the temple, but it was used daily for the cleansing of sacrifices, and the blood and offals of the sacrifices and temple were washed into it, which, some have imagined, may have imparted to the water its healing virtue. At least it must have been unfit for a place in which to dip

¹ "Theodosia Ernest," vol. i., p. 113.

² Baker's "View of Baptism," p. 117.

candidates for baptism. *Siloam* was at the foot of Mount Moriah, three-quarters of a mile distant from where the apostles were assembled; but we have no account of their marching off to it with the thousands who heard them. The Jordan was sixteen or eighteen miles distant; and at that season of the year (June) Kidron was nearly or quite dry.¹ Where, then, could the three thousand have been dipped?"

"All travelers agree," said Mr. Percy, "that Jerusalem was and is one of the best watered cities on the face of the globe. Dr. Robinson, one of these travelers, speaks of 'immense cisterns' now and anciently existing within the area of the temple, supplied 'partly from rain-water and partly by the aqueduct;' and tells us also that 'almost every private house had a cistern in it.' Speaking of the reservoirs he says: 'With such reservoirs Jerusalem was abundantly supplied.'"²

"But how have these statements any bearing upon the case in question, Mr. Percy?" said Dr. Graham. "It would be impossible to dip people in cisterns and reservoirs. It would be easy enough, I grant, to thrust them down into the water, but how would you get them out again? The fact is, that, if what

¹ Peters "On Baptism," p. 86.

² "Theodosia Ernest," vol. i., p. 113.

I have gathered from books and those who have sojourned in Jerusalem be correct, there was no place in or about that city where the pentecostal converts could have been dipped.¹ Then there is an objection in regard to *time*. How do you dispose of that?"

"The Scripture does not say they were all baptized that day," said Mr. Percy, "but only, all added to the company of the disciples; and some of them may have been baptized by John or by the disciples of Jesus Christ before his death, and now only came out publicly and consorted with the apostles; and some might have gone up to them and joined their ranks that day, and have been baptized afterward, as a person is now said to have joined the Baptists when he makes a profession of religion among them, and is received by them for baptism."²

"I was not aware," said Dr. Graham, "that it was the custom anywhere to say that a person who had not received baptism had joined the Church. But it seems to me, Mr. Percy, that your supposition in this case is an attempt to evade a plain statement of Scripture. We read: '*Then* they that gladly received his word *were baptized*'; and the same day there were added unto them about three thousand

¹ Baker's "View of Baptism," p. 117.

² "Theodosia Ernest," vol. i., p. 115.

souls.' You know that the meaning is, that the three thousand were baptized *on that very day*. There is no room for any 'might have' in connection with the simple assertion of the inspired writer."

"Well," said Mr. Percy, "how many hours had they to go upon? What says the record? It seems that when Peter commenced his speech it was not yet nine o'clock in the morning, which, as the Jews counted from six, would be the third hour of the day. How long before nine it was we cannot tell. We will suppose it was just nine, and there were consequently only nine hours remaining before six in the evening, which closed the day. Peter's speech, as it is recorded, would not have occupied a quarter of an hour in its delivery, but it is said that he exhorted them with many other words; so we will suppose he spoke an hour, or we will say two hours. It would then be eleven o'clock. Now we will give them another hour to go to the water."¹

"But we are not told that they went anywhere," said Dr. Graham, "and you know you deny our right to *infer* anything. Your laws are arbitrary on that point. We must always take the plain statements of the Bible just as they are."

"Let me finish my computation," said Mr. Percy, with a slight impatience of manner. "It is twelve

¹ "Theodosia Ernest," vol. i., pp. 115, 116.

o'clock when the baptism begins. Now, they must finish, you see, in six hours; so that is our limit as to time."¹

"And did it take no time then to effect the necessary change of garments?" said Dr. Graham. "By the way, where did the people procure this change at such short notice? They had come, you remember, from mere curiosity, or to mock at the truth, without the least intention of receiving baptism. Many of them must have been at quite a distance from home. You surely do not suppose that they were dipped, and then went through the streets to their homes with their clothing all dripping?"

"If you interrupt me with such trifling questions, I shall never be able to make my calculation," said Mr. Percy. "We have seen now how much time there was. The next question which meets us is, How many administrators were there of the rite?"

"The twelve apostles," said Dr. Graham, "without doubt."

"There were certainly the twelve apostles," said Mr. Percy. "And many think also the seventy others whom Jesus sent out two by two, who must have been present, as Luke says, 'they were all with one accord in one place.' If so, then there were eighty-two authorized administrators."²

¹ "Theodosia Ernest," vol i., p. 116.

² *Ibid.*, p. 116.

“That little ‘*if so*’ is a most convenient hinge for an argument,” said Dr. Graham. “But I find no intimation anywhere in the Bible that the seventy were commissioned to baptize. They were not with the apostles at the time they received the Saviour’s last command.¹ Only the eleven were then present. And in this account it says, ‘Peter standing up *with the eleven*, lifted up his voice.’² Why are not the seventy mentioned if they took any part in the services? Only ten days had intervened since the apostles received their own commission, and we have no account of their having ordained any person to the work of the ministry during that time. The Saviour expressly told them ‘to wait for the promise of the Father’ before they began to testify of him.”

“Well,” said Mr. Percy, “to obviate all difficulties, suppose there were only the twelve, who would each have two hundred and fifty persons to immerse. So, on this supposition, the question is narrowed down to this: Can any one man immerse two hundred and fifty persons in six hours?”³

“To the question thus narrowed down, I have no hesitation in replying, No,” said Dr. Graham.

“I have felt some little curiosity on this subject,” said Mr. Percy, “and when I have witnessed im

¹ Peters “On Baptism,” p. 88.

² Matt. xxviii. 16.

³ “Theodosia E-nest,” vol. i., p. 116.

mersions, have taken out my watch and observed the time. It has usually required about fifteen minutes to immerse twenty persons, provided the candidates march in two by two to the place where the administrator is standing. This allowance of time permits the work to be done without any appearance of haste and with the coolest deliberation.¹ I have been told by several Baptist ministers, whose veracity I have no reason to doubt, that they have immersed large numbers at the rate of two every minute, or sixty in half an hour. At this rate the twelve would have finished the work of this occasion in a little over two hours and ten minutes. If they only worked half so fast, and baptized but one a minute, they had time to get through and more than an hour and a half to spare. They could each have stopped every half hour and rested ten minutes and then have gotten through in time."

"Your computation reminds me of an article which I was reading to-day," said Dr. Graham. "I chance to have the book which contains it in my pocket, and will give you the benefit of it.

"CURIOUS EXPERIMENT IN BAPTISTHENICS.

"The Baptist brethren claim that the apostles could easily have dipped their three thousand con-

¹ "Theodosia Ernest," vol. i., p. 116.

verts in the time allowed them, and undertake to test the matter by actual experiment.

“Among others, a worthy Baptist minister of our acquaintance, having on hand some forty-three candidates for baptism, resolved to make trial of the speed with which he could put them all in succession under the water. Though it is certain that there was no wager in the case, yet the good man was stimulated to do his utmost by a desire to obtain a triumph over the Pædobaptists. For this end all needful arrangements were made. Laymen were appointed to bring the candidates down to the water's edge; others led them into deep water, where the minister plunged them under, repeating the usual words, and then handed them over to another set of lay assistants, who led them back to the shore. Persons were also stationed on the bank, with watch in hand, to note the time consumed. The result was, that the whole forty-three were dipped in just thirty-one minutes, though the preacher, who was an uncommonly stout, athletic person, seemed quite exhausted by his effort. It was claimed, however, that at this rate the apostles could have dipped two hundred and fifty persons in the space of three hours.’

“Now, supposing that the apostles could operate with the same speed as our Baptist brother—that is to say, could dip forty persons each in the first half

hour—it does not follow that they could each dip forty in the next half hour, much less forty in a continuous succession of half hours. A person may be found who will run on foot four miles in half an hour: does it follow that he can continue at that gait, so as to accomplish twenty-four miles in three consecutive hours?"¹

"By no means," said Theodore.

"But, Dr. Graham," said Josie with earnestness, "can it be possible that a holy minister of the Lord Jesus Christ would consent to turn so solemn an occasion into a farce in this way? It seems to me that such a manner of dealing with sacred things is positively wicked."

"That is my own opinion, my child," said Dr. Graham.

"And in this case everything was carefully arranged beforehand, so that there need be no delay," said Theodore. "There could have been no such previous arrangement on the day of Pentecost."

"That is quite evident," said Dr. Graham. "Taking these things into consideration—the lack of the necessary change of raiment, and the great exhaustion which would result from remaining in the water and working rapidly for so many hours—I think you will have to give it up, Mr. Percy."

¹ Fairchild "On Baptism."

“But,” said Mr. Percy, “is it certain that no one besides the twelve was authorized to baptize?’ Others must have been, for it is evident that Aquila,² and Apollos,³ and Paul himself,⁴ were baptized by *others than the twelve*. And Peter, when he had preached the word to the household of Cornelius, did not baptize them himself, but directed it to be done by some one else.”⁵

“Because no one was appointed to this work before the day of Pentecost but the twelve,” said Dr. Graham, “it by no means follows that as the Church enlarged the number of regularly-ordained ministers was not increased in proportion to the demand for their services. But I do not see how you can well establish your point by any of the cases you have mentioned. Nothing is told us of the baptism of Aquila, but we are told that ‘strangers of Rome’ were present on the day of Pentecost, and also that when Paul went to sojourn with this *Aquila*, he had ‘lately come from Italy;’ so it is by no means certain that Aquila was not baptized by one of the twelve as one of the pentecostal converts. Of Apollos it is expressly stated that ‘he knew only John’s baptism.’ Ananias did baptize Paul, but he was divinely commissioned to do so. And when

¹ “Theodosia Ernest,” vol. i., p. 117

² Acts xviii. 2.

³ Acts xviii. 24.

⁴ Acts ix. 18.

⁵ Acts i. 14.

Peter deputed the work of baptizing to others, it would hardly have been so particularly mentioned had it not been out of the common order of things."

"Well, whether this baptism were performed by the twelve, or by the twelve assisted by the seventy, does not now concern us,"¹ said Mr. Percy, "as we find there was no want of time in either case."

"Pardon me, Mr. Percy, you have not proved that point," said Dr. Graham. "To me it seems by no means probable that this baptism was by dipping."

"Please do not speak any more about *probabilities*,"² said Mr. Percy. "The word *baptize*, used to describe this ordinance, means to immerse, as its common, primary signification, in every other book but this; and the people who read the Greek language would understand this to be its meaning, unless some intimation was given that it must not be so understood. Show me a case where immersion was impossible, and it will have some weight."

"Take, then, the very case we have been considering," said Dr. Graham. "From what we have been told of the attendant circumstances, and what we know of the conveniences for dipping, I should pronounce it to be a physical impossibility."

"That is exactly my opinion," said Theodore,

¹ "Theodosia Ernest," vol. i., p. 117.

² *Ibid.*, p. 142.

quietly; "and I do not see how any one who judges impartially can arrive at any other decision."

The discussion here closed for the evening, and the friends separated a few moments later. Theodosia did not linger in the parlor, as she usually did, but went directly to her own room. There Mr. Percy found her standing before her mirror, and so lost in reverie that she started when he addressed her.

"My dear," he said, "of what are you thinking?"

"Of many things," said Theodosia, absently.

"You must not allow your mind to be too much disturbed by this doctor of divinity," said Mr. Percy, playfully. "They never give up a point, you know, right or wrong."

Theodosia gave him a glance of disapproval. "I wish you would not speak in that way," she said. "I have quite changed my mind about doctors of divinity. No one could fail to respect Dr. Graham. He is a certainly, a spiritually-minded man as well as a perfect gentleman."

"He is gentlemanly enough," said her husband, "but he is dreadfully set in his opinions. I cannot make the least impression upon him."

"He manifests not the least desire to evade the truth," said Theodosia. "And he has such a good reason to bring forward in support of every one of

his opinions that he may well be firm. He has made many things quite clear to me that I never fully understood before."

She unbound her long brown hair, and began to brush it with an energy that betokened some inward disturbance.

"Mr. Courtney would consider you as recreant to the faith if he could hear you speak in that manner," said Mr. Percy.

"Mr. Courtney was uncharitable in his comments upon Pædobaptist ministers," said Theodosia, quickly. "He had no right to try to render them contemptible in my eyes in the way he did. I shall tell him so when I see him."

"You were as hard upon them as he was, my dear," said Mr. Percy. "I am sure your remarks often grieved your good mother sorely, she had ever held these ministers of her Church in such reverence."

"I was altogether in the wrong," said Theodosia. "I can see it plainly now. I was an opinionated and a willful child!"

Her husband for one moment silently regarded her. Then he said, "My dear, if at that time you had met and talked with Dr. Graham, do you think you would have given us all so much trouble, and would never have rested satisfied till you had turned

your minister, your uncle and your lover into Immersionists?"

"No," said Theodosia, earnestly. "If I then had met with an intelligent man who understood all the merits of the case, I should still have been in the Presbyterian Church. I had almost said, Would that it had been so!"

"*Theodosia!*" exclaimed her husband in accents of alarm and reproach.

She glanced at him kindly from beneath her long, curled eyelashes. "Do not be frightened, my love," she said. "I shall never trouble you any more by my vagaries. We have left our first estate, and are Baptists by profession. It matters not. If we are in the Church of God, and faithfully serve him, that is all that is of real importance."

"Then why these regrets, Theodosia?"

"We can never commune with Theodore at the table of the Lord," she said with a low sob. "I am beginning to realize that he will leave us, and it is a great trial to me. I have loved him as my own son. He was just the age of the little one we lost, you know, and—" She burst into tears.

Mr. Percy put his arm around her and tried to comfort her. "We have not lost Theodore yet," he said. "I intend to make every effort to keep him."

“It will be impossible to keep him,” said Theodosia. “I do not know that I really wish it, either.”

“He will do as he likes, of course,” said Mr. Percy.

“He must act according to his own convictions,” said Theodosia, “and we must remain at our post. Only do not, my dear husband, ever again preach immersion as the only baptism, for I do not believe it is.”

“You must leave me to preach as I judge best, my dear,” said Mr. Percy, rather coldly. “I am not so easily guided as you are. When my opinions are once fixed, they are fixed for ever.”

Theodosia sighed, but she made no further remark. And there the conversation ended.





CHAPTER XIII.

*OTHER CASES OF CHRISTIAN BAPTISM. OBJECTION TO THE
SO-CALLED BAPTIST CHURCH. CLOSE COMMUNION.*

THIS is our last meeting," said Dr. Graham to Mr. Percy, "for I am obliged to leave town in a fortnight, and shall be much occupied in the few days previous to my departure."

"Oh, I am so sorry!" said Josie. "I have enjoyed these little talks so much, and I have gained so much information from them, that I hate to have them discontinued."

"We have gone over pretty much the whole ground of investigation, and can easily finish tonight," said Dr. Graham. "We have only to review all the cases in the New Testament which we have not yet examined. We will, in the first place, take the case of Paul. We read: 'He was three days without sight, and neither did eat nor drink.' And when Ananias came to him and laid his hands upon him, we read: 'And he received sight forthwith,

and arose, and was baptized.' The language of the original is very expressive (*anastas ebaptisthe*)—'rising, or standing up, he was baptized.' And so in the parallel passage (*anastas baptsai*), 'rising up to be baptized.'¹ And it is fairly implied that Saul received baptism immediately on rising from his couch, and without leaving the spot. If so, he was not dipped."

"That *if so* is very convenient," said Mr. Percy. "But let us see how it will work in other places. We read in the Old Testament that 'David arose and fled for fear of Saul.' The same word occurs here, and *if so*, then David *fled standing*. So also in this passage: 'Saul *rose up* out of the cave and went.' It may mean '*standing*,' and *if so*, then Saul went *standing* out of the cave. And in this: 'Saul *arose*, and got him from Gilgal.' It may mean *standing*, and *if so*, then Saul went up from Gilgal '*standing*.'² And when Ananias and Sapphira died that fearful death, the young men were *standing still* all the while they were winding up the body, carrying him away and burying him; for it reads: 'The young men arose, wound him up, carried him out, and buried him.'³ Here is the same word that is used in the original."

¹ Fairchild "On Baptism," p. 84.

² "Theodosia Ernest," vol. i., p. 144.

³ Acts, v. 6.

“In all the instances which you have given,”¹ said Dr. Graham, “and in every instance in which *anastas* is used, if the purpose of the actor in *rising up* is not attained without going elsewhere, his *going* elsewhere is expressly mentioned. There is no room for the insertion of omitted words. And it is as clear as noonday that when Ananias said, ‘Arise and be baptized,’ he meant that Saul should stand up and be baptized at once, without leaving his chamber.”

“I was about to mention another case,” said Mr. Percy. “And so where the prodigal son says, ‘I will arise and go to my Father,’ he does not mean to say that he will go *standing* up.”² In Barnes’ ‘Notes’ we find a true and apposite explanation of this word: ‘He *arose* and went to his father.’ ‘The word *arose*,’ says Barnes, ‘does not imply that he had been *sitting*. It does not refer to any change of position, but expresses the act of *setting out* or *beginning* to do anything. It was a common expression among the Hebrews to denote *entering upon* a piece of business.’ Now if Luke had said he *sat still* and was baptized, it might have made some difficulty, but if he rose up or prepared him-

¹ Fairchild “On Baptism,” p. 86

² “Theodosia Ernest,” vol. i., p. 145.

self, he would do this equally whether he was sprinkled or immersed.' ”

“ It seems to me that Mr. Barnes was referring to just such a case as I have spoken of,” said Dr. Graham. “ For the prodigal son says, I will *arise* and *go*, thus expressing not only the preparation to depart, but the subsequent action. It was quite different with Saul. As he was in a state of great exhaustion, he was, in all probability, either sitting or reclining ; and when we are told that he ‘ arose and was baptized,’ we have every reason to suppose that he was baptized in the place where Ananias found him.”

“ At any rate,” said Mr. Percy, “ you must admit that immersion is quite as probable, as far as this word is concerned, as sprinkling or anything else.”¹

“ Indeed I do not,” said Dr. Graham, “ for I do not see that you have proved it to be so at all.”

“ Nor I,” said Theodore. “ There is nothing said of any change of garment, nor of their leaving the house ; nor is it likely that Saul, in his weak state, walked to the river before he partook of any food. It is evident that his baptism was administered to him in the house.”

“ But suppose it was done in the house ?” said Mr. Percy. “ Are you sure that there was not a bath-

¹ “ Theodosia Ernest,” vol. i., p. 145.

ing-tub or a tank, or some other means of immersion, in the house? There is surely no evidence that there was not."¹

"Oh yes, there is," said Dr. Graham. "According to your Dr. Ryland's maxim, it is easily proved. We have only to say, '*Concerning that which does not exist, and that which cannot be shown to exist by credible testimony, the inference is exactly the same.*'"

"I should think, too," said Josie, "that to be plunged beneath the water would be too severe a shock to one who had been so long without food."

"But," said Grace, "does not Ananias add, when he says, '*be baptized,*' these words, 'and wash away thy sins'? This surely implies immersion, for one who is poured upon or sprinkled is not *washed.*"

"Of course this language is figurative," said Dr. Graham, "since no external washing can wash away sin. Ananias exhorted Saul to receive the visible sign of spiritual cleansing which had been ordained by Christ. This baptism, indeed, had the spiritual signification of a washing away of sin. But how was it to be applied? All our previous investigation has proved that *sprinkling* was the established mode. How can we understand this

¹ 'Theodosia Ernest,' vol. i., p. 146.

text in any other sense than as referring to baptism? 'I will *sprinkle* clean water upon you, and ye shall be clean. . . . A new heart also will I give you, and a new spirit will I put within you.'¹ It is also said of the Redeemer that he 'hath washed us from our sins in (or with) his own blood.'² How is the manner of this washing as spoken of by Peter? 'By *sprinkling* of the blood of Jesus Christ.'³

"I am quite satisfied as to the mode of Paul's baptism," said Theodore. "It certainly was not by dipping. Let us pass on to the next case of baptism, which is that of Cornelius and his friends."

"What suggested the thought of baptism to the mind of Peter on this occasion?" said Dr. Graham. "The 'Holy Ghost *fell* on all them that heard the word.' Then Peter said, 'Can any man forbid water that these should not be baptized?'⁴ And afterward, in speaking of this, he said, 'On the Gentiles also was *poured out* the gift of the Holy Ghost.' Do these terms suggest the idea of dipping?"

"But Peter does not say that the water *was to be brought*," said Mr. Percy. "He only says, 'Who will forbid water' (that is, to be used in the baptizing of these people)? It was simply equivalent to saying, Who will forbid their baptism? But the

¹ Ezek. xxxvi. 25, 26.

² Rev. i. 5.

³ 1 Pet. i. 2.

⁴ Acts x. 47.

water might be brought to immerse them. What would hinder it?"¹

"Nothing, if it were required," said Dr. Graham.

"Peter *does* speak of the Holy Ghost as being *poured out*," said Grace.

"The allusion was not to the manner of the Spirit's coming," said Mr. Percy, "but to the copiousness, abundance and overwhelming nature of his influences, filling, overflowing, surrounding and, as it were, swallowing up their souls. The Greeks often used the word baptized in this way; as baptized in debt, baptized in affliction, baptized in wine, baptized in iniquity."²

"I hate to have such a sacred thought associated in my mind with such dreadful things," said Grace, with a sigh.

"Yes, it would seem, according to your own showing, that the associations with immersion are very unfortunate," said Dr. Graham.

"And does it not fully prove the truth of what you said a few evenings since, Dr. Graham?" said Josie. "The Greeks were in the habit of using the word Baptizo in a very different sense from that in which it is used in the Bible, and from the sense in which we now use it."

"I am sure, my dear child," said Mr. Percy, "we

¹ "Theodosia Ernest," vol. i., p. 147.

² Ibid., p. 150.

would say, 'overcome of wine, sunk in iniquity. And we use the word *immerse* in the same way when we say of one that he is immersed in business, immersed in dissipation, immersed in politics, or the like.'¹

"Yes, I know it," said Josie, "but we should never dream of using the word baptize in such a way. And it seems to me that this proves quite clearly that to baptize, in a Christian sense, does not mean immerse, and that *immersion* does not convey to our minds the full idea of Christian baptism."

"It is strange, too," said Theodore, "that the figure used in regard to the baptism of the Spirit should always be pouring, shedding or falling, if its accompanying sign is plunging, overwhelming, submerging, dipping."

"The next case which we find recorded," said Dr. Graham, "is that of the jailer. It seems to me very improbable that this baptism was by dipping. It is not likely that there were any conveniences for dipping in an Eastern prison."

"But the truth is, the baptism was not done in the jail,"² said Mr. Percy. "Read the passage carefully. He sprang into the prison and brought the apostles out of it (verse 30). Some say he only brought them *out* of the *inner prison*. I say he

¹ "Theodosia Ernest," vol. i., p. 150.

² *Ibid.*, p. 148.

brought them out of that into his own house, for (verse 32) they spoke the word of the Lord to all that were in his house. He took them into his family apartments, and there they preached the Word. And then (verse 33) he took them somewhere else, where he washed their stripes and was himself baptized; and then he brought them back into his house and set meat before them. You see, therefore, it was not done in prison, though, if it had been, it would have been no proof that it was not immersion."

"But you have not convinced me that this baptism was *not* in the prison," said Dr. Graham. "The language and conduct of the apostles on the following day prove that they had not left the prison. They could not have been guilty of duplicity, and to have spoken as they did, if they had stolen out of the prison during the night, would certainly have conveyed a false impression to every mind."

"But it *does* say in the Bible that the jailer brought them out," said Josie.

"Yes, they were thrust into the *inner* prison," said Dr. Graham: "from thence they were brought to the *outer* prison."

"But," said Mr. Percy, "read verse thirty-second. Does it not say they spoke the word of the Lord to all that were in the jailer's house?"

"The true reading is, as I suppose you know,"

said Dr. Graham, "The apostles spake the word to all that were in the jailer's (*oikia*) premises, including all the other prisoners. Afterward the jailer brought them into his (*oikos*) family apartments, a distinction which is not preserved in the English version.'"¹

"Then they must have left the prison," said Grace.

"No," said Dr. Graham, "for, according to usage, the jailer's house was under the same roof and constituted a part of the same edifice. Chrysostom, of the fourth century, had no difficulty in deciding where the jailer was baptized.² 'Doubt not, beloved,' says he, 'for the grace of God is perfect. The place is no obstacle, whether you baptize here, or in a ship, or on the road. Philip baptized on a road, Paul in prison.'"³

"I do not believe the jailer was dipped," said Theodore. "It is too improbable."

"There are only two other instances of baptism performed by the apostles, as mentioned in the history of their acts,"⁴ said Dr. Graham. "The first is that of the baptism of a number of the Corinthians by Paul.⁵ The second is that of Paul's baptizing

¹ Fairchild "On Baptism." ² Ibid., p. 93.

³ Hom de Regress.

⁴ Peters "On Baptism," p. 105

⁵ Acts xviii. 78.

certain disciples at Ephesus, who had been before baptized unto John's baptism.¹ But no circumstances are given in these cases which indicate the mode of administration. We find, however, that immediately on conversion baptism was applied in each and all of these cases which are recorded. No word nor hint is given as to any unnecessary delay or preparation in a single case. No matter how large the number of converts, nor how far from home they were, nor in what place, the action seems to have been immediate and attended with no inconvenience. Could this have been the case if the apostles baptized by dipping?"

"No," said Theodore, "it certainly could not."

Mr. Percy seemed much disturbed. He rose and stood on the rug with his back to the fire, and his face grew very red as he said, "You have not driven me from my position, Dr. Graham. The Scriptures do not even leave a loop to hang a doubt upon. The common and every-day use of the word *Baptizo* requires immersion, for why else would they go into the water? And even the figures and metaphors drawn from the ordinance demand immersion."²

Poor Mr. Percy! He had so sunk his mind in that one word *Baptizo* that it was hopeless to try to

¹ Acts xix 1-5.

"Theodosia Ernest," vol. i., p. 153.

rescue him from the watery element which had submerged his mental perceptions and obscured his mental vision.

Theodosia, who had a higher order of intellect, gave him a glance of surprise, and Dr. Graham said, "Yet I think I have fully proved that the Scripture meaning of Baptizo is *not* to immerse; that in no single instance have we *positive testimony* that immersion was effected; and that in the great majority of cases it was wholly impracticable; also that not one of the figures and metaphors drawn from the ordinance can be so construed as to mean immersion or dipping without the grossest perversion and inaccuracy. But I hardly hoped to convert you to my views, Mr. Percy. It was for the benefit and at the request of our young friend here that I entered into this discussion. Mr. Westervelt, I thank you for the interest and attention which you have manifested throughout. Now I have laid the case fairly before you, and Mr. Percy has also stated his views. What conclusion have you arrived at? Is dipping or sprinkling the true Bible baptism?"

Theodore seemed much agitated. Grace gave him an earnest, imploring glance, but he turned resolutely though kindly away from her, and replied: "My reason is fully convinced that my former views in regard to baptism were all wrong. I find

no authority for dipping as a mode of baptism in all the Bible."

Theodosia looked greatly troubled. "I have feared this," she said. Then turning to Dr. Graham, she added, "I believe, sir, that you do not regard any *mode* of baptism as essential to obedience to the divine command."

"If it were thus essential we should have had particular injunctions as to the mode," said Dr. Graham. "The Lord does not leave his children to grope in darkness on any points that are important to their salvation or spiritual progress."

"If that is the case," said Theodosia, in her most persuasive accents, "I hope you will use all your influence to persuade this young man not to sever himself in his Church connections from all his friends."

"I cannot do that," said Dr. Graham. "As I am pledged to do all in my power to uphold the pure faith of the gospel and to contend with every form of error, I should rather urge young Christians to avoid connecting themselves with your Church. Pardon my candor, my dear madam. It is not my desire to wound either yourself or your good husband, but I must speak sincerely if I speak at all."

"You accuse us then of hurtful error?" said Theodosia in a grieved tone.

“I am obliged to do so,” said Dr. Graham. “My objections to dipping as a mode of baptism are strong and deep, but there are other principles which are openly advocated by your Church to which I object still more strongly.”

“May I ask you to state your objections to dipping, sir?” said Josie, whose eyes were fixed on the carpet and whose face was unusually thoughtful.

“They are easily stated,” said Dr. Graham. “I object to dipping, in the first place, because I find that it is not *scriptural* baptism. I object to it, in the second place, because by insisting upon it as the only mode we render it impossible for certain classes of Christians to obey one of their Lord’s commands. The aged, the infirm and those who are in ill-health may be converted, but they are hindered from receiving baptism. It cannot be a doctrine emanating from God which creates this ‘seeming conflict between the God of grace and the God of providence, as if they were distinct beings, and one requires what the other forbids. I object because dipping is so peculiarly liable to circumstances calculated to destroy all solemnity, and disturb that calm and devotional frame of mind so desirable in administering and receiving so holy an ordinance.’¹ Still more strongly do I object to the want of charity which

¹ Baker’s “View of Baptism,” p. 131.

denies to the great majority of Christians the church-membership which God does not deny."

"You seem to have a long list of objections, sir," said Mr. Percy.

"My *great* objection, after all," said Dr. Graham, "is to the monstrous, the unchristian doctrine of *close communion*. It grieves me to the heart to think that any of the real disciples of Christ should contend for that which is so evidently a device of the enemy."

"You set the subject in a strong light," replied Mr. Percy, "and I am glad you do so. I wish to meet this difficulty fairly and candidly. You say it is the *Lord's* table, and because it is his, and not ours, the Church in which the table is set has no right to exclude from it any who profess to love the Lord and who desire to approach it."¹

"I do," said Dr. Graham. "And one of the unhappy consequences of close communion is its tendency to injure the influence of religion in the heart. A man who feels that he has a right to sit at the table of the Lord, and exclude others whom he acknowledges to be the Lord's genuine disciples for want of an agreement with him in the mode of an external ceremony, is likely to nourish feelings ill suited to the expansive benevolence of the Gospel—

¹ "Theodosia Ernest," vol. i., p. 369.

feelings which carry him beyond the sober dictates of religion. It is vain to talk of the full existence of Christian love where the Lord's table is shut up from the approach of acknowledged Christians."¹

"Doubtless, then," said Mr. Percy, "you will think it is a great exhibition of personal self-confidence or of Baptist assumption on my part when I assure you that I can prove, not only to my own satisfaction, but also to yours—I. That every Church of Christ has the exclusive right within itself to decide who shall be participants in its communion; II. That all Pædobaptists, including Presbyterians, are accustomed to recognize and exercise this right on the same general principles that Baptists do; and, III. That no Church can refuse or neglect to exercise that right without being guilty of open rebellion against the positive requirements of the law of Christ."²

"You may prove it to your own satisfaction, but I doubt whether you could prove it to mine," said Dr. Graham, quietly. "In regard to your first proposition, 'That every Church of Christ has the exclusive right within herself to decide who shall be par-

¹ "New Englander," Nov., 1855: Art. Baptist Close Communion.

² "Theodosia Ernest," vol. i., p. 369.

takers of her communion,' I would simply say, that no Church has a right to decide on any question in a manner that is contrary to the express teachings of the Bible. Her existence as a Christian Church is dependent upon her adherence to the plain laws which Christ has given to his Church."

"Of course," said Mr. Percy.

"Then you cannot claim a right to exclude from the communion-table those whom the Lord has owned and blessed as his chosen ones, and whom you yourselves know to be such," said Dr. Graham. "When there were differences in the apostolic churches neither party was tolerated in excluding or denouncing the other. On the contrary, they were thus exhorted, 'Wherefore, *receive ye one another*, as Christ also received us to the glory of God.'¹ 'Him that is weak in faith *receive ye*, but not to *doubtful disputations*.' 'Who art thou that judgest another man's servant? To his own master he standeth or falleth.' 'But why dost thou judge thy brother? Or why dost thou set at naught thy brother?' 'Let us not therefore judge one another any more.' Do such texts as these seem to endorse your proposition? Were these ancient churches told that they had a *right* to array themselves on either side of the controversies in question,

¹ Rom. xi 7.

and to exclude all who did not agree with them from their communion?"

"If every Church is to decide *for herself* who shall commune, subject only to the laws of Christ," said Mr. Percy, "and if she is to be the interpreter and judge of these laws, and should be led to determine that these laws demand that every communicant *shall have been immersed*, what could she do for those who have only been sprinkled or poured upon? Must she not reject them, however good and pious they might be? They may be sincere and honest, they may be intelligent and learned, but *they* are not to decide this question for the Church."¹

"Granted," said Dr. Graham, "for all these matters were settled long ago by the great Head of the Church, and no man or body of men can rightfully revoke his decisions. But what do you mean, sir, by speaking of *every Church* in these terms? There is but ONE Church. Has all your study of the Bible failed to teach you that?"

"The Baptist Church has decided," said Mr. Percy, "that certain prerequisites are needful to her membership or communion."²

"And what is the Baptist Church," said Dr. Graham, "that she claims a right to reject what God accepts? Being, as she is, but one small *branch* or

¹ "Theodosia Ernest," vol. i., p. 386.

² *Ibid.*, p. 387.

sect of the Church of Christ, where does she receive her authority to make this decision? Would that she might hear the voice from heaven, proclaiming to her, as to Peter, 'What *God* hath *cleansed* that call not THOU common!'

"Is she a Church at all when those without make laws for her?"¹ said Mr. Percy.

"Is she a Church at all if she refuse to obey her Master?" said Dr. Graham. "Hear what the Bible says as to the unity of the Church: 'As we have many members in one body, and all members have not the same office, so we, being many, are *one body* in Christ, and every one members one of another.'² 'By *one Spirit* are we *all baptized* into *one body*. Now *ye are* the *body of Christ*, and members in particular.'³ To divide the Church of Christ, therefore, is to divide *his body*. IS CHRIST DIVIDED? In Dr. Mason's treatise in defence of free communion this thought is very powerfully presented. The eloquent author, having considered the analogy which the apostle draws between the natural body and the Church, gathers from it the following results:⁴

"1. The body of Christ is one.

"2. Every member of this body has, by a divine constitution, utterly independent of his own will,

¹ "Theodosia Ernest," vol. i., p. 387. ² Rom. xii. 4, 5.

³ 1 Cor. xii. 13, 27. ⁴ "Princeton Review," Oct., 1850.

both union and communion with any other member, as infallibly as hands and feet, eyes and ears and nose are, by the very constitution of the physical body, united together as parts of a whole, and sympathize with each other accordingly.

“3. The members of this body of Christ have a common and inalienable interest in all the provision which God has made for its nutriment, growth and consolation, and that simply and absolutely because they are members of that body. Therefore,

“4. The members of the Church of Christ, individually and collectively, are under a moral necessity—*i. e.*, under the obligation of God’s authority—to recognize each other’s character and privileges, and consequently not to deny the tokens of such recognition. Sacramental communion is one of these tokens; therefore the members of the Church of Christ, as such, are under obligation to God’s authority to recognize their relation to Christ and each other by joining together in sacramental communion. Nor has any branch of the Church upon earth the power to refuse a seat at the table of our Lord to one whose “conversation is as becometh the gospel.””

“I can prove to you my second proposition,” said Mr. Percy, “if you do not assent to the first. I maintain ‘that all Pædobaptists, including Presby-

terians, are accustomed to recognize and practice this rite, on the same general principles that Baptists do."¹

"If you could do so," said Dr. Graham, "what would your argument amount to? It would only find other branches of the Christian Church sharers in your own wrong-doing. Christ will hold none of us excused for acting contrary to his Spirit upon the plea that others have transgressed likewise. But let me hear your proof, for I deny the fact."

"Do you invite Roman Catholics, Unitarians and Universalists to commune in your churches?" said Mr. Percy, triumphantly.

"It is not our custom," Dr. Graham replied, "to invite the members of any religious body, by their denominational name, to unite with us in the celebration of the Lord's Supper. We invite all those who hold the head' with us to sit down with us at the table of our common Saviour. In many of our churches the invitation is addressed to 'all members of evangelical churches,' or of 'sister churches.' We do not sit in judgment upon the fitness of those of other religious connections to come to the Lord's table. We leave it to them and to their own Church to decide this. We gladly invite them to unite with us in this communion of the saints. God

¹"Theodosia Ernest" vol. i., p. 370.

forbid that we should exclude any believer who desired thus to join us in commemorating the dying love of our common Lord!"

"But how about the Catholics and Unitarians?" asked Mr. Percy.

"Your question is a very needless one," said Dr. Graham. "I have yet to see those who deny Christ as the Mediator, or those who deny that the Protestant churches are churches, presenting themselves at our communion-tables. But even as to these, I repeat that *we* have no rule for their exclusion from a desired privilege."

"Well, then," said Mr. Percy, "I will put it to you plainly: 'You require both conversion and baptism as pre-requisites to communion. No one whom *you* regard as *unbaptized*, however pious he may be, can be permitted to approach your table, any more than any one whom *we* regard as unbaptized can come to ours. In what respect is your communion more open than ours?'"¹

"With regard to those who apply for membership in the Presbyterian Church," Dr. Graham replied, "we exercise the unquestioned right of every such body to say what are the conditions of membership. But let me repeat that, in inviting the members of other churches to commune with us, we exercise no

¹"Theodosia Ernest," vol. i., p. 376.

inquisition as to their baptism or their fitness in other respects. We throw that responsibility upon them and the churches to which they belong. The Quakers deny water-baptism altogether, yet if a godly Quaker, a Mrs. Fry, a Joseph John Gurney, should be with us and desire to commune with us, we should not say them nay. You allow no one to approach 'your table' who has not been baptized in the way you prescribe."

"But let me ask you one question," said Mr. Percy. "Does not the Presbyterian Church claim and exercise the right to decide *for herself* what baptism is, according to her understanding of the Scriptures?"

"Certainly," said Dr. Graham. "I see not how any one can object to that."

"Why, then, should you or any one complain if a Baptist Church should feel that she had equally the right to decide for herself according to her understanding of the Scriptures, and should give her opinion and the proof texts on which it rests?"

"Of this no one does complain," said Dr. Graham. "The Baptists—or Immersionists, as they should rather style themselves—have a perfect right to decide upon either immersion, or dipping, as baptism, and to make it necessary for those who would join the sect to submit to their law. But when

they arrogate to themselves the right to decide this point for every other branch of the Church of Christ, and would unchurch all those Christians of good standing and consistent membership in the Church universal who, having studied the Bible, conscientiously believe that the Bible baptism was not a dipping, they are altogether wrong. We believe that the Scripture baptism, as to the external administration of the rite, was sprinkling or pouring; when you insist upon dipping you go against our convictions on this point, but we would gladly welcome you to our communion, admitting your perfect right to be guided in this matter by your own conscience."

"But suppose that this Church, in deciding for herself, should decide that *sprinkling* and *pouring* are *not* baptism?" said Mr. Percy.

"For her own membership she may so decide," said Dr. Graham. "Beyond that limit she has no right to insist upon her own judgment as the rule of Christian observance. But are you quite sincere in your assertion that with you conversion and baptism are the only prerequisites to communion?"

"Certainly," said Mr. Percy. "I know of no others."

"Then why do you reject many from your com-

munion whom you admit to be both converted and baptized?"¹ said Dr. Graham. "Many of our churches contain members who have come to us from Baptist churches, and therefore have been baptized by them. Yet they will not commune with these. Many among the Methodists have been dipped. They will not commune with these. There are also the Seventh-Day Baptist denomination, the Open-Communion Baptists, the Free-Will Baptists, the Antinomian Baptists, all of whom they acknowledge to be baptized, and yet with not one of them will they commune. Is there not, then, a great mistake in supposing that Baptists commune with all who in their opinion have been baptized? Baptism, after all, is, in the practice of the Baptists, a qualification for communion which amounts to nothing. It is a qualification which does not qualify. It stands for nothing or something at the bidding of convenience."

"You will admit nothing," said Mr. Percy, despairingly; "but I would like to call up the third proposition, which I stated at the beginning of this discussion, and that is, 'That no church can either neglect or refuse to exercise the right which has been given her by her Head, to preserve the purity of her communion, without being guilty of open rebellion against the positive requirements of the law

¹ "The New Englander," Nov., 1855.

of Christ.'¹ If you have any doubt that each Church is constituted thus by Christ the guardian of her own purity, and of the sanctity of his ordinances as administered within her doors, I refer you to Romans xiv. 5, and 2 Thess. iii. 6, in which the power of the Church to determine whom they will receive, and the duty of the Church to withdraw from every one who walks disorderly, is distinctly recognized. But both the right and the imperious obligation for its constant, faithful and impartial exercise follow of necessity from the simple fact that if the Church does not herself exclude the unprepared and the unworthy, there is no one to do it, and it cannot be done at all."

Dr. Graham turned his large, thoughtful eyes upon Mr. Percy with an expression of the utmost astonishment. Then he said, "Sir, your last proposition needs no comment from me. If you in sincerity apply those terms *unprepared* and *unworthy* to many who are now serving God *in* the Church, and to many who have passed *from* the earthly Church to the heavenly communion—if you in sincerity accuse many of those whose lives are irreproachable among men, as walking *disorderly*, in order to justify yourself in your close communion—I need not add one word. The proof is before us that this Church to

¹ "Theodosia Ernest," vol. i., p. 395.

which you belong can teach both intolerance and bigotry to a kindly-disposed and benevolent Christian."

Mr. Percy was about to reply when there was a sudden interruption.

Josie, whose impulses were apt to get the better of her judgment, had listened to all that had been said upon the subject of an exclusive church membership with manifest impatience. Her color gradually deepened and her eyes grew bright, but she spoke no word, only betraying her inward disturbance by these mute signs and by slightly tapping upon the floor with the heel of one little boot. Now, however, she could apparently restrain herself no longer. "Oh, Mr. Percy," she cried, "pray do not say any more in favor of close communion. I cannot bear to hear you. I detest, I abhor it from my very soul!"

All present were startled by this sudden outburst of feeling. For a moment there was a profound silence. Then Theodore said: "The very thought of this doctrine has always repelled me. Had it not been for this, I should not have cared to enter upon this thorough investigation as to the mode of baptism, but should have accepted Mr. Percy's decision concerning it without any questioning."

"I am glad to hear you speak as you do," said Dr. Graham; "for a young Christian can hardly accept this doctrine without greatly injuring his conscience

‘Close communion is contrary to the natural dictates of the Christian conscience. There is but one set of moral sentiments all the world over in the Christian heart which the conscience, alive to all its obligations, everywhere sanctions and requires. It is love of the brethren, recognition of them as Christians; and that too in all ways that are practicable. To talk of communion in the prayers and praises of the sanctuary, and in other acts of the Christian life, and at the same time of exclusion from the Lord’s table, is inconsistent with all the principles of human nature. How far do the feelings of union and fellowship go which stop their course the moment you arrive at the special bond of union which our Saviour has appointed? If you tell us we are unfit for the communion of saints at the Lord’s table, no matter what else you tell us, you put us out of the pale of communion. You place us exactly where you place the unbelieving world. It is impossible, as human nature is constituted, that we should be indifferent to this treatment except by way of shaking off all regard for your professions and treating your opinions with contempt. And is there any fellowship in this? The consequence is, that you are spurred on to sectarian strife; and the followers of the same Master are exhibited to the world as contending for their respective standards,

till the pure spirit of peace and love, so much insisted on by our Lord, is forgotten.”¹

“The Church,” said Mr. Percy, “is to stand firmly, like a great rock in the wilderness, a fixed and settled waymark, which men may see afar off in their wanderings, and by it be guided back into the old paths. If others, like the mariner at sea without his chart and compass, wander to and fro, being wafted about by every wind of doctrine, she is to stand like the lighthouse, against whose base the winds and waves beat alike in vain, standing ever erect, and sending far across the ocean of doubts and uncertainties the calm and changeless light by which they may direct their course into the destined haven.”²

“True,” said Dr. Graham, “but let her beware of luring on the unwary by exhibiting a false light. For this we know: ‘Love is the fulfilling of the law. Then abideth these three, Faith, Hope, Charity; but the *greatest* of these is Charity.’ This is the teaching of the Spirit of God. Can it, then, be pleasing to him to see a branch of his Church openly opposing this principle? Is it not a monstrous contradiction when such a Church absolutely *insists* upon *uncharitableness* among its members? And

¹ “The New Englander,” Nov., 1855.

² “Theodosia Ernest,” vol. i., p. 386.

what excuse is offered for this?—that the most apparent primary meaning of a word in Heathen Greek is ‘immersion!’ Now, Mr. Percy, is it likely that if the *mode* of baptism were indeed important to obedience to our Saviour’s command, *all* our proof as to the particular mode which he thus requires should be immersed in *one word* of HEATHEN Greek? Not a symbol, nor precept of the law, nor figure of speech, nor custom of the Jews, as revealed in the Bible, to point it out to us!”

“But,” said Mr. Percy, “if the Church abandons her own judgment, and repudiates her own rules on this point, does she not at once lose her distinctive character and cease to be a Baptist Church?”

“Not at all,” said Dr. Graham. “When we invite you to commune with us, do we lose our distinctive character as a denomination, or pledge ourselves to regard dipping as the scriptural mode of baptism? Other branches of the Church have long lived in the free interchange of such marks of fellowship, and have never lost their distinctive character. Why should it be different with yours? On the contrary, I believe that this close communion principle is a real barrier to the growth and power of the Baptists. ‘Sooner or later, it must come down. The religious spirit of our age has a strong tendency to free communion among all who love our Lord

Jesus Christ. I venture to predict that the time is rapidly approaching when this subject will agitate the Church from the centre to the circumference. The wave is already in motion which threatens, at last, to sweep away this exclusive, schismatic principle of restricted communion from the face of the Protestant world.'"¹

Here the doctor paused, looked at his watch and exclaimed, "But I am unpardonable in detaining you all till so late an hour. The only plea I can offer in excuse is that I forgot myself, and it is the *last time*."

As he rose to go the young people all crowded around him with thanks for his kindness and expressions of regret that their pleasant interviews were over.

The parting between the brother ministers was friendly and even affectionate.

"Pardon me if in the warmth of debate I have ever seemed discourteous," said Dr. Graham as he extended his hand to Mr. Percy.

"Freely," said Mr. Percy as he gave the doctor's hand a warm grasp, "and I hope you will extend the same charity to me. You have beaten me in argument, but I do not desert my cause. I do not think the combatants were evenly matched."

¹ "Princeton Review," Oct., 1850.

The doctor laughed pleasantly. "You are too modest," he said. "Now, I think you have advanced the strongest arguments that can be brought forward on your side of the controversy."

The young people accompanied him into the hall to exchange a few more last words with him.

"I think I will not go back to the parlor," said Josie. "It is time I was at home."

Grace went to get her friend's bonnet and shawl. When she returned she found Josie in tears, and Theodore talking very earnestly. The sight of tears on Josie's bright face was so very unusual that Grace flew to comfort her.

"What is the matter, darling?" she said, throwing her arms tenderly about her.

At the question Josie rallied and strove to resume her usual manner. "Nothing is the matter," she said. "Only, my reason being fully convinced, I must now go home and take up my cross."

Grace started. "Josie," she said, "you do not mean—"

"Yes, I do mean it," cried Josie, impetuously. "Of course now all is changed about my baptism. I do not know in what words I shall announce the fact to father."

"How can you ever do it?" said Grace. "Oh, Josie, must it be?"

"Of course it must be," said Josie. "I cannot conscientiously profess to believe that in which I do not believe."

Grace said no more. She grew very pale and went back into the parlor.

Theodore accompanied Josie home, but returned to speak a few words with Grace. He had noticed her sudden pallor, and it troubled him. He talked a few moments with her upon indifferent subjects, and then bade her good-night.

As he was about to leave her, Grace gently detained him. "Theodore," she said, "you no longer wish to delay your baptism, I suppose?"

"No, dearest," said Theodore. "I intend to unite with the Church as soon as possible."

"And you cannot be a Baptist?" said Grace in a very low tone.

"No, darling," said Theodore, "but do not let that thought trouble you. Never by a word or look will I attempt to influence you on the points where we must conscientiously differ."

"God grant that we may all have strength to do our duty!" said Grace, fervently.

She stood in the doorway and watched him as he walked away. The moon came out from behind a screen of clouds and poured its floods of silvery light full upon her. The sweet face, with its frame-

work of golden hair and its deep blue eyes, looked in that sudden illumination almost as if it had been the face of an angel, yet as Theodore turned for a last look he noticed that it still wore an expression of sadness.

“It grieves her gentle heart,” he thought, “that we cannot be united in our religious profession. Josie thinks her cross a heavy one. It is nothing to mine. Rather than be the cause of that look on the face of my sweet Grace, I would cheerfully face twenty angry fathers.”

So it is with us all. We magnify our own trials and underrate the trials of others. In how many ways does the selfishness of the natural heart surprise us into compliance with its dictates! Must it be ever thus? No; when we are all called to share in that blessed communion of the saints above, there will be no taint of sin or human frailty to mar either our joys or our friendships.





CHAPTER XIV.

AN INTERVIEW BETWEEN GRACE AND JOSIE.

FOR several days after the last discussion between Dr. Graham and Mr. Percy, Grace and Josie did not meet. Grace often thought of her friend, and always remembered her at the throne of grace, but she did not go to seek her, and Josie did not come to her.

At length one morning, as Grace was sewing in her own room, she heard the well-known step upon the stairs, and hardly had time to rise and lay aside her work ere Josie's arms were about her and Josie was storming her with alternate caresses and reproaches, somewhat in this fashion: "You dear, darling little thing! How glad I am to see you once more! I do believe you don't care a fig for me, after all! Never to come near me in all these days! My father might have shut me up and kept me on bread and water, for all you knew! Yet I cannot be angry with you, you have such a way with you."

You are the very nicest person in the world, and I love you dearly."

Grace laughed as she at length released herself from her friend's embrace, and could make her voice heard. "How you do go on, Josie!" she said. "One would think you were half wild, to see you now."

"Well, I am wild," said Josie: "I am the happiest girl in all the world." As a proof of which she burst into tears and sobbed as if her heart would break.

"Josie," said Grace with a tender, soothing manner which few people could resist, "calm yourself, and try to tell me what it is that moves you so."

"Oh, it is not much," said Josie; "only I have been perfectly frank with father, and now it is all right again between us."

The girl looked up and smiled brightly, but Grace gave her no answering smile. She had grown suddenly very grave. "Was your father very angry?" she said.

"Oh yes, it was dreadful!" said Josie, with a little shudder. "You cannot even imagine it, Grace, Mr. Percy is so very different from my father. He has so seldom been opposed that he cannot bear opposition."

"You knew all this, and yet you went on," said Grace, thoughtfully.

"Of course I knew," said Josie. "Who should understand father if I do not, who have lived with him all these years? I knew, but I went on, for there was no other way. I did not tell him that night when I went home, as I had almost made up my mind I would. He met me so kindly, and questioned me so pleasantly of the day's doings, that I really had not the courage to vex him. But the next day it all came out."

"Oh, how did you ever go through with it?" said Grace with a little sigh.

"It was not easy," said Josie. "He introduced the subject himself with a sneering remark about sprinklers. 'But, father,' I said, 'why do you speak of them with such contempt? What if it should be proved that they are right, after all?' He turned upon me a quick, penetrating gaze. 'Not a word of that,' he said, shortly. 'Never let me hear any talk in favor of these sprinkling baptisms from a child of mine. The Bible is against them, and that is enough.' 'But if it can be proved that the Bible is not against them, father?' I said. 'What then?' He caught me by the arm and looked me sternly in the face. 'Child,' he said, 'what do you mean? Are you a convert to these views?' In that moment

of trial my courage rose. 'Yes, father,' I said 'Dr. Graham has convinced me that the Baptists are wrong in proclaiming that immersion is the only baptism, and in excluding other Christians from their communion. I would like to unite with the Presbyterian Church.' Perhaps I should have broken the truth to him more gently, but you know it is always my way to say just what I think."

"It must have been a great shock to him," said Grace.

"It was," said Josie. "He was very angry. I cannot tell you all that followed. I will only repeat his closing words: 'You shall unite with the Baptist Church, or none,' he said. 'How can I unite with them, father?' I said. 'They would not receive me, believing as I now do.' 'You need say nothing about your opinions,' was the hasty reply. 'Would it be right to deceive people?' I said. 'No,' he replied, 'but you must give up this nonsense. It is a pretty idea that a child like you should dare to set up her judgment against her father and against her minister!' 'I may be young,' I said, 'but I cannot help believing things when they are fully proved to be true.' Then he blazed out into a sudden passion, and said, 'I will teach you, miss, that obedience to your father is your first duty. Because I have indulged you so much, you think you can carry

matters with a high hand here. But you inistake. Go to your room now, and know that you are under the ban of my severe displeasure. You need not venture to speak one word to me on any subject till you tell me that you have given up this new-fangled notion.'

"I did go to my room and ask God to help me to do my duty. And the days came and went. To me they were insupportably long and wretched. I met my father at meals, but he took no notice of my presence."

"I wish I had known," said Grace.

"You could have done me no good," said Josie, "and I did not care to talk to any one when my own father would not speak to me. I lost both my appetite and my spirits. Last evening I sent my dinner away without tasting it. My father noticed it, and after the servants had left us he said, 'Child, are you sorry for your fault?' 'I am *very* sorry that I must vex you so,' I said. He seemed somewhat disturbed. 'Why *must* you do it, then?' he said. 'Because one's heart may be broken, but one cannot change one's opinions at the bidding of another,' I said. 'If I should say that I had changed my views, I should be deceiving you, and I would scorn to deceive any one.' He looked at me keenly, and I was afraid he was going to be angry again. But he only

said, 'If your mother had been spared to you, she had taught you to be less willful.' There was a softening in his voice as he spoke of my mother which touched my heart. I thought of the comfort which other girls find in a mother's love, and I felt oppressed with a strange loneliness. I exclaimed, 'Oh, if my mother had lived I should never have been tried in this way!' And then I began to cry. My father has a quick temper, but he has a kind heart. I do not know that he has ever seen me cry before since I was quite a little child. You know I am not much given to weeping. He came and sat down by me and begged me to stop. I saw that he was deeply agitated, but I could not control myself. Then he drew me to him and soothed me, and called me his darling and his own dear child. 'Only be happy, Josie,' he said, 'and do not grieve in this way, and you may be a Presbyterian or anything else you choose.' Then I kissed him, and told him I would try to be a good Christian and a dutiful daughter if he would only love me. Then he said that though he did not give in to Presbyterian notions himself, he liked me all the better for sticking to my principles. So all is well, and I am so *very, very* happy! I thought I must come in and tell you all about it."

When Josie had finished speaking, Grace sat

quite still for a time. Then she said, "Josie, have you ever in your life felt that you did not know just what it was right to do?"

"No," said Josie: "I have never been troubled with any doubts of that nature. My trouble generally is, that, though I know my duty, I do not always feel inclined to do it."

"But where there seem to be conflicting claims and conflicting duties, how can one be sure what it is best to do?" said Grace.

"Where that is the case," said Josie, "one ought first to pray and then decide."

"It is sometimes so hard to decide," said Grace with a faint sigh.

"Yes," said Josie, "but one is so much happier when the decision is made. I am so glad now that I had the courage to tell father all that is in my heart. I hope I may have strength never again to shrink from what I believe to be right, let the consequences be ever so trying."

"I do not know what my father will say when he hears that you are not to be baptized in his church," said Grace.

"I think he must have a suspicion that I would not make a good Immersionist after being so thoroughly enlightened by Dr. Graham," said Josie. "I hope he will not lose all his interest in me, how-

ever, for I always have loved and always shall love Mr. Percy."

"That is the worst of these differences in the Christian Church," said Grace: "they sometimes seem to alienate those who truly love each other."

"It is sad when these differences divide families," said Josie. "I cannot bear the thought that my dear old father must be separated from me at the communion-table, but what am I to do? I wish that close-communication doctrine had never been tolerated."

Grace grew suddenly very pale. "Pray do not talk about it," she said. "I hate even to think of it."

That evening, as Grace sat at the piano trying some new music for the amusement of her brothers, her father entered. He took a seat quite near her and said, "Grace, we have decided that baptism is to be administered on Sunday next. I have appointed a meeting for the candidates for admission to the church to-morrow afternoon in my study."

Grace started and the blood rushed in crimson torrents to her face, neck and brow. "So soon?" she said.

"On the contrary, I think it has been too long delayed," said Mr. Percy. "I had hoped that Theodore would have been of the number of young con-

verts who will be added to our church on that occasion."

At the mention of Theodore, Grace betrayed even more emotion than before. She struggled to speak, but finding that she could not control her voice hastily left the room. That night she did not appear at the tea-table, and the servant who was sent to summon her came back saying, "Miss Grace begs to be excused. She has a bad headache, and is lying down."

Mrs. Percy rose to go to her daughter, but Mr. Percy said, in a low tone, "Leave the child to herself, Theodosia. Her mind is greatly troubled about Theodore, and I am sure she would rather be alone."

Theodore did not happen to call that evening, being detained at his office by pressing business, so Grace was not disturbed in her meditations.

They seemed to be of no very agreeable nature, for she cried herself to sleep, and all that night she was troubled with strange dreams. At one time she seemed sinking in deep floods, and in danger of being overwhelmed, and awoke calling upon Theodore to come and save her. Again she seemed to hear the voice of One who was dearer than any earthly friend say, "I bore all this for thee," and looking up she saw him stretched on the cross in dying agony.



CHAPTER XV.

GRACE OPENS HER HEART TO HER MOTHER.

THEODOSIA kissed her daughter when she met her in the breakfast-room, and asked her if she had slept off her headache.

“I should not think she had,” said Clarence. “Her face is as white as the table-cloth.”

As the remark drew the general attention to her appearance, Grace blushed deeply.

“I am sure I don’t know what you call white, Clarence,” said Edwin. “Her cheeks are as red as roses.”

Little Lena, with the intuitive perception of childhood, noted her sister’s annoyance. “Sister is pretty, and I love her,” she said, with a defiant air, to her brothers, and then she went to Grace and clasped her arms tightly about her neck.

Grace laughed and a diversion was created, but Theodosia noticed that her child was grave and abstracted, and that there was a weary, troubled look in the beautiful eyes which were generally such deep

wells of peace. She determined to seize the first opportunity to have a full and free talk with Grace in private. After Mr. Percy went out she sought her own room for prayer and meditation. As she rose from her knees there was a tap at the door and Grace entered. The young girl had come to seek the interview herself, but her manner was timid and constrained. She seated herself with an air of forced calmness, saying: "Mother, I wish to be perfectly frank with you and to do exactly right." She could proceed no farther.

"I have perfect confidence in you, Grace," said her mother, kindly. "Tell me just what it is that troubles you, for your trouble is written in your face. Your father thinks you are vexed because Theodore has gone wrong."

"Theodore has done no wrong," said Grace, a little proudly. "But oh, mother, I am indeed in great trouble. I want to do right, and I really do not know what I ought to do."

"Tell me all that is in your heart, my child," said Theodosia. "In whom can you confide if not in your mother?"

Then Grace knelt down by her mother's side and leaned her head upon her shoulder. "Mother," she said, almost in a whisper, "it is about my baptism that I am in such sore perplexity."

Theodosia felt the tremor that went through her slender frame as she spoke the words. She put her arm tenderly about her, and Grace, thus encouraged, went on. "Father says he expects all the young converts to meet him in his study this afternoon. He thinks, of course, I will be there. I do not wish to grieve or disappoint him, yet I fear I ought not to go without telling him—"

Again Grace paused; again her mother gently caressed her, saying: "Without telling him what, Grace?"

"Without telling him that I believe every word that Dr. Graham said," continued Grace. "I was angry with him at first because he differed from father. I tried hard not to believe. But oh, mother, how could I help it? Everything he said was so clear, so convincing, so true."

"If you feel thus, Grace," said her mother, "you should tell your father of it at once."

"But I have pledged myself to join his church," said Grace. "Every one expects it. Can it be right to draw back? I am hedged about with difficulties. I must either sever myself from you and father or from Theodore. Oh, mother, you are better and wiser than I am. Tell me what I ought to do."

Theodosia was greatly touched with this childlike

simplicity and trust. "Do you really wish my advice, Grace," she said, "and are you willing to be guided by it?"

Grace raised her head and smiled. "Dear mother," she said, "I know you will not counsel me to go wrong."

"Then may God give me strength and wisdom to guide you aright!" said Theodosia, pressing her daughter to her bosom with sudden fervor. Grace closed her eyes and felt a sense of repose and rest which she had not known for some time. Theodosia sent up a fervent prayer before she spoke. Then she said: "Grace, I advise you not to go to the meeting this afternoon. Your father will be disappointed, but you must consult your convictions rather than your feelings in a matter like this. It would be wrong for you to profess to believe that which you do not believe."

"Oh, mother," said Grace joyfully, "then you do not grieve very much, after all?"

Theodosia had quite a little struggle with herself before she answered: "Grace, of course I am sorry on some accounts, but I am glad that you can conscientiously embrace the religious opinions of Theodore. You are soon to leave us for another home, and your sphere of life will be very different. It is most sad where those who are united in the closest

of all earthly relations are divided in matters of religious faith. This I have seen, and fully understand. I should counsel any woman who can conscientiously do so to belong to the same Church with her husband."

"Then I am quite decided," said Grace. "I feel as if a burden had been lifted from my heart. Will you tell father when he comes in?"

"If you wish it, my child," said Theodosia. "But why do you shrink from telling him yourself? You are not wont to be so timid where duty is concerned."

"I dread to see the disappointed look that will come upon his face when he hears the truth," said Grace.

Her mother kindly agreed to spare her the trial, and Grace sped joyfully back to her own room, where she soon atoned for the miseries of the night by falling into a placid slumber. She was just in the full tide of a pleasing dream when Mr. Percy came home. He went at once to his wife's room, and her first glance at his face told her that something had gone wrong with him.

"It is as I feared," he said, abruptly. "Josie Eldridge has had her head completely turned by Dr. Graham's arguments, and refuses to be baptized on Sunday."

"Indeed!" said Theodosia, in accents of perfect amazement. "And what does Mr. Eldridge say?"

"Not one word in opposition," said Mr. Percy. "I cannot understand it. If ever a man might be supposed to rule in his own house, I should say that Eldridge was the man, but one can never judge from appearances. Miss Josie can twist him about just as she chooses."

"Mr. Eldridge has never appeared to me to be of a very yielding nature," said Theodosia, smiling. "Do you fear that Josie will draw him away from the Baptist Church?"

"No, there is not the least danger of that," said Mr. Percy. "He says the Baptists are right, as of course they are; but he says that all people cannot see alike; that he has no doubt his Josie is a good Christian, if she cannot be a Baptist; and that we must have charity for those who differ from us."

"And must we not?" said Theodosia, gently.

"Oh yes, I suppose so," said Mr. Percy. "But I am tired of having charity for people who *will* go wrong, and who might just as well go right."

Then Theodosia said, "And what will you say when I tell you that you will need to extend the same charity to our own dear Grace?"

"What?" said Mr. Percy with a start which almost made his wife afraid to proceed.

“Grace thinks as Josie does about baptism,” said Theodosia. “She has kept her feelings to herself, and has been very wretched, but this morning she told me all.”

“Where is the child?” said Mr. Percy: “I must see her this very moment.”

He rose from his seat, but Theodosia laid her hand upon his arm and held him back as he attempted to approach the door.

“To what purpose would you seek Grace?” she said.

“I will reason with her,” said Mr. Percy. “I can soon convince her that she is wrong.”

“She has heard all that you could say, and she is not convinced,” said Theodosia. “If you appeal to her feelings you may distress and perplex her, but you will effect no real change in her sentiments.”

Mr. Percy did not throw off that restraining hand, but he said in a tone which betrayed considerable irritation, “It is a pretty state of things if I cannot talk to my own child about that which concerns her so nearly!”

“She is my child as well as yours,” said Theodosia. “I do not wish you to disturb her peace, since it can result in no possible good.”

“And she, too, refuses to attend the meeting this afternoon, I suppose?” said Mr. Percy. “It is a

regular plot between two wayward and headstrong girls."

"It is nothing of the kind," said Theodosia. "Grace is more apt to be too yielding than too willful. Josie does not even know of her intention. It was I who advised her not to go to the meeting."

"You!" said Mr. Percy. "Theodosia, what do you mean? Do you really wish the child to vex and annoy me?"

"My dear," said Theodosia, "I wish her to be true to her own convictions, and to extricate herself from a false position as soon as possible."

"I cannot be reconciled to having our little Grace go away from us," said Mr. Percy. "I really think that I could persuade her to renounce these new opinions. She is so young that they cannot have taken a very firm hold upon her."

"I do not think you could persuade her so easily as you imagine," said Theodosia. "She is young, it is true, but she has an excellent understanding, and is not apt to yield to sudden fancies. I can see that she is fully convinced that our views in regard to baptism are not the true ones, and if she should pledge herself to them she would do wrong."

"Let me at least try to bring her to reason," said Mr. Percy.

"Of course you will do as you choose," said Theo-

dosia. "But consider one more point. Would you really take the responsibility of persuading her to this step if you could? She is soon to be united to Theodore, remember. A difference between man and wife which involves their lifelong separation at the communion-table is a serious thing."

Mr. Percy paused a moment, then seated himself and heaved a deep sigh. "I suppose you are right, Theodosia," he said. "You are always right. I see there is no help for it. I must give up Grace as well as Josie; but how I am to explain matters to the church committee I really do not know."





CHAPTER XVI.

TWO IMPORTANT EVENTS.

THEODORE'S joy when he learned that Grace had been unable to resist the proofs which he had found so convincing cannot be described. "My darling," he said, "now we are not only one in heart and in faith, but together we can publicly consecrate ourselves to the service of the Lord. It needed but this to complete my happiness."

Grace replied, with a little smile of content, "You know not how badly I felt, Theodore, when I found you were slowly drifting away from me, and thought I could not follow you."

"Do I not?" said Theodore with emphasis. "Do you think, then, it cost me no struggle to own convictions which I knew must work out such a result if you did not share them?"

As to Josie, her raptures knew no bounds. She spent more of her time than ever in the society of her friends, and was so happy and genial that no

one could resist her influence. Mr. Percy at first received her rather coldly, and was also a little inclined to be reserved and distant in his intercourse with Theodore. He had suffered from the censures which he had received for having allowed three young people of so much promise to be beguiled into error. And he felt that had it not been for the influence of Theodore and Josie his Grace would never have seceded from the faith of her father.

Poor man! His mind was so bewildered in the mists into which he had plunged it that he could not understand that it was the *truth alone* which had been too mighty for him, and could not either see or realize the array of facts which stood out clear and manifest to every unprejudiced inquirer. Still, he had too much real goodness and kindness long to maintain so unreasonable a resentment; and in the warmth of Grace's love, and Josie's increased friendliness, and Theodore's respectful attentions, the ice about his heart soon melted till he could resume his own cordial, affectionate manner in his daily intercourse with the young people.

On the following Sabbath several young converts were immersed into a full communion with Mr. Percy's church, but neither Grace nor Josie was among them. It was a solemn scene, yet many betrayed an absence of mind which was hardly befit

ting the occasion. Many eyes that afternoon were turned to the vacant place in Mr. Percy's pew. The minister was sad and rather lifeless in his manner, and Theodosia's tears flowed freely whenever she bowed her head in prayer.

A week or two later there was a baptism in the Presbyterian church nearest to Mr. Percy's house, and three young people came out from the world and thus made a public profession of their faith in the meek and lowly Jesus. It was administered in the scriptural mode, by *sprinkling*, yet, strange to relate, Mr. and Mrs. Percy and Mr. Eldridge were not only present, but seemed deeply moved by the ceremony.

Theodore went forward first to receive the outward sign and seal of the Spirit's baptism, which he hoped he had long since experienced. Josie quickly followed him, and as the bright, impulsive girl stood before the minister of Christ, with her head meekly bowed and the hush of a holy calm upon her soul, Mr. Eldridge hastily dashed away the gathering moisture from his eyes with the back of his rough hand.

Grace had lingered till the last. She was very pale, and trembled exceedingly. Her tender soul was pained by the fear that even in the act which was to her so sacred she might be bringing pain to

the hearts which so long had loved her, and as she stood in the broad aisle awaiting her turn, she cast more than one timid glance toward the pew where her parents were seated. But when she felt the baptismal drops upon her brow, a sweet peace entered her heart and she trembled no more. As she turned away, the sun, which had been partially obscured, struggled from beneath his screen of clouds, and, darting in through the stained-glass window, lighted up her fair young face with a glorious and sudden illumination.

To her mother, who was gazing fixedly at her, it seemed as if this baptism had been directly owned and blessed by a smile from Heaven. As she bowed her head and prayed all sectarian feelings were swept away in the full tide of Christian love. Were not these brethren indeed who were praying with her for Heaven's choicest blessings on her child? For a moment all regrets were swallowed up in a holy joy.

But all too soon was she reminded of her sectarian prejudices. As Grace turned away a young man approached the minister bearing in his arms a lovely babe. A pretty young woman took her place beside him, and they solemnly consecrated to God this their first-born child. Mrs. Percy turned from the sight, and both Mr. Percy and Mr. Eldridge frowned

heavily. Yet the same heavenly illumination which had crowned Grace lighted up the head of the child, and his rosy face was dimpled with smiles as with one tiny hand he strove to grasp at and detain the sunbeams.

When the little party left the church, what was their surprise to find Clarence, Edwin and little Lena waiting for them by the door!

"Boys," said Mr. Percy, "what are you doing here? Why did you not go to your own church and hear Brother Ames preach?"

"We could not stay away," said Clarence, "and you did not tell us we must not come."

"You knew my wishes upon the subject quite as well as if I had told you," said Mr. Percy, sternly. "You have done wrong, sir."

"I knew that my own sister was to be baptized, and I wanted to see her," said Clarence. "I thought you would not object to it very strongly. I told Edwin that I meant to do it, and Lena heard us talking, so she begged us to bring her too. She said she would be very good, and so she was. She has been just as good as she could be."

Theodosia took Lena by the hand and walked on, while her husband followed with the boys. For a time the little one was silent and thoughtful. Then she fixed her great eyes upon her mother's face and

said suddenly, "Mamma, have I ever been baptized?"

"No, my darling," said Theodosia.

"Why not, mamma? Oh, I know! I suppose it costs too much."

Baby as she was, Lena had learned that things which cost a great deal are not attainable to a minister's child. Theodosia smiled. "No, Lena," she said; "it does not cost anything to be baptized."

"Doesn't it cost anything at all?" said Lena, in a tone of joyful surprise. "Then pray, mamma, why have I never been baptized?"

"You are too young, Lena."

"I am not half so young as that little tiny baby," said Lena.

"We do not baptize little babies in our Church, Lena."

For a moment Lena was silent. Then she said, "Mamma, what did sister Grace get baptized for?"

Mrs. Percy pondered a moment in order to give a reply that the child could understand. Then she said, "Sister Grace wanted to be baptized because Jesus told her to do it. She wanted, too, to tell God and all the people that she had given herself to God to serve him."

"And don't the mothers in your Church want to

give their little babies to God?" said Lena, sorrowfully.

"Of course we do, my darling," said Theodosia, tightening her clasp upon the little hand which lay so confidently in hers.

"Then why don't they tell him so in his church?" said Lena. "You know he sees and hears, even if he is away up in the sky. He must have been glad to-day when the mother gave him that dear little baby, because it showed that she loved him so much. And when all the good people prayed for the little baby he must have heard that too. Don't you think it will all do the baby some good?"

"You are too young to understand these things, Lena," said Theodosia. "You will know better by and by."

The child was easily diverted to other thoughts, but the childish questions had sunk deep into the Christian mother's heart and pleaded for an answer.

The succeeding days and weeks were filled with the bustle and excitement attendant upon the approaching wedding, and neither Mr. Percy nor his wife found time for much thought or conversation upon any other theme. Grace had never seemed more dear than now when they realized that they could not long enjoy her loving presence in their

home, and they were anxious to do all in their power to ensure her future comfort and happiness. And she, in return, seemed to cling to them with a warmer, purer love as the hour of separation drew near.

At length the morning dawned which was to usher Grace into her new life. Bright and cloudless was the sky, and the sun seemed to be doing his best to suggest happy omens of the young bride's future. In the flower-decked parlor, surrounded by loving friends, Grace spoke the words that gave her future earthly lot into another's keeping. Then there were kisses and congratulations and farewells. And then the simple bridal robes were laid aside, the wreath of orange blossoms was consigned to its box to wither and die, and the moment of trial came.

It was over at last. As Theodore stood by her side patiently waiting, Grace gave her mother one more fond embrace, then accompanied him to the carriage without trusting herself to speak.

They all crowded out upon the steps for one more glimpse of her. The sweet face smiled upon them from the window. Then, as the carriage rolled away, Grace drew down her veil. Theodore suspected the presence of tears, though he could not see them fall.

“My darling,” he said, “we shall be very near to them, and we shall see them every day.”

“Yes, I know,” said Grace, “but it will never seem quite the same.”

“Still, I trust you are not sorry, Grace.”

The veil was suddenly thrown back and the beautiful face was lighted up with a smile of rare loveliness. “Theodore,” she said, “if it were not for this one little cloud our happiness might seem too perfect.”





CHAPTER XVII.

THE PERCYS RECEIVE AN UNEXPECTED VISIT.

THEY went forth with love and joy into the glad sunshine, and the tiny cloud was soon dispersed. But the shadows gathered heavily about the home which had that day been robbed of its fairest ornament. After the excitement came a sudden lull and a sense not only of rest, but loss. The boys were grave and quiet. They had been accustomed to urge their sister for music in the twilight hour, but now were glad to forget their loneliness in a game of chess. Little Lena went off early to bed, expressing the hope that sister would soon come back, and Theodosia sat alone in the parlor thinking of her child. There Mr. Percy found her.

“These weddings are gloomy affairs, at best,” he said. “I never could see why they should be considered occasions for merriment and jesting.”

Theodosia smiled as he threw himself into the arm-chair by her side with a profound sigh.

"I can remember a wedding," she said, "which you did not consider so very gloomy."

He could not choose but smile too. "Ah, that was a different thing," he said. "It is one thing for a man to gain a treasure and quite another for him to lose one."

"And have we gained nothing in having such a son as Theodore?" said Theodosia.

"Yes," said Mr. Percy. "I fully appreciate Theodore, and am glad that our child has so fair a prospect of earthly happiness."

As they sat thus discussing the theme which had so deep an interest for both of them, there was a sudden ring at the door-bell and as the summons was answered by a servant a familiar voice was heard in the hall.

Mr. Percy uttered an exclamation. "There is Courtney, I do believe!" he said.

"To-night!" said Theodosia. "How unfortunate! It would have been so much better if we could have been left to ourselves!"

The words had hardly been uttered when Mr. Courtney entered. Mr. Percy advanced to meet him and gave him a cordial welcome.

"Ah, Courtney," he said, "where did you come from? I thought your school-term did not close under a fortnight from this time."

"It closed last week," said Mr. Courtney, "and my time is just now at my own disposal."

He did not seem very cordial. His tones were gruff and his manner was hardly polite. Theodosia noticed this, but tried to ignore it.

"You are just a few hours too late," she said "If you had arrived last evening you might have been present at Grace's wedding. She has left us to-day."

"She has left you in more senses than one, I hear," said Mr. Courtney, bluntly. "Mr. Percy, I do not know when I have been so pained as by the accounts I hear of what has been going on in your family."

"It has been as little pleasing to me," said Mr. Percy.

"I should not judge so from what has been told me," said Mr. Courtney: "you actually encouraged her sprinkling baptism with your presence."

"I could not refuse to be present when my own child consecrated herself to God by so solemn an act," said Mr. Percy.

"Say, rather, you did not wish to refuse," said Mr. Courtney.

"Well, it is true. I certainly did not wish it," said Mr. Percy.

"And what will be the consequences of this to your own people?" said Mr. Courtney, angrily

‘When you sanctioned with your presence the popish abomination which that sprinkling Church still clings to, did you reflect upon the grief and dissatisfaction it would cause among the brethren?’

“No,” said Mr. Percy. “I must confess that at that time I thought chiefly of my child.”

“It was great weakness on your part,” said Mr. Courtney. “I cannot tell what the result of it may be. It may end in your being compelled to leave your church.”

“My husband is quite ready to go when this church no longer needs him,” said Theodosia with spirit.

Mr. Courtney saw that he had gone a little too far. Both Mr. Percy and Theodosia had been very useful in their present field of labor, and their places could not easily have been filled.

“Pardon me, Mrs. Percy,” he said. “I have been too hasty in my speech perhaps. But I cannot bear the thought that your sweet daughter and your promising young son-in-law, who might have been so useful, are for ever lost to the Church.”

“I hope they are not lost to all usefulness, though they do not think as we do on some minor points,” said Theodosia. “I cannot doubt that they are sincere and earnest Christians.”

“How can that be when they refuse to obey

Christ and wil. not enter the Church?" said Mr. Courtney.

"Mr. Courtney," said Theodosia, "I am beginning to think that this term, 'the Church,' has a much wider signification than you and I have supposed."

"The Baptist Church is the only visible organization of believers which has remained unchanged ever since the days of the apostles," said Mr. Courtney.

"I am not so fully convinced of that as I once was," said Theodosia.

"No one can enter this kingdom but by the door which Christ has appointed," said Mr. Courtney. "Baptism is the initiatory rite, and there is no baptism without immersion."

Theodosia's feelings were very tender toward the absent ones just then. She could not hear this sentence so harshly pronounced upon them without emotion. "I am thankful, sir," she said, "that your word cannot excommunicate my children from the Church on earth or from the Church in heaven."

Mr. Courtney looked at her in surprise. "How can those be true church-members whom you cannot invite to your communion-table?" he said.

"I believe this close communion to be a restraint

which is most unjustly imposed upon us," said Theodosia.

"Would you then commune with those who have never been really baptized?" said Mr. Courtney.

"I read a few sentiments of the eminent Baptist, Robert Hall, a few days since, in which I fully agree," said Theodosia. "He says of his close-communication brethren that 'in withholding the signs from those who are in possession of the thing signified, in refusing to communicate the symbols of the Great Sacrifice to those who are equally with themselves sprinkled by its blood and sharers of its efficacy, in dividing the regenerate into two classes, believers and communicants, and confining the Church to the narrow limits of a sect, they have violated more maxims of antiquity and receded farther from the example of the apostles than any class of Christians on record.'"¹

Then Mr. Courtney grew very angry. He rose hastily from his seat and said: "Madam, you are no longer a Baptist."

Theodosia rose also, and, as he prepared to leave the room, replied gently, "Oh yes, I am a true Baptist, and shall ever continue to labor where God has placed me. But I have received light from above, and have broken through those sectarian bonds

¹ "On Communion," pp. 74, 75.

which have long restrained my growth in grace. May God speed the day when all Christians may be able cordially to unite in laboring for Christ, and when party strifes may divide them no more!"

Mr. Courtney did not say "Amen!" to that prayer. With an angry glance he caught up his hat and hastily left her.

"He is angry without just cause," said Theodosia, "and yet I believe him to be a good man and a sincere Christian. May God enlighten his understanding!"

"We may well put up a similar prayer for ourselves," said Mr. Percy, gravely. "May he grant to every Christian heart a new baptism of light and grace, and may he hasten the day when before his united hosts the kingdom of darkness shall fall to rise no more!"

THE END.

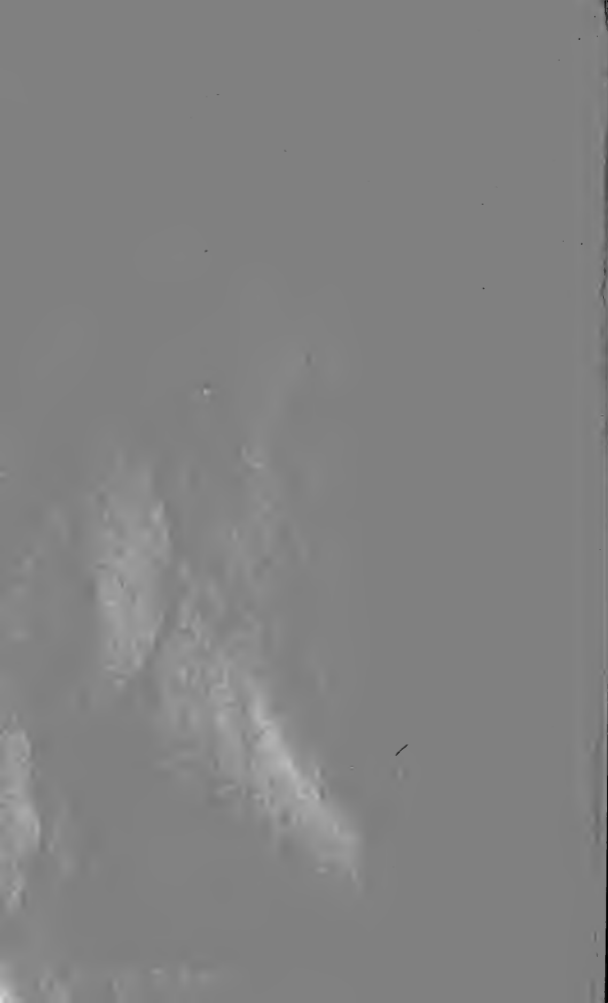












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Theodore, a story about Napoleon

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