

PILKINGTON
ON
WATER BAPTISM

~~BAP
P639~~

Library of the Theological Seminary,
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

SCB
10251

WATER BAPTISM
NOT
A GOSPEL ORDINANCE,

PROVED BY

OBSERVATIONS AND REMARKS

ON THE

LETTER OF ELISHA BATES,

ADDRESSED TO THE

SOCIETY OF FRIENDS.

BY GEORGE PILKINGTON,

WHO IS NOT A MEMBER OF THAT SOCIETY.

“ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth.”—Col. iii. 1, 2.

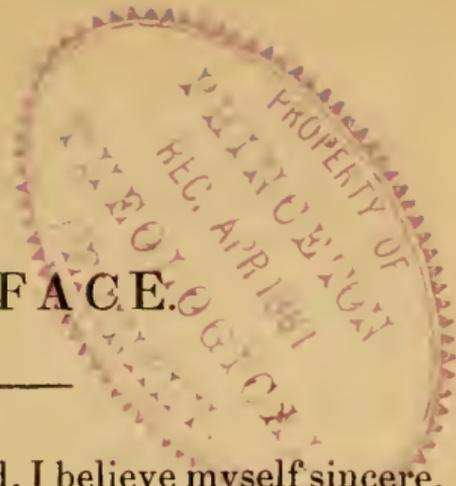
SECOND EDITION REVISED AND ENLARGED.

LONDON:
PUBLISHED BY E. FRY AND SON,
BISHOPSGATE STREET.

1838.

LONDON :

JOHNSTON & BARRETT, Printers, 13, Mark Lane.



PREFACE.

I LOVE Elisha Bates; and, I believe myself sincere, when I declare that I would rather suffer pain myself, than afflict him in any way. I have too high an opinion of him to imagine, for a moment, that he does not desire an honest, faithful, and uncompromising opinion of a question which he considers to be of so much importance to the Church of Christ; I, therefore, fear not his misconstruction of any part of the following treatise, but that of those who are ever ready to rejoice in differences of opinion, as ominous of an impending contest. I, indeed, owe much to that estimable individual; for, I have received by his agency, through Him who worketh all in all, a spiritual gift of great price, which, I trust, I shall have with interest, when the Author of our salvation shall come.

I am by no means desirous of causing disquietude in the breasts of those who have been baptized with water, in compliance with any of

the traditionary forms and commandments of men, believing, that if they have submitted to either or all of them, as unto the Lord, to their own master they stand or fall: "Let every man be fully persuaded in his own mind." And, so decided am I, at present, that all who comply with this non-essential ceremony, under a feeling of duty to their God, are as absolutely perfect in his sight through the merit of Jesus, as those, who from a like principle cannot conscientiously conform to the example of others, that I would not hold a controversy with any disciple on the subject, feeling that I have enough to do in proposing acts of love and self-denial to occupy (humanly speaking) the remainder of my life.* Nevertheless, I think it right to undertake the task of publishing this treatise, since the advocacy of the question is likely to produce

* To disown a Disciple for being baptized in water, or to reject him for not having been so baptized, may be a sectarian, but cannot be a Christian act; for we should "bear each other's burdens and so fulfil the perfect law of Christ:" always keeping in view the blessed Redeemer's words, "whosoever shall offend one of these little ones that believe in me, it is better for him that a mill-stone were hanged about his neck and he were cast into the sea." "Him," says the apostle, "that is weak in the faith receive ye, but not to doubtful disputation."

division in a body of Christians* who bear some invaluable testimonies which sooner or later will be generally received.

Nor do I regard these as the only section of the Church which is likely to suffer by the discussion; for even the submitting to Water Baptism cannot obtain that unity for the individual, which he ought to find amongst other advocates for the practice, since many are so intolerant, either about its regenerative power, or about the manner of performing the ceremony, that each professor will readily tell the other, if he be not baptized according to his particular form, he hath not obeyed the Lord's command.

But my desire to suppress the discussion for the sake of the unity of the Church, is of far less importance than the evil likely to arise from

* The author cannot withhold his concern for those who, with unguarded zeal, say, that "the Society of Friends is not a Christian body, because the individuals composing it are members by birth-right." Surely, it should be remembered that the greatest number of Christian denominations are liable to the same charge, since they receive their members by Water Baptism, but a few hours after they are born in the flesh. But when I read 1 Cor. xiii., I shudder at the severity and PARTIALITY of the denunciation referred to:—"First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

the alarming position taken by the advocates for the outward rite, viz.—*That the baptism of the Holy Ghost is not, in these days, to be administered by the agency of Christ's members*, and, therefore, that his last words “Go ye and teach all nations, baptizing them in the name of * * * can only mean that we should baptize with water, although water is not mentioned.

I consider that this endeavour to establish the *Minor*, by the forfeiture of the *Major* doctrine, is a matter of such grave importance, that, although I fear not the effect of the established usage of Water Baptism, so much as the deadening influence, which might result from the general reception of the supposition, that there are none in these days, who, as agents, are empowered to baptize with the baptism of our Lord, particularly, as the Church is already but too slow in acknowledging the practical effects produced in us, and through us, by the personality and presence of the Holy Ghost.* I, therefore, hope that my labour will tend to soften the asperity of the disputants, as it may shew some new, and, perhaps, unanswerable reasons to prove that they

* See Chapter II, Paragraph No. 10.

are but contending for a shadow, and beating the air.

I do not undertake to blow the trumpet, and warn the people, lest any be taken away in his iniquity, and his blood be required at my hands; such a procedure, too frequently tends to induce pious and timid minds, to follow the writer's arguments from the influence of fear, rather than the conviction of reason. But, I would endeavour to grapple with the question without loss of words, and directly appeal to the written rule of faith and practice, which no spiritual mind can gainsay or contradict. Hence, I am induced to hope that, if the "*Anxious Inquirer*" will carefully read the following "*reasons for laying aside*" the ceremony of Water Baptism, he will, at least, see that he should be careful in condemning those who do so, since weighty scriptural reasons can be pleaded in their justification, in which, if they be well persuaded in their own minds, "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."—"And having an High Priest over the house of God, let us draw near with a true heart in full assurance

of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water,* and let us consider one another, to provoke unto love and to good works.”†

As I understand that an anonymous pamphlet, also written on this subject, has been attributed to me, I consider it proper, that I should not suffer the labours of another to be placed to my account; and, although the contents of the treatise alluded to, are unknown to me, I nevertheless see the propriety of affixing my name to this Edition.

GEORGE PILKINGTON.

N.B.—The sentences in small type are extracts from the letter of Elisha Bates, in which some lines are printed in Italics, for the end of marking the expressions which require comment. His own Italics are printed in small capitals.

* For illustration of this exhortation, see Appendix No. 1.

† Heb. x. 21, 24.



CONTENTS.

CHAPTER I.

The ceremony of a genuine ordinance compared with man's institutions of Water Baptism.

CHAPTER II.

The Baptism of John, a type of the old dispensation and peculiar to the Jews Paragraph 35

The Baptism of Jesus was with the Holy Ghost and with Fire 4, 5

Our Lord did not institute a Water Baptism as an initiatory ceremony on entering his church 2, 3, 4; 8; 24

The twelve Ephesians said to have undergone two Water Baptisms, one as unto John, another as unto Jesus, the answer to 27

The word Baptism does not always mean a water ceremony, although the context may not prove it to have a spiritual meaning 5

The Baptism with the Holy Ghost and with Fire, was, and is, administered through the Lord's Ministers 8—13

The instances wherein it is supposed that the apostles did not baptize by the power of preaching, shewn to be in keeping with the operations of their several Gifts	Paragraph 14—19
Water Baptism after the resurrection	20—25
The apostles <i>permitted</i> to indulge the Judaical prejudices, by suffering Water Baptism after the resurrection	28, 29
I thank God, that I baptized none of you, but Crispus and Gaius, <i>lest any should say, that I baptized in my own name</i> , explained	22
One Lord, one faith, one baptism, the new view of, replied to	23—26
The second baptism of the twelve Ephesians in the name of Jesus, explained	27
The apostles go on in strength, and perception of their practical duty	30, 31
Paul saw his duty clearly from the very beginning of his labours	32
All the apostles were governed by a holy respect for the scruples of their brethren, worthy of our imitation	33, 34

APPENDIX.

Text requiring explanation, as I am informed, by a reader of the first edition.



WATER BAPTISM

NOT

A GOSPEL ORDINANCE, &c.

CHAPTER I.

Water Baptism is neither specially declared to be an Ordinance, nor are its Ceremonies found in the New Testament—a genuine Ordinance, compared with Man's Institution of Water Baptism—years of examination and prayer fail to discover this Ordinance—a child decides the question—Elisha, after painful research, consults with man, and selects a ceremony—the Redeemer's true Baptism—Appeal to the Anxious Inquirer.

THE pious and much esteemed Elisha Bates commences his Letter to the Society of Friends, as follows :

“DEAR FRIENDS,—The relation in which I stand to you, as a member of the same Society, and the Christian friendship which I have long felt for many of you individually, demand that I should at the earliest period that circumstances would admit, inform you of a step which I have believed it my *duty* to take, and of the reasons which have led me to it.

“The subject of the ORDINANCES having, for *several years past*, engaged my attention, in the examination of the correctness or error of our peculiar views, in regard to them, it becomes my duty to inform you, with all readiness and candour, the result of my inquiries.

“I was, as many of you know, a member of this Society by birth-right; and I grew up in a strong attachment to the distinguishing doctrines and manners of our profession. And long did I maintain and defend those sentiments which I had imbibed as truth * *

Our friend, here, conforms to a custom, which imposes on this undescribed ceremony of Water Baptism the name of Ordinance, which carries with it such weight, as to induce some to bow with undue reverence to the act that bears it; for Water Baptism is no where declared in holy writ to be a ceremonial "ordinance." In no instance, is that term applied to it; nor is it, in any case defined in that plain, pointed, and condescendingly minute manner which was invariably adopted by our heavenly Father, whenever he commanded such observances, intending them to be of perpetual obligation. Let us, for example, examine the

ORDINANCE OF THE PASSOVER.

"THIS DAY shall be to you for a memorial, and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ORDINANCE for ever.

"SEVEN DAYS shall ye eat unleavened bread, even the FIRST DAY shall ye put away leaven OUT OF YOUR HOUSES; for WHOSOEVER eateth leavened bread, from the FIRST DAY, until the SEVENTH DAY, that soul shall be cut off from Israel.

"And the FIRST DAY there shall be an holy convocation, and in the SEVENTH DAY there shall be an holy convocation, NO MANNER OF WORK SHALL BE DONE IN THEM, save only that which every man must eat, THAT ONLY SHALL BE DONE IN THEM."

This is appointed a standing *Ordinance for ever*, by the use of the word, itself, and the regulations

to be observed in fulfilling it, are clearly defined. There was also,—

A Time specially stated,—1st month, from 14th to 21st.

A Time of Preparation,—1st month, from 10th to 14th.

A time when to commence as an ordinance :—viz., “When ye be come to the Land, which the Lord shall give you according as he hath promised, that ye shall keep this service.” Exodus xii. 25.

By whom performed,—each family.

In what manner :—viz., “Take you a Lamb, ACCORDING to your family, and kill the Passover, and ye shall take a bunch of HYSOP, and DIP IT in the blood that is IN THE BASIN, and strike the LINTEL, and two SIDE POSTS with the BLOOD that is IN THE BASIN; AND NONE OF YOU SHALL GO OUT OF THE DOOR OF HIS HOUSE UNTIL THE MORROW.”—Exodus xii. 21.

The whole of the foregoing rules, regulations, and commands are written in a *few verses* of the *same book*; and NOTHING IS SUPERFLUOUS—NOTHING IS DEFICIENT. Hence, we observe, that

WATER BAPTISM IS NOT A GOSPEL ORDINANCE :

for “with the Father of lights there is no variableness, neither shadow of turning.”—“Jesus Christ is the same yesterday, to-day, and for ever.” Therefore, it is equally to be expected, in this dispensation, that he would be as minute, distinct, and concise in the institution of a ceremonial ordinance as he ever had been, by stating

nothing superfluous, and leaving nothing deficient: viz.

By calling it an ordinance FOR EVER.

By stating the time when to be administered—whether in infancy or at maturity.

By describing the PLACE where it should be administered—whether house, altar, river, or sea.

By appointing the EXECUTIVE PARTY—whether head of house, or minister of the gospel.

By distinctly defining the ceremony—whether by sprinkling or immersion, or pouring.

If by immersion, whether a man should immerse a woman, or whether a woman should not do this delicate office to those of her own sex?

If, in any case, it be merely an *initiatory* ceremony, on becoming a member of Christ's church. If, after Water Baptism, the party be found to have "neither part nor lot in the matter," as in the case of Simon, whether such party should be baptized again, since by the previous Water Baptism he was not actually initiated?

By giving all this information, so that His *responsible creatures* should have no excuse.

Therefore, as there is no statute, establishing the forms and ceremonies of Water Baptism 'on record, in the New Testament, it cannot be admitted, that there is the least authority for the imposing name, "Ordinance;" particularly, as that term has never been used in Scripture, as applied to an outward ceremony, without its accompanying ritual details.

On the contrary, ceremonial ordinances are, in this dispensation, declared (*without any saving*

clause whatever) to be of the first covenant,* as imposed till the time of the reformation †—as rudiments of the world, to which we should not be subject—as things on earth not to be sought, whilst we seek things that are above ‡—as blotted out, and taken out of the way, and nailed to the cross §—as abolished, so making peace.||

It may be said, that,

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” is plain and short enough.

But if this be taken as an express order for a ceremonial Water Baptism, it is as difficult to obey, as if it had been said in the old dispensation, Go and keep the Passover, without appending thereto its ceremonial observances already mentioned.

It may also be said, that

John's Baptism was neither called an ordinance, nor were any of its forms and ceremonies recorded, as were the other statutes of heaven. This is admitted; but for that very reason, it was not of perpetual duration, and only belonged to that generation in which it was to be fulfilled: and for want of such precision on record, various leaders in the Christian church have imagined and established *a diversity of forms of Water Baptism*, which produce division and dissension, to a lamentable extent; whilst the Jewish church, to this day, has but one and the same form, in the

* Heb. viii. 13. and vi. 1—3.

† Col. ii. 20, 23. and ii. 1, 2.

|| Eph. ii. 15.

† Heb. ix. 10.

§ Col. ii. 14.

execution of any of their ceremonial ordinances, and (as far as such are concerned) its members are at unity and peace.

Since, then, it is most evident, that the "Ordinance," as meaning a ceremonial statute, is a term palmed on the church by the usage of man, it is most surprising, that those who zealously desire to set the highest value on the letter of Scripture, should affix this name to that, which, as having no substance, is a shadow, in every sense of the word. Elisha Bates proceeds,

"But while engaged in the maintenance of those blessed doctrines of the Gospel, for which I had been made a sufferer, my attention was called to subjects which had been passed over, as requiring no examination. An anxious inquirer, asked me, what good reasons, *or what were the best reasons which we had for laying aside the Ordinances?* I gave an answer which, though it did not satisfy the inquirer, put an end to the conversation on the subject.

"My mind, however, was directed to the Holy Scriptures, to find some reasons, in addition to those we had already advanced in support of our peculiar views. The subject of Baptism first engaged my attention. But my disappointment can scarcely be conceived, when, instead of finding additional arguments in favour of the disuse of the Ordinances, *I perceived that the very passages on which we had relied, did not support the conclusions we have drawn from them; but, on the contrary, presented evidence of a directly opposite character. Disappointment increased the earnestness of my research.* I still hoped to find something which would fully sustain us. And when, again and again, every argument which I could frame to myself, was laid prostrate before the simple testimony of Holy Scripture, I determined to suspend my decision; sought for assistance and right direction in prayer, and returned again to the examination of the subject."

Although our friend had, in 1825, written a treatise, in which, after carefully searching the Scriptures, he proved to the satisfaction of many, that Water Baptism was not a *Gospel Ordinance*; and, notwithstanding, that the subject of the Ordi-

nances had, since that period (to use his own words) “*for several years past engaged his attention, in the examination of the correctness or error of Friends’ peculiar views in regard to them,*” yet he was unable to “*satisfy an anxious inquirer,*” by his answer to the simple question—“*What good reasons, or what were the best reasons which Friends had for laying aside the Ordinances?*”—— Surely, the Lord saith: “an highway shall be there, and a way, and it shall be called the way of holiness: * * * the wayfaring men though fools shall not err therein.”—Isa. xxxv. 8.

But, if the weak minded believer should test this promise by the foregoing experience of a man, whose piety is undoubted, and whose talent is of no ordinary character; what is he to think, when reading—that, after this subject had for several years engaged our esteemed friend’s attention, he was unable to give a *satisfactory* account of it, to an anxious inquirer—that his mind was now more particularly directed to the subject of Baptism, in order to find, by the Holy Scriptures, if his views, published in 1825, were correct—that “*disappointment increased the earnestness of his research,*” and, that seeking “*for assistance and right direction in prayer, he returned again to the examination of the subject,*” and what must be such weak minded believer’s amazement, — confusion, — dismay, — perhaps, doubts, when, in continuation, he observes :

“*More than twelve months elapsed before I gave up the hope of finding sufficient evidence in Scripture, for believing that we had been right in laying those practices aside.*”

Let it, however, be remembered to the glory

of His holy name, whose high and immutable decrees from heaven, *contain nothing superfluous, and leave nothing deficient*, that there is no ceremonial ordinance of perpetual obligation on record, which cannot be readily comprehended in less than *twelve minutes*.—"For, saith the Lord, as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be, that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it."—Isa. lv. 10, 11.

If any conscientious individual had carefully searched a house for a valuable, conspicuous, and substantial commodity which was believed, by many, to have been placed in some one of its rooms, by the lord of that house; and which, it was imagined, he had commanded his tenantry to make use of on *their initiation* as lodgers.—If, after such careful search, that conscientious man published, as his religious belief, that such commodity *was not* to be found there; and, notwithstanding, that he had occasionally looked into the house for it, during several years afterwards, because he doubted the evidence of his senses; yet was unable to satisfy an anxious inquirer, who asked, if he were quite sure that it was not there?—If, in consequence of this query, he again undertook an earnest research for twelve months, and returned with an answer, that he was deliberately convinced it *actually was* there; and, nevertheless, could neither tell

whether it was round, square, oblong, or triangle—whether it was a tub, slipper-bath, shower-bath, or watering pot; a simple minded child would unhesitatingly declare, that his first report was correct. Surely, if the anxious inquirer should afterwards examine the house for his own satisfaction, and behold great dissension amongst the tenants, because each of them having, from patterns of the particles of the original commodity, discovered in several chambers, as well as of pieces found in others, manufactured a perfect article of furniture, by supplying that which appeared to be deficient, on discovering that the scattered particles and pieces, when cemented together, could not make a whole, he could not fail to perceive, that this conscientious friend, had on his second research, been deceived by the plausibility of another. But, nevertheless, he would conclude, that although the lord of the house had *formerly* placed some valuable, conspicuous, and substantial commodity in the house, for the purpose specified, it must have been intended merely for the use of those tenants who, **THEN**, saw it in perfection, and also understood the manner of using it, whilst it lasted; nor could he, even if a child, fail to believe that the lord of the house **HAD NO FURTHER INTEREST** in the commodity, *since that particular period*, because he did not take the precaution of preserving it whole, or of recording its description,* so that all parties concerned should **DISTINCTLY** know their duty.

* The ark of the old covenant is lost; but, nevertheless, it is now possible for any artist to delineate it, on reading the scriptural record.

“ But when, *at last*, the conviction was forced upon me, that our predecessors were not warranted in the disuse of Baptism and the Supper, the difficulties in which they had placed us, by so doing, came fully into view. How to recover what they had thus abandoned, *was, and is, attended with difficulties*, which can be fully realized, only after the mind is convinced upon the primary question.

“ I need not notice those difficulties in detail, on the present occasion. But it is proper to remark, *that my mind was turned to the Lord, in frequent and fervent prayer, for right direction*. Few, if any, of my most intimate friends, knew *the process through which my mind was led*. For as I was not, and could not be, prepared, publicly to promulgate the doctrine, until I was enabled to *meet it in a practical way*, I found it to be my place, rather to seek knowledge for myself on these subjects, than to undertake to communicate it to others. Sometimes, however, the question arose in conversation, in a way that did not allow me to turn aside from the expression of my own judgment, *so far as it had been formed*.”

Thus, after the painful “ *process through which his mind was led*” for *several years*, to discover the “ *correctness or error*” of his former views, and after frequent and fervent prayer for assistance and right direction in searching and re-searching the Holy Scriptures for “ *more than twelve months*,” our truly respected and devoted friend could, notwithstanding, only express “ *his own judgment as far as it was yet formed!* !”

“ But being fully convinced, in regard to the abstract question, *I was bound to seek for the wisdom which is from above, to direct me, in regard to the practical difficulties, which arise from our peculiar position*. These difficulties were at length removed ; but not till the time of my last visit to London. My conclusions were not the result of personal influence, from any quarter whatever, but of the full convictions of my own mind.

“ *After several interviews with Dr. J. Pye Smith*, I was baptized by him, at his own house, at Homerton, on the 15th instant. A few Christian friends were present. But though I preferred to pursue a very simple course, *in accordance with some of those deeply interesting examples, which are recorded of primitive Believers*, I never wished the transaction itself to be regarded, in any degree, in the character of a *secret*. I am not ashamed of the profession I have made, of Faith in our Lord and Saviour, nor of the manner in which that profession was made. *I rest on the authority of the command-*

ment of our risen and adorable Redeemer, and the example of the Believers in the purest age of the Church. And while I most tenderly sympathize with my beloved friends who may have been alarmed or pained at hearing of the step which I have taken, I do sincerely rejoice, in that sense of the love, and of the Providence of God, which has been given me."

Whilst it is most freely admitted that our friend, Elisha Bates, is, indeed, not ashamed of the profession of faith, he has made in our Lord and Saviour; the instructive lesson which his experience gives the inquirer, is, that although *he was fully convinced in regard to the abstract question*, yet he seemed to require *several interviews* with Dr. J. Pye Smith, before he underwent a ceremony of baptism: for, if the obedience to a supposed ordinance or statute law of heaven, cannot be understood in its breadth and length, depth and height, after so much earnest and prayerful searching of the Holy Scriptures, but still requires, that any individual whatsoever should have *several interviews with a man*, it is abundantly evident, that such an ordinance cannot be now on that heavenly record which is addressed to the understanding of "a wayfaring man though a fool;" and that, when the worldly man hears of "the process" through which the mind of such a pious and talented individual "was led," in searching the Holy Scriptures for years, to ascertain the "correctness or error of his views," on a point of so much importance in the eyes of some, such a man might be induced to undervalue those sacred oracles, and to listen still more than ever to the Arch-teacher of infidelity. But, on the other hand, that principle does much more honour to the Bible, which

makes it the outward shield between the spiritual mind, and the understanding of man; and dares not to adopt or acknowledge an ordinance which is not inscribed on its field.

Our friend, at length, made a selection of one of the various ceremonies of Water Baptism which are imagined and contrived by man; and, having been baptised accordingly, he considered himself thus *initiated* into the Christian church. He does not favour his readers with any detail of the procedure, that, on reference to Scripture, he might be justified in every step he took, even to the very smallest iota of the operation; but merely gives them to understand, that "*he preferred to pursue a very simple course, in accordance with some of those deeply interesting examples, which are recorded of primitive believers.*"

The Jews, when partaking of the ordinance of the Passover, were not left to the *preference of* "*pursuing a very simple course, in accordance with the deeply interesting examples, which were recorded of the primitive believers,*" (Joshua and his followers,) *in the purest age of their church*; but were directed by the distinct, perfect, and unalterable record given by our heavenly Father himself: is it then possible, that we are left to follow the example, even of such men, in our day, *because we cannot gather sufficient information on the subject from the Holy Scriptures*, so that we are subject to dissension, and actually appear like gladiators in a house of peace?—No—this is neither consistent with his usual dealings, nor with his attributes.

Hence, with thankfulness, we learn from holy writ, that the temporary ceremony of Water

Baptism, like *all the other* ordinances of that dispensation, were to be submitted to, partaken of, and fulfilled by Him, as also by his disciples, until he nailed them to the cross, on which he offered up the one, the only, the all-sufficient sacrifice for sinful man, that he might sanctify and cleanse us, with the *washing of water by the word*.* This, indeed, is the washing of which he said, “Except a man be born of water [that is, born of the word, see Ephes. v. 26.] and the Spirit, he cannot enter into the kingdom of God:”† and this is the saving baptism alluded to by his last words previously to his ascension—“Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”‡ “He that believeth and is baptized shall be saved.§ For John truly baptized with water, but ye shall be baptized with the Holy Ghost:”|| this last expression Peter was instructed practically to interpret; *but ye shall baptize with the Holy Ghost.*¶

APPEAL TO THE ANXIOUS INQUIRER.

Our friend, under the power of prayer, declared and published, in 1825, (by a treatise which should be stereotyped in gold,) that Water Baptism was a shadow. In 1836, after years of attention to the subject, he devoted himself more particularly to it for upwards of twelve months,

* Eph. v. 26.

† John iii 6.

‡ Mat. xxviii. 19.

§ Mark xvi. 16.

|| Luke in Acts i. 5.

¶ Acts xi. 16.—see also chap ii. where the authority for baptizing with the Holy Ghost is treated at large in paragraphs, No. 7, 8, 9, 10, 11.

under *inconceivable disappointment*, as regarded his former views; and, as the result of painful exercises of mind, frequent and fervent prayers, he now declares and publishes, as his deliberate conviction, that this shadow is actually a substance which, although he has not even attempted to describe, it is understood, he believes it to be a creature sprinkled. There are, however, individuals in the Baptist denominations, of no less piety and devotion, than this inquirer, some of whom, after frequent and fervent prayers, have seen this shadow as a creature dipped; whilst others, in earnest prayer, have seen it as a creature, on which water had been poured. Some have surmised, that it was so treated when an infant; others, that it was not prepared for such a proceeding before the age of knowledge and understanding.* Some believe, that by this process, it is made a new creature; others, that it is merely initiated into the Christian church. Some believe, that it should have sponsors; others, that it can do without any. Some imagine, that it is not always of human shape, but may be a church yard, a cathedral, a military standard, or steeple bells.†

* Thorne, by an octavo volume on the subject, undertakes to prove that those who are immersed are not baptized, whilst others, with equal labour and zeal, declare that those who are sprinkled have not complied with this supposed Ordinance.

† BAPTISM OF ST. ROCH'S BELLS—PARIS, August 18th, 1838.—Magnificent preparations were made at St. Roch for the christening of four bells, each dressed in a white robe, was suspended under a velvet canopy at the entrance of the choir. In the choir itself, on the right, there was another canopy for the archbishop. An immense crowd was assembled. The ceremony was performed with an accompaniment of music which was perfectly heathen. The four bells, which are tuned *ut mi sol ut*, received the names of

As we are constrained to believe in the piety of *every one* of such individuals, (for many of each denomination willingly suffered the loss of property and life, in consequence of these their various convictions,) it may, with earnest solicitude for the welfare of the church, be asked, can it be possible, that He, who is the giver of prayers, should, in answer, have placed before his people's eyes a camelion? If ye ask for an egg, will He give you a scorpion, to sting you with division, and dissension, and disaffection? No, no! He, the great author of prayer, uttered, and caused to be eternally recorded, these hallowed words, "Neither pray I for these alone, but for them also, which shall believe on me through their word, that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John xvii. 12.

This prayer, when uttered, was to every disciple the bond of Jehovah, as was his oath in former days; and it declares, that we *should be*

Felicite, Louise, Hyacinthe (doubtless in honour of the Archbishop,) and Nicole. M. Jacques Louis Stuart Ventermille, and Fitz-James Duke of Berwick and Albe, stood godfathers; and Madame Felicite Caroline Honorine d'Alberg, Countess of Lobau, godmother. A numerous detachment of the second legion of the National Guard was present at the ceremony.—*Le Commerce*, Aug. 18th, 1838.

perfect in one, in order that the world might believe, that *He loved us even as he loved his Son*, on observing our perfect unity. Shortly afterwards, he who used it was crucified, and “abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make of twain one new man, so making peace.”* He, surely, did not, at the very same moment, introduce another ordinance so indefinitely described, that it has divided the *one new man* into many, and so made war in the very body of the church!!

It is possible, that some might say, the foregoing arguments apply also to doctrines. Whilst this is not altogether denied, yet, it should be remembered, that this chapter refers entirely to *ordinances, or statute laws of heaven*, which never were, nor ever can be misunderstood, because the Omniscient always caused their details to be so clearly written, that they contained NOTHING SUPERFLUOUS, and left NOTHING DEFICIENT.

* Ephes. ii. 15.

CHAPTER II.

The only preparatory Water Baptism was of John—that authorized by Jesus was John's Baptism—that of Jesus was with the Holy Ghost and with Fire—the apostles were gifted with power to baptize with the Holy Ghost—they actually did so baptize—the process of this baptism explained—it requires faith in preachers and hearers—Water Baptism after the resurrection—Paul baptized by Ananias; yet he protested against Water Baptism—Water Baptism of twelve Ephesians was not recognized as a Christian duty—Paul's whole counsel to the Ephesians—in any name disapproved—why did the apostles tolerate it?—Elisha Bates' opinion in 1837 and 1825—Peter and others confessed that they misapprehended the command—Paul apprehended every part of it—yet Paul and apostles yield to the prejudices of the Jews—John's Baptism not a Christian duty.

I. HAVING, I trust, satisfactorily shewn that the various invented forms of Water Baptism, each of which is administered as the image of one and the same ceremony, said to be contained in a statute of heaven, cannot, by any possibility, have proceeded from that source in which there is “neither variableness nor shadow of turning,”—and having proved that not one of such ceremonies is either recorded or named in Scripture, as an ordinance belonging to the present dispensation; but are as old garments made up with new patches, according to the contrivance of man. It would be unnecessary to enter further into the subject, were there not certain points of Scripture referred to in the argumentative part of our friend's Letter, which it appears necessary to notice, in order to shew the consistency of our view of the question with the language of holy writ.

“ That our Lord, during his personal ministry, did authorize a baptism, by which his disciples were recognized, and by which they made profession of discipleship to him, is clearly proved, by the 3rd and 4th chapters of John. *That this baptism, whatever might have been the form of it, or the MANNER in which it was administered, could not have been identical with that of John, is proved by the fact, that here was a distinction plainly expressed between them, and also, between the disciples of John, and those of Jesus.*”—Page 6.

In the chapters of John here referred to, it is written, “ that Jesus made and baptized more disciples than John, (but Jesus himself baptized not, but his disciples,)” and also that “ they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth and all men come unto him.”

2. This, then, is considered *a distinction plainly expressed between two Water Baptisms*; and therefore, it is contended that Jesus had introduced a new Water Baptism. If, however, this really were the case, it should be admitted—nay, insisted, that the disciples of Jesus must have been, in the first instance, baptized by John, in order that they might not only follow the example, but comply with the precept of our Lord, who, in submitting to John’s baptism, said, “ Suffer it to be so now, for thus it becometh us to FULFIL ALL righteousness.” This example and precept of our Lord, induced the people to attach so much importance to this temporary ceremony, that it is said of those under the Jewish dispensation, who did not receive it, “ they rejected the counsel of God against themselves,” whilst those who submitted to it, “ Justified God.”* But as it is said

* Luke vii. 29.

that he baptized MORE than John, it would appear that He, at least, received the surplus (if not all) as disciples, who had not FULFILLED ALL RIGHTEOUSNESS, by submitting to John's Baptism,—who had disregarded his own precept,—who had rejected the counsel of God against themselves!!! This conclusion, is utterly impossible. Therefore, although the act was performed by the disciples of Jesus as well as by John himself, (and so far a distinction is plainly expressed,) nevertheless, the act itself was one and the same ministration:—that is, THE BAPTISM SUFFERED BY JESUS BEFORE HIS CRUCIFIXION, WAS IDENTICAL WITH THAT OF JOHN.

Again—

3. As our Lord's disciples were Jews or proselytes to Judaism, and as these were sent to Jews only,* it is clear, that every such Jew who became a follower of Jesus, must have complied with and fulfilled every Jewish ceremony; hence, as John's baptism was exclusively administered to Jews † and proselytes to Judaism, if that of Jesus were a distinct Water Baptism for the initiation of the disciples into his church, then would it have been on the record that our Lord baptized less instead of more than John; for the number of his disciples were' so few, that, at the feast of Pentecost, when the "devout men out of every nation under heaven" ‡ were assembled, it is not clear that they exceeded 120 in number. What other Water Baptism, could the balance of multitudes who came to his disciples, have been

* Mat. x. 5, 6. † Acts xiii. 24.—Luke iii. 3. ‡ Acts ii. 5.

baptized with, since these multitudes were not initiated as members of his church?—Surely, it must have been with John's baptism: and if the few, say 120, were baptized by a separate initiatory baptism, would not this be recorded as a SECOND process then undergone in compliance with a new Ordinance? and would not our Lord have stated it clearly in his last words, "John truly baptized with water, and I authorized you to be baptized with an initiatory Water Baptism, but ye shall be baptized with the Holy Ghost, not many days hence?" On the contrary, the words He used implied the annulling of John's baptism, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Simon was baptized with water, and nevertheless *was not initiated* into the church.

Again—

4. The only true distinction is plainly expressed, thus: "I, indeed, baptize with water, * * * but He shall baptize you with the Holy Ghost, and with fire." John does not say:—but He shall baptize you with WATER, and with the Holy Ghost, and with fire. This clear and pointed description of the two baptisms, *was neither altered nor repealed*, during the remainder of that dispensation: on the contrary, Jesus himself refers to this very declaration, but *a few moments before his ascension*, confirming it, and marking the period ("not many days hence,") when his new baptism was to commence: for He told them "not to depart from Jerusalem, but wait for the promise of the Father, which ye have heard from me: for, *John truly baptized with water; but ye shall be baptized with the Holy*

Ghost not many days hence.”* Here he mentions nothing whatever of a distinct Water Baptism, but attributes all to John’s preparatory ministration, which decreased from the period of the crucifixion, (See No. 35,) and, scripturally, ceased at the destruction of the temple.† (No. 28.)

“ I wish it to be understood, that BAPTISM, simply taken, and without something in the context to change its obvious sense, does mean an outward and visible act. The application both to *sufferings* and to the effusion of the Holy Ghost is figurative.”—Page 7.

5. In the foregoing paragraph [4], both context and remote text are in proof, that it was not a Water Baptism, which our adorable Redeemer intended, when he gave the last command previous to his ascension: for John’s declaration—“ I, indeed, baptize with water, * * * but He shall baptize with the Holy Ghost, and with fire,” was *the unaltered and unrepealed rule of interpretation* of the baptism of John, and the baptism of Jesus; the one inward and spiritual, it was said, should increase, whilst the other, outward and elementary, was to decrease; accordingly we find, in due time, our Lord empowered his disciples to administer his own baptism *without any reference to Water*, in these words* “ Go ye and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.” Therefore, according to John’s rule, our Lord could not have meant, that they should have done so by a Water Baptism; for, such was not of His, but of John’s ministration. This our Lord pointed at by these additional and simultaneous words, “ John truly baptized WITH WATER, but ye shall be baptized with THE HOLY

* Acts i. 4, 5.

† Heb. ix. 8.

GHOST, or ye shall have power to baptize with the Holy Ghost,* not many days hence, in which, there is not a single word about a new Water Baptism as being his own, but on the contrary, confirms the previously *unrepealed rule* in both its distinct points. Thus, in our Lord's reference to baptism, he consistently makes a special reference to water, when he spoke not of his own ministration but of John's.

CONCLUSION.

If, "Go ye and teach all nations, baptizing them in the name of" * * * be understood to mean a NEW INITIATORY WATER BAPTISM ;

It was necessary, that the apostles should FULFIL IT, as they had fulfilled John's Water Baptism : (See No. 2.)

But as the only baptism which they themselves had actually fulfilled, was that of John ; (See No. 2.)

It is clear, that the apostles and disciples would have been required to teach and administer that which they had not themselves complied with :

Therefore, that Water Baptism was in any way intended, is perfectly unscriptural.

ON THE CONTRARY.

6. If, "Go ye and teach all nations, baptizing in the name of," * * * be understood to mean the Baptism "WITH THE HOLY GHOST, AND WITH FIRE ;"

It was necessary, that the apostles should fulfil it, as they had fulfilled John's Water Baptism :

* Acts xi. 16.—see also paragraphs 9, 10, 11, 12.

But, as they actually were thus baptized by the Redeemer not many days after ;

It is clear, that they were prepared to administer that which they had received.

Therefore, the conclusion is perfectly scriptural, that baptism with the Holy Ghost and with fire really was intended.

CONCLUSION OF ELISHA BATES IN 1825.

7. "He that believeth, and is baptized, shall be saved," Mark xvi. 16. This is a very positive, unequivocal declaration. Here, the case is not doubtful, but to believe and be baptized is saving. And, yet we must admit, that the very worst of men, may, like "the devils believe," and none can deny, that they may be baptized with water : for we read "that the devils believe and tremble," James ii. 19 : and Simon Magus was baptized with water, Acts viii. 13. Therefore, the baptism here meant could not be that of water, or a "putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ," 1 Pet. iii. 21. (Page 254.)

8. That the above conclusions are correct, is further seen by a reference to the *whole of the expressions* used relative to this subject, on that memorable occasion, from which it must appear to the impartial mind, that an *initiatory ceremony* was not intended, but a SAVING BAPTISM. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* He that believeth, and is BAPTIZED shall be SAVED.† Tarry ye in

* Mat. xxviii. 19.

† Mark xvi. 16.

the city of Jerusalem until ye be endued with power from on high:* for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.”† But, in order to assure them that they should have POWER TO DO SO, he further said, “Lo, I am with you alway, even to the end of the world.”‡

9. In opposition to this argument, our friend, in his letter, 1836, says :

“ I shall endeavour to shew, that they did not assume to themselves the power of baptizing with the Holy Ghost :

“ In connexion with the position here laid down, it should be remembered, that to baptize with the Holy Ghost, is spoken of Jesus Christ, and of Him *only* ; and is one of the undeniable proofs of his Deity. It is placed on this very ground by John. ‘ I, indeed, baptize you with water unto repentance ; but HE that cometh after me is mightier than I, whose SHOES I AM NOT WORTHY TO BEAR : HE shall Baptize you with the Holy Ghost, and with fire.’ Matt. iii. 2. See Mark i. 7, 8. Luke iii. 16. And again, ‘ And John bear record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. And I knew him not ; but he that sent me to Baptize with water the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is HE which baptizeth with the Holy Ghost. And I saw, and bare record, that this is the Son of God.’—John i. 32, 33, 34.

“ Now, it is clear, that baptizing with the Holy Ghost, is predicated of the *Son of God*, and of Him ONLY.”—Page 9.

10. Ministers of the gospel, when rejoicing in being permitted to see the fruit of their faith, are frequently heard to use the expression, “ I am not without seals to my ministry ;” by which we understand, that sinners or infidels have been converted to Christ Jesus by their labours. If, therefore, an infidel is, by the power of preaching, made to confess Jesus to be the Lord, it follows, that the Holy Ghost must have been, *in some*

* Luke xxiv. 49.

† Acts i. 5.

‡ Mat. xxviii. 20.

measure, conferred on that individual through the divine agency of the preacher; for flesh and blood could not reveal it, but our Father which is in heaven, communing with that preacher, through the Holy Ghost, who speaketh whatsoever he heareth of the Father. If, however, it be said, that the Holy Ghost was in him that believed not, when he came into the congregation, where he "was convinced of all," and, therefore it was, that he confessed Jesus to be the Lord, it would follow, that an infidel was a temple of the Holy Ghost before he was washed, and sanctified, and justified by the blood of Jesus, which is impossible.

It cannot, therefore, be denied, that such conversion and the gift of the Holy Ghost must have been simultaneous, and effected by the preacher as a fellow-helper to the truth, a labourer with God, a spiritual Levite officiating at the heavenly altar of our High Priest and Saviour Jesus Christ.

When the Ephesian disciples said, they had not so much as heard whether there be a Holy Ghost, it was no more than many believers to this day experience. For, I doubt not, but that many (like as the writer himself) did not for years after conversion understand that they had any measure of that gracious gift. If it be said, that the Ephesians after this confession to Paul received the Holy Ghost by the laying on of his hands, it is answered; this was that increased measure and operation of it, which enabled them to prophesy and speak with tongues.

No evangelical reader of the Scriptures could suppose for a moment, that the apostles or any

other disciples of Christ, *assumed to themselves the power of baptizing with the Holy Ghost.*" "For," Jesus said, "without me, ye can do nothing;" nevertheless, he also said: "the works that I do, shall ye do also, and greater works than these shall ye do, because I go to my Father." Hence, the apostle considers our Lord's disciples, as "labourers together with God:"* and it cannot be unscriptural or incorrect to conclude, that our Lord told them to baptize with the Holy Ghost, when he so pointedly added: "lo, I am with you always, even to the end of the world." This promise is in such perfect harmony with the words of this prayer "I in them and thou in me,"† that we can readily comprehend the words, "He that believeth, out of his belly shall flow rivers of living water" ‡ nor can we be at a loss to conceive that such a flood must baptize the by-standing hearers through the preaching and teaching of his disciples. Thus, does he graciously confer on all true believers the exalted station of "fellow-helpers to the truth;"§ nevertheless, giving us to understand, that "our sufficiency is of God.|| In accordance with this scriptural position, the apostles used such expressions as the following:—

"I long to see you, that I MAY IMPART to you some spiritual gift." Rom. i. 11.

"With this grace which is ADMINISTERED BY us, to the glory of the same Lord." 2 Cor. viii. 19.

"Ye all are partakers of MY GRACE." Phil. i. 7.

"I have planted and Apollos watered, but

* 1 Cor. iii. 9.

† John xvii. 23.

‡ John vii. 38.

§ 3 John 8.

|| 2 Cor. iii. 5.

God gave the increase. * * * Now, he that planteth, and he that watereth, are one; and every man shall receive his own reward, according to his own labour. For we are LABOURERS TOGETHER WITH GOD." 1 Cor. iii. 6, 9.

"And he shall GIVE THEM LIFE FOR THEM that sin not unto death." 1 John v. 16.

"The unbelieving husband is SANCTIFIED BY THE WIFE; and the unbelieving wife is SANCTIFIED BY THE HUSBAND. For, what knowest thou, O wife, whether THOU SHALT SAVE thy husband; or, how knowest thou, O man, whether THOU SHALT SAVE thy wife?" 1 Cor. vii. 16.

"Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to MAKE ALL MEN SEE, what is the fellowship of the mystery, which, from the beginning of the world, HATH BEEN HID IN GOD who created all things by Jesus Christ." Ephes. iii. 8, 9.

"He that believeth, out of his belly shall flow rivers of living water."

11. "*All the above works are predicated of the Son of God, and of Him ONLY,*" as well as that of baptizing with the Holy Ghost; nevertheless, they are spoken of, as if actually done by the believers themselves; for, God is faithful wherein we are called unto the fellowship of his Son Jesus Christ* who, being with us always even to the end of the world, works within us both

* 1 Cor. i. 9.

to will and to do whatsoever he inclines; yet, not limiting himself to our agency.

“ All things are possible to him
That can in Jesu’s name believe;
Lord, I no more thy truth blaspheme,
Thy truth I lovingly receive;
I can, I do believe in thee,
All things are possible to me.”—WESLEY.

12. He who impartially reads the foregoing texts and remarks, cannot fail to understand by the following, that Peter baptized with the Holy Ghost, *by the power of preaching*; namely, “ WHILE PETER YET SPAKE the Holy Ghost fell on all them that HEARD THE WORD.”* This occurrence Peter himself describes thus: “ And, AS I BEGAN TO SPEAK, the Holy Ghost fell on them, as on us at the beginning. THEN REMEMBERED I the word of the Lord, how that he said, John, indeed, baptized with water, but ye shall be baptized with the Holy Ghost.”† Hence, it appears, that the words, ye [*meaning each member of His Church*] shall be baptized with the Holy Ghost, and, ye shall baptize with the Holy Ghost, and ye shall be so baptized, are synonymous. This conclusion, is consistent with the prayer of our Lord; “ neither pray I for these alone, but for them also which shall believe through THEIR WORD, that they all may be one, and the GLORY which thou gavest me, I HAVE GIVEN THEM, that they may be one even as we are one.”‡

13. Thus, it is evident, that by the power of preaching, the Holy Ghost was conferred on those that heard the word. It also appears,§

* Acts x. 44.

† Acts xi. 16.

‡ John xvii. 20, 22.

§ Acts xix. 6.

that it was conferred by the touch of the apostles' hands, after they had prayed; and, so surely was Simon persuaded of this, that it is written, "When Simon saw that THROUGH LAYING ON OF THE APOSTLES' HANDS the Holy Ghost was GIVEN, he offered them money, saying; GIVE ME ALSO this power, that on whomsoever I lay hands he may receive the Holy Ghost."*

14. In the blessed Redeemer's baptism, it should be remembered, that there is a two-fold action, namely, "with the Holy Ghost, and with fire;" but, that of fire precedes the gift of the Holy Ghost." "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: * * * AFTERWARD thou shalt be called, The city of Righteousness, the faithful city."†—"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a REFINER'S FIRE, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. * * * * For I am the Lord, I change not."‡ Thus, we learn, that He who changes not, first acts by fire on his people, and those that patiently endure it unto the end "are sealed with the Holy Spirit of promise;"§ but those who revolt are as "reprobate silver," which "the Lord hath rejected."||

* Acts viii. 18, 19.

§ Eph. i. 13.

† Isa. i. 25, 26.

|| Jer. vi. 30.

‡ Mal. iii. 2, 3. 6.

15. This process is acknowledged by the EXPERIENCE of every true believer; and such can readily apprehend, that the action of the fire must be more or less painful, according to the portion of dross and tin to be taken away;* after which, the purified seem to enjoy a heavenly, burning sympathy with Him, who, in his own appointed time, he seals with his Holy Spirit. And those who thus know the Lord, can feel the full force of the expression of the two disciples, to whom our Lord appeared when on their journey to the village of Emmaus:—"Did not our hearts BURN WITHIN US, while he talked with us by the way, and while he opened to us the scriptures?"† This was a state of mind from which the dross had been removed, and was nearly prepared for the seal of the Holy Ghost, which was AFTERWARDS bestowed on them at Pentecost.

16. With this view of the process of the Redeemer's baptism before us, we are to remember, that "there are diversities of operations [of gifts], but it is the same Lord, who worketh all in all."‡ Therefore, although the apostles had the power of baptizing with the Holy Ghost, and with fire; nevertheless, that power acted through diversities of operations, and produced *divers developments* of the same Spirit. It is thus easy to understand the following instances adduced, which are supposed to exhibit preaching *unaccompanied* by baptizing results, namely:—

At Pentecost, Peter, AFTER HAVING PREACHED,

* See Luke xii. 49. to xiii. 5. also Mat. x. 34—42.

† Luke xxiv. 32.

‡ 1 Cor. xii. 6.

told his hearers to repent and be baptized,* and they should receive the Holy Ghost. Acts ii.

The Samaritans BELIEVED PHILIP and were baptized, and, sometime afterwards, received the Holy Ghost through Peter and John, who, after having prayed for this gift, laid their hands on them, and they received it accordingly. Acts viii. 12—17.

17. In these instances, it is sufficient to observe, that “when they heard this [from Peter], they were pricked in their heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do?”† This pricking in the heart was the effect of the action of fire by the BAPTIZING MINISTRY of Peter.—(See No. 16.)

18. In the second instance, there is nothing expressed by which we can observe the action of this consuming fire; but as they are said to have “believed Philip preaching the things concerning the kingdom of God, and the NAME OF JESUS CHRIST,” and as no man can call Jesus the Lord, except by the Holy Ghost, *they must have received a measure of the Spirit*, however small, but, probably, had not patiently endured its purifying process, and required the prayers of Peter and John, who received the increase for them,‡ and administered it by the laying on of hands. Indeed, it may be remembered, that Peter was in this state of mind, when the Lord said to him, “blessed art thou, Simon Barjona, for flesh and

* The Water Baptism here probably mentioned, as well as that in other texts, will be discussed hereafter.—(No. 20.)

† Acts ii. 37.

‡ 1 John v, 16, proves this to be a scriptural assertion.

blood hath not revealed this unto thee, but my Father which is in heaven," nevertheless, Peter suffered much after this, ere he received the power of the Holy Ghost.—(See No. 15.)

19. As we know that the searching purification by fire is a part of the process by which the baptism of the Holy Ghost is conferred, so that it is one and the same baptism of the Redeemer;* the multitudes who, even to this day, have felt that powerful preaching kindles a holy fire, are bound to acknowledge, that they have experienced this baptism from hearing the word. Therefore, if any baptize with fire, the command is in a degree fulfilled; and, if that baptism be not now followed by the out-pouring of the Holy Ghost in greater measure, it is because the preachers or the hearers have not used their several gifts "according to the grace that is given them, and according to the proportion of faith;" [read notes†] *but nevertheless, it is a fainter action of the same baptism* of the Holy Ghost, administered and received by the fearful and faint-hearted. It is, therefore, hoped, that none will deny the fact, that the apostles actually did confer the Holy Ghost by the power which was given them from on high; and, although our friend argues, that they did not "assume to them-

* This is acknowledged by the words; "quench not the Spirit," (1 Thess. v. 19) which implies, extinguish not the fire of the Holy Spirit, an illustration of which is found in the "*Duty of Man*," thus, "Beseech God that he will inflame thy heart with his heavenly FIRE of devotion; and when thou hast obtained it; beware that thou neither *quench* it by any wilful sin, nor let it go out, for want of stirring it up and employing it."

† Rom. xii. 2, 6; also Heb. iv. 2; also Mat. xiii. 14 and 58.

selves this power," nevertheless, the language of Scripture is so strong, as to forbid even such a position to be taken in this argument; as for instance, "Wherefore, I put thee in remembrance, that THOU stir up the gift of God, which is in thee, BY THE PUTTING ON OF MY HANDS."*—(See No. 10.)

20. It now remains to examine the Acts of the Apostles, as regards Water Baptism, after the resurrection. The case of Paul's conversion is appealed to by our friend, as follows:—

"We must perceive, on partial reflection—that the baptism of the 3000 on the day of Pentecost, of Cornelius and his household, and of the apostle Paul, was under the *direction* of chosen instruments, specially qualified, with the Holy Ghost sent down from heaven—and *not* in compliance with any prejudices on the part of the baptized. What prejudices, for example, could there have been in the mind of the persecuting Saul, in favour of a baptism, which peculiarly marked the disciples of the Lord Jesus, when he was making havock of the Church, and when he was pursuing to the utmost extremities, both men and women, to pour down his vengeance upon them, and even compel them to blaspheme? We can readily suppose, that the baptism, which recognized a faith he so thoroughly despised—could have had in it nothing pleasing to his mind—but, on the contrary, that he would have considered no other act or evidence necessary, to render an individual an object of his most vindictive hatred, than simply to have received that baptism. No: he was first brought to be a believer in the Lord Jesus, and in such a manner, as to lay his prepossessions, as well as his person, prostrate in the dust. Feeling himself in the awful presence of the glorified Saviour, trembling and astonished, he inquired, 'Lord, what wilt thou have me to do?' He was told to 'arise, and go into Damascus, and there it shall be told thee of all things which were *appointed* for thee to do.' There, in the depth of humiliation, for three days, in which he ate nothing—struck with blindness, and the chastening hand of God upon him—the promise of the Lord Jesus was, at length, fulfilled to him. Ananias, an humble disciple, was specially sent, with immediate and extraordinary instructions from the Lord, to tell him what was

* 2 Tim. i. 6, and see also v. 14.

appointed for him to do. And, by this messenger, the contrite, broken hearted Saul, was directed to be *baptized*; and actually was baptized.—Pages 7 and 8.

Our Lord thus directed Paul; “arise, and go to Damascus, and there it shall be told thee of all things which were appointed for thee to do.”* Accordingly, at Damascus, he met the special messenger, Ananias, who TOLD HIM: “The Lord Jesus hath sent me, that thou shouldst receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received his sight forthwith.”† Then, on being further told, “Arise, and be baptized, and WASH AWAY THY SINS;”‡—“he arose and was baptized.”§—(See Nos. 21 and 34.)

This was Paul’s authority to administer a saving baptism, in conformity with the command given to all the other apostles:—“Go ye, and teach all nations, baptizing them,” * * * “he that believeth, and is baptized, shall be saved.” And, thus, it appears, that to baptize was one of the ALL THINGS, which were APPOINTED FOR HIM TO DO. But it is utterly impossible for us to interpret this as an authority, either for Paul or others to baptize with water, for he himself declares, that “Christ sent him not to baptize [with water], but to preach the gospel.”|| Therefore, the messenger spoke of saving baptism, and if Paul, laying aside his prepossessions, even were baptized with water, it must have been in submission to the weakness of Ananias. (See No. 30.) But in this case, it must be asked;

* Acts xxii. 10.

† Acts ix. 17, 18.

‡ Acts xxii. 16.

§ Acts ix. 18.

|| 1 Cor. i. 17.

How, then, was Paul filled with the Holy Ghost, which, as well as the reception of his sight, was to be the result of their interview?

21. It is, indeed, labour in vain, to adduce, that “ANANIAS, AN HUMBLE DISCIPLE, WAS SPECIALLY SENT WITH IMMEDIATE AND EXTRAORDINARY INSTRUCTIONS FROM THE LORD;” and, therefore, was, in the executive part of those very instructions, infallible; for Scripture, from the beginning to the end, testifies otherwise: viz. John the Baptist was the greatest prophet until his day, and was, indeed, a most special messenger, bearing most extraordinary instructions; yet, on being formally asked: “Art thou Elias?”* he answered, “I am not.” Nevertheless, our Lord said of him “this is the Elias which was for to come.”† (See No. 30.) Why, therefore, should we consider Ananias more perfect than others, who, notwithstanding, he was a disciple of Jesus, is specially stated by Paul, to be a devout man ACCORDING TO THE LAW. The high priests themselves were afraid to speak against John’s Baptism before such men.‡ Therefore, although Paul was not prejudiced in favour of baptism, Ananias unquestionably was.—(See No. 33, also 34.)

Again—

22. The commission of Paul, who was “*not a whit behind the very chiefest of the apostles,*”§ was to “go and teach all nations, baptizing them in the name [or in power] of the * * * But, if baptism with water had been his apprehension of this commission, then his thanking God that he had baptized only such and such, *lest any*

* John i. 21. † Mat. xi. 14. ‡ Mat. xxi. 26, 32. § 2 Cor. xi. 5.

should say he baptized in his own name," was no more justifiable, than if he had said of the other portion of his instructions, I thank God, that I preached to none of you, lest any should say, that I preached in mine own name. But, who that was commissioned and commanded by the Most High both to preach and baptize, could thank God on any account whatsoever, that he had left *either part* of such a positive requirement undone, lest *the result* should be unfavourable? Certainly, Paul could not be guilty of this irreverence; and he clears himself of such a charge, by adding the express declaration: "for Christ sent me not to baptize, [with Water, as in context,] but to preach the gospel" In keeping with which, he also told the Ephesians, there was but "One Lord, one faith, ONE baptism;" thus, further showing that there can be no other baptism than that of the Holy Ghost.—(See No. 5.)

23. It is objected, that the text, "One Lord, one faith, one baptism," referred to the distinction between the Water Baptism of John, and that of Jesus: in proof of which, the case of the twelve Ephesians is brought forward: viz.

"And he said unto them, unto what then were ye baptized? and they said unto John's baptism."

Then said Paul, John verily baptized with the baptism of repentance, that they should believe on Him, which should come after him, that is, on Christ Jesus.

When they heard this saying, they were baptized in the name of Jesus.

"The case of the twelve Ephesians shews, that no other than the one Christian baptism, which Christ had commanded, and which

was constantly recognized as being administered in his *name*, or by his authority, would do for the initiation of disciples into the visible church.

“The reader will please to take notice, that this case of administering *Christian* baptism, in the *name* of the Lord Jesus, to persons who had received *another* baptism, occurred at Ephesus : and *about* the year 57. The apostle Paul remained in that vicinity about three years, and then, after a short visit to some neighbouring places, he sent for the Elders of *this very* church, where this example had been set of the apostle’s care in regard to *the one* INITIATORY baptism. To these Elders he appealed, as knowing how he had been among them ‘from the first day’ he had been in Asia, including the time of this remarkable transaction, that he had kept back nothing that was profitable unto them—that he had not shunned to declare unto them the whole counsel of God—and then impressively admonished them to remember, that by the space of three years, he ceased not to warn every one night and day with tears.

“Not the least intimation is given of any change of view which the apostle had come to during this period, but directly to the contrary, he recognizes the whole course of Christian instruction which he had given, from the first day he came among them till then.”—Pa. 12.

24. The very fact referred to, proves that Water Baptism was not an initiatory ceremony : for, as the twelve Ephesians were baptized by the Holy Ghost, they were already initiated into His spiritual church. Nor do we find in Scripture that the submission to such a ceremony is exacted from the disciple, since we read “that so MANY OF US [meaning not all] as were baptized into Christ, were baptized into his death.” If it be admitted, that in this text the apostle refers to the baptism of the Holy Ghost, it is clear that only SOME of them were initiated, whilst others were not initiated. But if all were baptized with water, then such baptism was not an initiatory ceremony. If, on the other hand, it be insisted that the text refers to Water Baptism, then it is evident, that all the disciples were not so baptized.

25. With respect to Paul’s not having intimated

to the Ephesians any change of view during the above period of three years, and thereby recognizing the whole course of Christian instruction which he had given them, and, of course, the Water Baptism of the twelve; it is answered, that this is impossible; for it was

In A. D. 57, that Paul was, *perhaps*, present at the Water Baptism of the twelve Ephesians, and, if so, tolerated it.

In A. D. 59, that he declared to the Corinthians: "Christ sent me not to baptize, but to preach the gospel."

In A. D. 60, that he told the Ephesian elders, "I have not shunned to declare unto you all the counsel of God."*

It must appear, by the above statement, that Paul did not recognize, in A. D. 60, the Water Baptism of the twelve, which he condescended to tolerate in A. D. 57, as a Christian instruction; for, in 59, he saw, that this practice produced dissension in the Corinthian church, and protested against it.

26. If, however, he omitted to refer to this important change (not of doctrinal views, but of the policy of tolerating Water Baptism), when he so hastily visited the Ephesian elders at Miletus, on his way to Jerusalem, he made ample amends for it in his letter from Rome, addressed to their church, in A. D. 61, wherein he distinctly told them, there was but "one Lord, one faith, one baptism."† And also, that Christ "loved the church, and gave himself for it, that

* Acts xx. 27.

† Ephes. iv. 5.

he might sanctify it by the washing of water by the word."* For, no doubt, he dreaded lest the dissension, which Water Baptism had produced in A. D. 59, amongst the Corinthian disciples, should also obtain amongst the Ephesians, who were not divided, when he wrote the letter, but "builted together for an habitation of God through the Spirit."†

27. It now remains to account for the possibility, that the twelve Ephesians underwent two Water Baptisms; one, *as unto John's baptism*, and the other, *in the name of the Lord Jesus*; by which, it is concluded, that the latter was approved by Paul, if not executed by himself. To this, it is answered, that Paul, in two years after, saw that Water Baptism produced great dissension amongst the Corinthians, to whom he addressed the following remarkable remonstrance:‡—

12. Now, this I say, that every one of you saith, I am of Paul; and I, of Apollos; and I, of Cephas; and I, of Christ;

13. Is Christ divided? was Paul crucified for you? or, were you baptized in the name of Paul?

14. I thank God, that I baptized none of you, but Crispus and Gaius;

15. Lest any should say, that I had baptized in mine own name.

16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preach the gospel: * * *

* Ephes. v. 26, 32.

† Ephes. ii. 22.

‡ 1 Cor. i. 12—17.

The 14th and 15th verses shew, perhaps, more clearly than the others, that the 12th verse is to be understood, as if thus written: I am baptized in the name of Paul; and I, in the name of Apollos; and I, in the name of Cephas; and I, in the name of Jesus. And, if he did not mean to reprove them, who said they were baptized with water in the name of Jesus, he would not have included them in the same censure. For, if they had been saying, they were of Christ *in any other sense*, he could not have rebuked them; but, on the contrary, he would have held them up as an ensample of the truth.

Hence, we perceive, that Water Baptism, in any name, was not in the commission of the apostles.

28. It may now be asked, why, under such circumstances, did the apostles baptize with water after the resurrection?—To this, it is answered, that our condescending Father permitted *the Judaical prejudices to remain*, whilst the temple, in which His ceremonial ordinances had been so long authorized, was *yet standing*. This appears by the text “The Holy Ghost, this signifying, that the way into the holiest of all, was not yet MADE MANIFEST, while as the first tabernacle was yet standing” * * * * which stood only in meats and drinks, and divers washings,* imposéd on them until the time of the reformation.”† The obvious meaning of these texts accords with the testimony of John the Baptist, which says, “He must increase, but I must decrease;”‡ for the

* The word “washings,” should be rendered *baptisms*, the Greek word is BAPTISMOIS.

† Heb. ix. 8, 10.

‡ John iii. 30.

pronoun I, could neither refer to himself, nor to his principle of repentance; hence, his baptism was to decrease, although for a time in condescension permitted, "while as the first tabernacle was yet standing," and, therefore, was it countenanced by some of the apostles.—(See No. 27, 28, 29.)

"The idea, that the apostles themselves were under Judaical prejudices, in commanding and practising these things, has had a very mischievous effect.

"To assume such a position, *in reference to their government of the churches, endued for that office, as they were, by the Holy Ghost sent down from heaven, is highly objectionable*; and, if carried out, must totally lay waste the authority of the Holy Scriptures. For, if they were mistaken while preaching, why not as liable to be mistaken while writing? And if so, are we not brought to the result, of taking just so much of their doctrines as we please? Now, that this objection does go to their writings, as well as to their oral discourses, is evident; because we know nothing of their oral teaching, but by what is written, so that the uncertainty would fall directly and at once upon Scripture.

"The notion, that *we or our predecessors, have had clearer views than the apostles, is highly presumptuous and always fraught with incalculable danger. And of that danger, we have had among ourselves the most humiliating evidence.*—Pages 14, 15.

29. No better reply can be given to the above opinion, than that which is taken from page 243 of

**ELISHA BATES ON DOCTRINE OF BAPTISM,
IN 1825.**

It is evident, that even the apostles themselves were more or less under the influence of their education, and the attachments which they had formed to institutions while they were in force. SO POWERFUL WAS THIS PREJUDICE, THAT PETER NEEDED A VISION TO INDUCE HIM TO GO TO CORNELIUS. It was at that very time, that he queried, "Can any forbid water, that these should not be baptized." Acts x. 47. He spoke hesitatingly, and

not as he did when preaching the doctrines of the gospel. He was long after this entangled with the ceremonies of the law, so that Paul WITHSTOOD HIM TO THE FACE. But this misunderstanding did not relate to the great fundamental doctrines of the gospel; and it only depended on the force with which the mind retained its hold on things originally of divine appointment, but which, in the change of dispensations, had become unessential, and even an encumbrance and hindrance.

The apostles, however, gradually rose above these things. First, they saw beyond the contracted views of their education, and embraced the Gentiles, as well as the Jews, in the effusions of gospel love. The question of circumcision soon claimed their attention, and that rite was adjudged to have ceased in point of obligation. Nor was baptism entirely passed over unnoticed. The apostle Paul, finding the attachments to this ceremony not giving way so fast as they should have done, let them know, it was no part of his mission, and thanked God, that he had baptized only a few individuals,—which appears to have been done a considerable time before the period at which he wrote. The apostle Peter also found it necessary to enforce on the minds of those to whom he wrote, that saving baptism was “not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.” 1 Pet. iii. 21.

30. In addition to the above, it must be observed, that our Lord's last command contained

another remarkable instruction, besides that of baptism, in which the apostles and disciples [Paul only excepted] were by line upon line, directed to “*teach all nations*,” nevertheless they misapprehended this also. The two commands referred to, may be collected from the first and second parts of the

**TEXTS DELIVERED AT THE SAME TIME,
PREVIOUS TO THE ASCENSION, A. D. 33.**

1ST PARTS.—“Go ye, therefore, and teach ALL NATIONS;”—“Go ye into all the world, and preach the gospel to EVERY CREATURE.”† “That repentance and remission of sins should be preached in his name, amongst ALL NATIONS, beginning at Jerusalem.”‡

2ND PARTS.—Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* —“He that believeth, and is baptized, shall be saved; he that believeth not shall be damned.”† —“For John truly baptized with water, but ye shall be baptized with the Holy Ghost.”§

It seems surprising, how it was in any way possible, for the apostles and disciples to have mistaken the above clear and definite command, which was *three times repeated* at the same moment, as shown in the 1ST PART, and by which their energies were so pointedly directed both to the Jew, and *also to the Gentile*. Nevertheless, it was so; for Peter confessed as much in A. D. 41, to Cornelius and other Gentiles, when he said to them, “God hath showed me [two days before] that I should not call any man

* Mat. xxviii. 19. † Mark xvi. 16. ‡ Luke xxiv. 47. § Acts i. 5.

common or unclean. Therefore, came I unto you without gainsaying, as soon as I was sent for.”* And no sooner did he learn what a wonderful degree of grace had been bestowed upon Cornelius, than “he opened his mouth and said: of a truth, I PERCEIVE that God is no respecter of persons, but in EVERY NATION, he that feareth him, and worketh righteousness is accepted with him.”† Nor was this pre-ordained shortsightedness (see No. 32) of our Lord’s commands confined to Peter only; for, on his arrival in Jerusalem, A. D. 42, “they that were of the circumcision contended with him,” until they heard his account of the manner in which the Lord was pleased to direct him to the house of Cornelius, and the effect of his preaching, which he thus described:—“And as I began to speak, the Holy Ghost fell on them, as on US at the beginning. THEN REMEMBERED I THE WORD OF THE LORD, how that he said; John, indeed, baptized with water; but ye shall be baptized with the Holy Ghost. When they heard these things, they held their peace, and glorified God, saying; THEN HATH GOD ALSO TO THE GENTILES, GRANTED REPENTANCE UNTO LIFE.”‡ But whosoever reads the 1ST PARTS of the texts, might reasonably be surprised, that Peter and those individuals had, in A. D. 41, only learnt what was so distinctly declared in A. D. 33;—viz, “that repentance and remission of sins should be preached in His name AMONGST ALL NATIONS, beginning at Jerusalem.

31. Thus did Peter and they that were with

* Acts x. 29.

† Acts x. 34, 35.

‡ Acts xi. 15, 16, 18.

him at the resurrection, learn, about SEVEN years afterwards, the true meaning of the command, "Go ye, therefore, and teach all nations, baptizing them * * *. It cannot, therefore, be a matter of surprise, that, whilst under the power of the Holy Ghost, they consistently said: "Repent and be baptized;" yet, that in all probability, they might have had recourse to the water ceremony, since they confessed long afterwards, that they had misapprehended, *not only the universality of their commission to preach*, but the essential principle of the gift of baptism to be conferred by their preaching, whilst under its power themselves.* Nor is it difficult to understand, that when Peter "ANSWERED; (of course, to some question put to him about Water Baptism;) can any man forbid water, that these should not be baptized?" He evidently was pressed to perform the ceremony by the converts, whose title must have been disputed by those of the circumcision, who, being believers, were present: thus was Peter, although at this moment he "remembered that the word of the Lord" had instructed him to baptize with the Holy Ghost, (see No. 12,) obliged to yield to the one party, whilst he remonstrated with the other; for he feared them which were of the circumcision.--(See No. 31.)†

32. On the other hand, Paul apprehended our Lord's commands in every minutiae. He straightway commenced his mission by preaching in the synagogues of Damascus, at Jerusalem, Salamis, Antioch, &c. At length, being much opposed by the Jews in contradicting and blaspheming,

* Acts xi. 15.

† Gal. ii. 12.

he boldly said to them ; “ it was necessary, that the word of God should first have been spoken to you, but seeing you put it from you * * * lo, we turn to the Gentiles.”* This HE UNHESITATINGLY DID, and not only proved, that he understood the universality of the Lord’s commission, but also the manner in which he should commence his preaching, by “ beginning at Jerusalem :” thus did he completely fulfil the first part of our Lord’s command in practice ; and, with regard to the second part, when he said, “ Christ sent me not to baptize, [with water,] but to preach the gospel,” he was also a substantial witness, that it referred to a saving baptism. Thus, he seems to have been raised up in A. D. 36, as a model by which the conduct of the other apostles should be adjusted. Because, from the death of Christ, A. D. 33, to the conversion of Cornelius, A. D. 40, they remained under pre-ordained impression, that they should “ confirm the covenant with many, for a week,”† or seven years, which accounts for the apparent misapprehension, during that space of time, of the command to preach, in all nations, to every creature ; and also, because they were permitted to administer the former ordinances after they were nailed to the cross, as they were suffered to continue till the destruction of the temple.—(See Nos. 28 and 31.)

33. For the foregoing reasons, Paul, as well as

**THE APOSTLES, AND ELDERS YIELDED TO
THE PREJUDICES OF THEIR BRETHREN.**

In A. D. 52. Paul told the Galatians, that Peter

* Acts xiii. 46 ; also xviii. 6.

† Dan. ix. 27 ; also Keith, page 23 ; S. Clarke, vol. ii. p. 721.

was to be blamed, for he withdrew and separated himself [from eating with the Gentiles,] FEARING them which were of the circumcision. And the other Jews DISSEMBLED likewise with him, insomuch that Barnabas also was carried away with their DISSIMULATION. But when I saw that THEY WALKED NOT UPRIGHTLY, ACCORDING TO THE TRUTH OF THE GOSPEL, I said unto Peter before them all, if thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why COMPELLEST thou the Gentiles to live as do the Jews.”*

In A. D. 52. Paul said, “I testify to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever are justified by the law are fallen from grace.”†

In A. D. 53. Paul, nevertheless, circumcised Timotheous “BECAUSE OF THE JEWS that were in those quarters.”‡

In A. D. 63. He still maintained the contrary opinion in his letter to the Hebrews; “We have an altar, whereof they have no right to eat, who serve the tabernacle.”§

In A. D. 55. Paul said, “I must by all means keep the feast that cometh in Jerusalem.”||

* Gal. ii. 11—14. This was not done by *ignorance*, but through fear; for, if with ignorance, there could be no *dissimulation*.

† Gal v. 3. ‡ Acts xvi. 3. § Heb. xiii. 10. || Acts xviii. 21.

- In A. D. 60. Paul, at the earnest desire of JAMES AND ALL THE ELDERS at Jerusalem, purified himself, and with four other disciples, who had shaved their heads, entered into the temple, to signify the accomplishment of the days of purification. This—because MANY THOUSANDS of the Jews who believed, were zealous of the law, and had been informed, that Paul taught the Jews to forsake Moses.—Whilst they thus suffered the Jews to continue in the practice of the law, by which they knew that “CHRIST WAS BECOME OF NO EFFECT UNTO THEM, AND THAT WHOSOEVER ARE JUSTIFIED BY THE LAW ARE FALLEN FROM GRACE,” they, at the very same time, reminded Paul, that “as touching the Gentiles which believe, they have written and CONCLUDED THAT THEY OBSERVED NO SUCH THING*,” to which letter Paul himself was a party.†
- In A. D. 32. Paul is supposed by some to have been baptized with water, at the desire of “Ananias, a devout man ACCORDING TO THE LAW.”‡
- In A. D. 57. Paul baptized twelve Ephesians with water.
- In A. D. 59. Paul, nevertheless, said: “Christ sent me not to baptize [with water,] but to preach the gospel.”
- In A. D. 61. Paul declared, that there was but

* Acts xxi. 20—27.

† Acts xv. 12, 23.

‡ Acts xxii. 12.

ONE baptism, so that as the baptism of the Holy Ghost is our privilege, there cannot be another by water, so making two baptisms.

34. Thus, it is to be observed, that these Water Baptisms were tolerated (No. 28) at a period when MANY THOUSANDS of the believers were zealous of the ceremonies of the law, amongst which, the baptism of John (also peculiar to the Jews*) was not the least esteemed; for the chief priests and scribes were afraid to say, that HIS BAPTISM was not from heaven, because THEY FEARED THE PEOPLE," as all men, both good and bad, † counted John a prophet indeed. This attachment to ceremonies, which were but recently nailed to the cross, on which they were to die gradually, or to decrease, "while as the first tabernacle was yet standing," was in condescension indulged, whilst they fearlessly preached the essential doctrine of the gospel. For which very reason, Paul frankly and consistently (No. 28 ‡) confessed, that unto the Jew he became as a Jew—to them that were under the law, *as if he were under the law*—to them that were without the law, as if he were without the law—to the weak, as if he were weak—he was all things to all men, that he might by all means save some;

* Acts xiii. 24, and Luke iii. 3.

† Mark vi. 20; xi. 30, 32; Mat. xiv. 5.

‡ Would that we (in these days) were equally tolerant. Paul and the apostles knew no sect, but "*whilst as the first tabernacle was yet standing,*" they were to those "*under the law, as under the law.*" We cannot submit to such ceremonies now, because the temple no longer exists, yet we can imitate them in bearing each other's burdens, and be no longer makers of sects.

and so far did he desire to prosecute this purpose of being crafty to catch them with guile,* that he said, "I could wish that myself were accursed from Christ for my brethren."†

35. That John's baptism was a ceremony peculiar to the Jews, and of the old dispensation, all Scripture testifies: but it may suffice to select the following proofs, viz: when Moses and Elias appeared in conversation with Jesus, after he was transfigured on the mount, Peter said to our Lord, "if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias; and, behold, a voice out of the cloud, which said: This is my beloved Son in whom I am well pleased, HEAR HIM. And, when the disciples heard it, they fell on their faces and were sore afraid; and when they had lifted up their eyes, they saw no man, save Jesus only."‡—Thus it is with many pious minds since that day, they wish to tabernacle with Jesus, but they want also the company of Moses and John the Baptist [who was the Elias, which was for to come.§] Here Moses and Elias appear together talking with Jesus, which was verified in the continuance of the law, and the introduction of John's ministration; and BOTH in their FULL FORCE AT THE SAME TIME, AFTER OUR LORD MADE HIS APPEARANCE. And, as Moses (or the law) disappeared, so did John (or Water Baptism)—and Jesus and his spiritual dispensation remain."—*Elisha Bates on Baptism, in 1825.*

This is also to be understood by the words of

* 2 Cor. xii. 16.

† Romans ix. 3.

‡ Acts xiii. 24.

§ Mat. xi. 14.

our Lord, when John hesitated to baptize him. "Suffer it to be so now, for thus it becometh US to fulfil all righteousness." Thus, requiring by the use of the pronoun, us, that his disciples should also fulfil IT as well as ALL the law ; but, by the adverb of time, now, limiting such fulfilment to that period, when the way into the holiest of all was not yet made manifest, while as THE FIRST TABERNACLE WAS YET STANDING, which was a figure of THE TIME THEN PRESENT, on which were offered both gifts and sacrifices, that could not make him that did the services perfect, as pertaining to the conscience, which stood only in meats, and drinks, and divers washings [or baptisms,] and CARNAL ORDINANCES imposed on them, TILL THE TIME OF THE REFORMATION,* or of the NEW TESTAMENT, which commenced at the crucifixion: "for a testament is of force AFTER MEN ARE DEAD, otherwise it is of no strength at all WHILST THE TESTATOR LIVETH."†

From the foregoing reasons, it is admitted, that John's baptism was one of the divers washings imposed within the limit of the old dispensation, for the especial temporary purpose of preparing the way of the Lord. Therefore, it was necessary, that, in like manner as Jesus fulfilled OTHER CEREMONIES of the law, he should also fulfil it ; and afterwards nail it to the cross. From which period, he baptized all true believers with the one and only remaining baptism of the Holy Ghost, and anoints them "kings and priests unto God."—(See Nos. 5 and 12.)

* Heb. ix. 8—10.

† Heb. ix. 17.

APPENDIX.

No. 1.—Reply to the anxious inquirer who, on reading the first Edition, appealed to the following text :

“ Let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”—Heb. x. 22.

It needeth not that we be reminded of the highly figurative style of the Hebrew language, and that the Epistle to the Hebrews was an explanation of the types and shadows of their ceremonies, to incline us to admit that water, in this instance, means the Gospel, as it does in many others, such as ‘ Idols are broken cisterns, which can hold no *water*.’—Jer. ii. 13.

In the above text, “ pure water” refers to “ the water of separation, which is a purification for sin,” Numb. xix. 9. This water was to be taken from a *running stream* and purified by the ashes of the burnt heifer, (verse 17). The unclean were to be sprinkled and cleansed with this water.—Washing the Body refers to the ceremony ordained both for Priests and Levites, prior to their entering INTO THE TABERNACLE, this they did by washing the whole body, probably, with clear water and without the ashes.—Numb. viii. 7.—Levit. xvi. 4. After having read Heb. ix. 13, 14, we may readily perceive, that the apostle, *in referring to the above ceremonies* of sprinkling and washing, evidently spiritualizes them; and, in pursuance of this reasoning, we read in the verses immediately preceding our

text: "Now where remission of sin is, there is no more offering for sin. Having, *therefore*, brethren, boldness to *enter into the holiest* by the blood of Jesus. By a NEW and LIVING way, which he hath consecrated for us through the veil, that is to say, his flesh. And having an High Priest over the house of God. Let us draw near," &c. (as in above text.)

Here the Hebrews were instructed that having BOLDNESS to discontinue the old ceremonies, they should enter into the *holiest* by a NEW and LIVING way, sprinkling their hearts by the blood of Jesus, and washing their bodies with his *word*—the Gospel. With this pure water, the Saviour cleansed his disciples, and still cleanses them that receive him.

For example—

Jesus said, when he was washing Peter's feet, "he that is washed needeth not save to wash his feet, but is clean every whit: but ye are clean, but NOT ALL." John xiii. 10.

Here we observe that this washing of the feet did not clean them, for they were clean already; since he said, "he that is washed, needeth not save to wash his feet, &c.; and we are still more assured of this, because he washed Judas in the same way, yet he said that this disciple was not clean. It must be evident that the cleansing of the whole body alluded to here, as done by washing, was performed by other means; and this our Lord explains by the words, "now ye are clean *through the word* which I have spoken unto you"—John xv. 3, and Paul also explains by the words, "He sanctifieth and CLEANSETH

it (the church) by the WASHING of water by THE WORD.—Ephes. v. 26.

Hence, we learn, that the scriptural meaning of the text referred to, is “having our bodies washed with pure water by the word; for with this Jesus washed his disciples when on earth, and *with this* we are commanded to wash each other, under the power of the Holy One by whom we are *helped* to baptize, for “HE THAT believeth, out of his belly shall flow rivers of living water;” since according to his mercy he SAVED us, by the WASHING of REGENERATION, and the RENEWING of the Holy Ghost.”—Titus iii. 5.

No. 2.

“Buried with him in baptism, WHEREIN also ye are risen with him through the faith of the operation of God who hath raised him from the dead.”

If Water Baptism were the operation referred to, it would be written, WHEREFROM also ye are risen with him; for we could not be raised IN the water, but FROM the water. Therefore, as we can only be raised IN a spiritual baptism, a ceremony by water cannot be intended.*

* *The Grammatical Transposition of the three first verses, 6th chapter of Hebrews.*—(1.) “Therefore, leaving the principles of the doctrine of Christ, (2.) of THE DOCTRINE OF BAPTISMS, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, (1.) let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, (3.) and this we will do if God permit.”—Amen and Amen.

