

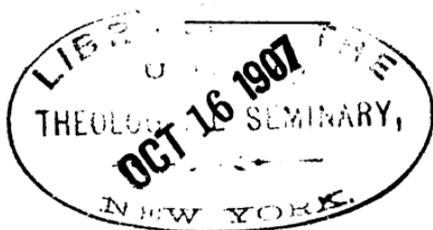
THE MODE
OF
CHRISTIAN BAPTISM

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AND "HURON PRESBYTERY."

"I will sprinkle clean water upon you and ye shall be clean."

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PREFACE.

I have just one reason for publishing this little book on baptism. I know there are a number of excellent works on this subject. Some may be disposed to say there are fully enough, without even one additional.

But I am satisfied that the line of argument pursued in these pages is not familiar to many people, perhaps not even to most ministers. And as the views herein presented have been especially convincing to myself—convincing as no other line of argument has been—I have thought it might be well to give them to the public.

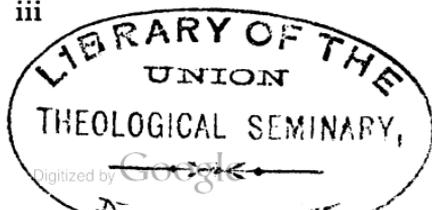
The critic may be disposed to say that certain Scripture texts, and certain historic statements, are repeated with unnecessary frequency. The only apology for this is, that these texts and these statements are so important to the general argument that we have desired to keep them in view all along the way.

Hoping that this unpretentious volume may be read with profit by some, at least, who have been in doubt concerning the Scriptural mode of baptism, I now send it forth to the Church and the World.

R. BRADEN MOORE.

Vineland, New Jersey.

iii



CONTENTS.

	PAGE
PREFACE,	3
INTRODUCTORY,	9
PRELIMINARY,	17

Reasons for believing that baptism is Scripturally performed by sprinkling ; in connection with which, in early days, the body was cleansed by a bath, either by immersion or the free use of water by pouring.

REASON FIRST.

There are divers baptisms in the Old Testament which accord with this doctrine, all showing that in the sacred symbol the cleansing element was applied to the subject by sprinkling, and not one of them showing that the person, in the symbol proper, was applied to the element, as by immersion, 29

REASON SECOND.

There are prophetic utterances in the Old Testament which exalt the sprinkling, without naming the bathing. And there is not a single instance in which the bathing, whether by immersion or other modes, is indicated with any reference to the coming or work of the Holy Spirit, 37

REASON THIRD.

There are uses of the Greek words "baptizo" and "bapto" in the Old Testament, the Apocrypha, and other ancient writings, which prove, beyond the possibility of reasonable doubt, that the act in view was sprinkling or pour-

	PAGE
ing ; and these words cannot be forced into the one signi- fication of immerse or dip,	43
REASON FOURTH.	
Because it is about certain that the baptism of John was by sprinkling, or by affusion, and that Jesus was thus bap- tized,	53
REASON FIFTH.	
The New Testament instances of Christian baptism accord with the idea of sprinkling better than with the thought of immersion,	79
REASON SIXTH.	
If baptism be by immersion only, then many expressions found here and there throughout the Word of God be- come meaningless, or misleading,	95
REASON SEVENTH.	
The fact that the Scriptural idea of the covenant of God with families, and therefore of the baptism of households, is rejected by immersionists,	109
REASON EIGHTH.	
That immersion is out of all harmony with the New Testa- ment ideal of God's dealings with his people,	115
REASON NINTH.	
The peculiar fitness of the word baptize to express the thing signified, is another reason in favor of sprinkling or affu- sion,	120
REASON TENTH.	
The history of the early Church accords, in its baptismal rites, with the position we have taken, as do also the customs of the Eastern Churches of modern times,	128
CONCLUSION,	161



THE
MODE OF CHRISTIAN BAPTISM.

INTRODUCTORY.

Many books, large and small, have been written upon this vexed and vexing question, and yet the differences still continue to exist. There are those, on the one side, who insist, with the most positive assurance, that the Greek word "baptizo" means "to immerse" or "to dip," and that it cannot be made to mean anything else, either in Classic literature or in the Sacred Scriptures. They therefore are absolutely certain that any action that is not an immersion of the whole person in water is not Christian baptism, is indeed but a mockery of the ordinance. On the other hand, there are even more in number who are just as well assured that "baptizo" does, sometimes, both in the Classics and in the Bible, mean something besides immerse. They believe that its use is not confined to any one mode of action, and that the Christian ordinance of baptism is only scripturally performed by affusion or sprinkling. Both of these great parties claim to found their views upon the written Word of God. And they thus differ, "toto cœlo," as to the mode of that simple act by which men and women are

received into the visible Church of Jesus. These parties differ, too, in regard to the *meaning* of the act, and in regard to the teaching, both of the Old and the New Testaments upon it. They differ in regard to the facts of the history of the early Church concerning it; the one party affirming that sprinkling, as a mode of baptism, was not heard of for several centuries after the ascension of our Lord—the other party affirming, many of them, that during the first century baptism was performed only by sprinkling. They differ also in regard to the Eastern Churches of to-day, the one side affirming that they baptize only and always by immersion, while the other assures us that the special baptismal act in these churches is by affusion, or pouring. The latter party admit that early in the history of the Church there were immersions as well as sprinkling, and that the same is true now in large parts of the Eastern Church—the Church that has descended from Greek-speaking families—but maintain that the significant act was and is sprinkling. As the result of the above-named differences there are separate communions. Those who adhere to the doctrine of immersion as the only valid baptism, forbid those who do not agree with them from sitting with them at the table of the one Lord and Saviour. Thus even families are so divided, in many instances, that parents and children, husband and wife, cannot commune at the same Lord's table. Many pious minds are sadly disturbed, and the sprinkling of water on the brow of a confessing penitent in the name of the Father, and of the Son, and of the Holy Ghost, which to the one

party is Christ's own appointed holy baptism, is so thoroughly disbelieved by the other party that it is ignored, and the persons formerly sprinkled are sometimes again immersed, having been led to believe that their former so-called baptism was a nullity. Immersionist writers claim that from one-fourth to one-third of all the immersions performed are of persons who had been before sprinkled, and were convinced that the act was unscriptural. And they further assure us that very many in the churches which adhere to sprinkling, and call it baptism, are unsettled and ill at ease in the doubt as to the validity of their baptism. And, with all this discomfort and supposed unrest, there comes again and again, from pulpit and tract, the solemn admonition to all who have only been sprinkled to obey the command of our Lord and Saviour, and be yet baptized.

These are unfortunate facts. They are somewhat relieved, in the unhappiness of their effects, by the general conduct of those non-Baptist denominations who, whether consistently or not, recognize immersion as baptism, and not only welcome to the Lord's table such as have been thus baptized, but decline to perform the sacrament upon them by sprinkling. It is also occasion of gratitude that, with all these differences, which, in one aspect of them, would utterly separate the sects, there is so much of that Christian spirit which has the victory over them, and which can secure unity in much of labor and experience. We have to say that some of our own warmest friendships have been with ministers and laymen in the Baptist Church. With none in our

own loved Church have our interchanges of holy friendship been more endearing. And we have seen the denominations working together in beautiful harmony. Yet it remains true that the great body of Christ's people are sighing within for the day when there will be a deeper and broader realization of that oneness for which Christ prayed.

There are indeed those who cry for church union at the *expense of doctrines* firmly held and sincerely believed. They say: "Let the dogmas go. Unity is more than doctrine." That true and enlarged Christian union which is so desirable can never come in this way. Truth, or what is firmly held to be such, can never be so sacrificed. The real union cannot come so long as the views of important doctrines so widely and so positively vary. So long as believers in baptism by sprinkling are unconvinced that immersionists are right, and so long as immersionists are so sure they are right, close communion will, in the nature of things, continue. The only remedy for this would be the adoption of the idea that baptism is not a prerequisite to communion. But hold to the idea that it is a prerequisite, and the consistent immersionist is the believer in close communion. Those, on the other side, may say, "We accept immersion in the name of the Father, Son, and Holy Ghost, as valid baptism, even though we do not believe it to be the one scriptural mode. We therefore are free from the bondage of close communion." Baptists cannot do this so long as they maintain their present positive attitude regarding immersion. They

are first exclusive *Baptists*, and then they are exclusive *communionists*.

This bar to the larger Christian union is, no doubt, a source of great discomfort to many immersionists, both in the ministry and out of it. And we have long thought that the very fact that their views regarding the first of the two sacraments necessitates the bar, shutting out all others from the second, so far as they are concerned, ought to lead them to question their attitude regarding the first, as it indeed seems in late years to have done in several notable instances of ministers who have left their denomination rather than encourage the sectarian exclusion. We have known one excellent brother who relieved himself of this difficulty by assuming that the holy communion is for the family only of any particular Church, and that even those of the same denomination, when outside of their own home church, should not participate with those of another society. This brother, even though a visiting minister, would not take the elements in the Lord's supper in the church where he was ministering. Many of them, however, seek relief from the discomfort of their enthrallment in another way. They say *they* cannot consistently change, but *we* can. They say that *we* *admit* their baptism to be right and scriptural, and that, therefore, the fault lies with us that there is not closer union. They seem to think that we can consistently be baptized in their way, while they cannot in ours. If we do not thus come to them we should not fault them if they close their door against us.

One of their great mistakes is that they make entirely too much of what they call "the admissions of Pedobaptists." It is indeed hardly fair in some Baptist writers and speakers to be teaching their people that we admit that they are right in this matter, that they have the scriptural side of the argument, but that we claim the *right to change the divine ordinance*. Many good immersionist people, no doubt, believe that this is the fact and the whole state of the case: we admit them to be right, but we presume to change the ordinance. They ought to know that nothing can be much farther from the truth. We do admit that at the first flush of the word "baptizo," when we look only at the word, and from the reading of the Gospels in the received version, regarding John's baptizing in Jordan, and regarding our Lord's going down to the water and coming up out of the water, the idea may very readily be suggested that there were immersions as practiced by John in the Jordan; and we do admit that the words "buried in baptism," as used by Baptist ministers, universally, in the ordinance, very readily convey the idea that the mode of baptism must resemble a burial. Dr. Broadus illustrates this when he tells us that, in the army, a soldier, who had first witnessed a sprinkling, and then, after hearing the Doctor read the account of the baptism of Jesus, of the Eunuch, and these words about burial in baptism, and seeing an immersion, said: "I tell you what, parson, this that you did down here was more like them Scriptures than what they did up yonder." Very naturally so, with these selections, when the thought

went not beyond these. If this be *argument* for immersion, we must admit that our Baptist friends have it. But we believe that absolutely all the argument they have lies in these *surface appearances*. It has no solidity when we look at Bible principles and facts. When we consider more deeply the word "baptizo," as used in the Scriptures, and the language regarding John's baptizing in the Jordan ; and when we weigh the words of Paul in Rom. vi : 4, with other Scriptures, we can see only sprinkling or pouring as the true mode of administration. Pedobaptist historians, in their candor, admit that the early Church immersed. Yet many of these same historians, falling back upon great Bible facts and principles, maintain that sprinkling is scriptural baptism. Let it, then, be fully understood that we are just as confident that we are right as are the immersionists. If they say they go to the Bible, *so do we*. We firmly believe, notwithstanding our apparent inconsistency in recognizing immersion as baptism, when properly performed in other regards, that the one essential act in Bible baptism is that of sprinkling clean water upon the face of the subject, and we believe that the baptism of the children of believers is both a high privilege and a sacred duty ; that reason as well as Scripture requires this to be done by sprinkling, and we believe just as firmly that the immersion only of the body in water is not scriptural baptism. We believe all this solely on the authority of God's Word, and not upon our views of any one particular word, or of any right in men in any land, cold or warm, to change what God has enacted.

Is it, then, presumption in us to ask for another careful review of the whole ground of the argument on this subject, and to express the hope that the day may not be far distant when our immersionist brethren, while they go on with their grand work for the Master in this land, and while they will still continue their work for the glorious cause of missions, for which they have been distinguished in the past, will cease to trouble those who have been baptized, by sprinkling, into the name of the Triune God ; and will so far recognize the baptism of such as to cease to treat it as a farce and a nullity, by immersing them, whether the sprinkling has been in childhood or in later years ; and to hope that those who have been dedicated to God by sprinkling, whether in infancy or later, will not allow themselves to be annoyed, and to be thrown into a state of unrest, if there be such now, by the preaching of those who recognize only immersion as baptism.

It may be said at this point that the mistake cannot be fatal, should mistake be made as to the mode only. The great essential is to have the reality signified in the sacrament—the renewed heart, with the sanctifying influences of the Holy Spirit. With this, let the mode be adopted which accords with the best light the subject can have, and in that mode let him be baptized into the name of the Father, Son, and Holy Ghost. Then let him rest his soul in Christ as his present and everlasting Saviour ; and, whatever the mode may have been by which he has been dedicated to God, let the act stand,

without repetition in the other mode, even should the mind change regarding the matter.

Still we want to know what is the right, and to act in this matter according to the requirement of God's Word. To help to clear views upon this important subject we are about to write the following pages. We write in behalf of such as may be in doubt, or disturbed by the preaching of others; and we write in the interest of Christian union. We shall be sorry if a becoming Christian spirit should not pervade every page we may be permitted to pen.

PRELIMINARY.

There are several questions to be put in the clear light of their relation to the general subject before we proceed to the fuller investigation. 1st. The first is, What is the object of baptism as a New Testament institution? It should be seen at once that the answer to this inquiry will throw some light on the question of the mode of administration. What, then, is the *first and the essential* idea in the ordinance? Does it, *before all else*, signify the coming of the Holy Ghost upon the soul with his renewing and sanctifying efficacy? Or does it, *before all besides*, symbolize the burial and resurrection of Christ? If but one of these objects be involved, which is it? If both be included, which is the primary? If baptism with water symbolize that of the Spirit, it cannot symbolize the resurrection of our Lord in the same sense. Let us discover the true intent, and then

- let us stand upon the conclusion as the one point from which we are to study the uses of the word "baptizo," and to answer other questions pertaining to the mode.

If the object be to symbolize the coming of the Spirit upon and into the soul, then we must interpret the Scripture references from this standpoint, even if it make us believers in sprinkling. If the object be to symbolize the burial and resurrection of Christ, as the supper is to call to mind his atoning death, then we must interpret whatever refers to the ordinance from this as our starting point, even if it make us immersionists. If we be disposed to adopt the latter of the two supposed objects of the ordinance, we, of necessity, face at once two facts: In the first place, if the burial and resurrection of Christ be the primary idea in the symbol, we then have two sacraments, both having immediate regard to our Lord's death, and not one having chief reference to the efficacy of the Holy Ghost. This is hardly probable; it is out of all harmony with the whole history of redemption as expressed in the Word of God. In the Old Testament we find the offering of Christ typified by the shedding and sprinkling of the blood of innocent victims; and we have the Holy Ghost in his efficacy symbolized in the use of both water and oil, as well as of fire and light. It is simply incredible that all this should be utterly ignored in the New Testament, and that both sacraments should refer to the offering of Christ, and neither of them directly and chiefly to the coming and operation of the Spirit.

In the second place, the fact is to be faced that there

are but two passages of Scripture in all the Bible that connect the idea of baptism with the burial of Christ, and these do so but incidentally, while there are many Scriptures that directly connect baptism with the gift of the Holy Ghost. And more, the two passages, Rom. vi : 4, and Col. ii : 12, can easily be, and must be, interpreted according to the idea that baptism, *before all else*, signifies the coming and efficacy of the Spirit. If, therefore, our presuppositions be not unreasonably strong, we shall at once drop the notion that the primary object of this sacrament is to symbolize the burial and resurrection of our Lord, and we shall turn to the other idea that it does have direct reference to the Holy Ghost. We shall then have the two sacraments, the one calling to mind the death of Jesus for our sins, and the other symbolizing the manner in which, and the person by whom, that death is made effective in our salvation. And then, besides the many Old Testament utterances which connect the water and the Spirit, we shall find the plainest of New Testament expressions to the same intent. John the Baptist, when in the heart of his work, baptizing with water, thought especially of the baptism of the Holy Ghost. He said : "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." That same one who was mightier than John, just on the eve of his ascension, said : "For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence." This was just at

the time when he commissioned his disciples to go "and teach all nations, baptizing them." And can any one doubt that the two baptisms, of water and of the Spirit, are so connected, that the one suggests and signifies the other? Was this not what our Lord meant when he said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Heaven?" Neither John, nor Jesus, nor prophet ever spoke of baptism in connection with the burial and resurrection of the Lord. Jesus did not say, "I shall be buried in the earth, but ye shall be buried in baptism." But the idea is familiar, in the Scriptures, of the baptism of the Spirit. It was so familiar to Peter that, when the Holy Ghost fell upon the household of Cornelius, as the word was preached, he at once said: "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?"

In beautiful accord with all this we interpret those words in Rom. vi: 4, and Col. ii: 12. If the act in these texts were immersion, still the principle thought must be that of being baptized by the Spirit into Christ, therefore into his death, and so buried with him by this Spirit baptism. In the one act of the Spirit, as we learn, the new-born soul is baptized into Christ, into his death; is crucified with him, and brought into a new life; and therefore can be said, without the least possible reference to any supposed immersion, to be dead and buried with Christ and risen to his new life. If the baptismal act of the Spirit be by affusion, or shedding down upon the soul, the inner thought remains the

same ; and if one has been sprinkled with water as symbolical of the Spirit's act, who can doubt that he, having received the Spirit, has absolutely all that these two texts imply? and that he has been truly baptized into Christ's death, and been buried with him, and is risen with him to a holier life? It is only the Holy Ghost who can baptize into Christ, or into his death ; and his saving efficacy is the essential truth in these precious texts. By water, man only baptizes into the *name* of Father, Son, and Holy Ghost. We must think that there will be general agreement to this, even by immersionists, though they so often, in connection with their administration of the ordinance, for effect, magnify the idea of "burial with Christ" so much as to lose sight of the primary fact that water baptism is designed to symbolize that of God's Spirit, and to cause people to lose sight of the fact that, being crucified, dying, and being buried with Christ is purely the efficacy of the blessed Spirit. If there should be agreement in this, then we have but to see that, while all these facts which indicate a saved state are the result of the Holy Ghost baptism, the place of water baptism is simply and only to represent in visible symbol that work of the Spirit, when the question resolves itself into this : How is the coming of the Holy Ghost upon and into the heart represented by the water? Is it by sprinkling? Or is it by immersion?

Surely one who baptizes by sprinkling has as much right to use the words in the ordinance, "buried with him by baptism into death," as has one who immerses.

They have just as much significancy to him. He has really more right to use them, and they have a truer significancy to him if his application of the water answers more truly to the manner of the coming of the Spirit upon the soul to renew it. Shall we not then agree to consider it settled that the object of baptism, before all else, is to symbolize the baptism of the Holy Ghost? And shall we not also agree to the fact that the being in Christ, being crucified, dead and buried, and risen with him are but the *result* of the Spirit baptism, and that these do not, either or all of them, indicate the mode of either the baptism of the Spirit or with water. The questions then naturally arise, What is the mode of the baptism of the Holy Ghost? And, this being satisfied, what should be the mode of baptism with water?

2d. A second question relating to the general subject in hand is: What use can we make of the Old Testament in our efforts to find the true mode of baptism? And here we wish to emphasize the fact of the unity of the Old and the New Testaments. They constitute one Book of God. The whole New Testament system of theology, the whole plan of redemption, with every great doctrine and with the sacraments involved in it, lies imbedded in the Old Testament; and, therefore, the older revelation is of the utmost importance now. Some immersionists have sought to avoid the force of this fact by the declaration that the Old Testament is a thing of the past, that the New has so far substituted the Old that we now have little to do with it. This was

largely the case with many of the earlier members of the Disciple Church, although Alexander Campbell, the founder of that Church, is quoted as having said that no man can fully understand the ordinances of the Gospel dispensation, unless he has carefully studied the Jewish institutes contained in the five books of Moses. This utterance of Mr. Campbell, if he made it, is the exact truth. The two Testaments throw light upon each other, and the fact is that there is no New Testament doctrine of salvation which was not in symbol, or type, or prophecy, or word in the Old. Each Mosaic symbol or type was significant of doctrine to be more fully known in the later dispensation. Those old prophets wrote and performed their Jewish rites *for us*. Peter says it was revealed to them, "that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven." No man can prayerfully read the Epistle to the Hebrews without becoming satisfied of this. The author of that Epistle undertakes to convince the Hebrews that all that they had of promise of salvation in Moses, in the Tabernacle, in the rites and sprinkling of blood, they had in the Gospel of Jesus Christ. We need, therefore, to be careful to interpret the words and the rites of the two Testaments in harmony with each other, and to remember that each type and symbol of Mosaism has its correspondence in doctrine or rite in the Gospel. This consideration is of the utmost importance in this discussion. No man can fully understand

baptism as to its intent, its mode, and its subjects, who does not understand and duly consider the rites of Mosaic institutions. The doctrine and the symbol of the Lord's Supper were most surely in those institutions. The shedding, and sprinkling, and cleansing efficacy of Christ's blood were clearly in the Mosaic types. The shedding down, and the renewing and sanctifying graces of the Holy Ghost were also there in clearest symbol. And just as surely do we find baptism there. *The history of baptism is at least as old as Moses.* Its ideals are older. In studying this ordinance, then, to discover its proper mode and subjects, as well as object, we must go back to Mosaic institutions. The language and the rites of the Old must help us to understand the doctrines and the sacraments of the New. Losing sight of this would make room for serious errors—errors reaching deep into great theological truth. This question of baptism is to be settled by the *genius and tone of the whole Bible system*, rather than by the doubtful meaning of any one single word; *indeed, the doubtful word must hereby be interpreted.*

3d. The third preliminary question is: What is the one aim of the discussion upon which we are about to enter? Our answer would be that we wish to discover the meaning and purport of the word *baptize*, as *this word is used in the Scriptures.* When we discover this, we shall then know what is the scriptural mode of baptism, whether by sprinkling or by immersion. To attain to this end, there are two methods of procedure possible. The first is, to assume, from our supposed

knowledge of lexicons, and the views of lexicographers, that the word baptizo means a certain modal act, and then to force all facts, all conditions, even all Scripture and history to correspond with this assumption. This method will make us immersionists, beyond the possibility of a doubt, if the assumption be that the word means to immerse, and only that. It would make us sprinklers, just as surely, if the assumption were that the one leading meaning of the word is to sprinkle or to pour. Those who believe in sprinkling, however, have never adopted this method of procedure. They have rather adopted the second method, which is this: to seek to learn from the uses of the Greek "baptizo," not only in the Classics, but especially in the Old and New Testaments, and from the early Greek-speaking Church, the ideas the word, as used, was intended to convey, and from these ideas to be led to their conclusions. Those who are mistakenly word-bound are universally immersionists. They cry "dip," "dip"; "baptizo means that and nothing else."

No one has yet denied that the word sometimes involves a going under, often to go under and to stay under, even unto death. In fact it perhaps more frequently implies the staying under, than to put in and take immediately out. It does not mean to "dip" into at all, as this word requires the immediate removal or taking out. On the other hand, those who pursue the second method of procedure named, and who from facts and known uses of the word, and from great Bible rites, and principles, and prophecies, interpret its mean-

ing as it is used in the New Testament Sacrament, are invariably believers in sprinkling as the proper mode of administration.

It will still have to be left to the good judgment of all thinkers which method of procedure is the better and the more likely to lead to correct conclusions. We propose to follow the second method, as that will more clearly exalt the Bible to its proper place in the discussion. Indeed, this is leaving the Bible to settle the matter for us; and it is consenting to follow the mode of baptism which its holy teaching may dictate. The question, then, to be settled is: What is the meaning of the word *baptize* as used by the sacred writers? We are not to assume that this is already settled by some lexicons, both for the classic writers, and for those of the Bible; and then to debate about the mode of baptism. We at once concede that if "dip," or immerse, is the only *possible* meaning of the word, and if the sacred writers meant immerse and nothing else, that ends the discussion. There would then be nothing to debate about. But that is just the point at issue. To affirm that such is the only possible meaning of "baptizo," before the whole of the scripture light bearing upon the ordinance has been thrown upon it, is simply assumption. It leads to error, and does not give due honor to the Sacred Word. We cannot reason along that line. We want light from Bible institutions and Bible principles: and only when we have this can we say we know the meaning of the disputed word, and the mode of the act. We appeal to *usage* rather than to any dictionary. Thus doing, the truth lies before us.

4th. A final preliminary question we ask : What are the conclusions we are likely to reach ? A man when about to write a book may be presumed to know what he is going to write, and the conclusions he is likely to reach. If, then, we may foreshadow these thus early in our studies they will be found to be as follows : "Baptizo," fully exemplified as used in the Scriptures, implies an act of purification by water which is symbolical of the purifying act of God's Spirit. This may, or may not, be accompanied with a bodily cleansing, or bath. If so accompanied, however, of the two things the mainly significant act is the symbolical purification. This is the one that is absolutely essential to the baptismal idea, because it alone signifies the shedding down upon, and within, the soul of the Holy Ghost. If either act might be dispensed with it is the latter, and never the former. The former has all adown the history of the Church, from Moses to the present, been properly, and only properly, performed by affusion or by sprinkling. The latter implies a washing of the whole person, which might be done by dipping into the water, or by having it otherwise applied, so as to cleanse the entire body. *This cleansing the subject was to perform for himself*; and, though it might have been in many instances by immersion, yet it cannot be proven that it was always, or indeed in any case, necessarily by that mode. The symbolic purification the subject could not perform for himself. That could only be done aright by another. There is reason to believe that these two acts, sprinkling and bathing, were involved in the early Church ideas

of baptism. This was according to Mosaic law, and we believe according to the customs of the early Church ; though in the New Testament, in the instances of the ordinance given, the bodily bath was not regarded, and, later, many at least of the fathers did not regard it as essential. The word "baptize" was used to cover both acts, or to refer to either of them ; and in this sacrament it is God's own chosen word, just suited to his holy purpose.

These views were advanced half a century ago by a Mr. C. Taylor, the editor of the Calmet Dictionary. Dr. Fairchild largely adopted them without, however, developing them. They have never been refuted, nor have they had the consideration that is due them. Alexander Campbell, in his debate with Dr. Rice, sought to make short work of them by saying "the man Taylor was insane." We are firmly convinced that, though so long neglected, and never yet answered, these views will help us to the truth on this vexed and disturbing question.

We shall further see that "baptizo," as Scripturally used, must convey some *gospel idea, some great truth*, and that it is not a mere modal word at all. It means neither "to dip" nor "to sprinkle," though it may necessitate one or the other act. So far from meaning "only to dip," it *never* really means that in its deeper and truer import. And while Baptists have said that the popular phrase, "mode of baptism," seems to them to beg the question, as there is no question of mode in the case, because the word itself settles that ; and while

they demand of us that we produce an instance in which a meaning different from immerse is absolutely required, we shall see that the word alone does not settle the question of mode ; and we shall produce a sufficient number of instances where *baptize cannot possibly mean immerse*, to satisfy any reasonable requirement.

REASONS FOR BELIEVING THAT BAPTISM IS SCRIPTURALLY PERFORMED BY SPRINKLING: IN CONNECTION WITH WHICH, IN EARLY DAYS, THE BODY WAS CLEANSED BY A BATH, EITHER BY IMMERSION OR THE FREE USE OF WATER BY POURING.

REASON FIRST.

There are divers baptisms in the Old Testament which accord with this doctrine, all showing that in the sacred symbol the cleansing element was applied to the subject by sprinkling, and not one of them showing that the person, in the symbol proper, was ever applied to the element, as by immersion.

We must study Mosaic law and ritual to learn how the Holy Ghost, in his work, was represented in that age, remembering that the Christian fathers got much of their idea of baptism from Mosaic customs. And here it is clearly beyond question that in every case the representation is by sprinkling, and never by immersion. In the case of the physical bathings it was different. In these the whole person was to be cleansed ; and, although there is not one word that would require it, yet it was doubtless proper to cover the whole body with the water. The one thing requisite, without regard to mode, was that the subject be bathed, or cleansed. Let it be distinctly noted, however, that this was not the sacred symbol in the ceremonial purification. This bathing

act was to be performed by the subject himself, whereas the "water of separation" was to be sprinkled by the priest, or another person. This was called the purifying, and had regard to the cleansing of the soul, so that the person might be restored to his fellowship with God's people. Let the reader turn to the fourteenth chapter of Leviticus, and read the beautiful law regarding the cleansing of the leper. When the priest should discover that the plague of the leprosy was healed, he was to perform the rites and sacrifices that were to restore the man to fellowship with the holy. The man must be ceremonially cleansed. He was to provide "two birds, alive and clean, and cedar wood, and scarlet and hyssop." "And the priest shall command that one of the birds be killed in an earthen vessel over running (living) water. As for the living bird, he shall take it, and the cedar wood, and the scarlet and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open air." This was surely a beautiful ceremony. In it was the union of the water and the blood, a fact that was so significant of the New Testament Gospel truth. The water with which the blood of the slain bird was mingled, as it was sprinkled upon the person, was symbolical of the Holy Spirit. The blood was typical of the blood of Jesus. And the two are applied together, and both by sprinkling, indicating that, as the Spirit comes upon

the soul, he comes savingly with the blood of the lamb. Here, then, we have the two great truths of the Gospel—the blood of Jesus shed for the remission of sins, and the Holy Ghost who makes that blood effectual. The blood of the bird speaks of the one, while the living water sprinkled speaks of the other. The sprinkling of the two, upon the person to be cleansed, by the anointed priest, was one of the most sacred of all the symbolical acts of Mosaism. While this was the solemn and significant act of the priest, the person being cleansed had something to do for himself; and there was beautiful consistency in this. “He shall wash his clothes, and shave off all his hair, and *wash himself in water*, that he may be clean; and after that he shall come into the camp.” Please notice, now, the acts that were still to follow this, that the water baptism may be more clearly evident in the sprinkling already referred to. On the seventh day after, the man was to repeat his shaving off of his hair and his self-ablutions. “He shall wash his clothes; also he shall wash his flesh in water, and he shall be clean.” There is, however, no repetition of the priestly act of baptizing with the mingled water and blood. On the eighth day there followed the sacrificing of lambs, when the priest was to present the cleansed man “before the Lord, at the door of the tabernacle of the congregation.” He was then to take some of the blood of the trespass offering, and put it upon the tip of the right ear of the man, and upon the thumb of his right hand, and upon the great toe of his right foot. He was to do the same with

some of the oil which the subject was to provide. He was to put of this oil upon the same ear, thumb, and toe where the blood had been put ; and the remnant of the oil he was to pour on the subject's head. Here, again, is the application of blood by the touch, and also of the sacred oil ; but there is no repetition of the sprinkling of the water. The sprinkling of the water is never repeated for the same leper cleansing. The sprinkling of the blood is again and again repeated, just as the application of the blood of Jesus is needed daily. Instead of the repetition of the water of cleansing there is applied the holy oil. The question may be raised : Why was there the two-fold symbol of the Holy Ghost, the oil and the water ? The answer would seem to be that the oil was the emblem to be applied after the first cleansing by the sprinkling of water. It was for the more advanced stages in the process, just as the holy unction, symbolized by the oil, comes not upon the soul in the act of the new creation, but comes upon the child of God afterward in the way of higher experiences in sanctification, and may come often. It is this that mellows, and beautifies, and gladdens the Christian, anointing him for holy service. So the oil, after having been applied, with the blood, upon the ear, the thumb, and the toe, indicating the anointing of the whole man, was then poured more freely upon the now sanctified head. Thus God blesses with new and enriched experiences, as he imparts the heavenly unction to the souls of his beloved. But the first baptism with the water of separation from the world is not repeated.

We turn now to the nineteenth chapter of Numbers, to note the manner of the purifying of one who had become unclean from the touch of a dead body. A red heifer was to be slain, and all the parts thereof were to be burned, *including the blood*; and the ashes were to be preserved for Israel, to be put in water, for a "water of separation," as "a purification from sin." Here, then, again is the mingling of the blood and the water, the blood being in the form of ashes. A small quantity only of this ashes would be used at any one time. It is presumed that the ashes of one heifer lasted for many years. When any one in Israel became unclean, by having touched a dead body, a clean person would take a small quantity thereof, and a vessel of water, and putting the two elements together he would take a bunch of hyssop, and, dipping it into the mixture, would sprinkle it upon the unclean person on the third and on the seventh days. The man who was being cleansed was also required to wash his clothes and bathe himself in water. The man who sprinkled upon him the water of separation must also wash his clothes that he, too, might be clean at the end of the process. It is evident, from the twentieth verse of this chapter, that the specially significant act in this purification was the sprinkling of the water with the ashes of the heifer. There was the required bathing, no matter how that might be done; but even though this had been performed by the man, if he neglected the other act, *which a clean person was to do for him*, he had thus failed to purify himself; and he remained unclean, because "the water of separation hath

not been sprinkled upon him." Can any one who reads this chapter doubt that the one thing here which especially signifies the Holy Ghost in his descent and efficacy, was the sprinkling of this purifying water? It was not the washing of the unclean garments, or the bathing of the defiled body. This was a washing having regard purely to the personal cleanliness of the man, and was here required because God would have, along with the ceremonial purifying, the putting away also of the filth of the flesh, as a matter of consistency, and also as indicating the readiness of the man to put away sin and evil conduct. To this, doubtless, the writer of the Epistle to the Hebrews has reference when he says, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." David realized the desire for the cleansing graces of the Spirit, which were so clearly symbolized by this sprinkling with water, when he cried: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." And here let it be noted that the Septuagint, or Greek Bible, instead of the word "purge" has "sprinkle;" and the Greek fathers, calling this "the image of baptism," use the same word. This accords with the fact, as with the bunch of the vegetable hyssop the water was sprinkled. This is what David wanted, using these words as a figure. In his penitent longing for spiritual cleansing he thought of the mingled ashes and water thus applied with the hyssop, and his cry was for the purifying grace of the blessed Spirit, which the use of the hyssop symbolized. He wanted the baptism

of sprinkling. He does not refer to the bodily bathing at all, as the Prophets seldom do. The hyssop, and what it signified, was his whole desire. He would, however, attend to the mending of his conduct. This, then, was baptism according to Moses, having exactly the same significancy as has the rite in the New Testament, only here with clearer light and ideal. The early Church fathers called it by that name, and did so when they had nothing in view but the sprinkling of the water of separation. Wall quotes Cyprian as saying that "the Jews had already the baptism of the law of Moses, and were now to be baptized in the name of Jesus Christ." He quotes again the same Cyprian as saying of those who had been baptized in sickness, when they could not have the entire person bathed, and referring to the eighth and nineteenth chapters of Numbers as the endorsement of his utterances: "If any one think that they obtain no benefit as having only an affusion of the water of salvation, do not let him mistake so far as that the parties, if they recover of their sickness, *should be baptized again.*" He does not say "immersed *in addition* to the sprinkling," but he calls the simple "affusion," in imitation of the examples in Numbers, baptism. So also did Didymus Alexandrinus, and others. I should presume that no Baptist would now deny that the fathers, who spoke Greek, did, again and again, call simple sprinkling baptism. They never called it *immersion, or dipping, but they did call it baptism.* And every case of the kind is an instance demanded by Carson, Broadus, and others, of the use of

the Greek word "baptizo," when "a meaning different from immerse is absolutely demanded." Greek was the mother tongue of these men, and they certainly knew how to use it as well as do the most learned of modern immersionists; and they did use the word "baptizo" where "*sprinkling*," and not "*dipping*," was the only act in contemplation; therefore, this meaning is absolutely demanded. Baptist writers (Baily, for instance), claim that there were immersions under Mosaic law, though they refer to texts that do not prove it at all. These references only prove the necessity of a bathing. This may, in some cases, have been by putting the whole person in water, but this was not required. These writers quote a learned Jew, Maimonides, of the twelfth century, as saying that "the law required the man to dip himself all over, even to the tip of his fingers." This Jew's words, however, are not the words of the law; and even if they were all true, they do not prove a whit beyond what we have already said, that, along with the symbolic sprinkling, there was the required ablution of the whole body. The important facts to be noted, however, are these: First, the subject must do his own bathing. Second, he could not sprinkle on himself the purifying water. Third, the essential thing, of which alone it is said that without it the man remained still in his uncleanness, was the sprinkling of this water upon him. This was the symbol of the Spirit in which David (Psalm li: 7) saw soul cleaning; and this the early Church fathers called baptism.

If, then, we have regard to the symbols of Spirit baptism in the laws of Moses, and throughout the Old Testament, we are shut up to the one idea of sprinkling as the mode of representation. It cannot be shown that in one instance was there an immersion that was peculiarly significant of the Holy Ghost in his saving work. The holy water, the holy oil, and the atoning blood were always and only sprinkled or poured. Sprinkle is a Bible word of peculiar frequency and significancy, both in the Old Testament and the New Testament. Immersion is not a Bible word. It has no place in any of the sacred rites, or as significant of any spiritual fact or doctrine. In not a single instance was it *absolutely* required, not even in the outward washing of the whole body, or the personal bathing.

REASON SECOND.

There are prophetic utterances in the Old Testament which exalt the sprinkling, without naming the bathing. And there is not a single instance in which the bathing, whether by immersion or other modes, is indicated with any reference to the coming or work of the Holy Spirit.

We have already referred to David's prayer in Psalm li: 7, "Purge me with hyssop and I shall be clean"—where the thought can be no other than that of the hyssop as being used to sprinkle the sanctifying water, and in which prayer the Septuagint, and also the early Church fathers, use the word "sprinkle" instead of the word "purge." Here, most clearly, the desire is to have the blessed Spirit, with atoning blood, symbolized by the sprinkling with the hyssop, to perform his cleaning work within the sin-stained soul. The words of the prayer have regard purely to what the Lord might do, without any reference to the bodily washing which the penitent might do for himself. To this washing of self God calls his people in Isaiah i: 16, and in Jeremiah iv: 14, "Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil, learn to do well," and "O Jerusalem, wash thine heart from wickedness that thou mayest be saved." Doubtless man's duty to *bathe himself*, in connection with the Mosaic purification, was indicative of the necessity to put away sins and to begin to walk uprightly. For this reason, doubtless, it was that he was required to perform his own bodily ablutions. This he could do, as by the

help of God he can put away his evil doings ; and thus he must do. But he could not perform the renewing work of the Spirit upon himself ; therefore he could not baptize himself with the water of separation. There is richness and beauty in all this. Let the man wash himself, and, by putting away his sins of heart and life, let him be clean. This is the clear requirement of both law and Gospel. But while he is doing this, washing his own foul body, and cleansing his own vile ways, let him also do as David did—cry to God for that hyssop sprinkling, that affusion of the Spirit which shall wash him till he be whiter than snow. Thus only will the Divine and the human work together ; and thus only is salvation assured. Then, how significant are those Scriptures which speak of the Lord as coming “down like rain upon the mown grass, and as showers that water the earth,” and of his being “as the dew unto Israel.” The words, also, in Isaiah lii : 15, “So shall he sprinkle many nations,” are richly suggestive. True, according to the Septuagint these words are changed into “Thus shall many nations wonder at him,” but the Revised Version still prefers the reading, “So shall he sprinkle,” which accords full well with the Hebrew. How shall Christ sprinkle the nations except as he shall impart to them of his Spirit ? And the manner is suggested by the sprinkling of water. If the Septuagint does give the correct reading here, still we have in this same Isaiah (xliv : 3) the water and the Spirit brought together when the Lord says, “I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour

my Spirit upon thy seed, and my blessing upon thine offspring." To such prophecies as these, with that in Joel, Peter refers on the day of Pentecost, when the Holy Ghost was come down with such power, when he says of Jesus, Acts ii : 33, " Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Then and thus was he beginning to sprinkle the nations; for then and thus was he shedding forth the soul-quickenng Spirit. Is it possible that any Bible student can doubt this, and fail to see in the outpourings of the Spirit on the nations, the actual fulfilment of Isaiah lii : 15, and xlv : 3, as well as of Joel ii : 28, 29? In these prophecies the ideas of sprinkling and pouring refer to the Spirit, and they express the manner by which men are baptized with him.

Then turn to Ezekiel xxxvi : 25, 26, and read : "*Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*" Note how exactly these words accord with the laws of Moses regarding cleansing of the leper, and of the man become unclean through touching a dead body. There the water, mingled with blood or with ashes, was sprinkled upon the unclean and he was cleansed. Here we have prophecy in the spirit of this law; only hereafter, when the Christ shall have come,

and the blood of birds and the ashes of the heifer shall have been done away, then it will be *clean* water that shall be sprinkled. Then note again that this prophecy is but figure, referring purely to the gift of the Holy Ghost. God does not sprinkle *water*. He does sprinkle or shed down his Spirit. And there is no other possible meaning to these words than this: they are the promise of the Spirit in the language, and under the figure of the Mosaic ritual. God either intends to sprinkle actual water on his people so as to cleanse them from their filthiness and their idolatry, and to produce in them a new heart, or he intends, as with water, to sprinkle his people with his Spirit, producing these effects. As he does not sprinkle actual water, and as simple water does not of itself produce these effects, then, beyond the possibility of a doubt, what God here promises is to shed down his Spirit as the rain. He does that in New Testament times. The shedding forth of his Spirit on the day of Pentecost is one illustration of the fact. And there the divine act is called the *baptism* of the Holy Ghost. See Acts i: 5. This promised sprinkling, then, is New Testament Spiritual baptism. That is exactly what God calls it. He does not hint at immersion, as Baptists say that the disciples were immersed into the Holy Ghost, "because baptize means to immerse, and can mean nothing else." Jesus ought to know best, and he calls the promised sprinkling and pouring out of the Holy Ghost baptism. He said, "Ye shall be baptized with the Holy Ghost not many days hence." Peter calls it "the shedding forth of the

Spirit." The early Church fathers called it just what Jesus said it would be. Cyprian defends what is called "Clinic baptism" by these very words in Ezekiel, along with those in the nineteenth of Numbers. He calls the sprinkling baptism. He could not call it immersion, but he does call it baptism. So did others of the fathers, without ever dreaming that "baptizo" means "to dip" and nothing but "dip." And these men were born Greeks. If, then, God, in promising his Spirit, says, "I will sprinkle clean water upon you;" and if, when he is about to do this, Jesus calls it the baptism of the Holy Ghost; and if we are to baptize with water as symbolic of this heavenly affusion, can we possibly do so in any other way than, in the use of God's own language, by sprinkling clean water on the subject? We are here tempted to ask: What possible use can an immersionist have for these words in Ezekiel, or those of Isaiah xlv: 3, or of Joel ii: 28, 29? They can laugh at the idea of "sprinkling a spoonful of water," but while they do this, what can these words sprinkle and pour mean to them? If they do not represent the mode of the Spirit's coming upon the soul, and if baptism be not by water sprinkling, then the words in Ezekiel xxxvi: 25, have never yet been fulfilled, and it would seem impossible to suggest a reasonable manner in which they ever will be fulfilled. Every discoverable word, symbol, and prophecy of the Spirit speaks of sprinkling, rain, dew, pouring or shedding forth. The idea of immersion, with any reference to him, or to his direct work on the heart, or with regard to any New Testa-

ment thought of him, is not to be found in the Bible from Genesis to Malachi. The only words or acts which could possibly be construed to have such reference are the bodily washings, or bathings, which the law of Moses required in connection with the purifying sprinklings. But these, as we have seen, were to be performed by the human subject himself, not by the priest; and they were indicative of what man may and must do in cleansing his own body, and in putting away his sinful habits.

And now let it be distinctly noted that, in each and all of the latter prophetic utterances in the Old Testament, the sprinkling or pouring is so magnified, as the special need for man, that the bodily bathings are not mentioned in the same connection. With these facts all in mind we are overwhelmed with the conviction that, if we are to take a hint as to the mode of the baptism, either of the Spirit or water, from the Old Testament, we must adopt the idea of sprinkling as the only mode.

REASON THIRD.

There are uses of the Greek words “baptizo” and “bapto” in the Old Testament, the Apocrypha, and other ancient writings which prove, beyond the possibility of reasonable doubt, that the act in view was sprinkling or pouring; and these words cannot be forced into the one signification of immerse or dip.

These two words differ in this, that “bapto” is the root form of “baptizo;” and, while the latter may be capable of a somewhat larger range of signification than the former, they may yet be regarded in this discussion, as they usually are, as having meanings and uses substantially the same. “Bapto” is not used for the sacrament of baptism, or for purifying; and some immersionists have admitted that this form of the word may mean “to dye,” without a dipping. It is not enough to prove that these words are *sometimes* used where there is an evident immersion, and then to ignore other instances in which it is just as clear there was nothing of the kind. We most readily claim, along with our Baptist friends, that sometimes the subject of the act went under the element (and sometimes remained there to his death). But we are just as positive that this was not always the case, and that the word does not always imply a mode. The simple word “baptizo” does not require any certain *modal act*, either to dip, to pour, or sprinkle. This is our position, clearly stated. We maintain that we must consider the circumstances, and the immediate requirements in each particular case, or

under the particular law, to know what the mode is or was. We know the mode of Christian baptism only when we know what the laws, the spirit, and intent of the Scriptures in regard to the ordinance require. What we now aver is that the word "baptizo" or "bapto" is so used in the Old Testament, the Apocrypha, and other old writings, as to prove that its use may, and often does, imply a sprinkling, a pouring, or a shedding down of the element upon the subject, and that, Scripturally understood, this is the act required in the sacred ordinance.

Greek lexicons generally magnify the idea of dipping, or plunging, above that of other significations of the word. Yet they do, and especially so as they refer to Bible usage, give other meanings. Here it may be enough to state that Dr. Carson, the great Baptist advocate, did candidly admit, while claiming that dip or immerse is the only meaning of the word, that the lexicographers were against him. They did not believe that this is the only meaning of "baptizo." Later immersionist writers experience no little difficulty in maintaining their determined attitude with regard to this word. So many obstacles meet them in the way.

But now let us give heed to some plain facts.

1st. We cannot, of course, pass by the healing of Naaman the leper. This man was bidden by Elisha to go and wash himself seven times in the river Jordan. And we are told in 2 Kings v: 14, that he did so. The translators have it that "he *dipped* himself seven times in Jordan, according to the saying of the man of God."

The Septuagint Greek has it that “he *baptized* himself” in Jordan. With the Greek word “baptized” and the English translation “dipped,” our Baptist friends assure us, with greatest positiveness, that Naaman *immersed* himself. We have to say upon this that, if it be true, immersionists have simply gained nothing for their cause. We have already said that bodily lustrations may sometimes have been by putting the whole form under the water, but that there was nothing in Jewish law, nor in the command to wash, to require it. Elisha simply bade Naaman to go and wash himself, and that is what he did, either by dipping himself seven times, or by washing himself seven times in some other way. Be it observed, however, that it is a case that hardly falls under the Jewish law for the cleansing of lepers. If it did, then we have to remember that that part of the baptism which signified the work of God’s spirit in the healing, was the act that had to be performed by some other clean and proper person. This was the act of purification, which was absolutely, in every case, by sprinkling. In addition to this was the bathing of the person seven times in Jordan. This the leper should do for himself, and having done this, and been subject to the other, he would be said to have purified himself. But the probabilities are that the cases did not come under the law. The law was for Israelites or others, who sought a place within the fold of the holy people, and upon such was the water of separation to be sprinkled. We have no intimation that Naaman sought anything of this kind. He simply wanted to be

healed of his leprosy. When this was accomplished he returned to his own land and to his former people and service. While, therefore, many gravely doubt whether there was immersion in the case, we are willing that our Baptist friends should have all the benefit they can derive from their assurance that there was, as the simple bodily washing was not symbolical of the Holy Ghost, and therefore tells us nothing regarding Scriptural baptism.

2d. It will be observed that the word "baptizo" or "bapto" is only found a very few times in the Septuagint, or Greek Bible—bapto about twenty times and baptizo once. We have found it in this case; and then we find it again in Daniel iv: 25, where we are told of Nebuchadnezzar that his *body was to be baptized with the dew of heaven*. The Greek word here is "ebaphe," from "bapto," and the old version gives it "wet," while the new version gives "bathed." He was to be wet, or bathed, with the dew of heaven. So say the scholars who have translated for us this word. It is very strange, but our immersionist friends see even here a case of figurative dipping. They assure us that "baptizo" and "bapto" mean mode and nothing but mode, except that bapto may mean to dye; and the mode they see in this bathing with the dew of heaven. They simply amaze us. The king Nebuchadnezzar was to be out in the fields with the beasts, eating straw like the oxen; and the dew of heaven was to come down upon him, just as dew comes down, and, all unprotected against it, as were the cattle, he would be wet with it.

That is all that is of it. He was not dipped into it; he was not flooded or overwhelmed by it. No man ever dreamed of such a gentle thing as dew flooding anything, or of anything like an immersion into it. This gentle distilling of the dew is here called a baptism. It was never, since the world began, called an immersion, except by those who are word-bound to the *mōde*, and they must find the dipping or yield up their claim.

Latterly, however, one of their leading writers has sought to avoid the unreasonableness of the idea of an immersion in the dew by exclaiming, in regard to this case—and another in Revelation, which we shall mention, where the facts prove an actual sprinkling—“Baptizo” is not in the passage at all, but “bapto.” Thus he surrenders the case; for the same writer (Bailey) gives a number of instances to prove that “bapto” means to immerse or dip, and the two forms of the one word are so nearly the same in meaning that they are generally treated as one. Of the two forms, however, “bapto” is the one which is especially used to express the idea of dipping. The passage in Revelation is found in chapter xix: 13: “He was clothed in a vesture dipped in blood.” The Greek word here for dipped is from “bapto,” so that Jesus was seen in the vision, by John, as clothed in a garment baptized with blood. The Greek writer, Origen, speaking of this passage, says, “A vesture sprinkled with blood.” To him, then, sprinkled and baptized mean the same in this instance. The vesture was sprinkled with blood so as to be baptized with it. And Origen has good authority for his opin-

ion, for this passage in Revelation corresponds exactly with Isaiah lxiii : 3, where this same Jehovah Jesus says : "And their blood shall be sprinkled upon my garments, and I will stain all my raiment." This sprinkling of blood, in Isaiah, is called baptizing with blood, in Revelation. But our Baptist friends, after having for a long time tried to find immersion, both here and in the bathing with dew, are now relieved by Dr. Bailey, who, after proving that "baptizo" and "bapto" are so nearly one word, assures us that the word "baptizo" is not found in either of these instances, but only "bapto." Well, abandoning the "imaginative language" of Dr. Carson and others, in which "the child must see" immersion in these passages, the more modern Baptist will at last agree with us that in both cases the Greek word "bapto" means a gentle shedding down upon, or a sprinkling, and that both are "instances in which another meaning than the act of immersion is *absolutely required*."

3d. We do not find the word baptize in 1 Kings xviii, in connection with Elijah's having four barrels—*pitchers* it is in the Revised Version—of water poured three times upon the altar to thoroughly wet his sacrifice. But we do find the same instance referred to by three, at least, of the early Church fathers as "a figure or type of baptism." Dr. Carson, referring to this pouring of water on the altar of Mount Carmel, says : "Any child can understand it means a dipping." Others have told us that if our baptisms were like that we might call them pretty good immersions. But look at the facts. See the

altar with the wood sufficient to consume the offering; and the bullock cut in pieces and laid upon it. Then see the men pour from barrels, *or from pitchers*, until there would be water enough to thoroughly wet the whole. Then ask what idea Dr. Carson's child will have of the process. Will he call the act a dipping? Or will he simply think of a pouring? Yet Origen, Basil Magnus, and Ambrose, Greek fathers of the early Church, all call this act of pouring “a type of baptism.” Therefore, to them, the word baptize, in this instance, meant to pour water upon, and not to immerse into it. Pour is the meaning of their idea and use of the word.

4th. The case of Judith, the Jewish maid, is often referred to by both sides to this controversy. The immersionist claims to see in it a clear case of dipping, while the other side see in it a clear case of sprinkling, or of the possible pouring of water upon the person. The instance is recorded in the twelfth chapter of the Apocryphal book of Judith. Here was a beautiful Jewish widow in the midst of a heathen soldiers' camp, where she was seeking to deliver her own people by strategy. She went out at midnight into the camp, to a fountain, where she baptized herself, and besought the Lord on behalf of Israel. Dr. Carson says “she dipped herself in the fountain.” It may have been an unseemly place, in the midst of the camp, to do so. There may be difficulty about the want of sufficient water in the spring for dipping. His imagination suggests a horse trough for the purpose. The water was

used by the army for drinking and for cooking. But no matter what the unreasonableness of the supposition, we are simply told that baptize "means to dip, and nothing else," therefore the woman immersed herself. To such extremity will allegiance to the one meaning of the word lead even good and able men. These difficulties in the way of the immersion of this Jewess are serious enough. The idea that a virtuous woman would, even in the night, in the open camp of an immense army, and that in the fountain out of which they drank, immerse her whole person is simply preposterous. Yet these are not the greatest difficulties in the case, by any means. The language does not say that she baptized herself *in* the spring, but "*epi*," *at* it. And as she was simply performing a customary ceremonial cleansing, the one essential thing for her was to have the "living water" from the fountain sprinkled upon her. If she observed in the act any known Mosaic law, this was so. If she observed other Jewish traditions, this was also the case, though aside from and in addition to this there were the physical bathings. The special purifying act was sprinkling. Philo, a Jew, who wrote not far from the time of Christ, says: "It was customary for the Jews to sprinkle themselves with river water," and so also did other nations seeking purification. Dr. Dale is surely correct in saying: "There is no evidence to show that, in a single instance for fifteen hundred years, the body was dipped into water in effecting a Jewish purification." And this was exactly what Judith did. She *purified* herself after mingling

with unholy people. She baptized herself *at* the fountain, and then being *purified*, she abode in her tent. We can certainly have no difficulty in seeing here a clear case of sprinkling for ceremonial cleansing when we look at all the facts, at the law and the conditions, and especially when we remember—

5th. That Josephus and early Church writers, again and again, speak of the Mosaic ceremonials as baptisms. Josephus says that a man ceremonially unclean is baptized by heifer ashes sprinkled upon him. And he names this sprinkling of water with the ashes in it, as the act for purification, without giving any hint of the bathing of the body. We have already seen how readily Cyprian speaks of the Mosaic and the prophetic sprinklings, quoting directly both from Moses and the prophets regarding them, and calling them baptisms. To him we may add Origen, Jerome, Dyonysius, and others, who speak of these purifications as “types of baptism” —not types of immersion, but of baptism. They make it so clear that it is impossible to mistake their meaning, that baptize implies more and other than a simple mode of action. There are other Greek words that do always signify to immerse or to dip; but these words are not used in this connection. If baptize implies one mode, and that immersion, then it implies it always. It means this when one who knew the Greek language tells us that one is “baptized by having water sprinkled upon him.” It means it when we are told that a man is baptized with the dew; when garments are baptized by having blood sprinkled on them; when a lake is baptized with drops

of the blood of a frog ; when one is said to be baptized with wine by drinking it ; when another is said to be baptized with tears ; when the pouring out of the Holy Ghost is spoken of by Jesus as the baptism of the Holy Ghost. If all these acts are immersions, then immerse, sprinkle, pour, and baptize all mean the same thing, and require the same action. Then to immerse is to sprinkle, and to sprinkle is to immerse. It is hardly believable, did we not know it beyond a doubt, that with all this array of known facts—and these are only a small part—so directly to the point, good men should persist in saying that “ baptizing is dipping, and dipping is baptizing.” Over against such declarations it should be enough to place the facts—and these can be multiplied—that prophets, Jewish writers of Greek, Church fathers who spoke and wrote the same language, Jesus and apostles call sprinkling, pouring, and shedding down as dew baptism, and to these we may add writers of Classic Greek. These speakers and writers knew their native tongue surely as well as does a modern scholar, and we set them against all iron-clad assertions that “ baptizo never meant anything but dip or immerse.” If our life were at stake, and its saving depended on clearest evidence, we should feel at perfect ease before a jury of sworn men, in whose integrity we had any faith, with evidence as clear as that we here give, that baptize is used where the act of sprinkling or pouring—“ an act other than immersion—*is absolutely required.*” And we here state, what we shall see more fully as we advance, that early Greek Christian writers not only spoke of

“baptism by sprinkling,” but *that for fifteen hundred years the doubt was never so much as raised as to the propriety of the expression.* It was reserved for modern immersionists to raise this doubt, after Greek had become a dead language, and for them alone to maintain that “it seems like begging the question to speak of a *mode* of baptism.”

REASON FOURTH.

Because it is about certain that the baptism of John was by sprinkling, or by affusion, and that Jesus was thus baptized.

It may be true that even many pedobaptist people have the idea that our Lord was immersed. But many people may very easily be wrong, especially when influenced by plausible argumentation. In this instance it has been easy to err, since the reading of the passages referring to John's baptism would at first blush suggest a going down into, and a coming up out of the water. Probably many persons are made immersionists from this simple fact. They think that John thus baptized, and that thus the ordinance was administered to Jesus, and they wish to follow his example. At this point two remarks are pertinent: First, any fair-minded Greek scholar will admit that the language here used would, upon an exact exegesis, leave both John and Jesus out of the water in the baptismal act. Upon this the Revised Version will throw light. The language, after all, does not prove that Christ was in the water, and it does not prove that he was dipped into it, even if he did stand in the river. Our second remark is, that it does not in the least concern us, so far as our view of the ordinance goes, to even doubt that both John and Christ were standing in the water, and that the baptism was administered while they were in it. At this point it is indifferent to us whether we affirm or deny, although, like most people, we are disposed to think that one or

both may have been in the water at the time. The single issue we raise, is as to whether *Jesus was dipped by John into the Jordan as the one act of baptism.* We are very confident that he was not, and we think we can help others to see that we are right. We are to settle the question, not by assuming the meaning of a single word, and then by making that word alone decisive; and especially not, when that word is absolutely known to vary greatly in the act that is involved—when it may imply sprinkle as clearly as immerse. To these questions: How did John baptize? and how was our Lord baptized? we ask attention.

WHY JOHN BAPTIZED.

A preliminary inquiry arises: *Why did John baptize?* Of this there are several things to be said. First, he was sent of God to do this work. John speaks of him who sent him to baptize as having given him the sign by which he was to know Jesus—he was to see the Holy Ghost descending upon him. The person who sent him therefore was God, and his baptism was of heaven. Secondly, this baptism was a peculiar ordinance, designed for the then present time. It differed from any other Old Testament rite. There were ceremonial cleansings observed by the Jews, when any of them became leprous, or unclean, from touching a dead body, or in other ways. And there was the baptism of proselytes, when Gentiles became members of the Jewish fold. But John's rite was not simply applied to repenting proselytes, and it was not given only to Jews who had

in either of the ways named become ceremonially unclean. It was given to all Jews who came to him giving sign of repentance. It was a baptism of the masses unto repentance. It was therefore a special work to which God had appointed John. And it was this, with the preaching of repentance, as a preparation of the way for the coming Messiah. John in his mission was intermediate between the old and the new dispensations. He belonged in a sense to both, and he baptized with both in view. He was "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." While, then, in the third place, John's work was peculiar, and appointed for the immediate crisis then existing, and was therefore different from both the Mosaic baptism, and from Christian baptism as commanded by our Lord, it was doubtless, as to its mode, the same as both of these. Dr. Carson, and other Baptist friends, are right when they claim that Johanic and Christian baptism were performed in the same manner; and the mode of both of these was doubtless suggested by the older customs and laws regarding purifying. We then proceed to discover what that method was, and—

First, we may learn something regarding this from the fact of the general expectation that a coming one was to baptize. This we see from John i: 25. When John had denied that he was either the Christ, or Elias, or that prophet, they that were sent to him, to inquire who he was, then asked him: "Why baptizest thou then, if thou art not that Christ, nor Elias, nor that prophet?" Evi-

dently the idea was that a coming one was to baptize ; and the Jews thought that he would be either one or the other of these three persons named. But where did they get the idea of a coming baptizer? Doubtless from their Scriptures. We look, then, to these, to their prophets, for some hint that would suggest such an expectation. We find, as writers both early and late agree, only a few, such as these : Isaiah lii : 15, "So shall he sprinkle many nations ;" Ezekiel xxxvi : 25, "Then will I sprinkle clean water upon you and ye shall be clean ;" and Malachi iii : 2, "And he shall purify the sons of Levi." All these speak of sprinkling ; for the rite of purifying the sons of Levi was only after this manner, and there is absolutely not one Old Testament rite or prophecy that suggests an immersion. If, then, the expectation of those who wished to know why John baptized was suggested by prophecy, or Mosaic ritual, they thought of sprinkling, and of that only. This fact is intensified when we hear John's answer to the Pharisees' question. He said, "I baptize with water," but the one who is greater than I, "the same is he which baptizeth with the Holy Ghost." There is no room to question the fact that the baptism of the Holy Ghost, as foretold by the language of the prophets, whether figurative or real, and by the Mosaic symbols, was in every single instance indicated as a sprinkling or a pouring. No other mode of his coming is suggested in the Old Testament or in the New. Men, then, who expected a baptizer would think of one who would follow these prophetic indications.

Second, we have the clearest reason for believing that the word baptize was familiar among the Jews at that time. There is no surprise at it, no debate about it. The mode, therefore, was not wholly a new thing. Although the special mission of John was to prepare the way for the Christ, and his baptism was so far peculiar as to have chief regard to that one time and mission, yet it is true, on the other hand, that, as a baptism, it exemplified the Jewish spirit and the customs that were of long standing. He must have baptized according to Jewish laws. As Dr. Parker, of London, has said, "John's baptism goes back to the decree and purpose of God; it looks forward to the infinite Gospel which it holds." If this be so, then the mode will harmonize with the old, and also with the new. We cannot doubt that both the idea and the mode were familiar to the Jews. The very question of the Pharisees to John, "Why baptizest thou, then?" proves this beyond peradventure. How then can we know what was the meaning of the word baptize, as understood and used while John was performing the act? Evidently there are but three sources of information within our reach:—

1st. The Septuagint, or Greek Old Testament, with the Apocrypha.

2d. The uses of the word by the Evangelists, or in the New Testament.

3d. The general belief of the Early Church fathers regarding it.

First, then, we go to the Greek Old Testament, with the Apocrypha. We have already referred to the case of

Naaman, the leper. Elisha bade him go *wash* in Jordan seven times. What he required was that he cleanse himself *thoroughly*, as the seven times washing indicates. Naaman did that by baptizing himself seven times in Jordan. As it was not a case of the Jewish ceremonial purifying, it is, so far as this discussion is concerned, immaterial whether he did so by dipping himself in the river or otherwise, as the word may be satisfied either by dipping or by affusion. The end in view was the *cleansing*. Elisha did not require Naaman to dip himself, but to go and wash himself. He possibly did it by dipping himself. If, however, he did it by having the water poured over him seven times, he had obeyed the words of the prophet.

We have also referred to the case of Nebuchadnezzar being baptized, or bap^ted, with the dew of heaven. In this case it is out of the question to think of any other process than that of the dew coming gently down on the king, as he was exposed in the night. There was not the semblance of a dipping. If a late Baptist writer seeks to avoid the force of this fact by saying that the word here used is "bap^to," not "bap^tizo," we have but to remind him that "bap^to," while used several times to refer to a clear act of sprinkling, is used more frequently in the Bible to refer to a dipping, and is so translated, than is "bap^tizo." In the Bible there is more of dipping for bap^to than for bap^tizo. Nebuchadnezzar was wet with dew, he was baptized by it. It came down on him just as the dew comes down on men to-day. Then turn to the Apocrypha, the uncanonical books of the Old Testament, that were written in

Greek, and were several hundred years old when John was baptizing.

We have also referred to the case of the Jewish woman going out at night, in the camp of Holofernes, to baptize herself *at* a spring. She intended simply to purify herself from the uncleanness of having been on close terms with the heathen king and people. We have seen the unlikelihood, amounting almost to an impossibility, of her, there, in the camp, even in the night, unrobing to immerse herself in the cold fountain from which the army obtained its supply of water. We have seen, too, that the record says plainly that she baptized herself *at* the spring, and not *in* it. And we add that the purifying of herself was, according to law and custom, performed by the act of sprinkling, not by the bath of the whole person. This act required running, or living water. The only place for the maid to get this was at the fountain. If brought to her by impure hands, it would be neither living nor pure. She therefore went to the spring, and then purified herself according to Jewish custom and law.

But now there is another case to which we have not yet referred, and which is positive in the testimony it bears to the prevalent idea of sprinkling. In the book of Ecclesiasticus we read: "He that is baptized (baptizomenos) from a dead body, and touches it again, what does his cleansing profit him?" If any doubt remained about the other instances given, there can possibly be none about this one. Here is positive evidence that a purification, performed by sprinkling, is by

an ancient Greek writer called a baptism. Immersionists, we know, translate this passage : " He that is dipped or immersed from a dead body," etc.—this, because they will see nothing but " dip " in the word. But how can we be blamed for our utter amazement at such interpretation of this old writing? What can being " baptized from a dead body," in the Jewish idea, mean, save what Moses meant when he gave the law for purifying after the touch of a dead body? To learn exactly what act was involved in the baptism we have but to go to that law, as recorded in Numbers, nineteenth chapter, to discover it. We there learn that the living water, with the ashes of the red heifer in it, was to be sprinkled by a clean person upon the unclean. This was the purifying act : and this was the whole of it. There was, indeed, to be a washing of the clothes and a bathing of the body. But the act of sprinkling on the third and the seventh days was the whole of the baptism, without which the man must remain in his uncleanness. Josephus, referring to this simple rite, *calls it baptism*. He tells us, too, exactly how it was done, making, however, no allusion to the bodily bath. And the men who insist on " immersed " as the only translation for " baptizomenos " must also face the clear words of the writer in Hebrews ix : 13 : " For if the blood of bulls and of goats, and *the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh,*" etc. Here, in this epistle, the same act is referred to as found in Ecclesiasticus. Here it is called a sprinkling : there it is called baptism : and there *is no allusion here*

to the bath. That must have been because the sprinkling alone was the *essential* to the baptism.

The word baptize, then, was familiar to the Greek-speaking Hebrews; and it was interchanged with the words purify and sprinkle, and never with immerse. Again we see that other meaning than dip is absolutely required.

Second, this is further put beyond dispute by the use of the word in the New Testament. Here, it is used occasionally in referring directly to the Mosaic purifications and to traditions. This is so in John iii: 25, where we are told that "there arose a question between some of John's disciples and the Jews about purifying." This question arose directly in connection with the matter of baptizing; and the disputants came unto John and said unto him: "Rabbi, he who was with thee beyond Jordan, and to whom thou barest witness, behold the same baptizeth, and all men come to him." Just what the question was we are not informed: but it was about purifying, and that in connection with baptism as administered by Jesus and by John, showing that the one thing involved the other.

The same is true in Mark vii: 3-4: "For the Pharisees and all the Jews, except they wash their hands oft (or diligently) eat not, holding the tradition of the elders; and when they come from the market place except they wash themselves, they eat not." Be it here noted that, in the third verse, the word translated "oft" in the Old Version, and "diligently" in the New, is "pugne," of which the literal translation would be, "*with the fist.*"

You will see this given in the margin of each translation. It is not a little strange that scholars should here ignore the true rendering of this word, especially when the literal translation would give the exact idea intended to be conveyed, which neither "oft" nor "diligently" does. Dr. Broadus, a Baptist scholar, so far mistakes the idea here as to say: "With the fist—scrubbing one hand with the other." After meeting the difficulty here, which learned men have, so far, failed to solve, we met an intelligent Jew, and asked him how this washing was done. Holding up one hand, with the fist closed, he said that, as the hand was held in that way, the water was poured upon it from a vessel in the other hand. The washing of each hand was done by working the fist, as the water from the vessel in the other was poured upon it. This was because it had to be running, therefore poured, water. A few days later the book of Dr. Fairfield, on baptism, fell into our hands, and we there learned that these same facts had been obtained from a Jewish Rabbi. So we see that there was no immersing of the hands in the water. This would not have been according to the idea of ceremonial cleansing, as the Jewish belief is, that putting the hands in the water pollutes it. And thus, what the learned translators have stumbled at, is made clear; and the proper translation of Mark vii: 3, is: "For the Pharisees, and all the Jews, except they wash their hands *with the fist*, eat not, holding the tradition of the elders." When there were two or more persons, often the one would pour the water on the hands of the

other, in this manner observing the rule which required running water. Now note, that this hand washing *with the fist* is called, in Luke xi: 38, *baptizing*: "And when the Pharisee saw it he marveled that he (Jesus) had not first washed (baptized) before dinner." And further, the word in the fourth verse of Mark vii, translated "wash," is in Greek "baptize." "When they come from the market except they baptize themselves they eat not." The reference here is clearly to the washing of hands, and not to any washing of the whole body: The "Pharisee marveled that Jesus had not first baptized," Luke xi: 38. He did not expect him to bathe his whole person. The washing of his hands was all that was required, as is evident from Mark vii: 5, where Christ's disciples were faulted because they ate "bread with unwashed hands." There is no intimation of complaint that they had not baptized the whole body. It would hardly be reasonable to suppose that every time a Jew ate, or even every time he came from the market place, he must bathe himself. This would require the repetition of the act several times in the day. But few, if any, of the Jews could have proper places for such ablutions. When about to eat they could wash their hands by having the water poured upon them, thus *baptizing them*. When they came from the market they could sprinkle themselves according to the known law, or tradition—a tradition which allowed them to do it themselves. And here, again, let it be noted that it is well known that one of the oldest manuscripts of Mark's gospel—the Codex Sinaiticus—gives for "*baptize themselves*,"

verse 4, "*sprinkle themselves*" (rantisontai),—"Except they sprinkle themselves they eat not." This is enough to show that the early transcribers of the New Testament did interchange sprinkle with baptize, while they never did, in a single instance, interchange baptize with immerse, or its equivalent.

Moreover, it is said in this verse 4, Mark vii: "And many other things there be, which they have received to hold, as the washing (baptizing) of cups and pots, brazen vessels, and of tables." To this some old authorities add even couches. Now it is next to certain that much of this strictness, in so frequent baptizings, was from tradition, rather than from Mosaic law. Yet it is not likely that the law would be wholly changed as to the mode of the rite. Jesus did not carefully observe the traditions. For this it was that the Pharisee had marveled that he had not baptized his hands before dinner. The tradition carried matters too far. But there were occasions when these baptisms were required by law, and to the law we must go to learn how they were performed. In Numbers xix: 18, we are told that in the case of death in a house or tent, "A clean person shall take hyssop, and dip it in the water, and *sprinkle it upon the tent, and upon the vessels, and upon all the persons that were there.*" The rite was, therefore, purely one of sprinkling. In Numbers xxxi: 19-23, we are told that all who had touched any slain, and their captives who were to be of them—that is, who were to be made proselytes—were to be purified on the third and seventh days. "And purify all your raiment, and all

that is made of skins, and all work of goat's hair, and all things made of wood." Besides, "the gold and the silver, the iron, the tin, and the lead," everything that could abide the fire, was to go through the fire that it might be clean. "*Nevertheless, it shall be purified* with the water of separation," and all that could not abide the fire must go through the water. Almost everything had to be purified by the water of separation; and the only water of separation known was the water of sprinkling. In case of leprosy and uncleanness even the house had to be purified. We are told in Nehemiah xii: 30, that the priests and Levites purified themselves, and purified the people, and the *gates*, and the *walls* of Jerusalem. Is it to be supposed that tents and all vessels, and houses, and gates, and city walls were immersed in water? Could they be even thoroughly washed? They could, however, be purified according to the Jewish law. The water of separation could be sprinkled upon them. And, as in all the Old Testament, such a thing as ceremonial purification, or baptism, by dipping, was not known, is it not most reasonable to assume that the baptisms of cups and pots, tables and couches, spoken of by Mark, were, according to the Old Testament custom of sprinkling?

We get some additional light on this matter in the New Testament, when we are told in John ii: 6, in connection with the marriage at Cana, that "there were six water-pots of stone set there, after the manner of the purifying of the Jews, containing two or three firkins apiece." These water-pots were evidently for fresh

water, wherewith to perform the baptisms we have just been considering in Mark vii. They were not bathtubs. Jesus would hardly have made wine in them if they had been. They were not large enough for that. But the water taken from them and poured upon the hands, or sprinkled upon the person, or upon vessels, or tables, or couches, and, according to the law, upon houses, and walls, and gates, would meet the idea of ceremonial purification, as, in the act, the water, being first fresh, would become moving or running water. Can there remain a doubt that these baptisms were, wholly and only, by sprinkling or by pouring?

The same is true of the "divers washings" (baptisms) mentioned in Hebrews ix: 10. Very strangely indeed do Baptists insist that these are "divers dippings," while they must forever fail to show a single case of baptism by immersion in the laws of Moses. The leper, or the unclean person had to wash himself and his clothes. But this was not the purifying act, and surely it was not the all, or the main, of the "divers baptisms." Read this ninth chapter of Hebrews, and see how the apostle is writing about the Mosaic tabernacle, and the Mosaic rituals. He is not referring to *any* sort of washings that were only enforced by vain traditions, but to the actual laws of Moses and their requirement. And he says that these old rites and figures "stood only in meats and drinks"—referring, of course, to the sacrifices and feasts—and "divers baptisms." Now, I ask in simple candor: What were the divers baptisms under the law? Dr. Bailey says, "There were Mosaic immer-

sions." What were they? If he is right, then the only washings the apostle had in mind were that of the bath, which was not necessarily a dipping, and the washing of the clothes of the subject of the ceremonial purification. Then the actual purifications, of persons and of material objects, and the sprinkling of the blood of slain victims, were not included. But these are just the things that are called baptisms by the writers of the Apocrypha, by Josephus, by Mark, and Luke, and by the early Church fathers. Look, too, a little further along in this ninth chapter of Hebrews, and see there how the writer refers, not at all to the acts that Dr. Bailey and others call immersions, but to the more sacred purifications. He says: "If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean," etc. It is *baptism by sprinkling* he thinks about; and he does not even allude to the physical bath or the clothes washing. And he goes on to tell how Moses "took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people." And, "he sprinkled with blood both the tabernacle, and all the vessels of the ministry." Such as these, and these only, are the "divers baptisms" in this writer's mind. Why, the most familiar word and thought in all Israel was this of sprinkling, in which the water and the blood were mingled. And, in all this remarkable chapter, the idea of a dipping as baptism is not even hinted. All adown the history of God's people, whether it was blood or water that was the element, it was sprinkled. Any other thought is ignored by

David, when he cries, "Sprinkle me with hyssop, and I shall be clean;" By Ezekiel, when God says through him: "Then will I sprinkle clean water upon you and ye shall be clean;" by Josephus and by Philo, as well as by the writer of the Epistle to the Hebrews.

Then, when we see John the Baptist coming to Israel in the midst of such facts as these; when the word baptize was in this way so familiar, is it supposable that he would go about to administer his ordinance by a mode so different as dipping? And is it believable that he could immerse, in a few months, the hundreds of thousands who came to him?

Third, to add to, and to seal as truth, the foregoing evidence that the word baptize was so understood, we have but to remember again that the early Church fathers called the sprinklings baptism. They so recognized the ceremonial rites of Moses, and also the prophetic "sprinkling with clean water" of Ezekiel. They did this habitually. But, as we are to consider the facts regarding the early Church later on, we pass them, with these simple remarks, for the present.

HOW WAS JESUS BAPTIZED?

We are as sure, therefore, as we can be of anything in history, that Jesus was baptized by sprinkling, or by affusion, and not by immersion. Consider, further, the following facts:—

1st. When he came to John, at the Jordan, to be baptized, John refrained, saying: "I have need to be baptized of thee, and comest thou to me?" To this

Jesus answered: "Suffer it to be so now. Thus it becometh us to fulfill all righteousness." He thus gave his reason for submitting to the ordinance. It was "to fulfill all righteousness." To understand this, is also to know how he would be baptized. John understood him at once, and no longer hesitated. What was it, then, for Jesus and John "to fulfill all righteousness?" Differences of opinion have long existed regarding this matter. We are satisfied, however, that it can only be understood from the Mosaic or Jewish standpoint.

2d. This being the case, the mode would accord with the existing idea of baptism. Whatever that idea was, Jesus and John would conform to it.

3d. Whatever the precise thought may have been as to fulfilling "all righteousness," from what we have already so clearly seen, the mode could not have been other than by sprinkling or pouring, for that was the only mode known. Why, then, was the baptism administered to Jesus? and in what way was it a fulfilling of righteousness?

(a) Was he baptized, as were the multitude, with a view to repentance? This could not be, for he knew no sin, and he could not, therefore, repent, as others must. But even if he was; and if the purpose of his baptism grew out of the necessity of theirs; if, as a man, he would submit to the ordinance on general principles, because he would in all points, in a general way, observe the same requirements that were imposed upon men, still, he could only have been baptized according to the recognized laws and customs known in Israel. He could not,

therefore, have been immersed, as no such law was known.

(b) Was his baptism for an *example* ? as our Baptist friends seem to believe. We must still ask : An example of what ? Was it to show us how we are required to live ; or how we ought to be baptized ? In either case, the conclusion is just the same. His own command, to baptize “ in the name of the Father, and of the Son, and of the Holy Ghost,” was not yet given. And he was not baptized in his own name, so that his example for us would fail here. Still, if that was the object ; and if we seek, with all the light in the world at that time, to find how he was baptized, that we may imitate him ; if we regard the Old Testament, which he sought to follow, we see that the water must have been applied to him, and not he to the water.

(c) But again : Was his fulfilling all righteousness, as is so largely believed, his being baptized, preparatory to his entering upon his own great life-work and ministry, as a sort of consecration to it ? The *mode* is still the same. And how appropriate the idea ! He was not in the priestly line, but in the kingly. Yet he was to be a “ priest forever after the order of Melchisedek.” He came up as one whose life and work were to be new, and glorious, and awful, in the eyes of men and of angels. All other priests were solemnly inducted into their sacred office. Would there be no induction to the stupendous office he came to assume ? Besides, “ to fulfill all righteousness ” implies *a law*, or laws. What law could it be ? It was not tradition, for Jesus was

independent of mere tradition. So, naturally, we conclude the law must have had regard to the Levitical or priestly office. Even he seems to say, as he stands on the banks of the Jordan, "some service is now required that I be consecrated to my high priestly function." And if a ceremony be required, according to any known law, what other can it be than that which the men who typified him observed?

Jesus was now just thirty years of age, the age at which priests entered properly upon their holy duties. Some Spirit hint was evidently given to John of the high order of the being who stood before him. Therefore his awe and hesitation. But with the light of God in his soul he knew enough to go forward, and to do as required. How tenderly solemn is the scene! If High Priests had been consecrated to bear a great and sacred responsibility, oh, what an office is that to which Jesus is now about to be devoted! What a load is he in the solemn act of assuming! Though John could not comprehend the full significance of his act, yet he said in his heart: "I baptize him with water. He shall baptize men with the Holy Ghost, and with fire. For his sake, and that he might be manifest to Israel, therefore am I come." As, therefore, the Levites were inducted into office by baptism, and as the High Priest was anointed to his holy position, so Jesus would fulfill all requirement—*with a view to satisfying all righteousness*—and be in a like manner consecrated. His age and the circumstances surely favor this conclusion.

But how were the Levites baptized? We are told,

Numbers viii : 6, 7, that Moses was commanded to take the Levites and cleanse them : " And thus shalt thou do unto them to cleanse them : *sprinkle water of purifying upon them.*" Upon the High Priest the anointing oil had to be poured also. But now, Jesus, who was not a Levite, is washed according to the Mosaic ritual ; and then, as he came, " apo," *away from* the water, instead of the holy oil, he received the anointing of the Holy Ghost, who came upon him in the form of a dove. Thus had he fulfilled the requirement, and was consecrated, that he might be " the end of the law for righteousness to every one that believeth."

But whatever may be intended by his fulfilling all righteousness, in any conceivable case the mode of his baptism must be the same, for other mode of either purification or consecration was not known in Israel.

Do you ask why John and the multitudes came to the river Jordan, and why to Enon, where there was much water, if the water was not necessary for dipping? There are several plain answers to this question. It is certainly true that the claim for immersion gets one of its strongest arguments from this consideration. In fact, the whole of the argument on that side is summed up in three questions ; Why come to the river? Why use the word baptize? And why does Paul speak of believers as buried with Christ in baptism? If it were not for these *apparent* favoring facts, immersion, doubtless, would not have been advocated in these last days. But the second and third questions we have already answered, and the first may be answered as easily and as clearly.

1st. If there be any real force in the query, then why did not the apostles seek a river, or large water, for their baptisms? They baptized the three thousand on the day of Pentecost without going anywhere to seek water. The jailor is baptized in the prison, Cornelius and his household in the home, Paul and the Eunuch where they happened to be. 2d. John was not at all times either at the Jordan or at Enon. And, then, it would be perfectly natural in the time of low water, and when the multitudes were increased to thousands, to seek a place of free-flowing water. There were few such places beside the river or Enon. Of Enon, it is to be noted that the Greek says there were "many waters" there; and there is no evidence of there ever having been in that region a single body of water large and deep enough for dipping even a single person, let alone a multitude who would have to be immersed into the same water, thus defiling it. There were, however, then, and there are yet, "many waters, many fountains." These would furnish "living water" for the purifying, or baptisms, according to the Mosaic requirements. The river, while it would furnish water for either dipping or sprinkling, would also meet other special wants of the people—that of pure living water for the sacred ordinance, and for the many uses for life and comfort. Without this, John could not have kept the multitudes around him. 3d. If more than this were necessary, it might have been that many who came for the baptism would find it necessary, in addition to the ceremonial sprinkling, to bathe themselves and wash their garments, as was

required in the case of the leper and the person unclean from the touch of a dead body. If, however, there were these bathings of person, it is certain that John did not perform them, as, according to Mosaic laws, the subjects did that for themselves. He would only sprinkle the purifying water. When the great multitudes are considered, it must be seen that it were next to impossible for John to be in the water so much as to simply dip the people, let alone to wash their person. But the mere dipping was not enough ; if they observed the law in this regard, they must bathe the person ; and the law required the subject to do that himself. All that the baptizer did was to perform the sacred rite of sprinkling. This required pure, running water. When there were such multitudes, either Enon or Jordan was a suitable place for the purpose, and resort to some such place was necessary. So that the *apparent* reason for immersion, in the fact of going to these places, simply amounts to nothing, though so many have been misled by it.

VIEWS OF THE EARLY CHURCH.

In addition to all we have said in proof of the fact that John baptized Jesus by sprinkling or affusion, and not by immersion, we have here to add that the prevalent belief of the early Church was that such was the case. We expect to have something to say about the general belief that the early Church immersed, and we do not propose to deny that they did. But here, aside from that, we affirm that the Church fathers not only used the word baptize as equivalent to purification by

sprinkling, but they actually believed and taught that Jesus was thus baptized. I know of no single case to the contrary. This idea of his being sprinkled is evidently in the words of Gregory Thaumaturgus, found in the sixth volume of the *Anti-Nicene Fathers*, by A. Cleveland Coxe, D. D. This Gregory was born about the year 205 A. D. And in his homily on the baptism of Christ are these words, put into the mouth of John, as addressed to the Lord: "How shall I dare to touch thy stainless head? How can I stretch out the right hand upon thee, who didst stretch out the heavens like a curtain, and didst set the earth above the waters? How shall I spread these menial hands of mine upon thy head?" And then again, after Jesus had addressed him, John "stretching forth slowly his right hand, which seemed both to tremble and to rejoice, he baptized the Lord." Could there be a more suitable or natural description of the act of sprinkling? There is surely no thought of immersion in these words. By stretching forth the right hand upon the head, we sprinkle. By seizing the person with both hands below the head, men immerse. The idea of Gregory, then, was that Jesus was baptized by the water from the hand.

More than this: history has brought to light a number of pictorial representations of this baptismal act; and these pictures, dating back to the fourth and fifth centuries, all represent an affusion. John is standing on the bank of the Jordan; Jesus, in some of the pictures, is standing in the water; in others he, too, is just on the bank, and John is pouring the water on his

head. His right hand is thus stretched out to Jesus, as Gregory would have it. "The fresco in the catacombs of St. Calixtus," which, according to Rossi, dates so far back as A. D. 200, "represents the rite administered by pouring from a vessel upon the person standing upright." This is true of all the pictures found. Not one of them suggests a dipping of Jesus, or of any other in the Jordan. Thus it is evident that the prevalent opinion among the people of those early centuries was that Jesus was baptized according to the Mosaic ideal, and not at all by a dipping. It certainly does seem that these facts and considerations ought forever to settle the question of the mode of administering this ordinance, if we want to follow the example of our Lord and Saviour. We are at least just as thoroughly sure, in our own minds, that John's baptism was by pouring or sprinkling, as we can be sure of any past act which we have not witnessed with our own eyes.

REASON FIFTH.

The New Testament instances of Christian baptism accord with the idea of sprinkling better than with the thought of immersion.

PENTECOST.

We take the first instance of Gospel baptism, that on the day of Pentecost, when three thousand are supposed to have been subjects of this ordinance—all in one day and all at one place. Immersionists have sought to make a strong point out of the fact, in John's baptism, that he went to the Jordan, or to Enon, because of the much water for his single purpose. What can they say of the necessities of this one day? Why did not Peter, and the others, go out in search of a river for the water for this three thousand? We have not the slightest intimation that they did so, or that they had any concern for the amount of water necessary. What we learn from the second of the Acts is that "they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls." Now, let any one desirous to get at the clear truth just dismiss from his mind the idea that "baptize" means to dip, and that it cannot mean anything else; and let him, in imagination, place himself in Jerusalem, as it was on that day, that he may be an eye witness to what transpires. He learns that the Holy Ghost is poured out, or shed forth, on the disciples, and that this was what Jesus meant by the baptism of the Holy Ghost,

which he had told them, ten days only before, they were about to receive. The result of this baptism, and the preached word, was that about three thousand were converted. He learns, further, that there were no places in the immediate vicinity where there was water enough for the immersion of anything like such a number; and, besides, Jerusalem was full of enmity against the name of Jesus, and the few places that were suitable were not in the possession of the disciples, or of the three thousand, many of whom were strangers from other parts of the world. And, further, even if there were large basins that were deep enough for dipping, but a small part of this great number could be immersed in them without defiling the water; and the Jews were to be especially particular about this, and were only to use running or living water in their purifications. And more: most of the existing supply of water was for drinking and household use, as would be the case in any city, and was, therefore, out of the question for the baptism, if by immersion. Let the inquirer for the truth take all this into his view; consider all the facts, the Holy Ghost baptism, and all—and then ask: Which is the more likely to be done, to baptize this multitude by sprinkling, or by dipping? And surely, he will not be long in deciding that the only reasonable conclusion is that, while sprinkling was very easy, immersion was not the thing to be thought of; and it was impossible, without a miracle, if it was. Some Baptist writers insist on the presumption, because of their adherence to immersion as the only idea of “baptizo,” that there were pools

within a mile or so of the temple in which the dipping might be done. Dr. Bailey tells us of six. But remember that these pools, if there, were not at the disposal of the Christians; and, further, that if they were, the water would be too foul, before the fourth of the number had been put into it, for any son of Israel to think of being washed in it. No Jew would purify himself in a pool where even one had washed before him. He could not, without violating all Jewish tradition and instinct. But travelers, almost universally, tell us that the prospects for the amount of water needed were next to nothing. And even the ablest of Baptist writers, as Dr. Carson, simply base their belief in the supply of water upon their adherence to the immersion-idea of baptize. Dr. Fairfield, who, for many years, was a Baptist minister, and a believer in immersion, and who was requested by his Church paper to write a work in defense of their belief, and who, when he entered into the study, found that the doctrine could not be maintained, and therefore left the Baptist Church, and has just issued a little work in defense of sprinkling, says: "I have studied this subject in Jerusalem, and I cannot see how any one familiar with the topography of the city can, for a moment, accept with any assurance the belief that the three thousand were immersed on the day of Pentecost, there being no natural body of water to furnish facilities, and no artificial reservoirs to which access would not have been utterly impossible."

The natural and inevitable conclusion, therefore, of

one who can fairly take into view the whole of the situation, must be that sprinkling or affusion, and not dipping, was the mode of baptism for the three thousand on that wonderful day.

THE EUNUCH.

Then, in the same manner, consider the case of the Eunuch. He was riding along in his chariot, reading the prophecy of Isaiah. He was reading in chapter liii, concerning Jesus as the lamb brought to the slaughter, and as the sheep dumb before her shearers. This chapter was not then separated from chapter lii, and it is scarcely to be doubted that he also read that; as it is about the same prophetic person. In the closing verse of that chapter it is said of him: "So shall he sprinkle many nations." Of this we have simply to say, that while it is true that the Septuagint here reads: "So shall he *startle* many nations," yet the Hebrew word may readily be translated "sprinkle." The revisers have so translated it, and some of the early Church fathers took the passage as referring to baptism. It is while Philip, having taken up these very Scriptures, preaches Jesus to the man, as they ride along, that the Eunuch believes: and, something having been said of baptism, when they came to a certain fountain or springlet, he exclaims; "See, here is water, what doth hinder me to be baptized?" The fact that the ordinance was so naturally suggested indicates that "sprinkle" may be the proper word in Isaiah, and that therefore this was the thought in the mind of the now believing man.

Then, here they were, in a desert place, where no history tells of there ever having been a body of water sufficient for an immersion, and where both the older and the later writers tell us that there were small springs emitting water, which soon sinks away into the soil. These springs would suggest, conforming to Isaiah's thought of "sprinkling many nations," the idea of sprinkling, while immersion would not be dreamed of. Upon the desire of the Eunuch, both he and Philip went down into this shallow and soon disappearing water; and what could they do? Looking now at the Scripture read, and upon the understanding of which the man had become a believer; and looking at the bubbling fountain of fresh water; what must the inquirer conclude as to the mode of baptism adopted? Do not the Scripture suggestions, and the local necessities, or the local necessities alone, if we are wrong about the word in Isaiah lii: 15, at once settle the matter, that the ordinance was by sprinkling or affusion? This being accomplished, both Philip and the Eunuch came up *from* the water, if they only stood beside it, or *out of* it, if their feet were in it; and so far as the baptism is concerned it matters not whether it was *from* or *out of* it.

SAUL OF TARSUS.

Consider this instance in the same way. Read Acts ix: 17, 18. Take the simple statement as it stands. Ananias came in to Saul, and addressed him, telling him what he was to do, and that he was to be filled with the

Holy Ghost. Paul himself says, Acts xxii : 16, that Ananias said to him : " And now, why tarryest thou? Arise and be baptized, and wash away thy sins." This was in the house of Judas, in the city of Damascus. And when he had been thus addressed, " immediately there fell from his eyes as it had been scales : and he received sight forthwith, and arose and was baptized." Literally translated these last words are, " standing up he was baptized." That is the story. There is nothing said about going to seek water, or about leaving the house or the room where they were. He is simply told to arise, and be baptized, and wash away his sins, and, the scales falling from his eyes, he, arising, or *standing up*, is baptized. What is the easy and natural conclusion from this narrative? Is it not that Saul was there, in the house where he was, at once baptized, and that by having the water applied to him, and not by his being applied to the water? It is only imagination, made strong by the determined attitude regarding the word " baptize," that it means to dip, and nothing else, that will take Saul and Ananias out to find a river, or a pool of some kind. We are told that, some years ago, a writer in the *Millennial Harbinger*, a paper of the Disciples Church, thus wrote : " See what a heavenly hurry Saul was in, though weakened down by a distressing fast ; behold him with great weakness of body, and the load of his guilt, staggering along to the water, hanging on the shoulder of Ananias." To such extremities of diseased imagination are men carried who will not accept the plainest of truths. Let any one, without such pre-

judices, simply read the short account in the Acts of the baptism of this wonderful man, and he can hardly think of anything else than that, at once, and on the spot, he was baptized; and that the rite must, therefore, have been performed by pouring or by sprinkling.

CORNELIUS.

The next case is that of Cornelius, of whom we have account in the tenth chapter of *the Acts*. Let us go to his house and observe as Peter (x: 44-48) speaks unto him and his house the words of life. We see that "while Peter spake unto him these words the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." Note well these words; for here we have another instance of what Christ had called the baptism of the Holy Ghost. But there is no hint of an immersion in the Spirit, which our Baptist friends must find. He simply "*fell on* them," and was "poured out" on them. It is exactly what Ezekiel meant when God said through him, "I will sprinkle clean water upon you and ye shall be clean;" and, as Peter declares, in Acts ii: 16, 17, it was what Joel meant when he said, "I will pour out of my spirit upon all flesh;" and what he calls "a shedding forth" of what was manifest on the day of Pentecost. It is the same sort of Spirit baptism we see here in the house of Cornelius. Then note what Peter

said, when he and the others had witnessed this heavenly baptism: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" As much as to say: "Can we not now have water, in view of this baptism of the Spirit, that these may also be therewith consecrated to our Lord Jesus Christ." "And he commanded them to be baptized in the name of the Lord." Surely, nothing but an imagination enthralled by the idea that "baptizo" *must* mean dip, can make anything out of this, save that the household of Cornelius were then and there, after water had been brought, baptized by either affusion or sprinkling. This accords with the words of Peter, and it alone harmonizes with the baptism, by shedding down or pouring out, of the Holy Ghost, which in the moment suggested to Peter to baptize them. It is hardly probable, to an unbiased mind, that Peter, a Jew, with Jewish thought, as were also those who were with him, and familiar with Mosaic baptisms, and now seeing this baptism of the Spirit, which Mosaic baptisms as well as the New Testament baptism symbolized, would think of anything like a dipping, as the thing suggested or required.

Read his own defense, in Acts xi: 15-17, when he had been accused of having gone in to the Gentiles. He says: "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. Forasmuch, then, as God gave

them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I should withstand God?" Surely, then, there was in this household of Cornelius the significant symbol of the baptism of the Spirit; and that could only be by sprinkling or pouring.

THE JAILOR.

Of the baptism of Lydia we have no account. We are simply informed, Acts xvi: 15, that she and her family were baptized. Of the jailor, however, we have a few words, and we have but to transfer ourselves to the jail to witness and to learn. In his alarm, and conviction of sin, this man said to Paul and Silas: "Sirs, what must I do to be saved?" He was told to believe on the Lord Jesus Christ, and that he and his family would be saved. He did believe: "And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway." Remember, it was at the hour of midnight, and in the jail; and, although it is not mentioned, yet, we know that the Holy Ghost was shed down on this little company, just as he had been on the household of Cornelius. We know this from the conversion and the faith of the jailor. And then and there, with no hint of a going out to hunt a river or pond, the baptism takes place. If baptism meant nothing but immersion, of course the water would have to be found, regardless of all difficulty and of the night hour. But aside from the fact of the inappropriateness of immersion to symbolize the baptism of the Spirit; and aside from the fact that the Mosaic sprinklings were, and had for

several centuries been called baptisms, let it be distinctly remembered that in every one of these apostolic baptisms—that of Pentecost, the Eunuch, Paul, Cornelius, and this jailor—the ordinance is applied at once, on the spot where the conversions occurred; and there is not a hint in one of them of a going to seek a body of water. The water for sprinkling is readily found, and in this mode it is applied. Even the fact of being in the jail makes no difficulty; and the facts of three thousand on the day of Pentecost, and the absence of a river or stream of any kind suitable for immersion, make no difficulty. We are simply told that all were baptized.

MOSES AND NOAH.

But I hear some one ask: What about 1 Cor. x: 2, where we are told that all the Israelites “were baptized unto Moses in the cloud and in the sea?” What can you make of that? Well, as to the *mode* of baptism we apprehend there is not much to be made of it one way or the other. It is quite certain, however, that there was not a case of immersion. The only parties who were immersed were the men of Pharaoh’s army. But they were not baptized unto Moses. They simply perished. We are assured, “because baptize means immerse,” that all Israel were dipped. Even such men as Dr. Carson declare this. They tell us it simply must have been so; and that the family of Noah (1 Peter iii: 20, 21) were also immersed in the flood, because we are told they “were saved by water, the like figure whereunto baptism doth also now save us.” In the case of

the Israelites, they tell us that there were the walls of the sea on the sides of them, as they passed through, and there was the cloud over them, and that it was therefore a "glorious immersion." The Scriptures tell us, however, that they went through on dry ground, and they were not dipped in, nor wet all over, as by an overwhelming of the sea. They simply marched through between the water walls, while the pillar of cloud was over them in the rear.

The family of Noah, we are told, were in the ark as it floated amid the waters of the flood, and, being thus surrounded on all sides by the water, here was another instance of "glorious immersion;" and this immersion in the flood is the figure of the baptism that now saves us. Of course we suppose that many good Baptists smile, and are ashamed at such utterances. There may not have been any sprinkling in either case. Surely, there was not of the rain upon Noah and his family, for they were protected from it in the ark. If there was in the case of the Israelites, it was as the dampness from the cloud, and the watery walls distilled upon them. But we have no use here, in either of these cases, for either an actual dipping or sprinkling. If our Baptist friends persist that, because baptize always means immerse, there must have been the kind of dipping just described, and, if they are satisfied with that for baptism, we can suggest to them a way by which they can have such baptisms on a large scale. Just let them go to almost any of our large cities, as Philadelphia, New York, Pittsburg, or Cincinnati, where much of the city has

water on two or three sides of it ; then let them select a cloudy day, and, with the river or water on the several sides, and the clouds above, they will have clear cases of immersion. The people get as much of the water on them, more if they be out in the rain, as did either Noah or the Israelites in their glorious immersion. If for such a suggestion as this we be charged with foolishness, and we shall not deny the charge, we have but to say to immersionists : Then don't you be so extremely foolish—not a whit less so than we are—as to say that the Israelites and Noah were immersed, and that their cases were illustrations of Christian baptism. But set all this aside, and see that, without regard to the mode of this sacrament, there was signified, in both these instances, the reality of a *sacred consecration*. In the case of the Israelites, as baptized unto Moses, we see them amid the awful scenes and experiences of that dreadful night, as they passed through the sea, with the cloud of glory, with its infolding of Jehovah Jesus above them, guarding and protecting them, now devoted to Moses as never before ; their doubts of him as their leader dispelled, and their confidence in him, for the moment at least, complete. This sea and cloud were God's witnesses for him as their divinely appointed leader. And with this fact possessing their beings, they looked to him, trusted and obeyed him. They were, in the spirit of strongest devotion, consecrated or baptized unto him in the cloud and in the sea. This is the truth, as expressed in Exodus xiv : 30, 31 : “ Thus the Lord saved Israel that day out of the hand of the Egyptians ; and

Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, *and believed the Lord, and his servant Moses.*” There was not an intended and actual symbolical baptism with water. But there was the reality of a solemn and earnest devotion to Moses, amid the awful scenes and experiences of the passage through sea and cloud. This is no more a symbolical baptism than was that of Christ, to which he referred when he said: “I have a baptism to be baptized with.” But the reality of the faith in, and submission to, Moses was what the apostle thought of, and he speaks of it as a baptism. If we examine what Paul says, critically, and if “dip” be the only meaning of baptize, then the Israelites were dipped, or immersed *into Moses*, and not into the sea and the cloud. This is the exact rendering of Paul’s words. The baptism was, literally, *into Moses*, for the preposition “eis” is used here, while the preposition “en” is used in connection with “the sea” and the “cloud.” This latter preposition is used to signify the cause, means, or instrument. Therefore, the cloud and the sea were the instrument or means by which the Israelites were baptized “into Moses.” While passing through these they were brought into the relation of faith in, and obedience to, him as their leader. If there were any dipping in the case, the people were dipped *into Moses*, and not at all into either cloud or sea. It does not require much Greek scholarship to see this. So, in the case of Noah and his family, a *mode* of baptism is not at all illustrated. Let us look

at these words in 1 Peter iii : 20, 21. The literal translation of the Greek is this: "In the days of Noah, the ark being prepared, into which few, that is eight, souls were saved through water, which also an antitype baptism now saves you: not the putting away of the filth of the flesh, but the interrogation (or the answer) of a good conscience toward God, through the resurrection of Jesus Christ." It does seem difficult to get at the exact meaning of these words. But the following things may be considered as true regarding them: 1st. The ark, in which the eight souls were saved, was not a type of baptism. It could not be; but in it, as in the Church, these souls were carried safely. 2d. Neither was the awfully destructive flood a type of Christian baptism. It could never have been intended to be such. It did not save Noah *from itself*; except most incidentally, as it carried the ark in which the family were. Baptism does not save men from itself; neither did the flood, and the flood never was a type of this sacred ordinance.

3d. If the waters did, in any way, save Noah from their own destructive power, there was, still, in the fact nothing in the *form* of a baptism, either by sprinkling or by dipping. To say so is to talk foolishly. The water in either *form* was kept from Noah and his household, so far as we can know. Therefore, we learn nothing directly of *mode* from this instance. 4th. These things being true, we are shut up to just one conclusion, somewhat similar to that in the case of Israel and Moses; that is, that it was the great and solemn *fact of the eight souls being saved through the water* that was

suggestive of baptism as an antitype. This is particularly clear when we remember that it is the Spirit's work in actual saving, or in giving the "good conscience toward God," that is in view. Water baptism is here only incidental, as the symbol, if indeed we are to consider it at all. The exegetically correct view of this passage must be that the Greek relative "ho," at the beginning of verse 21, stands for neither "the ark" nor the "water" in the preceding verse, but for the whole sentence, "*in which eight souls were saved through water.*" And "baptism" also stands as the correlate of this sentence. Baptism is, then, an antitype of Noah's having been saved in the ark *through* the water. Answering to the fact, that, in that salvation, Noah and his family were, in this sublime and awful experience, devoted to God, we have given to us, by the effective operation of the Spirit, the answer of a good conscience toward God. Noah had the good conscience in the awful experience through which he passed, realizing the great salvation. We obtain the like good conscience as we, too, are saved by faith. The baptism of the Holy Ghost, through which we attain to this happy estate, is the one thing that saves. And, while it is always to us suggestive of the gentle application of water as the symbol thereof, yet this higher baptism is the chief thing here in the mind of Peter. We see, then, not a *mode*, but the salvation itself, in the ark, and *through* and *from* the water, not *by it*. The saving grace of God's Spirit, which now saves us, is the antitype of the salvation

of Noah and his children in the ark, and from the destructive flood. This Spirit baptism is what is magnified, not only here, by Peter, but in other parts of the New Testament. It is what the writer to the Hebrews has in mind, in chapter x : 22, when he says : “ 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.” It is only as a secondary thought that we have, in either of these Scriptures, the suggestion of water baptism, or of the *mode* of its administration. This suggestion must come in connection with the thought of a good conscience ; and here the figure used by the writer to the Hebrews sets before our minds the idea of sprinkling, and of nothing else.

We have, then, to conclude that the whole weight of New Testament authority, as found in the actual baptisms, and in the references, directly and indirectly, to the ordinance, accords with the idea of sprinkling as the mode, rather than with that of immersion.

REASON SIXTH.

If baptism be by immersion only, then many expressions found here and there throughout the Word of God become meaningless, or misleading.

This would be a serious charge for one to make against this inerrant and sacred Book. Here, indeed, lies the most serious of all the objections to immersion. It makes such sad havoc with many of the most significant symbols, and symbol words, of the Scriptures. It loses sight of the great underlying ideals and principles in Jewish ritualism. What use has the immersionist for the sprinkling of blood and water in the cleansing of the leper? or for the sprinkling of blood and oil in the same purification? What place has he, in his theology, for the sprinkling with water and the ashes of an heifer, in the cleansing of a man become unclean from the touch of a dead body? What, to him, is the prayer of David: "Purge (sprinkle) me with hyssop and I shall be clean, wash me and I shall be whiter than snow!" What can the perpetual sprinkling of blood, under the Jewish law, mean to him? Why, there was no other word or act more familiar to all Israel than was that of sprinkling, whether it was the water, the blood, or the oil that was applied. Underlying each and every most sacred and significant act at the holy altar, when the sacrifice of Jesus, or the effectual application of its benefits by the blessed Spirit, was the thought in view, was the idea of sprinkling. The blood was always thus applied; and it, thus applied, always typified the one offering of Christ. The water

of purification was always applied in the same manner, as was also the oil ; and they symbolized the Holy Ghost with his cleansing efficacy. And the great principle of doctrine that was always present in these rites was, that the blood of atonement was to be applied by the Holy Spirit, who was represented in the water of purification. David surely had not merely one or the other of these ideals in mind, when he prayed to be purged with hyssop, but *both* of them. He wanted the sprinkling of the blood, along with that of the water. He wanted both Jesus and the Spirit—the virtue of the former to be applied by the saving touch of the latter.

What we now say is, that if there be in the New Testament Church no other baptism than that by immersion, then these Old Testament symbolical acts not only have lost their significancy, and been superseded, but they never could have had any significancy that finds its correspondence in the New Testament economy. So far as type and prophecy, and so far as spiritual ideals are concerned, they never could have had any philosophy or meaning. There is nothing now, since the advent of our Lord, to answer to them. And if there be nothing now to answer to them, what could there have been in them, as an ideal of spiritual truth, in the days of Moses or of David? They must be regarded simply as the dead and dumb letters of Mosaism.

We have believed, as the Church of Jesus has so largely believed, that there is a beautiful oneness in the Old and the New Testament Scriptures. We have thought that the many direct references in the New to

the Old, and the many direct statements of the fact, warranted us in the belief that all the types, the symbols, and the saving doctrines, found in the Old, have their correspondences in the New. We have, therefore, felt sure that not only is the philosophy of salvation the same, but also that the modal ideals are the same in both Testaments. We have believed that when the blood was sprinkled under the Old, it implied that there would be some sort of blood sprinkling under the New. And that when there was the sprinkling of *commingled blood and water*, in the Mosaic economy, the lesson taught was that there would be a conjoined sprinkling of the blood and the water in the later dispensation. That is, we have believed that, when we come to the most essential and sacred truths pertaining to salvation, the ideals of the later dispensation would have some correspondence with the symbols of the former. And so we have thought that, as there was the constant agreement, both as to the fact and the mode of administration of the blood and the water, under Mosaism, the design was to teach that there would be such agreement under the later gospel. Of course, under either or both dispensations of truth and grace, the human acts and words are only symbolic of spiritual realities. There should, however, be correspondence in *ideals* through all the ages, as there is but one salvation, and but one mode of its application to the soul. But if baptism be only by immersion, there has been no truth in these thoughts and beliefs, and the symbols never meant what they would seem to mean, or else the old ideals have been abandoned. Under the

immersionist supposition, when Jehovah said to Moses: Sprinkle the blood, and sprinkle the water of separation, and they shall be clean," he did not intend that there should be any correspondent sprinkling in the New Testament gospel. He rather intended, though he had never intimated the fact, that for the truths symbolized under the Mosaic gospel by sprinkling, there should be for the same truths, under the New Testament light, nothing but "dipping." That is, that there should be an entire transformation of ideal and of figure. How strangely would such a thought have appeared to the ancient Israelite if it could possibly have entered his mind! Who can believe this? Who can think that the most solemn and sacred symbolical acts, as required under Moses, are now to be regarded as wholly superseded, or that they indicated modal ideals entirely different in the gospel? But the difficulty applies not only to Mosaic symbols; the language and ideals of the prophets are in like manner to be declared null and void, so far as they suggest the mode of application of the water or the Spirit; for the prophets always speak in the language of Mosaic ritual. If the doctrine of immersion, as the only baptism, be true, then what use has the Church now for the words of Isaiah: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring?" Or what use can we have for the words of Ezekiel: "Then will I *sprinkle* clean water upon you, and ye shall be clean?" Or for those of Joel: "And it shall come to pass afterward

that I will *pour out* my Spirit upon all flesh?" What use can an immersionist have, consistently, for the word or the idea of "sprinkling clean water" that man may be clean, or for *pouring*? What fact or thought in the gospel do these words suggest to him? To him the Mosaic rites, and these prophetic words, can only mean immerse or dip, or else they have no reference to Jesus or the Spirit, to the water or the blood of the gospel dispensation.

But, alas for him, his difficulty does not stop here. It is magnified, and becomes insurmountable, when he opens his New Testament to find that God never intended that the ideals in those Mosaic rites, or the words of the prophets should be superseded, or that they should become meaningless and empty symbols or words. The difficulty he must here meet. If his doctrine of immersion as the only baptism be true, then we must put much of the symbolic language of the New Testament with so much of Mosaic ritualism and prophetic expression, and must consider it meaningless, so far as its conveying any gospel idea is concerned. At least the language cannot mean what the words would naturally import. See how the New Testament ideals correspond with the Old. No word is more familiar in the Gospel than sprinkle or pour, and men are daily praying God to pour out his Spirit upon his people. This is indeed a gospel of pouring or sprinkling, whether we think of the older light or of the new, of the blood or of the Spirit. See how the writer to the Hebrews connects and blends the truths and the figures of the two great dispensations,

especially in the ninth chapter of this epistle. There, after he had reminded the Hebrew readers of the "divers baptisms" under the Mosaic ritualism, he goes on to speak of the baptism by the sprinkling of the ashes of an heifer, which we know was always along with the water; and he connects this with the application of the blood of Christ to the purging of the conscience, showing that the blood and the water, or the Spirit, go together. Then he goes on to magnify the uses of the blood in sprinkling, as he says the book, the people, and almost all things are thereby purified. He seems, all through this wonderful chapter, to be saying to immersionists: "You are greatly mistaken in your word-bound views. The Old Testament and the New reveal but one gospel. The symbolic ideals of the former are realized in the latter." No, no. The New Testament writers will not allow of such ignoring of Old Testament rites and prophecies. What, then, does Peter mean by: "Elect, according to the foreknowledge of God, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ?" What does the writer to the Hebrews mean by "the blood of sprinkling that speaketh better things than that of Abel?" What by the words, "having our hearts sprinkled from an evil conscience?" The word sprinkle, so often used, must have great significance. Do you reply: "Ah, that is in regard to the blood, and has nothing to do with the water or the Spirit." But be careful here. The prophet Ezekiel spoke exactly of the water, and he signified the Spirit when he said: "I

will sprinkle clean water upon you and ye shall be clean." And under the Mosaic symbolism the blood and the water were mingled together. This was significant; for how will the blood become to any soul the blood of sprinkling, or of cleansing from all sin, unless it be applied by the Spirit? Peter says, 1, i: 2, "Through sanctification of the Spirit *unto* obedience and sprinkling of the blood of Jesus Christ." It never comes to the soul in any other way. No believer can doubt that. Then, if the blood of Christ be applied by the Spirit, and the idea of the Spirit's coming is always expressed by "sprinkling," "pouring," or "shedding forth," how can we have the blood of sprinkling representatively applied by an immersion? Does sprinkle, or pour, or shed forth, mean to immerse or to dip? John says, 1, v: 6-8: "This is he that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven. The Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit and the water and the blood: and these three agree in one." Can the Spirit, the water, and the blood agree in one, and not all of them be suggestive of the ever prevalent idea, as expressed in symbol and in word, of sprinkling? Or do we have the *blood* of sprinkling only, and that applied by an immersion into the Holy Ghost, and that represented by an immersion into water? That hardly looks like harmony or logic. Is it not remarkable that the

idea so largely pervades the Church that, when the Spirit manifests his saving power he is poured out or shed forth? The idea of immersion here is quite foreign, as it is so unscriptural. And, then, is it not remarkable that the Early Church called both the sprinkling with the water, and that with the blood of the lamb, baptism? Cyril, of Alexandria, says, referring to the Mosaic ritual: "We have been baptized, not with mere water, nor yet with the ashes of a heifer, but with the Spirit and fire." The water and the ashes, remember, were never applied in any other way than by sprinkling. Ambrose says: "For he who is baptized, both according to the law and according to the gospel, is made clean according to the law, in that Moses, with a bunch of hyssop, sprinkled the blood of the lamb." Here the sprinkling of the blood is called by this father baptism. The same father says: "He who desired to be purified with a typical baptism, was sprinkled with the blood of the lamb." In the concept of the gospel, and in the mind of the early Church it is impossible to separate the sprinkling of the water, the Spirit, and the blood; and the sprinkling of either or of all these is called baptism. Yet, how strangely men come to think there can be no cleansing without much water. Peter seemed to have this idea when his Lord proposed to wash his feet, for he cried out: "Lord, not my feet only, but also my hands and my head." But Jesus answered: "He that is washed needeth not save to wash his feet, but is clean every whit." This is so, of course, only with the symbolical washing. According to both Christ and Moses, this is

done with a small amount of water, and when but a small part of the body is touched therewith. Moses *washed* the Levites by simply sprinkling them, with the use of the hyssop, and they were clean. How strangely the idea of much water and dipping would seem to an Old Testament Saint! How strangely, too, to a New Testament believer, who remembers the Mosaic ritual, and those words of Jesus to Peter, and who is looking at great underlying New Testament facts and principles of doctrine, rather than at a supposed meaning of a mere word, making all else to bend to that meaning. And yet the idea seems to have soon gotten into the Church, that if water was cleansing, the subject should be washed all over. And some men of modern days, even though not in Baptist churches, sometimes express a similar idea. The notion has gotten into one of the most familiar and precious hymns of the Church; and there, it refers not merely to the water, as that we should be dipped into that, but to the blood, as that we should be even plunged beneath it.

“ There is a fountain filled with blood
Drawn from Immanuel’s veins,
And sinners *plunged* beneath that flood
Lose all their guilty stains.”

Cowper’s imagination certainly ran away with him when he penned this hymn. From Genesis to the last chapter of Revelation there is not a hint of a soul being *plunged* into the blood of the Lamb. It is always sprinkled. Possibly, even this hymn has helped to make

some Baptists. The idea, that if a little of anything is good, more must be better, is so natural to the human heart; if a few drops of blood be good, or of water, enough to be plunged in must be better. But where could Cowper find a suggestion for such an idea? In all the Bible there is but one passage that could suggest it. In Zechariah xiii: 1, we read: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Yes, here is the idea of a fountain, more properly a *well*, opened up. But where is the idea of blood enough to be plunged in? Or where the idea of one's being plunged into either blood or water, if there were the supply? Men don't dip themselves into a fountain or *well*. That would defile it. They take water from it for purifying purposes. If it be a fountain of blood, though most likely it means both "the water and the blood, from his wounded side which flowed," it is for application by sprinkling, not by dipping. Only with the idea of largest poetical license could we sing that hymn. Aside from this idea of plunging into the blood of Jesus, the hymn is sweet, and precious with gospel truth. Laying aside all such vain imaginings of men, and abiding close by the words, symbols, and spirit of the gospel, how beautiful and truthful are the scriptural ideas! Jesus shed his blood for the sin of the world. The Holy Ghost comes tenderly, silently down, like rain upon the mown grass, like the oil on Aaron's head, like the dews on Mount Hermon. He is shed forth, or he comes as a vaporous sprinkling, or

a pouring. And as he thus lovingly comes upon, and spreads over the soul, he effectually applies the virtue of the blood which Jesus shed. And then, as we have this effective baptism—not the putting away of the filth of the flesh, but the heart sprinkling from an evil conscience, which is of the adorable Spirit,—we have suggested to us, as it was to Peter in the house of Cornelius, the thought of the water symbol; and if it has not already been done, we desire the clean water to be sprinkled upon us, in obedience to the command of our Lord. In the one case, there is the heavenly sensation, as the soul is baptized into Christ and realizes the blessed hope of eternal life. In the other case, if the thought go out, uninterrupted, to the thing signified, there is the same experience repeated, and the subject has the full baptism with Spirit, blood, and water. Remember, these elements are always, in the Scriptures, put in the Greek dative of means or instrument. They are never in the accusative (“eis”), as that *into which* the person is baptized. We do not read of one being baptized *into* the Spirit, *into* the water, or *into* the blood. But we do read of men being baptized *into* Christ, *into* his death, *into* one body, *into* repentance, *into* Moses; and this is *by* the Spirit, or *with* the Spirit, *with* the water, and, as the early Greek writers have it, *with* the blood. Immersion would be *into* the Spirit, *into* water, and *into* the blood, but that we do not have.

Does one reply: “Ah, but we must be buried in baptism.” Strange, is it not? that men should differ so widely regarding these words of Paul. A few

scholarly men, who were never Baptists at all, seem to adopt the idea that they imply a going under water; that only this could be a burial. And such writers generally refer to the immersions in the early Church as confirmatory of their exegesis. To others the thought of an immersion, or the suggestion of any mode of baptism, is not in these words.

Keep in mind the fact that, *before all else*, this ordinance is intended to signify the saving descent upon the soul of the Holy Ghost. The burial, which is an afterthought in the mind of the apostle, and not suggested by any word of Christ in connection with the institution, is but the *result* of the baptism, and not the baptism itself. And it is this as the efficacy of the Spirit, rather than of the water. Then, note again that the apostle says: "We are buried with him *by* baptism." Baptism is, in both Romans and Colossians, *the means, by which*, though the preposition in the one case is "dia," and in the other, "en." The one thought is: "We are buried with him" by being baptized unto his death. Catch up the spirit of the gospel: think of that act of the Holy Ghost whereby we are baptized into Christ, therefore sprinkled with his blood, therefore baptized into his death, therefore buried with him, as well as crucified with him, and now risen with him to the holy life. With such clearly Scriptural thoughts in mind, these words, "buried by baptism into death," do not in the least suggest a going under water. If, with the words fresh in our minds, we want to get at the *mode* of the symbolic ordinance, we have

but to ask: What are the Scripture terms used to express the thought of the baptism of the Holy Spirit? Is this thought expressed by "dipping or immersing into the Spirit?" or by such words as "I will sprinkle clean water," "I will pour out my Spirit," and "He hath shed forth this?" And, further, do not both the symbolic acts of Mosaism, and the symbolic words of prophets and apostles, always speak of sprinkling or affusion when referring to the Spirit and his work? With the actual facts and language of inspiration before our minds, we need have no trouble as to the mode of our being buried with Christ by being baptized into death. It is the mode of Scripture, whatever that be, and immersion is not even hinted. The symbol must correspond with the facts and the divine ideals. If these all indicate sprinkling or pouring, who, then, dares to say that one who has the Spirit in his heart, and who has been sprinkled into the name of the Father, Son, and Holy Ghost, has not all that is required, and that he has not been buried with Christ by being baptized into death? The whole tenor of Mosaic symbolism, of prophetic utterance, of penitential petition, of word suggestion, and all this introduced into the language, and the principles of the doctrine of Christ and the Spirit, in their saving application, demand sprinkling as the one mode of baptism. But all these rites and utterances of the Old Testament, and the New, are nullified by the doctrine of immersion, a doctrine which has simply *nothing* in harmony with gospel fact or thought. It may mean, and may have a place as, a

bodily cleansing. This idea, without doubt, pervaded the early Church, and was the primary ground of the immersions of that age. The suggestion came naturally from the Mosaic bathings of the leper and of the unclean person. Of this, however, we shall have something to say in another chapter. For the present we only allude to the thought, and say that if the immersion may stand, scripturally, for a bodily cleansing, it can, still, hardly do even that as practiced in modern times. For there is not an actual bath, with unclothed body, with this special object in view. Yet it has this redeeming feature about it, that it is an earnest and prayerful use of the water, while with it the subject is honestly and tenderly supposed to be baptized into the name of the Father, and of the Son, and of the Holy Ghost. The conscience is satisfied, and the soul is saved. The man is therefore truly crucified with Christ; and, regardless of the amount of the water used, he is buried with him by being baptized into death, and he is risen with him to the new and holy life.

REASON SEVENTH.

Another reason for believing in sprinkling is *the fact that the scriptural idea of the covenant of God with families, and therefore of the baptism of households, is rejected by immersionists.*

Thus, again, is much of Scripture ignored as without meaning. There seems, in fact, to be a close connection between the doctrine of immersion, as the only baptism, and the rejection of the baptism of children. This is not a necessary connection, as Dr. Wall, the great writer in defence of infant baptism, was a believer in immersion. Dr. Wall defended infant baptism as having been practiced by the early Church, while he maintained that immersion also was the general practice. Here our Baptist friends reveal a great inconsistency, as they build much on what they call the testimony of historians, that the early Christians practiced dipping as the mode of the ordinance, but with one accord reject that historic testimony in regard to the fact that infants were baptized. If anything is clear from the history of the early Church, it is that infant baptism was universally recognized, while immersion as the only *mode* of baptism was not universal. The same spirit that denies the validity of sprinkling as true baptism, in spite of the historic testimony that it, as well as immersion, was called baptism, very positively denies also the validity of infant baptism, in any mode, in spite of the historic testimony that it was practiced by the early Church, as well as by the apostles, as was

believed by the Church fathers. There seems, therefore, to be some sort of relationship between their two denials, as Baptists are universally anti-pedobaptists.

And what we now say is, that, as the doctrine of immersion alone as baptism, nullifies and makes meaningless much of scripture, so also does the doctrine that infants of believers should be excluded from the ordinance, ignore the fact of God's covenant with families, and make meaningless many interesting parts of God's Word. In fact, there is underlying the whole system of denials a wrong idea of the constitution of the Church. It is regarded as being composed of only adult believers, whereas, in all the history of God's dealing with his chosen people, the Church has included the household. It had therefore within its pale not only the sheep, but also the lambs of God's fold. These were to be nourished and cared for, not simply as the children of God's people, but as those who were within the *covenant relation*. This is so plain that one is surprised it should be questioned. Of course, infant baptism is only valid as depending on this covenant relationship. For why should the children of those who have no part in the household of God be subject to any one of its holy sacraments until they themselves express faith, and the desire to become part of that household? But this relationship of the family to the kingdom of God was one of the distinguishing facts of Israel. The idea was involved in the covenant God made with Adam, with Noah, and with Abraham. It was signified in the rite of circumcision, which was a



covenant seal, recognizing the household as belonging to God. So important was this fact in Israel that it was expected that at about the age of twelve years the children of Jewish parents would find admission to the Passover feast. And so much is made of it in the New Testament that Peter, on the day of Pentecost, reminded the assembled Jews that "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "To you and your children" must mean something, for it is distinguished between Israel and her children, and the all that are afar off, whom God shall call. Those words of Paul in 1 Cor. vii: 14, are to the same intent: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your *children unclean: but now are they holy.*" These words must signify something. To a man who understands the Old Testament idea of the Church their meaning ought to be plain. They cannot mean that if the wife be a Christian, and pure, that fact will cover the sins of an ungodly husband. If they cannot mean that, then they must mean that the relationship of either the husband or the wife to the Church so sanctifies the other that the children are recognized as born within the pale of the Church. If they do not mean something of this kind, they mean nothing. The idea has been suggested by Baptist people, who are bent on shutting the children out from Church relationship; and placing them simply on a par with those of unbelievers and heathen, that the idea of Paul was that the children

of such parents, one or the other being a believer, were recognized as *legitimate*. Why should that be so? Was ever a law to illegitimatize children unless one or the other of the parents was a Christian? Strange, to what conclusions men will come in extremities. No, no. There is no other reasonable inference from these words than that suggested, that children, one or both of whose parents are believers, are born within the covenant relationship. Therefore only are they called *holy*. They may not differ in conduct from other children, but they do sustain a different relationship to God's house; and more ought, therefore, to be expected of them; and more is expected of them when the training corresponds with the requirements of this sacred relationship.

But alas, we are often told that there is no difference between the child of a believer and the children of a heathen, in God's eye. Then these words, indited by the Holy Ghost, mean nothing. We are told, in the spirit of rationalism, that sprinkling water on a child does it no good, and that it is solemn mockery. Then it was solemn mockery to *circumcise* infants, even to circumcise the child Jesus. And it was mockery for Paul to say of the children of believing wife or husband that they are holy. If there be nothing in infant baptism, founded on this relationship to the Church, distinguishing the offspring of believers as different from that of heathen, then it was wrong in the apostles to baptize families. We have heard it asked by immersionists: "Where can you find a text for a sermon on infant baptism?" We have but to turn to the New Testament, and to read of

at least four instances of family baptisms. The fact is that wherever there is the least reason to suppose that children were present when parents were baptized, the family baptism is also named. Of the three thousand on Pentecost day, as parents were from home in mass assembly, the children would not be included. The Eunuch had no children, neither had Paul. But Lydia and her *house*—that is her *family*—were baptized; the jailor and his family; and so, if there were children in the home of Cornelius, they, too, were baptized. And Paul says he baptized “the family of Stephanus.” Thus, out of seven or eight instances of baptism named, there are four of household baptism. How strikingly this accords with the spirit of the Old Testament! God has always included the dear children in his covenants with parents. And he does it in this blessed New Testament gospel. It would have been shocking, a surprise, to the Jews if he had not done so.

Our Baptist friends, however, quote passages to show that all who were in the household of Cornelius had *received the Holy Ghost*: that the jailor had believed “in God with all his house,” and that the family of Stephanus “addicted themselves to the ministry of the saints.” They would thus leave the impression that all in those families were old enough to believe and to act for themselves. But is it not true that such language as this quoted, would be the most natural and the most scriptural, too, in households where there might be children of all ages? The presumption is, when we know the law of God regarding infant relationship to the Church,

that in these families there were children. The word "oikos" implies children, and even the possibility of grandchildren. And then, in regard to the house of Cornelius, the Holy Ghost was upon all, even on the little ones. The jailor could say in the spirit of Joshua: As for me and my family, we believe in Jesus, and will serve him. And the whole house of Stephanus, even the children who might be able to help, were addicted "to the ministry of the saints." •It was family devotion. But now, all that was implied in the circumcision of children; all that was regarded as sacred in the family covenant relationship; all these precious utterances in the New Testament; and all these cases of family baptism are to be counted as meaningless and void, in order that the doctrine of immersion as the only valid baptism may stand. What is it in this dipping idea that must exclude the children? It must be the felt inconsistency of dipping tender infants in the cold water, just as it would be unreasonable to plunge one who was sick and near to death. Be the relationship of the two ideas what it may, the denial of the legitimacy of sprinkling, and of infant baptism go together. And they both are held at the cost of the ignoring of many Scripture expressions, making them meaningless and void. Therefore, we prefer to stand by the Sacred Word in all its utterances, and, so doing, to believe in sprinkling as the one proper mode of administering the sacred ordinance.

REASON EIGHTH.

That immersion is out of all harmony with the New Testament ideal of God's dealing with his people.

Of course, if we knew that immersion was the only mode of baptism, and that the Lord required it of those who would confess him before men, we should here be silent. But we do not know this; we are sure as we can well be that such is not the case; and we therefore boldly say that such requirement does not accord with the known spirit of Christianity. To baptize tender infants in that way, or to baptize the delicate and sick in that way, would often be simply perilous. It has often resulted in death. We have been told of cases where such was the fact; the death was regarded as the result of the dipping. This fact led, in the early Church, to discussions regarding "clinic baptism," when it was decided to baptize the sick, on their beds, with nothing but the sprinkling. Would our Lord, in adopting an institution for his Church, choose one that would endanger the life of his followers? This difficulty is admitted substantially by late Baptist writers, notwithstanding the adoption of the baptistry within the church, where water can be partially warmed. But they reply that "in such cases the ordinance should be dispensed with. It is not necessary for the sick and feeble to be baptized. The soul can be saved without it." But is it likely that our Lord would adopt as his sacrament a ritual that would have to be dispensed with, in many instances, as impossible of administration?

Often, too, the convert in a state of ill-health is exceedingly anxious to obey the command and to receive the ordinance. In such cases the Baptist must either say, "You cannot be baptized," or he must expose the life to danger. Besides all this, the fact is that there are regions of the world, and certain seasons of the year, where, in the case of conversions to God, the immersion of the subjects would be simply an impossibility, even though never so healthy. In such cases there would be but little difficulty with sprinkling, though we read of at least one instance where, there being no water, and the case an extreme one, sand was used instead of the water. Such extremity would but seldom occur.

The Lord, in appointing his sacraments, would surely not make such appointment as would not be applicable to all times, to all places, and to all conditions. This difficulty with immersion is one that is sadly felt by those who have adopted the word-bound theory. Some of their ministers are seldom, or never, able to attend to the ordinance. Some one else must do it for them. And others, both from the consideration of the danger to themselves, and to some of their converts, feel compelled to postpone the administration for weeks or even months. There has just fallen into our hands the little work of Rev. E. B. Fairfield, D. D., on baptism. He was for years a zealous Baptist minister, and entered thoroughly into the study of his subject for the purpose of writing in defense of immersion. Before he was through, however, he was thoroughly changed in his

views, and wrote in defense of sprinkling, or affusion. In this little book are these lines on the point now under consideration. The author says: "Some years ago, while I was still in the Baptist ministry, but after I had ceased to preach on baptism, and in my mind had ceased to insist on immersion, I met a Baptist clergyman who was an entire stranger to my own thoughts, and who said to me: 'Has it never occurred to you that the Great Head of the Church, in establishing an ordinance for all time, and for all latitudes, and for all seasons of the year, would not be likely to give the Church one that is so utterly unphysiological as immersion? Now, I have studied medicine, and practiced as a physician fifteen years, and I know that what I say is true—it is contrary to all the laws of life and health, either for the baptized or for the administrator.' I was at first startled to hear such words from a Baptist minister; but after a moment I confessed to him my own thoughts and my own experience. For, on several occasions, I had been ill for days after baptizing a large number of persons in the spring, following a winter of special revival." Who can withstand such testimony as this? We know that this great difficulty is palliated by ministers and people; and that, with many, it is regarded as an evidence of great courage and faith to bear the hardship and the danger. With this idea, too, multitudes are often attracted to witness an immersion. But the simple fact remains that baptism is an ordinance instituted, and commanded by Christ for his Church for all times and seasons of the year; for all places and

conditions of subject and administrator. It is a beautiful and significant ordinance, and free from difficulty and danger to either subject, in sickness, or to minister, if administered by affusion. But it is a hardship, often a danger, and often impossible by immersion. Candidly, dear reader: do you think it likely that Jesus thought as do immersionists, when he appointed the ordinance, that baptize could not possibly mean anything but dip?

Then, here is the difference between the Old Testament requirements and the New. The Old were hard, a yoke grievous to be borne. The New was designed to be otherwise. Its sacraments are simple, easy of administration, and in their simplicity and ease, beautiful. The Lord's supper is not a great feast, that would be difficult to be provided for under some circumstances. It is simple, and nothing but a state of famine would ever stand in its way. Does the sacrament of baptism correspond with this? Or is it severe, often dangerous, and sometimes impossible of administration? What think ye? Are we not right in saying that immersion, as the only mode of baptism, is out of all harmony with the spirit of the New Testament requirement?

It is out of harmony with the design and purport of the ordinance; out of harmony with many of the clearest words of the Old Testament and the New; and out of all accord with God's tender and gracious way of dealing with his people.

REASON NINTH.

The peculiar fitness of the word baptize to express the thing signified, is another reason in favor of sprinkling or affusion. Be it remembered that no one denies that "baptizō" sometimes is used when the whole body or thing is put under water, or under some other element. When it is so used, however, it ought to be remembered that there exists the idea of remaining under the element, whatever it be. When a ship was sunken, it was said to be baptized. When a man was drowned, he was sometimes spoken of as baptized. When a man was overwhelmed with trouble, he was baptized in trouble.

The question naturally arises: Why was the word baptize chosen to signify the coming of the Spirit upon a soul, and his efficacy there? When we look a little beneath the surface of ideas we can think of excellent reasons. In fact, we may ask: Who can suggest a better word for the purpose? Some word must be adopted, and that word must be peculiarly significant, in the use that is made of it. It must convey some gospel truth. The word sprinkle would not answer, for it conveys but the idea of *mode*. The word dip, or plunge, or immerse, would not answer, for the same reason. They express the *mode*, but not the *great intended significance*. Baptize, while often so used as to leave no doubt about the mode, yet itself is not purely a modal word. The one great benefit resulting from the works of Dr. J. W. Dale is, that he has proven that the really

essential idea of "baptize," as used by the classics largely, and as used by religious writers, is that of "intusposition." If a man comes directly under the influence of anything, he may be said to be baptized by it. And in such case the mode of his coming under that influence is only a secondary matter. In some instances of the use of the word a man's relations have simply been changed—his relations to his country, to the Church, to the world, or to some other thing. In some instances his condition has been changed, so that he is "intusposed,"—put under the effect, or the influence, of the element. So, one who is in great grief is said to be "baptized with tears." When he is drunken, he is said to be "baptized with wine." When the Israelites were devoted to Moses, as they passed through the sea, realizing, as never before, that he was their divinely appointed leader, they were baptized unto him. When a ship or a person was under the water, it or he was baptized. When Nebuchadnezzar was suffused with the dew which had gently settled down upon him, he was baptized. When an Israelite was sprinkled with the water and ashes, so as to be regarded as ceremonially clean, he was baptized. When the soul is savingly under the influence of the Holy Spirit, as he is shed down upon it, he is baptized. And so when one, after the suggestion, as in the case of Peter and Cornelius, of this Spirit baptism, has the clean water sprinkled or poured upon him, and is under baptismal influence, he is baptized. We see that it does not make any difference, so far as the meaning of the word baptize is con-

cerned, whether the thing signified in its use has resulted from a going under the element, or having the element come gently down, as dew or rain, upon the person; whether it be a few drops, enough to stain, to color, or to wet: whether it has come as drink taken within; or in any other conceivable mode. The thing signified is expressed by the word baptize, and it is something like an "intusposition." This was, clearly, the sense in which the Jews, in our Lord's day, and the early Christians used the word.

They called the act of immersion baptism, but they never said that baptism was immersion. They called the act of sprinkling baptism, but they did not say that baptism was necessarily sprinkling. We mean by this, that when one was thoroughly and religiously cleansed by bathing, whether by an entire immersion, or by free affusion, he, being now clean, was baptized. When one was simply sprinkled, after the Mosaic law for ceremonial purification, he was clean, and therefore was baptized. But baptism, and either sprinkling, or pouring, or dipping, or immerse, did not mean the same thing. The one was the influence realized, or the effect intended; the other words were expressive of the *mode* by which the baptism was performed.

In regard to the words baptize, and dip or immerse, Dr. Dale says that the idea of taking out, as well as putting in, is in both dip and immerse, but not in the word baptize. The latter word suggests the influence, or the intusposition, but does not suggest the coming out of it. Dr. Conant, the Baptist, somewhat to the

disconcerting of some of his co-immersionists, agrees with Dr. Dale that immersion is not in the word baptize. There is, therefore, this signal difference between baptize and immerse or dip, even according to Dr. Conant. The former does not take out of the element, while the latter may both put in and take immediately out. This single difference is fatal to the immersionist view of this sacred ordinance. Baptism signifies something that is *abiding*, as the saving work of the Spirit is presumed to be permanent. This truth is not represented by a dipping, for there is the hasty removal from the water, to save the life. With sprinkling it is different. That which is put upon the person, remains. If immersion were the true baptism, then, to illustrate the symbolic idea, the person should remain under the element, for the Spirit with which the soul is baptized continues to abide. The thought, however, which the dipping represents is that of the Spirit coming and hastily departing, leaving the soul as he found him. The idea which is illustrated by affusion or sprinkling is that of the Spirit descending and remaining, to perform his saving work. The real truth in the word baptize is, therefore, not at all expressed by either dip or immerse; and, so far from the sacred word meaning only to dip, the fact is it never really means this in its deeper and truer import. No mere *modal word* expresses its meaning. Jesus never dips into the Holy Ghost to take instantly out, and such mistake cannot be involved in this Gospel symbol.

Furthermore, the baptism of the Spirit implies that his influence reaches the whole man; and the sprink-

ling, as in the Mosaic ritual, of pure water conveys the same idea. The symbol represents the whole man as clean *in his relation to God's fold*. Here the Spirit, the water, and the blood agree. We must think of that which is both permanent and all-pervading. The whole relationship of the man is changed. "Old things have passed away; behold, all things have become new." It is but the gentle shedding down of the Spirit, applying the virtue of the shed blood; and it is the corresponding gentle affusion or sprinkling of the water, but the efficacy is all-pervasive. The only word that expresses this is "baptizo." In the use of this word we are represented as brought under the influence of saving grace, and as trustingly and obediently devoted to Christ. We are now in Christ, baptized into him, baptized into his death, crucified with him, planted with him, one with him, buried with him, and risen with him to the holier life. It is all wonderful, when we can see it. So now, as the soul, in the full realization of the blessing, is baptized with the Spirit, he is *filled* with the Spirit; and the Spirit is in him as a well of water welling up unto everlasting life. Then he knows he has been "elect according to the preknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." He has his "heart sprinkled from an evil conscience," and is "saved by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through our Lord Jesus Christ." All this is expressed by *baptism*, as it could not be by any other

word so well. Therefore, our Lord adopted this word to be used in this holy ordinance, and it should not, in any tongue, have another word to substitute it. The word *purify* would doubtless be better than either immerse or sprinkle; but even that is not so largely significant as is God's own word baptize. We thus look at the reality of the great significancy. In addition to all this, if there were any difficulty yet remaining as to the use of this word, on the supposition that the idea of something more than mere sprinkling as to mode adhered to it, it is all removed when we consider the twofold fact, which accords with Mosaic ritualism and with New Testament utterance, that, in addition to the symbolization of the Holy Spirit and his work, there is also required a *cleansing of the body*. The word baptize may be used, as we expect to show in the next chapter it was used by the early Church, to convey the twofold idea of both the spiritual and the bodily cleansing—the work of the Spirit in cleansing the soul, and the duty of man in amending his life. This latter idea was largely subordinated by the prophets, and also by the apostles, to the greater gospel thought of the spiritual regeneration. David thought, in his prayer, especially of the sprinkling with hyssop, and Ezekiel spake especially of the sprinkling of clean water, while Jesus foretold mainly of the promise of the Father—the baptism of the Holy Ghost. But we go back to Moses, and we find that, in addition to the symbolic sprinkling upon the leper, there was also to be the bathing of the unclean body, and the washing

of the clothes. To this personal bathing Isaiah refers when he says: "Wash you, make you clean: put away the evil of your doings from before mine eyes: cease to do evil, learn to do well." Here the washing, as of the outward man, which the man was expected to do for himself, would seem to indicate the putting away of evil, and the learning to do well. That washing of self, especially in extreme cases, as of leprosy, was a clear requirement of Mosaic law. Peter seems to have had the same in mind when he said: "The like figure whereunto baptism doth also now save us, not the *putting away the filth of the flesh*, but the inquiry of a good conscience toward God."

The writer to the Hebrews seems to have the same in thought when he says: "Having our hearts sprinkled from an evil conscience, *and our bodies washed with pure water*." In both these epistles there is evidently the twofold thought of a sprinkling for the conscience and a bathing for the body, a cleansing for both the outer and the inner man. If both these ideas were to be covered by one word, that word would be baptize. It expresses actually the cleansing of the new man in either sense; and there is excellent reason for believing that the early Church so applied the word to either of the washings, one by sprinkling, and the other by a bathing or immersion; and also applied it to both of them, *as covering one baptismal act*. There is no other word that could better express either one of the ideas, or the two together, than the word our Lord has adopted. Yet we must not lose sight of the fact that even if the

early Church did so use the word, having gotten their peculiar notions regarding the sacred ordinance largely from the Mosaic institutions, yet, when our Lord gave the command to baptize the nations, he evidently had in mind the one chief significance, the water baptism as symbolic of that of the Spirit. This is always the essential intention in this holy sacrament. This is what is especially intended, as the sprinkling of the leper and the unclean, under Mosaic law, was always the chief part of the cleansing act. No matter how perfect the bathing of the body of the subject by himself; as no matter how outwardly moral the conduct, without the sprinkling of the water of "purification for sin," the man was regarded as still unclean. Under all this ritualism the one voice might have been heard declaring: "Ye must be born again."

What we wish to say here, is, that, if anything be required in Christian baptism, beyond the act of sprinkling or affusion, it must be—it can be nothing else—this additional bathing of the body. And the word baptize would cover that along with the simpler but more spiritually significant act.

We see, then, in the general appropriateness of the word, an additional reason for adhering to the universal teaching of the Word of God, that the shedding down of the Spirit, with soul renewing power, is best expressed and illustrated by the sprinkling of clean water upon the subject of the saving change.

REASON TENTH.

The history of the early Church accords, in its baptismal rites, with the position we have taken, as do also the customs of the Eastern Churches of modern times.

We seek to be Bible Baptists. We would hold our positions from the clear teachings of the Word. From this source, first of all, we learn the principles, doctrines, customs, and symbols, as well as the examples which enable us to see how the ordinance may be most scripturally administered. With our knowledge thus obtained we are wholly unable to see how the administration can be in any other mode than by affusion or sprinkling. Even if the idea of immersion be, to some minds, strongly suggested by the word "baptizo," still, this word, which is not used alone in this sense, even in the classics, in the sacred Scriptures has its own religious and peculiar signification. We have looked to these Scriptures, first of all, to see what that peculiar signification is; and we have found that, while there are many instances in the Old Testament symbols, customs, and prophecies, which clearly require sprinkling, and promise it for the New Testament times, there is not one that would lead us to the idea of immersion as the act which would symbolize the baptism by the Holy Ghost. We have further seen that the blended light from the words in the New Testament, regarding the blood of sprinkling and its application by the shedding down, or the pouring out, of the Holy Ghost, and then from the most reasonable view of the examples given us of Christian baptism, as well as

from the general references to the word baptize throughout the New Testament, altogether corresponds with what we have learned from the Old Testament. The Old and the New are but one book ; and they agree in regard to this, as well as in regard to other great doctrines and institutions.

We have referred to the early Church history, so far, only to show that the early Christian writers used the word baptize in the sense of an ordinance performed by sprinkling ; that when a subject was sprinkled in the Triune name, without any immersion whatever, he was to be regarded as truly *baptized*. They could not say that when one was *sprinkled*, he was *immersed*, but they did say he was baptized. They also speak of those who went into the water, as being baptized. There is no fact more clearly established than that the word baptize did not, in the mind of the early Christians, mean properly either immerse or sprinkle. And no man can show that, through the first fifteen hundred years of the Christian era, the question was ever *even raised* in regard to the word, as to whether it signified a dipping, or a sprinkling, or pouring only. There are many expressions regarding sprinkling, dipping, and pouring ; but they are all spoken of as baptism. And not a writer in all that vista of years *ever dreamed of raising the point* on which the Baptist Churches of to-day are founded, namely, that the word baptize means *immersion* only, and that, therefore, no other act is baptism. From the days of the apostles down, Christian writers called the act of sprinkling baptism, and they never dreamed of

saying it was not, "because baptize means only to dip." This is purely a modern notion, and churches have arisen upon it.

We now turn to see what were the customs of the early Church regarding this sacrament, to see if the views we have maintained may find therefrom any incidental confirmation. And here let it be understood we do not wish to cover up any single fact. Let the facts stand as we find them, whether we find confirmation or the reverse. What the Church wants to know is the truth. And here, first let it be known that Church historians generally tell us that, in the early centuries baptism was performed mostly by immersion. They tell us also, however, that certain peculiar and unscriptural views and customs had arisen quite early regarding the ordinance; and there are certain facts which they seem to have overlooked, which we can, any of us for ourselves, learn directly from the Church fathers. Fortunately, we have their own words; and, besides these, we have other sources of information from which we can learn how the early Church viewed baptism, and how this sacrament was then administered. As the matter has stood for several centuries, there have been those who have maintained that, through most, if not all, of the first century, sprinkling or pouring only was practiced; while others persist in assuring us that this mode was not heard of for several centuries, and was then adopted, regardless of divine authority, only in cases of infirmity or sickness. We find also that some Church historians, while admitting that immersion was the early

custom, yet strongly maintain, upon purely scriptural grounds, that sprinkling, or affusion, is the proper mode of administration.

When we come to the facts, we find that, so far as the first century is concerned, we do not have much clear light either way. The mode of baptism was not, in that period, dwelt upon by any writer. Neither Clement, Polycarp, nor Ignatius has left us anything that would settle the question of the mode practiced in their day. Barnabas speaks of a going down to the water and coming up again, but these words can hardly be regarded as decisive, for such expression would be used even if sprinkling was the proper mode. We must come to the latter half of the second century, and to the several centuries following this, to learn what were the views then entertained. From the writers of these times we learn that there were both immersion and sprinkling; and there were eventually added to these anointing with oil, and with spittle, putting salt in the mouth, trine immersion and trine sprinkling, and clothing immediately after the ordinance in a white garment. And there came to be, even, the rule forbidding the subject to bathe for a week after having been baptized. And especially is it to be noted that the immersion of persons was performed in the state of nakedness, and not, as now, with the clothing on; and the immersion was immediately followed by the act of sprinkling, so that the same person was, in many instances, at least, both bathed and sprinkled, or affused. When the ordinance was spoken of, both the immersion and the sprinkling

were included in the term baptism. Also, where we can learn of only the one act, whether it were the immersion or the sprinkling, it was called baptism. We should presume that no one acquainted with the writings of the first four centuries would dispute either of these statements. We might also add the fact that baptism was regarded and spoken of as "regeneration," and as "illumination." This was because of a belief that, when the water was first consecrated, the Holy Ghost united with it to give it renewing power; and not because of any thought that the saving grace was in the water or in the baptismal act alone. From these facts we have to learn what were the ideas that prevailed in those early years, regarding the sacrament. And, we might at once declare that the early Church was guilty of so many errors, regarding the rite, that their views are wholly unreliable now. But, instead of ignoring their views wholly, great profit may come to us if we seek to know the occasion of their errors, and to know what truth they did teach and practice. There may be lessons for us in both their errors and their truths.

The following questions, then, naturally arise: Were the immersion and the sprinkling, or affusion, alike significant? Was either one of them *alone*, equally with the other, sufficient to meet the requirement of the true baptismal idea? Was one of them sufficient for this, while the other was not? If so, which one was sufficient? Then, what was the special significance of immersion? And what was the special idea in the sprinkling? Why were men subjected to both acts, or

modes? These are the questions which bear upon the matter now in hand—the mode of administering the ordinance. They are not all easily answered; yet the attempt to answer most of them is, by no means, without reasonable hope of success.

To compass our object, we want to do as the higher critics claim to do with regard to the Mosaic times; we must place ourselves in those early centuries of the Church, and gather about us such light from the Old and New Testament, and from the *words of the fathers*, as will tend to help us. *We want to see the ordinance as they saw it.* Then, 1st, we learn that the fathers got their ideas of baptism from both the Old and the New Testaments. It was very common for them to refer to the rites of Moses, and to the words of the prophets. Cyprian, who lived from about 200 A. D. to 258, quotes the words of Ezekiel xxxvi : 25 : “Then will I sprinkle clean water upon you, and ye shall be clean.” He refers also to the nineteenth chapter of Numbers, where the necessity of sprinkling the water of separation upon the unclean is so distinctly taught. Others speak of “the most ancient baptism of Moses.” There are also other instances in which reference is made to “burial with Christ,” and to other New Testament uses of the word, or the idea of baptism. These fathers *added* to the ordinance some things of which they got the suggestion in the Scriptures—as the anointing with oil, with spittle, and the threefold dipping and sprinkling—and yet for the *adding* of which they confessed they had no direct authority. Their quotations from both the Old

and the New Testament in support of their notions are quite numerous—showing that they drew from all quarters, while they changed the ordinance from its original simplicity.

2d. We learn that, to them, baptism was much more, and much deeper, in its significancy, than any mere mode of administration. They observed mode; but the ordinance was more than the mode. It signified to them “a thoroughly changed spiritual condition of the soul, effected by the power of the Holy Ghost, through the cleansing blood of the Lord Jesus Christ.” Their prevailing idea was that of baptismal regeneration. They spoke of one who had been baptized as one who had been, in the baptism, regenerated. They carried this idea to an extreme. But they quoted for it the words of our Lord to Nicodemus: “Except a man be born of water and the Spirit, he cannot enter into the kingdom of God;” and they took these words literally. They thought, however, that the mere water could not renew, and they warned frequently against the presumption that it could. But they did believe that after the water had first, in answer to prayer, “been baptized” by the Holy Ghost, it then had soul-cleansing power. This was their thought, *that the water could be baptized by the Spirit*; and, of course, it was not immersed in the Spirit. They were Greeks, and knew the meaning of “baptizo;” but they never dreamed that it meant only a *mode*. It was, to them, rather a power-word. Water, so influenced by the Spirit that it could renew, was baptized water, and the

man who was so changed by the baptized water was a baptized man, even if but a drop touched him. The ideas of modern Baptists, and of many modern sprinklers, never had any place in their minds. To them, a man was baptized when his condition or his relation was changed. They, therefore, used the word as synonymous with regeneration, and with illumination. Cyprian, in the connection already referred to, in advocating the re-baptism of those who had had the ceremony administered to them by *heretics*, because what they performed could have no saving efficacy, says: "It is required, then, that the water should first be cleansed and sanctified by the priest, that it may, by its baptism, wash away the sins of the man who is baptized; because the Lord says by Ezekiel the prophet: 'Then will I sprinkle clean water upon you and ye shall be clean.'" To the early Christians, then, this sacrament was peculiarly sacred. They so connected the thing signified in the ordinance—regeneration and soul cleansing by the Holy Ghost—with the ordinance itself, that the two were one and the same, if the person performing the rite were a proper person, and if the water had been duly sanctified. And this, be it observed, was their thought whether the water applied were a small or a large quantity. They spoke of the renewing *touch* of the baptized water; and they never, so far as we can learn, even *raised the doubt* as to sprinkling being proper baptism. Their Scripture quotations always implied affusion, or sprinkling. They, in fact, *never quoted a passage that suggested immer-*

sion ; yet they did recognize both modes, when duly administered, as baptism. This fact cannot be successfully refuted. To them, the great matter was the regeneration implied, when both dipping and sprinkling were observed.

3d. We are, however, satisfied, from the Scripture quotations used by the Patristic writers, and from other facts and considerations, that, to the thoughtful, sprinkling, or pouring, was the one most important act in the double ordinance. Their references invariably imply this. They speak of the sprinkling of blood as *typical baptisms* ; and they speak of the Mosaic rites, and the baptism of tears. And Cyprian speaks of sprinkling as "*the essence of baptism,*" an expression that no writer in that day thought of applying to immersion. That there was an immersion, we need not question ; though as to this being the case in the first century there is good reason for doubting. That there was the sprinkling no one need deny. The fact that we read frequently of their going down into the water, where the act of sprinkling is not mentioned ; where, instead, we only read of their going to be baptized, may be somewhat misleading here. The word baptize does not of itself tell the *mode*. And it would, to those early Christians, be quite natural to speak thus, even though they thought of the essential act, in the rite, as being by affusion. They would still speak of the subject as going down into, or of going under the water, because, where there were both acts in the ordinance, to the natural eye this would be the larger ; but, more espe-

cially because they thought of the subject as coming under the saving influence of the Holy Ghost. And, at least soon after the first century, there were both acts. The person, not only had what was called the "*essence of baptism*," but he *was subject also to a personal bath*. If there was no sprinkling, what could lead men to quote habitually "Ezekiel xxxvi: 25, and Numbers xix: 18-20 which named only the act of sprinkling? And how could Cyprian, and the sixty-six bishops with him, defend this mode when observed alone, and without the bodily washing, as true baptism, even in the case of sickness, and not to be repeated should the subject be restored to health? If immersion only was the meaning of baptize, then, these sixty-six Greek bishops, who knew their language as well as the best of us, were simply talking nonsense when they said that the act of sprinkling baptized. This act, no matter how highly sanctified the water, would not *immerse* even a sick person. These men, however, unanimously say it did baptize him, and that with the very "*essence of baptism*."

Then, further, if there were no sprinkling, as Baptists believe; and if it were not regarded as true baptism, even when administered to those in health, and years before the question of "clinic baptism" was raised, what did Justin Martyr, who lived from A. D. 110 to 165, mean, when he speaks of those who were brought to where there was water, and were regenerated by washing with it? and when he adds: "And the devils indeed, having heard this washing published by the prophet, instigated those who enter their temples, and are about

to approach them with libations and burnt offerings, also to *sprinkle themselves*: and they cause them also to *wash themselves entirely* as they depart etc." What possible sense can these words, of this earliest of the anti-Nicene fathers who have written on the subject, have, if there were no sprinkling in the baptismal rite? We need not doubt that there was a washing of the entire person, therefore a going down into the water. This the heathen religionists were also instigated by Satan to imitate. But Justin mentions especially that they *sprinkled themselves in imitation of Christian baptism*. Evidently, then, this sprinkling, which has been spoken of as baptism, or as regeneration, was the special act, in Justin's day, in the sacred ordinance. That was why it was imitated by those who served the demons. They had heard of it from the prophet, and had seen it as practiced by the followers of Jesus, and they imitated it. And how plainly Tertullian (born 145 A. D.) puts the case when, in describing the simplicity of baptism, he says: "Without pomp, without any considerable novelty of preparation; finally, without expense, a man is dipped in water, and amid the utterance of some few words is sprinkled." In several instances he speaks of sprinkling alone, and as though he regarded it as the *essential* act in the ordinance. Methodius also, in the latter part of the third century, speaks of those who have been "touched by the water of sanctification," and of "one single sprinkling of water." This looks as though this writer regarded the *touch* of regenerating water as enough for the baptism.

Then the fact that Cyprian speaks of sprinkling alone as an "abridgment of the divine compends" is significant of the same. Our Baptist friends refer to this as an admission on the part of Cyprian that sprinkling was not baptism. But this is certainly their great mistake. Cyprian quotes the very words of God to show that it is baptism: and then only admits that it is an *abridgment*—a shortening of the administration. It is not a change, as it would be in the Baptist idea, but simply a *shortening* of the service. The chief act is retained—that which signifies the regenerating and cleansing grace of the Spirit, and which was promised through the prophet. The bodily washing which was observed under Mosaic law, and which the unclean man was to perform for himself, is unobserved, because of the condition of the subject. In this sense only is there *abridgment*. If sprinkling were no baptism at all, if baptism never could mean aught but immersion, then there would have been in "clinic baptism," a *substitution*, an entire change from true and only baptism to what was no baptism at all. This would not have been called "an abridgment." No, no. The facts here indicate clearly enough that the chief, the one saving act in the administration was the sprinkling, and this was retained in the clinic baptism. The only question was as to whether the external washing, which might be by either immersion or pouring, could wisely be passed over. That was all; and Cyprian, and the sixty-six bishops with him, said it could; they had baptism without this, and there need be no repetition. This accords,

too, with what is said in the "Teaching of the Twelve : " "Baptize in *living water*. But if thou have not living water, baptize in other water ; and if thou canst not in cold, in warm. But if thou have not either, pour out water upon the head, in the name of the Father, and Son, and Holy Spirit." According to these writings pouring was baptism. It was deemed better to have also the immersion. But the pouring was duly recognized as baptism without the dipping. Another fact points in the same direction—*that of the anointings*. These anointings, practiced in some instances both before and after the immersion, were not divinely required ; yet the idea for them was obtained from the Mosaic rule for so inducting kings and priests into their office. And these acts were always suggestive of sprinkling. It is convincing to note how that all of the Scripture references of these fathers are suggestive of this simple fact. In this case the Holy Ghost was indicated, and no one was ever dipped, according to the rite, into the holy oil. Probably in some localities this anointing was substituted for the water sprinkling, while the dipping into the water was retained. In the so-called Constitutions of the Holy Apostles the anointing is enjoined ; but it is said that if the oil cannot be had the water will answer the whole purpose.

Still other considerations seem to magnify the fact that sprinkling was the chief act in the mind of the early Church. It was customary to speak of baptism as saving, and there were three baptisms that insured salvation—that of the water, when the element was sanctified ;

that of tears, when the tears were of true penitence ; that of blood, or of martyrdom. All these are sprinklings.

According to these old writers the water signified the Holy Spirit, who was understood to come down as a gentle affusion. In the case of the tears of penitence the face would be suffused, as with a few drops from the eyes, while the soul would be devoted to grief and to God. In the case of the martyrdom the body would be stained with its own blood, while the soul would be wholly consecrated to God. We may talk of these as expressions of "figurative baptism." Even so ; but the simple fact is that in each case the element was only sprinkled ; and the *mode* is what now concerns us. The idea of immersion is utterly foreign to every one of these baptisms. There is also figure in the Christian rite which we are considering. It is at best but a symbol. It signifies the great reality that the soul is possessed by the Spirit of God ; and, so being, is baptized with him ; just as in these other instances, of tears and of blood, there is profoundest significance of sorrow for sin, or of death devotion to the Lord. In each case the great reality is symbolized by the action of a few drops of water, tears, or blood. Put these things together—and we might add yet more—and we must see that the chief idea expressed in baptism was symbolized, to the early Christians, by sprinkling or affusion, and not by the washing of the whole body. That the sprinkling signified the Holy Ghost baptism, is too clear to admit of a reasonable doubt.

4th. This is still further evident when we learn, that, as a fact, the immersion was understood to be *for bodily cleansing*, rather than for the purification of the soul. We have seen already that the early Church obtained their views, as to the nature and modes of the ordinance, largely from Moses. They often quote his words. If they received part of their views from Leviticus xiv, and from Numbers xix, they would quite naturally observe the double rite—a bathing and a sprinkling. The bathing each man would perform for himself. It was for the cleansing of his person, indicating the duty of cleanness of actions. The sprinkling of the water mingled with blood, or with heifer ashes, was significant of the cleansing efficacy of the Holy Ghost, as he applied the virtue of atoning blood; and the unclean could not administer that rite to himself.

If the early Christians, in the two parts of the baptism, the sprinkling and the bathing, followed the Mosaic idea, then there is but one possible conclusion for us to reach, and that is, that while the former was the true sacramental rite, the latter was for the simple cleansing of the body, that the outer might correspond with the inner. Peter, evidently, had this twofold thought in mind when he says: "Not the putting away the filth of the flesh, but the answer of a good conscience toward God" saves. So had the writer of the Epistle to the Hebrews the same in view when he wrote: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

To the one act only David referred when he prayed, "Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." He would not ask God to bathe his body for him. He could do that himself. But he did want that cleansing which was symbolized by the application of mingled water and heifer ashes, by means of the hyssop. Just so, many, at least, of the early Church must have thought. Evidently Tertullian so thought when he said—alluding to 1 Peter iii: 21—"For it is not the soul that is sanctified by the baptismal bath: its sanctification comes from the answer." The baptismal bath corresponds to the washing of the unclean body. "The answer"—that of the good conscience toward God—corresponded to the sprinkling of the water of separation. This was the rite which these fathers believed to be regenerating. It was therefore "the answer" that sanctified the soul. There seems, in some instances, to have been prevalent the idea of a "burial with Christ" in the water. This idea, as well as that of personal cleansing, was represented by immersion, while the sprinkling act was always significant of the baptism of the Holy Ghost. It is safe to say that the renewing grace of the Spirit was not represented by immersion. In The Constitutions of The Holy Apostles it is enjoined that the "bishop shall anoint the head of those to be baptized, whether they be men or women, with the holy oil, *for a type of Spiritual baptism.*" After this, the body was to be dipped in water; and we are distinctly told that "*the oil is instead of the Holy Ghost,*" and "*the water*

is instead of the burial." In the minds of some, therefore, there were the two acts in the baptism, sprinkling to symbolize the Holy Ghost, and dipping to signify death and burial. This was, therefore, the interpretation put upon the Mosaic ritual by some of the fathers. They adhered to the clear thought therein that sprinkling, water or oil, stood for the Holy Spirit, while they thought that the bathing represented death and burial. If they were right, or if they were wrong, in this interpretation of the Mosaic rites, there were two acts in the ordinance. If we were to follow them, we would have, as now observed by a large part of Christendom, the sprinkling to symbolize the effusion of the Spirit; and we would have, as now observed by another large part of God's people, an immersion to signify a burial. But, to the fathers, there was also, in the dipping, the idea of cleansing the flesh, as well as of burial. The two ideas may be kindred, and the interpretation of the Mosaic bathing, adopted by some of the fathers, may have been suggested by Paul's words concerning the burial. A reading of the sixth chapter of Romans will satisfy any one that the leading thought, throughout the chapter, is the putting away of sin, the same duty which was symbolized by the Mosaic bath. At any rate, the two thoughts were run together; and the bath covered them both. Now, in conjoining the two acts in the twofold baptism, as did those Christian fathers, there might be union to-day. And, as Augustin said: "If each party would grant to the other what they urge of truth, they would both hold the whole truth."

But if either of the acts may be dispensed with, it becomes a question for each party to decide for itself, whether the rite that symbolizes the baptism of the Holy Ghost should be set aside, or whether we should pass over the bath which was supposed to represent a burial with Christ, while it did actually cleanse the filth from the body, remanding this act, which was private in its nature at any rate, and not to be performed by the bishop or minister, to the responsibility and to the home of the subject. It ought not to be difficult to decide which would be most according to Scripture generally; or according to the mind of Christ, who instituted but the one baptism with but the one object in view, so far as we can learn; or according to the views of Cyprian and the sixty-six bishops, and others of the fathers, to whom the clinic baptism of sprinkling was so satisfactory that, in case of the recovery of the sick one, there was to be no repetition of the rite in either mode.

5th. But there is still another consideration which ought to teach us much regarding this matter of the two acts in the one baptism; that is the fact that the immersion was performed in *the state of entire nakedness*. These early believers did some things which seem strange to many of us, while they held closely to the Mosaic ritualism. That the dipping was performed with naked bodies, no one will doubt who knows much of the history of the early Church. This is the testimony of the Baptist historian Robinson, and of Dr. Wall, who, though a pedobaptist, was also a defender of

immersion. They, with others, agree that there is no ancient historical fact better authenticated than this. There is an instance recorded of a disturbance raised outside of the baptistery, which so frightened some women, who had stripped themselves in order to be baptized, that they fled naked from the room. Think of this for a moment. Did our Lord institute a sacrament that would require men to dip either men or women in the water while naked? We learn that women in that day were by no means immodest. Ministers also, as Tertullian, for instance, lectured on modesty. Can we, then, conceive of the Church of Jesus as observing an ordinance which broke over all the rules of decency? Infants, no doubt, were often sprinkled while naked, and partly in the water. But is it supposable that ministers of Christ habitually immersed naked women in water, as the recognized and chief rite in holy baptism? That the immersion was performed in the state of nakedness, we cannot for a moment doubt. But was it administered by men, as the one and only mode of baptism? Believe it who can. We certainly cannot. It has been supposed that the women were first placed in the water up to the neck, and that the officiating minister but dipped the head. But even this would be shockingly immodest, simply no relief at all. The most charitable and rational conclusion is that this naked dipping was the preparatory bath, and that it was performed in a private apartment by the women or the men who were to be baptized. Women subjects for the ordinance doubtless had female assistants. When

this bath was over, which was regarded as a sacred part of the sacrament, and which was observed in many instances with a threefold dipping, then, the clothing having been assumed, the minister, in an adjoining room, or possibly sometimes in the same room, administered the more sacred symbol of the Holy Spirit by sprinkling. This was called "the essence of baptism."

It must be admitted that there are difficulties in the way of attaining to a clear understanding of this subject. In some instances it would seem that the bishop or presbyter administered the immersion as well as the affusion. Yet, when we know the care that was taken to preserve modesty, we can understand that this was, most probably, not really the case. In the Constitutions of the Holy Apostles, where we are told that the bishop or presbyter "shall dip them in the water," it is added: "And let a deacon receive the man, and a deaconess the woman, that so the conferring of this inviolable seal may take place *with a becoming decency.*" But how a naked woman could be immersed by a man "*with becoming decency,*" is a question. This difficulty is mainly relieved, rather removed, when we read in the same page of the Constitutions these words: "For we stand in need of a woman, a deaconess, for many necessities; and first in the baptism of women; the deacon shall anoint only their forehead with the holy oil, and after him the deaconess shall anoint them; for there is no necessity that the women should be seen by the men; but only in the laying of hands the bishop shall anoint her head." Further light is given by Epiphanius,

bishop of Constantinople, who wrote in the fourth century. He says: "There are also deaconesses in the Church; but this office was not instituted as a priestly function, nor has it any interference with priestly administrations; but it was instituted for the purpose of preserving a due regard to the modesty of the female sex, especially at the time of baptismal washing; and while the person of the woman is naked, that she may not be seen by the man performing the sacred service." If, then, the men did not see the women in their nakedness, and since it would not help matters much if they *handled* them in this condition, how could they have charge of this part of the service? They could know, however, that it was duly attended to; and they could then administer the rite of sprinkling, which was regarded as truest baptism, whether with or without the dipping.

But, here a question arises: Where did those early believers get this notion of naked immersions? They did not get it in the New Testament as a distinct *requirement*. We find none of it there.

There may have been the personal bath in connection with John's baptism, as we have said already; and this may have been one reason why John went to the Jordan, but we find no mention or hint of any such thing. If there were such bathing, it is quite certain that he did not attend to this part of the cleansing. We find no intimation that there was anything of the kind in connection with the baptisms on the day of Pentecost, or with that of the Eunuch, or of Paul, or the jailor. The

bath seems to be alluded to, and, without doubt, there is reference to the Mosaic bodily ablutions, in Hebrews x : 22, in the words, "Having our bodies washed with pure water;" and the same in 1 Peter iii : 21, in the words, "Not the putting away of the filth of the flesh." But this is all that we clearly find in the New Testament referring to this act of the person seeking purification. We know that these fathers drew much as to the sprinkling of water, and also oil, as to what they called typical Holy Spirit baptism, from the Mosaic ritual, and from the words of the Prophets. And are we not confined to the only conclusion, that they also received their notions of the bodily washings from the same source? They got them from those physical ablutions which were required of the leper, in Leviticus, fourteenth chapter, and of the man unclean from the touch of a dead body, required in Numbers xix, in addition to the ceremonial sprinkling of blood and water, or the ashes of an heifer and water. In regard to those Mosaic ablutions, we have no doubt that they might have been performed by immersion, as well as by having the water freely poured upon the person; and they were surely performed when the person was unclothed. The thing required, both for the man and his garments, was the cleansing away of the filth that might be upon them. This act, we repeat, again and again, was not for the priest to perform, but for the subject to do for himself. The priestly act was that of sprinkling the water of purification for sin, and this alone; and this because this rite was understood to be the peculiar symbol of the application of the

blood of sprinkling by the Holy Ghost. Does it not seem to be demonstrated, when we look at the ceremonies of the early Church, and when we read the quotations of the fathers in confirmation of their customs, that they were seeking to imitate Mosaism so far as they could? This alone accounts for the immersion having been performed in the state of nakedness. For while we read of nothing of the kind in the New Testament, we do find it in Leviticus and Numbers, and we know that the washings required could only have been done while the body was naked; only thus could the required cleansing be effected. The *National Baptist*, some years ago, quoted a Jewish Rabbi as saying: "The Jews were baptized in a *nude state*, and by the submersion of the whole body in the water." This was doubtless, in a general way, the truth. Naked bathing, therefore, was observed by the Christians of the first centuries in imitation of the Mosaic requirement for bodily cleansing. Along with the cleansing they had the idea of a representation of death and burial with Christ. This resulted from their evidently having interpreted the Mosaic requirement from the words of Paul concerning burial in baptism. The Mosaic requirement looked to a cleansed person; and this, doubtless, with a view to ceasing to do evil and learning to do well. And this is exactly the first thought in the sixth of Romans, the thought that pervades the whole chapter. Men are not to live longer in sin, because they are dead to sin. They were baptized into Christ, into his death; therefore they were buried with him by being baptized into

his death. This meant not only a new heart, but a renewed outward life; in other words, a cleansed body from head to foot, ceasing to live longer in sin. Can we wonder that the fathers connected these two things,—the cleansing of the body by washing, and the burial with Christ? In both, the paramount thought is the life that is delivered from sin. If there were anything in connection with the ordinance of baptism that actually could represent a burial with Christ, it was this Mosaic physical ablution—this only. So the fathers adopted the idea. But observe that they connected the two things as being kindred: the clean body indicating a ceasing from wrong, and the burial with Christ signifying the same thing,—death to sin. While this was true, it is as clear as any old historical fact can well be that the fathers continued to hold to the Old Mosaic idea, that the sprinkling of oil or water stood for the Holy Ghost and his work. And this we know was the thought our Lord had in mind when he said: “John baptized with water, but ye shall be baptized with the Holy Ghost.” And when he said, “Go disciple all nations, baptizing them,” he instituted not the burial, but the Holy Spirit baptism. This the fathers did not lose sight of, for they called the simple act of sprinkling “type baptism,” and also the very “essence of baptism.” To them this was the regenerating, the illuminating act, and it saved without any dipping whatever.

6th. We have seen, then, that there were the two distinct acts generally observed in early baptism; and that the one—the bath—was for the body, and was, therefore,

in private and in nakedness; while the other—the sprinkling—was peculiarly spiritual, was the more significant, and was the rite that was administered by the minister. This latter was also the rite that was to be retained in the Church, as suitable for all times, for all circumstances and places, as the symbol of the baptizing of the Holy Ghost.

The immersion was required when and where it could be conveniently observed. It was regarded as important, because the same washing was required in the Mosaic institutions. But we note that provisions were made for the other, the simpler and the more sacred rite, when state of health, locality, or other conditions seemed to forbid the bath of the entire person. The Teaching of the Twelve says: "Baptize in living water, if you have it; if not, into either cold or warm. If neither, then pour water on the head." Cyprian and the sixty-six bishops agree in saying that if one be not well enough for the bath, abridge the matter by simply sprinkling water on the subject, for Ezekiel says: "I will sprinkle clean water upon you and ye shall be clean." And Moses says: "He is not clean except the water of separation hath been sprinkled upon him." These fathers called the immersion and the sprinkling baptism, when both were observed as one ordinance. They called *either* baptism if the two acts were spoken of separately. Provision, however, is only made for the more sacred of the two acts, and the act that could be observed as complete baptism, independent of the other. Dr. Wall, the strong immersionist, says, in his candor, which we wish

all men possessed, that "the anti-pedobaptists will be unfair if they do not grant that in cases of sickness, weakness, haste, want of quantity of water, or such like extraordinary occasions, baptism by affusion of water on the face was by the ancients counted sufficient baptism." And he gives, as he says, "out of many proofs, two or three of the most ancient." He refers to the case of Novatian, A. D. 251, who had been baptized on his bed while sick; and showing that the baptism, though a *shortening* of the rite, was perfectly valid; and quoting the words of St. Cyprian, that "The contagion of sin is not, in this sacrament of salvation, washed off by the same measures that the dirt of the skin and of the body is washed off, in an ordinary and secular bath;" and that the shortest ways of transacting divine matters do, by God's gracious dispensation, confer the whole benefit." He also tells us of a soldier, about the same time, who was to be one of the executioners of St. Lawrence, and "who, being converted, *brought a pitcher of water for Lawrence to baptize him with.*" This was the case of a man in health; but such was his understanding of true baptism that water from a pitcher sufficed. Dr. Wall also refers to others who, in a later age, believed that the apostles had baptized by affusion, and who, though preferring a "previous dipping," yet were satisfied with the reality of sprinkling or affusion alone.

The evidence on this line is abundant that, from as far back as we can go to the apostles, sprinkling, with or without immersion, was baptism. The immersion was only required where it was in every regard convenient.

Our Baptist friends will not admit this. They will not admit that our Lord instituted a sacrament which can be satisfactorily observed with a few drops of water, under any and every supposable condition.

They tie themselves to a sadly misinterpreted word, and declare with the most cast-iron assurance that if you are too ill, or if the water be too cold, or if there be none but a cupful, or a pail of it, or if one be in jail, or on a journey, he simply cannot be baptized. Jesus, to them, adopted a rite which must often endanger health and life, and often must meet with circumstances which make it impossible or unreasonable of administration.

And while doing this, they adopt, as the only possible baptism, that part of the Mosaic ritual which signified the cleansing of the body only, the simple bodily *bath*, while ignoring and even laughing at that part which was the most sacred, because it alone signified the sprinkling of the blood of Jesus by the efficacy of the Holy Ghost. Instead of the baptism symbolizing the Holy Ghost with all his attendant and glorious fruits, they have adopted as their only rite a bodily bath; and they do not observe this as both Moses and the early Church required, *in nakedness and in private*, so as to make clean the outer person.

7th. As a corroboration of the views advanced in this chapter we will cite the reader to the customs of the Eastern Churches of the present day, customs that have come down from the earlier centuries of the Christian era. Even learned Church historians have declared,

unqualifiedly, that it is well known that the Greek and other Eastern Churches practice immersion. Baptist writers have boldly declared this to be the universal custom of those Churches. But be it known that in such assertions less than half of the truth has been told. There has been a strange oversight of very significant facts. In portions of the East there has been practiced immersion, either of part or the whole body. But this, as the rule, is followed by affusion, or by sprinkling. The same old Mosaic idea evidently prevails, of bathing, with the baptism proper. It is possible that in some localities the rite of sprinkling has been swallowed up by the one act of immersion. But the Greek Church in some sections practices both rites. Nearly all baptisms in that Church are of infants, and the rite is performed by placing the child in a vessel partly filled with water; and then the official, dipping up water with his hand, pours it on the head. There are testimonies, not a few, from eye-witnesses to this fact. In some instances, however, the child is bathed before brought to the priest, and then the act of sprinkling is performed. Some persons have witnessed the baptism as administered by the priest, and have concluded that sprinkling was the only mode of baptism there practiced. Missionaries have been eye-witnesses to the administration again and again. If the reader will look into the "American Encyclopedia," he will there learn that in the Abyssinian Church "infants are baptized by immersion, and adults by copious affusion." He will read that the Armenian Church "baptize infants, or adults converted

from Judaism or other religion, like the Greeks, by partially immersing them in the font, and then thrice pouring water on their heads; but, unlike the Greeks, they admit to their communion Roman Catholics or Protestants who have been baptized by sprinkling." They, therefore, like the early Church, recognize sprinkling alone as satisfactory baptism. It is known that the Greek Church recognizes no rite, administered in any mode, outside of her own communion. They, therefore, re-baptize every convert from another faith to their own. The "Encyclopedia" says, in regard to this Church, that "at Constantinople baptism by immersion only is admitted as valid; but the Russian Church considers baptism by immersion as a matter of rite, not of dogma." By this latter statement we may understand that the Russian Church accepts either mode. And we know that Americans have witnessed the ceremony administered in Constantinople by pouring water on the head. Dr. Booth, the Baptist, quotes Deylingius as saying that "after the apostles there was added a kind of affusion, such as the Greeks practice at this day, after having performed a trine immersion."

A most reliable missionary in Persia has assured us personally, since we began to write these pages, that he has witnessed the sacrament administered by the Nestorians in that country. They have children's baptism but once a year, when sometimes as many as fifty or sixty infants are baptized at one time. Then the child is taken by the priest and placed in a basin of water; and, while the lower part of the babe is in the water,

the priest dips some of it up with his hand and pours it on the head. These people seldom have an adult baptism; but the above facts show that the Nestorian idea corresponds with that of the early Church. Dr. J. W. Dale, in his work on Johanic baptism, cites the statements of several missionaries, who have been eye-witnesses to this service, both in Turkey and in Syria, testifying to the same facts just given. He says, too, that "the Armenian clergy base their practice of baptism by affusion on the fact, received among the traditions of their Church, that the Saviour was thus baptized. In all their pictures of the scene of the baptism, Christ is represented as standing in the Jordan, and the Baptist is pouring water from the hand upon his head." Dr. Dale quotes also the remarkable statement of Professor Arnold, the immersionist, declaring that "there is no baptism without immersion," but these Churches—the Armenian, Nestorian, and Greek—"are not punctilious about the *totality of the immersion*. Affusion comes in only to supply the defect and complete the immersion." The admission of the facts, of both affusion and immersion, is all that we ask. We cannot, however, explain the facts as does Professor Arnold. Other Baptist writers have made the same sort of admissions or statements; and such historians as Dr. Schaff speak of "the entire or *partial* immersions of the Oriental Churches."

Additional evidence could be given on this line; but let this suffice to show that those Eastern churches, which, in their deadness, have known but little change of ritual since the earlier centuries, to-day substantially

practice the twofold rite of baptism. They, many of them at least, immerse in part, and then sprinkle or pour. And when we consider this fact, in connection with what we have learned of the early Church, what possible conclusion can we reach but this: that the immersion was designed originally, from the Mosaic ritualism, to be the physical bath, while the sprinkling was the baptism proper? With the immersion the fathers quite naturally, as we have seen, connected the idea of a burial with Christ, along with that of the clean body and the ceasing to do evil. We see, then, why the two rites were observed in the one ordinance; and why the immersion came to be administered in the state of nudity, and without the official act of the priest or bishop—in the case of women, at least, without his even witnessing the washing.

And this accounts for the fact given by Professor Arnold, and by other Baptists, that the immersion in Oriental churches was not always a complete covering of the body. The sprinkling was not designed to perfect the *immersion*, but to complete the *baptism*; and that because, while, according to the Mosaic ideal, the body was to be made clean, though not necessarily put wholly under the water, the man, without the symbolical sprinkling of the water of separation upon him would abide still in his uncleanness.

We are disposed to believe that, with all the errors of the early Church concerning this holy sacrament—and they are many—when we get at the actual facts there will be little difficulty in discovering the foundation of

all of them, and in knowing the main truth regarding this subject which has so long divided the Church, as that truth was believed and practiced by the apostles and by the earliest Christians generally. And we are sure that if our Baptist brethren would practice only what those ancients practiced reasonably and scripturally, they would baptize their infants, for nothing is more clear than is the fact that they did that, from the apostles down. They would also, where it was reasonably convenient, see that the subject, infant or adult, was first properly bathed, either by immersion or otherwise; and then they would apply the baptismal water which signifies the shedding down of the Holy Ghost, either by affusion or by sprinkling. For this is what the fathers did; and it is what most of the Oriental Churches do now, though perhaps only in most imperfect form.

And then, when the water was not abundant, or the person was sick, or when it was otherwise inconvenient or unreasonable to attend to the bath, they would administer the sprinkling or affusion alone. And whether they did this alone, or with the other washing, they would regard this simpler rite as the true and scriptural baptism. For the early Church did that. We may readily believe that, while the cleansing of the person would be a most appropriate act, that the subject might not come to the holy sacrament with the filth upon his flesh; and while this should be insisted upon where it is possible and reasonable; yet, because the apostles do not, either in the instance of the day of Pentecost, or in that of the baptism of Paul, or the eunuch, or the

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jailor, refer to this more secular bath, neither do they give any injunctions or suggestions regarding it, this act need not be regarded as, properly speaking, a necessary part of the ordinance. Both according to the Scriptures, and to the true view of the fathers, the one baptism which our Lord instituted was that which is administered by sprinkling or pouring, and which signifies the Holy Spirit and his saving graces.

CONCLUSION.

Then, in conclusion, let us seek to know just what the truth is, that we may conform to it. Let our immersionist friends recognize the plain fact that their immersion is only an imperfect prelude to the spiritual act of true baptism. Let them modify their ordinance so as to have the subjects bathe themselves properly, which they can do at home, so as to come to the baptismal font in a state of physical cleanness. Then let them consummate the holy sacrament by the affusion of clean water upon the face, thus signifying, according to our Lord's own idea, the baptism of the Holy Ghost, and the being baptized into Christ, therefore into his death, and, therefore, the being buried with him by this baptism into death, and the rising again unto newness of life.

May they not also recognize the clear doctrine of both the Old Testament and the New, regarding the constitution of the Church, admitting and maintaining, with the learned Wall, that the children of those who are members of the visible Church are to be recognized as having been born within its pale, and are, therefore, proper subjects of baptism. Then may they cease to ignore the sacred privilege and duty of infant baptism, wounding the heart of pedobaptist parents and Churches by immersing their adult children, who were consecrated in childhood, conveying to them the idea that dipping only is baptism, and that the sacrament of their childhood was a nullity.

It would be desirable, also, and a thing to be prayed

for, if they would no longer seek to throw into spiritual unrest, as they often say that they do, in the honest belief that they are doing God's will, those who have had the water sprinkled upon them in the Triune name. And it would be well if those who have been thus baptized, whether in childhood or in later years, would not for a moment allow themselves to be troubled by the oft repeated, and earnestly believed, declarations, that no man is baptized who has not been immersed. Let such but think of the baptism of the Holy Ghost, and remember that their baptism symbolizes that; and let them rejoice and be glad in the Lord. And let us all remember that while we, as believers in sprinkling or affusion, do not propose to trouble, or to re-baptize any who have been immersed into the name of the Father, and the Son, and the Holy Ghost, yet, if any should have occasion to be in doubt as to whether they have been baptized at all, it is those who have had the dipping only, and not those who have been sprinkled. For Jehovah said: "Then will I sprinkle clean water upon you and ye shall be clean;" but he never intimated, from Genesis to Revelation, that anybody should be immersed in either water or his Spirit.

Finally. It might be well for pedobaptists to learn something from the immersion idea—and that is that, where it is possible, all subjects for the sacred ordinance should be previously bathed before coming to the font. Then, with penitence and faith they will meet all the requirements of the Old Testament and the New, and will also be in accord with the early Church in its requirements.

In the meantime, let us all bear with one another in charity. Could we all see eye to eye, and each recognize what is right and commendable in the other, the fact would certainly indicate the dawn of a better day in Christendom. As it is, how much of blessed truth we hold in common. The great spiritual foundations, the atoning Saviour, the renewing Spirit, justification by faith, and the glorious intercession of our Lord at the right hand of the Father, for all who truly believe in his holy name, the resurrection at the coming of Jesus, and eternal judgment—all these are doctrines in common to us. We believe them, and we believe together in the inspiration of the Written Word. We have now, therefore, the one Lord, the one faith, the one baptism, and the one God and Father of all, who is above all, and through all, and in us all. We do, if the Spirit of him who died for the world be in us, rejoice in the success of each other in winning souls to him, and in mission work. In many regards we are most truly one. We have true fellowship together. But may we not, all of these members of Christ's blessed household, come yet nearer together to find that there is less to keep us apart than we have been thinking through all these years of our imperfect and sometimes contentious history? When that day shall come, then indeed the united Church of God shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." God speed the day, and show *us* wherein *we* are wrong in judgment or in view. This is our prayer.