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SUGGESTIONS

TO

BAPTIST CHRISTIANS.



HENDERSONVILLE, N. C. :
JAS. D. DAVIS & BRO., Newspaper and Job Printers.
1887.

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Suggestions to Baptist Christians.

ARTICLE FIRST.

John's Baptism unto Repentance.

WHAT did our Saviour declare concerning John the Baptist? "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he." St. Matt. 11:11.

To what does He allude by the expression, "Born of women?" To natural birth as distinguished from spiritual birth.

How do you know this? By His remark immediately succeeding the above: "Notwithstanding he that is least in the kingdom of Heaven is greater than he."

What is meant generally by the phrase, "kingdom of Heaven?" The Christian Church.

How do you know this? From our Saviour Himself: "The kingdom of Heaven is likened unto a man that sowed good seed in his field," etc. St. Matt. 13:24-30. Here it is impossible for the phrase, "kingdom of Heaven," to mean the Heaven above, for no tares, *i. e.* wicked men, will enter there—it means the Christian Church where the good are growing with the bad.

Give another illustration: "The kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and gathered the good into vessels, but cast the bad away." St. Matt. 13:47-48.

What does our Saviour say this means? "So shall it be at the end of this world: the angels shall come forth, and sever the wicked from among the just." "The Son of man shall send

forth his angels, and they shall gather *out of his kingdom* all things that offend, and them which do iniquity." St. Matt. 13:41, 49.

What do these, and many similar illustrations, mean? That in the Christian Church, God's kingdom on earth, evil men are mixed with the good, and that the separation can only possibly properly be made by almighty and omniscient power.

What, then, is the evident meaning of our Saviour's words concerning John the Baptist: "Of them that are born of women," etc., and "He that is least in the kingdom of heaven," etc.? They mean, first, That we must be born of water and the spirit." St. John 3:5. Second, That the least person baptized into the Christian Church is greater than John the Baptist.

How can these things be, and why are they so? On account of superior privileges enjoyed in the Christian Church; John died *before* our Saviour was crucified, and *before* He rose from the dead, ascended into heaven, and sent the Holy Ghost.

Even before these events took place, what were the privileges of his disciples? See St. Luke 10:23, 24.

Did John understand this? Not only did he understand it, but he also strove to impress it upon his disciples: "I," said John, "am the voice of one crying in the wilderness," etc., *i. e.*, so great was his modesty he utterly disclaimed being anybody; merely a voice—sound and nothing more! Christ was the Word, and the Word was God!

Give another instance: "He that hath the bride is the bridegroom—this my joy therefore is fulfilled." The Church is the Bride, and Christ is the bridegroom. "He will baptize with the Holy Ghost and with fire." and *then* both the "Spirit and the Bride will say come." Rev. 22:17.

Was John's baptism Christian baptism? It was not.

What is Christian baptism, as literally instituted in the Greek language by our Saviour in St. Matt. 28:19, 20? "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe," etc.

When was the Holy Ghost given? On the day of Pentecost after our Saviour had ascended into heaven. Acts 2:2-4.

How do you know the Holy Ghost was not given prior to this time? From St. John 7:39: "Thus spoke he of the Spirit which they that believe on him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glori-

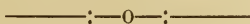
fied," and from Acts 1-5: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Also from John's own words quoted above. St. Matt. 3:11.

Why, then was *John's baptism not Christian baptism*? Because it was not baptism in the name of the Father, Son, and Holy Ghost.

Give some further proofs of this fact? In Acts 18:24-26, we read of Apollos, an eloquent man, etc., who knew only the baptism of John: "Aquila and Priscilla expounded unto him the way of God *more perfectly.*"

Name another instance: In Acts 19:1-5, we read of those who, although these were the days of the Spirit, having been baptized with John's baptism, "Had not so much as heard whether there be any Holy Ghost." Although they had been baptized with John's baptism they were baptized over again "in the name of the Lord Jesus."

What do these instances abundantly prove? That it is a fearful error to substitute John's baptism with water unto repentance, for Christ's baptism with water and the Holy Ghost. He being now exalted as a Prince and Saviour not only to give *repentance*, but also *remission of sins*, and all the *gifts of the Holy Ghost*. Acts 5:31.



ARTICLE SECOND.

The Baptism of our Saviour by John the Baptist.

What baptism did John the Baptist administer? He baptized unto repentance. St. Matt. 3:11.

What is true repentance? To be sorry for sin, and to forsake it.

Who came to be baptized of him? Our blessed Lord and Saviour Jesus Christ.

Who was and is Jesus Christ? He was and is both God and man.

Had he committed any sin? No. He was the spotless Lamb of God.

Why, then, should he be baptized with John's baptism unto repentance? He was not baptized with John's baptism unto repentance.

Why, then, was he baptized? To fulfill all righteousness. St. Matt. 3:15.

What does this mean? Our Saviour came not to destroy the law, but to fulfill it. St. Matt. 5:17. He died on the cross to fulfill that requirement of the law which declared that, "Without the shedding of blood there is no remission." Hebs. 9:22. And by his *passive* obedience in this and other respects, he *suffered* all that the law required in the way of penalty for the sins of men.

What else did the law require? *Active* obedience: *i. e.*, that all its *ceremonial* enactments should be fulfilled.

Name some of these ceremonial enactments. Divers washings. Hebs. 9:10. Greek: Diverse baptisms, *i. e.*, different kinds of baptisms.

What was one of the most important of these different kinds of baptisms? That by which the priest was consecrated. Ex. 29:4; Lev. 8:5-6; Num. 8:6-7.

How is it expressly stated in these places the water was to be applied? By sprinkling, etc.

What does the picture in Mosaic found in the church erected at Ravenna in 401 represent? Our Saviour is standing in the water, and John, standing on a rock, pours from a shell the water on the Redeemer's head.

Painted on the rocky side of the chapel discovered in the catacombs of Rome, what do we find? A representation by a Christian of the second century of the Saviour's baptism by John: our blessed Lord is standing in the river Jordan: John, not himself in the stream, but, standing on the brink, pours with his hand the water on the Saviour's head. (Dr. Fuller's *Loutron*.)

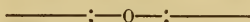
What did this baptism of our blessed Lord signify? It was the regular legal means by which he was admitted into the Jewish priesthood, by which he fulfilled this portion of the ceremonial law, and by which he submitted himself to be outwardly ordained.

How do you know this? From our blessed Lord himself, and from the scriptures. See St. Matt. 21:23-27; St. Mark 11:27-33; St. Luke 20:2-8, etc. Here you will perceive the question of *authority* was raised by the Jews. Our Saviour settled it by referring to his ordination. We must be careful not to confound the "baptism of John," spoken of by our Saviour in

these verses, with "John's baptism unto repentance." The sole question here raised was as to the Saviour's *authority*. "For as no man taketh this honor upon himself, but he that is called of God as was Aaron; so also our blessed Lord glorified not himself to be made an highpriest, but he that said unto him, Thou art my Son, this day have I begotten thee." Hebs. 5:4, 5.

What error is sometimes made in speaking of the Saviour's baptism? It is mentioned as an *example* to us, whereas He himself declares it was to "fulfill all righteousness." *So far as any argument of example* may be adduced from the mere fact of our Saviour's baptism, it is as fully obligatory upon us to be *circumcised* as it is to be *baptized*; for he submitted to each of these requirements, that he might fulfill the righteousness of the Jewish law by his active obedience.

What is the "example" declared by the scriptures to have been left us by our blessed Lord? Read carefully 1st Peter 2:21-23. He did not intend for us to be always trying to fulfill the law by being circumcised, ordained to the Jewish priesthood, or nailed to the cross. He fulfilled all these requirements himself, for He fulfilled every jot and tittle of the law. St. Matt. 5:17, 18. He now offers through a faithful use of the sacraments of the Church to *impute* to us His obedience, and to *impart* to us His righteousness.



ARTICLE THIRD.



What is Christian Baptism?

Of what covenant do we read in the 17th chap. Genesis? Of the covenant God made with Abraham and his seed after him.

What was to be the duration of the covenant? It was an everlasting covenant. Gen. 17:7.

What is meant by the *seed* here? Christ and his mystical body the church.

How do you know this? From Galatians 3:16 and id. 29.

Was the *Gospel* preached to Abraham? It was Gal. 3:8.

Where else is Christ called the "seed?" Gen. 3:15.

What is the term applied to the covenant made with Abraham? Everlasting. See Hebs. 13:20, Isaiah 55:3, id. 61:8, Ezek. 16:60.

Where, also, do we read of this covenant? St. Luke 1:72, 73.

Where is our Saviour expressly called "the messenger of the covenant?" Malachi 3:1.

What was, originally, the mode of admission into this everlasting covenant? Circumcision. Gen. 17:7-10.

Was this covenant at that time unlimited in its application? No, it was confined to one nation, the Jews—and to the males of that nation.

Did the *law*, which was 430 years after, annul this covenant? No! See Gal. 3:17.

Wherefore then serveth the law? It was *added* because of transgressions, till the seed (Christ) should come to whom the promise was made. Gal. 3:19.

Could the law give eternal life? It could not. Gal. 3:21.

When Christ, the promised seed, came, what took place? The covenant was then expressly declared to include all nations: "For in Christ Jesus there is neither Barbarian, Scythian, bond nor free, male nor female, Jew nor Greek, but Christ is all, and in all." Col. 3:11.

Was circumcision discontinued by the early Christians as the mode of admission into the everlasting covenant? It was.

How do you know this? From Acts 15; Gal. 5:2, 6:12-14.

Why was it discontinued? It was too narrow and limited in its operation: it could not include females in its terms; it was restricted to the Jewish race; Christ was to gather all nations into the everlasting covenant, for "In thy seed (*i. e.*, Christ) shall all the nations of the earth be blessed."

What was substituted in the place of circumcision as the means of admission into the everlasting covenant? Baptism.

How do you know this? From many passages of scripture, and especially from Col. 2:11-12, where baptism is expressly called "circumcision made without hands.

What, then, is Christian baptism? It is that divine ordinance established by our Saviour to go into operation, and to take effect after He returned to heaven and sent the Holy Ghost, by which we are born again of water and the Spirit into that everlasting covenant offered to all mankind through the blood and merits of Jesus Christ, its mediator, in the name of the Father, Son, and Holy Ghost.

ARTICLE FOURTH.

The Mode of Baptism.

Has the Saviour ordained any particular *mode* of applying the water in baptism? He has not.

What may we infer from this? That the *quantity* of water is not important.

How then should the water be applied in baptism? In any desirable or convenient way—by pouring, sprinkling, or immersion.

What remarkable fact should arrest our attention? Where *dipping* is undeniably meant in the New Testament, *bapto*, and not *baptizo*, is employed. See Matthew 26: 23; Mark 14: 20; Luke 16: 24; John 13: 26; Revelation 19: 13, whereas *baptizo* is always used to signify “baptism.”

How many meanings has the word “baptizo?” At least fifty.

Mention some of these. It means to pour, to dip, to sprinkle, etc.

What conclusion may be fairly deduced from these premises? If immersion is the only form of baptism, surely our Saviour, in speaking of baptism, would not continually and *always* omit the use of a word which means nothing besides immersion, and constantly employ a word which has fifty other meanings; the conclusion, then, is inevitable: He never intended to confine the rite of baptism to any such contracted limits.

Is there any undeniable instances of immersion in the New Testament? Only that recorded in St. Matthew 8: 32.

Does not the scripture say: “John was baptizing in Enon because there was *much water* there? No; it is a wrong translation. The Greek is “many waters,” *i. e.*, springs. St. John 3: 23.

Did not Philip immerse the eunuch? It is contrary to sound reason to suppose he did.

How so? The eunuch was reading from the prophet Isaiah; he desired instruction which Philip gave; he then requested baptism as the result of what he had just learned. Now turn to the portion of Isaiah he was reading, and, remembering that the Bible was not then divided into chapters, you will find he had just read (see 52d and 53d chapters) that Christ would “*sprinkle* many nations.”

What is a very violent supposition? That the eunuch had

just read that Christ would "sprinkle" many nations, and then immediately desire to be baptized by immersion.

Do the scriptures expressly declare there are different modes of Baptism? They do.

Where? In Hebrews 9:10, where the words "divers washings" mean, in the original Greek, "different baptisms."

Were some of these certainly performed by sprinkling? They were. See Num. 8:7, and throughout the Old Testament.

What remarkable language do we find in Ezek. 36:25-30? Every blessing, spiritual and temporal, is promised in terms which cannot be more explicit or desirable.

From what were these blessings all to flow? From Water and the Spirit.

How is it expressly stated the water is to be applied? The water is to be sprinkled. See verse 25.

What has recently been discovered in the ruins of an ancient European church? A genuine Baptistery of the earliest centuries.

Describe this. It is about four feet high, and three feet in diameter. The interior center of the font is of the same height as the outer rim, and slopes gradually to the rim. Within this rim, in a channel which recedes gradually to the centre of the font, the water flows in a stream six inches wide.

What is the only way the water could have been applied? The candidates for baptism knelt or stood around, or were held in the arms of the baptizer while the water was applied with the hand by pouring or sprinkling.

Where were the ancient Christians compelled to secrete themselves from the fury of heathen persecutors? In the catacombs of Rome.

What are the dimensions and age of the Baptistery recently discovered there in the chapel which has been unknown for a thousand years? It is two feet long, two feet deep, and two feet wide, and is at least sixteen hundred years old.

Who only could have been *immersed* in this Baptistery? Infants.

When we read: "Buried with Christ in Baptism," is a literal burial intended? No; the expression is figurative. Christ was buried in the tomb of Joseph of Arimathea: this tomb was above the ground, hewn out of the rock. Thus we are said to be "crucified with Christ," but a literal crucifixion is not intended—a mortification of our lusts is meant by both expressions.

What instance of Baptism could not have been by immersion? 1 Cor. 10:2; Psa. 66:6; Ex. 14:29.

Why could this have not been by immersion? They walked upon dry land. Ex. 14:29.

When were the apostles baptized with the Holy Ghost? On the Day of Pentecost.

How were they baptized with the Holy Ghost? Cloven tongues, like as of fire, sat upon them. Acts 2:3.

What is here narrated? A positive and indisputable instance where Baptism was not by immersion, the cloven tongues representing rather the drops of water.

What "filled the room" on this occasion? "The *sound* of a rushing, mighty wind."

What, in fact, is all the controversy and confusion created by the immersion theory? Merely sound, and nothing more.

Where did our Saviour rebuke the tendency to rely too much on the *quantity* of water or washing? In John 13:10, where He assures Peter that a man may be every whit clean, though only a part be washed.

What has been the result of the contention and strife about the dip theory? The whole controversy about Baptism has shifted from an important fact (the authority of the Church, and of the Baptizer) to a frivolous and unimportant point—the *quantity of water* used.

Who have authority to Baptize? Those whom Christ has commissioned.

Have any others authority? We do not decide that point. *In* the Apostolic Church we *know* we have that authority, and are anxious that all should avail themselves of the advantages offered by the Church of the Living God—the Body of Christ on earth—the Pillar and Ground of the Truth.

How do you know that you have authority in the Church? Because her ministers trace their commissions back to the only One who ever had authority originally to send out ministers—our Lord and Saviour Jesus Christ himself.

Who originated the society of Christians who now hold the doctrine of immersion as the only form of Baptism? Roger Williams and Ezekiel Holloman, in 1639.

Who was Ezekiel Holloman? An unbaptized man, not a member of any church.

How did he start the new society? He immersed Roger Williams.

What did Roger Williams then do? He immersed Ezekiel Holloman.

Why did he do this? Because the new faith of the new society was that unless a man was immersed by a man who had been himself immersed he was not properly immersed.

What was the difficulty here? They stultified themselves: for according to their own theory neither of them was properly immersed.

How so? Why, when Holloman immersed Williams, Williams was immersed by a man who had not been himself immersed—and therefore, according to the Baptist theory, Williams was not properly immersed; and when Williams, in turn, immersed Holloman, Holloman was immersed by a man who had never been properly immersed and, therefore (also, according to the Baptist theory) Holloman was not properly immersed.

What (still according to their own theory) is the logical and inevitable result? The Baptists are without any Baptism at all.

If immersion of adult believers by a minister who was himself immersed as an adult believer be the only proper Baptism, what necessarily follows? There were no proper baptisms in the world from the death of the Apostles for 1600 years, for infant Baptism universally obtained throughout the world for that length of time, and no manner or mode of applying the water was prescribed.

What further follows? There is no proper Baptism on earth to-day: For Williams and Holloman, as we have shown, were not immersed properly according to the Baptist theory.

What does all this show? That God confounds the ways of those who refuse to hear the Church.

What else does it show? That the Dip-theory (Diphtheria?) is bad for adults, as well as for children.

From whence, then, do the Baptists derive all the ministerial *authority* they possess? From Roger Williams, a clergyman of the Church of England (known in this country as "The Episcopal Church.")

What is the Christian Church? It is "The Body of Christ," (Eph. 1:23; Col. 1:24) the Pillar and Ground of the Truth," (1 Tim. 3:15; Acts 20:28) *The Church of the Living God*, not the society of a dead man.

Did Williams have any right or authority to ordain clergy or start a church? No more than he had to consecrate the devil and start a new Gehenna.

Why do you say this? Because Williams belonged to the second order of the ministry, and these have no authority to

ordain. After all their mutual interbaptizations, Williams and Holloman had no more authority to ordain ministers than had any other unauthorized members of the Episcopal Church.

What also necessarily follows? As a stream cannot rise higher than its source, it follows that every member of the Episcopal Church—male, and female, and infants—have the same ministerial authority, in kind and degree, as have the Baptist ministers.

Why do you say this? Because all the authority the Baptist ministers have, they received, originally, from being baptized by an Episcopal preacher; and therefore every person baptized by an Episcopal preacher has the same authority to start a church as has a Baptist minister.

But, in fact, who only have authority to ordain? The Bishops of the Church of God—the first order of the Christian ministry—the successors of the Apostles.

Was Williams a Bishop? No! he belonged to the second order of the ministry, while Holloman was not even a Christian (*i. e.*, a member of the Church) when he pretended to baptize and ordain Williams; he was never baptized until after he had immersed Williams, when Williams immersed him.

How have our Baptist brethren strongly testified to the validity of the authority of the Church of God? They are well satisfied with the validity of ministerial orders which have descended from an eccentric clergyman of the Church of England, who had no authority to convey them, and the so-called Baptist Church is thus the illegitimate offspring of a faithless Episcopal preacher. Deut. 23:2.

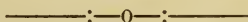
What is a strange fact? That we should find (as we do) some intelligent and pious people in such an organization.

Is there any valid account of any body of Christians who held the present Baptist tenets before the time of Roger Williams and Ezekiel Holloman? No! There are a few isolated instances scattered several centuries apart, of eccentric characters who held some of the present Baptist theories, *e. g.*, Photius denied Baptism to infants because he maintained they all, who died, went to hell, as they couldn't have faith, and "without Faith it was impossible to please God," and it is maintained that a few of the ignorant and deluded Waldenses and Albigenses have never, like Apollos, had the opportunity of hearing anything but John's Baptism, and need to be instructed more perfectly. (See Acts 18:26). But it is an undeniable fact that the fearful heresy which denies the right of infants in the

covenant of God, and restricts the grace of Christ to one mode of Baptism, and that to be administered by an individual who has no authority to baptize anybody—is a modern invention of the 17th century, which owes its growth to the schisms and divisions in the Christian Church.

Where do we find the peculiar tenets of the Baptist society, (*i. e.*, close communion, one mode of administering Baptism, and denial of God's covenant to infants) evidently foretold in Scripture? Rev. 13:17.

What should be the humiliating reflection of Baptist ministers? That while all the Apostolic churches, for centuries, in persecutions of blood, fire, and wild beasts, were contending for the Faith once delivered to the saints, and preaching Christ crucified to the heathen world, the histories of the Baptist society can only show the mighty effort and contention of an occasional heretic to restrain God's free sacrament of water to a narrow channel, and to deprive the little children of the blessings of Christ's covenant; while no organized society endeavored to perpetuate such deplorable doctrines until Williams and Holloman, with the Red man as their principal dupe, organized in 1639 the present Baptist church.



ARTICLE FIFTH.

Who Should be Baptized?

Who were, expressly, by name, ordered by Almighty God to be placed in the everlasting covenant made by him with Abraham and his seed? Male children eight days old. Gen. 17:9-14.

Who do the scriptures declare this "seed" was? Christ. Gal. 3:16.

Were children initiated into this covenant at that age? They were. Gen. 17:10.

Where are the little ones particularly mentioned as participating with their elders in the covenant? Deut. 29:10-14.

What is remarkable about the covenant of circumcision? It was a *sign of the Faith* which Abraham had, yet being uncircumcised, (Roms. 4:11) *and yet children were especially ordered to be admitted at the age of eight days.*

What would be the extraordinary condition of affairs if children were not admitted into the covenant under the Gospel? It would prove that Abraham and Moses were superior to Christ; that the limited covenant was wider in its application than when it became unlimited; that when the covenant was extended to include Barbarians, Scythians, bond and free, Jews and Greeks, male and female, it was to be restricted in regard to children, it would prove that the *Law* was more merciful than the Gospel, and that the blood of bulls and of goats was of greater efficacy than the blood of Christ! How should such nonsense be characterized? As preposterous and absurd.

Did our blessed Lord ever show any inclination to neglect children, or to diminish their privileges? On the contrary He was much displeased at any effort to keep them from him. St. Mark 10:14-16; St. Luke 18:15-17.

What must we especially notice in these passages? That although these infants were *brought*, the Saviour declares *they thereby came* to him.

What have we already shown to be the meaning, generally, of the term "kingdom of Heaven?" The Christian Church.

What does our Saviour declare in St. Matt. 18:1-6? That unless we become as little children we shall not enter into the kingdom of Heaven.

What does this prove? That little children already *are* exactly what an unbeliever must become (*i. e.*, humble, gentle, truthful, etc.) before he should be admitted to the full fellowship of the Church militant or the Church triumphant.

What, in fact, is the doctrine of those who refuse children admittance into the Church? That a person is fit for Heaven, but not fit for the Baptist Church.

What is, alone, sufficient to decide the question of infant Baptism? Our Saviour's words to Nicodemus. St. John 3:5.

What are they? "Except any one be born of water and the Spirit, he cannot see the kingdom of God."

Why do you use the words "any one," when the Testament says "a man?" Because the Greek language, in which the Testament was written, and in which our Saviour spoke, says "any one."

What is, also, especially remarkable in this passage? *Water* is placed *before Spirit*: we must be born of water and the Spirit, not of the Spirit and water.

What is the literal wording (in Greek) of the original com-

mission given by our blessed Lord to his Apostles, in St. Matt. 28:19, 20? "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe," etc. What must we expressly notice here? They were first to disciple all nations by baptizing them, *then* to teach them.

Is there any exclusion of infants intimated or intended here? No.

Why, then, are they not mentioned? It was no more necessary to *specify* infants in this commission than it was to specify men and women. Infants were already being admitted into the covenant by circumcision, and the expression "all nations," positively included them.

What is a further reason why they are not mentioned? When the gospel was first preached, it was necessary that it should be proclaimed to those who could accept or reject it—who could believe or disbelieve it; but nowhere is it ever intimated that, on their acceptance of it, their children would not be capable of its privileges. On the contrary, an express injunction would have been necessary to restrain those from placing their children in the new covenant who had always been accustomed to place them in the old covenant. Acting on this very commission, we find the Apostle Peter, in the very first sermon he preached, going outside of his immediate argument in order to show that children were included in the gospel covenant: "The promise is to you and to your children." Acts 2:39.

What was foretold of the Good Shepherd? "He shall gather the lambs in His arms, and carry them in His bosom." Isaiah 40:11.

For how long a period after our Saviour's death did all Christians eagerly bring their children to baptism? For nearly 1700 years.

How many nominal Christians are supposed to be in the world at present? About 450,000,000.

Of these how many now practice infant baptism? About 440,000,000.

Is there any promise in the gospel to an unbaptized person? No; the promises are to those who are in the covenant.

Do we say, then, that unbaptized infants are lost? No; we trust they may be saved, but they are left to the uncovenanted mercies of God.

What are those uncovenanted mercies? No one knows.

Are there striking instances in scripture where God remembered to their advantage the covenant made with His people? Yes, in Lev. 26:44, 45, and Ex. 2:24, 25.

Are there instances in scripture where He denounced vengeance against even infants outside of His covenant? Yes. Gen. 17:14.

What should this instance be to us? A terrible warning against trifling with God's offer to adopt our children into His covenant.

What do the scriptures declare in I Cor. 15:22? "In Adam all die; in Christ shall all be made alive."

Are all mankind born "*in Adam*." They are.

How only can they be "*in Christ*"? By being born again of water and the Spirit, *i. e.*, by being baptized.

What is the only *meritorious cause* of our salvation? The blood and merits of Jesus.

What is the *applying cause* of our salvation? The Holy Spirit which dwells in the Body of Christ on earth—the Church of God.

How does the Church apply to every individual the benefits of Christ's redemption? By Baptism, Confirmation, the Lord's Supper, etc., etc.

What solemn injunction did our Saviour give to his disciples? "*Feed my lambs*," St. John 21:15, as well as His *sheep*.

How long has the world been created? About 6,000 years.

Has God had a Church in the world all this time? He has.

Have *infants always* been admitted into it? Always, until in recent years the sect was started by Williams and Holloman which refuses to admit children to God's covenant.

What must we think of those who try to keep the little children from God's covenant? We must be sorry for them, and especially for the little helpless children who are thus cruelly wronged, and deprived of the blessing Christ is ready and anxious to give them. And we should constantly pray that God would remove all error, and prejudice, and ignorance, from the pastors who guide them, and make them both afraid and ashamed to put their individual private opinions, in a matter so vital as the eternal welfare of a human soul, against the decisions of the councils of the universal Church of God, guided by the Spirit of God into all truth.

Is it *charitable* to speak thus? Yes; for we should be

jealous and zealous of the rights of the little ones; *charity* concerns, not the *opinions*, but the *persons*, of men. While we abhor the *opinions* of those who would keep our little children from God's covenanted promises, we should love their *persons* and pray for their salvation from error; just as missionaries jeopardize their lives to convert the heathen, yet abhor the fiendish cruelty which makes them throw their helpless offspring to the crocodiles of the Ganges.

Are we to doubt the sincerity of those ministers who deprive infants of Baptism? No; he must be fearfully sincere who will thrust a little child away from covenanted mercies, and forbid it to come to the arms of Jesus.

What is a dreadful responsibility for any minister of the gospel to assume? To lead the flock contrary to the teachings of our blessed Lord, the Apostles, and the whole Christian Church, for nearly 1700 years, and contrary to the teachings of nearly the whole Christian Church now; and to deprive the little children of the spiritual birthright which God offers to them—to drive the little ones from the fold, and to starve the shelterless lambs of Christ's flock.

What is almost as dreadful as this? That any parents who love their children will listen to any such brutal doctrines.

What settles, absolutely, the question of Infant Baptism? The decision of the Council of Carthage, about A. D. 264.

Who were then assembled at Carthage? Representatives from the Christian Church throughout the world.

Why was this council assembled? Because Fidus, one of the Bishops, maintained that as Baptism had taken the place of circumcision, it was not valid unless administered on the 8th day.

What was their *unanimous* decision? That although Baptism had taken the place of circumcision as the initiatory rite into the Church of God, and as the mode of admission into God's covenant, it was not necessary for the child to be baptized on the eighth day after its birth, but that it should be baptized even before, if possible—that Baptism must not be deferred longer than the eighth day, and if there be any danger of death the child may and must be baptized sooner.

What effect will a careful and prayerful consideration of the proceedings of the Council of Carthage produce? It will compel any unprejudiced parents to bring their children to Baptism.

Why do you say this? Because it is incredible that any

reflecting parents would deprive their own offspring of a blessing which is shown by the Council of Carthage to have been universal in the Church of God, even in the days of the Apostles.

What is the most astounding appeal ever made to the credulity of mankind? That we should believe that the entire Christian Church, which Christ had promised to be "with to the end of the world, and to guide into all truth," went astray, and *unanimously* taught false doctrine 150 years after the death of St. John!

What, in fact, are such appeals? They are insulting to the faith and common sense of mankind, and they are dishonorable to God, for they make Him a liar.

Of what positive typical instance of infant Baptism do we read in I Cor. 10:1, 2? The children of Israel were *all* baptized unto Moses, etc.

When, in the scriptures, threatenings are pronounced against unbelievers, what is evidently presupposed? That they *can* believe and *will not* believe.

Give a similar instance in II Thes. 3:10. "If any man work not neither shall he eat." Here the Greek is: "If *any one* work not," etc. Now surely it would be very wicked to argue from this that a child must not eat because it cannot work: yet the Bible, literally taken, here says so. But is it not the plain and evident *meaning* that if any one *can* work, and *will not* work, he shall not eat?

By using a little plain common sense about the "believing" required in St. Mark 16:16, what is the evident fact? That no allusion is made to, or any exclusion intended of, those who *cannot* believe—that *unbelievers* and rejectors of the gospel are intended.

What must we particularly remember? That infants are not *unbelievers*.

What was the command to the Apostles in the above-quoted passage? Go into all the world, and *preach* the gospel to every creature, "he that" (on this preaching) "believeth and is baptized," etc. They to whom the gospel was *preached* must believe and be baptized: the gospel was not *preached* to infants, but the promises of it were to the children also. Acts 2:39. Why should they, then, not have the seal of the promise, *i. e.*, Baptism?

When converts were made to the Jewish faith, before the coming of Christ, were they all baptized with the Jewish mode

of Baptism? They were, *infants and all*—thus infant Baptism was nothing new or strange to the Jews.

Mention some instances in scripture where our Saviour bestowed his blessings on individuals in consequence of the faith of others. St. Matt. 8:13; 9:2; St. Mark 7:26-29; 9:23; St. John 4:50.

What does Calvin say: "Infants, whom Christ enumerates among His members, are to be baptized in order that they may not be dissevered from His Body. See the violent onset which the Baptists make with all their engines on the bulwarks of our faith." Calvin's Institutes, Book 4, chap. 16, vol. 3, page 372, Calvin Soc. Trans.

What does Calvin further say? "There is no writer, however ancient, who does not refer the origin of infant Baptism to the age of the Apostles." Institutes. 4, chap. 16, S. 8.

Why do you especially quote Calvin? Because his authority is revered by those who oppose infant Baptism.

What does Christ call the Church? The Sheepfold. St. John 10:16.

Was there ever a sheepfold that excluded the *lambs*, and left them to the wolves outside? Not until Williams and Holloman started one in 1639.

What was the express injunction of our blessed Lord to St. Peter (John 21:15)? Feed my lambs.

What promise did our blessed Lord make to his Apostles? St. Matt. 28:20. "Lo, I am with you every day, even unto the end of the world."

As the Apostles died before the end of the world came, what is the evident meaning of this? That He was to be with them and their successors in office.

If, therefore, the whole Church baptized infants for nearly seventeen centuries after Christ, what must any one who believes it to be wrong, maintain? He must maintain that the Holy Spirit did *not* guide the Church into all truth (St. John 16:13), and that Christ did not fulfill His promise to be with His Apostles to the end of the world.

Yet what does St. Paul declare? Heb. 10:23. "He is faithful that promised."

Apostolic Succession.

Bishop Huntington, in the *New York Churchman*, of August 6, 1887, thus traces the Apostolic succession of the Church. The line of Bishops is also traced, perhaps more fully, through the Church of Lyons to the Ephesian Church and St. John :

St. James, A. D., 35; Simeon, 65; Justus I, 107; Zaccheus, 115; Tobias, 115; Benjamin, 117; John, 119; Matthew, 121; Philip, 122; Seneca, 126; Justus II, 127; Levi, 128; Ephraim, 129; Joseph, 131; Judas, 132; Marcus I, 134; Cassianus, 146; Publius, 154; Maximus, 159; Julian, 163; Caius I, 165; Symmathus, 168; Caius II, 170; Julian, 173; Maximus, 178; Antonius, 182; Capito, 186; Valens, 191; Dolchianus, 194; Narcissus, 196; Dius, 200; Germanio, 207; Gordius and Narcissus, 211; Alexander, 227; Marabenes, 251; Hymeneus, 265; Zanzi, 298; Herman, 300; Macarius, 310; Maximus III, 315; Cyril, 330; Heremus, 350; Cyril (restored), 361; Hilary, 364; Cyril (again), 379; John II, 386; Pragtius, 416; Juvenal, 424; Anastasius, 458; Martyrius, 478; Salutus, 486; Elias, 494; John III, 513; David of Wales, 530-560; through the Welch Bishops, and also through Benedict I, of the Roman line, and Etheurus, of the Ephesian line, to Augustine of Canterbury, 597; Laurtius, 604; Melitas, 617; Tustus, 622; Honorius, 626; Deodatus, 654; Theodore, 668; Brithwald, 693; Tatwin, 730; Nothelm, 735; Cuthbert, 736; Bregwin, 759; Lambert, 764; Athelard, 793; Wulfred, 805; Theogild, 832; Ceolnoth, 833; Ethelred, 870; Fegmund, 895; Athelin, 914; Wulthelm, 923; Wulthelm II, 942; Dunstan, 960; Ethelgar, 988; Siricius, 990; Nifric, 995; Etphege, 1005; Livingus, 1013; Ethelworth, 1020; Eadsinus, 1050; Robert, 1051; Stigand, 1052; Lanfranc, 1070; Anselm, 1093; Ralph, 1113; Wm. Corbenil, 1123; Theobald, 1139; Thomas a Becket, 1162; Richard, 1174; Baldwin, 1185; Reginald Fitz Jocelyn, 1191; Hubert Walter, 1193; Stephen Langton, 1207; Richard Wethered, 1229; Edmund Rich, 1234; Boniface of Savoy, 1245; Robert Kilwarby, 1273; John Peckham, 1279; Robert Winchesley, 1299; Walter Reynolds, 1313; Simon Messeham, 1328; John Stratford, 1332; John de Ufford, 1348; Thos. Bradwar-

dine, 1349; Simon Islip, 1349; Simon Langham, 1366; William Whittlesy, 1368; Simon Ludburg, 1375; William Courtenay, 1381; Thos. Arundell, 1399; Henry Chichely, 1414; John Stafford, 1443; John Kempe, 1452; Thos. Bowcher, 1454; John Morton, 1486; Henry Deane, 1501; Wm. Wareham, 1503; Thos. Cranmer, 1533; Cardinal Pole, 1556; Matthew Parker, 1559; Edmund Grindall, 1576; John Whitgift, 1583; Richard Bancroft, 1604; George Abbott, 1611; Wm. Laud, 1633; Wm. Juxon, 1660; Gilbert Sheldon, 1663; Wm. Sancroft, 1678; John Tillotson, 1691; Thomas Tennison, 1695; Wm. Wake, 1716; John Potter, 1737; Thos. Herring, 1747; Matthew Hutton, 1757; Thos Secker, 1758; Frederick Cornwallis, 1768; John Moore, 1783; Wm. White, 1787; Benjamin Bosworth Smith, 1832; Frederick Dan Huntington, 1869—the present Bishop of Central New York.



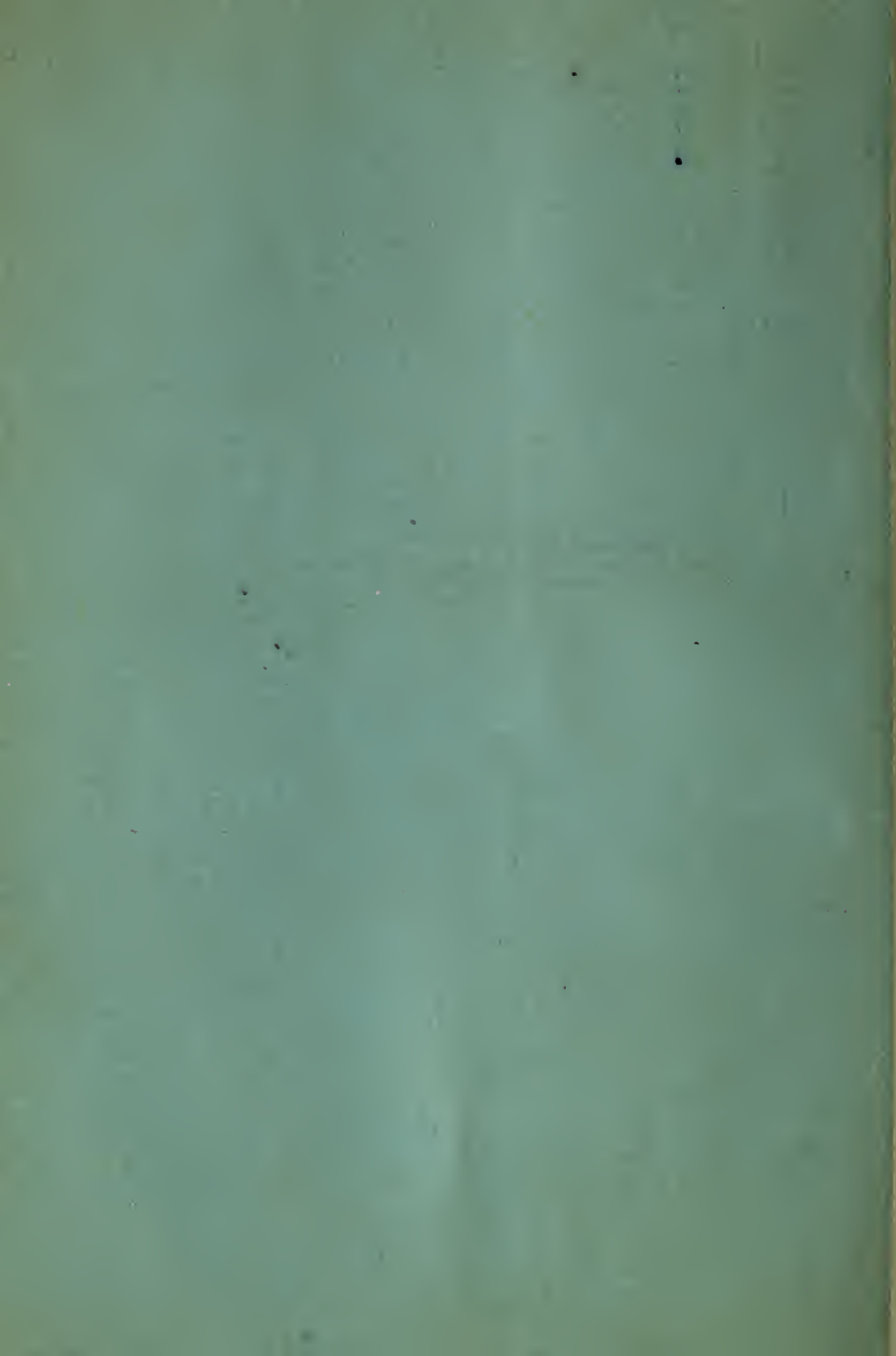
APPENDIX.

What word is relied on to show that the eunuch was immersed? The Greek word *eis*. It is contended this word *always* means "into."

Give an instance, where it *cannot* mean "into." St. John 20:4. Here we read that John came "*eis*" the sepulchre, "*yet went he not in.*" "*Ou mentoi eisalthen.*" Peter then came and "*eisalthen eis to mnameion,*"—went into the sepulchre. Here *John* came *to (eis)*, yet it is positively asserted *he went not in.* When it is necessary to show that *Peter* went *into* the sepulchre the word *eis* is repeated—the *repetition* of the word being necessary to show an actual entrance into the sepulchre.

Now in Acts 8:38, *there is no repetition* of the word *eis*, consequently nothing in this text proves immersion.





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