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1876



THE
STAR BOOK

ON
CHRISTIAN BAPTISM.

BY
E. T. HISCOX, D. D.
AUTHOR OF "BAPTIST CHURCH DIRECTORY," "PASTOR'S
MANUAL," "BAPTIST SHORT METHOD," "STAR
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PREFACE.

THE object of this little volume is to give a clear, condensed, and comprehensive summary of the leading arguments and authorities in support of immersion as the only Scriptural form of Christian baptism, as opposed to pouring and sprinkling, so generally accepted by Pedobaptists. A much larger book could have been made with much less labor. Both time and effort have been expended in making it small, so as to be cheap in price, and convenient in form for consultation.

A part of the materials here presented were used fifteen years ago, in the Baptist Church Directory, then first published, and since widely circulated. Those materials, enlarged and improved in arrangement, subsequently constituted the article on baptism, in the Baptist Short Method, published eight years ago, which has also had an extensive circulation. A series of articles from the same materials, has, within the past year, been prepared for the columns of the *Outlook*, under the title of "Baptist Waymarks," which articles were also received with very kind consideration, and commended as having a marked adaptation for purposes of popular use, and general circulation

In the following pages these materials have been still further enlarged and rearranged, and are here presented in an improved form. The references have been verified, either from original or from other reliable sources, and not a few former mistakes corrected. This alone constitutes a work of very much labor, and of no small difficulty. It is believed that very few errors can now be detected in these references. Should any be found, the writer will be very thankful to have them pointed out.

The clear and orderly arrangement of the matter here presented, is regarded as one of the features and one of the excellences of the book, peculiarly fitting it for general circulation, for which purpose it is intended and for which it is believed to be better adapted than any other book before the public. The arguments used and the authorities cited constitute but a part of what might be presented; but they give a succinct view of the whole, and are much better fitted for common use than the whole would be.

In defense of the sacred ordinance whose beauty has been defaced, and whose design has been obscured by unmeaning substitutes, these pages are committed to the confidence of the Christian public.

E. T. H.

MOUNT VERNON, N. Y., Dec. 4, 1875.

CHRISTIAN BAPTISM.

WHAT is Christian baptism? This is the gravest question that enters into the baptismal controversy; and the one in which Baptists take sides against the Pedobaptist world, both Papal and Protestant; so far at least as their practice is concerned.

Other questions of moment arise in connection with this sacred ordinance; questions as to its mode, its purpose, and its efficacy. They have their interest and their sphere of discussion. But it is of primary importance to know what constitutes baptism. That settled, will decide the form of its administration. To say it is an ordinance in which water is the element used, and by which disciples are admitted to the Christian Church, does not

answer the question. What is baptism according to New Testament teaching?

Baptists answer the question by saying that baptism is the immersion, dipping, or burying of a candidate in water, on a profession of faith in Christ, administered in the name of the Father, Son, and Spirit.

Pedobaptists answer the question by saying, it is either the sprinkling or pouring of water upon a candidate, or dipping the candidate into water, in the name of the Father, Son, and Spirit; and that it may be administered to one on his profession of faith, or to an unconscious infant, on the professed faith of others. This would make three forms of the ordinance, administered to two classes of subjects.

Baptists hold to a unity in the ordinance, as in the faith; believing that, as there is but one Lord and one faith, so there is but one baptism, and not three. And the one baptism is the immersion of a professed believer in water, in, or into the name of Father, Son, and Spirit.

That this position is the true one, according to the New Testament and the best historical and philological authorities, is established by the Scriptures, and supported by the evidence which follows:

Let it be understood, however, that all the eminent names and learned authorities here cited are Pedobaptist. Baptist authorities have been entirely omitted; not because their scholarship is less accurate or less able, or their testimony less weighty; but we have preferred to allow our opponents in this controversy to bear witness for us, rather than to testify in our own behalf.

THE MEANING OF BAPTIZO.

The word "*baptize*" is, properly speaking, a Greek word (*baptizo*), adapted to the English language by a change of its termination. This is the word used by the sacred writers to express and define the ordinance. What does the word mean as originally used? For it is certain that

divine wisdom, in commanding an ordinance to be observed by believers of all classes, in all lands, and through all ages, would use a word of positive and definite import, and one whose meaning would admit of no reasonable doubt.

What then does "*baptize*" mean? Let us ask Greek scholars—men familiar with and skilled in the use of Greek words. How do the dictionaries define it? What do lexicographers and scholars say?

SCAPULA says: "To *dip*, to immerse, as we do anything for the purpose of dyeing it."

SCHLEUSNER says: "Properly, it signifies to *dip*, to immerse, to immerse in water."

SCHKEVELIUS says: "To baptize, to *merge*, to bathe."

PARKHURST says: "To *dip*, immerse, or plunge in water."

GREENFIELD says: "To *immerse*, immerge, submerge, sink."

GREEN says: "To *dip*, *immerse*, to cleanse or purify by washing."

DONNEGAN says: "To *immerse* repeatedly into liquid, to submerge, to soak thoroughly, to saturate."

ROBINSON says: "To *immerse*, to sink.

LIDDELL AND SCOTT say: "To *dip* repeatedly."

STEVENS says: "To merge or *immerse*, to submerge, or bury in the water."

ALSTIDIUS says: "To baptize signifies only to *immerse*, not to wash except by consequence."

PASSOW says: "To *immerse* often and repeatedly, to submerge."

SCHOETTGEN says: "To merge, *immerse*, to wash, to bathe."

STOCKIUS says: "Properly, it means to *dip*, or immerse in water."

STOURDZA says: "Literally and always, it means to *plunge*. Baptism and immersion therefore are identical."

SOPHOCLES says: "*Baptizo*, to dip, to to *immerse*, to sink."

ANTHON says: "The primary meaning of the word is to *dip*, to immerse."

MOSES STUART says: "*Baptizo* means to *dip*, plunge, or immerse into any liquid. All lexicographers and critics of any note are agreed in this."¹

ROSENMULLER says: "To baptize is to *immerse* or dip the body, or part of the body which is to be baptized, going under the water."²

WETSTEIN says: "To baptize is to plunge, to *dip*. The body, or part of the body being under water is said to be baptized."³

LEIGH says: "The native and proper signification of it is, to *dip* into water, or to plunge under water."⁴

TURRETIN says: "The word 'baptism' is of Greek origin, which signifies to baptize, to *dip* into, to immerse."⁵

BEZA says: "Christ commanded us to

¹ Essay on Baptism, p. 51. Bib. Repos., 1833, p 298.

² Scholia, Matt. iii. 6.

³ Com. on Matt. iii. 6.

⁴ Critica Sacra.

⁵ Inst. loc. 19, quest. 11.

be baptized, by which word it is certain *immersion* is signified.”¹

CALVIN says: “The word baptize signifies to *immerse*; and the rite of immersion was observed by the ancient church.”²

WITSIUS says: “It cannot be denied that the native signification of the word *baptism*, is to plunge, to *dip*.”³

LUTHER says: “The term *baptism* is a Greek word. It may be rendered a *dipping*, when we dip something in water, that it may be entirely covered with water.”⁴

VOSSIUS says: “To baptize signifies to *plunge*.”⁵

WILSON says: “To baptize, to *dip* one into water, to plunge one into the water.”⁶

¹ Annot. on Matt. vii. 4. Acts xix. 3. Matt. iii. 11.

² Institutes, B. iv., ch. xv., sec. 19.

³ Econ. Cove. B. iv., ch. xvi., sec. 13.

⁴ Cited by Du Veille, on Acts, viii. 38.

⁵ Dis. Bap., Dis. 1.

⁶ Christ. Dict., Art. Baptism.

CAMPBELL says : " The word *baptizein*, both in sacred authors, and in classical, signifies to *dip*, to plunge, to immerse ; and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion." ¹

Very many other competent scholars and critics familiar with the Greek language, might be cited to the same effect. Can there be any reasonable question, that the true, indeed, the only proper meaning of *baptizo*, is to dip, to plunge, immerse, or bury in water,—and that baptism can only be performed by burying the candidate in water ?

SIGNIFICANT USE OF THE WORD.

OUR Lord, in commanding baptism, evidently selected such words as conveyed his meaning in no doubtful terms. And the sacred writers, in transmitting his

¹ Trans. Four Gospels. Note on Matt. iii. 16.

command to posterity, as well as his Apostles in preaching his gospel to the nations, chose from all the words of the Greek language that one which accurately and truthfully conveyed his meaning to those who should believe upon his name. The Greek language is rich in terms to express all positive ideas, and all varying shades of thought. Why was this one word, and no other, selected to describe an ordinance of great significance, intended to be observed by all believers, to the end of the world?

Baptizo is found *eighty* times in the New Testament, and is a derivative from *bapto*. In nearly *seventy* it is used to designate this ordinance,—and no other word is used for that purpose. *Baptisma*, a baptism, an immersion, is found twenty-two times, and *baptismos*, the act of baptizing, or immersing, four times, formed from *baptizo*. Dr. Carson, Professor Stuart, and others, have abundantly proven that this word means to *dip*, plunge, or immerse; and that, primarily

and properly, it means nothing else. Our Saviour, in leaving a command universally binding on his disciples, meant doubtless to express it so plainly and so positively, that none could misunderstand him. Therefore, this particular word and no other has been used, because it meant just what he intended, and nothing else.

Bapto is found *three* times in the New Testament, and also means to *dip*, but is never used to describe baptism. Why not? Because it has other meanings, as well as that of dipping; and with this word, the nature of the ordinance might have been misunderstood.

Louo is found *six* times, and means to wash; to wash the whole body; to bathe. If baptism means to wash, as some hold, here was just the word to express it. But this word is never applied to the ordinance; because washing is not baptism.

Nipto is found *seventeen* times, and means also to *wash*, to wash the extremities, as the face, hands, or feet, as distin-

guished from bathing the entire body. But this word is never used to express baptism. Why not, if a little water applied to the face may be baptism, as some teach?

Rantizo is found *four* times, and means to *sprinkle*. If baptism could have been performed by sprinkling, as is at present so widely believed, this would have been the word above all others to describe the ordinance. But the word is in no case so used; simply because sprinkling is not baptism.

Keo is found many times in its various combinations, and means to *pour*, but is never used to express baptism. But if baptism may be performed by pouring water on a candidate, why was not this word sometimes used to indicate the act?

Katharizo is found *thirty* times, and means to purify, but is never used to signify the act of baptizing. But if the ordinance means to purify, as some claim, this word would have expressed it much better than the one used.

We again ask, why did the sacred writers, from all the words in the Greek language, select only and always that one which strictly means to *dip*, or *immerse*, to express the act by which the sacred ordinance which Christ had commanded, and which his disciples administered, should be performed? The only consistent answer is, because baptism means immersion, and nothing else.

THE BAPTISM OF CHRIST.

OF the baptism of Jesus in the Jordan, it is said: "And Jesus, when he was baptized, went up straightway out of the water."¹ Again it is recorded that Jesus, "was baptized of John in the Jordan; and straightway coming up out of the water."²

Does not the very fact of his going down into the water, so as to come up out of the water, show, if not positively

¹ Matt. iii. 16.

² Mark i. 10.

yet presumptively, that his baptism was an immersion, or burial in the water? For to say he went down into the river for the purpose of having a small quantity of water poured, or a few drops sprinkled on him, is quite too trifling to have weight with candid minds.

BP. TAYLOR says: "The custom of the ancient churches was not *sprinkling*, but *immersion*; in pursuance of the sense of the word in the commandment, and the example of our blessed Saviour."¹

DR. CAMPBELL says: "Jesus being baptized, no sooner rose out of the water, than heaven was open to him."²

MACKNIGHT says: "Christ submitted to be baptized, that is, to be *buried* under water, and to be raised out of it again, as an emblem of his future death and resurrection."³

LIGHTFOOT says: "That the baptism of John was the *immersion* of the body, in

¹ Com. Matt. iii. 16.

² Trans. Gospels, Matt. iii. 16.

³ Epist. Rom. vi. 3, 4.

which manner both the ablutions of unclean persons and the baptism of proselytes was performed, seems evident from those things which are related of it; namely, that he baptized in the Jordan, and in Enon, because there was much water; and that Christ, being baptized, went up out of the water.”¹

POOLE says: “A great part of those who went out to hear John were baptized, that is, *dipped* in the Jordan.”²

OLSHAUSEN on the baptism of Jesus, says: “The one part of the action,—the *submersion*,—represents the negative aspect, the taking away of the old man; the other,—the *emersion*,—denotes its positive aspect, the appearance of the new man.”³

DR. WHITBY says: “The observation of the Greek Church is this, that he who ascended out of the water, must first descend down into it; baptism, therefore, is to be performed, not by *sprinkling*,

¹ On Matt. iii. 6.

² Annot. on Matt. iii. 6.

³ Com. Rom. vi. 3, 4.

but by washing the body ; and, indeed, it can be only from ignorance of the Jewish rites in baptism, that this can be questioned.”¹

MUCH WATER FOR BAPTISM.

“**THEN** cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.”² “And John also was baptizing in Enon, near to Salim, because there was much water there.”³

Thoughtful persons will ask why should they have resorted to places expressly because these furnished large supplies of water, if baptism was performed by sprinkling ? A very small quantity would have answered the purpose in that case. Let Pedobaptist scholars themselves answer the question.

CALVIN, whom Scaliger pronounced the most learned man in Europe, says :

¹ Crit. Com. Matt. iii. 16.

² Matt. iii. 13.

³ John iii. 23.

“From these words of John (ch. iii. 23) it may be inferred that baptism was administered, by John and Christ, by *plunging* the whole body under water.”¹

BENGEL says: “Many waters; so the rite of *immersion* required.”²

POOLE says: “It is apparent that both Christ and John baptized by *dipping* the body in the water, else they need not have sought places where had been a great plenty of water.”³

CURCELLEUS says: “Baptism was performed by *plunging* the whole body into water, and not by sprinkling a few drops, as is now the practice. For John was baptizing in Enon, near to Salim, because there was *much* water there.”⁴

WHITBY says: “Because there was much water there, in which their whole bodies might be *dipped*.”⁵

ADAM CLARK says: “As the Jewish

¹ Com. John iii. 23.

² Com. John iii. 23.

³ Annot. John iii. 23.

⁴ Relig. Ch. Inst., cited, Booth, Ped. Ex. ch. iv. 50.

⁵ Crit. Com. John iii. 23.

custom required the persons to stand in the water, and having been instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then *plunged* themselves under the water; it is probable that the rite was thus performed.”¹

PHILIP AND THE EUNUCH.

WHY should Philip and the Eunuch, or either of them, have gone down into the water, if a mere sprinkling or pouring of water, and not an immersion in water, was to be used? “And they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.”²

POOLE says: “In hot countries this was usual, to baptize, by *dipping* the body in the water; and to this the Apostle al-

¹ Com. on John iii. 23.

² Acts viii. 33.

Indes, when he tells the Corinthians (1 Cor. vi. 11,) that they are washed.”¹

CALVIN says: “Here we perceive how baptism was administered among the ancients; for they *immersed* the whole body in water.”²

DR. TOWERSON says: “For what need would there have been of Philip and the Eunuch going *into* this (the water), were it not that the baptism was to be performed by *immersion*.”³

GROTIUS says: “But that this customary rite was performed by *immersion*, and not by pouring, is indicated both by the proper signification of the word, and the places chosen for the rite.”⁴

VENEMA says: “It is without controversy, that baptism in the primitive church was administered by *immersion* into water, and not by sprinkling; seeing that John is said to have baptized in Jordan, and where there was *much water*, as Christ also did by his disciples in the

¹ Annot. Acts viii. 38.

² Com. Acts viii. 38.

³ Bap. ch. iii. p. 56.

⁴ Annot. Matt. iii. 6.

neighborhood of those places. Philip also, going down into the water, baptized the Eunuch.”¹

This is certainly strong testimony from Pedobaptist writers. Quite as strong as Baptists need or could desire.

THE TESTIMONY OF SCHOLARS.

THE great question with every candid mind should be, “What is truth? What is right?” But as the Scriptures are our only and sufficient standard in matters of religious faith and practice, what do the Scriptures teach? In order to ascertain this point, we inquire of those pious men, eminent for learning and a devout study of the Bible, who have prepared able commentaries on the sacred text, as to what they understand to be the nature of baptism, and the form of its original administration. What do expositors say?

¹ Eccl. Hist., ch. 1, sec. 138. See Booth, Ped Ex., ch. iv., sec. 76.

ZANCHIUS, whose opinion, De Courcy declares, "is worth a thousand others," says: "The proper signification of *baptizo*, is to *immerse*, plunge under, to overwhelm in water."¹

WITSIUS says: "It cannot be denied that the native signification of the word *baptein*, and *baptizein*, is to plunge or dip."²

BP. TAYLOR says: "The custom of the ancient churches was not sprinkling, but *immersion*."³

LUTHER says: "The term *baptism* is Greek; in Latin it may be translated *immersio*; since we *immerse* anything into water, that the whole may be covered with the water."⁴

MELANCTHON says: "Baptism is *immersion* into water, which is made with this admirable benediction."⁵

¹ Works, vol. vi., p. 217. Geneva, 1619.

² Econ. Cov., p. 1213.

³ Duct. Dubit., B. iii., ch. iv., R. 15.

⁴ Works, vol. i., p. 71. Wit. Ed. 1582.

⁵ Melanct. Catec., Wit., 1580.

CAVE says: "The party to be baptized was *wholly immersed*, or put under water."¹

BP. SHERLOCK says: "Baptism, or an *immersion* into water, according to the ancient rite of administering it, is a figure of our burial with Christ, and of our conformity to his death."²

BEZA says: "Christ commanded us to be baptized; by which word it is certain *immersion* is signified."³

POOLE says: "He seems here to allude to the manner of baptizing in those warm Eastern countries, which was to *dip* or plunge the party baptized, and, as it were, to bury him for a while under water."⁴

MEDE says: "There was no such thing as sprinkling used in the Apostles' days, nor for many ages after them."⁵

¹ Pr. Christ., P. i., ch. x., p. 320. Lond. 1680.

² See Bloom. Crit. Dig., vol. v., p. 537.

³ Epist. ad Thom. Tillium. Annot. on Mark vii. 4.

⁴ Annot. on Romans, vi. 4.

⁵ Discourse on Titus, iii. 5

VITRINGA says: "The act of baptizing is the *immersion* of believers in water. This expresses the force of the word."¹

GROTIUS says: "That baptism used to be performed by *immersion*, and not pouring, appears by the proper signification of the word, and by the places chosen for the administration of this rite."²

BP. BOSSUET says: "To baptize signifies to *plunge*, as is granted by all the world."³

DIODATI says: "Baptized—that is to say, *ducked* in the water, for a sacred sign and seal of the expiation and remission of sins."⁴

CALVIN says: "The word baptize signifies to *immerse*; and it is certain that immersion was the practice of the ancient church."⁵

SAMUEL CLARKE says: "In the primitive

¹ Aphor., 884.

² Annot. Matt. iii. 6 ; John iii. 23.

³ Stennett against Russen, p. 174.

⁴ Annot. on Matt. iii. 6.

⁵ Institutes. B. iv., ch. xv. sec. 19.

times the manner of baptising was by *immersion*, or dipping the whole body into water.”¹

STORR and FLATT say: “The disciples of our Lord could understand his command in no other way than as enjoining *immersion*, for the baptism of John, to which Jesus himself submitted, and also the earlier baptism of the disciples of Jesus, were performed by *dipping* the subject into cold water.”²

ADAM CLARK says: “Alluding to the *immersions* practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth.”³

BLOOMFIELD says: “There is here plainly a reference to the ancient mode of baptism by immersion.”⁴

SCHOLZ says: “Baptism consists in the *immersion* of the whole body in water.”⁵

¹ Exp. Ch. Catec., p. 294. Ed. 6.

² Bib. Theol., B. iv., sec. 109, par. 4.

³ Com. on Col. ii. 12.

⁴ Exp. Rom. vi. 4.

⁵ Com. on Matt. iii. 6.

SCHAFF says: "*Immersion*, and not sprinkling, was unquestionably the original form. This is shown by the very meaning of the words, *baptizo*, *baptisma* and *baptismos* used to designate the rite."¹

NEANDER says: "The usual form of *submersion* at baptism, practiced by the Jews, was passed over to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol: the *immersion* of the whole man in the spirit of a new life."²

To the same effect might be adduced many others from among the most able and distinguished of biblical scholars and commentators connected with the Pedo-baptist communions.

¹ Hist. Apost. Ch., p 488. Merc. ed., 1851. See also Noel on Bap., ch. iii., sec. 8.

² Planting and Training, p. 161.

APOSTOLIC ALLUSIONS.

THE idea which Paul had of both the form and purpose of baptism is very manifest from the manner in which he refers to it in his Epistles. To the Romans he says: "Therefore we are *buried* with him by baptism into death."¹ To the Colossians, using nearly the same language, he says: "*Buried* with him in baptism."²

His conception must have been that of a burying, a covering of the subject, entirely in the water, by a sinking under the water. No other form could have been true to the figure here used. And this fact has been generally acknowledged.

ABP. TILLOTSON, on these passages, says: "Anciently those who were baptized were *immersed*, and *buried* in the water, to represent their death to sin; and then did rise up out of the water to signify their entrance upon a new life. And to these customs the Apostle alludes."³

¹ Rom. vi. 4.

² Col. ii. 12.

³ Works, vol. i., p. 179.

BENSON says: "Buried with him by baptism—alluding to the ancient manner of baptizing by *immersion*."¹

DIODATI says: "In baptism being *dipped* in water according to the ancient ceremony, it is a sacred sign unto us, that sin ought to be drowned in us by God's Spirit."²

TURRETIN says: "And indeed baptism was performed in that age, and in those countries, by *immersion* of the whole body into water."³

ZWINGLE says: "When ye were *immersed* into the water by baptism, ye were ingrafted into the death of Christ."⁴

WHITBY says: "It being so expressly declared that we are *buried* with Christ in baptism, by being buried under water."⁵

JOHN WESLEY says: "Buried with him

¹ Com. on Romans vi. 4.

² Annot. Rom. vi. 4. ³ Com. on Rom vi. 8, 4.

⁴ Annot. Rom. vi. 4. See Conant's Append. to Matt.

⁵ Com. Rom. vi. 4.

—alluding to the ancient manner of baptizing by *immersion*.”¹

CONYBEARE says: “This passage cannot be understood, unless it be borne in mind that the primitive baptism was by *immersion*.”²

BLOOMFIELD says: “Here is a plain allusion to the ancient custom of baptizing by *immersion*; and I agree with Koppe and Rosenmuller, that there is reason to regret it should it have been abandoned in most Christian churches, especially as it has so evident a reference to the mystic sense of baptism.”³

SAMUEL CLARKE says: “In the primitive times, the manner of baptizing was by *immersion*, or dipping the whole body into water. And this manner of doing it was a very significant emblem of the dying and rising again, referred to by St. Paul, in the above mentioned similitude.”⁴

¹ Note on Rom. vi. 4.

² Life and Epist. St. Paul, Rom. vi. 4.

³ Recens, Synop. on Rom. vi. 4.

⁴ Expos. Ch. Cate., 294, ed. 6.

Fritzsche says: "But that, in accordance with the nature of the word, baptism was then performed not by sprinkling upon, but by *submerging*, is proved especially by Rom. vi. 4."¹

Estius says: "For *immersion* represents to us Christ's burial, and so also his death; since none but the dead are buried. Moreover, the *emersion* which follows the *immersion* has a resemblance to the resurrection."²

Maldonatus says: "For in Greek to be baptized is the same as to be *submerged*."³

Whitefield says: "It is certain that in the words of our text (Rom. vi. 3, 4) there is an allusion to the manner of baptism, which was by *immersion*."⁴

Adam Clark says: "It is probable

¹ Com. on Matt. vol. i., p. 120. See Conant's Append. to Matt., p. 103.

² Com. on Rom. vi. 3. Cited by Conant, Append. to Matt., p. 100.

³ Com. on Matt. xx. 22; Luke xii. 50.

⁴ Eighteen Sermons, p. 297.

that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put under water.”¹

RP. FELL says: “The primitive fashion of *immersion* under the water, representing our death, and elevation again out of it, our resurrection or regeneration.”²

DODDRIDGE says: “It seems the part of candor to confess, that here (Rom. vi. 4) is an allusion to the manuer of baptizing by *immersion*, as most usual in those early times.”³

ASSEMBLY OF DIVINES say: “In this phrase (Col., ii. 12,) the apostle seemeth to allude to the ancient manner of baptism, which was to *dip* the parties baptized, and, as it were, to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life.”⁴

¹ Com. Rom. vi. 4.

² Note on Rom. vi. 4.

³ Fam. Expos. on Rom. vi. 4.

⁴ Annot. on Matt. iii. 6. Rom. vi. 4.

Such opinions expressed by these learned and pious men, do not surprise us. It is difficult to see how they could have expressed any others.

HISTORICAL EVIDENCE.

MANY learned men have studied with care the early records of Christianity; have written histories of the doctrines and ceremonies of the churches during the times immediately succeeding the apostolic age. What do they say of the practice as to baptism, in the first centuries of Christian history.

BARNABAS, the companion of St. Paul, in an Epistle ascribed to him, and which must have been written very early, whoever was the real author, speaks of baptism as a "going down into the water." He says: "We go down into the water full of sin and filth, but we come up bearing fruits in our hands."¹

¹ Cath. Epist., sec. ix., cited by Broughton, Hist. Dict., Art. Baptism.

HERMAS, writing about A. D. 95, in the "Shepherd," a work ascribed to him, speaks of the Apostles as having gone "down into the water with those they baptized, and "come up again."¹

JUSTIN MARTYR, writing about A. D. 140, speaks of those baptized as "washed in the water, in the name of the Father, Son, and Spirit."²

TERTULLIAN, about A. D. 204, says the person to be baptized "is let down into the water, and, with a few words said, is *dipped*."³

HIPPOLYTUS, about A. D. 225, says: "For he who goes down with faith into the bath of regeneration is arrayed against the evil one, and on the side of Christ. He comes up from the baptism bright as the sun, flashing forth the rays of righteousness."⁴

¹ Stennet to Russen, p. 143.

² Apology, secs. 79, 85, 86. Reeve's Trans.—Orchard's Hist. Bapt., secs. 1, 2, 3, 4. ³ De Bapt. ch. ii.

⁴ Dis. on the Theoph., 10. See Conant's Append. to Matt.

GREGORY, A. D. 360, says: "We are buried with Christ by baptism, that we may also rise with him."¹

BASIL, A. D. 360, says: "By three *immersions* the great mystery of baptism is accomplished;" referring to *trine* baptism.²

AMBROSE, A. D. 374, says: "Thou saidst I do believe, and wast *immersed* in water; that is, thou wast buried."³

CYRIL, A. D. 374, says: "Candidates are first anointed with consecrated oils; they are then conducted to the laver, and asked three times if they believe in the Father, Son, and Holy Ghost; then they are *dipped* three times into the water, and retire by three distinct efforts,"⁴

CHRYSOSTOM, A. D. 398, says: "To be baptized and *plunged* in the water, and

¹ Stennet's Reply, p. 144.

² Baronius' Annals, v.; Bingham's Antiq., B. xi., ch. xi.

³ Bing. Ant., B. ii., ch. ii. Stennet's Reply, p. 144.

⁴ Dupin's Eccl. Hist., ch. vi., sec. 2. Orchard's Hist. Bap., p. 43, Nash. ed., 1855.

then to emerge and rise again, is a symbol of our descent into the grave, and our ascent out of it.”¹

SALMASIUS says: “Baptism is *immersion*, and was formerly celebrated according to the force and meaning of the name. Now it is only *rantism*, or sprinkling, not immersion nor dipping.”²

BINGHAM says: “The ancients thought that *immersion*, or burying under water, did more lively represent the death, burial, and resurrection of Christ, as well as our own death to sin, and rising again into righteousness.”³

MOSHEIM says: “In this century [the first] baptism was administered in convenient places, without the public assemblies, and by *immersing* the candidate wholly in water.”⁴

¹ Hom. 40, on 1 Cor., p. 689. Bing. Christ. Antiq., B. xi., ch. xi. See also on all the Fathers, Conant's Append. to Matt.

² Wolf. Crit. Matt. xxviii. 19. De Caes. Viro. p. 669.

³ Christ. Ant., B. xi., ch. xi.

⁴ Eccl. Hist., B. i., Cent. i. part ii., ch. iv.

NEANDER says : "In respect to the form of baptism, it was, in conformity with the original institution, and the original import of the symbol, performed by *immersion*, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same."¹

WADDINGTON says : "The sacraments of the primitive church were two : that of Baptism and the Lord's supper. The ceremony of *immersion*, the oldest form of baptism, was performed in the name of the three persons of the Trinity."²

SCHAFF says : "Finally, so far as it respects the mode and manner of outward baptizing, there can be no doubt that *immersion*, and not sprinkling, was the original normal form."³

FOR THIRTEEN CENTURIES.

Not only was immersion the original

¹ Ch. Hist., vol. i., p. 310. Also, Hist. Plant and Train., vol. i., p. 222.

² Ch. Hist., ch. ii., sec. 3.

³ Hist. Christ. Ch., p. 488, Mercer. ed.

normal form of baptism, as received by Christ, administered by his Apostles, and practiced by the earliest Christians, but it was that form which was retained in use by all Christian churches, with few exceptions, for many centuries. Indeed, with a large portion of the so-called Christian world, it retains its position to this day.

DR. WHITBY says: "And this *immersion* being religiously observed *by all Christians* for *thirteen centuries*, and approved by our Church," referring to the Church of England.¹

DR. STACKHOUSE says: "Several authors have shown and proved that this manner of *immersion* continued, as much as possible, to be used for *thirteen hundred years* after Christ."²

BP. BOSSUET says: "We are able to make it appear, by the acts of councils, and by ancient rituals, that for *thirteen hundred years* baptism was thus adminis-

¹ Annot. Rom. vi. 4.

² Hist. Bible, B. viii., ch. i.

tered [by immersion] throughout the whole church, as far as possible.”¹

DR. BRENNER says: “*Thirteen hundred years* was baptism generally and originally performed by the *immersion* of the person under water, and only in extraordinary cases was sprinkling, or affusion, permitted. These later methods of baptism were called in question, and even prohibited.”²

VON CÖLLN says: “*Immersion* in water was general until the *thirteenth century*; among the Latins, it was then displaced by sprinkling, but retained by the Greeks.”³

HAGENBACH says: “From the *thirteenth century* sprinkling came into more general use in the West. The Greek Church, however, and the Church of Milano, still retained the practice of *immersion*.”⁴

WINER says: “Affusion was first ap-

¹ Stennet ad. Russen, p. 176. Booth's *Pedo.* Ex. ch. iv.

² Hist. Exhibit. Bap., p. 306.

³ Hist. Doct., vol. ii., p. 303.

⁴ Hist. Doct., vol. ii., p. 84, note 1.

plied to the sick, but was gradually introduced for others, after the *seventh century*, and in the *thirteenth* became the prevailing practice in the West.”¹

AUGUSTI says: “*Immersion* in water was general until the *thirteenth century*, among the Latins; it was then displaced by sprinkling, but retained by the Greeks.”²

BINGHAM says: “As this [*dipping*] was the original apostolical practice, so it continued the universal practice of the church for *many ages*.”³

COLEMAN says: “The practice of *immersion* continued even until the *thirteenth* or *fourteenth century*. Indeed, it has never been formerly abandoned.”⁴

ENCYCLOPÆDIA ECCLESIASTICA says: “Whatever weight, however, may be in those reasons, as a defense for the present practice of sprinkling, it is evident that

¹ Lects. Christ. Antiquity.

² Archæ. vol. v., p. 5; vol. vii., p. 229.

³ Antiq. Christ. Ch., B. xi. ch. xi.

⁴ Ancient Christ., ch. xix. sec. 12.

during the first ages of the church, and for *many centuries* afterwards, the practice of *immersion* prevailed.”¹

While these testimonials do not exhaust historical evidence on this point, they are sufficient to satisfy unbiased minds as to the primitive and long-continued use of immersion for baptism, in the Christian churches.

These Pedobaptist scholars concede that for *thirteen hundred years*, immersion was the prevailing form of baptism, departed from only in special and extraordinary cases. And that even when abandoned by the Latin, or Romish Church, it was retained by the Greek, and other oriental churches, which do to this day preserve the original form of that sacred rite.

USAGE OF THE GREEK CHURCH.

WHILE it may not be an unanswerable argument, in favor of the position taken

¹ Ency. Eccl., Art. Baptism.

by Baptists, that the Greek Church has always practiced, and does still practice immersion, yet the fact is too significant to be overlooked. It constitutes collateral evidence of no mean character.

The Greek Church extends over Greece, Russia, Egypt, Arabia, Palestine, Abyssinia, and other oriental countries. Like the Romish Church, it has corrupted the primitive purity of Gospel doctrine and practice with many absurd glosses and superstitious rites. But as to the form of baptism, it holds the primitive custom of *dipping* the candidates.

STOURDZA says: "The Church of the West [Rome] has then departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign. *Baptism* and *immersion* are identical. Baptism by aspersion, is as if one should say, *immersion* by *aspersion*; or any other absurdity of the same nature." ¹

¹ Consid. Orthodox Ch., p. 87. Conant's Append., p. 99.

DEYLINGIUS says: "The Greeks retain the rite of *immersion* to this day; as Jeremiah the patriarch of Constantinople declares."¹

BUDDEUS says: "That the Greeks defend *immersion* is manifest, and has been frequently observed by learned men; which Ludolphus informs us is the practice of the Ethiopians."²

RICAUT says: "Thrice *dipping*, or plunging, this Church holds to be as necessary to the form of baptism, as water is to the matter."³

DR. WALL says: "The Greek Church in all its branches does still use *immersion*, and so do all other Christians in the world, except the Latins. All those nations that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling. But *all other Christians in the world*, who never owned

¹ De Prud. Past., p. iii., ch. iii., sec. 26.

² Theol. Dogmat., B. v., ch. i., sec. 5.

³ State of Greek Ch., p. 163.

the Pope's usurped power, do, and ever did, *dip* their infants in the ordinary use. All the Christians in Asia, all in Africa, and about one-third in Europe, are of the last sort." ¹

DR. KING says: "The Greek Church uniformly practices the *trine immersion*, undoubtedly the most primitive manner." ²

COLEMAN says: "The Eastern Church has uniformly retained the form of *immersion* as indispensable to the validity of the ordinance; and repeat the rite whenever they have received to their communion persons who have been baptized in another manner." ³

BROUGHTON says: "The Greek Church differs from the Romish, as to the rite of baptism, chiefly in performing it by *immersion*, or plunging the infant all over in the water." ⁴

THE PANTALOGIA says the Greek

Hist. Inf. Bap., vol. ii., p. 376; ed. 3.

² Rites and Cerem. Greek Ch., p. 192.

³ Ancient Christ. Ex., ch. xix., sec. 12.

⁴ Hist. Dict., Art. Bap. Also Ricaut's Greek Ch.

Church, is "that part of the Christian Church which was first established in Greece, and is now spread over a larger extent of country than any other established church. Amid all their trifling rites, they practice *trine immersion*, which is unquestionably the original manner."¹

THE ENCYCLOPÆDIA BRITANNICA says: "The Greek Church differs from the Romish, as to the rite of baptism, chiefly in performing it by *immersion*, or plunging the infant all over in the water."²

The Greek Church, like the Latin, has departed from Scriptural usage in baptizing unconscious infants, and in many other matters; but has retained the true form of baptism. The Romish Church claims the right to change and abolish ordinances. For that reason, and on that ground alone, they have abolished immersion, and use aspersion in its stead. And this aspersion the Protestant Pedo-

¹ Article Greek Church.

² Article Baptism.

The term "unconscious infants" refers to infants who are so young as to not be conscious of sin and are incapable of accepting, nor do they need to accept, Christ as Saviour.

baptist churches have accepted, with other ecclesiastical perversions, from that corrupt papal source. Why will they not go back to primitive purity, and Scripture teaching?

THE TESTIMONY OF BAPTISTERIES.

It will cast some further light on this subject, to know what places were resorted to for a convenient administration of this ordinance during the early ages of Christianity. They never would have resorted to rivers, pools, cisterns, and other large bodies of water, for the mere purpose of sprinkling the candidates.

We know that John the Baptist and the disciples of Jesus resorted to the Jordan for the purpose of baptizing; and to Enon near to Salim, "*because* there was much water there."

TERTULLIAN says: "There is no difference whether one is baptized in the sea or in a lake, in a river or in a fountain; neither was there any difference between

those whom John baptized in Jordan, and those whom Peter baptized in the Tiber.”¹

DR. DODDRIDGE says: “John was also at the same time baptizing at Ænon; and he particularly chose that place because there was a great quantity of water there, which made it very convenient for his purpose.”²

As Christianity spread, and converts multiplied, in many places, especially in large cities, there were few opportunities for the convenient and agreeable administration of the ordinance. Other cities were not so well supplied with pools as was Jerusalem. Then began to be erected *baptisteries*, expressly designed for this use. These, at first, were constructed in the simplest manner; but, in process of time, large, costly, and imposing edifices were built for this purpose.

MOSHEIM says: “For the more con-

¹ De Bapt., ch. iv. Bing. Antiq., B. viii., ch. viii., sec. 1.

² Fam. Expos. on Matt. iii. 16.

venient administration of baptism, sacred fonts, or *baptisteria*, were erected in the porches of the temples. This was in the fourth century.”¹

BROUGHTON says: “The place of baptism was at first unlimited; being some pond or lake, some spring or river, but always as near as possible to the place of public worship. Afterward they had their *baptisteries*, or (as we call them) fonts, built at first near the church, then in the church porch, and, at last, in the church itself.” “The baptistery was, properly speaking, the whole house or building in which the font stood; which latter was only the fountain or pool of water in which the *immersion* was performed.”²

DR. MURDOCK says: “The baptisteries were properly buildings adjacent to the churches, in which the catechumens were instructed, and where were a sort of cisterns, into which water was let at the time

¹ *Ecol. Hist. Cent. iv., B. ii., p. ii., ch. iv., sec. 7.*

² *Hist. Dict., Arts. Baptism and Baptistery.*

of baptism, and in which the candidates were baptized by *immersion*.”¹

DR. SCHAFF says: “In the fourth century special buildings for this holy ordinance [baptism] began to appear, either entirely separate, or connected with the main church by a covered passage. The need of them arose partly from the still prevalent custom of immersion.”²

CAVE says: “These baptisteries were usually very large and capacious, not only that they might comport with the general custom of those times, of persons baptized being *immersed* or put under water; but because the stated times of baptism returning so seldom, great multitudes were usually baptized at the same time.”³

BINGHAM says: “In the apostolic age, and some time after, before churches and baptisteries were generally erected, they baptized in any place where they had convenience, as John baptized in Jordan,

¹ Mosh. Eccl. Hist., vol. i., p. 281. Note 15.

² Hist. Chr. Ch., vol. ii., p. 558-9, Sec. 108.

³ Prim. Christ., P. i., ch. x., p. 312.

Philip baptized the eunuch in the wilderness, and Paul the jailer in his own house.”¹

HAGENBACH says: “That baptism in the beginning was administered in the open air, in rivers and pools; and that it was by *immersion*, we know from the narratives of the New Testament. In later times there were prepared great baptismal fonts or chapels. The person to be baptized descended several steps into the reservoir of water, and then the whole body was *immersed* under the water.”²

COLEMAN says: “The first baptistery, or place appropriated to baptism, of which any mention is made, occurs in a biography of the fourth century; and this was prepared in a private house.”³

The term “baptistery” was applied properly to the pool or font of water, but was also used to designate the building in which the pool was placed.

¹ Christ. Antiq., B. xi., ch. vi., sec. 11.

² Hist. Christ. Church, ch. xix., p. 324.

³ Ancient Christ. Ex., ch. xix., sec. 10.

BRANDE says: "A building destined for the purpose of administering the rite of baptism. The baptistery was entirely distinct from the church up to the end of the sixth century; after which period the interior of the church received it."¹

THE ENCYCLO. BRITANNICA says: "In the ancient church it was one of the *exedra*, or buildings distinct from the church itself. Thus it continued till the sixth century, when the baptisteries began to be taken into the church porch, and afterwards into the church itself."²

Some of these structures are still preserved, and others are well known to have existed; as that of Florence, Venice, Pisa, Naples, Bologna, and Ravenna. That of the Lateran, at Rome, is considered the oldest now existing, having been erected A.D. 324.

That at Pisa was completed A.D. 1160, the entire structure being one hundred

¹ Dict. Arts, Sci., and Lit., Art. Baptistery.

² Article Baptistery.

and fifteen feet in diameter, by one hundred and seventy-two feet in height, and of a circular form. That at Florence is an octagonal building, ninety feet in diameter, with a lofty dome. That of St. Sophia, at Constantinople, erected by Constantine, A.D. 337, was capable of accommodating a numerous council, whose sessions were held in it. Most of these structures are large, elaborate, and costly edifices.

The baptistery proper, or pool for baptizing, was an open cistern in the center of the large hall, or main part of the building.

Can any one suppose these buildings would have been provided, if sprinkling and not immersion had been the manner of administering baptism? ¹

¹ For a full account of Baptisteries, see Robinson's History of Baptism, ch. xii., where, with much labor, the author has collected a large amount of information on the subject. Also Duncan's Hist. Baptists, ch. v., sec. 3. Also Crystal's History of the Mode of Baptism.

THE DESIGN OF BAPTISM.

What was baptism intended to represent and teach? As an outward rite, it must be a type, or sign, of some religious truth, or spiritual fact, meant to be taught or enforced by its observance. And the form of the rite, the manner of its administration must be such as properly to express its design and meaning. If the form be so changed that its symbolic force is lost, and its design no longer seen in its administration, then, manifestly, it is no longer baptism in form or fact; its teaching is not understood, and its chief purpose fails.

Now, it is not difficult to ascertain from the New Testament what was intended by baptism. It was clearly this: to show forth the death, burial, and resurrection of Christ, who died for our sins, and rose again for our justification. And every candidate who receives the ordinance, professes thereby faith in the merits of Christ's death as the ground of his own

hope and salvation ; fellowship also, with his sufferings, and a declaration of his own death to sin, and a rising to newness of life in Christ. It also typifies the washing of regeneration, and the renewing of the Holy Ghost, and declares the candidate's hope of a resurrection from the dead, even as Christ, into a likeness of whose death he is buried, was raised up by the glory of the Father.

That immersion alone can teach this is evident ; which view the following testimonies abundantly confirm :

TYNDALE says : " The plunging into the water signifieth that we die and are buried with Christ, as concerning the old life of sin. And the pulling out again signifieth that we rise again with Christ in a new life full of the Holy Ghost."

ADAM CLARKE says : " But as they received baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of the resur-

¹ Obedience of a Christ. Man, 143, cited by Constant, Append., p. 93.

rection unto eternal life, in coming up out of the water.”¹

DR. NEWTON says: “Baptism was usually performed by immersion, or dipping the whole body under water, to represent the death, burial, and resurrection of Christ together, and therewith signify the person’s own dying to sin, the destruction of its power, and his resurrection to a new life.”²

FRANKIUS says: “The baptism of Christ represented his sufferings, and his coming up out of the water his resurrection from the dead.”³

PICRETUS says: “That immersion into and emersion out of the water, practiced by the ancients, signify the death of the old man, and the resurrection of the new man.”⁴

BUDDEUS says: “Immersion, which was used in former times, was a symbol and

¹ Bap. for the dead, Com. on 1 Cor. xv. 29.

² Prac. Expos. Cate., p. 297.

³ Programme, xiv., p. 848.

⁴ Theol. Christ. B. 14, ch. iv., sec. 13.

an image of the death and the burial of Christ.”¹

SAURIN says: “The ceremony of wholly immersing us in water, when we were baptized, signified that we died to sin.”²

GROTIUS says: “There was in baptism, as administered in former times, an image both of a burial and a resurrection, which in regard to Christ was external, in regard to Christians internal.”³

OLSHAUSEN says: “As believers are in Christ’s death dead with him, and in baptism buried with him, so they are now also risen with him in his resurrection.”⁴

MACKNIGHT says: “He submitted to be baptized, that is, to be buried under the water by John, and to be raised up out of it again, as an emblem of his future death and resurrection.”⁵

BAXTER says: “In our baptism we are dipped under the water, as signifying our

¹ Dogmatic Theol. B. v., ch. i., sec. 8.

² Sermons, vol. iii., p. 171. Robinson’s Trans.

³ Annot. Rom. vi. 4. Col. ii. 12.

⁴ Com. on Col. ii. 12. ⁵ Com. on Rom. vi. 4

covenant profession, that as he was buried for sin, we are dead and buried to sin.”¹

ABP. LEIGHTON says: “Buried with Christ. . . . where the dipping into water is referred to as representing our dying with Christ, and the return thence, as expressive of our rising with him.”²

DR. BARROW says: “The action is baptizing, or immersing into water.” “The mersion also in water, and the emersion thence, doth figure our death to the former, and our reviving to a new life.”³

DR. CAVE says: “As in immersion there are in a manner three several acts, the putting the person into water, his abiding there for a little time, and his rising up again; so by these were represented Christ’s death, burial, and resurrection; and in conformity thereunto our dying unto sin, the destruction of its

¹ Para. Rom. vi. 4. Col. ii. 12, et al.

² Com. 1 Pet. iii. 21.

³ Doct. Sacra. Works, vol. iii., p. 43.

power, and our resurrection to a new course of life.”¹

DR. HAMMOND says: “It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ. The putting the person into the water denotes and proclaims the death and burial of Christ.”²

DR. WALL says: “The immersion of the person, whether infant or adult, in the posture of one that is buried and raised up again, is much more solemn, and expresses the design of the sacrament and the mystery of the spiritual washing much better than pouring a small quantity on the face.”³

POOLE says: “He seems here to allude to the manner of baptizing in those warm Eastern countries, which was to *dip*, or plunge the party baptized, and, as it were, to bury him for a while under water.”⁴

¹ Prim. Christ., P. i., ch. x., p. 320.

² Com. on Rom. vi. 3.

³ Hist. Inf. Bap., pp. 404-408.

⁴ Com. on Rom. vi. 4.

SCHAFF says: "All commentators of note (except Stuart and Hodge) expressly admit, or take it for granted, that in this verse the ancient prevailing mode of baptism by *immersion* and *emersion* is implied, as giving additional force to the idea of the going down of the old and the rising up of the new man."¹

BARNES says: "It is altogether probable that the Apostle, in this place, had allusion to the custom of baptizing by *immersion*."²

BP. BLOOMFIELD says: "There may also be (as the ancient commentators think) an allusion to the ancient mode of baptism by immersion; which, while typifying a death unto sin, and a new birth unto righteousness, also had reference to the Christian's Communion with his Lord, both in death and resurrection from the dead."³

¹ Note to Lange on Rom. vi. 4.

² Crit. Com. on Rom. vi. 4.

³ Greek N. Test. on 1 Cor. xv. 29. Baptism for the dead.

DR. TOWERSON says: "Therefore, as there is so much the more reason to represent the rite of immersion, as the *only legitimate* rite of baptism, because the *only one* that can answer the end of its institution, and those things which were to be signified by it; so, especially, if, as is well known, and undoubtedly of great force, the general practice of the Primitive Church was agreeable thereto, and the practice of the Greek Church to this very day. For who can think that either one or the other would have been so tenacious of so troublesome a rite, were it not that they were well assured, as they of the Primitive Church might well be, of its being *the only instituted and legitimate one.*"¹

Such are the opinions of candid Pedobaptist divines, as to the design of baptism. Immersion alone can meet this demand, and serve its purpose. Sprinkling, or pouring water on a candidate, has no

¹ On Sacra. Bapt., Part iii., pp. 51-58.

force in the direction of this sacred symbolism. It cannot show the death, burial, or resurrection of Christ; nor the disciple's death to sin, and his rising to a new life. If immersion, therefore, be abandoned, the entire force of the ordinance is destroyed, and its design obliterated.

Sprinkling sets forth no great doctrine of the Gospel. Only when the disciple is buried beneath the water, and raised up again, does the beauty, force, and meaning, which divine wisdom intended, appear in that sacred ordinance.

THE WATER SUPPLY.

AMONG the weak arguments used, and the indefensible positions assumed by the advocates of sprinkling, is this,—one of the weakest, and least defensible,—that the Jordan had not sufficient depth of water for immersing the multitudes said to have been baptized by John, and the disciples of Jesus; and that there were no conveniences in Jerusalem for im-

mersing the large number of early converts who were baptized there. Consequently, they say, those converts must have had water sprinkled on them instead.

Puerile as may seem this objection, it has been seriously put forth, by not a few of the advocates of aspersion, even in the face of Scripture testimony, and against scholarship and history. Such assertions indicate the ignorance, or the recklessness of those who make them, and show how prejudice may unfit even good men for a just discussion of grave subjects. The objection is too trifling to merit serious regard; and yet the testimony on this point is so abundant, and so conclusive,—and that, too, from Pedobaptist sources,—as to make it both pleasant and fitting to adduce some of it in this connection.

DR. EDWARD ROBINSON, Professor in the Union Theological Seminary, New York, in 1840 made a careful survey of Palestine, including the Jordan River. His statements corroborate those of

others, as to the abundant supply of water both in the Jordan and in the city of Jerusalem itself. He cites the earlier but well known travelers whose published works are familiar to the reading public: Seetzen, who visited the country in 1806; Burckardt, who explored it in 1812; Irby and Mangles, in 1818; and Buckingham, who traveled through it at about the same time. These distinguished explorers published the results of their travels, which can be consulted. ¹

LIEUT. LYNCH, of the United States Navy, was, in 1848, sent out by his Government in charge of an expedition to explore the River Jordan and the Dead Sea. This, of course, had no connection with polemic discussions, and least of all was it to settle the baptismal question. It was done for antiquarian research, and for the advancement of science.

The expedition passed down the entire

¹ Robinson's *Bib. Researches*, vol. ii., sec. x., pp 257-267.

length of the Jordan, in boats, from the Sea of Galilee to the Dead Sea; made frequent and careful surveys, which were accurately recorded, and officially published.

The river was found to vary in width from seventy-five to two hundred feet; and in *depth* from *three* to *twelve feet*. At Bethabara, where tradition has fixed the place of our Saviour's baptism, and where John baptized the multitudes, Lieut. Lynch gives the *width* as *one hundred and twenty feet*, and the greatest *depth* as *twelve feet*. There certainly is no lack of water there, since one quarter of twelve feet would be sufficient for burying converts in baptism.

It is a well-known fact that thousands of Christian pilgrims, from adjacent countries, visit this spot at a certain season annually to bathe in the waters, held sacred by them because of Christ's baptism there. The expedition witnessed one of these scenes, and had their boats in readiness to prevent accidents, which it was

feared might occur in so great a crowd of fanatical devotees, in so great a depth of water. Had the advocates of sprinkling been present, they might have found an argument as perilous as it would have been convincing for a sufficient depth of water for the immersion of Christian believers.¹

DEAN STANLEY, a distinguished prelate of the English Church, made the tour of the Holy Land in 1853, explored the Jordan valley, witnessed the bathing of the pilgrims, and recorded this remark touching the baptism of John: "He came baptizing, that is signifying to those who came to him, as he *plunged* them under the rapid torrent, the forgiveness and forsaking of their sins." "There began that sacred rite, which has since spread throughout the world; through the vast baptisteries of the Southern and Oriental churches, gradually dwindling to the little fonts of the North and West."²

¹ Lynch's Dead Sea Expedition, chs. x. xi.

² Stanley's Syria and Palestine, ch. vii., pp. 306-7.

DR. THOMSON, for a quarter of a century missionary in Syria and Palestine, and very familiar with the Holy Land, traversed it in 1857, visited the Jordan in the vicinity of Jericho, and witnessed the bathing of the Greek pilgrims, as described by Lieut. Lynch and others. Of this singular and exciting scene he gives a graphic description. He says: "The men *ducked* the women, somewhat as the farmers do their sheep, while the little children were carried and *plunged* under water, trembling like so many lambs."

Being Pedobaptists, these oriental fanatics may not have performed their rites with becoming propriety. But there was an abundance of water, and they believed in a thorough immersion. He adds: "The current is astonishingly rapid, and at least *ten feet deep*." "Two Christians and a Turk, who ventured too far, were drowned without the possibility of a rescue." A perilous depth of water certainly. "At the bathing place it was twenty rods wide." "Boats could do nothing in

such a current; and it is too deep to ford.”¹

The City of Jerusalem was abundantly supplied with water, to a large extent by pools and cisterns, many of which were of great size. Outside, but near the city, were others of still larger dimensions. These were constructed in part for the purpose of furnishing water for the ordinary uses of life, and in part to supply conveniences for the many ablutions enjoined by the Mosaic law.

These pools were abundant in our Savior's time, and some of them still remain, containing water, and even now affording admirable conveniences for the administration of baptism in its primitive form. Others, now in a ruined state, distinctly reveal their original form and magnitude. The greater part of them were in good repair, and continued to be used for hundreds of years after Christ, as history fully certifies.

DR. EDWARD ROBINSON visited Jerusa-

¹ The Land and the Book, vol. ii., pp. 445-446.

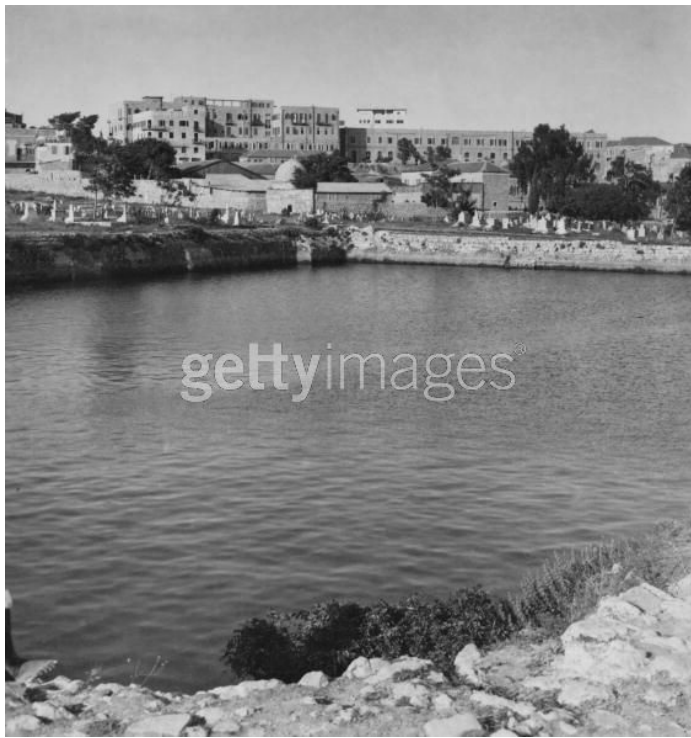
lem in the prosecution of his researches, and made careful and extensive investigations touching the topography and antiquities of the Holy City. The results, published in his "Researches" in 1841, have been fully corroborated by other and more recent surveys. They are as follows :¹

The Pool of Bethesda is three hundred and sixty (360) feet long, one hundred and thirty (130) feet wide, and seventy-five (75) feet deep. When full, it was a considerable pond, covering more than an acre of ground.

The Pool of Siloam is fifty-three (53) feet long, eighteen (18) feet wide, and nineteen (19) feet deep ; it now holds two or three feet of water, which can readily be increased to a much greater depth.

The Upper Pool, three hundred and sixteen (316) feet long, two hundred and eighteen (218) feet wide, and eighteen

¹ Robinson's Biblical Researches, vol. i., pp. 480-515. See, also, Thomson's Land and Book, vol. ii., pp. 64 and 446.



Upper Pool



Pool of Hezekiah

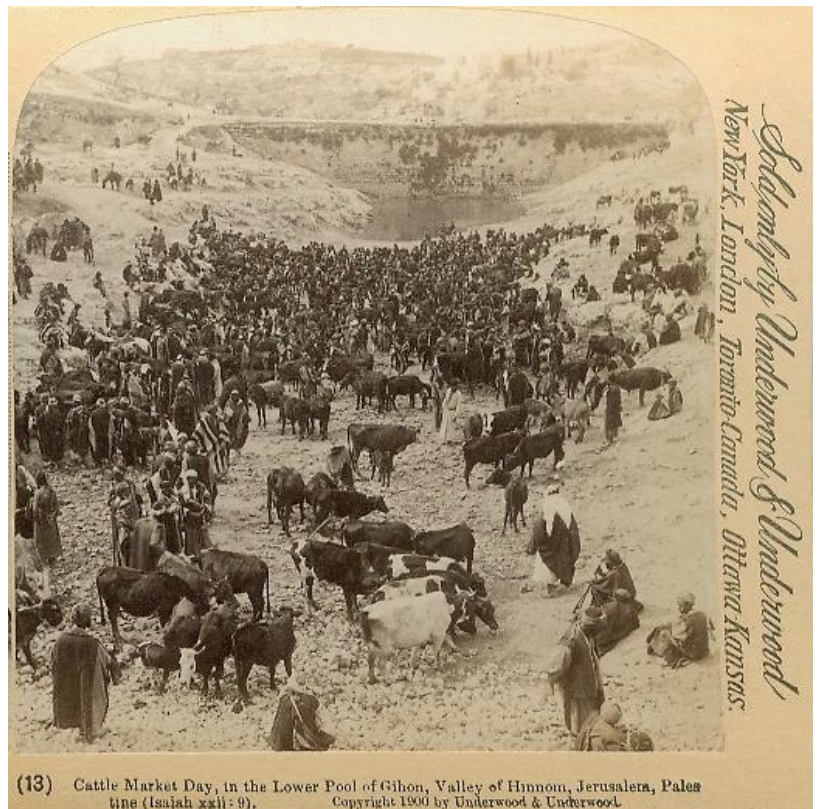


Model of Pool of Bethesda



Pool of Siloam

A cattle market
at the Lower
Pool of Gihon
(Ca. 1900)



(18) feet deep, covering an acre and a half of ground.

The Pool of Hezekiah is two hundred and forty (240) feet long, and one hundred and forty-four (144) feet wide, and is partly filled with water.

The Lower Pool, or Pool of Gihon, is five hundred and ninety-two (592) feet long, two hundred and sixty (260) feet wide, and forty (40) feet deep, covering more than three and a half acres of ground. This pool is now dry; but so lately as the time of the Crusaders was fully supplied with water, and free to the use of all.

Several other pools existed either in or in the immediate vicinity of the city. They were all constructed with sides gradually sloping inward and downward, so as to make a descent into the water to any required depth safe and easy, and were doubtless in constant use for purposes of ablution.

DR. BARCLAY, who spent many years in missionary labor in Jerusalem, and who, so far as that city is concerned, is perhaps

the most competent and reliable of all authorities, substantiates the above statements by his own testimony.¹

DR. THOMSON, for twenty-five years missionary in Syria and Palestine, in his efforts to identify the place where Philip baptized the eunuch, says: "He would then have met the chariot somewhere southwest of Latron. There is a fine stream of water, called Murubbah, deep enough even in June to satisfy the utmost wishes of our Baptist friends."² Good testimony that is, from a most competent and reliable source, and from one who did not think immersion essential to baptism.

How fully such testimony from well-informed sources vindicates the views held by Baptists, let each one judge. And how futile are all objections urged against immersion as the Scriptural mode of baptism, on the ground of an insufficient sup-

¹ City of the Great King. See also Prof. Chase's Design of Baptism, with Dr. Sampson's Article, p. 115. Boston Ed., 1851.

² The Land and the Book, vol. ii., p. 310

ply of water for such a purpose, is manifest. And this testimony comes from those who have no doctrinal sympathy with Baptists.

ASPERSION FOR IMMERSION.

WE may now properly inquire when and why was sprinkling introduced and accepted as a substitute for the original Scriptural form of dipping in baptism? Why and when did a human device supercede a divine institution? The question has its interest and its importance, and is fully and satisfactorily answered by Pedobaptists themselves. We accept their testimony as a complete justification of our position in respect to this ordinance.

For *two hundred and fifty years* after Christ we have no evidence of any departure from the primitive practice of immersion, the first authenticated instance of such a departure being about the middle of the third century, or A. D. 250. This was in the case of *Novatian*. Eusebins,

the historian, gives this case, and no earlier instance could be found by Dr. Wall in his laborious researches. Good evidence that none earlier existed. What he failed, in this direction, to discover, it would be difficult for any other one to find.

NOVATIAN was dangerously sick; and believing himself about to die, he greatly desired to be baptized, not having as yet received that ordinance. As the case seemed urgent, and he was thought too feeble to be immersed, it was decided to try a substitute, as nearly resembling baptism as possible. Water was poured profusely over him, as he lay on his bed, so as to resemble as much as possible a submersion. The word used to describe this action (*perichutheis, perfusus*), has usually been rendered, *besprinkle*; it rather means, to pour round about, or, upon and over one. This was doubtless the action in the case of Novatian; and such a profuse overwhelming with water, it was thought might serve the pur-

pose, especially as the necessity was so great.¹

EUSEBIUS in his history, quoting from Cornelius, bishop of Rome, gives the following accounts of this case—a case which claims the more regard as being the first recorded departure from apostolic usage. “He fell into a grievous distemper, and, it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, if that can be termed baptism.”² The historian himself seemed doubtful as to the validity of such a rite.

VALESIUS makes the following comment on the passage: “This word, *perichuthesis*, Rufinus very well renders *besprinkled* (*perfusus*). For people who were sick, and baptized on their beds, could not be dipped in water by the

¹ See this case treated in Dr. Chase’s *Design of Baptism*, p. 53.

² *Eccl. Hist.*, B. vi., ch. 43. Cambridge Ed., 1683. Also *Bing. Christ. Antiq.*, B. xi., ch. xi., sec. 5. Also B. iv., ch. iii., sec. 11.

priest, but were besprinkled by him. This baptism was thought imperfect, and not solemn, for several reasons. Also, they who were thus baptized were called ever afterward *Clinici*; and by the Twelfth Canon of the Council of Neocesarea, these *Clinici* were prohibited priesthood.”¹

DR. WALL, the able historian and defender of infant baptism, makes the following statement respecting the case of Novatian. “Anno Domini, 251. Novatian was, by one part of the clergy and people of Rome, chosen Bishop of that church, in opposition to Cornelius, who had before been chosen by the major part, and was already ordained. Cornelius does, in a letter to Fabius, Bishop of Antioch, vindicate his right, showing that Novatian came not canonically to his orders of priesthood, much less was capable of being chosen Bishop; for that all

¹ Cited by Booth, *Pedo-ex.* ch. vii., ref. ii. Also Chase’s *Design of Baptism*, p. 53. *Bing. Antiq.*, B. iv., ch. iii., sec. 11.

the clergy, and a great many of the laity were against his being ordained presbyter; because it was not lawful, they said, for one that had been baptized in his bed in time of sickness, as he had been, to be admitted to any order of the clergy.”¹

It is evident that such a substitute for baptism was, at the time, generally considered as unscriptural and improper. But, having been introduced, and by some accepted, from that time the practice of affusion or aspersion was resorted to in cases of sickness; hence denominated “clinic baptism,” from *Clina*, a couch or bed.

BP. TAYLOR says: “It was a formal and solemn question made by Magnus to Cyprian whether they are to be esteemed right Christians, who are only sprinkled with water, and not washed or dipped.”²

¹ Euseb. Eccl. Hist., B. vi, ch. xliii. Wall's Hist. Inf. Bap., P. ii., ch. ix., p. 463.

² Duct. Dubit., B. iii., ch. iv., R. 15.

DR. TOWERSON says: "The first mention we find of aspersion in the baptism of the elder sort, was in the case of the *Clinici*, or men who received baptism upon their sick beds."¹

VENEMA says: "Sprinkling was used in the last moments of life, on such as were called *Clinics*."²

SALMASIUS says: "The *Clinics* only, because they were confined to their beds, were baptized in a manner of which they were capable; thus Novatian, when sick, received baptism, being *besprinkled*, not *baptized*."³

GROTIUS says: "The custom of pouring or sprinkling seems to have prevailed in favor of those that were dangerously ill, and were desirous of giving up themselves to Christ, whom others called *Clinics*."⁴

¹ Sac. Bap., P. iii., p. 59.

² Eccl. Hist., vol. iv., ch. iv., sec. 110.

³ De vita Martini. ch. xv. Cited by Witsius, B iv., ch. xvi., sec. 13.

⁴ Com. on Matt. iii. 6.

SPRINKLING PREVAILED.

IN the Roman Church pouring for baptism was tolerated in the eighth century, and in the sixteenth century generally adopted as a matter of convenience, that hierarchy presumptuously arrogating the right to change ordinances.

DR. WALL says: "France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it."¹

The same learned author states that Calvin prepared for the Genevan Church, and afterwards published to the world, "a form of administering the sacraments," in respect to which he adds, "for an office, or liturgy of any church, this is, I believe, the first in the world that prescribes *aspersion* absolutely."²

DR. WALL adds: "And for sprinkling, properly called, it seems it was, at A.D.

¹ Hist. Inf. Bap., P. ii., ch. ix., p. 470.

² Ibid.

1645, just then beginning, and used by very few." "But sprinkling for the common use of baptizing was really introduced (in France first, and then in other popish countries) in times of popery."¹

Of England, he says: "The offices and liturgies did all along enjoin *dipping*, without any mention of pouring or sprinkling." About 1550, however, aspersion began to prevail, being used first in the case of "weak children," and "within the space of half a century, from 1550 to 1600, prevailed to be the more general." The English churches finally came to imitate the Genevan, and casting off the dominion of the Pope, bowed to the authority of Calvin, and adopted pouring in the place of dipping.²

THE ASSEMBLY OF DIVINES, in convocation, in 1643, voted by one majority, mainly through the influence of Dr. Lightfoot, against baptizing by immer-

¹ Hist. Inf. Bap., P. II., ch. ix., p. 470.

² Wall's Hist. Inf. Bap., P. 2, ch. ix, pp. 468-475.

sion, and the year following, Parliament sanctioned their decision, and decreed that sprinkling should be the legal mode of administering baptism. ¹

THE EDINBURGH ENCYCLOPEDIA gives the following account of the rise of sprinkling: "The first law to sanction aspersion as a mode of baptism was by Pope Stephen II., A.D. 753. But it was not till the year 1311 that a council held at Ravenna declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI. (about 1550), immersion was commonly observed." ²

But during the reign of the Catholic Mary, who succeeded to the throne on the death of Edward, 1553, persecution drove many of the Protestants from their homes,

¹ Pittman and Lightfoot's Works, vol. xiii., p 300. Cited in Debate's, Campb., and Rice, p. 220 Also Edinb. Ency., Art. Baptism.

² Art. Baptism.

not a few of whom, especially the Scotch, found an asylum in Geneva, where, under the influence of John Calvin, they imbibed a preference for sprinkling.¹

"These Scottish exiles," says the last-quoted authority, "who had renounced the authority of the pope, implicitly acknowledged the authority of Calvin; and returning to their own country, with John Knox at their head, in 1559 established sprinkling in Scotland. From Scotland, this practice made its way into England in the reign of Elizabeth, but was not authorized by the established church."² It was not authorized in England until, as above stated, the action of the Westminster Assembly in 1643, and confirmed by Parliament in 1644.

THE ENCYCLOPEDIA BRITANNICA states the case, much to the same effect, as follows: "What principally tended to confirm the practice of affusion or sprinkling, was that several of our Protestant divines,

¹ Edinb. Ency., Art. Baptism. ² Ibid.

flying into Germany and Switzerland during the bloody reign of Queen Mary, and coming home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant Churches beyond the sea, where they had been received and sheltered. And having observed that at Geneva, and some other places, baptism was administered by sprinkling, they thought they could not do the Church of England a greater service than by introducing a practice dictated by so great an oracle as Calvin.”¹

Thus we have given, briefly, but accurately, the rise, progress, and final prevalence of this perversion—the substitution of sprinkling for immersion, in the administration of Christian baptism.

BAPTISMAL PROPOSITIONS.

THE foregoing constitutes a condensed summary of the evidence on this subject. Very much more testimony, from similar

¹ Ency. Britan., Article, Baptism.

sources, and equally reliable, can easily be adduced. But what is here presented is quite sufficient to establish the following propositions:

1. That the form of baptism which John administered, and which Christ received, was immersion, or the dipping of the person baptized, wholly under water.

2. That this same form of baptism was used by the disciples of our Lord, and by the early Christians, universally and without any known exception, for more than two hundred years after Christ.

3. That the first recorded departure from the practice of immersion, was about A. D. 250, in the case of Novatian, affused on his sick bed; no earlier instance being known.

4. That from this time, pouring or sprinkling were occasionally resorted to as expedients in emergencies, in cases of sick or feeble persons, or tender infants.

5. That for more than *thirteen hundred years* immersion was the prevailing prac-

tice of Christian churches throughout the world, in the administration of baptism.

6. That the Greek and other Oriental Churches have never abandoned the primitive mode, but still practice dipping, whether in the case of adults or of infants.

7. That the substitution of aspersion for immersion was one of the corruptions of the Papal Church, transmitted to, and accepted by Protestant Christians.

8. That it was not until the Reformation sprinkling was generally adopted by Protestant Christians in Europe, by whom it was transmitted to Protestant Churches in America.

9. That the leading scholarship of the world admits immersion to have been the original Scriptural form of baptism ; while sprinkling and pouring are conceded substitutes, used for convenience only, and without Scriptural authority.

10. That more than half the nominal Christians in the world still practice immersion in baptism, while all Christians

the world over hold such baptism to be valid, primitive, and Scriptural.

The most that can be said by the advocates of aspersion, is that it will answer the purpose as an initiatory rite. Water is the element, and much or little will not be essential ; if the purpose be right, the service will be acceptable to God. But what sincere and honest-minded disciple can willingly disregard the plain command, and manifest example of his Saviour, and accept a human dogma in its stead, simply because he may deem it more convenient, and judge the difference not essential.

The injunction of our Lord was: "If ye love me, keep my commandments." Appropriate are the words of Cotton Mather: "Let a precept be never so difficult to obey, or never so distasteful to flesh and blood, yet if I see it is God's command, my soul says: it is good ; let me obey it till I die."¹

¹ Life of Jennings, p. 118.

APPENDIX.

A list of the authorities cited in the foregoing pages is here appended for the satisfaction of readers. The figures which follow the names indicate the date of birth. The abbreviations show denominational connections; as, *Epis.*, Episcopalian; *Presb.*, Presbyterian; *Meth.*, Methodist; *Cath.*, Catholic, etc.

ALSTEDIUS, John Henry. 1588. *Ref. Luth.* A learned German divine, professor of theology at Herbon, and author of many works.

AMBROSE. One of the early Christian Fathers, who flourished about A.D. 374.

ANTHON, Charles, LL.D. *Epis.* Professor of Greek and Latin in Columbia College, New York.

AUGUSTI, Christian, D.D. 1772. *Luth.* Professor of theology in the universities of Basle and Bonn, Germany.

BARCLAY, J. T., M.D. *Christ.* For several years missionary at Jerusalem, under the patronage of the American Christian Missionary Society.

BARNES, Albert. *Presb.* A distinguished clergyman, and author of the well-known "Notes" on the books of the Bible.

BARROW, Isaac, D.D. 1630. *Epis.* Eminent

as a divine and mathematician. Vice-chancellor of, and professor of Greek in Cambridge University, England.

BASIL. One of the Christian Fathers, who flourished about A.D. 360.

BAXTER, Richard. 1615. *Presb.* An eminent nonconformist divine, author of the "Saint's Rest," and other works.

BENGEL, John. 1687. *Luth.* Distinguished as a pious and learned German divine, biblical critic, and commentator.

BENSON, Joseph. 1748. *Meth.* One of the most eloquent preachers and able scholars of the early Methodists.

BEZA, Theodore. 1519. *Presb.* One of the most eminent of the reformers; an associate of Calvin, and professor of theology at Geneva.

BINGHAM, Joseph. 1668. *Epis.* Rector of Havant, England; author of the great work on Christian antiquities, the "Origines."

BRENNER, Frederick, D.D. 1784. *Cath.* A distinguished writer, member of the cathedral chapter at Bamberg, Bavaria.

BUDDEUS, John Franz. 1667. *Luth.* One of the first scholars of his day; professor at the universities of Halle, Coburg, and Jena.

BLOOMFIELD, S. T., D.D. *Epis.* Vicar of Bisbrook, England. Editor of the Greek New Testament and author of various works.

BOSSUET, James. 1627. *Cath.* Bishop of Meaux,

and state counsellor of France. Distinguished as a preacher, author, and controversialist.

BROUGHTON, Thomas. 1704. *Epis.* Vicar of Bedminster, England; author of various works.

CAVE, William, D.D. 1637. *Epis.* Vicar of Islington, England; eminent as a scholar and author.

CALVIN, John. 1509. *Presb.* The great German reformer and theologian, whom Scaliger pronounced the most learned man in Europe.

CAMPBELL, George, D.D. 1719. *Presb.* President of, and professor of divinity in Marischal College, Scotland.

CHRYSOSTOM, John. A.D. 347. *Gr. Ch.* Patriarch of Constantinople; called the "Golden-mouthed" preacher.

CLARKE, Adam, LL.D. 1760. *Meth.* A distinguished antiquarian and Oriental scholar. The great Methodist commentator.

CLARKE, Samuel, D.D. 1675. *Epis.* An eminent English divine, scholar, and author.

CONYBEARE, W. J. *Epis.* A clergyman of the English church; joint author of the "Life and Epistles of St. Paul."

COLEMAN, Lyman, D.D. *Cong.* Professor of biblical literature in Lafayette College, Pa. Author of several works.

CURCELLÆUS, Stephen. 1586. *Dutch Ref.* An eminent Greek scholar; professor of divinity at Amsterdam.

CYRIL. One of the Christian Fathers, who flourished about A.D. 375.

DEYLINGIUS, Solomon. 1677. *Luth.* A German theologian; professor in the University of Wittenberg.

DIODATI, John. 1576. *Ref.* An Italian divine, professor of Hebrew and theology at Geneva.

DWIGHT, Timothy, D.D. 1752. *Cong.* President of Yale College and professor of theology.

DONNREGAN, James. M.D. Author of a Greek and English lexicon extensively used.

DODDRIDGE, Philip, D.D. 1702. *Diss.* A pious and popular English preacher; author of the Family Expositor, and various other works.

DE WETTE, William. 1780. *Luth.* Theological professor at Basle; eminent in biblical learning.

DICK, John, D.D. 1764. *Presb.* A learned Scotch divine; professor of theology at Glasgow.

ESTIUS, Wm. von, D.D. 1542. *Cath.* Chancellor of, and professor of theology in the University of Douay, France.

EUSEBIUS of Cæsarea. About A. D. 270. One of the early Christian Fathers, intimate friend of the Emperor Constantine. Called the father of church history.

FELL, John, D.D. 1625. *Epis.* A learned Eng-

liah prelate; Bishop of Oxford and vice-chancellor of the university.

FLATT, Frederick, D.D. 1759. *Luth.* Professor of theology at Tubingin; associated with Störr in theological works.

FRANKIUS, Aug. Herman. 1663. *Luth.* Professor of Oriental and Greek languages in the University of Halle; author of various works.

FRITZSCHE, Karl Frie. Aug. 1801. *Luth.* One of the most learned of German philologists; professor of theology in the University of Rostock.

GREENFIELD, William. 1799. *Epis.* Noted as a linguist and lexicographer. Editor of Bagster's Comprehensive Bible.

GREGORY. One of the early Christian Fathers, who flourished about A.D. 360.

HAGENBACH, Karl Rudolph, D.D. 1801. *Luth.* Professor of theology in the University of Basle, and author of various learned works.

HAMMOND, Henry, D.D. 1605. *Epis.* An eloquent English divine, Rector of Penshurst; nominated Bishop of Worcester.

HENRY, Matthew. 1662. *Presb.* Distinguished as a preacher and an expositor of the Scriptures.

HERMAS. About A.D. 95. One of the apostolical Fathers, and supposed author of a work called the "Shepherd."

HIPPOLYTUS. One of the Christian Fathers.

Supposed Bishop of Portus, near Rome. **Flourished** about A.D. 225.

JUSTYN MARTYR. One of the early Christian Fathers, who flourished about A.D. 140.

KING, John Glen, D.D. 1731. *Epis.* A distinguished English divine and antiquarian.

LEIGH, Edward. 1602. *Presb.* An English layman, distinguished in biblical lexicography and exegesis. A member of Parliament and of the Westminster Assembly.

LEIGHTON, Robert. 1611. *Epis.* A learned and pious Scotch prelate, Archbishop of Glasgow.

LIGHTFOOT, John, D.D. 1602. *Epis.* Distinguished for learning, especially as a Hebraist; Vice-Chancellor of Cambridge University and member of the Assembly of Divines.

LIMBORCH, Philip. 1633. *Dutch Ref.* Professor of theology at Amsterdam, and author of various works.

LIDDELL, Henry George. *Epis.* Dean of Christ Church, Oxford, England. Associated in lexicography with Robert Scott, D.D., *Epis.*, Master of Balliol College, Oxford.

LUTHER, Martin, D.D. 1483. *Ref.* The celebrated German reformer, preacher, and author.

MACKNIGHT, James, D.D. 1721. *Presb.* A

learned Scotch divine and commentator on the Epistles.

MEDE, Joseph, B.D. 1586. *Epis.* A learned English divine, eminent for scholarship in Greek.

MELANCTHON, Philip. 1497. *Ref.* The most learned and eminent associate of Luther in the German Reformation.

MEYER, Frederick, D.D. *Luth.* A distinguished German theologian, jurist, and scholar.

MOLDINATUS, John. 1534. *Cath.* A brilliant and learned writer and teacher in theology and philosophy.

MOSHEIM, John von, D.D. 1694. *Luth.* Chancellor of the University and professor of theology at Gottingen. Church historian.

MURDOCK, James, D.D. 1776. *Cong.* A profound scholar, professor in Theological Seminary, Andover, Mass. Translator of Mosheim.

NEANDER, John Aug. Wil. 1789. *Evang. Luth.* The great German scholar and ecclesiastical historian; professor in the universities of Heidelberg and Berlin.

NEWTON, Thomas, D.D. 1704. *Epis.* Bishop of Bristol, England, and author of various works.

OLSHAUSEN, Herman, D.D. 1796. *Luth.* Professor of theology in the University of Erlangen, in Bavaria.

PARKHURST, John. 1728. *Epis.* A learned English divine and lexicographer.

PASSOW. 1786. *Luth.* A distinguished German philologist, professor in the University of Breslau.

PICTETUS, Benedict. 1655. *Presb.* A learned Protestant divine; professor of theology at Geneva.

POOLE, Matthew. 1624. *Presb.* A learned English divine and commentator.

RICAUT, Sir Paul. 1628. *Epis.* An English traveler, author, and diplomatist, Consul at Smyrna.

ROBINSON, Edward, D.D. *Cong.* Professor of biblical literature in Union Theological Seminary, New York. Author of N. T. Greek Lexicon.

ROSENMULLER, John George. 1736. *Luth.* A German scholar, and divinity professor at Erlangen and Leipsic.

SALMASIUS, Claude. 1596. *Ref.* A French Protestant, noted for scholarship; professor of ecclesiastical history at Leyden.

SAURIN, James. 1677. *Ref.* A celebrated French Protestant pulpit orator and author.

SCAPULA, John. 1540. A native of Lausanne, chiefly known for his work in lexicography.

SCHAFF, Philip, D.D. *Presb.* Eminent as a scholar and historian; professor in Union Theological Seminary, New York.

SCHLEUSNER, Frederic, D.D. *Luth.* Professor

of theology at Wittemberg. Distinguished in New Testament lexicography.

SCHOLZ, John Mar. Aug. *Luth.* A distinguished biblical scholar, author, and professor of theology.

SOPHOCLES, E. A., LL.D. Born in Greece, professor of Greek in the University of Cambridge, Massachusetts.

SCHOETTGEN, Christian. 1687. *Luth.* Professor in various German institutions of learning.

SCHREVEBIUS, Cornelius. 1615. *Dutch Ref.* An eminent critic and lexicographer of Leyden, Holland.

SHERLOCK, Thomas. 1678. *Epis.* An English prelate; bishop successively of Bangor, Salisbury, and London.

SCOTT, Thomas, D.D. 1747. *Epis.* An English divine well known for his Bible Commentary.

STACKHOUSE, Thomas. 1680. *Epis.* An English divine, well known as author of the History of the Bible.

STANLEY, Arthur Pen., D.D. *Epis.* Dean of Westminster, and professor of ecclesiastical history at Oxford, England.

STORR, Christian, D.D. 1746. *Luth.* A German divine and author, associated with Flatt in biblical learning.

STOURDZA, Alexander. 1738. *Gr. Ch.* A Russian scholar, traveler, and diplomatist.

TAYLOR, Jeremy, D.D. 1613. *Epis.* An eloquent

English prelate and distinguished author. Bishop of Down and Connor.

TERTULLIAN, Septimus Florens. One of the early Christian fathers; author of several works. Flourished about A.D. 200.

THOMSON, W. M., D.D. *Presb.* Missionary of the American Board, for twenty-five years, in Syria and Palestine.

TILLOTSON, John, D.D. 1630. *Epis.* A noted English prelate, Archbishop of Canterbury

TOWERSON, Gabriel, D.D. 1630. *Epis.* A divine of the English church; author of various works.

TURRETIN, John Alph. 1671. *Presb.* A celebrated scholar; professor of theology at Geneva.

TYNDALE, William. *Epis.* The great English reformer of the 16th century; suffered martyrdom in 1536. Translated the New Testament.

VALESIIUS, Henry. 1603. *Cath.* A distinguished French critic and scholar; appointed historiographer of France.

VENEMA, Herman. 1697. *Dutch Ref.* Distinguished as a scholar; professor in the University at Franeker, Friesland.

VITRINGA, Campegius, D.D. 1659. *Luth.* A learned divine, professor of Oriental languages, history, and divinity at Franeker, Friesland.

VON CÖLLN. Daniel Geo. Con. 1788. *Morav.* Professor of theology at Breslau, and author of theological works.

VOSSIUS, Gerhard. 1577. *Epis.* Professor at Leyden. Eminent as a critic and philologist.

WADDINGTON, George. *Epis.* An English divine, Fellow of Trinity College, and prebendary in the Cathedral church of Chichester.

WALL, William, D.D. 1646. *Epis.* Vicar of Shoreham, England; author of the learned History of Infant Baptism.

WESLEY, John. 1703. *Meth.* Founder of Methodism in England. Most distinguished of the Wesley family. An able scholar and preacher.

WETSTEIN, John James. 1693. *Luth.* Distinguished as a biblical scholar; professor at Amsterdam. Editor of the New Testament.

WHITBY, Daniel, D.D. 1638. *Epis.* An English divine and commentator.

WHITEFIELD, George. 1714. *Epis.* The celebrated preacher; associate of Wesley and the Calvinistic Methodists.

WITSIUS, Herman. 1636. *Dutch Ref.* An eminent Dutch divine; professor of divinity at Franeker, Utrecht, and Leyden.

WINER, George B. 1789. *Luth.* A German scholar and theologian, celebrated for his knowledge of New Testament literature.

ZANCHIUS, Jerome. *Cath.* Professor of theology at Heidelberg. Embraced Protestantism with Peter Martyr.

ZWINGLE, Ulrich. 1484. *Ref.* The great Swiss reformer; coadjutor and friend of Luther; scholar and author.