

CHRISTIAN BAPTISM:

WITH ITS

ANTECEDENTS AND CONSEQUENTS.

BY

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"ONE LORD, ONE FAITH, ONE BAPTISM."

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BOOK FOURTH.

CHAPTER I.

AS there cannot be a general providence without a special one, so there cannot be a general design in the Christian Institution without a specific design in every part of it. If, indeed, religion be a reasonable service, there must be a reason for every part of it; and that reason, whatever it may be, is the proper design of it; for reason without design is inconceivable. Reason and design are, indeed, inseparable; or, rather, they are two names for the same thing. Now, as the whole universe is but one grand system of designs terminating in one grand result, so the Christian Institution is one great system of means and ends terminating in one grand consummation--the supreme glory of its Author, in the purity and happiness of his intelligent and moral offspring.

The gospel system is a system of redemption--a deliverance of its subjects from ignorance, guilt, and bondage. It contemplates a new creation--a transformation of man in body, soul, and spirit. It is, therefore, a great system of physical, moral, and spiritual means and ends. Hence, its doctrine, its precepts, and its promises are but developments of a remedial system, originating in the benevolence of God, guided by his wisdom, and perfected by his power.

This scheme of mercy has its parts; and each of these parts has its own peculiar object. Faith is not a substitute for repentance, holiness, or righteousness; but a means to these ends. As a means, it is, indeed, indispensable to every one of them. Prayer, reading or hearing, and meditation are means of sanctification. But any one of these, without the other, would be incomplete and incompetent to the end proposed. So of the positive institutions of the Christian system. Baptism, the Lord's day, and the Holy Supper are indispensable provisions [247] of remedial mercy. Not one of them can be dispensed with by any one who desires the perfection of the Christian state and of the Christian character. Eating, drinking, sleeping, exercising, though not of the same nor of equal importance, are, nevertheless, all essential to the preservation and comfortable enjoyment of the human system.

These things premised, we are induced, according to our plan, to institute an inquiry into the use of Christian baptism, or, rather, into the design of it. It is a conspicuous and prominent part of the Christian religion, and is spoken of and alluded to more than one hundred times in the New Testament. It is worthy of a full examination, and of the most respectful consideration and regard. It could not occupy so much space in so small a volume, and yet be considered as a matter of indifference, or of but little importance. We must, therefore, regard it with the respect and reverence due to a very prominent divine institution.

But the *design* of this institution has long been thrown into the shade because of the wordy and impassioned controversy about what the *action* is, and who may be the proper *subject* of it. Now, it must be confessed that, whatever importance there may be in settling these questions, that importance is wholly to be appreciated by the *design* of the institution. This is the only value of it. The question concerning the value of any action is incomparably superior to the question, What is the act itself? or to the questions, Who may perform it? or, Upon whom may it be performed? We are, therefore, induced to believe that the question now before us is the all-interesting important question--indeed, the transcendent question in this discussion.

The appeal, therefore, must be made to the proper tribunal. It must be carried up to the Apostles and Evangelists of Jesus Christ. What, then, do they propose as the design of New Testament baptism? We say *New Testament* baptism, because we have in that book "THE BAPTISM OF JOHN," and the baptism ordained by Jesus Christ. Although not one, nor identical, they may materially unfold and illustrate each other. They both came from heaven. They both immersed believing and penitent persons, and were alike indicative of divine wisdom and benevolence.

The Harbinger was sent "to prepare a people for the Lord." [248] He designed to enlighten and purify them. Hence he was both a preacher of faith and reformation, and proclaimed "the baptism of repentance *for the remission of sins*." It would, then, appear from the very annunciation of John's baptism, that its design was of a transcendently important and interesting character.

The form of expression is exceedingly familiar and intelligible; and, were it not for an imaginary incongruity between the means and the end, or the thing done and the alleged purpose or result, no one could, for a moment, doubt that the design of baptism was "for the remission of sins."¹

The form of expression is the most common in language, and especially in the simple and sacred style of the Apostles and Evangelists. From the few examples at the foot of the page, any one may see with what little reason and evidence any one can intimate that the form of the expression does not indicate the design of an action. Indeed, if this preposition does not intimate design, we might well ask, What other word in that language could suggest such an idea?

Nor is it only casually intimated that New Testament [249] baptism was ordained for this purpose. It is *the only purpose* for which it was ordained; whether in the hands of John or of the twelve Apostles. What could be more plain or intelligible than such forms of expression as the following:--"John did baptize in the wilderness, and preach *the baptism* of repentance for the remission of sins." (Mark i. 4.) It was not *a* baptism, but *the* baptism of repentance. It was not *for* remission of sins, but for *the* remission of sins. The fixtures of language could not more safely secure the intention of an institution. It was not *because* your sins *have been remitted*; but it is *for*, or *in order to* the remission of sins.

Nor is this a form of expression peculiar to one Evangelist. Luke, as well as Mark, uses the same formula:--"And John came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3. John's baptism was as certainly "*for the remission of sins*" as it was "*the baptism of repentance*." The death of the Messiah, or the blood of the new covenant; was not more certainly *for the remission of sins*, so far as the expression goes, than was the baptism of John for the remission of sins. Indeed, they are not merely similar, but are *identical* expressions in both cases. It does not, however, follow that they are *in the same sense* "for the remission of sins." But that they are, in some sense, for the remission of sins, can be denied by no man who either understands the language of the Bible or the language of men.

From the apostolic style, one might as reasonably conclude that Jesus died *because* man's sins had been remitted, or because the sin of the world had been taken away, as that men are to be baptized, or that John baptized men "*because* their sins had been remitted." To take such freedom with language, with the language of the Bible, would be to make the word of God of no effect; or, what is the same thing, of no certain interpretation: in other words, of no meaning. If goods are laid up for past years--if men buy food for those who never can use it--if men provide money for the expenses of journeys already paid for,--then may it be said that John baptized for sins already remitted; or that his baptism was for those who were already cleansed from their pollutions.

When the Lord said, "*To this end* was I born, and *for* this cause came I into the world," does he not intimate that he had a design in coming into the world? When Stephen said that [250] Pharaoh cast put the children of the Israelites *to the end*² that they might not live, does he not mean that their destruction was designed by their exposure? When Stephen again says (Acts vii. 5) that God promised Canaan to Abraham "*for* a possession," was it not his design to invest him with that inheritance? And when it is said by the people of Damascus, (Acts ix. 21,) that Saul of Tarsus came to that city "*for the intent* that he might" persecute the disciples; and if, *eis*, the word always used when baptism and remission of sins are connected, be the word in all these cases containing the sense of "FOR," "*in order to*," "*to the intent that*," or "*for the intent*," shall we hesitate to allow, that, in connection with remission of sins, it has the same meaning; or, that our translators so understood it? Should any one be so regardless of his reputation, he would be as unsafe as unworthy to be reasoned with on any question of religion or morality, whenever he stands committed to its affirmative or negative.

So far, then, as the force of the preposition is of any consequence or value to show a connection between baptism and remission of sins, it is incontrovertibly indicative of that connection. But were it translated in every case by *into* or *unto*, (versions of the word very common in all writings, sacred and profane,) it is as certainly, though not so obviously to all minds, indicative of *such* a connection. To baptize *into* remission, or *unto* remission, intimates that the subject of that act is about passing into a new state; as entering *into* partnership, or entering *into* marriage, indicates that it is for such purposes the action, whatever it may be, is performed. "Unto what, then, were you baptized?" (Acts xix. 3,) is equivalent to the question, *For* what were you, then, baptized; or, *into what* were you, then, baptized? In either case, the relation of the person baptized is changed.

It only remains in this part of our essay that we present, in the order of the inspired books, all the passages that plainly import any connection between baptism and remission of sins. They are the following:--

1. "John did baptize--and preach the baptism of repentance for the remission of sins." Mark i. 4. [251]

2. "The people of Judea and Jerusalem were baptized by him in Jordan, confessing their sins." Mark i. 5.

3. "And he came into all the country about the Jordan preaching the baptism of repentance for the remission of sins." Luke iii. 3.

4. "Repent, and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." Acts ii. 38.

5. "Arise and be baptized, and wash away thy sins, invoking the name of the Lord." Acts xxii. 16. These are oracles as express and explicit as any we can imagine. Any one of them would establish the connection for which we plead. For, if once such a connection is clearly established, it depends not upon the repetition of it, but upon the clearness and definiteness of the expression of it. This is intimated clearly in another passage:--

6. "There is one Lord, one faith, *one baptism*." Eph. iv. 5.

Now, if there be but one baptism, and if it appear that both the New Testament dispensations of baptism, by John and by the Apostles, clearly affirm a connection between baptism and remission of sins--must it not follow that the *only diviner-instituted baptism is for the remission of sins*.

It may, however, tend to the confirmation of those halting between two opinions, to inquire, whether there be any other connection between baptism and any thing else noted in the Christian Scriptures; and, if so, of what nature and kind it is?

In the first place, then, no one is commanded to be baptized *for any thing else*; and no one is ever said to have been baptized *for any thing else*, than for the remission of sins. This is a very important fact, and worthy of much reflection.

I know, indeed, it may be said that there are two or three forms of expression that might be translated in such a way as to intimate some other connection. For example:--

"As many of you as were baptized *for* Jesus Christ were baptized *for* his death." Rom. vi. 3.

"Know you not that all our fathers were baptized *for* Moses--in the cloud and in the sea?" 1 Cor. x. 2.

"For by one Spirit we are all baptized *for* one body." 1 Cor. xii. 13.

"For as many of you as have been baptized *for* Jesus Christ, have been baptized *for* his death."

These four passages complete the canon--the whole volume [252] on the subject of the relation of baptism to spiritual rights, privileges, and honours. We have, for the sake of uniformity, and of giving weight to all conceivable objections, preferred the common version of these passages.

The reader will remember, that in all these it is, in the common version, "*into Christ*," "*into his death*," "*into one body*," &c. Whether, then, we read *for* or *into* one body, and *for* or *into* his death, the sense is the same. If any one be baptized for the Lord, for his death, or for his body, as a *design*, as an *end*, it is for the sake of the rights, privileges, and honours of his body, or for the sake of the rights, privileges, and honours accruing from his death, his church, or himself. Of all these, remission of sins is the leading and the introductory blessing--from which follow, as consequences, all spiritual privileges, honours, and immunities. "For, if you be Christ's, then you are Abraham's seed, and heirs according to the promise."

Evident, then, it is, that there is no *specific design* on account of which any one can constitutionally be baptized, except it be for the remission of sins previously committed. We are not commanded to be baptized for faith, for repentance, for justification for regeneration, for sanctification, for adoption, for the Holy Spirit, for eternal life. We are commanded to be baptized "*for the remission of sins*" not for the remission of "*original sin*"--not for the remission of sins yet to be committed or in advance; but for the remission of sins that are past, that have been committed, "through the forbearance of God."

True, when immersed into Christ, we have "put on Christ;" and, of course, are in him and under him, interested in all the provisions of that covenant of life and salvation of which he is the Alpha and the Omega, the Author and the Mediator. Still, through faith and repentance, we are commanded to be baptized for one specific purpose, just as much as we celebrate the Lord's day and the Lord's supper for a specific purpose. Every Christian institution has, indeed, its own peculiar and specific object, which can be neither secured nor enjoyed so well any other way.

Having, then, philologically ascertained that, in the sacred writings of the Apostles and Evangelists of our King, the baptisms of the New Testament were all for the remission of sins, and for no other specific purpose; our second leading inquiry must be, *In what sense is baptism for the*

remission of sins. The connection between baptism and remission being now fully ascertained [253] and established, the nature of that connection comes deservedly under our immediate examination.

The relations of time in which one thing may stand to another, are antecedent, simultaneous, and consequent. But the question is not about their relations as respects mere time, place, or circumstance; but as respects natural or necessary dependence--such as that of cause and effect. We contemplate the relations of persons and things with regard to the causes of their existence or the various influences which they may exert on one another. When a man's salvation, for example, is sometimes ascribed to faith, to repentance, to baptism, to the grace of God, to the blood of Christ, to his own efforts, we are desirous to know why a man's salvation should be assigned to so many causes. To prevent confusion, or to relieve the mind from a perplexed, indistinct, and imperfect conception of the influences of numerous and various causes, affecting the existence of any thing, either as respects itself or our conceptions of it, we have given to the word *cause* a very comprehensive meaning, and have been obliged to select names to express the various applications of the word. Thus, we have a *moving* or *original* cause, an *efficient* or *meritorious* cause, an *instrumental* cause, a *concurrent* cause, a *final* cause.³

Every theory of redemption and salvation, with more or less clearness of perception and precision of expression, admits the necessity of such distinctions as these. Since the days of St. Augustine, Calvin, and Luther, since the Jansenists and their rival orders of monkery, all writers and reasoners on this subject, have been constrained to admit of a system of causes cooperating in man's salvation.

The kingdoms of nature,--mineral, vegetable, and animal,--are replete with such combinations of concurring causes in the various results of the divine wisdom, power and goodness. There is not any thing in the universe of created things, that is the result of a single cause, as to its being, its continued being, or to its well-being. Indeed, the different attributes of God himself are so many concurrent causes in our conceptions of things, both material and mental. Portions of nature, celestial and terrestrial, are to be ascribed to his wisdom, his knowledge, [254] his power, his goodness; and every single result has in it the concurrence of all these.

But, to keep distinctly before our minds the design and place of Christian baptism--(for we must observe, that for most minds, it is enough to read the precept, "*Repent and be baptized, everyone of you, for the remission of sins,*" without presuming to comprehend or develop the necessity of it)--two facts are most obvious:--First, that all men alike need the Christian institution; second, that, whatever any one institution is to any one proper subject of it, it is in some degree the same to every other proper subject of it. Therefore, we all need every divine institution.

Philosophers are generally more curious and inquisitive than wise. They delight to comprehend every thing, or to assume to understand all mysteries. But who can specify, enumerate, and sort up the causes that convert one grain of corn into the flesh, blood, bones, and covering of a man, a horse, or any other animal that lives upon it? Or can set forth the number, the variety, and the order of the causes that are necessary to animal life, health and comfort? If not, then why so dogmatical and pragmatical--so inquisitive and positive--so dictatorial and absolute in matters solely depending upon the positive will and law of God?

To conclude our remarks on this part of the subject, we must assign to every institution of Heaven its own proper place, whether in nature, in providence, or in redemption. We must give to grace, to faith, to repentance, to baptism, to the *purpose of the Father*, to the *blood of the Son*, to the *sanctification of the Holy Spirit*--to each of these severally its proper place and importance in redemption and salvation; and to all of them a concurrent efficacy in the rescue and delivery of man from sin, misery, and ruin.

While, then, we must say with Peter, "Baptism doth also now save us," we will also say with Paul, that "we are saved by grace," "justified by faith," "*redeemed* by the blood of the Lord Jesus," "sanctified by the Spirit of our God," and with James, that "a man is justified by works, and not by faith only."

We do not, however, place baptism among good works. Good works have our brethren, and neither God nor ourselves, for their object. They directly and immediately terminate upon man; while, in their reflex influence, they glorify God, and [255] beatify ourselves. In baptism, we are in spirit, as well as in person, buried with the Lord, "wherein also we are raised with him." Dead men neither bury themselves nor raise themselves to life again. In baptism, we are passive in every thing but in giving our consent. We are buried and we are raised by another. Hence, in no view of baptism can it be called a good work. The influence which baptism may have upon our spiritual relations is, therefore, not because of any merit in the act as our own; not as a procuring cause, but merely as an instrumental and concurring cause, by which we "put on Christ," and are united to him formally as well as in heart, entering into covenant with him, and uniting ourselves to him in his death, burial, and resurrection. Hence, said the Apostle, "As many of you as have been baptized into Christ have been baptized into his death"--"have put on Christ."

While, then, baptism is ordained for remission of sins, and for no other specific purpose, it is not as a procuring cause, as, a meritorious or efficient cause, but as an instrumental cause, in which faith and repentance are developed and made fruitful and effectual in the changing of our state and spiritual relations to the Divine Persons whose names are put upon us in the very act.

It is also a solemn pledge and a formal assurance on the part of our Father, that he has forgiven all our offences--a positive, sensible, solemn *seal* and *pledge* that, through faith in the blood of the slain Lamb of God, and through, repentance, or a heartfelt sorrow for the past, and a firm purpose of reformation of life, by the virtues of the great Mediator, we are thus publicly declared forgiven, and formally obtain the assurance of our acceptance and pardon, with the promised aid of the Holy Spirit to strengthen and furnish us for every good thought, and word, and work.

Some have such a puerile and inadequate conception of Christian baptism, as to regard it as a mere ceremonial introduction into the church--a way of making a profession of the Christian religion--no way affecting the spiritual relations of the subject. This view of it ought to have been expressed by such a precept as the following:--"Repent and be baptized, every one of you, for admission into the church." But no such precept, in form, in substance, or in sense, is found in God's own book. As we have, then, but one Lord, one faith, and one baptism, and [256] that baptism is "for the remission of sins"--to give us, through faith and repentance, a solemn pledge and assurance of pardon, any other baptism is a human invention and of no value; wanting, as it does, the sanction of the Lord Jesus, who ordained it, and submitted to the baptism of John as an example to others to honour and obey every divine institution. But there are other passages of Sacred Scripture that both illustrate and confirm the views now presented.

It is a very important and interesting fact, that no great doctrine or institution of Christianity wholly depends upon a single passage, or even upon a mere plurality of passages. Such is not the Lord's way of teaching his will to weak and erring mortals. He gives us line upon line, precept upon precept, here a little and there a little; wisdom for the wise, knowledge for the prudent, and information for all. No great doctrine; no important principle, no solemn, moral, or religious duty ever was confined to a single enunciation. The more important the duty or the more valuable the privilege, the more ample, explicit, and frequent the allusion to it, except in cases so plain and of such easy intelligence and comprehension that he may run that reads it.

Baptism, a new institution, is an ordination of great significance, and of the most solemn and sublime importance. It is a sort of embodiment of the gospel; and a solemn expression of it all in a single act. Hence the space and the place assigned it in the commission. It is a monumental and commemorative institution, bodying forth to all ages the great facts of man's redemption as developed and consummated in the death, burial, and resurrection of the Lord Jesus Christ. Hence, immediately upon the first constitutional promulgation of it on the part of the Christian Lawgiver and Saviour, he adds, "*He that believeth and is baptized shall be saved.*"

This has in all past time, and will in all future time impart to this institution a solemnity, a significance, and an importance which no art or ingenuity of corrupted Christianity can long obscure or successfully deface. It will give to it an authority and a claim upon the understanding, the conscience, and the affections of the humble and the devout, which no sophistry or hardihood can weaken or destroy. To associate faith and baptism as antecedents, whose consequent is salvation, no matter what the connection may be, will always impart to the [257] institution a pre-eminence above all other religious institutions in the world. The Lord does not say, he that believeth and obeys this or that moral precept shall be saved; but "He that believeth the gospel and is baptized shall be saved." This very intelligible and prominent annunciation, just before his ascension, greatly explains and justifies the new precept promulgated by Peter, a few days afterwards, when the ascended Lord had sent down his Holy Spirit to advocate his cause. Peter, after the new light imparted in the commission, feared not to say to the inquiring Jews, "*Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins.*" Nor did any one, so far as the history of the apostolic labors is reported, ever express a doubt or an inquiry upon the connection thus solemnly established between faith, repentance, baptism, and remission or salvation. So far from this, that the Apostles frequently allude to the subject in their epistles as though, by universal consent, it was understood to be a symbol of moral purification--a washing away of sin in a figure, declarative of a true and real remission of sin--*a format and definite release of the conscience from the feeling of guilt and all its condemnatory power.*

There remains, in the historical books of the New Institution, another very striking evidence of the proper design of Christian baptism. It being a change of the verbiage of Peter, and from another speaker, and addressed to a great sinner, it is peculiarly striking and impressive. It is the address of Ananias to Saul of Tarsus, than whom had not then lived a more fierce and hostile spirit opposed to the claims of Jesus of Nazareth. When commanded to wait for a message from the Lord, Ananias waited upon him; and, after a very short introduction, he said to Saul of Tarsus, "Arise, brother Saul, and be baptized, and *wash away thy sins*, invoking the name of the Lord." A most unguarded and unjustifiable form of address, under the sanction of a divine mission, if baptism had not for its design the *formal and definite* remission of sins, according to the Pentecostian address.

From the express authority and evidence of Apostles and Evangelists, without any inferential reasoning, we feel constrained to conclude that the baptisms of this New Testament, both of John and Jesus, were for the *true, real, and formal* remission of sins, through faith in the Messiah, and a genuine repentance towards God. We shall, however, for the sake of [258] some of our readers who are slow to believe all that the Apostles have spoken, devote to the subject another essay, in the further examination of the sacred writings, and in some notices of the traditions of the fathers.

¹ The preposition translated *for* in this connection of means and designs is often so translated; and might have been hundreds of times much better so translated in the common version of the New Testament, than by *into* or *unto*, or *to*.

We shall give a few examples, selected out of many such in the common version:--

Matt. v. 13: "It is good *for* nothing." "Take no thought *for* to-morrow:" vi. 34. "Do it *for* a testimony to them:" viii. 4. "*For* a testimony against them:" x. 18. "Shed *for* many *for* the remission of sins:" xxvi. 28. "Told *for* a memorial of her." xxvi. 13. "Gave them *for* the potter's field"--"*for* the burial of strangers:" xxvii. 7, 8.

Do not these indicate the design or the end for which a thing is given or done? Did not the Messiah shed his blood *for* the remission of sins? Was not the money given *for* the potter's field? Was it not *for* the burial of strangers?

As Luke writes "the Gospel" and "Acts of the Apostles," we shall give a few examples from him also:--"For the fall and arising of many in Israel." "For a sign which shall be spoken against:" Luke ii. 34. "For, therefore, [for this purpose,] I am sent:" iv. 43. "Take nothing *for* your journey" ix. 3. "Buy meat *for* all this people:" ix. 13. "He is not fit *for* the kingdom of God." ix. 62. "Goods laid up *for* many years:" xii. 19. "It is not fit *for* the land, or *for* the dunghill:" xiv. 24. "Be baptized *for* the remission of sins:" Acts ii. 38. "Gave it to him *for* a possession:" vi. 5. "Nourished him *for* her own son:" vi. 21. "Came here *for that intent*:" ix. 21. "Are come up *for* a memorial:" x. 4. "For the work I have appointed them:" xiii.2. "That thou shouldst be *for* salvation:" xiii. 47. "For the work which they fulfilled:" xiv. 26. These are but a few examples from Luke. [249]

² Here it is εἰς, *for*, to the end that, the word always used in reference to "baptism for the remission of sins." [251]

³ See, in Book v., the article on Justification. [254]

CHAPTER II.

DESIGN OF BAPTISM.

EVERY divine institution has its own specific design. They all, indeed, have one grand, general design;--the glory of God, and the happiness of man. But, as neither the glory of God nor the happiness of man consists in one item, or in one manifestation, his precepts and our acts of obedience are necessarily both numerous and various. Nature and religion being the offspring of the same supremely wise and benevolent mind, may be supposed to carry in them conclusive evidence of the same divine original. Hence, the numerous and various parables and allusions to nature on the part of the great Teacher, while developing that gracious institution, of which he is the beginning, middle, and end.

Now as in nature, no one ordinance or institution can become a substitute of another, so, in Christianity, no one, ordinance can either be dispensed with or substituted for another, but at the detriment and loss of the subject. There is a specific virtue in every ordinance of religion, as in every ordinance of nature. There is no substitute for air, light, heat, or moisture, in either the vegetable or animal kingdom; and there is no substitute for faith, repentance, and baptism, in the present dispensation of grace. It is not for us to ask, nor is it due to us from God to give, the reason why. He ordains and commands blessings to be bestowed in his own way; and it is alike our duty and our happiness implicitly to obey and enjoy them. We have only to ascertain the fact that God has so commanded, and our duty then is to obey.

All the ordinances of Christianity are means of grace. Faith, repentance, baptism, the Lord's day; the Lord's supper, the church and its ministry, are all means of grace. There are, indeed, many graces requisite to the completion and perfection of Christian character. There is the grace of faith--the grace [259] of repentance--the grace of forgiveness--the grace of justification--the grace of sanctification--the grace of adoption--the grace of assurance--the grace of perfection--the grace of happiness. There are means of each and of all of these graces. Is there the grace of faith? There are the means of faith; the well-attested testimony of God. Is there the grace of repentance? There are the arguments drawn from our guilt and God's infinite mercy. Is there the grace of forgiveness? There are the blood of Christ, the love of God, and the promises addressed to our faith. Is there the assurance of pardon? There is baptism for the remission of sins; and, as a consequence, the love of God shed abroad in our hearts by the holy Spirit. Is there the grace of justification? There are the death of Christ; faith in it, repentance, and a baptism into his death. Is there the grace of adoption? There is the Spirit of God bearing witness with our spirit that we are the sons of God. Is there the grace of perfection? There are the precepts, the example of Christ, the Lord's day, the Lord's supper, the fellowship and prayers of kindred spirits, and the obedience of faith. Is there the grace of happiness? Then there are the love of God shed abroad in the heart, the favour of the Lord Jesus Christ, and the communion of the Holy Ghost--a pledge and an earnest of the eternal rest.

But we have now before us the special design of baptism, as the assurance of remission; a pledge of pardon, of our burial with Christ, and our resurrection to a new life. This is "baptism for the remission of sins." That baptism was designed for the remission of sins, for a pledge and an assurance of pardon, through the Messiah, our Lord and Saviour Jesus Christ; we shall now first proceed to prove.

1. Testimony of the Harbinger himself: "In those days came John the Baptist; the voice of one crying in the wilderness, Prepare ye the way of the Lord! Make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark, the Evangelist; chap. i. 2, 3, 4.

2. Luke also affirms, chap. iii. 3: "And he came into all the country about the Jordan preaching the baptism of repentance for the remission of sins."

3. Peter, to whom the keys of the approaching Reign of Heaven were committed by the Lord in person, in opening the [260] gospel kingdom, when first asked by penitent believers what they should do in order to remission, answers--"Repent," or *reform*, "and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." Acts ii. 37.

4. This connection between faith and baptism for the remission of sins, nay, for salvation itself, was, indeed, first announced by the Lord in person, in giving the commission after his resurrection--"Preach the gospel to every creature." "He that believeth and is baptized shall be saved." Mark xvi. 16.

5. Ananias, sent specially to Saul of Tarsus by the Lord, preaches after the same manner, when he says, Acts xxii. 16, "Arise, brother Saul, and be baptized, and wash away your sins, calling upon the name of the Lord."

6. Cornelius, the centurion, on hearing Peter, was hearing words by which an angel told him, "he and his family should be saved." And when these words were announced, Peter commanded him and all present forthwith to be baptized. Acts x.

7. We shall hear Luther, the great Reformer:--

"This is not done by changing of a garment, or by any laws or works, but by a new birth, and by the renewing of the inward man, which is done in baptism, as Paul saith, 'All ye that are baptized have put on Christ,' Also, 'According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.' Tit. iii. 5. For besides that they who are baptized are regenerated and renewed by the Holy Ghost to a heavenly righteousness and to eternal life, there riseth in them also a new light and a new flame; there riseth in them new and holy affections, as the fear of God, true faith, and assured hopes, &c. There beginneth in them also a new will, and this is to put on Christ truly and according to the gospel.

"Therefore, the righteousness of the law, or of our own works, is not given unto us in baptism; but Christ himself is our garment. Now Christ is no law, no lawgiver, no works, but a divine and an inestimable gift, whom God hath given unto us, that he might be our justifier, our Saviour, and our Redeemer. Wherefore to be appareled with Christ according to the gospel, is not to be appareled with the law or with works, but, with an incomparable gift; that is, with remission of sins, righteousness, peace, consolation joy of spirit, salvation, life, and Christ himself." Luther on Galatians: Phila. 1801, 8vo. p. 302.

8. We shall next hear Calvin:--

"From baptism our faith derives three advantages, which require to be distinctly considered. The first is, that it is proposed to us by the Lord as a symbol, and token of our purification; or, [261] to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. *For he commands all who believe, to be baptized for the remission of their sins.* Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized, shall be saved.' Mark xvi. 16.

"2. In this sense we are to understand what is said by Paul, that Christ sanctifieth and cleanseth the church 'with the washing of the water by the word,' Ephes. v. 26; and, in another place, that 'according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost,' Tit. iii. 5; and by Peter, that 'baptism doth save us,' 1 Pet. iii. 21. For it was not the intention of Paul to signify that our ablution and salvation are completed by the water, or that water contains in itself the virtue to purify, regenerate, and renew; nor did Peter mean that it was the cause of salvation, but only that the knowledge and assurance of it is received in this sacrament: which is sufficiently evident from the words they have used. For Paul connects together the 'word of life' and 'the baptism of water;' as if he had said, that our ablution and sanctification are announced to us by the gospel, and by baptism this message is confirmed. And Peter, after having said that 'baptism doth save us,' immediately adds, that it is 'not the putting away the filth of the flesh, but the answer of a good conscience towards God,' which proceeds from faith. But on the contrary, baptism promises us no other purification than by the sprinkling of the blood of Christ; which is emblematically represented by water, on account of its resemblance to washing and cleansing. Who, then, can pretend that we are cleansed by that water, which clearly testifies the blood of Christ to be our true and only ablution? So that, to refute the error of those who refer all to the virtue of the water, no better argument could be found, than in the signification of baptism itself, which abstracts us as well from that visible element, which is placed before our eyes, as from all other means of salvation, that it may fix our minds on Christ alone.

"3. Nor must it be supposed that baptism is administered only for the time past, so that for sins into which we fall after baptism, it would be necessary to seek other new remedies of expiation, in I know not what other sacraments, as if the virtue of baptism were become obsolete. In consequence of this error, it happened in former ages, that some persons would not be [262] baptized except at the close of their life, and almost in the moment of their death, so that they might obtain pardon for their whole life; a preposterous caution, which is frequently censured in the writings of the ancient bishops. But we ought to conclude, that at whatever time we are baptized, we are washed and purified for the whole of life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of our sins. For though, when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins. For the purity of Christ is offered to us in it; and that always retains its virtue, is never overcome by any blemishes, but purifies and obliterates all our defilements."

9. Timothy Dwight, President of Yale, says:--

"To be born of water here means baptism and in my view it is as necessary to our admission into the visible church, as to be born of the Spirit is to our admission into the invisible kingdom." "It is to be observed, that he who understands the authority of this institution and refuses to obey it, will never enter into either the visible or the invisible kingdom."

10. Dr. Thomas Scott, author of the Commentary, says:--

"Men and brethren, what shall we do?"--To this the Apostle replied, by exhorting them to repent of all their sins, and openly to avow their firm belief that Jesus was indeed the Messiah, *by being baptized in his name*. In *thus* professing their faith in him, all who truly believed would receive a full remission of their sins for his sake, as well as a participation of the sanctifying and comforting graces of the Holy Spirit." Scott's Commentary on Acts ii. 38.

11. Witsius (on the Economy of the Covenants, London, 1837, 2 vols. p. 429) says:--

"Thus far concerning the rites of immersion and emersion. Let us now consider the ablution or washing, which is the effect of the water applied to the body. In external baptism there is 'the putting away the filth of the flesh,' 1 Peter iii. 21, which represents the ablution or washing away the filth of the soul contracted by sin, Acts xxii. 16, 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' But the filth of sin may be considered either with respect to the guilt, which is annexed to the filth or stain, and so it is removed by remission, which is a part of justification; or with respect to the stain itself, or spiritual deformity and dissimilitude to the image of God, and so it is taken away by the grace of the sanctifying Spirit; and both are sealed by baptism. Of the former, Peter speaks, Acts ii. 38, 'Be baptized, every one of you, in the [263] name of Jesus Christ, for the remission of sins.' Concerning the latter, Paul writes, Ephes. v. 25, 26, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' And they are laid before us both together, 1 Cor. vi. 11, 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.'"

So speaks one of the most learned and influential of the great continental doctors, in his work on the Economy of the Covenants.

12. Rev. James McCord, one of the most popular and learned Presbyterian ministers of Kentucky, of the present century, said some years ago:--

"You will not, therefore, deem it an unreasonable statement, that there is no ordinary possibility of salvation without the precincts of the Christian church, if once we can clearly make it out to you that the church is the great mean of effecting man's salvation.

"This is not one of those questions that are only to be settled by long and difficult argument. It is a question of fact; and you will find the decision written, as with a sunbeam, in every page of Scripture. When the Saviour gave commandment to his Apostles to proclaim his great salvation to all people under heaven, what was the declaration that accompanied this commandment? 'He that believeth and is baptized shall be saved.' When those Apostles made the first proof of their ministry, in the city of Jerusalem, on the memorable day of Pentecost, what was their answer to the agonized multitudes who felt convicted of the sin of crucifying God's own Messiah, and cried out in horror, 'Men and brethren, what shall we do?' 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' This was their answer to the eager inquiry. When the Apostles went abroad among the Gentile nations, what other prescription did they ever give for attaining to God's salvation? Believe on the Lord Jesus Christ: 'believe and be baptized: 'the word is nigh thee, even in thy mouth and in thy heart--that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For, with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'" Last Appeal, p. 165, 166.

13. And that this is all consistent with certain declarations of the Westminster Catechism and Confession of Faith, the following extracts show:-- [264]

"Q. 165. What is baptism?

"A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself; of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

The doctrine of the Confession is more fully declared in chap. 28, sec. 1;--to which we invite attention. It is in the words following:--

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party, baptized, into the visible church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

14. To the same effect speak other Confessions of Faith, such as--

15. *Episcopalian*: The clergy are ordered, before proceeding to baptize, to make the following prayer:¹

"Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea; figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants*; wash them and sanctify *them* with the Holy Ghost; that *they*, being delivered from thy wrath, may be received into the Ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world that finally, *they* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*"

After reading a part of the discourse with Nicodemus, they are ordered to make the following exhortation:² [265]

"Beloved, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. Which also showeth unto us the great benefit we reap thereby. For which cause, St. Peter the Apostle, when, upon his first preaching of the gospel, many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this

untoward generation. For, as the same Apostle testifieth in another place, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favourably receive *these* present *persons*, truly repenting; and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them*, the blessing of eternal life, and make *them partakers* of his everlasting kingdom.'

16. The *Methodist* Creed says:--

"Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions:) and that our Saviour Christ saith, None shall enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature they cannot have that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same."

Then, it is ordained that the minister say, or repeat, the following prayer:--

"Almighty and immortal God, the aid of all that need, the [266] helper of all that flee to thee for succour, the life of them that believe and the resurrection of the dead: We call upon thee for *these persons*, that *they*, coming to thy holy baptism, may receive remission of *their sins*, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you; so give unto us that ask; let us that seek find; open the gate to us that knock; that *these persons* may enjoy the everlasting benediction of the heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*" Dis. p. 105.

17. *Baptist*: Chapter xxx. sec. 1--"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being ingrafted into him; of remission of sins and of his giving up unto God, through Jesus Christ, to live and walk in newness of life."

The Baptist follows the Presbyterian church as servilely as the Methodist church follows the English hierarchy. But she avows her faith that immersion is a sign of remission. A sign of the past, the present, or the future! A sign accompanying!

18. *Confession of Bohemia*: "We believe that whatsoever, by baptism is in the outward ceremony signified and witnessed, all *that* doth the Lord God perform inwardly. That is, he washeth away sin, begetteth a man again, and bestoweth salvation upon him: for the bestowing of these excellent fruits was holy baptism given and granted to the church."

19. *Confession of Augsburg*: "Concerning baptism, they teach that it is necessary to salvation, as a ceremony ordained of Christ: also, by baptism the grace of God is offered."

20. *Confession of Saxony*: "I baptize thee--that is, I do witness that, by this dipping, thy sins be washed away, and that thou art now received of the true God."

21. *Confession of Wittenburg*: "We believe and confess that baptism is that sea, into the bottom whereof, as the Prophet saith, God doth cast all our sins."

22. *Confession of Helvetia*: "To be baptized in the name of Christ, is to be enrolled, entered, and received into the covenant. and family, and so into the inheritance of the sons of God; that is to say, to be called the sons of God to be purged also from the filthiness of sins, and to be endued with the manifold grace of God for to lead a new and innocent life."

23. *Confession of Sueveland*: "As touching baptism, we confess that it is the font of regeneration, washeth away sins and saveth us. But all these things we do understand as Peter doth interpret them. 1 Peter iii. 21." [267]

Could any thing be added confirmatory of the creeds, we should look to the great ecclesiastic fathers, such as--

1. *Barnabas*, in his Catholic Epistle, chap. xi., says--"Let us now inquire whether the Lord took care to manifest any thing beforehand, concerning water and the cross. Now, for the former of these, it is written to the people of Israel, how they shall not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves that cannot. For thus with the Prophet, 'Be astonished, O heavens! and let the earth tremble at it; because this people have done two great and wicked things: They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For he shall be as a young bird when its nest is taken away.' 'Consider how he hath joined both the *cross* and the *water* together.' For this he saith: '*Blessed are they, who, putting their trust in the cross, descend into the water*; for they shall have their reward in due time: then, saith he, will I give it them.' But, as concerning the present time, he saith, 'Their leaves shall not fail.' Meaning thereby, that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak: 'And the land of Jacob was the praise of all the earth; magnifying thereby the vessels of his Spirit. And what follows? 'And there was a river running on the right hand, and beautiful trees grew up by it, and he that shall eat of them shall live for ever: The signification of which is this: *that we go down into the water, full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which are in Jesus by the Spirit*: 'And whosoever shall eat of them shall live for ever: That is, whosoever shall hearken to those that call them, and shall believe, shall live for ever."

2. *Hermas* deposes as follows, in a work of his, called "The Commands of Hermas:"--

"And I said to him, I have even now heard from certain teachers, that there is no other repentance besides that of *baptism*; when we go down into the water, and receive the *forgiveness of sins*; and after that we should sin no more, but live in purity.' And he said to me--'*Thou hast been rightly informed.*'"

3. *Justin Martyr* wrote about forty years after John the Apostle died; and stands most conspicuous among the primitive fathers. He addressed an Apology to the Emperor Antoninus Pius. In this apology, he narrates the *practices* of the [268] Christians, and the reasons of them. Concerning those who are persuaded and believe the things which are taught, and who promise to live according to them, he writes:--

"Then we bring them to some place where there is water, and they are *regenerated* by the name way of *regeneration* by which we were *regenerated*: for they are washed in water, (*en to udati*,) in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ says, 'Unless you be regenerated, you cannot enter into the kingdom of heaven;' and every body knows it is impossible for those who are once generated (or born) to enter again into their mother's womb."

4. *Tertullian*, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice: and among his most conclusive arguments against infant immersion, (for then there was no sprinkling,) he assumes, as a fundamental principle not to be questioned, that immersion was for the remission of sins; and this being universally conceded, he argues as follows:-

"Our Lord says, indeed, 'Do not forbid them to come to me;' therefore, let them come when they are grown up--let them come when they understand--when they are instructed whither it is that they come. Let them be made Christians when they can know Christ. What need their *guiltless* age make such haste to *the forgiveness of sins*? Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet shall have heavenly! Let them know how to desire this salvation, that you may appear to have given to one that asketh." P. 74.

5. *Origen*, though so great a visionary, is, nevertheless, a competent witness in any question of fact. And here I would again remind the reader, that it is as witnesses in a question of *fact* and not of *opinion*, we summon these ancients. It is not to tell their own opinions, or the reasons of them; but to depose what were the views of Christians on this institution in their times. There was no controversy on this subject for more than four hundred years; and, therefore, we only expect to find incidental allusions to it; but these are numerous, and of the most unquestionable character. Origen, in his homily upon Luke, says:--

"Infants are baptized for the forgiveness of their sine. Of what sins? Or, when have they sinned? Or, how can any [269] reason of the law, in their case, hold good, but according to that sense that we mentioned even now? (that is) none is free from pollution, though his life be but the length of one day upon the earth."

And in another place he says, that--

"The baptism of the church is given for the remission of sins."

And again--

"If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

In another place, he says--

"But in the *regeneration*, (or new birth,) by the *laver*, (or baptism,) every one that is born again of water and the Spirit, is clear from pollution: clear (as I may venture to say) as by a glass darkly."

6. And as for *Chrysostom*, he expressly says:--

"In baptism, or the spiritual circumcision, there is no trouble to be undergone, but to throw off the load of sins, and receive pardon for all foregoing offences."

And again--

"There is no receiving or having the bequeathed inheritance before one is baptized; and none can be called a *son* until he is baptized."

7. *Cyprian*: "While," says he, "I lay in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness, but could not comprehend how a man could

receive a new life from his being immersed in water, cease to be what he was before, and still remain the same body. How, said I, can such a change be possible? How can he, who is grown old in a worldly way of living, strip himself of his former inclinations and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety? Or he who has always appeared in splendid apparel, stoop to the plain, simple, and unadorned dress of the common people? It is impossible for a man, who has borne the most honourable posts, ever to submit to lead a private and obscure life: or, that he who was never seen in public without a crowd of attendants and persons who endeavoured to make their fortunes by attending him, should ever bear to be alone. This," continues he, "was my way of arguing: I thought it was impossible for me to leave my former course of life, and the habits [270] I was then engaged in and accustomed to; but no sooner did the life-giving water wash the spots off my soul, than my heart received the heavenly light of the Holy Spirit, which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible: could discern that my former life was earthly and sinful, according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God."

Cyprian flourished A. D. 250.

On what occasion or on what question could we, with more propriety or with more confidence than on the present, ask--"*What need have we of farther testimony?*" We have heard the Harbinger of the Messiah and the Messiah himself; we have heard his holy Apostles and Evangelists; we have heard the primitive Apostolic church, the most venerable and reputable ecclesiastic fathers; we have heard the Hebrew church, the Greek church, the Roman church, and all Dissenting churches confess "ONE BAPTISM FOR THE REMISSION OF SINS." We have not only heard the renowned founders, reformers, and acknowledged oracles of all Protestant parties, but also have read in their own words, in the symbols, creeds, and formulas of their communion and intercommunion, their expositions and defences of Christian baptism as a *sign* and a *seal* of remission of all past sins--and again of *confession* and *petition* as the means of pardon for all sins committed after baptism. There is not only a general, but, I might say, a universal admission of the theory, with comparatively few dissentients, as respects the practice and explicit dispensation of the ordinance for this purpose.

Some, nay many, have taught and exhibited baptism alone as an effectual mean of salvation and pardon, Hence originated infant baptism; and hence, too originated a denial of baptism or remission of sins. This is the history of the whole controversy in one sentence. The Greek and Roman churches, during their apostasy, taught baptism alone, or without faith, for remission of sins. Some of the reformed churches, while they practised the papal rite of sprinkling babes, repudiated its connection with the remission of sins; but were never able to give a good reason for this practice that did not imply such a belief.

Baptists, too borrowing every thing from their Pedobaptist brethren but the subject and action of baptism, have reduced it [271] to a mere form of making the Christian profession--a door into their church. But when in, they harmonize in every thing with those without the pale of their communion, orthodox in their opinions of the true theory of Christian doctrine. So that, among all these parties, there is no true and scriptural dispensation of Christian baptism.

Baptism, according to the Apostolic church, is both "a *sign*" and "a *seal*" of remission of all former sins. In this sense only does "*baptism now save us.*" Not in putting away the filth of the flesh, but in obtaining a good conscience through faith in the death and resurrection of the Lord Jesus. This faith in our hearts is expressed in the *sign* of baptism, our *burial* and *resurrection* with him, indicated by an immersion in water and an emersion out of it.

Circumcision is said to have been, in one case at least, a *sign* and a *seal*. Baptism, in the same sense, and in a similar case, is also both a sign and a seal--the sign, however, at most, is only indicative of what has been sealed. Such, indeed, are all sensible signs. The sense, we may say, is in the *sign*, and the confirmations in the *seal*. This circumcision, or cutting round, and cutting off, was a *sign* of the insulation or separation of Abraham and his seed from every other nation and people. But to Abraham himself, previously possessed of faith in the promised Messiah, it was also a seal, or confirmation of that faith and its rightfulness which he had experienced and expressed before he was circumcised. But such it was not to either Ishmael or Isaac. To them was a sign of their separation from other tribes, and a people, and a confirmation that they were of the seed of Abraham and heirs of Canaan, accord to a divine charter.

Baptism, though not an antetype of a type, a sign of a sign, or a seal of a seal, as some system-makers would make it when representing it as coming in the room and standing in the stead of circumcision, is, indeed, analogous to circumcision, as the Sabbath to the Lord's day, or as the Passover to the Lord's supper, especially in this:--that in one point it is a *sign* of the burial and resurrection of the Lord Jesus, and of our burial and resurrection in and with him; and, in another point of view, a *seal* of the righteousness of faith, or the remission of all our past sins, through faith in his blood, then, and in that act, publicly expressed and confirmed. This, most unquestionably, is [272] its place, its meaning, and importance in the Christian institution. This, and no other view of it, now entertained by professing Christians, fully expounds and exhausts all that is said of it in the Apostolic Scriptures, in the abstracts of Christian doctrine and formulas of the primitive and ancient church, as well as in the sayings and expositions of our most gifted, learned, and Christian expositors of the Christian doctrine, a few samples of which, and but a few of those in our possession, have now been presented to the reader. Yet these are, we presume to say, enough to reconcile us to such sayings as these:--"He that believes and is baptized shall be saved." "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." "Arise and be baptized, and wash away your sins." "The like figure corresponding thereunto, baptism doth save us," &c. &c. Not, indeed, that there is anything in the mere element of water, or in the form of placing the subject in it, or in the person that administers it, or in the formula used upon the occasion, though both good taste and piety have something to do in these particulars, but all its virtue and efficacy is in the faith and intelligence of him that receives it.

To him that believeth and repenteth of his sins, and to none else, then, we may safely say, "be baptized for the remission of your sins," and it will surely be granted by the Lord, and enjoyed by the subject with an assurance and an evidence which the word and ordinances of the Lord alone can bestow. [273]

BOOK FIFTH.

Consequents of Baptism.

CHAPTER I.

ADOPTION.

ANTECEDENT and consequent are relative terms. A consequent is that which follows from, or is dependent upon an antecedent;--the result of an instituted connection between it and that which precedes it, in nature or by appointment.

There is a conventional and artificial, as well as a natural and necessary, connection between antecedents and consequents. Consequents in grammar, logic, mathematics, religion, though always dependent in some way upon their respective antecedents, are not in the same sense, nor always, when in the same sense, in the same degree dependent upon their antecedents.

In nature, the succession of day and night, of summer and winter, of seed-time and harvest are essentially natural consequents, because the effects of the motions of the earth. While the earth remains, they must continue. But the motions of a wheel, by the weight and motion of water upon it, are consequents both of nature and of art combined.

In things mental and spiritual, the connection between moral and spiritual antecedents and consequents is not to be measured by time, or the motions of bodies. A perception, a thought, a volition, and an action may be so simultaneous as to baffle all the measures of time. Still they are, in nature or by divine appointment, antecedent and consequent, though they may not stand to each other as cause and effect. But who can satisfactorily trace the connection between antecedents and consequents in the operations of nature in many of her most beautiful and beneficent developments? Take, for example, some of her sublime processes in crystallization. Who can explain her operations in converting certain fluids into various solid bodies of the most [274] beautiful and grotesque forms and of the most variegated colours. Who can explain the phenomena of their polarity, which causes one particle of matter to attract an atom of another particle and to repel the other parts of it, so as to form numerous sides bounded by plane surfaces? Who can enumerate and arrange the antecedents and consequents acting and reacting in converting the contents of an egg into a well-formed and well-fledged peacock?

The mysteries of a spiritual process on the inner man are not more incomprehensible than the mysteries of that incubation which forms bones, muscles, arteries, veins, skin, feathers, and hairs out of the yolk of an egg. Still, it is in the way of antecedents and consequents, in action and in reaction.

In making a son of God out of a son of man, as he now is, the process may be more sublime and spiritual, but not more mysterious and incomprehensible. There is the spirit of man, paralyzed and dead in trespasses and sins, energized, quickened, and transformed by the power of Divine truth, perceived, received, and obeyed. Here are antecedents and consequents not governed by the laws of matter. Hence faith, repentance, and baptism are severally essential to the exhibition, development, and perfection of the Christian man. Faith and truth, repentance and death unto sin, baptism or a burial and resurrection with Christ, are as much antecedents and consequents respecting one another as are oxygen, caloric, and light to animal life and comfort.

But we do not separate these, in nature nor in operation, from one another: no more can we separate faith, repentance, and baptism, in regeneration or conversion, according to the spiritual agencies concurrent in forming a new man out of an old man. We are, indeed, enlightened, converted; or, rather, we are enlightened, quickened, regenerated, justified, adopted, sanctified, and saved by the truth believed and obeyed. Faith and obedience are in embryo, twin sisters in the heart of a convert; and are developed, manifested, and perfected by the overt acts of confession and profession, or by faith and baptism.

When, then, we say that justification, sanctification, and adoption are consequent upon faith, repentance, and baptism, we mean not to place repentance and baptism on a level with faith, or as worth any thing without it. Nay, indeed, we rather regard baptism as deriving all its value from faith, and as being [275] an embodied and formal profession of it. "For, as faith, without works, is dead, being alone," so baptism, without faith, is a mere useless ceremony, and in no respect benefits, rather, indeed, injures its subject. Even faith itself is of no value separated from the blood of Christ. Our life spiritual is found in the moral of his blood. For, as nothing which we eat can enter, but by its death and dissolution, into our blood and life, so nothing that Christ did, apart from what he suffered, can ever enter into our spiritual life, health, and moral constitution.

Baptism being the last of the series of truth, faith, repentance, love, and profession, it is properly styled, in figure, "being born again," or being "born of water and of the Spirit." And faith being an active, operative principle, containing in it all that is in the gospel of Christ's blood, it is the vitalizing principle of Christian activity and of all Christian excellence and enjoyment.

Adoption is usually placed after justification, in our systems of scholastic theology. We are not in possession of any good reason for this peculiar arrangement. "Because you are sons," says Paul, "God has sent forth the Spirit of his Son into your hearts, breathing Abba, Father."

Adoption, indeed, is a mere act of Divine favour, much more glorious on the part of God, than the adoption of a squalid wretch on the part of a king, to be an heir in common with his own son. In our baptism, we are born into the Divine family, enrolled in heaven. We receive justification or pardon, we are separated or sanctified to God, and glorified by the inspiration of his own Spirit.

While justification and sanctification, especially the latter, occupy a very large space in Apostolic Christianity, adoption is but occasionally named or alluded to. It is wholly and exclusively a work of Divine grace. But justification and sanctification--although the former is really no more than pardon, and the latter no more than separation to God, to his service, to his and our glory--cover a large space in the remedial economy.

We shall, therefore, develop more at length justification and sanctification; the former of which changes our state, and the latter not only our state, but our character. We shall, however, in doing this, present them as the consequents of [276] Christian baptism, as Paul does, when he says, "But you are washed," in baptism "but you are justified, but you are sanctified in the name of the Lord Jesus and by the Spirit of our God."

CHAPTER II.

JUSTIFICATION.

"If any man be in Christ," says Paul, "he is a new creation; old things have passed away; all things have become new." By the special favour of God, Jesus Christ "is made unto us wisdom, justification, sanctification, and redemption." Hence, as saith the Prophet, "In him shall all the seed of Israel be justified, and in him shall they glory." "He that boasteth," therefore, "let him boast in the Lord."

What, then, is justification, the first fruit of this heavenly cluster of Divine graces? It is, indeed, a trite but a true saying, that the term justification is a forensic word; and, therefore, indicates that its subject has been accused of crime, or of the transgression of law. It also implies that the subject of it has not only been accused and tried, but also acquitted. Such, then, is legal or forensic justification. It is, indeed, a sentence of acquittal announced by a tribunal, importing that the accused is found *not guilty*. If convicted, he cannot be justified; if justified, he has not been convicted.

But, such is not justification by grace. Evangelical justification is the justification of one that has been convicted as guilty before God, the Supreme and Ultimate Judge of the Universe. But the whole world has been tried and found guilty before God. So that, in fact, "there is none righteous; no, not one." Therefore, by deeds of law, no man can be justified before God. "For should a man keep the whole law, and yet offend in one point, he is guilty of all." He has despised the whole authority of the law and the Lawgiver. It is, then, utterly impossible that any sinner can be forensically or legally justified before God, by a law which he has in any one instance violated.

If, then, a sinner be justified, it must be on some other principle than law. He must be justified by favour and not by right. Still it must be rightfully done by him that justifies a [277] transgression, else he will be liable to the charge of injustice to the law and the government. This is the emergency which must be met by evangelical justification. The mission and mediation of the Messiah were primarily to meet this emergency; though, indeed, he has done much more than to meet it. Evangelical justification is, therefore, a justification by favour as respects man; and it has been made just also on the part of God, by the sacrifice or obedience unto death of his Son. Still it must be regarded as not a real or legal justification. It is, as respects man, only pardon, or forgiveness of the past; but the pardoned sinner being ever after treated and regarded as though he were righteous, he is constituted and treated as righteous before God. He is as cordially received into the favour and friendship of God, as though he had never at any time offended against his law. This, then, is what is peculiarly and appropriately called "evangelical justification." Still, legally contemplated, God, in fact, "*justifies the ungodly*." And so teaches the Apostle Paul.

But every one of reflection will inquire, How can the justification of the ungodly be regarded as compatible with the justice, the purity, the truthfulness of God? How can he stand justified before the pure, and holy, and righteous peers of his celestial realm--the hierarchs and princes of heaven? This is, indeed, to very many, a profound mystery. And "great," truly, "is the mystery of godliness." Standing at this point, and viewing it in all its bearings, heaven is always in rapture while contemplating this new, and grand, and glorious revelation of the manifold wisdom of God. It is, however, a revealed mystery. One there is, and was, and evermore will be, who, by his obedience to that violated law, *even unto death*, has so magnified and made honourable, that law and government, as to open a channel through which truth, righteousness, and mercy can harmoniously flow together and justify God while justifying the sinner, by pardoning him, and then treating him as though he never had sinned against his throne and government.

His death was, therefore, contemplated as the one only true, real, and adequate sin-offering ever presented in this universe, in the presence of God, angels, men, and demons, that does for ever justify God in justifying man. It will for ever silence all demur, and fill the universe, heaven and eternity, with the praise of the Lord. Hence, in perfect harmony with all the [278] types of the law, the oracles of the Prophets, and the promises and covenants of God, he is truly, rightfully, and with the emphatic seal of God, surnamed "JEHOVAH OUR RIGHTEOUSNESS." Therefore, as saith Isaiah, "By the knowledge of him shall my righteous servant justify many whose iniquities he shall have borne."

How, then, is it dispensed? or, rather, how is it received and enjoyed? "It is through faith," says Paul, "that it might be by grace," to the end that the promise of eternal life "might be sure to all the seed;" whether, by nature, Jews or Gentiles. It is *through* faith, and not *on account* of faith, as though there was in faith some intrinsic merit.

It is worthy of remark, that if faith were a work of the head or of the heart, or of both, possessing inherent and essential merit, it would be as much a work to be rewarded as any other exercise of the understanding or of the heart. Love is said "to be the fulfilling of the whole law," and covetousness is called idolatry. Were, then, justification to be founded on faith, hope, or love, as *works* of the understanding or affections, it could be no more of grace than any other blessing received on account of any thing done by us or wrought in us.

Hence, in the evangelical dispensation of justification, it is in some sense connected with seven causes. Paul affirms, that a man is justified by *faith*: Rom. v. 1; Gal. ii. 16; iii. 24. In the second place, he states, that, "we are justified freely by his grace:" Rom. iii. 24; Titus iii. 7. In the third place, on another occasion, he teaches that "we are justified by, Christ's *blood*:" Rom. v. 9. Again, in the fourth place, he says, that "we are justified by, *the name* of the Lord Jesus, and by *the Spirit* of our God:" 1 Cor. vi. 11. To the Galatians, in the fifth place, he declares, that "we are justified by *Christ*:" Gal. ii. 16. In the sixth place, Isaiah says, "we are justified by *knowledge*:" Isa. liii. 11. And James, in the seventh place, says, "we are justified by *works*:" chap. ii. 21. Thus, by Divine authority, faith is connected as an effect, in some sense, of seven causes, viz. Faith, Grace, the blood of Christ, the Name of the Lord, Knowledge; Christ, and Works. May it not, then, be asked, Why do so many select one of these only, as essential to justification? This is one of the evidences of the violence of sectarianism.

Call these *causes* or *means* of justification, and they may [279] severally indicate an influence or an instrumentality in the consummation of this great act of Divine favour. He that assumes any one or two of them, as the exclusive or one only essential cause of a sinner's justification, acts arbitrarily and hazardously, rather than discreetly or according to the oracles of God. We choose rather to give to them severally a Divine significance, and, consequently, a proper place in the consummation of evangelical justification. We feel obliged to use the same reason and discretion in ascertaining the developments of this work of Divine grace, that we may employ in searching into the works of God in nature and in moral government. How many agents and laws of nature co-operate in providing our daily bread? Suns rise and set, moons wax and wane, tides ebb and flow, the planets observe their cycles, morning, noon, and night perform their functions, the clouds pour their treasures into the bosom of the thirsty earth, the dews distil their freshness on the tender blade, and the electric fluid, unobserved, in perpetual motion, as the *anima mundi* ministers to life in every form of vegetable, animal, and human existence.

Why, then, to reason's ear should it sound discordant, or, to reason's eye appear uncouth, that, in the scheme of redemption and regeneration, God's instrumentalities should be as numerous and as various, yet as co-operative as those in outward and sensible nature.

Again, let us survey the works of man to man, his modes and forms of action in the consummation of some grand scheme of human benefaction. Take, for example, that philanthropist who, standing on the sea-shore, descries a shipwrecked crew clinging to a portion of the wreck, tossed to and fro among the foaming billows of an angry sea. He calls to his son, and commands him to seize a boat and hasten to their rescue. He obeys. Cheerfully he plies the oars, and fearlessly struggles through many a conflicting wave, till he reaches the almost famished and fainting crew. He commands them to seize his arm and let go the wreck, and he will help them into his boat. They obey, and, all aboard, he commands them to grasp each his oar and co-operate with him in seeking the port of safety. They cheerfully co-operate, and are saved.

The spectators and the narrators of this scene form and express very different views of it. One says, the perishing crew were saved by a man on the shore; another, by his son; [280] another, by a boat; another, by getting into a boat; another, by rowing themselves to shore; another, by a favourable breeze. They all told the truth. There is no contradiction in their representations. But a philosopher says, they were saved by all these means together. Such is the case before us.

These means may be regarded as causes co-operating in the result, all necessary, not one of them superfluous. But some one of them, to one person; another, to a second person; another, to a third person; and another, to a fourth, appears more prominent than the others: consequently, in narrating the deliverance, he ascribes it mainly to that cause which, at the time, made the most enduring impression on his own mind. But the calm, contemplative thinker thus arranges these concurrent causes. The *original* or moving cause was the humanity and kindness of the father that stood on the shore and saw them about to perish. His son, who took the boat and imperiled his life, was the *efficient* or meritorious cause. The boat itself was the *instrumental* cause. The knowledge of their own condition and the kind invitation tendered to the sufferers was the disposing cause. Their consenting to the condition was the *formal* cause. Their seizing the boat with their hands and springing into it was the *immediate* cause. And their co-operative rowing to the shore was the *concurrent* and effectual cause of their salvation.

Had any one of the Apostles been accosted by captious, inquisitive, and speculative partisans for a reconciliation of all he had said, or that his fellow-labourers had said in their narratives, or allusions to particular persons, scenes, or events happening in his presence, or under his administration of affairs; had he been requested to explain and reconcile them with what he, or others of equal authority, had on other occasions said or written concerning them, doubtless, in some such way he could and would have explained them. Indeed, in the common experience of all courts of inquiry, and tribunals of justice, where numerous statements are made on questions of facts, by a single witness, and, still more, when a plurality are examined, such diversified representations are made rather to the confirmation than to the detriment or disparagement of the import or the credibility of these statements. How often, and by how many cavillers have the Four Gospels been subjected to such ordeals, on such pretences? But who has yet found good reasons to [281] disparage or discredit these narratives on account of such assaults or misunderstandings?

No question agitated since the era of Protestantism has occupied so much attention, or concentrated a greater amount of learning and research than the question of justification by faith; not, indeed, because of the inherent difficulties of the subject, but because of the defection and apostasy of the papal hierarchy, and the thick pall of darkness and error with which it had enveloped the whole Bible. One extreme generates another. Hence the terminology of the most orthodox schools on this subject is neither so scriptural nor so intelligible as the great importance of the subject demands.

To harmonize the seven statements found in the Bible on this subject, we know no method more rational or more scriptural than that indicated in the illustration given. We are pardoned and treated

as righteous, or, in other words, we are justified by the *grace* of God the Father, as the *original* and moving cause; by Christ his Son, and by his *blood* or sacrifice, as the *meritorious* cause; by faith and knowledge, as *instrumental* causes; by our convictions of sin and penitence, as the *disposing* cause; and by works, as the *concurrent* or concomitant cause. This, however, is justifying God in justifying us. "You see," said the Apostle James, "how faith wrought by works," in the case of Abraham, when he offered up his son upon the altar; "and by works his faith was made perfect." Indeed, true faith necessarily works; therefore, a working faith is the only true, real, and proper faith in Divine or human esteem.

Faith without works is no more faith than a corpse is a man. It is, therefore, aptly, by high authority, regarded as "*dead*." Faith alone, or faith without works, profits nothing. But, as Romanists taught works without faith, Protestants have sometimes taught faith without works. The latter quote Paul, and the former quote James, as plenary authority. But the two Apostles have fallen into bad hands. Paul never preached faith without works, nor James works without faith. Between these parties, the Apostles have been much abused.

Controversies generate new terms or affix new ideas to words. The question between Calvin and Arminius--or between their followers, is not the identical question between Paul and the Jews, or James and nominal Christians.

The works of the law, and the works of faith are as different [282] as law and gospel. Works, indeed, are to be considered as the imbodiments of views, thoughts, emotions, volitions, and feelings. They are appreciable indications of the states of the mind; sensible exponents of the condition of the inner man. For example, he that seeks justification by the works of the law is not in a state of mind to be justified by the blood of Christ, or by the grace of God; he is ignorant of himself, ignorant of God; consequently, too proud of his powers to condescend to be pardoned or justified by the mere mercy and merits of another. Rich, and independent in his views of himself, he cannot think of being a debtor to the worth and compassion of one who contemplates him as ruined and undone for ever. He is too proud to be vain, or too vain to be proud of himself. In either view, he cannot submit to the righteousness of faith. For this purpose, Paul says of the Pharisaic Jews, "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God," or to that righteousness which God has provided for the ungodly.

On the other hand, the works of him that is justified by faith are exponents of an essentially different state of mind. He is humble, dependent, grateful. Feeling himself undone, ruined, a debtor without hope to pay, he sues for mercy, and mercy is obtained, he is grateful, thankful, and humble before God. In this view of the matter, to justify a man for any work of which he is capable, would be to confirm him in carnality, selfishness, and pride. But, convinced, humbled, emptied of himself, and learning, through faith in the gospel, that God has provided a ransom for the ruined, the wretched, and the undone, he gladly accepts pardon through sovereign mercy, and humbles himself to a state of absolute dependence on the merits and mercy of another. Justification by faith in Christ is, then, the imbodiment of views in perfect harmony with truth, with our condition, with the whole revealed character of God, and, necessarily, tends to humility, gratitude, piety, and humanity; while justification sought by works as naturally tends to pride, ingratitude, impiety, and inhumanity.

Such being the true philosophy of justification by faith, and of justification sought and supposed to be obtained by works of law, we need not marvel that the God of all grace, after having sent his Son into our world to become a sacrifice for us--to die [283] for our sins, and to rise again for our justification--should have instituted faith in him, in his death, burial, and resurrection, as the means of a perfect reconciliation to himself, commanding us not only to cherish this faith in our hearts, but exhibit it by a visible death to sin; a burial with Christ to sin, and a rising again to walk in a new

life, expressed and symbolized by an immersion in water into the name of the Father, of the Son, and of the Holy Spirit, not as a work of righteousness, but as a mere confession of our faith in what he did for us, and of our fixed purpose to walk in him. Hence, it is the only suitable institution to such an indication, as being, not a moral work of righteousness, but a mere passive surrendering of ourselves to die, to be buried, and to be raised again by the merit and aid of another.

Baptism is, therefore, no work of law, no moral duty, no moral righteousness, but a simple putting on of Christ and placing ourselves wholly in his hand, and under his guidance. It is an open, sensible, voluntary expression of our faith in Christ, a visible imbodiment of faith, to which, as being thus perfected, the promise of remission of sins is divinely annexed. In one word, *it is faith perfected*. Hence, when Paul exegetically develops its blessings, he says, "But you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our Lord."¹ Thus, justification, sanctification, and adoption--the three most precious gifts of the gospel are evangelically connected with faith in the Lord Jesus and baptism into his death.

The immediate baptism of the first converts, after faith, is satisfactorily explained in this view of it: three thousand in one day believed and were baptized. The jailer and his family were enlightened, believed, and were baptized the same hour of the night. Paul himself, so soon as he had recovered from the influence of the supernatural brightness which deprived him of sight, and before he had eaten or drunk any thing, was commanded, without delay, to be forthwith baptized. "And he arose and was baptized." Baptism, with them, was the perfecting, or confession, of their faith. The Ethiopian eunuch, on his journey in the desert, is as striking an example of this as are the cases named. It was "putting on Christ" as their righteousness. [284]

Baptism, without faith, is of no value whatever; for, in truth, baptism is but the actual and symbolic profession of faith. It is its legitimate imbodiment and consummation. And whatever virtue there is in it, or connected with it, is but the virtue of faith in the blood of Christ applied to the conscience and to the heart. The burial in water is a burial with Christ and in Christ. "For in him shall all the seed of Israel," the believing children of Abraham, "be justified," and in him, "and not in themselves, shall they glory." It is, then, the sensible and experimental deliverance from both the guilt and the pollution of sin; and for this reason, or in this view of it, believing penitents, when inquiring *what they should do*, were uniformly commanded by the ambassadors of Christ to be "baptized for the remission of sins," as God's own way, under the New Institution, of receiving sinners into favour, through the death, burial, and resurrection of his Son, into whose name especially, as well as by whose mediatorial authority, they were commanded to be, on confession, buried in baptism.

Salvation, in the aggregate, is all of grace; and all the parts of it are, consequently, gracious. Nor do we, in truth, in obeying the gospel, or in being buried in baptism, make void either law or gospel, but establish and confirm both.

¹ 1 Cor. vi. 11. [284]

CHAPTER III.

SANCTIFICATION.

PREFACE.--In a specific, evangelical sense, sanctification is the act of separating a person or thing from a common to a special and spiritual use. In the following chapter on Sanctification, we have dilated, in a discursive way, on the whole subject of spiritual influence, in illumination and conversion, as terminating in sanctification. These, indeed, are concurrent means of self-consecration and of Divine sanctification or separation to God. But, in strict reference to our specific object, here, we have only to state, that the Christian is contemplated, not merely as adopted into the family of God, not merely as pardoned or justified, but, as also sanctified or consecrated to [285] God, both in state and character. Of this separation or sanctification to God, the Holy Spirit,--which, in the Christian, is the Holy Guest, commonly called the Holy Ghost, is the personal agent and author, his word the instrument, and the blood of Christ, apprehended and received by faith, the real, cleansing, purifying means.

Holiness is literally separation from the earth to God and heaven. Faith, therefore, in the unseen, the spiritual, and the heavenly, is as necessary to sanctification as to justification, pardon, or adoption. We are justified by faith, sanctified by faith, whatever the instrument or means may be; whether the word of God, the blood of Christ, or the ordinance of baptism. The reason of this is, that without faith every man is spiritually blind, and dead to the things of God, of Christ, and heaven. Well has Paul defined it to be the evidence or conviction of things not seen, and, consequently, the confidence of things hoped for. But faith, as James teaches, is perfected only by obedience. In reference to this and to our baptism, we are said to be washed or purified by the bath of regeneration, sometimes called "the washing of the new birth," and by the "renewal of the Holy Spirit."

In the following essay, we have argued the whole subject of spiritual influence, as understood and taught by us, and as terminating in our sanctification and holiness, which, indeed, is the glorious consummation of the whole Christian dispensation. "For, without holiness, no man shall see," or enjoy, "God." "Happy the pure in heart," said the great Teacher, "for they shall see God," "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore."

ON the subject of spiritual influence, there are two extremes of doctrine. There is the *Word alone* system, and there is the *Spirit alone* system. I believe in neither. The former is the parent of a cold, lifeless rationalism and formality. The latter is, in some temperaments, the cause of a wild, irrepressible enthusiasm; and, in other cases, of a dark, melancholy despondency. With some, there is a sort of compound system, claiming both the Spirit and the Word--representing the naked Spirit of God operating upon the naked soul of a man, without any argument or motive interposed, in some mysterious and [286] inexplicable way--incubating the soul, quickening, or making it spiritually alive, by a direct and immediate contact, without the intervention of one moral idea or impression. But, after this creating act, there is the bringing to bear upon it the gospel revelation, called conversion. Hence, in this school, regeneration is the cause; and conversion, at some future time, the result of that abstract operation.

There yet remains another school, which never speculatively separates the Word and the Spirit; which, in every case of conversion, contemplates them as co-operating; or, which is the same thing, conceives of the Spirit of God as clothed with the gospel motives and arguments--enlightening,

convincing, persuading sinners, and thus enabling them to flee from the wrath to come. In this school, conversion and regeneration are terms indicative of a moral or spiritual change--of a change accomplished through the arguments;--the light, the love, the grace of God expressed and revealed, as well as approved by the supernatural attestations of the Holy Spirit. They believe, and teach, that it is the Spirit that quickens, and that the Word of God--the Living Word--is that incorruptible seed which, when planted in the heart, vegetates, and germinates, and grows, and fructifies into eternal life. They hold it to be unscriptural, irrational, unphilosophic to discriminate between spiritual agency and instrumentality--between what the Word, *per se*, and the Spirit, *per se*, severally does, as though they were two independent and wholly distinct powers or influences. They object not to the co-operation of secondary causes; of various subordinate instrumentalities; the ministry of men; the ministry of angels; the doctrine of special providences; but, however, whenever the Word gets into the heart--the spiritual seed into the moral nature of man, it as naturally, as spontaneously grows there as the sound, good corn when deposited in the genial earth. It has life in it; and is, therefore, sublimely and divinely called "The Living and Effectual Word."

I prefer the comparisons of the Great Teacher. They are the most appropriate. We frequently err when handling these, because, in our quest of forbidden knowledge, we are disposed to carry them farther than he himself did. In the opening parable of the Gospel Age--a parable placed first in the synopsis of parables by Matthew, Mark, and Luke--he thus compares the Word of God to seed; and, with reference to this figure, he [287] compares the human heart to soil, distributed into six varieties; the trodden pathway, the rocky field, the thorny cliff, the rich alluvion, the better, and the best of that. But we are not content with that beautiful and instructive representation of the philosophy of conversion. We must transcend these limits. We must explain the theory of soils. We must even become spiritual geologists, and explore all the strata of mother earth; and, even then, there yet remains an infinite series of whys and wherefores, concerning all the reasons of things connected with these varieties. These speculations, and the conflicting theories to which they have given birth, we will and bequeath to the more curious and speculative, and will farther premise some things necessary to a proper opening of the argument.

Man, by his fall, or apostasy from God, lost three things--union with God, original righteousness, and original holiness. In consequence of these tremendous losses, he forfeited life, lost the right of inheriting the earth, and became subject to all the physical evils of this world. He is, therefore, with the earth on which he lives, doomed to destruction; meanwhile, a remedial system is introduced, originating in the free, sovereign, and unmerited favour of God; not, indeed, to restore man to an Eden lost--to, an inheritance forfeited--to a life enjoyed before his alienation from his Divine Father and benefactor. This supremely glorious and transcendent scheme of almighty love, contemplates a nearer, more intimate, and more sublime union with God, than that enjoyed in ancient Paradise--a union, too, enduring as eternity--as indestructible as the Divine essence. It bestows on man an everlasting righteousness, a perfect holiness, and an enduring blessedness in the presence of God for ever and ever.

To accomplish this a new manifestation of the divinity became necessary. Hence the development of a plurality of existence in the Divine Nature. The God of the first chapter of Genesis is the Lord God of the second. Light advances as the pages of human history multiply, until we have God, the Word of God, and the Spirit of God, revealed in the law, the prophets, and the Psalms. But, it was not until the Sun of Righteousness arose--till the Word became incarnate and dwelt among us--till we beheld his glory as that of an only begotten of the Father, full of grace and truth; it was not till Jesus of Nazareth had finished the work of atonement on the hill of Calvary--till he had brought [288] life and immortality to light, by his revival and resurrection from the sealed sepulchre of the Arimathean senator; it was not till he gave a commission to convert the whole world, that the development of the Father, and of the Son, and of the Holy Spirit was fully perfected and completed. Since the descent of the Holy Spirit, on the birth-day of Christ's church--since the

glorious immersion of the three thousand triumphs of the memorable Pentecost, the church has enjoyed the mysterious and sublime light of the Father, and of the Son, and of the Holy Spirit, as one Divinity, manifesting itself in these incomprehensible relations, in order to effect the complete recovery and perfect redemption of man from the guilt, the pollution, the power, and the punishment of sin.

No one believes more firmly than I, and no one, I presume, endeavours to teach more distinctly and comprehensively than I, this mysterious, sublime, and incomprehensible plurality and unity in the Godhead. It is a relation that may be apprehended by all, though comprehended by none. It has its insuperable necessity in the present condition of the universe. Without it, no one can believe in, or be reconciled to, the remedial policy, as developed in the apostolic writings. And, indeed, I have no more faith in any man's profession of religion, than I have in the sincerity of Mahomet, who does not believe in the Father, and in the Son, and in the Holy Spirit as co-operating in the illumination, pardon, and sanctification of fallen, sinful, and degraded man. While, then, I repudiate, with all my heart, the scholastic jargon of the Arian, Unitarian, and Trinitarian hypotheses, I stand up before heaven and earth in defence of the sacred style--in the fair, full, and perfect comprehension of all its words and sentences, according to the canons of a sound, exegetical interpretation.

I COULD not, indeed, esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit. Nay, I esteem it the peculiar excellence and glory of our religion, that it is *spiritual*; that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God. But, while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the peculiar work of the Father with that of the Son, or with that of the [289] Holy Spirit, or the work of any of these awful names with that of another; or which represent our illumination, conversion, and sanctification as the work of the Spirit, without the knowledge, belief and obedience of the gospel, as written by the holy apostles and evangelists, than I have with the author and finisher of the book of Mormon.

The revelation of Father, Son, and Holy Spirit is not more clear and distinct than are the different offices assumed and performed by these glorious and ineffable Three in the present affairs of the universe. It is true, so far as unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence, and redemption. Such is the concurrence expressed by the Messiah in these words--"My Father worketh hitherto, and I work"--"I and my Father are one" "Whatsoever the Father doeth, the Son doeth likewise:" but not such a concurrence as annuls personality, impairs or interferes with the distinct offices of each in the salvation of man. For example: the Father sends his Son, and not the Son his Father. The Father provides a body and soul for his Son, and not the Son for his Father. The Son offers up that body and soul for sin, and thus expiates it, which the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now advocates Christ's cause, and not Christ his own cause. The Holy Spirit now animates the church with his presence, and not Christ himself. He is the Head of the church, while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design, and mission belong to the Father; reconciliation to the Son; sanctification to the Spirit. In each of these terms there are numerous terms and ideas of subordinate extent, to which we cannot now advert. At present, we consider the subject in its general character, and not in its particular details.

In the distribution of official agency, as it presents itself to our apprehension, with reference to the subject before us, we regard the benevolent design and plan of man's redemption, as originating in the bosom of our Divine Father; the atonement, or sacrificial ransom, as the peculiar work of the Messiah; and the advocacy of his cause, in accomplishing the conversion and sanctification of the world, the peculiar mission and office of the Holy Spirit. Thus, the Spirit is the author of the written

Word, as [290] much as Jesus Christ is the author of the blood of atonement. The atoning blood of the everlasting covenant is not more peculiarly the blood of Jesus Christ, than is the Bible the immediate work of the Holy Spirit, inspired and dictated by him; "for holy men of old spake as they were moved by the Holy Spirit" Now, as Jesus, the Messiah, in the work of mediation, operates through his blood; so the Holy Spirit, in his official agency, operates through his word and its ordinances. And thus we have arrived at the proper consideration of our proposition, to wit: In conversion and sanctification, the Holy Spirit operates only through the Word of Truth.

In how many other ways the Spirit of God may operate in nature, or in society, in the way of dreams, visions, and miracles, comes not within the premises contained in our proposition. To what extent He may operate in suggestions, special providences, or in any other way, is neither affirmed nor denied in the proposition before us. It has respect to *conversion* and *sanctification* only. Whatever ground is fairly covered by these terms, belongs to this discussion. What lies not within these precincts, comes not now legitimately before us.

I. Our first argument in proof of our proposition shall be drawn from the *constitution of the human mind*.

That the human mind has a specific and well-defined constitution, is as evident as that the body has a peculiar organization; or that the universe itself has one grand code of laws which governs it. Our intellectual and moral constitution, as well as our physical, has its peculiar powers and capacities--not one of which is violated on the part of its Creator, in our remedial administration, any more than are our sensitive and animal faculties destroyed or violated by the physician who rationally and benevolently aims at our restoration to health from some physical malady. No new faculties are imparted--no old faculty destroyed! They are neither more nor less in number; they are neither better nor worse in kind. Paul the apostle and Saul of Tarsus are the same person, so far as all the animal, intellectual, and moral powers are concerned. His mental and physical temperaments were just the same after, as before he became a Christian. The Spirit of God, in effecting this great change, does not violate, metamorphose, or annihilate any power or faculty of the man, in making the saint. He merely receives new ideas, and new impressions, and undergoes a great moral or spiritual [291] change--so that he becomes alive wherein he was dead, and dead wherein he was formerly alive.

As the body or outward man has its peculiar organization, so has the mind. Both are organized in perfect adaptation to a world without us: the one to a world of sensible and material objects, the other to that world, and to a spiritual system also, with which it is to have spiritual intimacy and communion. But the mind is to commune with its Creator, and its Creator with it, through material as well as through spiritual nature: and for this purpose he has endowed it with faculties, and the body with senses, favourable to these benevolent designs.

Now, as the body has to subsist upon material nature, and the mind upon the spiritual system, both are so organized and furnished as to secure and assimilate so much of both as are necessary for this end. Thus, for example, the body lives, moves, and has its being in the midst of matter from which it is to draw perpetual sustenance and comfort. For doing this, it is admirably fitted with an animal machinery, created for this purpose, without which animal life would immediately become extinct. The lungs are fitted for respiration, and the stomach is furnished with all the powers necessary to the reception, digestion, and assimilation of so much material nature as is necessary to the healthful, vigorous, and comfortable subsistence of the body. But nothing from without can afford it subsistence or comfort, but in harmony with this organization.

Man, then, has to live by breathing, eating, and drinking; and, without these operations, nothing around him can afford him life and comfort. Nothing of the bounties of nature can administer to his

animal enjoyments in any other way. God, then, feeds and sustains man in perfect harmony with this organization. He neither dispenses with any of these powers nor violates them, in supporting physical life and comfort.

Precisely so is it in the spiritual system. The mind has its powers of receiving, assimilating, and enjoying whatever is suitable to itself, as the body with which it is furnished. While imbodyed, it has only its own proper faculties; but it has, also, organs and senses in the body, by and through which it communes with matter and with spirit, with God, and nature, and man; and through which they commune with it. It receives all the ideas of material nature by outward, bodily senses, without which it could not have one idea or impression of the [292] external universe. A blind man has no idea of colours, nor a deaf man of sounds. Since the world began, every man sees by his eyes and hears by his ears. Whatever knowledge, therefore, is peculiar to any sense can never be acquired by another. If God give sight to the blind, or hearing to the deaf, he does it by restoring these senses; for, since the world began, no man has ever seen by his ears nor heard by his eyes.

So true it is, that all our ideas of the sensible universe are the result of sensation and reflection. All the knowledge we have of material nature has been acquired by the exercise of our senses and of our reason upon those discoveries. With regard to the supernatural knowledge, or the knowledge of God, that comes wholly "by faith," and "faith" itself "comes by hearing." This aphorism is divine. Faith is, therefore, a consequence of hearing, and hearing is an effect of speaking; for, hearing comes by the Word of God spoken, as much as faith itself comes by hearing. The intellectual and moral arrangement is, therefore--1. The word spoken; 2. Hearing; 3. Believing; 4. Feeling; 5. Doing. Such is the constitution of the human mind--a constitution divine and excellent, adapted to man's position in the universe. It is never violated in the moral government of God. Religious action is uniformly the effect of religious feeling; that is the effect of faith; that of hearing; and that of something spoken by God.

Now, as faith in God is the first principle--the soul-renewing principle of religion; as it is the regenerating; justifying, sanctifying principle,--without it, it is impossible to be acceptable to God. With it, a man is a son of Abraham, a son of God; an heir apparent to eternal life--an everlasting kingdom.

And what is Christian faith? It is a belief of testimony. It is a persuasion that God is true; that the gospel is divine; that God is love; that Christ's death is the sinner's life. It is trust in God. It is a reliance upon his truth, his faithfulness, his power. It is not merely a cold assent to truth, to testimony; but a cordial, joyful consent to it, and reception of it.

Still, it is dependent on testimony. No testimony, no faith. The Spirit of God gave the testimony first. It bore witness to Jesus. It expected no faith without something to believe. Something to believe is always presented to faith; and that something must be heard before it can be believed; for, until it is heard, it is as though it were not--a nonentity. But it is not [293] enough that it be heard by the outward ear. God has given to every man an inward as well as an outward ear. The outward recognises sounds only; the inward recognises sense. Faith is, therefore, impossible without language; and, consequently, without the knowledge of language, and that language understood. It is neither necessary nor possible, without language--intelligible language. An infant cannot have faith; but it needs neither faith, nor regeneration, nor baptism. It was a figment of St. Augustine, adopted by Calvin, propagated in his Institutes, and adopted by his children.

These infant regenerators are lame in both limbs: in the right limb of faith, and in the left limb of philosophy. They move on crutches, and broken crutches, too. They have no philosophy of mind, or else they abandon it in all their theological embarrassments. They will have infants regenerated, and souls morally dead quickened by a direct impulse. The Spirit of God is supposed to incubate

their souls--to descend upon them and work a grace in them--a faith without reason, without argument, without evidence, without intelligence, without perception, without fear, hope, love, confidence, or approbation.

The whole system of Calvinism, of Arminianism, is crazy just at thus point. They build a world upon the back of a tortoise; they build palaces upon ice, and repose upon couches of ether. They have not one clear idea on the subject of regeneration. It is to them a mystery--a cabalistic word--a mere shibboleth. The philosophy of mind is converted into a heap of ruins. They have the Spirit of God operating without testimony--without apprehension or comprehension--without sense, susceptibility, or feeling: and all this for the sake of an incomprehensible, unintelligible, and worse than useless theory. I, therefore, *ex animo*, repudiate their whole theory of mystic influence, and metaphysical regeneration, as a vision of visions, a dream of dreams, at war with philosophy, with the philosophy of mind, with the Bible, with reason, with common sense, and with all Christian experience.

ARG. II.--A second argument is deduced from the fact, that no living man has ever been heard of, and none can now be found, possessed of a single conception of Christianity, of one spiritual thought, feeling, or emotion, where the Bible, or some tradition from it, has not been before him. Where the Bible has not been sent, or its traditions developed, there is not one single [294] spiritual idea, word, or action. It is all midnight--a gloom profound--utter darkness. What stronger evidence can be adduced, than this most evident and indisputable fact? It weighs more than a thousand volumes of metaphysical speculations.

One would most rationally conclude, that, if the Spirit of God did anywhere illuminate the human mind, or work into the heart the principle of faith previous to, and independent of, any knowledge of the Holy Scriptures, he would most probably do it in those portions of the earth, and amid those vast masses of human kind, entirely destitute of the Word of Life; wholly ignorant of the "only name given under the whole heaven," by which any sinful man can be saved. If, then, he has never operated in this way, where the Bible has never gone, who can prove that he so operates here, where the Bible is enjoyed?

When, then, we reflect upon the melancholy fact so often pressed upon the attention of Christendom, by her missionaries to heathen lands, that not one-third of human kind enjoy the name of Jesus; that six-tenths or seven-tenths of mankind are wholly given up to the most stupid idolatries and delusions; that pagan darkness and Mohammedan impostures cover the fairest and largest portions of our earth, and engulf the great majority of our race in the most debasing superstitions--in the grossest ignorance, sensuality, and vice; and that from these is withholden all spiritual and Divine influence of a regenerating and salutary character, so far as all documentary evidence avoucheth. If, then, indeed, the Spirit of the Bible, the Holy Spirit of our God, did, at all, travel out of the record, and work faith, or communicate intelligence, without verbal testimony, methinks this is the proper field. And there being no evidence of his having so done, is it not a fact, as clear as a revelation from heaven--clear as demonstration itself--that the illuminating, regenerating, converting, sanctifying influence of the Spirit of Wisdom and Revelation are not antecedent to, nor independent of, the written oracles of that Spirit?

ARG. III.--A third argument is deduced from the fact, that no one, professing to have been the subject of the illuminating, converting, and sanctifying operations of the Spirit of God, can ever express a single right conception or idea on the whole subject of spiritual things, not already found in the written word. We have been favoured with numerous revelations of the experiences of the most spiritually-minded and excellent Christians [295] of this our age. And, on listening to them with the strictest attention, marking, with all our powers of discrimination, every idea, sentiment, and expression as uttered, I have never heard one suggestion, containing the feeblest ray of light,

which was not eighteen hundred years old, and already found in the Holy Scriptures--read of all men who choose to learn what the Spirit of God has said to saints and sinners. Evident, then, it is, from this fact, which, I presume, I may also call an incontrovertible fact, that no light is communicated by the Holy Spirit, in regenerating and converting men; which is equivalent to saying, that, "in conversion and sanctification, the Spirit of God operates only through the Word of Truth."

ARG. IV.--A fourth argument is derived from another fact, which calls for special consideration just at this point, to wit: *whatever is essential to regeneration in any case, is essential to it in all cases*. The change, called regeneration, is a specific change. It consists of certain elements, and is effected by a special agency. If it be a new heart given, a new life communicated, it is accomplished in all cases, as generation is, by the same agency and instrumentality. If then, the Spirit of God, without faith, without the knowledge of the gospel, in any case, regenerates an individual, it does so in all cases. But if faith in God, or a knowledge of Christ, is essential in one case, it is essential in every other case.

Now, this being admitted, as I presume it will be, without farther argument or illustration, follows it not, then, that neither the Word of God nor the Gospel of Christ, neither preaching nor teaching, neither hearing nor believing is necessary to regeneration, according to the doctrine of the Protestant church? Inasmuch as that church of churches believes and teaches that infants and pagans are regenerated, in some cases, without any instrumentality at all, by the direct, naked, and abstract influence of the Spirit of God operating immediately upon their souls. As this is a most essential affair in this discussion, it is all-important that we deliver ourselves in the very words of the most orthodox of these churches:--

"This effectual call is of God's free and especial grace alone; not from any thing at all foreseen in man: nor from any power or agency in the creature co-working with his special grace, *the creature being wholly passive therein*; being dead in sins and trespasses, until, being quickened and renewed by the Holy [296] Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and contained in it; and that by no less power than that which raised up Christ from the dead. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleases; so also are other elect persons, who are incapable of being outwardly called by the ministry of the word."¹

Now, I ask of what use is the ministry of the Word in any case, so far as regeneration is concerned? This is a point on which I am peculiarly solicitous of illumination. Surely faith, and preaching, and the gospel ministry are all vain and useless in making a man a new creature, if dying infants and untaught pagans may be regenerated by the Spirit alone, without faith, knowledge, or any illumination whatever. Nay, indeed, if my position be true, and true it most assuredly is, that whatever is essential to regeneration in any case is essential in all cases, then, although we have three classes of subjects, to wit, elect infants, elect pagans, and elect gospel hearers, we have for them all one and the same species of regeneration.

Miracles truly never cease on this hypothesis: inasmuch as the regeneration of every infant is a demonstration of a power as supernatural as the resurrection of the Messiah. Unfortunately, however, this power is not only never displayed to our conviction at the time, nor ever so displayed after the event as to become an object of perception, much less of sensible demonstration. If, indeed, as it sometimes happens in some branches of this school, regeneration is not regarded as another name for conversion and sanctification, but a previous work, then it will be important that we be enlightened on the question, How long the interval between regeneration and conversion, between regeneration and faith, and between regeneration and the dying infant's or pagan's exit? For if the interval be such as to preclude the possibility of conversion and sanctification, we should have

the startling fact promulgated, that infants, and pagans too, dying regenerate, enter heaven without being converted! Another curious question will certainly arise. Of what use is infant baptism, according to such a theory of regeneration? For, if elect infants are regenerated without knowledge, faith, repentance, or baptism, and if non-elect infants, [297] though baptized, are not regenerated, why have such a war of words about a matter virtually worth nothing to the living or to the dead?

ARG. V.--A fifth argument shall be deduced from the Holy Spirit's own method of addressing unconverted men; by signs addressed to the sense, and words to the understanding and affections. The Messiah himself, the Seventy Evangelists, and the Twelve Apostles were accomplished and fitted for their ministry to the world by such inspirations and accompanying powers as human nature and society, Jewish and pagan, then required, and I presume always will require. They were first sent to the lost sheep of the house of Israel; and afterwards the Apostles were sent to the Gentiles. Now, in seeking to regenerate and save the human family, they, divinely guided, uttered human words, and accompanied them with certain miracles. These were the means supernaturally chosen and used. They were certainly apposite means; appropriate and fitted to the end proposed by the donor of this intelligence and power. He seems to have sought admission into the hearts of the people by these glorious displays of Divine power presented to the eye, and these words of grace addressed to the ear. They saw the sick healed, the leper cleansed, demons dispossessed, and the dead raised; and, while seeing these solemn and significant arguments, they heard words of tenderness--words of pardon and of life, spoken with a divine earnestness, with a heavenly sympathy and affection. Thus the Spirit sought to convert them. He used means, rational means; therefore, we argue, such means were necessary, and are still, in certain modifications of that same supernatural grandeur, necessary to conversion and sanctification. Signs, as Paul explains them, were necessary, not for believers, but for unbelievers. They were necessary to faith. The miracle opened the heart, the testimony of the Lord entered, and the Spirit of God with it; and the work of conversion was finished.

Now, may we not conclude that miracles and words are not a mere redundancy--a mere superfluity? May we not regard them as essential means, employed by the Holy Spirit, in accomplishing his work? It is, perhaps, important also to say, that the proof of a proposition is always subordinate in rank to the proposition which it proves. The life is not in the miracle, but in that which the miracle proves. The grand proposition [298] is, that Jesus is the Messiah, the Son of God, the Saviour of the world. He that believes this proposition is "begotten of God." It is the "incorruptible seed." It is the "living Word." It abideth for ever. The church of the Messiah is built upon it. The promises, then, certainly justify the conclusion, that, in converting and sanctifying the world, the inspired Apostles and Evangelists used means of divine authority; and neither did depend upon, nor teach others to depend upon any agency from above, dispensing with such an instrumentality.

ARG. VI.--A *sixth* argument is derived from the name chosen by the Messiah as the official designation of the Holy Spirit. He calls him the *Paracletos*, and that, too, with a special reference to his new mission. This term, occurring some five times in the apostolic writings, is, in the common version, translated both *comforter* and *advocate*; and, by Dr. Campbell, *monitor*. As an official name, I prefer *advocate* to either of the others. It is generic, and comprehends them both. An advocate may be a monitor, or a comforter; but a monitor, or a comforter, is not necessarily an *advocate*. Now, as the Spirit is to advocate Christ's cause, he must use means. Hence, when Jesus gives him the work of conviction, he furnishes him with suitable and competent arguments to effect the end of his mission. He was to convince the world of sin, righteousness and judgment. In accomplishing this, he was to argue from three topics--1. The unbelief of the world; 2. Christ's reception in heaven; 3. The dethronement of his great adversary, the Prince of this world. Then the person, mission, and character of the Messiah alone came into his pleadings. Jesus promised him the documents. And, indeed, the Four Evangelists are arranged upon the instruction given by the

Messiah to his advocate. In converting men, the Spirit, the Holy Advocate, was to speak of Jesus. Hence, speaking of Jesus by the Spirit, is all that was necessary to the conversion of men. The official service and work thus assigned the Holy Spirit is a standing evidence that, in conversion, and sanctification, he operates only through the Word. And, as it has already been shown conversion is, in all cases, the same work, he operates in this department only by and through the Word, spoken or written; and neither physically nor metaphysically.

ARG. VII.--A seventh argument shall be deduced from the opening of the commission; from the gift of tongues, by which [299] the Advocate commenced his operations. That the Messiah had a commission for convincing and converting the world has been already shown. That he was to use arguments has been fully proved; that he was to speak and work also; that, by signs and miracles he accompanied the Word, and made it effectual. Now, that language is essential to the completion of the commission, is farther proved from the great fact, that the first gift of the Holy Spirit, under the Messiah's commission, was the gift of tongues.

Language, not merely the various dialects of human speech, but language itself--not Hebrew, Greek, and Roman--but that of which Hebrew, Greek, and Roman are mere dialects, forms, or modes, is essential. He gave the first, and he gave the second. He made glorious display of the use of language, of the need of tongues, in commencing his new work. He gave utterance; for utterance is his gift: So Paul to the Corinthians said, "You are enriched by him in all knowledge, and in all utterance." The day of Pentecost is the best comment on this whole subject of spiritual influence, ever written. We have much use for it in this discussion. It is just as useful on the work of the Spirit, as on the genius and design of baptism.

It seldom occurs to us, that all Christendom--the living world, is now indebted for the very book that records the name, and embalms the memory of the Messiah, and for all that is known of the Holy Spirit--for the very language of the new covenant--for the Gospel of the kingdom--and for every spiritual idea and conception of God, of heaven, of immortality, of our origin, nature, relations; obligations, and destiny, to the immediate agency of this Spirit of all Wisdom and Revelation--to the gift of tongues, or of language. Yet, true to the letter it is, that "no one could say that Jesus is Lord, but by the Holy Spirit."

Some among us, through the ignorance that is in them on this grand theme, ascribe to the human mind the powers of the Holy Spirit. They describe the human mind as possessing some sort of innate power of originating spiritual ideas; to arrive at the knowledge of God by the mere contemplation of nature. They annihilate the doctrine of the fall; of human imbecility and depravity, and adorn human reason with a very splendid plagiarism, called natural religion. While at variance on almost every thing else, the mental philosopher and the Deist, the Romanist and the Protestant, the Calvinist and the Arminian [300] admirably coalesce and harmonize in this self-congratulatory assumption. They say, that man can, by the feeble, glimmering rush-light of his own studies of nature, either descend from his *a priori*, or ascend from his *a posteriori* reasonings to God--to the apprehension of his very being and perfections; human responsibility, the soul's immortality, and a future state of rewards and punishments, without the Bible, and without the teaching of the Holy Spirit.

We have neither so studied nature nor learned the Bible. We subscribe to Paul's dogma, "The world by wisdom knew not God," and agree with him, that "it is by faith," and not by reason, "we know that the worlds were formed by the Word of God--so that things now seen existing did not formerly exist." We, indeed, ascribe all our ideas of spirit and of a spiritual system--our conceptions of God as creator--of creation itself, of providence, and of redemption, to one and the same Spirit, and to that *Logos* who, in one form or other, has been the prophet or the advocate of the Messiah and his cause, for some six thousand years.

We go farther. We assign to the Spirit of all Wisdom and Revelation the origination of the spiritual language; perhaps, indeed, of all language. The most enlightened men, whether pagans, Jews, or Christians, regard language as a divine revelation--even that large portion of it derived from--sensible objects. The philosophers, from Plato down to Dr. Whitby, have claimed for the Supreme God this honour. They have refused it to either civilized or uncivilized man--to all conventional agreement. They have handled, with great effect, the plainest of propositions, that councils could not be convened; that if they had spontaneously arisen, no motions could have been made, no debates commenced nor conducted without the use of speech. Philosophers assume that men think in words, as well as communicate by them; or, at least, have some image of the thing, natural or artificial, or they cannot even think about it. The natural process, which can easily be made intelligible to all, is, that the *thing* is pre-existent, the *idea* of it next, and the *word* last. The line ascending is the word, the idea, the thing. The line descending is the thing, the idea, the word. Now, as the line descending is necessarily the first, we must, especially in things spiritual, admit that the spiritual things could be communicated to man only by one that comprehends them, who had [301] seen them, and who selected from the elements of that language first given to man, when he conversed face to face with God in Eden, the proper materials for words to communicate things spiritual. In strict accordance with this assumption, Moses teaches us that God conferred with Adam, and continued his lessons until Adam was able to give every creature around him a suitable name. That language commenced in this way all admit, from one fact, to wit: EVERY ONE SPEAKS THE LANGUAGE WHICH HE FIRST HEARS. This is his vernacular. A miracle is before us. The first man spoke without being spoken to; else God spoke to him. Either is a miracle: and of the two, the latter is of the easiest credence; and, indeed, it is to the faithful evidently true from the words of Moses. With Plato, then, I say, that God taught the primitive words, and from that, man manufactured the derivatives. With Newton, I say, God gave man reason and religion by giving him speech. With tradition, I say, that the god THATH of the Egyptians is the THEOS of the Bible, and the LOGOS of the New Testament. The LOGOS *incarnate* is the Messiah of Christianity. Therefore, the Spirit of God, now the SPIRIT of the WORD, is the origin of all spiritual words and conceptions. With Paul, therefore, I say, "We speak spiritual things in spiritual words, or words which the spirit teacheth, expressing spiritual things in spiritual words."

ARG. VIII.--An eighth argument may be drawn from 1 Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible seed, by the Word of God which liveth and abideth for ever." Now, as we all remember, our Lord himself compares his Word, or the Word of God, to seed planted or sown; and, under the parable of the sower, represents its various fortunes, and beautifully teaches the true philosophy of conversion in the fact, that the good ground is the man who "*receives the Word of God in an honest heart.*" Under both metaphors, drawn the one from the vegetable, the other from the animal kingdom, the word of God is the seed, of which we are born again or renewed in heart and life. This Word of God liveth and abideth: for God lives and abides for ever.

With regard to the essentiality of the seed. We all know that in the vegetable kingdom, without seed there is no harvest, no fruit. And, as certain it is, that when the Word of God is not first sown in the heart, there can be no regeneration, or renewal of the spirit, and, consequently, no fruit brought forth [302] unto eternal life. So the metaphors taken from the animal and vegetable kingdoms, teach the same lesson. But does not the mere fact that Peter says, "we are born again of incorruptible seed," declare that where this incorruptible seed is not, there can be no birth!

Is it necessary now to traverse the whole face of nature, to explore the whole kingdom of botany, to find a plant without a seed, in order to prove the proposition, *that every ear of corn comes from one grain of seed deposited in the earth?* No more is it essential to my argument, that I should first hear all the conversions in the world, before I conclude that there is one that originated without the word of God having been first sown in the human heart. Will not all the world believe me, that if I prove in one case that without the specific seed,--corn, wheat, &c., we cannot have a

crop, that it is true in all other cases, without a particular examination of every alleged case. And from every principle of analogy, if I prove the Word in one case of a new heart to be necessary, it needs not that I prove it to be so in every other heart, and in every other case. The mere fact of calling the Gospel the incorruptible seed, is enough. Where that seed is not, the fruit of it cannot be.

The phrase, "the incorruptible seed" of any thing, indicates, in the ears of common sense, that is essential to that thing; and if so, then who can be a Christian without being born?--and who can be born but according to one uniform and immutable law? Now, in the theory we oppose, there is no uniformity; there is a plurality of ways of being born, which, to my mind, is most palpably at fault in every particular.

But I will adduce some other testimonies under this head of argument. We shall hear James the apostle, chapter i. 18: "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creation." Hence the truth again appears as an instrument of regeneration. God's *will* is the origin of it; his *Spirit* the efficient *cause* of it; but the Word is the necessary *instrument* of it. *By the Word of Truth*, then, we are *begotten*, and not without it, according to James. We may add testimonies without increasing either authority or evidence; but, for the sake of illustration, if not for we shall offer a few other testimonies to complete this We shall hear Paul, as a *father*, speak to the faith in Corinth--1 Cor. iv. 15: "As my beloved [303] *sons* I warn you; for though you have ten thousand instructors in Christ, yet you have not many fathers; for in Christ Jesus have I *begotten* you through the gospel." Paul regards the gospel just in the same attitude in which James represents it. The gospel is here the seed, the instrument of the conversion of the Corinthians.

But the whole oracle of God is unique on this subject. God "purifies the heart by faith," that is, *the truth believed*--not by believing as an act of the mind, but by the truth believed, which constitutes "*the faith*." Paul also told the Thessalonians that God had, "from the beginning, chosen them to salvation through sanctification of the Spirit and belief of the truth." Here again the *belief of the truth* is the instrument of sanctification and salvation. I shall conclude this little summary of a portion of the direct and positive testimony of God, in proof of my grand position on the Holy Spirit's work of conversion and sanctification, by the testimony of the Messiah, in person: "Sanctify them through thy truth, O Father, for thy Word is the truth." Whether, then, we call the *truth* the *Word*, the *Word of God* the *gospel*, it is called the seed, the incorruptible seed of the new birth; by which a sinner is quickened, begotten, born, sanctified, purified, and saved. I regard this my eighth argument as a host in itself--nay, as a solemn, direct, and unequivocal declaration of God, in attestation of the entire truth and safety of the proposition concerning both conversion and sanctification. Still I will yet add other arguments.

ARG. IX.--One shall be based on the special commission given to Paul, as expounded by that given to the Messiah himself. And therefore, we shall read that to the Messiah, as introductory to that presented to the apostle Paul. "I give thee," says Jehovah, "for a covenant of the people; for a light of the Gentiles; to open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." "The Spirit of the Lord is upon me; because the Lord has anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isaiah xlii. 6, 7; lxi. 1, 2. We shall now hear Paul relate his own, as he had it from the mouth of the Lord: "I have appeared [304] unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee--to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith, that is in me." Here, then, we have a full development, in these grand commissions, of the manner and means

employed in the wisdom and grace of God in converting and sanctifying the nations of the earth, through the mediation of the Messiah. The most conspicuous point, or the chief means stated, is--that God would use *light, knowledge, the gospel*, and that he would OPEN THE EYES of men--turning them from darkness to light, and from the kingdom and power of Satan to God. God, then, who commanded light to arise out of darkness, has used moral, spiritual light--that is, revelation, the gospel--as the means of conversion and sanctification. Illumination is, therefore, an essential prerequisite to conversion and holiness. Without light there is no beauty; for in the dark, beauty and nothing are undistinguishable. Without light there is nothing amiable, because amiability requires the aid of light for its exposition, as much as beauty. The power of Satan is in *darkness*; the power of God is in *light*. God, therefore, works by light; and Satan by darkness. Hence, in Paul's commission, it reads, "Turn them from *darkness to light*;" and the consequences will be, "from the power of Satan to God;" and the ultimate effect will be remission of sins, and an inheritance among the sanctified. After the study of these, and many such similar documents, found in the Bible, I confess I am wholly unable to conceive of a religion without knowledge, without faith, without an apprehension, an intelligent, as well as a cordial reception of the gospel of Christ. I repudiate, therefore, with my whole heart, a notion of infant, idiot, and pagan regeneration--this speculative conversion, without light, knowledge, faith, hope, or love. It makes void the whole moral machinery of the Bible, the Christian ministry, and the commission of the Holy Spirit. It is no advocate of Christ; it is no comforter of the soul, on the hypothesis of infant, and pagan, and idiot regeneration.

ARG. X.--*Whatever influence is ascribed to the Word of God in [305] the Sacred Scriptures, is also ascribed to the Spirit of God. Or in other words, what the Spirit of God is at one time, and in one place, said to do, is, at some other time, or in some other place, ascribed to the Word of God. Hence I argue that they do not operate separately, but in all cases conjointly. We shall give an induction of a number of cases in exemplification of the fact. Are we said to be enlightened by the Spirit of God? We are told in another place, "The commandment of the Lord is pure, enlightening the eyes." Again--"The entrance of thy word giveth light, and makes the simple wise." Are we said to be converted by the Spirit of God? we bear the Prophet David say, "The law of the Lord is perfect, converting the soul." Are we said to be sanctified through the Spirit of God? we hear our Lord pray to his Father, "Sanctify them through thy truth, thy Word is the truth." Are we said to be quickened by the Spirit of God? the same is ascribed to the Word of God. David says, "Thy Word, O Lord, hath quickened me." "Stay me with thy precepts, thy statutes quicken me." This is one of the strongest expressions.*

In other forms of speech, the same effects and influence are ascribed to both. Paul, in one text, says, "Be filled with the Spirit;" and, when again speaking of the same subject, in another, he says, "Let the Word of Christ dwell in you richly." In both cases, the precepts are to, be fulfilled in the same way, "Teaching and admonishing one another in psalms and hymns and spiritual songs, making melody in your hearts to the Lord." "The Spirit," says Paul to Timothy, "speaketh expressly that in the latter days, some shall depart from the faith." Again--"Know ye, in the last days, perilous times shall come." Again--Paul says he has sanctified the church, and cleansed it with "a bath of water and the Word." In another instance, he says, he hath saved us "with the washing of regeneration and the renewal of the Holy Spirit." Are we said to be "born of the Spirit?" we are also said to be born again, or "regenerated by the Word of God." I might trace this matter much farther; but, I presume, as we have touched upon the most important items, we have found such an induction as will satisfy the most scrupulous. Until questioned, I shall strongly affirm it as a conclusion fairly drawn, that whatever effects or influences connected with conversion and sanctification are, in one portion of Scripture, assigned to the Word, are ascribed [306] also to the Spirit; and so interchangeably throughout both Testaments. Whence we conclude, that the Spirit and the Word of God are not separate and distinct kinds of power--the one superadded to the other--but both acting conjointly and simultaneously in the work of sanctification and salvation.

ARG. XI.--An eleventh argument is deduced from the important fact, that resisting the Word of God, and resisting the Spirit of God, are shown to be the same thing, by very clear and explicit testimonies: such as Stephen, the proto-martyr, when filled with the Holy Spirit, and, indeed, speaking as the Holy Spirit gave him utterance, in the presence of the Sanhedrim, said, "You circumcised in heart and ears, as your fathers did, so do you. *You do always resist the Holy Spirit.*" What proof does he allege? He adds, "As your fathers did, so do you," (resist.) "Which of the prophets did they not persecute?" This, then, is his proof. In persecuting the Prophets, they resisted the Holy Spirit; because the words spoken by the Prophets were suggested by the Spirit. We are said to resist a person when we resist his word. When, then, any one resists the words of the Prophets or the Apostles, he is said by inspired men to resist the Holy Spirit. This important fact should be more frequently insisted on than it is. Men should be taught, that, in resisting the words spoken by Apostles and Prophets, they are, in truth, resisting the Holy Spirit, by whom they uttered those words. May we not, then, consistently say with Stephen, that, when men resist the Prophets and Apostles in their writings, and will not submit to their teachings, they are resisting the Holy Spirit? This being admitted, follows it not again, that the Spirit of God operates through the truth; and that we are not to suppose that, in conversion and sanctification, they do operate separately and distinctly from each other?

A still more impressive instance of this kind we find in the book of Nehemiah. In his admirable prayer, preserved in the ninth chapter, he has two very remarkable expressions; one in the 20th and one in the 29th verse. In the former, when speaking of the instructions given the Jews by Moses, he said, "Thou gavest also thy good Spirit to instruct them;" and in the latter, he says, "Many years didst thou forbear them, and testifiedst against them by thy SPIRIT in thy Prophets, yet would they not hear." Here, then, we are taught that God, by his Spirit; in Moses, instructed the Jews by his good Spirit, and that, in testifying [307] to them by the Prophets, God was testifying to them by his Holy Spirit. We are, then, still more fully confirmed in the conclusion that the Spirit of God operates through his Word, and only through his Word, in conversion and sanctification; and that the Word and Spirit of God, in those spiritual and moral changes and influences of which we now speak, are never to be regarded as operating apart; that whatever is done by the Word of God, is done by the Spirit of God; and whatever is done by the Spirit, is done through the Truth--and certainly he can through that instrument operate most powerfully on the spirit of man, as all Christian experience and the saints of all time exhibit.

ARG. XII.--A twelfth argument is deduced from the fact, that God created nothing without his Word. "He said, Let there be light, and there was light." "By faith," says Paul, "we know that the worlds were framed by the Word of God." All the details of the six days show that "God made all things by the Word of his power." Of course, then, we have no idea of any new creation or regeneration without the Word of God. It is an overwhelming fact, that God does nothing in creation or redemption without his Word. His creative power has always been imbodyed in that sublime instrument. Nay, it is the sword of the Spirit. Still, there was, *through that Word*, an Almighty power put forth, and still there is both in conversion and sanctification. God works mightily in the human heart by his Word. The heart of the King's enemies are mightily broken by it. Hence, faith cometh by hearing, and hearing by the Word of God.

Indeed, there is much of this wisdom of God apparent in the fact that he has chosen the term *Logos* to represent the Author and Founder of the Christian faith, in its antecedent state of existence. And, hence, John represents Jesus Christ himself as the *Word of God incarnate*: "Now the *Word* was made flesh," or became flesh, "and dwelt amongst us." This is a mysterious name. He had a name given him which no one can comprehend. His name is the WORD OF GOD. Now, as Jesus Christ was "once God manifest in Word," and now God manifest in flesh, we have reason to regard the *Word of God* as an imbodyment of his wisdom and power. This, however, is spoken with a reference to the gospel Word; for Jesus Christ is both the wisdom and the *power* of God, and so is

his gospel; because [308] containing this development. It is the wisdom and power of God unto salvation, to every one that believes it.

It was not, however, in a creating light alone that God employed his Word. Every work of creation is represented as the product of his Word. He said, "Let there be a firmament in the midst of the waters," and it was so. Again, "Let the dry land appear," and it was so. "Let the earth bring forth grass," and it was so. And, last of all, "Let us make man in our own image, after our likeness, and let them have dominion. So God created man." God, therefore, made man in his own image by his Word, and he now restores him to that same image by his Word of power. Thus, we have all the authority of the Bible with us, in our views of spiritual and Divine influence. A spiritual, or moral, or creative power, without the Word of God, is a phantom, a mere speculation. It receives no countenance from the Bible.

ARG. XIII.--The Lord has imbodyed his Will in his Word. Now the will of God is another form of his power. Divine volition is Divine power. The Word of God is the *fiat* of God. "*Let there be,*" is a mere volition expressed. Indeed, we may go farther and say, that the Word of the Lord is the Lord himself. The word of a king is the king himself, so far as authority or power is considered. As the Lord Jesus is the Word of God incarnate, so is his Word an imbodiment of his power. For, as Solomon says, "Where the word of a king is, there is power;" there is the power of the king himself. The Word of God is, then, the actual power of God. God is a consuming fire, and his "Word is as fire, and as a hammer that breaketh the rocks to pieces." It should not, therefore, be thought strange, that the Word of God and the Spirit of God are sometimes represented as equi-potent--as equivalent. Indeed, in all those passages that represent the Word and Spirit of God as being the causes of the same effects, this equivalency is clearly implied. Hence, while Peter says, "By the Word of God, the heavens were of old," Job says, "By his Spirit he has garnished the heavens."

Can any one imagine what power could have been superadded to the Word of God, that created light, that made the heavens and the earth, that made man upright or *holy*. If so, let him explain what that power could have been, which was distinct from, and attached to, or that accompanied that *word* by [309] which all things were created and made. Explain that *accompanying* power, and I will explain the *accompanying* spiritual or supernatural power in the case of regeneration! You cannot break a man down by physical power. You cannot soften and subdue the heart, as you grind a rock to pieces. A superadded power beyond motive, is inconceivable to any mind accustomed to think accurately upon spiritual and mental operations. The heart of man is to be subdued, melted, purified from all its hatred of God and enmity, by *love*; by developments of grace, and not by any conceivable influence of a different nature. His love is poured out into our hearts, says Paul, by the Holy Spirit that is given to us.

Men had better be careful how they speak of, and how they treat, the word of God. It will stand for ever. Till the heavens pass away, not one word shall fail. Mountains, by the wasting hand of time, may crumble down to dust--oceans may recede from their ancient limits--the heavens and the earth may pass away--but God's word shall never, never pass away. It is God's mighty moral lever, by which he raises man from earth to heaven. It is his almighty, awful, sublime, and gracious will, imbodyed in such a medium as can enter the secret chambers of the human heart and conscience, and there stand up for God, and confound the sinner in his presence. The love of God is all enveloped in it, and that is the great secret of its charm--the mystery of its power to save. It is love, and love alone, that can reconcile the heart of man to God. Now love is a matter of intelligence--a matter that is to be told, heard, believed, and received by faith. "The power of God to salvation" is the persuasive power of infinite and eternal love, and not the compulsive and subduing power of any force superadded to it. The promise of eternal life is itself a power of mighty magnitude. So are all the promises that enter into the Christian hope. These are almighty impulses, when understood and believed upon the veracity and faithfulness of God.

ARG. XIV.--There yet remains another argument, if I may so call it. It is, indeed, an induction of every case of conversion reported in the inspired record. It is an account of the various influences of the Holy Spirit in adding members to the Christian church at its very commencement, and to the end of the apostolic history. Of these I will give a few specimens:--

When the Holy Spirit fell from heaven on Pentecost, it fell [310] only on "the one hundred and twenty," and not upon the promiscuous assembly. For the multitude, after the Spirit's *descent*, did still upbraid the disciples with drunkenness. Those who first received it that day, preached by it to the audience. The thousands who heard *were pierced to the heart*, and yet had not received the Spirit. They believed, and were in agony of fear and terror, but yet had not received the Spirit. They asked what they should do, and yet had not received it. Peter commanded them to "Repent and be baptized, every one of you, for the remission of sins, and *you shall receive* the gift of the Holy Spirit." Of course, then, they had not yet received that gift. They, however, *gladly received his word, and were baptized*. We have, then, the first three thousand converts regenerated by gladly receiving the Word and baptism. This is a strong fact for the first one in my fourteenth argument.

The *second* fact of conversion is found Acts iv., and the question is, how were they regenerated? We shall read the passage "Howbeit, many of them which HEARD THE WORD believed, and the number of the men was about *five thousand*." We are now morally certain that these five thousand were converted by the Spirit only through the Word. We have already eight thousand examples of our allegation, and not one instance of one converted without the Word.

Our *third* exemplification is found Acts v. 14: "And believers were the more added to the Lord, multitudes of both men and women." Women are here mentioned as well as men. We then, got multitudes of both sexes to add, in proof that the Spirit converted these, not without the Word, but by what they saw and heard.

We shall find a *fourth* example, Acts viii. 5, 6, 12. Philip went to Samaria and preached Christ to them. "And when they believed Philip preaching the things concerning the kingdom of God and the name of the Lord Jesus, they were baptized, both men and women." So the Samaritans were regenerated by the Holy Spirit through faith in the Word, which Philip preached.

A *fifth* example is found in the eunuch. "If thou believest with all thy heart, thou mayest" He said: "I believe that Jesus is the Son of God." Then he, too, was born of the water, and converted, not without the Word.

Paul furnishes a *sixth* case. When he had fallen to the ground, [311] he heard "a voice saying to him, Saul, Saul, why persecutest thou me--I am Jesus whom thou persecutest." His case is certainly one of indisputable certainty. He both saw, heard, and believed, and was baptized.

To these I might add the case of Eneas, the citizens of Lydda and Saron, the assembly in the house of Dorcas, Cornelius, and his friends, Lydia and the jailer, Dionysius, Crispus, the Corinthians and the Ephesians, &c. &c., as reported in the Acts of the Apostles. In not one of these cases did the Holy Spirit operate *without the Word*, but always through it. Of the Corinthians, it was said, "And many of the Corinthians hearing, believed, and were baptized." This was true of all that were regenerated through the Spirit, during the ministry of the Apostles. Hence, to convert men by the accompanying influence of the Holy Spirit, we must do what Paul commanded Timothy-- "Preach the Word, be instant in season and out of season." Then, no doubt, many will be enlightened, renewed, sanctified, and comforted by the presence and the power of the Holy Spirit.

¹ So speaks the *Presbyterian Confession*, chap. X, §§ 2, 3. [297]

BOOK SIXTH.

Reviews of the Advocates of Infant Baptism.

CHAPTER VIII.

THE EVIL OF INFANT BAPTISM.

HAVING been able to find *no good* in infant baptism, nor in infant sprinkling, (for I must always consider them as distinct things,) I now proceed to inquire, Is there any *evil* in it? In answering this question, I desire to be guided by three things only--Scripture, reason, and fact: neither by passion nor by prejudice; nor, I trust, will the fear of the frown of any mortal ever deter me from declaring the truth on this, or any other topic on which I am fairly called to express my sentiments. I answer the question now proposed, with the utmost coolness and deliberation; and feel no hesitation in declaring that infant sprinkling is a *manifold evil*. This I shall instance in a few respects:--

1st. It is "*will-worship*." By the term *will-worship*, I understand worship founded upon the *will* of man, and not on the *will* of God. "In vain do they worship me," saith Christ, "teaching for doctrines the commandments of men." The preceding pages show that the rite of infant sprinkling is as much a tradition of men as the *scrutiny*, the *exsufflation* by which devils are expelled, the *insufflation* by which the Spirit of God is communicated, the *consecration* of the wafer, the *chrismal unction*, the *lighted taper*, and the *milk and honey*, which are but seven of the twenty-two appendages to infant sprinkling, made by the church of Rome. Now, as all *will-worship* is a disparagement of the worship appointed of God, it is, consequently, a reflection upon his wisdom, and obnoxious to his displeasure. It is as contrary to his revealed will as the presenting of "strange fire" upon his altar was in the days of Nadab and Abihu. And, indeed, every religious practice which is not founded upon an explicit revelation of the will of Heaven, is *will-worship*. The [405] language of it is this, "Thou shouldst have appointed this, and we are supplying a defect in thy wisdom or goodness." Such is the spirit of every innovation in divine worship.

2d. It has *carnalized* and *secularized* the church more than any other innovation since the first defection from Christianity. The actual tendency of infant sprinkling is to open the gates of the church as wide as the gates of the world, and to receive into its bosom all that is born of woman. That this may appear as obvious as the light of the sun, the reader has only to reflect that if the Pedobaptist system prevailed so that all the fathers and mothers in any country, or in all countries, were determined to have their infant offspring "*initiated into the church*" as soon as born, by the rite of sprinkling, then, in that country, or in all countries so acting, the discrimination between the world and the church would be lost; its gates would be as capacious as those of the world, and, without the necessity of a spiritual renovation, every member of the human family, in that region or country, would have a place in the church. About one hundred years ago, the whole kingdom of Scotland, with the exception of, say, two or three thousand individuals, was one great Pedobaptist society. In those days, the church engrossed all that were born, and initiated them into it. Of course, all the enormities committed in the realm were committed by members of the church; so that none of the apostolic admonitions, in which the difference between the church and the world is pointed out, would apply to them.

In the year 1300, and for several centuries before, all the citizens of Germany, France, Spain, England, and, indeed, the whole Western Roman Empire, with the exception of a few Baptists, were initiated into what was then called the Church, as soon as the parents could have the rite performed. In those days, and whilst those principles prevailed, the church was secularized, the church and state

completely amalgamated, and all the follies and vices of childhood, manhood, and old age were engrafted upon the stalk of Christianity. In those days, Pedobaptist principles triumphed, and there never was a period in which the church was so completely and universally carnalized and secularized. Let it not be said that this was owing more to other traditions than to infant baptism or sprinkling; for, when we grant that there were many other innovations and traditions besides this, we must insist that this contributed more [406] than they all to introduce that awfully corrupt system, called the Man of Sin--to nurture, to mature, and to perfect it. It introduced *all*, good and bad, into the church; and as bad men invented errors and propagated heresies in the church, we have only to ask how they got in, and then the true cause of the enormous mass of error of those days appears. It is a fact, evident from church history, that the prevalence of corruption in the church bore pace with the prevalence of infant baptism, and the triumphant days of the one were the triumphant days of the other.

The description we have of the church, in the Scriptures, leads us to consider all the members of it as a "peculiar people"--as born from above--as being all taught of God. Hence we read, "A willing people, in the day of thy power, will come to thee." "All thy children shall be taught of God, and great shall be the peace of thy children." "Every one that hath heard and hath learned of the Father, cometh unto me." "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Power or privilege to become the sons of God was given to such only as were born of God. How unlike this to the practice of Pedobaptists, who endeavour to crowd all into the church which are born, *not of God*, but of the *will of the flesh*, and the *will of man*!

Again, when we read the descriptions given of the churches of the saints in the Epistles, they will not apply to a church that admits all the infants, born of the members, to membership. The majority of any such church must be of a character essentially dissimilar to the following descriptions of the church of Jesus Christ. 1 Cor. vi. 11: "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 2 Thess. ii. 13: "Brethren beloved of the Lord, God hath from the beginning chosen you to salvation, through sanctification of the Spirit and *belief of the truth*." 1 Peter ii. 5: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 9th verse: "But ye are a chosen generation, a royal priesthood, a holy nation, a *peculiar people*; that you should show forth the praises of him who hath called you out of darkness into his marvellous light: which, in time [407] past, were not a people, but are now the people of God; which had not obtained mercy, but have now obtained mercy." These, and a hundred other addresses to the Christian church, are totally inapplicable to any Pedobaptist church, composed of a great many members incapable of distinguishing their right hand from the left. When the question is proposed, What has rendered the Pedobaptist churches unworthy to be addressed in this way? the answer is, Because they have received so many members, very many, that were merely children of the flesh; nay, the nine-tenths of all Pedobaptist churches became members by natural birth; and, as the children of the flesh, were constituted members. Infant sprinkling has, then, carnalized and secularized the church; and, hence, all Pedobaptist sects have become national churches when they had it in their power; for their views of the church are *carnalized* as well as the members: hence papacy is the established religion of Italy, Spain, France, &c.; Episcopacy of England and Ireland; and Presbyterianism of Scotland. In the United States, the principles of civil polity being better understood than in any other country in the world, not any form of religion has obtained the exclusive patronage of the state; and may it continue so, till all sects shall be abolished, and all the children of God, united in faith, and hope, and love, shall know no bond of union but Christ--when party names, party love, and party zeal shall all be buried in one common grave, to rise no more for ever!

The second evil I have specified, being sufficiently stated and established, I proceed to mention a third evil resulting from, and inseparably connected with, infant sprinkling, viz.:-

3d. Infant sprinkling imposes a religion upon the subjects of it before they are aware of it, and thus deprives them of exercising the liberty of conscience in choosing that which they have examined, and in refusing that which they disapprove. It is despotism of the worst kind, to impose upon the conscience. It is the most despotic act in the life of the greatest despot, to impose a religion upon his new-born infant before it is aware; and, as soon as it can reason, to tell it that it vowed so and so in baptism, and that it would be a sin of the deepest dye if it should not, as soon as possible, attend to the things it had vowed. This is to fetter the exercise of reason, to rivet on the conscience a superstition of the worst kind, and, as fir as the parent can, for ever deprive it of any thing worthy to be called [408] liberty of conscience. Hence it is, that all Pedobaptist sects increase more by natural generation than by any other means. Very few are added to Romanists, Episcopalians, Seceders, &c., in any other way than by *ordinary* generation.

There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and of liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power.

If the conscience becomes once enslaved by any undue or early imposition upon it, it is impossible, or next to impossible, ever to assume or enjoy any thing like that noble independence of mind which our Saviour taught in these words, "Call no man Master or Father upon earth; for one is your Father in heaven; and all ye are brethren." This was in a conscientious point of view. The dearest liberty on earth is liberty of conscience; and this lost, all other liberty is but a name--"a charm that lulls to sleep." It is an awful encroachment to encroach on the liberty of conscience; and how awful to encroach upon, yea, deprive an infant of its liberty, before it can appreciate the greatness of the blessing, or calculate the magnitude of the loss. Could Pedobaptists but reflect on the cruelty of their practice, and observe what an engine of despotism it is in the hands of some of those sects they despise, how would they blush and for ever abandon the tradition! Can they suppose it is the Spirit of God that adds one million annually to the church of Rome? Or that it is the Spirit of God that adds a hundred thousand annually to the church of England? Or can they believe that it is the same Spirit that adds a hundred thousand to the different grades of Presbyterians in the same space of time?--seeing they are all aided by natural generation and infant sprinkling! No; if they think as rational beings, they cannot think so. It is this rite, and the vows they are taught to consider themselves under thereby, that is the powerful cause of such extensive additions. Infant sprinkling is, then, an enthralling, despotic, and cruel rite, destructive of liberty of conscience and injurious to civil liberty. This will be farther manifest from the following item:-- [409]

4th. Infant sprinkling has uniformly inspired a persecuting spirit. This is a heavy charge, and requires to be well supported. I do not, however, mean to say that every Pedobaptist has a persecuting spirit; or that every such church is necessarily a persecuting church. No; for I know many honourable exceptions; but I mean to say that infant sprinkling has, as a system, inspired all the parties that have embraced, it with a persecuting spirit at one time or other, and they have manifested it as far as the civil authority supported them. Nor do I mean to go back to tell of the persecutions of the church of Rome in old times, which everybody knows: nor of the persecutions of countries far remote; but I will support the fact with documents more striking, because more modern, and because more within our country. I shall begin with my own State--the good old State of Virginia.

Anno Domini 1659, 1662, and 1663, several acts of the Assembly of this State made it penal in parents to refuse to have their children baptized; and prohibited the Quakers from assembling; and made it penal for any master of a ship to bring a Quaker into the State. By the laws passed about this time, every person was compelled to go to church every Sunday, under the penalty of fifty pounds of tobacco. But Quakers and non-conformists were liable to the penalties of the 23d Elizabeth, which was £20 sterling for every month's absence; and, moreover, for every twelve months' absence, to give security for their good behaviour. Quakers were farther liable to a fine of two hundred pounds of tobacco for each one found at one of their meetings; and in case of insolvency of any of them, those who were able, to pay for the insolvents.¹ The persecution of the Baptists in Virginia did not extend so far as in some other States--at least, I can find no documents to authorize me to say that it extended farther than fines, imprisonments, and the unguarded use of the tongue. James Ireland, a Baptist, was imprisoned in Culpepper jail, and treated very ill in other respects, for his tenets. A Mr. Thomas also, an active and useful minister, was much persecuted. The object of the above laws and persecution was to protect the Episcopal church, the salary of whose minister was first settled at sixteen thousand [410] pounds of tobacco, in the year 1696, to be levied by the vestry on the tithables of the parish, and so continued to the Revolution.

So late as the year 1768, John Waller, Lewis Craig, James Childs, and others, were seized by the sheriff and hauled before three magistrates, who stood in the meeting-house yard, and who bound them in the penalty of one thousand pounds to appear at court two days after. At court, they were arraigned as disturbers of the peace. On their trial, they were vehemently accused by a lawyer, who said to the court, "May it please your worships, these men are great disturbers of the peace; they cannot meet a man on the road, but they must *ram a text of Scripture down his throat*." As they were moving through the streets of Fredericksburg, they sang the hymn, "Broad is the road that leads to death." Waller and his companions continued in jail forty-three days, and were discharged without any conditions. While in prison, they continually preached through the grates; and, although the mob prevented the people from hearing as much as possible, yet many heard to their permanent advantage. After their discharge, they preached as before. Sometimes their enemies rode into the water to mock them baptizing; and often mocked them when preaching, by playing cards and drinking spirits while they were preaching. "Two noted sons of Belial, who were notorious for these practices, named Kemp and Davis, both died soon after, ravingly distracted, each accusing the other for having led him into these crimes."

"In Goochland county, these persecutions raged vehemently. On the 10th of August, 1771, while a Mr. Webster was preaching from these words, 'Show me thy faith without thy works, and I will show thee my faith by my works, a magistrate pushed up, and drew back his club to knock him down. Some person caught the club and prevented mischief. Being backed by two sheriffs, he seized Messrs. Webber, Waller, Greenwood, and Ware. They were committed to prison. They were retained thirty days in close confinement and fed on bread and water. As they preached through the grates and made many converts, they were glad to let them go on their giving bond for good behaviour. A thousand false reports from the pulpit and the press, misrepresenting the doctrines and practices of these holy men, were among the means employed to keep up this fiery trial. [411] But the Revolution took the power out of the hands of their persecutors, and their cause triumphed." This is a small specimen of the Pedobaptist persecution of the Baptists in Virginia, which will suffice my purpose in the mean time.--(See Benedict's History of the Baptists, vol. 2, pp. 63-73.) I shall now quote a few facts from history in support of this item, to show that not only the Pedobaptists of the Episcopacy, but those of other Protestant sects, manifested the same spirit. In the good State of Massachusetts, (which I select not as the only State in which persecution raged, but as eminent for the exercise of this zeal;) the Baptists suffered much for many years. In this State, in the year 1644, we are informed by Mr. Hubbard, that a poor man, by the name of Painter, suddenly became a Baptist; and having a child born, would not suffer his wife to carry it to be baptized. He was complained of to the court, and was *enjoined* by it to suffer his child to be

baptized. He had the impudence to tell them that infant baptism was an *antichristian ordinance*: for which he was *tied up and whipped!*

About this time, a law was passed for the suppression of the Baptists. After a long preamble, in which the Baptists were accused of two great crimes--the one, for denying that the civil magistrate could lawfully inspect or punish men for any breach of the laws in the first table of the law; the other, for saying that infants should not be baptized; it concludes with these words: "It is ordered and agreed, that if any person or persons within this jurisdiction shall either openly condemn or oppose the *baptism of infants*, or go about secretly to seduce others from the approbation thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance of the magistracy, or their lawful right to make war, or to punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein, after due time and means of conviction, every such person shall be *sentenced to banishment*." Of this act, Mr. Hubbard, their own historian, says, "But with what success, it is hard to say, all men being naturally inclined to pity them that suffer; and the clergy, doubtless, had a hand in framing this shameful act, as they, at this time, were the secretaries and counsellors of the legislature."

About this time, the Westminster Divines sat in London. A book written by one of the Baptist ministers was dedicated to [412] the Westminster Divines. Soon after the news reached England of the law to banish the Baptists, Mr. Tombes sent a copy of this work to the ministers of New England, and, with it, an epistle dated from the Temple in London, May 25, 1645, "hoping thereby to put them upon a more exact study of that controversy, and to allay their vehemency against the Baptists." "But the Westminster Assembly," says Backus, "were more ready to learn severity from this country, than these were to learn lenity from any."

All letters and remonstrances proved ineffectual with the New-England divines. They held fast their integrity; and in 1651 the Baptists were unmercifully whipped, and, not long after, the Quakers were murderously hung.²

The *non causa pro causa*, or the assigning of a false cause for a true one, is a form of sophistry into which our best educated theologians not unfrequently fall. We have a very striking illustration of a refined species of this sophism in the following extracts from a very interesting writer and tourist, George B. Cheever, D.D., an author of deserved reputation. He gives to a second cause what is really due to the first. The *union of Church and State* with him appears to be the entire cause of religious persecution. But who pleads far and institutes the union of Church and State? In other words, what is the *cause* of this union? *Pedobaptism!*--I affirm, PEDOBAPTISM. The Pedobaptists, one and all, unite the Church and the State. They would, if they could, bring the whole world into the church by the sheer force of natural birth, without a second birth. Hence, so far as their influence goes, the Church and State are united. In Roman Catholic countries it is all Church and no State. The Jewish commonwealth is their *beau ideal* of a Christian Church State. The whole nation sealed as soon as born with the seal of God's covenant. Hence, every Pedobaptist church has persecuted in the ratio of its power. The formal union of Church and State is but the natural operation of infant baptism. Whatever, then, we now cite from Dr. Cheever as the fruit of a Church and State institution, is to be ascribed, not to this effect, but to its cause--Pedobaptism. With this in mind, we shall now read a few extracts from the doctor, taken from his *Wanderings of a Pilgrim in the Shadow of Mont Blanc and the Jungfrau Alp*:-- [413]

"The history of Geneva is singular, as containing within itself a demonstration that, under every form, both of truth and error, the State and Church united are intolerant. The State oppresses the Church--the Church, in her turn, tempted by the State, oppresses those who differ from her, and so the work goes on. At first it was the State and Romanism--the fruit, intolerance; the next, it was the State and Unitarianism--the fruit, intolerance; next, it was the State and Calvinism--the fruit,

intolerance; in the Canton de Vaud, it is the State and democratic infidelity--the fruit, intolerance. The demonstration is such that no man can resist its power. Inoculate the Church, so to speak, with the State, and the same plague invariably follows; no constitution, not the most heavenly, is proof against the virus.

"John Knox, escaping from the castle of St. Andrews in Scotland, and compelled to flee the kingdom for his life, found security in Geneva, because there his religion was the religion of the State. If it had not been, he would merely have gone out from one fire for another fire to devour him. Servetus, escaping in like manner from a Roman Catholic prison in France, where he would otherwise have been burned in person, as he was in effigy, fled also to Geneva; but *his* religion *not* being the religion of the State, the evangelical republic burned him. And thus the grand error of the Reformers in the union of Church and State occasioned what perhaps is the darkest crime that stains the annals of Reformation. The burning of Servetus in Roman Catholic fires would have added but an imperceptible shade to the blackness of darkness in a system which invariably has been one of intolerance and cruelty. But the man was permitted by Divine Providence to escape, and come to Geneva to be burned alive there, by a State allied to a system of faith and mercy, to show to all the world that even that system cannot be trusted with human power, that the State, in connection with the Church, though it be the purest church in the world, will bring forth intolerance and murder. The union is adulterous, the progeny is sinful works, even though the mother be the embodied profession of justification by faith. God's mercy becomes changed into man's cruelty. So in the brightest spot of piety then on the face of the earth, amidst the out-shining glory of the great doctrine of the gospel, justification by faith, God permitted the smoke and the cry of torture by fire to go up to heaven, to teach the nations that even purity of doctrine, if enforced by the State, will produce the bitterest fruits of a corrupt gospel and an infidel apostasy; *that* is the lesson read in the smoke of the funeral pyre of Servetus, as it rolls up black against the stars of heaven, that the union of Church and State, even of a pure church in a free State, is the destruction of religious liberty.

"It was this pestiferous evil that at one time banished from [414] the Genevese State its greatest benefactor, Calvin himself: the working of the same poison excludes now from the pulpit of the State some of the brightest ornaments of the ministry of modern times--such men as Malan, D'Aubigne, and Gaussen. It is true that it is the corruption of doctrine and hatred of Divine truth that have produced this last step; but it could not have been taken had the Church of Christ in Geneva been, as she should be, independent of the State. Such measures as these are, however, compelling the Church of Christ to assume an independent attitude, which, under the influence of past habit and example, she would not have taken. Thus it is that God brings light of darkness and good out of evil.

"These are the views of great men in Switzerland--Vinet and Burnier, D'Aubigne and Gaussen; and in this movement it may be hoped that the evangelical church in Geneva will yet take the foremost place in all Europe. But as yet, says Merle D'Aubigne, 'we are small and weak. Placed by the hands of God in the centre of Europe, surrounded with Popish darkness, we have much to do, and we are weak. We have worked in Geneva; and we maintain there the evangelical truth on one side against Unitarian Rationalism, and on the other side against Papistical Despotism. The importance of the Christian doctrine is beginning to be again felt in Geneva. Our canton is becoming a mixed one, and we are assailed by many Roman Catholics coming to our country to establish themselves there.' Nevertheless, our hope is strong in the interposition of God by his good Spirit, which will yet take the elements of evil and change their very nature into good.

"Dr. Gaussen, the able coadjutor of D'Aubigne, and author of the admirable work on Inspiration, entitled *Theopneustia*, was pastor of the parish of Santigny, in the canton of Geneva, in the year 1815. It was about this time that he likewise became a Christian, and preached the way of salvation through faith in Christ crucified. In his teachings among his flock, Dr. Gaussen, becoming

dissatisfied with the Catechism imposed for instruction by the national church, principally because it had no acknowledgment of the great fundamental truths of the gospel, laid it aside, and proceeded to teach the children and candidates for communion in his own way. For this he was brought before the "Venerable Company of Pastors," and finally was by them censured, and suspended for a year of his right to sit in the Company.

"But Dr. Gaussen and his friends, D'Aubigne and others, nothing terrified by their adversaries, proceeded still farther. They framed the Evangelical Society of Geneva, took measures for the preaching of the gospel in the city, and established, though in weakness and fear and in much trembling, yet in reliance upon God, the Evangelical Theological Seminary. [415] Finding that all efforts and threatenings to prevent or stay their career was in vain, the Venerable Company proceeded, in 1831, to reject Mr. Gaussen from the functions of pastor of Santigny, and to interdict Messrs. Gaussen, Galland, and Merle from all the functions of the pulpit in the churches and chapels of the canton. What a spectacle was this! It recalls to mind the action of the Genevese republic three hundred years before, in the banishment of Calvin and Farel from the city. The result has been happy in the highest degree. Forced out of the national church, these men have been made to feel what at first it is so difficult to be convinced of, that the church of Christ belongs to Christ, and not to any nation. They see that there is a new transfiguration, a new approximating step of glory for the reformed church in Europe, in which she shall become free in Christ--shall assume her true catholicity, her supremacy, her independence; becoming for ever and everywhere a church in the spirit, the truth, and the liberty of Christ.

"In Geneva the church is in subjection. The people cannot choose their pastors; their pastors are compelled to receive every man to Christian communion as an indiscriminate right of citizenship. At a certain age, every young man comes into the church by law,³ no matter how depraved and declares in the most solemn manner that he believes, from the bottom of his heart, the dogmas in which his pastor has instructed him; that he will still hold to them, and renounce the world and its pomps. For entering the army, for becoming an apprentice, for obtaining any employ, the young man must take the communicant's oath. Have you been to the communion? is the test question first and implacable. Hence, if a pastor should refuse the communion to a young libertine, the candidate and the whole family would regard it as the highest insult and injustice, debarring the young man from rights sacred to him as a citizen, shutting indeed the door of all civil advancement against him. To say nothing of piety, how can even morality itself be preserved in a church in such degrading subjection to the civil power?

"The constitution of Geneva is such, that by its provisions there is no liberty of instruction or congregation but only by authority of the Council of State. The ninth and tenth articles provide that liberty of instruction shall be guaranteed to all Genevese, only under the reserve of dispositions prescribed by the laws for the interest of public order and good manners; and also that no corporation or congregation can be established without the authority of the Council of State. It is easy to see that with such a constitution of Church and State, the Romanists have every thing made easy to their hand in Geneva, and only [416] need a civil majority, when, by appointing their own Council of State, they can put every heretical congregation to the torture, and forbid, by law, any school or assembly of instruction or worship other than pleases them, under whatever severity of penalty they may choose to impose. No wonder that the cry of every Christian patriot in Geneva should be, Separate Church and State! Separate Church and State! May God help them in their struggle after liberty!"

So, then, whether in connection with Orthodoxy or Heterodoxy, Papalism, Protestantism, High Church, or Low Church, Trinitarianism or Unitarianism, Pedobaptism becomes Church and State, and, as such, persecutes to confiscation of goods, banishment, and death.

¹ See Henning's Statutes at Large, volumes 1 and 2, for the above laws, as quoted by Mr. Semple. [410]

² Benedict, page 364. [413]

³ Do not all come into the church by baptism--infant baptism, though 'in the flesh,' and 'naturally depraved.!' A.
C. [416]