

THE CUP AND THE CROSS



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THE BAPTISM OF CALVARY

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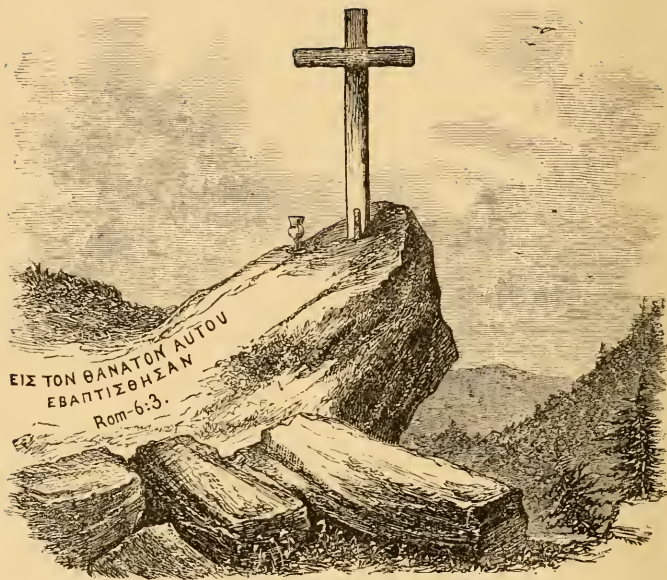








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THE CUP AND THE CROSS.



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# THE CUP AND THE CROSS

OR

## THE BAPTISM OF CALVARY

### “ONE BAPTISM”

THE GROUND AND THE KEY TO ALL OTHER  
BIBLE BAPTISMS.

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EXPOSITION OF MARK 10:38, 39,  
BEFORE THE SYNOD OF PHILADELPHIA.

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THIS EXPOSITION,  
PRESENTED BEFORE THE  
*SYNOD OF PHILADELPHIA*  
AT THEIR SESSION IN TOWANDA,  
AND NOW AT THEIR REQUEST PUBLISHED,  
IS TO THEM, PASTORS AND ELDERS,  
**Fraternally Dedicated**  
BY THEIR LATE  
MODERATOR.

# COURSE OF EXPOSITION.

## INTRODUCTION.

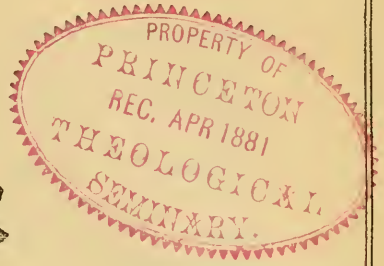
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# THE BAPTISM OF CALVARY.

## EXPOSITION.

Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ; καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι ;

Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα\* ὃ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε\* καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε\*

“Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.”

MARK 10: 38, 39.

## SCRIPTURE BAPTISM.

BAPTISM, both in its true character and in its historical development, is so intimately related to Christianity as to demand its most thorough study and to require its most exact understanding.

The Scriptures teach a baptism<sup>1</sup> which is from Christ as an atoning Redeemer, and is effected in the soul through the Holy Ghost, *so that* THE CONDITION OF THE SOUL, in its own nature and in its relations to law and to sin, *is thoroughly changed*, and new relations, in holiness, are established toward God, the Father, the Son, and the Holy Ghost. The Scriptures farther teach, that *this baptism of the soul* through

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<sup>1</sup> Baptism (βάπτισμα) denotes a result, an effect, a condition from the act of the verb. In evidence of this see the Grammars of Buttmann, Kühner, Crosby, &c. The use of this word originates in the Scriptures. It is there used to express exclusively a spiritual result, effect or condition. It never has water as its complement.

the blood of Christ, received by repentance and faith, the work of the Holy Ghost, *is embodied in a rite and symbolly exhibited by the application of pure water to the body, with the utterance of appropriate expository words.* This is the doctrine of that "one baptism" by Scripture in its reality by the Holy Ghost, and in that reality ritually symbolized by pure water. That any ritual observance is associated with this divine baptism, as its visible shadow, is evidence that our infirmity needs such sensible aid; while the limitation of rites under Christianity to two in number, and their restriction to the severest simplicity in administration, constitutes a warning against liability to ritual abuse.

#### HISTORICAL BAPTISM.

The history of ecclesiastical baptism shows that the warning implied in the limitations of Christian rite was not without cause. We find ritual baptism to have undergone so remarkable a transformation, both as to its mode and its worth, at a period so near Bible times, as to be quite unaccountable and almost incredible. Among these changes may be noted, 1. A departure from the expository formula used in ritual baptism by the Apostles; 2. The candidate for baptism going into the water and having the head pressed down into the water by the administrator, or, in the case of infants, the body dipped into water; 3. The pressing down of the head or the dipping of the body of the infant into the water three times, once at the mention of each name of the Trinity; 4. The baptized (male or female, adult or infant) divested of all clothing to receive the rite; 5. Exorcism and blessing the water; 6. Renouncing the devil looking toward the west, as the land of darkness; 7. Insufflation; 8. Anointing with oil; 9. The use of milk, honey, spittle, salt; 10. Touching the eyes, ears, nose, and mouth; 11. Arraying in white garments. These changes and superadditions to the simple Bible rite by their number and their nature, by their very early and their almost universal reception, are as admonitory as they are remarkable. The

errors in relation to the real baptism by the Holy Ghost and the ritual symbol of this real baptism, were yet more profound, unintelligible, and deleterious. That unity which exists scripturally in this twain-one baptism, namely, that which must ever exist between symbol and that which is symbolized, was abandoned; and for it was substituted a mixed unity of coexistence and coaction by the diffusion of a divine power through the symbol. Thus the real baptism of the Holy Ghost became merged in its symbol and lost as to its grand individuality, while the mighty energy imparted to the symbol by this incorporation was utterly destructive of symbol character, transforming it into an efficient agency in which was the mighty power of God for regenerating the soul and cleansing it from all sin. This revolution divests the Holy Ghost of that divine vesture of truth which belongs to his nature, and clothed in which he moves upon the soul subjecting it to its power, and assigns him most incongruously as well as unscripturally to the water, which, that it may give room to its divine occupant, is emptied of its divinely appointed symbolism. Thus the water is made the embodiment of the Holy Ghost and his blessings, as the bread and the wine are made the incorporation of the Lord Jesus Christ and his benefits. This being so, we can understand why it is that we meet among these early writers a perfect exhaustion of language, and a bankruptcy of imagination in the attempt to express the regenerating power and sin-remitting efficacy of the water of ritual baptism interpenetrated with all the power and grace of the Holy Ghost, as they believed.

To sustain these errors overlaying the rite, destroying its symbolism, and imprisoning the Holy Ghost in water, we find many passages of Scripture misinterpreted and misapplied. Among such passages may be mentioned, John 3:5, Titus 3:9, Ephes. 4:22, Galat. 3:27, Acts 2:38, Rom. 6:4, as, also, others as warrant for the introduction of oil, milk, honey, salt, spittle, &c.

## PERPETUATED ERRORS.

This unnatural and unscriptural commixture and identification of water and the Holy Ghost has been perpetuated, in some cases absolutely and in others with limitations, to our own day. They appear in the Latin and the Greek Churches with but little change. And among churches of the Reformation the shadows of these errors may be found sometimes very deep, very cold, and very deadly to the truth. George Fox and his followers deny, that any ritual baptism pertains to Christianity as a perpetual observance; and affirm, that the "one baptism" abiding in the Church is the baptism of the Spirit.<sup>1</sup> Roger Williams and his friends affirm the right opposite of this, declaring that the baptism of the Spirit is not perpetuated in the Church, and that the "one baptism" of abiding obligation is a ritual dipping into water.<sup>2</sup> Some retain the idea of a conjunction

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<sup>1</sup> "As there is one Lord and one faith so there is one baptism. . . . So that if there be now but one baptism, as we have before proved, we may safely conclude that it is that of the Spirit, and not of water; else it would follow, that the one baptism, which now continues, were the baptism of water, *i. e.*, John's baptism, and not the baptism of the Spirit, *i. e.*, Christ's; which were most absurd."—*Barclay's Apology*, pp. 380, 388.

<sup>2</sup> "There is 'one baptism.' I firmly believe that there is but 'one baptism' in the Church of Christ, enjoined on man to be practiced by man. If according to the Divine teaching there is 'one baptism,' this baptism is either external, or internal, or both. That it was external is, I think, undeniably evident when the Eunuch said, 'See, here is water,' and Peter said, 'Who can forbid water?' So I undoubtingly believe it to have been in every instance on record referring to baptism in the Acts or in the Epistles, excepting the two instances in which baptism was administered by our Divine Saviour himself. . . . How strange that this 'one baptism' should be maintained to be spiritual baptism, by those who practice sprinkling, &c. . . . If like the Friends, they repudiated the external act, there might be some consistency in their error."—*R. Ingham, Subjects of Baptism*, London, p. 353.

Thus Barclay finds in the "one baptism" nothing but the perpetuated baptism of Christ through the Holy Ghost, and repudiation of baptism by water; while friends of the theory find nothing but the perpetuated baptism of John by water and repudiation of the baptism of Christ through the Holy Ghost. We accept the whole teaching of Scripture, and maintain "one baptism" presented in a twofold aspect, 1. In its reality, as the work of the Holy Ghost in the soul. 2. In its symbol, by pure water ritually



and coaction between the water and the Holy Ghost.<sup>1</sup> And some concentrate a divine power for salvation in, or in submitting to receive, the ritual water, which has full equality with repentance and faith.<sup>2</sup> But there are others who reject

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applied to the body. The theory says, Barclay's view is undeniably false. Barclay says, the view of the theory is absurd. We trust that neither party may long continue satisfied with half of the truth, but that the one may accept that ritual aid to God's truth which human weakness needs, and the other may apprehend that spiritual reality, the baptism by the Holy Ghost of every regenerate soul, the shadow of which is to them so great a cause for glorying and for erring.

<sup>1</sup> "By the word baptism is understood the sacrament by which sinful man, born with hereditary taint from his first parents, is 'born again of water and the Holy Ghost,' or to speak more particularly, in which the sinner, instructed in the Christian faith, immersed thrice in the water, in the name of the Father, and of the Son, and of the Holy Ghost, is purified by Divine grace from all sin, and becomes a new man, justified and sanctified."—*Maccarius, Theologie Dogmatique Orthodoxe*, ii, 376.

<sup>2</sup> "If men would observe all the indications in the Acts, they would find a stress laid upon baptism which would surprise them. Baptism is urged upon the converts for its own benefits, in and for itself. Let any one think, what according to his views of Christian truth, would have been his answer to the multitude 'pricked in their hearts,' asking 'What must we do?' I doubt their answer would *not* have been, '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.' . . . 'Save yourselves from this untoward generation' . . . corresponding in form and substance with the words of St. Peter, the antitype whereunto baptism doth now save us. I cannot but think that very many of us would have omitted all mention of baptism, and insisted prominently on some other portion of the Gospel message. . . . It was by baptism men were saved."

"Before Saul's baptism he appears neither to have been pardoned, regenerated, justified, nor enlightened. Ananias says, 'Arise, and be baptized, and wash away thy sins.' And this was done. By baptism he was filled with the Holy Ghost."—*Pusey, on Baptism*, pp. 170, 174.

A like perversion of these passages, by steeping them in water, is the following: "You dare not quote Acts 2: 38 at all, in answer to the question 'What shall I do to be saved?' You dare not quote the words of the Lord Jesus Christ, 'He that believeth and is baptized shall be saved;' neither yet the words of Ananias to Saul, 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' Do not say that we have brought these Scriptures into ill odor by an improper use of them."—*Pardee Butler, Christian Standard (Camp. Bapt.)*.

For the interpretation of these passages of Scripture, see "Christic Baptism."

the unscriptural additions of oil, honey, milk, salt, spittle, exorcism, insufflation, renouncing the devil with face to the west, naked bodies, and white robes; they also reject the unscriptural disjunction of ritual baptism and of real baptism, whether after the fashion of George Fox, or after the worse fashion of Roger Williams; they also reject the disjunction of the Holy Ghost from the truth, and of water from its symbol nature, in order to the unscriptural, and in every way incredible conjunction of the Holy Ghost and water (!); they farther reject the irrational and no less unscriptural conversion of the pure water now into "a grave," and now into "a womb" (!); they retain the twain-one (real and symbol) Baptism of the Scriptures restored to their true character, relation, and simplicity.

The history of Baptism making revelation of facts like these deepens the conviction that this subject, both as a rite and as a doctrine, demands the most accurate study that we may attain to a just conception of its true nature and value as taught in the Scriptures.

The text before us will enable us to do this more justly and more profoundly than any other one text in Scripture, inasmuch as it presents to view that "one baptism" which lies at the basis of and gives character to all other Bible baptisms.

The treatment of the subject will embrace the following inquiries:

- I. What is that baptism of which the text speaks?
- II. What is the relation between that baptism and other Bible baptisms?

#### I. WHAT IS THE BAPTISM OF WHICH THE TEXT SPEAKS?

"BAPTISM IS DIPPING, AND DIPPING IS BAPTISM."

Some would suggest that such a question is idle, because self answering. They say: "To ask, what is this *baptism*? is simply to ask what is this *dipping*? and since a dipping is one thing, and but one thing, namely, *a definite act introducing*

its object superficially into a liquid, and immediately withdrawing it, there can be no room for raising an inquiry as to its character." Having no faith in the statement which declares a dipping and a baptism to be one and the same thing, it cannot be accepted as a bar to this inquiry. We prefer to proceed in reliance upon the statement of Ambrose:<sup>1</sup> "*Multa sunt genera baptismatum.* There are many kinds of baptisms." If this be true, then it cannot be true that "a baptism is a dipping," for we have just been told that a dipping is one thing and cannot be a second thing, while Ambrose says, that there are not only diverse baptisms, but that these are so various within themselves that they constitute "*multa GENERA.*" We proceed then with our inquiry, "What is this baptism which is declared by the Lord to be both unattainable and attainable by his disciples?" 1. The first answer is negative: It is not that ritual baptism with symbol water of which the Scriptures speak. No one believes this. 2. It is not that rite baptism administered by the Forerunner to the Coming One when introducing him into his public mission. That baptism had already been received. The text speaks of a baptism still in the future. 3. It is not that baptism of the Spirit by which the Coming One was to show himself "mightier" than his Forerunner, who could only baptize by a symbol. Of that baptism he is to be the administrator; of this he is to be the recipient. 4. It is not that singular and exclusive baptism of the Holy Ghost which the beloved Son of the Father received at Jordan, attesting his Messiahship, and sealing with divine assurance the tri-

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<sup>1</sup> "*Multa sunt genera baptismatum, sed unum baptismum, clamat Apostolus.*"—*Ambrose*, iii, 424.

Ambrose specifies one kind of these "many kinds of baptism," in the thorough change in the character of the waters of the fountain through the influence of the wood cast into it by Moses. This baptism of a fluid by something put into it has the abundant sanction of patristic and classic writers.

"It is necessary that the water be first purified and sanctified, that it may be able (*τῷ ἰδίῳ βαπτισματι*) by ITS OWN baptism to cleanse the sins of the baptized man."—*Cyprian*, 1082. The water "purified and sanctified is" thoroughly changed as to its character, and this result, changed condition, is its "BAPTISM."

umphant issue of his mission. That baptism had been received with his first step from Jordan toward Calvary. It is now enjoyed. In the power of it he is advancing to meet that Gethsemane and Calvary baptism on which his eye ever rests. This baptism, then, cannot be that baptism. There has been no one, so far as I am aware, during 1800 years, who has identified the baptism under consideration with either of the baptisms now referred to. It is, however, as real a baptism as any of them. It has been so designated by holy men speaking as they were moved by the Holy Ghost. It must be so received by us in the full force of the term chosen by divine wisdom to express the truth of the case. But while it is most distinctly declared to be a baptism, the specific character of the baptism is not declared. No defining term is attached to the word. A word which only expresses a general idea cannot, in absolute use, convey a specific conception. It does not follow, however, that because a specific idea is not directly deducible from a general term, therefore, it cannot be deduced at all. There may be good reason why the truth involved is not explicitly stated at the time, while the utterance or attending circumstances may be so illumined by after developments as to bring the hidden truth into the brightest sunlight. The negative result to which we are brought is important, because it is of great practical value to know that the Scripture does not limit its baptisms to those which are ritual by symbol water, nor to those which are real, by the Holy Ghost, regenerative and sin-remitting; but includes others of essential difference. It may be noted in passing, that if the body can be ritually baptized by symbol water, then it may be baptized by other things, such as tears and blood.<sup>1</sup> And if the soul can

<sup>1</sup> "Baptized, a second time (τοῖς δάκρυσι), by tears."—*Clem. Alex.*, ii, 649.

"For it is only the baptism of blood (*baptisma sanguinis*) which renders us more pure than the baptism of water. After that baptism by my own blood."—*Origen*, ii, 980.

Every tear-drop baptizing the penitent, every blood-drop baptizing the martyr, is a plea against the dipping theory which can only be answered by the abandonment of that theory.

be baptized by the Holy Ghost, by reason of a thorough change effected in its condition, then other persons, things, or influences (capable of thoroughly changing its condition in other aspects), are capable of baptizing it.<sup>1</sup>

#### LIGHT FROM ATTENDING CIRCUMSTANCES.

We now seek for an affirmative and specific answer to the question, "What is this baptism?" Information must be sought: 1. In associated terms; 2. In the surrounding circumstances; 3. In parallel passages; 4. In the essential force of governing words.

*Associate Words.*—Words expressive of difficulty and suffering are associated with those announcing this baptism. "Can ye?" "Are ye able?" is expressive of difficulty or impossibility, arising not from unwillingness, but from the absolute lack of adequate power. The disciples were not unwilling, but they were unable. "Can ye drink of this cup?" clearly implies that the difficulty referred to involved suffering. "Cup" and "drinking" may be equally connected with joy or woe. We may drink "the cup of salvation," or "the cup of the wine of the fierceness of God's wrath." The cup, according to that with which it is filled, brings with it life or death. A cup filled with cold water brings life to Ishmael in the desert; a cup filled with hemlock brings death to Socrates in prison. The cup includes the contents within it; and the drinking of the cup cannot be separated from the effect of drinking. "Baptism" is adapted to the same varied application as "cup." It is evident, then, from the terms, "Can ye?" "Cup," "Baptism," that difficulty and suffering, it may be death, are involved in this baptism.

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<sup>1</sup> A startling word or fact "astounds the soul and BAPTIZES it."—*Achilles Tatius*, 1, 3.

"Grief BAPTIZING the soul."—*Julian*, 148.

"The soul is BAPTIZED BY EXCESS."—*Plutarch*, xiii.

These things severally and variously change the condition of the soul, and therefore baptize it.

*Manner of Utterance.*—This conclusion, deduced from the nature of the terms, was, no doubt, clearly developed, and made deeply emphatic both by the tone of utterance and expression of countenance, when they were spoken. Then, doubtless, as afterward when the cup was held more closely to his lips, he “began to be exceeding sorrowful.”

*Illustrative Passages.*—This baptism receives illustration from other, independent, passages alluding to it. As in Luke 12:50, “I have a baptism to be baptized with, and how am I straitened until it be accomplished.” Here, “straitened” is equivalent to *oppressed, distressed*, and reveals the character of the baptism from which it proceeds. The absolute use of “baptize” in this passage, as well as in that under consideration, shows that there was a well-understood general idea attached to this word in which *water* found no place. The use of the word in these passages is out of the realm of physics entirely. It is just as far removed from the Jewish use of the word as relating to ceremonial purifications. And it is no less far from John’s use of the word as indicating the change wrought in the soul by the Holy Ghost, and the symbol of such change in the ritual use of pure water applied to the body. And yet, in an absolute use of the word, entirely removed from the special applications with which they were familiar, they at once received a clear general idea, which was all that the word so used could communicate, and all which their Lord designed to communicate. They failed only to apprehend the unuttered specialty of the application, and so answered accordingly. Now, as on many other occasions, the Saviour speaks in comprehensive and suggestive language rather than in definite and specific terms. It was unsuitable, now, to invest this baptism with the bloody sweat of Gethsemane, or the death-woe of Calvary. These specific features the disciples did not apprehend. The general feature, of profoundest suffering issuing in probable death, they did understand.

*The Context.*—The interpretation is greatly aided by the context. Thus in vv. 33, 34, “Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief

priests, and unto the scribes; and they shall *condemn him to death*, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and *shall kill him.*" This language, beyond rational doubt, refers to and is explanatory of that baptism which is announced immediately afterward. So in the context (v. 28) immediately after the announcement of the cup and baptism by Matthew (or the cup alone, according to some, the baptism being included in the cup as a consequence of the drinking), we have this statement, "The Son of man came to *give his life* a ransom for many." By this we learn that the cup was to be drunk and its baptism to be endured, not merely unto death-suffering, but that this was for others, "a RANSOM for many."

*Parallel Passages.*—Passages which are parallel, but in which the word baptism does not occur, expound the nature of the baptism under consideration. Some of these passages are the following: *Matt. 16 : 21*, "Jesus began to show unto his disciples, that he must go unto Jerusalem and *suffer* many things of the elders and chief priests and scribes, and *be killed;*" *Matt. 17 : 22*, "Jesus said unto them, The Son of man shall be betrayed into the hands of men; and *they shall kill him;*" *Luke 9 : 22*, Peter having made confession, "Thou art the Christ of God," Jesus said, "The Son of man must *suffer* many things, and be rejected by the elders, and chief priests, and scribes, and *be slain;*" and vv. 30, 31, Moses and Elias, amid the glories of the transfiguration, "spake of *his decease* which he should accomplish at Jerusalem." These repeated allusions to suffering and death are clearly parallel with the scripture before us, and prove indubitably that the cup and the baptism apply not to a condition of joy, but of woe; and not of woe merely, but of woe unto death.

*Use of the Same Terms.*—"Cup" is used in other passages under such circumstances as both to identify it with "the cup" of this passage and to preclude all doubt as to the nature of its contents. Thus, *Matt. 26 : 39*, "O my Father, if it be possible let *this cup* pass from me;" and v. 42, "O my Father, if *this cup* may not pass from me except I drink

it, thy will be done;" Luke 22 : 44, "And being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground." The cup was now at his lips ; its bitterness had been tasted ; but the cup was yet to be fully drunk. At a later hour of that same night the cup tasted is made again to overflow by his treatment "as a thief," and being led away, amid encompassing swords and staves, to Caiaphas and Pilate, when he says : "*The CUP* which my FATHER hath given me, shall I not drink it?" (*John 18 : 11.*) But the last drop in that cup was not placed there by servant or by soldier, by priest or by king. That which made the cup to overflow, that which gave deadliest bitterness to the draught, that which wrung from his anguished soul the cry, "ELI ! ELI ! LAMA SABBACHTHANI," was the penal suffering for a broken law poured into that cup by a Father's hand ! That cup one only could drink. It was drunk. And with lips wet and pale with the deadly bitterness, "he gave up the ghost."

*Τετέλεισται.*—Another word of the profoundest significance, "IT IS FINISHED," announcing that the last drop has passed from "the cup," identifies the baptism of this passage with the penal woes of the Cross. Thus in *Luke 12 : 50*, "I have a baptism to be baptized with, and how am I straitened until (*τετέλεισθῃ*) it be finished ;" and in *John 19 : 30*, "When Jesus therefore had received the vinegar, he said (*τετέλεισται*) *It is FINISHED.*" It is impossible to regard the use of these remarkable words as fortuitous or without a common relation. That baptism whose anticipated woes "straitened" the soul of the Redeemer on his way to Calvary, and which would continue to "straiten" him until it should be "finished," receives its interpretation from the Cross, when "the cup" which the Father gave him being drunk, he declares with the last breathings of life "IT IS FINISHED !" The cup and the baptism are exhausted on Calvary. Having "endured the Cross, despising its shame for the joy that was set before him, he is set down at the right hand of the throne of God"—straitened no more !

The evidence which identifies this cup and baptism with



the woe and death of Calvary is so overwhelming, that few or none have questioned it since the bloody sweat of Gethsemane and the lifting up of the Cross on Calvary. There is not, however, the same consent in expounding the relation between "the cup" and "the baptism," nor in explaining the fitness of the representation of the death of Christ on the Cross as a baptism. In seeking a just solution of these points we turn to a second source of light to be found in the essential force of the terms baptize and baptism.

#### THE TERMS BAPTIZE AND BAPTISM.

*Βαπτίζω*.—What is the essential power of *βαπτίζω*?<sup>1</sup> The power of this word is exhibited: 1. In a demand for the intusposition of its object within, usually, some fluid medium; 2. In freedom from all limitation as to the method or form of act by which such position is secured; 3. In making no removal of its object from such position. These elements, 1. Intusposition, 2. Unlimited freedom in the act, 3. Unlimited time of continuance, are essential elementary constituents giving power, freedom, and compass to this word. But these elements do, of necessity, generate a fourth, namely, *that of CONTROLLING INFLUENCE, characterized by interpenetration and assimilation*. No object, with rare exceptions, can be inclosed in a fluid medium for an indefinitely prolonged period of time, without coming under the fullest influence which such medium is capable of exerting by interpenetration and thorough diffusion of its quality. This RESULT of the baptism of an object within a physical medium (water, wine, milk, vinegar, oil) becomes the basis of a usage where a like result, *not effected by intusposition*, appears. This usage has a wide and varied development. It obtains alike in influences proceeding from sources physical, mental, and moral. *It is the sole basis of the baptisms of the New Testament.*

*Dip*.—It is obvious, that the elements which are radical in this word constitute it a word of power and therefore peremptorily reject *dip* as the representative of its meaning.

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<sup>1</sup> See Classic Baptism for evidence of the view presented.

The antagonism between these words is revealed at all points: 1. *Dip* is under bonds to a definite act; BAPTIZE is unbound; 2. *Dip* moves its object, never the fluid; BAPTIZE moves at will, the object or the fluid; 3. *Dip* withdraws its object after a momentary introduction into the fluid; BAPTIZE has no element of withdrawal; consequently, 4. *Dip* affects its object but trivially; BAPTIZE affects its object profoundly.

There is a certain class of liquids (dyeing liquids) which affect objects strongly (by penetrating and imparting quality), even when but momentarily introduced into them. This originates a secondary meaning to ( $\beta\acute{\alpha}\pi\tau\omega$ ) *dip*, namely, *to dye*. And inasmuch as a like effect (dyeing) can be produced in other ways than by dipping, ( $\beta\acute{\alpha}\pi\tau\omega$ ) *dip*, loses the exclusively modal signification and accepts *sprinkling* or *pouring*, not as new meanings, but as new and equally legitimate modes as that of dipping for meeting its demand for a *dyed color*. It is here, *as demanding a RESULT, a condition*, and not as demanding a form of act, that  $\beta\acute{\alpha}\pi\tau\omega$  and  $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$  meet together. Their point of contact is in the secondary meaning of  $\beta\acute{\alpha}\pi\tau\omega$ ,<sup>1</sup> *to change condition*, TO 'DYE, and not in its primary meaning, *to dip*. As  $\beta\acute{\alpha}\pi\tau\omega$ , second, demands RESULT irrespective of the mode of its accomplishment; so,  $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$  demands RESULT irrespective of the mode of its accomplishment. And as  $\beta\acute{\alpha}\pi\tau\omega$  is limited to result within the sphere of *dyeing*, with exclusive rights,  $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$  is assigned the broader and well-nigh boundless sphere in which are developed the results of *any controlling influence* characterized by interpenetration and assimilation, or their analogies.

The radical diversity and irreconcilableness between the primary meaning of  $\beta\acute{\alpha}\pi\tau\omega$  (*dip*) and the usage of  $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$  is so evident, that those who once loudly affirmed their sameness and based their system on the assertion, now admit that the position must be abandoned.<sup>2</sup>

<sup>1</sup> See *Johannic Baptism*, p. 65.

<sup>2</sup> "It is not a dipping that our Lord instituted. We repeat, with emphasis, for the consideration of our Baptist brethren: Christian baptism is no mere literal and senseless 'dipping,' assuring the frightened candidate of a safe exit from the water. Granting that  $\beta\acute{\alpha}\pi\tau\omega$  *always* engages to take

CLASSIC USAGE.—Classic Greek writers use βαπτίζω in connection with an endless variety of influential agencies capable of controlling their objects by imparting their characteristics to them, *while destitute of all power to communicate such characteristic by a covering.*<sup>1</sup> In absolute use, without a defining term, the word expresses a result from some controlling influence which operates actually by or analogously to interpenetration and assimilation, without any reference whatever to a covering. Such usage, in itself considered and whenever the nature of the influence operating is unknown, does of necessity leave the conception without specific character. The scripture under consideration belongs to this usage. There is no defining adjunct. The disciples do not know the contents of the cup—the specific character of the baptizing influence. Their Lord did not mean to announce it. They could not receive it. Midnight darkness rested on Gethsemane, and preternatural darkness shrouded Calvary when they came. But deeper darkness rested, then and now, upon the minds of the disciples. How, then, could they see light in the prophetic cup and baptism? But while it was impossible for the disciples to get from these words the idea of sorrows connected with an atoning death, they could and did get the more general idea of suffering and probable death. Greeks and Jews used the word “baptize”

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its subject out of the water (which we do not believe), and that βαπτίζω never does engage to take its subject out of the water (which we readily admit), we let βαπτίζω take us into the water, and can trust to men's instinctive love of life, their common sense, their power of volition and normal muscular action to bring them safely out. The law of God in Revelation sends the Baptist down into the waters of immersion; when it is accomplished, the equally imperative law of God *in nature* brings him safely out.”—*Prof. Kendrick, Baptist Quarterly.*

Thus the theory confesses that Revelation lends no help to rescue its friends from the water, and is compelled to call on the “muscular” arm of “Natural Theology” to come to the rescue.

<sup>1</sup> Thus we have “baptism by sophisticated questions,” “baptism by excessive study,” “baptism by magical arts,” “baptism by a draught of wine,” &c., &c. It would be hard to find a dipping or a covering over for a man within such things as “questions,” “study,” “magic,” “goblet of wine,” &c.

where suffering and death were involved.<sup>1</sup> The Saviour so used it here, with his own mind resting on the specialty of the case. The disciples received the general import; but they could not apprehend the specialty. And this result was only what had occurred many times under the plainer utterances—"The Son of man must suffer at the hands of priest and people;" "The Son of man must be betrayed into the hands of sinners;" "The Son of man must give his life a ransom for many." All this was in the cup and its baptism. All this was developed in the Garden, at the Judgment Hall, and on the Cross. But the disciples did not understand. And yet it is most obvious, that the word by its own essential force, as well as by all the circumstances directly and indirectly associated with it, is well calculated to bring us to the wondrous scenes of Gethsemane and Calvary, where the cup is emptied of its penal woe by him who cries, "I thirst," and as he drinks he dies—baptized into death, "the just for the unjust!"

DIPPING INTO WATER.—Some expound this baptism as though the Cross and the crucified Redeemer were, on the summit of Calvary, *dipped* into water! But such imaginative extravagance has no justification either in the language of Scripture, in the historical facts, in sober common sense, or in a true understanding of the word. The context, the parallel passages, and the facts, all unite to show that the word is used in its well-understood secondary meaning, expressive of controlling influence. The specific character of the influence is not stated, but it is speedily unfolded in those amazing facts which cluster around the Son of God drinking the cup held to his lips by a Father's hand, and as

<sup>1</sup> "Displeased at such a falsehood, baptizing DROWNED him."—*Æsop*.

"I baptizing you by sea waves," will DROWN you.—*Alcibiades*.

"Baptizing others into the lake," DROWNED them.—*Heliodorus*.

"Baptizing him," DROWNED him.—*Lucian*.

"Baptizing himself into the lake," DROWNED.—*Plutarch*.

"Whom it were better to baptize," DROWN.—*Themistius*.

These cases are sufficient to show the force of the word; and as these heathen men were not familiar with the modern device of appeal to a "muscular" theology to rescue from the waters, they had no alternative but to perish.

he drinks dies, "the Lamb of God that taketh away the sin of the world," baptized into penal death "a ransom for many."

CUP BAPTISM.—That most irrational error which would introduce a water scene on Calvary, whether of dipping into water, or of rising flood, or of dashing billow, is disproved by the only rational relationship which can be established between "the cup" and "the baptism." The assumption that there are two distinct figures expressed by these words, widely separated in nature yet placed in immediate juxtaposition, is nothing but an assumption. There is nothing in the phraseology or the thought which requires this. The distinct statement, cup *and* baptism, does not by any necessity divorce them from each other. Nothing is more common than to present in this form things which are indissolubly related as cause and effect. Thus Paul says, "Believe *and* be saved;" and thus we say, "Drink *and* be drunken." There is nothing in rhetoric to encourage such idea. Can a parallel be found anywhere in which two such alien figures as drinking from a cup, and being dipped into water, are conjoined? There is nothing in the usage of baptize which requires the introduction of water in any conceivable form or measure. It is continually used in the classics where water has no more place than it has in a glowing furnace. Nor is there a single instance in the New Testament in which baptize or baptism is used with water as complementary of the idea of either. Why, then, attempt to force it up to the summit of Calvary? The fact that this baptism must proceed from drinking of a cup, not only presents no difficulty to the most intimate conjunction of these words, but affords the strongest argument for such conjunction. There is no one class of baptisms in Greek writers more common than that baptism which results from *drinking from a cup*. And more, this baptism from drinking is represented as being diverse *according to the nature of the contents filling the cup*.<sup>1</sup> The baptism is to the drinker either a *drunken* bap-

<sup>1</sup> "Baptized by the same drug;" by *drinking from a cup*.—*Achilles Tatius*.

"Baptized by unmixed wine;" by *drinking from a cup*.—*Athenæus*.

"Baptizing powerfully;" by *drinking from a cup*.—*Athenæus*.

tism, or a *sleep* baptism, or a *stupor* baptism, or a *death* baptism, according to the nature of the draught *passing the lips*. Thus the idea of a water covering on Calvary becomes a double absurdity. It is alike alien from both usage and common sense. The conjunction of these words, as suggested, is confirmed by the ordinary use in rhetoric of drinking from a cup, in figure. Such drinking is never used as an end, but as a means to an end. Now, while drinking (in fact or in figure) is a *means* to an end, baptism is the right opposite, namely, *an end* which is resultant from some means.

“Baptized Alexander;” by *drinking from a cup*.—*Conon*.

“Resembles one baptized;” by *drinking from a cup*.—*Lucian*.

“Baptized yesterday;” by *drinking from a cup*.—*Plato*.

“Baptizing, drank to one another;” by *drinking from a cup*.—*Plutarch*.

“Baptized by yesterday’s debauch;” by *drinking from a cup*.—*Plutarch*.

“A body not baptized;” by *drinking from a cup*.—*Plutarch*.

“The body not yet baptized;” by *drinking from a cup*.—*Plutarch*.

These cases are sufficient to arrest, beyond appeal, any attempt to reject a baptism on the ground, that it cannot be effected by drinking from a cup. No one class of baptisms is of more frequent occurrence in classic Greek writers than that class of baptisms which is effected by *drinking from a cup*.

It is important to notice that the character of these baptisms differ, according to the distinctive character of the contents of the cup. Thus, a cup filled with wine baptizes into *drunkenness*; a cup filled with an opiate baptizes into *stupor*; a cup filled from the Silenic fount baptizes into *quasi* drunkenness; a cup filled with hemlock baptizes into *death*. In every case there is a powerful penetrating, pervading, and assimilating influence controlling and thoroughly changing the condition of the drinker. *It is this RESULT which makes the BAPTISM*. The specialty of the influence individualizes the baptism. The cup which the Saviour drank was filled with contents such as no other cup had ever been filled with. It was not filled with the woes of simple death, martyr death, but with penal and atoning death, THEREFORE the baptism consequent upon the drinking was such as never had been and never shall be!

Origen (IV, 1384) in commenting on this passage says, “Martyrdom has a twofold significance; the one a CUP, and the other a BAPTISM. The bearing of the trials of martyrdom is like *drinking sorrows*, not fleeing from them, not rejecting them, not vomiting them out; and in so far as he who endures martyrdom receives the remission of sin, it is a BAPTISM.”

It will be observed, that in this interpretation Origen 1. Makes “cup” and “baptism” to refer to one and the same thing, namely, martyrdom; 2. That “cup” occupies the relation of *means* to the martyrdom—it is filled with suffering, that which is causative of martyrdom; 3. “Baptism,” on the other hand, occupies the relation of *result* to the martyrdom, that is

It is, then, in complete harmony with rhetorical usage and the reality of things, to take, in this passage, the "cup" as the means, and the "baptism" as the result. The Scriptures (as well as the classics) abound in passages where drinking from a cup is used as the figurative means for developing a profound effect upon the drinker. Thus in Ezekiel 23: 31, 32, "I will give her cup into thine hand. Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it contained much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation." Such was the cup and the baptism of Jerusalem. She drank and was "filled with drunkenness, and sorrow, and astonishment, and desolation;" or in Greekly phrase, she *drank* and was BAPTIZED. Her baptism was (as in every other like baptism) accordant with the contents of the cup which she drank.

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to say, the sin-remitted condition of the martyr's soul is the result of drinking the martyr cup; 4. Origen has nothing to say of a mixed drinking and *dipping*!

In full accord with this representation John the Baptist (John 3: 34) says, He that cometh from heaven is baptized by the Spirit (*ὄχι ἐκ μέτρου*) *not out of a cup or "out of a measure,"* of any kind. Others were baptized by the Spirit "out of a measure"—limitedly. John may have used this language designedly in contrast with the Saviour's baptism by water (*ἐκ μέτρου*) "out of a measure." The language is proof, that the Saviour and every disciple of John *may have been* baptized by water poured or otherwise taken out of a cup, or "out of a measure" of any other kind. This proof of a possible mode of baptism by pouring "out of a measure" is converted from the possible into the actual by the fact, that John's great prototype, Elias, *did so baptize on Carmel by pouring water "out of a measure"* (pitcher, water-jar) upon the altar. That such *mode of baptism* has no abnormal character is fully established by the fact, that Plutarch declares that the soldiers of Alexander were baptized "out of a measure" (*ἐκ πίθων*), drawing wine "out of wine-jars" and drinking it.

The proof is absolute, that the altar on Carmel was baptized with water "out of a measure." The proof is equally absolute, that the soldiers of Alexander were baptized with wine "out of a measure." The proof is absolute, that every prophet, apostle, and disciple baptized by the Holy Ghost was (by figure) baptized "out of a measure." The proof is no less absolute, that every disciple of John *may have been* baptized with water "out of a measure." When proof is given of a possible mode of baptism, an insuperable *veto* is established against the assumption of any other mode of baptism.

A comparison of the passages of Scripture, relating to this subject, with one another confirms the relation suggested. In John 18 : 11, "The *cup* which my Father hath given me shall I not drink it?" the cause, only is brought to view. In Luke 12 : 50, "I have a *baptism* to be baptized with," the result is only brought to view. But in Mark 10 : 38, "Can ye drink of the *cup* that I drink and be baptized with the *baptism* that I am baptized with?" both the cause (drinking of the cup) and the effect of that drinking (baptism) are brought together.

We have the authority of Christ for saying, that the cup which so deeply affected his soul was filled and given him not by man, but by his Father's hand. We know that the agony which came from drinking that cup came not from man but God—"Why hast THOU forsaken me?" We know that the death immediately consequent on drinking that cup was from his Father; "No man taketh it from me," "I lay it down of myself," "Father, into thy hands I commend my spirit; and he gave up the ghost." The baptism was from his Father just as certainly as was the cup. For it was the drinking of the cup which effected the baptism. But the drinking of the cup did not cease until life ceased; therefore, unless the baptism be identified with the cup as its consequence, we have the most incongruous commixture and consequence (according to the theory) of figurative *drinking* and *dipping*! This is not the style of inspiration. We, therefore, say, that the cup which the Saviour drank was filled with atoning sufferings, and that the baptism consequent upon drinking that cup was into expiatory death, satisfying the demands of the broken law and securing the remission of sins for his people.

NOT UNDERSTOOD.—It has been already stated, that while the disciples had a correct general idea of the language used, they had no proper understanding of its specific application. The mind of the Saviour is intensely fastened on the specific idea embraced within the general terms which he employs, therefore his inquiry is such as to suggest the strongest possible denial, "Can ye?" No, ye cannot. It is impos-



sible. "I must tread the wine-press ALONE." But the disciples honestly willing, so far as they knew their hearts, to share in any ordinary peril and death, answer "We can." Their error was so profound, and they were so illy prepared to receive the teaching which was involved in its correction, that their Lord makes no attempt toward explaining or correcting their error. He turns it over to time and the development of events. Now, he contents himself by graciously accepting their answer in so far as it could be interpreted harmoniously with his own most pregnant declaration. It is beyond all possibility that they should share in his cup and its baptism as meeting the penal demand of law and "fulfilling all righteousness;" but that cup is drunk by him, and that baptism is endured by him in order that the cup, emptied of penalty and filled with blessing, may be held to their lips, and that they baptized into his death for sin, might find in it power for the remission of sin. Thus, in full harmony with his denial (in the aspect then contemplated), that they could drink his cup or share his baptism, he now utters the glad assent (in another view), "Ye shall indeed drink of the cup that I drink, and be baptized with the baptism that I am baptized with."

This leads to a consideration of the relation between the baptism of the Lord Jesus Christ and the baptism of his people.

## II. WHAT RELATION HAS THE BAPTISM OF THE LORD JESUS CHRIST TO THE BAPTISM OF HIS PEOPLE?

### BAPTISM OF JOHN.

1. What is the relation of the baptism of Calvary to the baptism of John?

To answer this question we must know what John's baptism was. Matthew (3:2) says, "John came preaching, Repent!" What John's preaching was is thus answered by a single word. It was an earnest and authoritative call to *a thorough spiritual change* to prepare for the kingdom of heaven and to welcome the Messiah. Matthew not only

tells us that John preached repentance, but farther (3 : 11), that he "baptized (*εἰς μετάνοιαν*) into repentance."

To baptize "into repentance," considered as a phrase independently of any modifying relations, means, *to effect a condition of repentance in the fullest and most thorough measure*, as by penetrating, pervading and assimilating the soul to itself.<sup>1</sup> But it may be asked, "How could John effect such a radical spiritual change?" The answer is, He could not do it. If it is farther asked, "Why then does he say, 'I baptize you into repentance?'" I answer, John does indeed use this language, but it is not the whole of his language; and what he says more is the most absolute repudiation of any such power. This is the full statement: "I baptize into repentance *with water*." The phrase is no longer independent. It is brought into modifying relations and must be interpreted accordingly. Water has no adaptation to induce godly sorrow for sin in the soul. Multiply it in quantity, modify it in quality, vary it in modal use, and there still remains the same utter absence of adaptation to such result. When therefore John says, "I baptize into repentance *with water*," it is the most utter abnegation of all power to effect repentance in the soul. But even this is not all he says. He adds, "There cometh one after me mightier than I, HE

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<sup>1</sup> The use of *εἰς* with a physical element in connection with *βαπτίζω*, by classic writers, invariably indicates the passage of the object of the verb within such element for an indefinitely prolonged period, and consequently its complete subjection to the influence of such element. When the receiving element is not physical but ideal (as is always the case in the New Testament), the object is of necessity precluded from passing within such element, and the phrase imports *the subjection of the object to the influence of the ideal element in the completest measure*. Thus John's baptism (*εἰς μετάνοιαν*) "into repentance" indicates that the soul is to be brought *under the influence of REPENTANCE* in the completest measure. In like manner his "baptism of repentance (*εἰς ἄφεσιν ἁμαρτιῶν*) into the remission of sins," indicates that the truly penitent are brought in the fullest measure *under the influence of "THE REMISSION OF SINS."*

The power to baptize the soul "into repentance," or "into the remission of sins," John expressly disclaims. He attributes this to one mightier than he, declaring that his power was exhausted by the performance of a ritual ordinance in which symbol water applied to the body exhibited the purifying nature of these soul baptisms.

shall baptize you *with the HOLY GHOST.*" This additional declaration recognizes the previous denial of power possessed by himself, by the announcement of a "mightier One" who is able to baptize "into repentance," and whose greater power is farther revealed by his baptizing "by the Holy Ghost." While "water" is without power or adaptation to effect repentance, the Holy Ghost has both infinite power and perfect adaptation to such result. Nothing, then, could be clearer than John's rejection of all claim to effect repentance when he says, "I baptize into repentance *with water.*" Why then does he use this language? Because it is equivalent to this, "I baptize into repentance *symbolly.*" There must be a baptism of the soul "into repentance" really; this John preached; this John says is effected by the Coming One, through the Holy Ghost; and this baptism of the soul John is not merely commissioned to preach, but also, to symbolize in a rite. This feature of his commission he announces when after crying "REPENT!" he says, "I baptize into repentance *with water*" those who "bring forth fruit meet for repentance, and thus give evidence that they have, indeed, been baptized into repentance by the Holy Ghost." Mark (1 : 4) develops the preaching and the symbol rite of John more fully than Matthew, when he says, "John baptized and preached the baptism of repentance INTO THE REMISSION OF SINS." The import of the phrase "Baptism of repentance" is neither more nor less than the "Repent!" of Matthew *emphasized.* "Baptism" always indicates a condition characterized by completeness and thoroughness.

But while Matthew stops with the baptism "into repentance," Mark advances a step beyond, showing an additional baptism "into the remission of sins," consequent on this baptism "into repentance."

The import of the phrase "baptism into the remission of sins" is, *the most thorough and complete cleansing from sin,* as though by penetrating, pervading, and assimilating the soul to its own snowy whiteness. This baptism John preached. But this preaching was, also, incorporated in a rite. "He preached and *baptized*" (with water) "the baptism of repent-

ance into the remission of sins." By this we see more clearly the fitness of the ritual symbol to betoken the purification of the soul cleansed from all sin. Luke (3 : 3) makes the same declaration as Mark; "John preached the baptism of repentance into the remission of sins." John the Apostle carries this baptism of John the Forerunner still farther into the light. He says (1 : 29-33), "John seeing Jesus saith, Behold the Lamb of God, which TAKETH AWAY THE SIN OF THE WORLD, . . . that HE should be made manifest to Israel, therefore am I come *baptizing with water*, . . . the same is he which baptizeth with the Holy Ghost." Thus, while Matthew announces the "baptism into repentance;" and while Mark and Luke carry on this announcement to the profounder truth—"the baptism of repentance *into the remission of sins*;" the "beloved disciple" reveals to us the ground of this great truth to be in Jesus "the LAMB OF GOD who taketh away the sin of the world," and who baptizes by the Holy Ghost "into the remission of sins." Could teaching be more full or more explicit? The call is to repentance; the encouragement is the free and full remission of sins; the assurance of the truth is, the Lamb of God standing in their midst; the plenitude of power is in the Holy Ghost. To aid human infirmity these great truths are distilled into visible and ritual crystal water-droppings. To protect against human infirmity misinterpreting this symbol we have a double guard, 1. By a clear disjunction of the symbol water from the word baptize, by a strong grammatical form, so as to forbid any idea of a complementary relation; 2. By the conjunction of baptize in a complementary relation *with a spiritual element*, by the clearest and strongest possible grammatical form.

Thus we see in the most unmistakable manner, that John's baptism "into repentance" and "into the remission of sins," is identified with the baptism of the Lord Jesus on the Cross, where was shed the precious blood of "the Lamb of God who taketh away the sin of the world."

## PERSONAL BAPTISM OF THE LORD JESUS.

2. What is the relation between the baptism of the Cross and the baptism of the Lord Jesus, by John?

Has the baptism with water at Jordan any relation to the baptism with blood at Calvary? We answer: These baptisms, however diverse in place, in administrator, in the presence of water in the one, and of blood in the other, are still one and the same baptism. Amid all the differences which distinguish the altar, and the victim, and the offerer, in Abel's sacrifice, as compared with the Cross of Calvary, and the Lamb of God that dies upon it, and the murderous multitude that stands around it, the sacrifice, in the one case and in the other, is one sacrifice. Faith through the type sacrifice brought salvation to Abel; faith in the antitype sacrifice brought salvation to the dying thief. John did not preach one baptism and ritually administer another baptism. One and the same baptism was in the preaching and in the rite. In the one case by the Holy Ghost, realized; in the other case by water, symbolized. In like manner, the baptism of the Lord Jesus, at Jordan, by John with water, was a covenant symbol baptism pledging himself to "the fulfilment of all righteousness;" while the baptism at Calvary with thorns, and spear, and blood, was the full redemption of that Jordan covenant through the final act of obedience and suffering unto death. "Righteousness," in all its claims toward God and toward men, was "fulfilled." And since "without the shedding of blood there is no remission of sins," by that substitutionary blood-shedding there was provided a baptism "into remission of sins" for the sinner believing in Jesus.<sup>1</sup> This identification of the Jordan baptism with the Calvary baptism, is confirmed by the impossibility of identifying it with the repentance and sin-remitting baptism

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<sup>1</sup> Tertullian (357, Paris, 1634) says, "*Hos duo baptismos de vulnere, perfossi lateris emisit*—These two baptisms he shed forth from his wounded side." The water and the blood are called "baptisms" because they have a *sin-remitting quality*, just as dyeing liquids are called "dyes" because they have a dyeing quality. Christ's people are "baptized with his baptism" because it has secured a sin-remitting quality through its atonement.

of John, the only other baptism which can come in competition with this. It is morally impossible that the sinless Redeemer should receive a baptism "into repentance." It is, also, morally impossible that the Lamb of God that taketh away sin, should himself receive a baptism "into the remission of sins." Is it not absurdly and sinfully incongruous to imagine John's *preaching* to his Lord, "Repent!" But John's baptism administered was neither more nor less than John's preaching embodied in a symbol. Jesus could no more receive John's symbol repentance, than he could receive his preaching repentance. Such moral incongruity is profoundly felt and recognized by John, who "forbade him, saying, I have need to be baptized by thee, and comest thou to me?" By these words John confesses the presence of one to whom his commission does not extend; one mightier than he, and baptizing with the Holy Ghost; one who is without sin, and, therefore, the Lamb of God taking away sin. John preached and baptized the cleansing from sin, in order to prepare the way for the coming of this sinless One. It is, then, doubly absurd for John to baptize Jesus "into repentance;" 1. Because he is without sin. 2. Because such work was not in his commission. He was sent not to purify Jesus, but to purify an impure people for the pure One.

There is no more fitness in making this a representative baptism. The baptism of John is a baptism "into repentance," and only a baptism "into remission of sins" through a baptism "into repentance." The Lord Jesus Christ never was, nor can he ever be the representative of *repenting* sinners. He takes the place of *guilty* sinners. But John has nothing to do with guilty sinners but to call them to repentance. No simply guilty sinner is called to John's ritual baptism. To such coming to him he says, "Who hath warned you to flee from the wrath to come?" The guilty sinner must repent and do works "meet for repentance," before he can receive John's baptism. How could the Saviour receive such baptism "representatively" any more than he could personally?

The baptism of John neither was nor could be received

by the Lord Jesus, in any aspect. But he does, with eminent fitness, come to John, to receive, symbolly, at his hands, that baptism which is so singularly his own, and which he is now ready publicly to assume the obligation to accomplish. It is this announcement which relieves the mind of John of all embarrassment. The baptism which Jesus seeks is wholly diverse in nature from that which John has administered to others. The mission of the Lord Jesus Christ into our world was "to fulfil all righteousness." *He now declares his purpose formally to assume this work.* And on such declared purpose "to fulfil all righteousness," so that divine justice may be satisfied and the guilty receive remission of sins, the Forerunner affixes the symbol seal of pure water, the Father proclaims him his "beloved Son," and the Holy Ghost descends upon him to dwell in him, and work through him, until this great covenant engagement should be all fulfilled, even then, when upon the Cross He "through the Eternal Spirit should offer himself without spot to God," and with dying breath proclaim—"IT IS FINISHED." It is on his way to endure this actual baptism, for the endurance of which he now enters into covenant, that we hear him say, at one time, "I have a baptism to be baptized with and how am I straitened until it be finished;" and at another time, "Can ye be baptized with the baptism that I am baptized with?" That baptism which so "straitened" him was ended, when on the Cross the double stream of water and of blood burst from his wounded side, and with anguished soul and lips growing pale in wondrous death-baptism, he cried, "It is finished!" Thus it is, that this baptism of Jordan is identified with the baptism of Calvary.

#### JEWISH BAPTISMS.

3. How is the type baptism of Judaism related to the baptism of Calvary?

That there was such a thing as Jewish baptism Paul declares, Heb. 9:10: "Meats and drinks and divers baptisms (earnal ordinances), . . . but Christ being come . . . neither by the blood of goats and calves, but by his own blood he

entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer SPRINKLING the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience from dead works to serve the living God." The ritual sprinklings, hand and feet washings, divinely appointed under the Jewish dispensation, are called by the Apostle "BAPTIZINGS."

So, the subjection of Israel to the leadership of Moses through the influence of the double miracle of the divided sea and of the cloud, illumining the pathway of Israel while shrouding in darkness the tents of Egypt, he calls a baptism "into Moses."<sup>1</sup> The type baptism of

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<sup>1</sup> The ground on which Paul declares that Israel was "*baptized into Moses,*" while no such declaration is made in the Old Testament, is important to be understood. Conceptions which are fully equivalent and interchangeable with the ideas conveyed by baptize and baptism may be embodied in very diverse terms and forms of thought. The radical idea in baptism is a thorough change of condition, which idea is applicable to things physical, mental, and moral. The primary application of the idea is a change of condition of an object whereby it becomes, without any limitations, covered within some physical element. The result of such a condition is, 1. The exhaustion of the power of the covering element to cover more completely, and 2. The exhaustion of the capacity of the covered object to receive influence from the covering element. A second usage shows the application of the term baptism to any condition in which an agency capable of exerting influence and an object capable of receiving such influence do in fact give and receive such influence. For example, wine is capable of influencing a man when it is drunk. The exhaustive influence of wine so given and received is to effect a condition of thorough drunkenness. And such condition of drunkenness is declared by classic Greek writers to be a condition of baptism.

Now, between the condition of a vessel filled with water (without any surrounding water) and the condition of an object within and wholly surrounded by water there is as great a difference as can well be imagined; and yet this diversity of fulness and covering meet together as equivalents by reason of accord in certain results. The capacity of a vessel which is already filled, to receive is exhausted; and the capacity of a body which is already covered to receive more as a covering or as to influence from such covering, is exhausted. Therefore when a man has drunk wine to the exhaustion, not of the capacity of his stomach to receive, but to the exhaustion of his capacity to resist its intoxicating power, he is said to be "*full of wine.*" Therefore when the Pentecost mockers said, "*These men are full of new*



Judaism contemplates the purification of the body from ceremonial defilement. This purification of the body, as a ceremonial effect, was perfect. It was, therefore, well adapted to be a type of the purification of the soul by the blood of Christ. The blood of bulls and goats, and the blood red heifer ashes, are universally regarded as types of the blood of Christ. Sprinkling was the mode in which this blood, and blood red heifer ashes, was applied to the unclean. Early Christian writers recognize most abundantly and unhesitatingly (as though it had never entered into their minds that any one could doubt on the subject) these sprinklings as baptizings. Ambrose (iii, 399), makes no distinction between the baptism of the Law and the baptism

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*wine,*" Peter answered, "These are *not drunken* as ye suppose." To be "full of wine" and to be "drunken," are, then, equivalent expressions; but to be "baptized" and to be "drunken" are also equivalent expressions, consequently the primary diversities of covering and fulness meet together in the extension of language through a certain commonness of result. As Peter had the most absolute justification in substituting the equivalent word "drunken" for the phrase "full of wine," so he would have had like justification in substituting for Ezekiel's (23 : 32, 33) "Thou shalt drink of thy sister's cup deep and large—Thou shalt be *filled with drunkenness,*" the absolutely equivalent expression "thoroughly baptized," as used by the Greek classics. It is on this principle that Paul calls the Jewish rites "baptizings." To take exception to this term because *sprinkling* and *pouring* were the modes used in these rites reveals the same pure error of interpretation as would a complaint that the drunkenness in Ezekiel by *drinking* from a cup was called a baptism. The sprinkling, pouring, cup drinking, or any other mode of action, are accidents, and of the most absolute indifference, so that *a thorough change of condition* is accomplished. And for the same reason Paul, referring either to the declaration in Exodus 14 : 31, "And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and *believed the Lord and his servant Moses,*" or condensing into one result the miraculous attestation of Jehovah to the mission of Moses, declares that all Israel were "baptized into Moses." It is as much of a blunder to hunt for this baptism of Israel in the divided sea as to hunt for the drunken baptism of Jerusalem in the cup of Ezekiel. It is more; it is a blank repudiation of the most express interpretation and declaration of the Holy Spirit as to what the baptism was; it was a baptism "into MOSES," and not a baptism into *the sea*. There was thenceforth *a thorough change in the condition* of Israel as related to Moses and not as related to the sea. This changed condition (through conviction of his divine mission) was their baptism "into Moses."

effected under the Gospel: "For he who is BAPTIZED, whether according to the Law or according to the Gospel, is cleansed; according to the Law, because Moses SPRINKLED the blood of the lamb with a bunch of hyssop: according to the Gospel, because the garments of Christ were white as snow. He whose sin is remitted is whitened above snow." I, 875, "He who wished to be cleansed with *type baptism* was SPRINKLED with the blood of the lamb by a bunch of hyssop." Cyril (425), identifies this type and antitype baptism: "Rejoice, O heavens, and be glad, O earth, because of those who are about to be SPRINKLED with hyssop and to be purified by the spiritual hyssop, through the power of him who drank, in his suffering, from the hyssop and the reed." So Gregory Nazianzen (372): "Therefore let us be baptized, that we may overcome; let us partake of the purifying waters, more purging than hyssop, more purifying than the blood of the Law, more sanctifying than the ashes of a heifer SPRINKLING the unclean, and having for the time power for the purification of the body, but not for the complete removal of sin." And Hilary (I, 238): "But SPRINKLING according to the Law as the cleansing from sin, through faith purifying the people by the SPRINKLING of blood (Ps. 50:9); a sacrament of the future SPRINKLING of the blood of the Lord, faith, meanwhile, supplementing the blood of the legal sacrifice." And Didymus Alex. (713): "And *the very image of baptism* both continually illuminated and saved Israel at that time, as Paul wrote (1 Cor. 10:1, 2); and as prophesied Ezek. 36:25, "I will SPRINKLE clean water upon you, and you shall be clean from all your sin;" and David, Ps. 50:9, "SPRINKLE me with hyssop, and I shall be clean." And Cyril of Jerusalem (418): "Thou seest *the power of baptism*. . . He will SPRINKLE clean water upon you, and ye shall be purified from all your sin." And Cyprian (1082): "Whence it appears that the SPRINKLING of water, also, like the saving washing, obtains divine grace." We have the clear and unanimous interpretation of these early writers for the identification of Jewish and Christian baptisms, as type and antitype baptism, as well as

the unerring authority of inspiration, through Paul, for conjoining the divers baptizings of the Old Testament (especially its sprinklings) with that one wondrous and central baptism of the new dispensation—THE BAPTISM OF CALVARY.

#### PENTECOST BAPTISM.

4. How is the baptism of Pentecost, by the Holy Ghost, related to the baptism of the Cross? This baptism is not the baptism of the Cross; but it is a baptism from the Cross. It was a baptism from him who having died upon the Cross ascended to the right hand of the Father, that he might thence bestow gifts upon men. Thence he sheds down as his first blessing the gift of the Holy Ghost, to qualify his ministers to preach the baptism of the souls of men "into his death" for the remission of sins. What was the specific nature of the baptism to be received by the Apostles is not expressed in the words of the promise foretelling the baptism. The promise, "Ye shall be baptized by the Holy Ghost," no more announces the specific nature of the baptism than the statement, "John baptized with water," announces, specifically, the nature of John's baptism. Water, under its generic, purifying quality, can symbolize a great variety of particular baptisms. So the Holy Ghost, by his divine power and fulness, is capable of baptizing with an endless variety of particular gifts and graces. As we learn that John's baptism was not merely by water, but specifically "into Repentance," so we have light on this baptism of the Holy Ghost (Acts 1:8), "Ye shall receive POWER after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This baptism by the Holy Ghost was then, clearly (*εις δυναμιν*) *into the POWER of the apostleship*, thoroughly qualifying them for their mission. The visible exponent of these qualifying gifts was the speaking with tongues, which gift was symbolized by "cloven tongues as of fire."<sup>1</sup>

<sup>1</sup> The attempt to identify this baptism with that baptism spoken of by John, Matt. 3:11, "He shall baptize you with the Holy Ghost and fire," is

This baptism, then, while not immediately the baptism of the Cross, is inseparable from it. By it the Apostles were qualified for preaching the baptism of Calvary for the remission of sins. And this leads us to consider the first baptism preached under Christianity.

#### BAPTISM PREACHED AT PENTECOST.

5. How was the baptism preached by Peter at Pentecost related to the baptism of the Cross?

This baptism is announced in Acts 2:38. It is a response to souls deeply convinced of sin and asking "What must we do?" Peter, with his own soul freshly baptized by the Holy Ghost, answers, "Repent and be baptized, upon ( $\epsilon\pi$ ) the name of Jesus Christ, into the remission of sins." This baptism presents the same elements (repentance and remission of sins) under precisely the same forms, as in John's baptism; not however without one new element, namely, "*upon the name of JESUS CHRIST,*" "whom ye have taken and by wicked hands have crucified and slain." It is this new element (a fully revealed CRUCIFIED REDEEMER as the ground cause for the remission of sins), which distinguishes the baptism preached by the Apostles from the baptism preached by John. The difference is neither in nature nor in measure, but merely in the development of truth. Repentance and remission of sins were the outstanding features of John's

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destitute of any rational foundation. There is not a single element in common. In the one there is "fire;" in the other there is none. To tender "*like as of fire*" for "fire" may produce a smile, farther it cannot go. The "fire" of Matthew is an *agency* heated by the kindling breathings of a condemning Judge. The baptism of Matthew is as varied in its bearings as are the rejecters of an offered Saviour; that of Acts as severely limited as the gift of tongues to the Apostles, which it symbolizes. The baptism announced by the Forerunner, "by the Holy Ghost and *by fire,*" is simply, in other form, that of Mark, "he that believeth" on Christ, and is thus, by the Holy Ghost, baptized into Christ, "shall be saved," he that believeth not "on Christ, and consequently is not baptized into Christ by the Holy Ghost, shall be damned." What concern the "*like as of fire*" tongues have to do with such a baptism as this, all can judge. Whether John 3:36 be the language of the Forerunner or not, the sentiment is the same with, "He shall baptize with the Holy Ghost and fire."

baptism. The Forerunner exhibits the proximate cause for the remission of sins to be repentance; but the ultimate cause is deeply in shadow. He does, however, say, "Behold the LAMB OF GOD that taketh away the sin of the world, . . . that He should be made manifest to Israel, therefore am I come baptizing with water." But in this language (the clearest used by John) THE CROSS is not made manifest. In the preaching of Peter, while repentance is insisted upon as a primary necessity for the remission of sins, the ground cause for such remission is declared to be a CRUCIFIED REDEEMER. He teaches, that the soul of every penitent sinner will be baptized "into the remission of sins"—thoroughly changed from a condition of defilement to one of purity, in resting by faith "UPON Jesus Christ" as a crucified and atoning Saviour. This new old baptism, now preached by Peter, is henceforth to be the baptism preached to convicted sinners through all time. It speedily appears again in Acts 8 : 16, "they were baptized *into the name of the LORD JESUS.*" Here "remission of sins" ceases to be the verbal element into which the baptism of the soul takes place, and for it is substituted the Lord Jesus himself, who, through his own cross baptism, has secured for the guilty penitent the baptism "into the remission of sins." This baptism "into Christ" is a baptism "into his death" upon the Cross, since "without the shedding of blood there is no remission of sins." This is very expressly taught in Rom. 6 : 3, "So many of us as were baptized *into CHRIST* were baptized *into HIS DEATH.*" Christ was baptized into death—that death denounced by law, "in the day thou eatest thereof thou shalt surely die," "the wages of sin is death," he came thoroughly under the power of this penal death. We are not baptized into *this* death. We are baptized into *his* death. The difference is infinite. The one is the endurance of the penalty for sin without power, in us, ever to exhaust the claim; the other, is sharing in the full payment of that penalty by one who was able and who did pay it all. Thus we see the fulfilment of the Saviour's words, both in their negation and in their affirmation, "Ye shall be baptized with the baptism that I

am baptized with." "Can ye be baptized with the baptism that I am baptized with?" They *could not* be baptized with him on the Cross with the baptism wherewith he was there baptized; they *could not* share with him in penal atoning suffering; they *could not* divide with him "the fulfilment of all righteousness;" that is his singular and exclusive baptism which fulfils all righteousness and secures power to remit all sin, and *into that baptism* (pregnant with the blessings of fulfilled righteousness) we are baptized.

He having "trodden the wine press alone," his garments having been reddened by his own redeeming blood, his people are baptized into HIM, the bleeding therefore the sin-remitting Lamb, the dying therefore the life-giving Lamb, and so are "baptized with the baptism wherewith he was baptized." He drinks the cup of penal suffering and forthwith there springs up within that cup the water of life, which he holds to his people's lips, and so they "drink of the cup that he drinks of."

Thus is identified the baptism of Christianity—the baptism "into Christ"—with the baptism of the Cross.

The Scriptures teach yet one other baptism.

#### BAPTISM INTO THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

6. How is the baptism "into the name of the Father, and of the Son, and of the Holy Ghost," related to the baptism of the Cross?<sup>1</sup>

The relation between these baptisms is immediate and inseparable. A detailed examination of the questions, "Whether a ritual baptism is here spoken of?" and "Whether this is the authoritative institution of the ritual baptism of Christianity?" cannot now be entered upon. I shall speak of these baptisms as they appear on their face,

<sup>1</sup> It is one of the marvels of our theology, that there is no settled and accepted interpretation of this baptism "into the name of the Father, and of the Son, and of the Holy Ghost," than which none more memorable is to be found in all revelation. There is no opportunity, now, to enlarge or to vindicate the exposition glanced at above. A full exposition will be offered in "CHRISTIC BAPTISM," soon to be published.

and by express statement of inspiration. The baptism immediately under consideration was enjoined by the Lord Jesus Christ when on the mountain top, his work upon earth done, his wounds received in the baptism of the Cross freshly healed, and his foot lifting to ascend to the right hand of the Father. Then, in view of all the preparatory work which he had accomplished, and of all that he would hereafter accomplish as possessed of "all power in heaven and on earth," he commands—"Go, disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." My baptism is finished. My work of obedience, of woe, and of death, is ended. The way for the sinner to be washed from his pollution and to be reconciled to his God, is finished. Go, therefore, make all nations my disciples, and so making them, baptize them into—make them thoroughly subject and conformed unto, "the Father, the Son, and the Holy Ghost." Observe, that the command is "to make disciples" of the nations. But disciples to whom? Not, certainly, "to the Father, the Son, and the Holy Ghost." No such "discipleship" is known to the Scriptures. Nor is there any other discipleship enjoined by them, but that to the Lord Jesus Christ. But discipleship under any Teacher is represented as a baptism into that Teacher. Therefore Paul asks of those who would be his disciples—Were ye baptized *into Paul*? The Jews said, "Ye are Christ's disciples, but we are Moses' disciples;" and they refused to be "baptized into Christ," while they and their Fathers were "baptized into Moses." There is, then, no rational ground to doubt, 1. That these nations were to be made disciples of Christ, 2. That this discipleship involved baptism "into Christ," 3. That inasmuch as discipleship of Christ requires repentance and faith, this baptism "into Christ" is such baptism as is effected by the Holy Ghost, 4. That if any ritual baptism be associated with this real baptism, then, the rite can only symbolize the reality. There is an absolute necessity for this baptism of the nations "into Christ" as antecedent and preparative, as also causative, of the ulterior baptism "into the Father, Son, and Holy Ghost."

The Lord Jesus Christ teaches in the most absolute and universal terms—"No man cometh unto the Father but by me." It is utterly subversive of all the teaching of Scripture to hold that a SINNER can be baptized "into the Father, Son, and Holy Ghost" *without being first baptized into a CRUCIFIED REDEEMER.* The Lord Jesus says, "I am the way, no man cometh unto the Father but by me." "Where remission of sins is, we have boldness to enter into the holiest by the blood of Jesus by a new and living way, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Unto God in his holiness, the sinner in his pollution cannot come. Unto God in Christ, "the Lamb of God that taketh away the sin of the world," *the SINNER in all his guilt* may come, must come. When the sinner has come to Christ, has been baptized into him—baptized "into the remission of sins," has been invested with his "fulfilment of all righteousness," then, and only then, is he prepared to be led by "the Mediator between God and man" along that new and living way by which he can be received by God *in his holiness*, and be qualified for that ultimate baptism which is forever, even forever and ever, "into the name of the Father, and of the Son, and of the Holy Ghost."

Thus this wondrous, final baptism, which is the highest and the eternal consummation of the work of redemption, is indissolubly joined with the baptism of the Cross, and could have no existence without it.

#### INQUIRIES ANSWERED.

Our general conclusion then, is, that all baptisms of the Bible, Old Testament and New Testament, originate in and are only to be expounded by *the baptism of THE CROSS.* The Lamb of God, by his spotless life under temptation and suffering, by his filial drinking of the cup in Gethsemane, by the last drop of that cup drunk, and by its consequent baptism into death, on Calvary, all for his people, has exhausted the demands of the Law against them, and he is enabled to hold to their lips that cup, now filled with the sweet water of life, which his own lips had emptied of its deathful bitterness,



and to baptize them with that blood wherewith he was baptized, which baptism, while making red his own garments as of "one treading the wine fat," has power to make the souls of his people "whiter than snow." Thus, "they drink of the cup that he drank of and are baptized with the baptism that he was baptized with."

## COROLLARIES.

1. The ritual baptism of Christianity is the symbol, and not the substance, of Christian baptism.

To think otherwise would be as great a mistake as to imagine the earth's shadow on the moon to be the substance of the earth. The Lord's Supper is not the Sacrifice of Calvary. And yet of the symbols of that sacrifice it is said, and rightfully said, "This is my body broken for you; this is my blood shed for you." In like manner the ritual use of water is not the baptism—the baptism of the Cross—the baptism "into the remission of sins"—the baptism "into Christ"—the baptism "into the name of the Father, and of the Son, and of the Holy Ghost," and yet this symbol rite is called, and is rightly called, BAPTISM.

2. A religious system founded on a supposed relation between the word "baptize" and the "water" used in ritual baptism, requiring the water to be used as the receiving element of the body of the person baptized, is a system founded in pure and absolute error.

Let the word "baptize" mean what it may, its grammatical relation with "water," in every instance in the New Testament, is such that it cannot possibly have any more power or fitness for determining the manner of using the water in ritual baptism, than has the word *Jerusalem*.

3. The teaching that Christian baptism is *a dipping into water*, is as utterly removed from truth as is any error taken from the Koran of Mohammed, or the Shaster of Brahma.

To baptize does not mean "to dip." And to baptize *into water*, or to dip *into water*, men and women in a religious

rite, is as unknown to the language of the Bible as is the language of the moon unknown to the inhabitants of the earth.

4. The baptism of the Lord Jesus Christ on the Cross, that wondrous central baptism in which all other baptisms of the Bible (whether type or symbol or equivalent baptisms) meet, exhibits in its varied scriptural unfoldings that unity in diversity so characteristic of the works and word of God.

The Lamb of God was "slain from the foundation of the world." The prophetic blood dropping from the wounded heel of the woman's seed foretold the blood dropping from the pierced feet on Calvary. The blood of the slain Lamb trickling over the altar of Abel, and Noah, and Abraham, reddening the family door-posts of Israel in Egypt, sprinkled in the Tabernacle service in the Wilderness, and flowing daily in the temple service on Mount Zion, all alike typified the blood of the Lamb shed on Calvary. It was unto the Lamb of God, whose blood was soon to be shed to "take away the sin of the world," that John directed the faith of those whom, by symbol, he baptized "into repentance"—"into the remission of sins." It was to a crucified Redeemer, the Lamb of God now slain (his blood so recently crimsoning the Cross of Calvary), that Peter directed those "cut to the heart" by conviction of sin, for its remission. It was "into Christ"—"into his death" that all believers through all New Testament history are declared to be baptized. It is the Lamb of God, slain from the foundation of the world in God's gracious purposes, slain on Calvary in the fulness of time, raised from the stony sepulchre of the Garden to "the midst of the throne" in heaven, that gives unity to the varied sprinklings and blood-sheddings in the Old Testament, and of pure water in the New Testament. It is the baptism of his people into the death baptism of their Lord on Calvary, which purifies from sin the redeemed souls of all ages and makes them meet for that baptism which is the purposed consummation of all other baptisms and thus of the whole scheme of redemption, to wit, the

baptism of the redeemed of all ages discipled unto Christ, "INTO THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST," which shall be forever, even forever and ever!

5. There is "one Lord" through all ages—JESUS CHRIST; there is "one faith" for all nations—*upon* JESUS CHRIST; there is "one baptism" for the remission of all sins—*into* JESUS CHRIST.

We give thee thanks O God, Father, Son, and Holy Ghost, that while thy beloved Son, Jesus Christ, "God manifest in the flesh," is baptized for us with a baptism which none can share, it is still true, and thereby made true, that his redeemed people can be "baptized with the baptism wherewith he was baptized," and thus, by their baptism into his baptism, be made partakers of its atoning blessings and "fulfilled righteousness," and hereby be reconciled unto and reunited with thee, the only living and the TRIUNE GOD!





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## FREE CHRISTIAN COMMONWEALTH.

“Remarkable skill in philology, dry and imperturbably quiet humor carries the reader along unconscious of weariness. We have seldom met with a more manly, keen, vigorous, and every way effective specimen of dialectics. Humor exudes from his dialectic falchion as fragrance from the Damascus blade, by reason of the intensity of its tempering and polish. Certainly no writer ever impressed us more with his peculiar genius as a philologist, especially his keen powers of discrimination of the various shades of thought as expressed by symbol words.”

# Judgment of Scholars

IN MORE THAN TWENTY THEOLOGICAL SEMINARIES, UNIVERSITIES, AND COLLEGES

## EPISCOPAL AND UNIVERSITY OF PENNSYLVANIA.

"Classic Baptism" embodies an immense amount of research and learning. The opinions of Professors Goodwin and Hare establish its merits.

RT. REV. BISHOP LEE, Delaware.

The pages which I have read assure me that the subject is one wholly within the grasp of a sound scholar and a deep and close thinker, who will treat it with all the learning and argument which the importance of the question demands.

RT. REV. BISHOP STEVENS, Pennsylvania.

I have read your work on "Classic Baptism," with a satisfaction amounting almost to admiration. If it has any fault, it is that the discussion is too thorough and radical to be generally appreciated. But it is a work for scholars; and, in fact, just such a discussion is what was needed. It has long been my conviction that the Baptist controversy is practically narrowed down to this one point: their allegation, that the Greek βαπτίζω means absolutely and always, *ex vi termini*, "to dip" or "to immerse," and nothing else. If this position is turned, the Baptist cause is irrecoverably lost.

Your book will reflect credit, not only on your Alma Mater, but on the scholarship of the country. I am many degrees prouder of the University of Pennsylvania than I was before reading it.

DANIEL R. GOODWIN, D.D.,

Provost of the University of Penn'a and Prof. of Theol. Divinity School.

I am much impressed by the research which the pages of your book exhibit, and trust that its success will be equal to its scholarship.

G. EMLEN HARE, D.D., Divinity School, West Philadelphia.

Any tenant of the Greek chair must feel complimented to have his critical judgment asked upon an inquiry so elaborate as yours. . . . I can fairly do no more than express my sincere *admiration* of the exhaustive character of your examination of passages from the entire range of classical literature, and of the singular *acuteness* with which you have scrutinized the phenomena of language thus presented. . . . Your treatise, when published, will be sure to attract the attention of classical scholars as well as of theologians.

GEORGE ALLEN, Professor of Greek, University of Pennsylvania.

## METHODIST.

I regard the work as a very valuable acquisition to theological literature.

JOSEPH CUMMINGS, D.D., LL.D., President, &c., Wesleyan University.

I have read "Classic Baptism" with great interest and profit. It is altogether the most thorough and exhaustive discussion of the topic that I have ever met with, and I doubt if its equal can anywhere be found. The author settles beyond peradventure, the question as to the meaning of βάπτω and βαπτίζω in classic usage. The treatise is full of argument and illustration compactly and systematically arranged, forming for the preacher and the theological student the most perfect handbook on this topic extant. It gives me great pleasure to commend the work with unqualified approbation.

F. H. NEWHALL, D.D., Wesleyan University.

I heartily indorse Dr. Newhall's estimate of "Classic Baptism."

C. S. HARRINGTON, Wesleyan University.

I have but glanced at "Classic Baptism." I anticipate the pleasure of reading it more thoroughly. Allow me to congratulate you on the very encouraging and complimentary notices which your labors have won from so many distinguished sources.

D. P. KIDDER, D.D., Garrett Biblical Institute.

The treatment of the subject is beautifully exhaustive. Conceding all that you do for the *primary* sense of the words under discussion, your conclusions yet seem to me irrefragable.

The work is a valuable contribution to philological literature, and cannot fail to have a weighty bearing in the application of the argument to the mode of Christian baptism.

I shall look with much interest for the succeeding volumes that are promised.

H. M. JOHNSON, D.D., LL.D., President of Dickinson College.

## LUTHERAN.

My delay in replying to your favor, is to be accounted for only by the absorbing interest of the work you did me the honor of placing in my hands. I have endeavored, as you requested, "to look over it," but have found that next to impossible. My attention has been fixed by every part of it, so that I have had to go into the regular study of it. Its rare originality of plan, the extensive reading indicated, the accuracy of discrimination everywhere met with, the honest impartiality observed, and the quiet, pleasant humor that every now and then looks out, altogether combine to mark it as a work of unusual attractiveness, and destined, I doubt not, to exert a commanding influence upon the general subject of this famous controversy. The conclusion so aptly stated in page 354, is clearly made out, and, as I consider, nothing but the spirit of determined adherence to mere traditionary usages could manage to stand out against it.

C. W. SCHAEFFER, D.D., Lutheran Theological Seminary.

I am thankful that you wrote "Classic Baptism." Page after page exhibits the weapons I knew were needed, but which I did not know were forged. One-half on our side are not aware of the grand array which this book shows we *can* make on *classic grounds*. I mean to read it again, as Dr. Schaeffer says he did.

W. JESSE KNISELY, Ohio.

## DUTCH REFORMED.

I have examined your "Classic Baptism" carefully, and with absorbing interest. I thank you for the privilege. I believe that you have done more to settle the vexed question, anent the meaning of βαπτίζω, than any writer who has preceded you. The discussion interests and satisfies. I have given your book a warm recommendation to the middle and senior classes in the Seminary. I am glad to see the prospectus of the Judaic and Johanneic Baptisms.

God bless you and spare you to write many more good books.

J. F. BERG, D.D., Professor of Theology, &c.

## CONGREGATIONAL.

If I were to utter my first impressions, I should break out in unfeigned admiration. That one, occupied with the ordinary duties of the pastorate, should have the leisure, patience, and mental energy for an inquiry seldom surpassed as respects thorough research, is to me a marvel. I can give emphatic testimony to the analytic power and acuteness which the treatise exhibits, as well as to its marked perspicuity and directness of statement. . . .

The theory that βαπτίζω expresses a definite act,—“mode and nothing but mode,”—is shown to be pitifully helpless when applied to “all Greek literature.” . . .

J. HENRY THAYER, Andover Theological Seminary.

I admire the energy, perseverance, and unwearied diligence which the author has put forth in his work. There is no other way of dealing with such a subject satisfactorily; but how few there are capable of taking it up in this way! Let us have *fact* instead of *declamation*; and *fact* is what Mr. Dale has given us. Out of this forest of philological learning I should hope there might be, in due time, a little grove selected for the security and comfort of the unlettered Christian.

C. E. STOWE D.D., late of Lane and Andover Theol. Seminaries.

I have looked over the work carefully, and find no imperfections to be corrected. You have made a very decided advance in the *literature* of the subject. I am much interested in the numerous quotations which you make from classical writers. I have never seen this thing done so thoroughly and so well. Your book ought to do much toward settling the disputed question as to the mode of "Baptism."

ENOCH POND, D.D., Bangor Theological Seminary.

Perhaps it is too much to expect that your work will finally settle the controversies of centuries upon the word under discussion, but it is safe to say, that what you have written will not be easily answered. I think you may well be congratulated on finding time and opportunity, while engaged in the practical duties of the ministry, to produce a work like this,—evincing so much learned research, so valuable to the Biblical student and so creditable to American scholarship.

LEONARD WOODS, D.D., (Late) President of Bowdoin College.

I want to thank you for eminent service rendered to the Church of Christ by your "Classic Baptism." No treatise has so pleased me. No one has so laboriously and carefully covered the old Greek authors. Having run over about two hundred volumes on the subjects and mode of baptism in Harvard College Library, you can see how I should enjoy your treatise. I shall wait, with deep interest, Judaic and Johanneic Baptism.

W. BARROWS, D.D., Reading, Mass.

### PRESBYTERIAN (N. S.)

I congratulate you on your able and convincing treatise on "Classic Baptism." It is thorough and original—the last a merit hardly to have been expected in a new work on so old a controversy. I shall recommend it to our students. I trust you will go on with your labors.

Your last proposition (p. 354), expresses the result of classic usage,—which is all you aim at in this volume.

HENRY B. SMITH, D.D., Union Theological Seminary.

I thank you very heartily for "Classic Baptism;" a rare philological achievement, which ought to prove a quietus to sectarian strife, about the necessity of immersion. I do not see that you have left anything to be said to clear the meaning of βαπτίζω, or how you can be answered; and success here is the conclusion of the matter. I marvel, with Professor Thayer, at the labor and ability with which you have prosecuted your masterly discussion.

THOMAS H. SKINNER, D.D., Union Theological Seminary.

You have certainly shown that βαπτίζω does not, like βάπτω, mean *dip*.

ROSWELL D. HITCHCOCK, D.D., Union Theological Seminary.

In my humble judgment it is exhaustive, convincing, and irrefutable. I do not see how any intelligent reader could fail to get the solution there of any doubt as to the mode of baptism, or how any minister could fail to get the arguments needed to refute the ritualism of our Baptist brethren. I deem it of the highest value to the whole Church. It is worthy of all the commendation it has received. I do not see "anything which strikes me as error, or imperfection, or which might be better put." I hope you will go on to complete the Judaic and Johanneic Baptisms.

WM. E. MOORE, Pastor, Westchester, Pa.

You have done an excellent work for the Church in dissolving the fancied claims of Immersionists to the support of the Classics. This has been long needed. You have done the work thoroughly. Your acute analysis has brought out conclusions very nearly like my own, written years ago and never yet read by any one.

W. RUFUS POWERS, Lysander, N. Y.

I (and my associates, Professors Ballantine, Smith, and Evans) have read your work with deep interest. I had supposed the classical word βαπτίζω leaned strongly toward the Baptist view of the subject, but I cannot see how your position can possibly be answered

D. H. ALLEN, D.D., Lane Theol. Sem., Ohio.



## PRESBYTERIAN (O. S.)

I fully concur in the favorable judgment of your work on Baptism which has been expressed by Dr. Green.

CHARLES HODGE, D.D., Princeton Theological Seminary.

Your book is one of great research and discrimination, and, contrary to ordinary expectations of etymological controversy, animated and entertaining. It certainly disposes of the Baptist argument, in as far as that relies upon an unvarying meaning of the words in question. The reasoning, also, is of such a nature that the unlearned reader may follow it with understanding and pleasure. . . .

Irrespective of the theological question at stake, such a work is of great value in view of lexicography. It is not often that we meet with such a careful exposition of a word. I shall look with interest for your final conclusion.

JAMES C. MOFFAT, D.D., Princeton Theological Seminary.

I regard your work as of great value on account of its complete collection of passages in which the contested words occur, and the searching examination to which Baptist assertions in respect to them have been subjected. I know of nothing to take its place in that portion of the controversy to which it belongs. The industry and patient research displayed in it are above all praise.

W. HENRY GREEN, D.D., Princeton Theological Seminary.

I examined very carefully your manuscript on Baptism. I was much interested in the discussion. The work evinces much industry and research. To me your positions seem to be well chosen and strongly fortified. I believe that the publication of your work will be a valuable acquisition to theological literature. . . .

In my humble judgment, the issue reached is correct.

S. J. WILSON, D.D., Western Theological Seminary.

More and more of late our Baptist brethren have appealed to Philology. I have wondered at this. There is no weaker point in the argument for their practice, as Scapula's Lexicon would enable any one to see, as Dr. Rice in his debate with the Rev. Alexander Campbell sufficiently showed, and as Mr. Dale here proves beyond all reasonable doubt in my mind. The work is very timely, as Dr. Conant's recent work evinces.

WM. S. PLUMMER, D.D., Columbia Theological Seminary.

I can truly say, that for thorough investigation, clear and logical discussion and scholarly and discriminating exegesis, few works have ever afforded me as much unmingled satisfaction. Mr. Dale has succeeded most decidedly in overturning one of the strongholds of Immersionists; and while the course of reasoning and investigation is thorough and conclusive, the style, in courtesy and quiet humor, presents a most incomparable specimen of polemical discussion. The book ought to have a wide circulation among all who love truth rightly presented. I shall await with great interest the other works promised on Judaic and Johanneic Baptism.

B. M. SMITH, D.D., Union Theological Seminary, Virginia.

So far as relates to all the leading terms of the inquiry, you might with better reason even than *Ammonius* name your tractate, *Περὶ ὁμοίων καὶ διαφόρων λέξεων*; for I know of nothing in any language which can compare with it in what Professor Williams has so felicitously characterized as "the refined and subtle metaphysics frequently employed in tracing the derivation and transition of signification of words, and in applying the results to the words employed in the Baptist controversy." I regard all branches of the Church of Christ as laid under obligations to you.

ROBERT W. LANDIS, D.D., Danville Theological Seminary.

I send with this my best judgment of your great work. . . . You have left nothing to be desired as to "Classic Baptism." So wide is the research, so thorough is the analysis, as to entitle the work to be called an *Encyclopædia* in this branch of learning. I believe the general conclusion of the work to be inevitable. I rejoice in its appearance.

EDWARD P. HUMPHREY, D.D., Danville Theological Seminary.

My special thanks are due for the copy of your "Classic Baptism." I have read it with uncommon interest. Your positions are maintained, it seems to me, with the clearness and conclusiveness of demonstration. Our Baptist friends can do nothing but unconditionally surrender βαπτισμῶ—as modal. They are utterly routed—*Gale, Carson, Fuller, Conant*, and all.

I sincerely hope that you will go on with your Baptismal labors, according to the announcement in the first part. Your whole design, carried out with the success of this portion, will make a work on Baptism without a parallel, and lay theology and the Church under great obligations.

WILLIS LORD, D.D., Northwestern Theological Seminary.

I have read, in part, "Classic Baptism," and I am delighted. Hope it will be followed by the other volumes.

DAVID MCKINNEY, D.D., Librarian Presb. Book Rooms, Pittsburg.

What with the thoroughness of your research and the rigor of your analysis, you have left our Baptist friends no foothold within the domain of Classic literature. More than this, the admirable tone and temper of your exhaustive treatise cannot fail to commend the work even to those who will here find one of their foundations so effectively subverted. By all means go on with your inquiries and settle this question.

H. A. BOARDMAN, D.D., Philadelphia.

After a careful examination of your work, I can most cordially indorse the judgment of my old friend and associate in Miami University, Prof. Moffat. Opinions may be answered, facts cannot. Your book is demonstration.

W. C. ANDERSON, D.D., 1st Presb. Church, San Francisco.

A really valuable book and a fine specimen of thorough philosophical analysis. A capital book for our young men to study, as a specimen of the way in which the true meaning of words is to be elicited. It has given me clearer and more definite views and more especially shown the broad and firm ground of those views.

J. B. RAMSAY, D.D., Lynchburg, Va.

A singularly astute and searching investigation. I have read it with that zest with which I used to read the "Divisions of Purley." It is a centre shot to the very heart of Baptist ritualism. If the bottom has not been knocked out of the Baptist tub, it has been made too leaky to hold water enough to immerse anybody in.

STUART ROBINSON, D.D., Louisville, Kentucky.

## UNITED PRESBYTERIAN.

It becomes necessary to meet our Baptist brethren on their own ground. This you have done. And by fair criticism and an appeal to the masters of the Greek language, you have clearly demonstrated, that their argument in favor of immersion, drawn from the alleged classical meaning of βαπτισμῶ, rests upon a foundation of sand.

JOHN T. PRESSLY, Theological Seminary, U. P.

## REFORMED PRESBYTERIAN.

I regard "Classic Baptism" as a MASTER-PIECE. The enlarged scope, the thoroughness, the candor, the excellent temper, and the sprightly wit, make it as agreeable and interesting as it is exhaustive. So far as I am aware there is nothing equal to it. Our Baptist brethren will, I think, find it to be *unanswerable*.

T. W. J. WYLIE, D.D., Theological Seminary, Ref. Presb.

## CHURCH OF SCOTLAND, CANADA.

I am delighted with your book. It seems to me to settle the *questio vexata*. Infrangible, to a free and unprejudiced mind, must be the conclusion reached in the closing sentences of your work. Equal success in Judaic and Johannic Baptism will confer upon Pædo-Baptist churches a benefit incalculable and lasting. I congratulate you on the literary triumph which, in the midst of pastoral anxieties and labor, you have achieved.

JOHN JENKINS, D.D., St. Paul's, Montreal.

## GERMAN REFORMED.

I thank you for your scholarly work on Baptism. It is very evident, on a cursory glance, that you have bestowed a vast amount of labor and research on your book, and every theologian must wish you health and strength to finish the two other volumes, both in the interest of truth and for the honor of American scholarship. I hope to have leisure, after awhile, to revise my volume of the History of the Apostolic Church, and then I shall revert to your labors with interest and pleasure.

PHILIP SCHAFF, D.D., Professor, &c.

Cause for serious complaint has been given by theologians and ecclesiastical historians by concessions far beyond philological and archeological fact. Your able and thorough treatise has confirmed my convictions on this point. Baptists have professed a willingness to stand or fall by their interpretation of *βαπτίζω*. Your work will put their integrity to a severe test. I had thought the philological argument exhausted. "Classic Baptism" shows that the material has been but meagerly used and not to the best advantage.

J. H. A. BOMBERGER, D.D., Philadelphia.

## COLLEGES.

The most elaborate and exhaustive discussion of the classic use of the words *βάπτισμα* and *βαπτίζω*, with the corresponding terms in the Latin language, that has fallen under my notice; evincing tireless research, conscientious thoroughness and candor, with acute discrimination and subtle analysis in the investigation of these controverted terms.

LYMAN COLEMAN, D.D., Lafayette College.

. . . It is the most elaborate discussion of a single word that I have ever seen. It interested me much more than I expected. It is full of subtle analysis; but it is all so perspicuous and earnest that it holds the attention throughout. . . .

FRAN. A. MARCH, Lafayette College.

The main point of the treatise, the specific use of the word contended for, seems to me to be made out with perfect clearness and conclusiveness, so as to settle the question, in as far as the question rests upon merely philological grounds.

Another feature that struck me, was the refined and subtle metaphysics frequently employed in tracing the derivation and transition of signification of words, and in applying the results to the words involved in the Baptistic controversy. . . .

Apart from its direct relation to the great Baptistic controversy, I think that the work would be regarded by all competent readers as possessing great interest and value as a contribution to philology. I doubt whether there exists another so long and elaborate investigation of a single word.

D. E. WILLIAMS, Western University.

I am glad, for the truth's sake, that your book is so well and ably constructed. I cannot too highly express my sense of the patience, good humor, sound logic, and breadth of view which characterize it. If your promised continuations in the Judaic and Johanneic branches of investigation be as satisfactory, you must be congratulated as furnishing the most complete, unanswerable, and at the same time, AMIABLE treatise the Church possesses on this point.

J. EDWARDS, D.D., Prest. of Washington and Jefferson College.

. . . I have sometimes spent an hour upon a line of Greek, but here are years spent upon a word. The result seems to me perfectly conclusive as to the use and meaning of the words under discussion. . . .

H. C. CAMERON, Professor of Greek, Princeton College.

## AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW.

"After two or more centuries of controversy upon a single word, who would have expected a truly original and deeply interesting volume upon it? Yet this is what Mr. Dale has given to the world, taking up for the present, only the classic usage of βαπτίζω, to be followed by similar treatises on Judaic and Johanneic Baptisms. He comes to the subject from new points of view, with the largest philological inductions, and the acutest criticisms and inferences. As a philological study, it is a rare work; in its bearings on the Baptist controversy, it has a deep theological interest. The best arguments of all the noted Baptist writers are thoroughly examined. Dr. Carson fares badly in this process, and Dr. Conant will have to write a new edition of his learned treatise."

### METHODIST HOME JOURNAL.

"The learned author divides his treatise into three parts. Part I. discusses Baptist views as presented by eighteen of their ablest writers. Part II. discusses the meaning of BAPT, TINGO, and DIP. Part III. is a discussion of BAPTIZO, MERGO, and IMMERSE. Quotations are made from *twenty-nine* Latin and *seventy-two* Greek authors. From this mass of material, thoroughly analyzed and classified, the meaning of BAPTIZO is eliminated."

### PRESBYTERIAN.

"While we were aware that Baptists had not thoroughly mastered the literature of the subject, we were never so fully convinced of the fact as since the appearance of this treatise. The author deals most fairly with his opponents, never concealing their strongest positions, but coming up to their intrenchments, assaults them boldly, and by turning them, shows their weakness. Mr. Dale, by an exhaustive philological examination, has shown that classic authority is against the Baptists. His book is a thesaurus on the subject, and will be invaluable to the ministry."

### CHRISTIAN OBSERVER AND WITNESS.

"This masterly work investigates the meaning of these words as used by more than a hundred Greek Latin, and English writers, philosophers, historians, poets, and theologians. The work has been one of vast labor and for a rich prize. It is an inquiry for *truth, TRUTH* that will in due time be appreciated by millions of the redeemed of earth."

### AMERICAN PRESBYTERIAN.

"Mr. Dale here meets the enemy on their own field, shows by elaborate and exact investigation, that the researches made by them for centuries lead to results hostile to their own theory, and spoils the Egyptians, condemning them out of their own mouths."

### BIBLICAL REPERTORY AND PRINCETON REVIEW.

"The allegation that βαπτίζω has but one meaning in the whole history of the Greek language, that mode is essentially denoted by it, that it always signifies *to dip*, is most effectually disposed of. It is shown that Baptist writers are at war with one another upon this subject, which, according to their mode of viewing it, is so important. It is shown still further, by an actual exhibition and analysis of the passages in classic authors in which the words in question occur, that it is quite impossible to attribute to them any such sense in a multitude of cases. We might not agree with the author in every particular of his discussion, but we do not hesitate to say that he has rendered a valuable service to the cause of truth. We shall look with interest for the remaining volumes of the series examining the usage of these words in Jewish writings, viz., Josephus, Philo, &c., and, also, the character of the baptism of John."

### CENTRAL PRESBYTERIAN.


"This is by far the most important contribution to the subject which has been made during the present century. The author has long concentrated a mind of fine critical power upon this theme, and established certain conclusions, which, we venture to predict, will give abundance of trouble to those opposing his views for many a year to come. There are few who will not feel surprised at the strength and value of the results which Mr. Dale has brought out. Difficulties, mountain high, are piled on the Baptist theory. Their doctrine of classic usage is fairly weighed and found wanting. The author is eminently fair in dealing with his opponents. He is always respectful, good natured, and modest. This volume will be followed by two others on Judaic and Johanneic Baptisms. We shall look for them with great interest. This long controverted question has fallen into the hands of a brother who is able to explore it to the foundations. We earnestly advise all who desire to read the ablest treatise on the subject which has yet been given in the English language (and, for aught we can tell, in any other), to purchase this book, and to digest it well, as preliminary to others to come. Should they equal this, Mr. Dale will be entitled to the thanks of the Church, and held as 'facile princeps' among all Americans who have written upon the subject."

### NORTHWESTERN PRESBYTERIAN.

"The inquiry is made in a calm, critical, and candid spirit, which even his opponents must acknowledge. If fair, thorough, and candid criticism has ever settled anything beyond reasonable doubt, it would seem that this author has established his conclusion. Mr. Dale shows himself master of the whole field, not only of the Greek literature part of it, but of the Baptist literature part of it, and also of the reasoning and polemic part of it. This scholarly and masterly work is to be followed by two other volumes, embracing Judaic and Johanneic Baptisms, and Christic and Patristic Baptisms. Our author has done enough to convince us that he is thoroughly competent to anything which this discussion may demand. No person can afford to do without this work who would be thoroughly posted on the question."

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SECOND EDITION.

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"THOROUGH—EXHAUSTIVE—CONVINCING," . . . . .	PROF. LINDSAY, <i>Meth. Episcopal.</i>
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"PATIENT, VIGILANT, COMPLETE," . . . . .	PROF. LORD, <i>Presbyterian.</i>
"ANALYTIC, EXHAUSTIVE, UNIQUE," . . . . .	PRESIDENT EDWARDS, <i>Presbyterian.</i>

*The judgment given by these scholars is entirely independent; no one having seen or heard of that of the other.*

DR. J. F. BERG, *Prof. Theol., New Brunswick, NEW JERSEY.*

When I say that Judaic Baptism is as thorough and overwhelming a vindication of our mode of baptism, as Classic Baptism was conclusive as to the meaning of βαπτίζω, I can express no higher appreciation of your Work.

DR. JAMES STRONG, *Drew Theol. Sem., NEW JERSEY.*

The order which you have pursued is the only just one in the case. Your argument, as developed in Classic and Judaic Baptism, I consider as perfectly conclusive.

DR. E. POND, *Theol. Sem., Bangor, MAINE.*

I have read the book through with great interest. Like the previous work, it is learned, thorough, exhaustive, and decisive. It seems to me that, of βαπτίζω and its derivatives, nothing more need be said. *The doctrine of exclusive immersion is refuted.*

DR. WILLIS LORD, *Theol. Sem., Chicago, ILLINOIS.*

Judaic Baptism is of the same remarkably analytic and exhaustive character as Classic Baptism. I can scarcely conceive of anything more unique than such a triad as Classic, Judaic, and Christian Baptism, or more likely to be a permanent benefaction to the coming generation.

DR. J. W. LINDSAY, *Theol. Sem., Boston, MASS.*

I have been deeply interested in examining Judaic Baptism. Your treatment of the subject is so thorough, exhaustive, and convincing, that biblical scholars must feel you have placed them under great obligation.

DR. J. PACKARD, *Theol. Sem., Alexandria, DISTRICT OF COLUMBIA.*

In maintaining that βαπτίζω always means to immerse or dip totally under water, Baptists have maintained their ground by the most forced and strained interpretation, and in defiance of usage, and with the greatest violence to language. Dr. Dale has determined the usage of βαπτίζω by Jewish writers in the Septuagint, Apocrypha, Josephus, &c., and has, we think, shown conclusively that the word means to purify ceremonially. His works deserve a place in every clergyman's library.

DR. S. J. WILSON, *Theol. Sem., Allegheny, PENNA.*

I have examined the use of εἶς by Josephus with the exposition, pp. 92-95; also as used by the Apostle Paul, p. 305; and by Origen, p. 320. I believe your interpretation is correct. . . . I am more than ever impressed with the labor and research which your book evinces, and of the value of the contribution to theological literature which you have made.

DR. T. W. J. WYLIE, *Theol. Sem., Philadelphia, PENN.*

I wish that all who can feel the power of truth were baptized with the truth which your book presents. Equal in argument and in spirit to its predecessor, it can have no higher encomium. These works mark an era in the discussion of this subject. In-necessity I hope the discussion will be put on the ground where you have placed it. There the defence is impregnable.

DR. CHARLES ELLIOTT, *Theol. Sem., Chicago, ILLINOIS.*

A very able and exhaustive treatise. Your former treatise on Classic Baptism is, I think, a demonstration of the point which you attempt to establish. In regard to the use of εἶς by Josephus, p. 92, and the like use by Paul, p. 305, and Origen, p. 320, I refer you to Harrison's work on Greek Prepositions. Prof. Harrison fully supports your view on p. 211, and establishes it by numerous quotations. See, also, Jelf's Grammar, II., p. 297, s. v. εἶς. Your argument to prove a secondary meaning of βαπτίζω, as used by Origen, p. 224, I consider as conclusive. You may say with Joab: "I have fought against Rabbah, and have taken the city of waters."

DR. L. COLEMAN, *La Fayette College, Easton, PENNA.*

The Judaic, like the Classic Baptism, is in my estimation a marvel of industry and patient research, sound, judicious, and conclusive. These two volumes will remain an exhaustive thesaurus of authorities and argument on the vexed question of the mode of baptism, an invaluable aid to all who may be drawn into the hapless controversy.

PRESIDENT JON. EDWARDS, *D.D., Baltimore, MARYLAND.*

I know of no such works on baptism as these. I have rarely in any controversial literature met with argumentation so sound, patient, persistent, vigilant, and complete, while, at the same time, so fraught with humor and good humor. You have made it abundantly manifest that "the theory" results from a superficial investigation compounded with the anachronism of interpreting ancient and oriental by modern and occidental customs.

"It deals a blow from which 'the theory' can never recover."

"NOBLE CHRISTIAN BEARING TOWARD YOUR OPPONENTS,"	BISHOP L. SCOTT, D.D.
"RECOMMENDED TO STUDENTS AS ABLEST IN THE LANGUAGE,"	PROF. J. T. PRESSLY, D.D.
"ALL THE WORLD ACKNOWLEDGE YOUR GREAT SUCCESS,"	PRESIDENT A. D. SMITH, D.D.
"A PRODIGY OF PHILOLOGICAL LABOR,"	PROF. T. H. SKINNER, D.D.
"BEYOND THE POSSIBILITY OF SUCCESSFUL ASSAULT,"	PROF. S. YERKES, D.D.
"YOU HAVE FOUGHT AND TAKEN THE CITY OF WATERS,"	PROF. C. ELLIOTT, D.D.
"THE TESTIMONIALS ARE NOT AT ALL EXAGGERATED,"	RT. REV. T. M. CLARK, D.D.

REV. L. SCOTT, D.D., *Bishop of the Methodist Episcopal Church, DELAWARE.*

I am more than pleased with Judaic Baptism. I am delighted. Your patient toil, your discrimination, your skilful management of materials so various and so vast, your thoroughness even in minutiae, and your noble Christian bearing toward your opponents, fill me with admiration. The work is the most scholarly, thorough, and satisfactory discussion of Judaic Baptism I have ever seen. Indeed, I know of nothing that can be compared with it in its exhaustive completeness. It deals a blow from which the theory can never recover.

RT. REV. THOMAS M. CLARK, D.D., *Bishop of RHODE ISLAND.*

Your work on Judaic Baptism richly deserves attention. I have made myself sufficiently acquainted with it to be satisfied of its very great value. I do not think that any of the testimonials given in its favor are at all exaggerated.

RT. REV. GEORGE D. CUMMINS, D.D., *Assistant Bishop of KENTUCKY.*

I have been deeply interested in your work on Judaic Baptism and regard it as an exceedingly valuable contribution to the literature of this important subject. It is just the work that is most needed in this region. I trust it may have an extensive circulation among us.

PRESIDENT ASA D. SMITH, D.D., *Dartmouth College, NEW HAMPSHIRE.*

Such a confluence of laudatory and approving voices have fallen upon your ear that mine may be lost in it. You need no word of praise from me. The learning, ability, and industry which reveal themselves at a glance, all the world are acknowledging. I congratulate you on this great success.

WILLIAM BLACKWOOD, D.D., *Philadelphia, PENNA.*

Dr. Dale has produced the most learned, accurate, and thoroughly unanswerable argument on the point on which his book bears, that the world has ever seen. Dr. Dale has the satisfaction to see his book taking rank in the libraries of educated men.

JOHN T. PRESSLY, D.D., *Theol. Sem., Alleghany, PENNA.*

I have just finished my lectures on the subject of baptism, and have recommended your work to the students as the ablest, on the meaning of the word, in the English language.

PRESIDENT G. WILSON MCPHAILL, D.D., *Davidson College, N. CAROLINA.*

You bring cumulative evidence to the truth of your previous proposition, and show conclusively that Judaic Baptism is effected by washing the hands, by sprinkling, and by pouring. In fact, after reading your book, I am led more than ever to doubt whether baptism was ever performed by immersion after the manner of the Baptists. Their case seems to involve the singular error of contending for almost the only possible mode in which baptism was never performed. Certainly, after candidly reading Judaic Baptism, Baptists must be satisfied if they can find sufficient evidence to show that total immersion is one of the various allowed modes.

STEPHEN YERKES, D.D., *Danville Theol. Sem., KENTUCKY.*

You are giving the question by far the most thorough and scholarly sifting it has ever received. Your works are an honor to the scholarship of the country, and a lasting monument to your patience of research, your skill in philology, and your power and vigilance in the conduct of a difficult and intricate argument. I believe you have established, beyond the possibility of successful assault, the position taken in this volume. And as the conclusion here reached is but the logical development of the general proposition maintained in Classic Baptism, and is itself so indubitably certain, it is confirmatory of that proposition. Complete your original plan, and thus, by a third volume, crown your admirable contributions to the theological literature of the age.

THOMAS H. SKINNER, D.D., *Union Theol. Sem., NEW YORK.*

Judaic Baptism is a very searching book and requires close reading. It is a prodigy of philologica labor. In English literature it is without a parallel. When or where was so much written on a word? The learning, the logic, the style, the spirit, and, I may add, the effectiveness of your book, give it an estimation unsurpassed by any book of the same class, that I have ever read. The narrowness of our Baptist brethren has nothing to rest on, and I think they will renounce it. But other topics beside baptism are illustrated by your book. No one can intelligently read it without being indebted to you for enlargement, if not for correction of his views, on not a few points of high importance. I congratulate you on your great success as an author. May the Lord hold you as a star in His right hand, and cause you to shine more and more brightly to the glory of His holy name!

RT. REV. J. JOHNS, D.D., *Bishop of VIRGINIA.*

Your work has, indeed, commended itself to our ablest biblical scholars. I promise myself much pleasure and profit from a careful study of its valuable contents. I have no doubt that the happy influence of the volume will more than compensate you for the time and labor bestowed on its preparation, and hope that it will encourage you to make the church yet more largely your debtor.

REV. S. BOWERS, *Belford, INDIANA.*

With great interest have I both read and studied "Classic Baptism." In my humble judgment it will do more toward settling the question of mode than any other uninspired book yet published.

REV. S. F. MILLIKEN, *Morrison, ILLINOIS.*

I am under ten thousand obligations to you for your Classic Baptism.

"Jewett and Dale, 'whom nobody knows,' use heavy guns."

"CRITICISMS ON CLASSIC BAPTISM HE TAKES OCCASION TO GIBBET," *Princeton Review*.  
"FAR ABOVE ANY LIKE WORK IN ENGLISH LITERATURE," . . . *Southern Presb. Review*  
"ADMIRABLY ARRANGED, TRANSPARENTLY WORDED," . . . *Standard of the Cross*.  
"IN THE MOST GENTLE AND PLEASANT SPIRIT," . . . *Christian Instructor*.  
"ONE OF THE MOST STRIKING AND EFFECTIVE OF THIS AGE," . . . *Episcopalian*.  
'IT IS A WONDERFUL BOOK,' . . . *W. Christian Advocate*.  
'HIS TWO VOLUMES REALLY MARK AN ERA IN THIS CONTROVERSY,' *American Presb. Review*.

#### SOUTHERN PRESBYTERIAN REVIEW, SOUTH CAROLINA.

This remarkable book has attracted much attention among American scholars. Its contents are unique. They constitute a body of suggestive and most luminous *hints*, easily pursued to the overwhelming conclusion to which they point. It stands, as a controversial work, far above any we are acquainted with in the whole range of English literature upon this subject. It is old and it is new. It is trite and it is original. It is short and it is thorough. It is moderate and it is conclusive.

#### CHRISTIAN OBSERVER AND FREE CHRISTIAN COMMONWEALTH, KENTUCKY.

If there is any wisdom in the maxim, "Fight the devil with fire," there is equal wisdom in Dr. Dale's practice of *fighting the Baptists with water*. And never did steam fire-engine play its vigorous stream upon a mob to its scattering more effectually than Dr. Dale with the vigorous stream of his water criticism, upon those who have been so noisily assailing their brethren. Judaic Baptism is every way worthy of the author of Classic Baptism. It has the same excellent temper, the same remarkable genius for philology, the same vigorous argument, the same remarkable scholarship and fine literary discrimination.

#### BIBLICAL REPERTORY AND PRINCETON REVIEW, NEW JERSEY.

. . . But Dr. Dale will not allow any shuffling; he holds them to the strict terms of the bond, and with a great amount of good-humored bantering, but with clinching force, shows that "dip" will not answer in a single instance. From this primary, physical sense of "intusposition," without limitation of manner or duration, the word passed in classic Greek to a secondary use, that of describing a condition of complete subjection to some controlling power or influence, particularly a ruinous or destructive subjection. The word has reached a secondary sense which has passed beyond the mere region of trope and conscious figure or figurative application, and has become a new and veritable meaning. The Baptists endeavor to extract some image or emblem to sustain their theory, but Dr. Dale pertinaciously meets them at every turn, and, in the most provoking manner holds the theory up to merited ridicule. The fundamental idea in Judaic Baptism is the subjection of an object to some foreign controlling influence, not, however, for its destruction, but for its purification and salvation. Dr. Dale has, in these volumes, put the Baptists on the defensive, instead of merely repelling their attacks. *His arguments are not to be put aside by vituperation*. The criticisms on his former volume he takes occasion to gibbet in the beginning of this. These volumes constitute an armory which no minister can well afford to be without. Frank and straightforward, never intentionally unfair, with an overplus almost of pleasant railery, but without harsh words and abusive epithets, these books are an important contribution to the βαπτισμ controversy.

#### AMERICAN PRESBYTERIAN REVIEW, NEW YORK.

The previous work of Dr. Dale commanded very general attention, and fully sustained his positions as to the significance of βαπτισμ. Many Baptist critics were quite at a loss what to make of it, and several dismissed it with evasive or abusive notice. Dr. Dale commences his present volume with a summary view of their utterances, exposing the shallowness of their criticisms or the contemptuous ignorance which they display. *It is very evident that his conclusions are not to be set aside by any criticisms that have yet been offered*. He cites passages from the Jewish writers and from the Christian Fathers, and with the same rare sagacity and keen discrimination of which he has shown himself to be so thorough a master, he demonstrates that βαπτισμ cannot have the exclusive meaning "dip." *He establishes his position, that all through the Patristic interpretations of Jewish baptisms, it is written in characters so plain "that a way-faring man, though a fool, need not err therein," that a dipping or a covering with water never enters into their thoughts as a requisite for baptism*. Indeed, the incongruity that results from a logical application of "the theory" he opposes, becomes sometimes absolutely ludicrous. As an intellectual discipline, this work will invite and reward study. His two volumes really mark an era in the controversy.

#### CENTRAL PRESBYTERIAN, VIRGINIA.

We rejoice in the progress of this great undertaking. The present volume is in every respect equal to the first. While Dr. Dale is necessarily controversial, we have never seen a more thoroughly good-natured antagonist. If he takes hold of Baptists and pinches them sorely under an iron grip, it is not for the satisfaction of hurting them, but because it cannot be helped. One of the most pleasant parts of the present volume is in the sixty pages in which he reviews the criticisms they have attempted on his former work. *It is a first-rate specimen of masterly, keen, but good-tempered controversy*. He is always gentlemanly, and, therefore, never descends to the use of ungentlemanly language, even when most strongly provoked by its application to himself by others. This may be seen in the answer given to Prof. Kendrick. . . . All who furnish themselves with these volumes will be finely repaid.

#### WESTERN CHRISTIAN ADVOCATE, OHIO.

We close our brief notice of Judaic Baptism, by saying *it is a wonderful book*. Get it and read it, and you will neither regret the time nor the money thus employed.

#### ADVANCE, ILLINOIS.

Baptists have long desired an adversary to grapple with the Greek terms. Dr. Dale is the man for them. He insists on Greek, nothing but Greek. *His conclusion is a bombshell in the Baptist camp*. It has brought out both respectful and vituperative answers. The work is able, thorough, and convincing.

#### THE PACIFIC, CALIFORNIA.

A year or more ago the Baptist world was astonished at the appearance of Classic Baptism. A second edition was called for in four months. Its author received a Doctorate. We do not see how any one can dispute the learning, thoroughness, and real critical ability shown in these volumes, nor how the conclusions reached can be impugned. When Prof. Jewett criticised the Baptist Bible, they asked, "Who is this Jewett?" When Dr. Dale wrote Classic Baptism, he was said to be an "upstart," one "who had spent his life in a country village." Jewett and Dale, "whom nobody knows," use pretty heavy guns!

*"Judaic Baptism is worthy of the author of Classic Baptism."*

"A THOROUGHLY GOOD-NATURED ANTAGONIST," . . . . .	<i>Central Presbyterian.</i>
"A BOMBHELL IN THE BAPTIST CAMP," . . . . .	<i>Advance.</i>
"CONCLUSIONS CANNOT BE IMPUGNED," . . . . .	<i>Pacific.</i>
"ARMS FROM HEAD TO FOOT AGAINST IMMERSIONISTS," . . . . .	<i>Standard of the Cross.</i>
"INTELLECTUAL TASK INVITING TO THE SCHOLAR," . . . . .	<i>Evangelist.</i>
"THIS IS A WORK FOR THE AGE," . . . . .	<i>Methodist Recorder.</i>
"COMPLETE ARMORY FOR SCRIPTURAL BAPTISM," . . . . .	<i>Presbyterian.</i>

CONGREGATIONALIST AND BOSTON RECORDER, MASS.

Dr. Dale attaches great importance to showing how the meaning "to purify" could originate. It is of much greater importance to show that it did, in fact, originate. This fact Dr. Beecher and others had already proved, and Dr. Dale has added new evidence of great value. Judaic Baptism will be a valuable storehouse of facts and evidence.

THE EPISCOPALIAN, PENNSYLVANIA.

Our expectations are fully realized in "Judaic Baptism." Sprinkling and pouring are proved to be modes of baptizing. The importance of the decisions of this point cannot be overestimated. The extent of research, the patience in investigation, the closeness of comparison, and the candor and strength of judgment make this treatise one of the most striking and effective which has appeared in this age.

PRESBYTERIAN, PENNSYLVANIA.

This volume opens with some keen replies to criticisms on Classic Baptism. He simply lumps together a number of the abusive sentences of Dr. Kendrick, with which he filled his review in the *Baptist Quarterly*, and lets them stand as condemning the whole article. He treats with great thoroughness all baptisms spoken of by Jewish writers, inspired and uninspired. *This volume will be more interesting to the mass of readers than Classic Baptism.* Beyond all question, Dr. Dale is furnishing a complete armory in behalf of the Scriptural mode of baptism.

THE STANDARD OF THE CROSS, OHIO.

If any clergyman wishes to be clad from head to foot against all the sophistries of the Immersionists, he has only to master this one book. Such stores of classical learning, so condensed and admirably arranged and transparently worded, are seldom found packed away in a volume of 350 pages. It is no wonder that the University of Pennsylvania hastened to lay a Doctorate at the learned author's feet.

RELIGIOUS TELESCOPE, OHIO.

If any one wishes to read a work written in an interesting style, with clearness and ability, in opposition to able Baptist writers, he will find Judaic Baptism such a work. It is a perfect feast for those whose special delight is in polemics.

CHRISTIAN INSTRUCTOR AND UNITED PRESBYTERIAN, PENNA.

Classic Baptism is, and the more it is studied the more it will be found to be, the book that will go far to settle this question. It is written in the most gentle and pleasant spirit. A *third* edition has already been called for. Judaic Baptism is a complete presentation of the subject. It is always marked with peculiarly good temper. This work will be welcome, convincing, and eminently satisfactory.

HERALD AND PRESBYTER, OHIO.

No book of the age has been more highly commended than Classic Baptism. Judaic Baptism is destined to enjoy a reputation equally flattering. No man has equalled Dr. Dale in the thoroughness and ability with which he has discussed the mode of baptism. *Every theologian should have these two volumes.*

CHRISTIAN INTELLIGENCER, NEW YORK.

The author seems determined to give no quarter to our Baptist brethren. Those interested in the Baptist controversy will, of course, examine for themselves the grounds of the author's argument. They can scarcely fail, we think, if open to conviction, to acknowledge its correctness. An exclusive meaning is the Baptist Gibraltar. Hence, we expect a lively controversy from this vigorous attack upon it.

METHODIST RECORDER, OHIO.

This is a work for the age. The positions claiming the same meaning for βαπτω and βαπτίζω, and dip as the invariable meaning of βαπτίζω, are demonstrated to be impossible. Those who differ in sentiments are *fairly, kindly, and bravely* met on their own chosen ground. The most learned in the land pronounce it a MASTERPIECE.

THE EVANGELIST, NEW YORK.

He shows himself a thorough master of his subject, and his discrimination of meanings and shades of meaning is itself a study which, even as an intellectual task, is inviting to the scholar. It is frequently amusing to see how completely he turns the tables on his opponents, and how summarily he routs them from their strongholds. Dr. Dale insists that the work makes demand for a condition and for a modal act, and with this view every impartial and intelligent reader must accord.

WESTERN PRESBYTERIAN, KENTUCKY.

Dr. Dale's method of investigation is the proper one. Opponents are bound to show that he has misquoted or misinterpreted the writers to whom he appeals. If they decline to do this, they confess themselves vanquished. If they make the attempt and fail, their cause is lost. We wait to see what Baptist scholars will do. They have made a beginning. The Baptist *Christian Press* thinks the author to be an "ignoramus," an "upstart," and a "lunatic." Prof. A. C. Kendrick, D.D. of the Baptist Theological Seminary, Rochester, N. Y., thinks that he is "a philological thimble rigger," and a good many other equally complimentary things. While the *National Baptist* thinks Dr. Dale is "an author of no small ability," whose scholarly work "challenges our admiration." We think these volumes will compel the Immersionists to abandon their stronghold. There are signs of this already. Dr. Kendrick, in the *Baptist Quarterly*, tosses dip overboard, saying: "It is not a dipping that our Lord instituted. Baptizo never does engage to take its subjects out of the water." Now, some honest Baptist (dipper) will open his eyes at this, and ask, "What, then, are we to do?" Kendrick says, you must get out of the water on your "normal muscular action." (!) This is something for those who have thought that they knew what Baptizo meant—"dip, and nothing but dip, through all Greek literature"—to think about. We leave it with them.



*"Frank, straightforward, never intentionally unfair."*

I HAVE BEEN FASCINATED WITH YOUR WORKS," . . . . . RT. REV. A. C. CONE, D.D.  
"FOR THE CAUSE OF TRUTH A MOST VALUABLE WORK," . . . . . N. L. RICE, D.D.  
"YOUR VOLUMES MARK AN EPOCH IN THIS CONTROVERSY," . . . . . H. A. BOARDMAN, D.D.  
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"PAGES SPICED WITH WIT ARE AGREEABLE, SOMETIMES AMUSING," UNITED PRESS REVIEW.  
"THE WATER IS TAKEN FROM UNDER THEM. THEY ARE STRANDED," CONGREGATIONAL REVIEW.

RT. REV. A. CLEVELAND COXE, D.D., *Bishop of WESTERN NEW YORK.*

"I have been so fascinated with Classic and Judaic Baptism, that I have read, in spite of myself, until I am forced to lay them down, and write at once, to thank you your work must force our Baptist brethren, for very shame, to give up their extreme ideas on this point. Their enterprise of reforming our dear old English Bible, just at this time, makes your works very opportune, and they annihilate the pretences of the scheme so effectually, that I trust it will be given up. I will commend your books to my Reverend brethren, and I am grateful that they will find such an armory in your pages."

BISHOP SIMPSON, D.D., *Methodist Episcopal Church.*

"I have examined your work on Judaic Baptism, and have been greatly pleased. The work evinces great industry and research, and is exhaustive in its character. It should be in the library of every clergyman."

N. L. RICE, D.D., *President of Westminster College, MISSOURI.*

"You have done for the cause of truth a most valuable work—evidently the result of long and patient labor. Your criticisms on the terms—Greek, Latin, and English—involving in the controversy, are, in my judgment, sound and of great value. These two works, as it seems to me, go far toward settling the controversy with impartial minds. I do not know that I should differ from your views in any important point."

HENRY A. BOARDMAN, D.D., PHILADELPHIA, PENN'A.

"I am greatly impressed with the thoroughness and ability of Judaic Baptism. The publication of your volumes marks an epoch in this protracted controversy. You have laid upon our Baptist brethren a task beyond their strength. Why did you not go about your work ten years sooner, and save them the labor, vexation, and expense of their 'New Version?'"

W. HENRY GREEN, D.D., *Princeton Theological Seminary, NEW JERSEY.*

"These and similar cases, Baptist writers, by means of dexterous manipulation and an adroit change of terms, are in the habit of claiming as though they made in their favor. But Dr. Dale will not allow any shuffling; he holds them to the strict terms of the bond, and with a great amount of good humored banter, but with clinching force, shows that "dip" will not answer in a single case."

REV. J. W. MOORE, *Austin, ARKANSAS.*

"For almost forty years I have been in conflict with Baptists and Campbellites. The immersionists made war upon me on my first arrival in 'the Territory.' Judge from these facts of my interest in Judaic Baptism. Dr. Miller, of Princeton, told me of an old negro who looked, for the first time, on a steamboat stemming the mighty current of the Mississippi, and, after gazing for some time in mute astonishment, exclaimed: 'Well, old MASSASIPPI, you have found your match at last.' Your book forcibly reminds me of this speech."

REV. J. H. BARNARD, *Waukesha, WISCONSIN.*

"I was forced lately into a discussion of Baptism. I purchased your works, and spent many days and nights over them. They gave me such a thorough insight into the subject as I never had before. Many who were unsettled have come to thank me for the entirely satisfactory view which I had given them, and I, in turn, thank you for the valuable treatment of the subject you have given to the church and the world. I can, now, speak intelligently and with confidence on the subject. Some of the advocates of the theory, here, are completely demoralized. Again, I thank you for the invaluable aid received from your two volumes."

CONGREGATIONAL REVIEW.

"Judaic Baptism has the same learning and skill that marked Classic Baptism. These two volumes must attract great attention. They form a work of great power. Dr. Dale has most effectively shown the absurdity of the Baptist position. It is, now, a matter of doubt, whether they have any position. He has fairly taken away the ground, or rather the water, from under them. *They are stranded.*"

"Calm, self-poised, patient, master of the situation."

"THE SAME CLEAR DISCRIMINATION AND LUCID EXPRESSION," . . . . . PROF. MOFFAT.  
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"GREAT ABILITY, ORIGINALITY, PATIENCE, FAIRNESS," . . . . . BIBLIOTH.-SACRA.

PROFESSOR JAMES C. MOFFAT, *Princeton Theological Seminary*, NEW JERSEY.

. . . I have carefully read the passage on pp. 224-239, and it seems to me that the secondary meaning of βαπτίζω is fully made out and forcibly presented. I find in all that I have read the same clear discrimination, and lucid expression, which gratified me so much in the former volume.

PROFESSOR W. G. T. SHEDD, *Union Theological Seminary*, NEW YORK.

Your services in this department of inquiry I regard, as do others, of the highest value.

PROFESSOR GEORGE B. JEWETT, *Amherst College*, MASSACHUSETTS.

You are moving forward grandly in your work. The more I study your books the greater and more unqualified becomes my admiration of them. It is impossible to turn your main positions. Your noble work is equally learned, instructive, exhaustive and masterly.

REV. ALBERT BARNES, *Philadelphia*, PENNA.

I hope you will be amply rewarded for the labor which you have bestowed on the argument. I write this by the aid of a machine, and in the dark.

REV. H. L. POLING, *Pennsboro*, WEST VIRGINIA.

In two discussions, extending through several days, I have made free use of Classic and Judaic Baptism. They have proved themselves to be unanswerable.

REV. J. G. D. STEARNS, *Clearwater*, MINNESOTA.

I have read Classic and Judaic Baptism with delight and admiration, and for the first time feel that I understand the subject, although I had previously read everything on both sides that I could lay my hands on.

PRESIDENT EDWARD BEECHER, *Galesburg*, ILLINOIS.

. . . I have read Classic and Judaic Baptism with great care and with deep interest. Some of your proofs of this secondary sense (purification) have been previously adduced by me; others I had seen but did not find room to adduce; others still, and those of great power and value, I had not seen, and I feel much indebted to you for producing them. . . .

UNITED PRESBYTERIAN REVIEW.

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THEOLOGICAL MEDIUM (*Quarterly of Cumberland Presbyterian Church*).

These are works of the most profound research, and in scholarship evince extraordinary ability. Dr. Dale, with rare acumen, perfect courtesy, and good-humored raillery, traces βαπτίζω . . . Every position he sustains by the careful citation of authorities. His purely classic style, freedom from acrimony, and display of conscious strength, give him advantage over his opponents. These works are invaluable. The results may be used with full confidence and with triumphant success. . . .

SOUTHERN PRESBYTERIAN REVIEW.

The extraordinary ability of Classic Baptism won for its writer a deserved distinction among philological scholars, and raised him to a position of absolute pre-eminence among the controversialists who had hitherto occupied the field of his choice. . . . The meanings of βάπτω and βαπτίζω are traced with rare skill and with the acutest criticism, with inferences perfectly crushing to all immersionists. . . . Judaic Baptism erects a superstructure of which Classic Baptism is the immovable foundation; for Dr. Dale here proceeds upon the classical usage of βαπτίζω, established by his own labors, in a manner never before even attempted, to investigate by labors equally great and equally new, its usage in Jewish and Patristic writings. The success is complete. . . . Nothing can exceed the strength of the proof but the force of the conclusion.

BIBLIOTHECA SACRA, *Andover*, MASSACHUSETTS.

The subject treated in these volumes has been here discussed with more thoroughness and breadth of research than have before been brought to it in this country. . . . The discussion indicates great ability, originality, patient investigation, fair-mindedness, clear discrimination, and has done invaluable service to the cause in whose defence it was undertaken. . . .

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PRINCETON THEOLOGICAL SEMINARY.—Prof. J. C. Moffat, D.D.

"If there is to be an end to controversy on a point of philology, this is the way to reach it. I have gone over the whole of the sheets sent me. Finished in the style of what is already done, your work will be one of the most masterly philological discussions in our language."

THEOLOGICAL SEMINARY, U. P.—Prof. J. T. Cooper, D.D.

"I cannot refrain from congratulating you on the happy and successful manner in which you have vindicated the truth in relation to John's Baptism. If any regard is to be paid to reason and argument, your work *should bring this controversy to an end.*"

THEOLOGICAL SEMINARY, COLUMBIA.—Prof. J. R. Wilson, D.D.

"The sheets have interested me exceedingly. In every instance your interpretation of Scripture appears to me eminently fair. You have strained nothing. Your discussion of the preposition *ἐν* is the very best I have seen in connection with this controversy. I have been greatly instructed, too, by the manner in which you handle the *ἐν Πνεύματι Ἀγίῳ* as furnishing the leading parallelism with which to understand the *ἐν ὄσσει*. I heartily approve, too, of the disposition you make of *ἐν Χριστῷ*, and of Christ's (and others) being *ἐν Πνεύματι Ἀγίῳ*. This is capital. In short, you send to me for criticism, I reply by eulogy. The series taken together constitute a chain." . . .

From Prof. Wm. S. Plumer, D.D.

"Dr. Dale's work on John's Baptism will be very able and meet with the cordial approval of the great body of the Christian Church, except only those who contend that baptism cannot be rightly administered but by the application of the person to the water."

DREW THEOLOGICAL SEMINARY.—Prof. James Strong, D.D.

"I heartily concur in the general conclusions of *Johannic Baptism*, and rejoice that the assumptions of the theory are so thoroughly refuted."

THEOLOGICAL SEMINARY (LUTHERAN), GETTYSBURG.—Prof. S. S. Schmucker, D.D.

"*Johannic Baptism* is a work of very superior scholarship, of much logical acumen, and of important results. The author's investigations are singularly far-reaching, exhaustive, and satisfactory. The concrete form in which he has presented much of the discussion, cannot fail to give it additional interest to the popular reader, whilst the genial spirit which pervades it, makes it pleasant to all. It is to be hoped, in view of these investigations and results, that our Baptist brethren will soon cease to magnify. We cordially recommend this volume to all who feel an interest in radical and learned investigation."

" YOU HAVE LEFT NOTHING TO BE DESIRED," . . . .	PROF. M. B. SMITH, D.D.
"CLEARNESS, ABILITY, PATIENCE, AND STRENGTH," . . . .	PROF. S. YERKES, D.D.
" VINDICATED THE TRUTH OF JOHN'S BAPTISM," . . . .	PROF. J. T. COOPER, D.D.
" YOU HAVE ABLY STATED THE REASONS," . . . .	PROF. M. B. RIDDLE, D.D.
" THE SAME CALMLY INEXORABLE METHOD," . . . .	PRESIDENT J. H. A. BOMBERGER, D.D.

PROFESSOR M. B. RIDDLE, D.D., *Hartford Theol. Sem.*, CONNECTICUT.

I am naturally and exegetically an opponent of the instrumental sense of *iv* in the New Testament. My rule is: "Never translate it *by*, if any other meaning is logically possible." *But I hold that no other meaning is logically possible in Matt. 3:11.* You have ably stated the reasons for this view in your volume. Accept my thanks for your earnest efforts to overthrow a theory which however honestly held by Christian men must inevitably, human nature being as it is. . . .

PROFESSOR D. S. TALCOTT, *Bangor Thea. Sem.*, MAINE.

Whatever exception may be taken to your exegesis of particular passages here and there, it is hard to see how any unprejudiced reader of your volumes can fail to acknowledge that your main positions have been triumphantly sustained throughout. You have been privileged to contribute as few men have contributed hitherto, to the fulfilment of our Saviour's prayer that his people might all be one. Sure I am that in the next generation it will be fully seen that your work was not in vain; and it may safely be predicted that few men of any considerable learning will hereafter be found bold enough to follow in the steps of Carson. . . .

PROFESSOR H. C. ALEXANDER, D.D., *Union Theol. Sem.*, VIRGINIA.

Johannic Baptism is the one adequate book on the subject. You have incontestably established your main positions. And you have triumphantly demonstrated that *iv* is used instrumentally, or in a quasi instrumental sense, in all passages involving "the theory" in its manifold difficulties as to the mode of Baptism. I congratulate you on this grand labor. You have erected a monument more enduring than brass, and inscribed it with truth as it is in Jesus. You have (as Jeffrey said of Chalmers' preaching) "buried your adversaries" not "under the fragments of burning mountains," but under the debris of their own tumbling ruins. The "theory" is now exploded. . . .

PRESIDENT J. H. A. BOMBERGER, D.D., *Ursinus College*, PENNSYLVANIA.

Dr. Dale persists in the same calmly inexorable method which so peculiarly distinguishes the previous volumes. With quiet, patient, untiring diligence he pursues his course of faithful inquiry, and has done a good work philologically, theologically, and ecclesiastically, in refuting "the theory." . . .

PROFESSOR C. W. SCHAEFFER, D.D., *Lutheran Theol. Sem.*, PHILADELPHIA.

The labors of Dr. Dale, in addition to their accuracy and strength, have a breadth, a comprehensiveness, an impressive unity of spirit, and a wealth of originality, of which we have never met the parallel. Johannic Baptism, in the variety of its authorities, in the force of its logic, in the integrity of its exegesis, in the depth and clearness of its criticisms, and withal in the purity and earnestness of its spirit, shows everywhere the mind and heart of a master. Dr. Dale understands well the value and force of the several Greek propositions that enter into the baptisms of the New Testament. He has given them earnest attention and with results so manifestly truthful, as to leave nothing more to be required. . . .

*The Advance.*

Johannic Baptism is fully equal to its predecessors in learning, logic, keen analysis, wide investigation, critical acumen and judgment, and success in establishing his positions by incontestable argument. No justice can be done to the book in a brief statement of its idea; for it pours a flood of light on all the forms of language used in the New Testament on this subject by its clear discrimination, its inflexible refusal to allow anything to be assumed without proof, its crucial tests. . . .

We confess to a positive admiration to the strength and skill displayed by Dr. Dale in this work, which turns all the batteries of the Baptists against themselves. . . .

*The Lutheran.*

. . . In a word, the argument, thoroughly considered as it is in all its bearings, is so clear and convincing, that the conclusion of the whole seems naturally to suggest itself. "The Mass" of Rome is not God's sacrifice, the dipping of "the Theory" is not God's Baptism.

*Reformed Church Messenger.*

The discussion of the subject is able and thorough, and the conclusions reached irresistible. The author shows himself master of his theme. . . .

*New York Evangelist.*

Johannic Baptism shows the same patient investigation and close discrimination, and leaves the *Dippists* paralyzed and helpless amid their own inconsistencies. . . . Any modest Baptist, after reading this book, would scarcely wish to repeat the old stereotyped assertion as to the invariable meaning of *Baptizo*. With the utmost good nature, and with entire self-possession, Dr. Dale, we think, has fairly driven his antagonists out of the field. . . .

"A great and good work for Scripture exegesis."

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"THE STANDARD AS TO THIS CONTROVERSY,"	. . . .	PRESIDENT J. EDWARDS, D.D.

PROFESSOR E. M. SMITH, *Union Theol. Sem., VIRGINIA.*

I have looked through the sheets of *Johannic Baptism* with increased admiration for the successful vindication of your principles and conclusions. You have demolished the strongholds of "the theory;" and in your scholarly and discriminating view of John's Baptism you have left nothing to be desired, whether for sustaining your great proposition as to the meaning of the word or the interpretation of the particles combined with its usage. I have been particularly gratified by your triumphant exhibition of the local force of the preposition *ἐν* connected with *βαπτίζω*, and your clear and forcible presentation of *εἰς* following, and showing the relation to *μετάνοια, ἕβραϊς ἀπαρτῶν*, &c. You are doing a great and good work for Scripture exegesis, in illustrating the true method of tracing the "Natural History," so to speak, of an important word. . . .

PROFESSOR H. B. SMITH, D.D., *Union Theol. Sem., NEW YORK.*

I have read your work with great interest and profit. It seems to me to be a conclusive and exhaustive discussion of John's Baptism, and gives its real and only New Testament and patristic sense. I marvel that you can so patiently hunt up the truth and depose the errors. Your work not only does credit to our church, but also to the sacred philology of our country. It is a monument of learning and ability. . . .

PROFESSOR STEPHEN YERKES, *Danville Theol. Sem., KENTUCKY.*

I have not been able to give *Johannic Baptism* that careful and thoughtful reading I desire and purpose. I acknowledge the clearness and ability with which your ideas are presented; and also the patience and thoroughness of research, the philological and exegetical knowledge and strength, you have exhibited throughout this whole discussion of the Baptism question. I appreciate very highly the service you have rendered to the Church and the cause of truth. . . .

PROFESSOR J. T. COOPER, D.D., *Theol. Sem., U. P., PENNSYLVANIA.*

I cannot refrain from congratulating you upon the happy and successful manner in which you have vindicated the truth in relation to John's Baptism. If any regard is to be paid to reason and argument, your work *should bring this controversy to an end*. . . .

PROFESSOR JAMES C. MOFFAT, D.D., *Princeton Theol. Sem., NEW JERSEY.*

If there is to be an end to controversy on a point of philology, this is the way to reach it. The perseverance with which you are following up the subject into all its relations, and the completeness and consistency of the work, so far, promise to culminate in the production of an exhaustive argument. If finished in the style of what is already done, your work will be one of the most masterly philological discussions in our language. . . .

REV. J. W. MOORE, *Austin, Arkansas.*

Nothing could have afforded me more pleasure than the perusal of your views on *Johannic Baptism*. If ever a novel reader enjoyed a new work as much as I did the reading of those sheets, I can only say, he had a happy time while engaged in it. . . .

REV. JOHN L. RICHARDS, *Big Rock, Illinois.*

I have read the sheets of *Johannic Baptism* twice, some three times. The plan, the logic, the style, the spirit, the learning, and the power of these volumes will doubtless command (at least) the (silent) admiration of every intelligent immersionist, and mark a new era in the *Baptismal controversy*. . . .

DR. J. EDWARDS, *Peoria, Illinois.*

. . . And now having read all three parts of your great work, I join with all the church in thanking you for it. My highest anticipations have been met and realized. I concur with those who have praised your labors the most. As your work stands it is henceforth the *Thesaurus*, and the *Standard* as to this controversy.

PRESIDENT WILLIS LORD, D.D., *Wooster University, OHIO.*

I cannot tell you with how deep an interest I have read the third part of your great work on Baptism. In my view "the theory," as you gently name it, is exposed and demolished as it has never been before. If truth can end it, it will perish. The completion of your work, in the manner in which it has so far been done, ought to secure you the gratitude of the whole Church of Christ.

- “ASSUMPTIONS OF THE THEORY THOROUGHLY REFUTED,” . . . Prof. James Strong, D.D.  
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 “FULLY PROVED YOUR POINT NINETY-NINE TIMES,” . . . Prof. ————  
 “THE THEORY IS EXPOSED AND DEMOLISHED,” . . . Pres. Willis Lord, D.D.

THEOLOGICAL SEMINARY, EPISCOPAL, ALEXANDRIA.—Prof. J. Packard, D.D.

“Johannic Baptism is characterized by the same exhaustive appeal to the usage of βαπτίζω, and the prepositions connected with it, as your previous works. This appeal to usage must settle the controversy, if anything can. I shall commend all your works.”

THEOLOGICAL SEMINARY, HAMPDEN SYDNEY.—Prof. B. M. Smith, D.D.

“Your scholarly and discriminating view of John’s Baptism leaves nothing to be desired, whether for sustaining your great proposition as to the true meaning of the word in its religious as well as tropical meaning, or the interpretation of the particles which are combined with its usage. I have been particularly gratified by your triumphant exhibition of the local force of ἐν when connected with βαπτίζω, and your clear and forcible presentation of the power of εἰς. You are doing a great and good work both for Scripture exegesis and for settling on irrefragable grounds the meaning of this long-discussed word.”

WESTERN THEOLOGICAL SEMINARY.—Prof. S. J. Wilson, D.D.

“I have examined the points to which you directed my attention, and it seems to me *these points are made good*. Your discussions open up to me a new world on that subject. To me your argument is intensely interesting and carries conviction with it. My appreciation of your work increases with every volume.”

AUBURN THEOLOGICAL SEMINARY.—Prof. W. J. Beecher.

“You have invested this discussion with fresh interest and increased light. The view given of Mark 7:4 is tenable, and the translation of John 1:25 is vindicated. βάπτισμα has not, in my judgment, any physical usage in the New Testament. And the usage of the phrase βάπτισμα μετανοίας proves that μετάνοια is the *differentia* characterizing John’s baptism as distinguished from other baptisms. It is imperative that εἰς ἄφεσιν ἁμαρτιῶν be taken as the verbal or ideal element demanded by βάπτισμα. Your reasoning is complete as against the current Baptist syllogism, ‘βαπτίζω requires an enveloping element: that element can be nothing else than water: therefore the water must be an enveloping element.’ You have conclusively proved that something else not only may be, but is, the enveloping element. That βαπτίζω so controls the use of the water as to demand envelopment within it, you have, indeed, exposed as pure error. In view of your discussion, either with or without the emendations which my present views would require, I unhesitatingly answer your final question, ‘Can despair prolong the controversy?’ *Not logically.*”

WOOSTER UNIVERSITY.—President W. Lord, D.D.

“I cannot tell you with how deep an interest I have read the third part of your great work on Baptism. In my view, the Theory, as you gently name it, is exposed and demolished, as it never has been before. If truth can end it, it will perish. The completion of your work, in the manner in which it has been so far done, ought to secure you the gratitude of the whole Church of Christ.”

———, Professor of Greek.

“Johannic Baptism, from its very extensive and minute research, its closeness and keenness of logic, and its corruscations of humor and wit, I have found very interesting. I have truly marvelled at your patience in stopping against the ‘immersionists’ every actual, probable, possible, *imaginary*, *improbable*, and *impossible* hole; and when you had proved a point ninety-nine times, still proving it the hundredth lest some one should fancy that your work was not otherwise quite complete. The general views which you present of the uses of βαπτίζω and ἐν (also εἰς), it seems to me, cannot be refuted.”

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