

THE  
SACRAMENTS  
OF THE  
NEW TESTAMENT  
AS  
INSTITUTED BY CHRIST.

BY  
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## PREFACE.

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In the following treatise on the Sacraments of the New Testament, the author's aim has been to give a discussion of the subject:—

FIRST.—*Thoroughly Scriptural.*—Every passage of Scripture which can properly claim attention in a full and fair examination of the subject is considered, and a correct exposition of it attempted. The Word of God, and that alone, can bind the faith of the Church in this matter, and to the Word of God, and to that alone, is our appeal made. The Sacraments as instituted by Christ, were corrupted at a very early date, (see 1 Cor. xi. 17-34) and hence, what is called "primitive practice," and the authority, even of the Ante-Nicene Fathers, is of little worth in settling questions respecting their form and nature.

SECOND.—*Adapted to the present state of the controversies in the Church.*—Where controversy is long continued:—and the controversy between Romanists and Protestants respecting the Lord's Supper dates back to the very beginning of "the Reformation"; and that between Baptists and Pedobaptists, respecting the proper mode and subjects of baptism, to a time not much later.—it always happens, that new grounds of defence are occupied, and new arguments of assault are introduced from time to time; and hence it comes that the discussion which was thorough and exhaustive a century ago, does not meet the necessities of to-day. In the following treatise, the author has aimed to deal with the several doctrines discussed as they are presented and defended by their leading advocates of to-day.

THIRD.—*Popular, i. e., adapted to the comprehension of the average English reader.* The matters discussed are of interest to all Christian

people; and in our day and country, Rome, changing her tactics, is appealing to the people, through popular treatises in defence of her doctrine of salvation through the sacraments. For this reason, a popular treatise on the sacraments, setting forth and defending what Protestants regard as scriptural views of their nature, seems to be called for.

The present work was commenced more than twenty years ago; and a portion of the treatise on Baptism was then written out and published under the title of "The Doctrine of Baptisms." This part has been carefully revised, and the whole work, as originally designed, completed: and is now given to the public, with the hope that it may prove of service, especially to young ministers, and Sabbath-school teachers, in helping them to a clear understanding of the Scripture doctrine of the Sacraments.

THE  
"DOCTRINE OF BAPTISMS."

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## PRELIMINARY STATEMENT.

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THE Christian world has long been divided in sentiment, on the question—*What constitutes a valid Christian baptism?* All agree, that in Christian baptism, there must be an application of water to the person of the baptized; and that this application must be made “in the name of the Father, and of the Son, and of the Holy Ghost.” The difference is—

FIRST. *Respecting the mode* in which this water is to be applied; some contending that in order to valid baptism, the subject must be immersed; others, while admitting the validity of baptism by immersion, hold, that the application of water by sprinkling or pouring, constitutes a baptism equally valid;—and that to require immersion, in order to admission to the Church of God, is to infringe upon that Christian “liberty wherewith Christ hath made his people free;” and to “teach for doctrine, the commandments of men.” This is the difference between the Baptist, and, what may be called the Non-Baptist churches.

SECOND. *Respecting the proper subjects of baptism;* some contending that none but such as make a credible profession of their faith in Christ, are proper subjects of baptism; others, holding that, “not only those that do actually profess faith in, and obedience unto Christ, but

also the infants of one or both believing parents are to be baptized" (Presbyterian Confession of Faith, Ch. xxviii., Art. 4). This is the difference between the Baptist, and that large portion of the Pede-Baptist churches, to which the Presbyterian church belongs.

A controversy, on these two points, has long existed in the Christian Church. In support of their doctrine, that immersion is essential to a valid Christian baptism, Baptist writers affirm, that the word *baptizo* (the word in the original Greek corresponding to baptize in our English version) "has but one signification—it always signifies to *dip*, never expressing anything but mode;" and hence, they argued, that to speak of baptism by sprinkling or pouring, is to be guilty of a contradiction in terms, just such as there would be in speaking of dipping, by sprinkling or pouring. Thus, does the question respecting the proper translation of *baptizo* enter as an element, and a most important element, too, into the decision of the question respecting the mode of baptism.

On such a version as our commonly received English version, in which the Greek *baptizo* has been simply Anglicized and transferred, persons differing in opinion respecting the meaning of the word, may unite, without any compromise of principle; and had not the Foreign Missionary work, in its progress, called for versions of the Bible in heathen tongues, the probability is, that no breach in the Church of God would ever have arisen from the "translation question." A breach, however, has been created by this question; and the Baptist church, in our country, has withdrawn itself from the "Bible operations," in which all other Protestants are united, and formed the "American and Foreign Bible Society," for the express purpose of translating the word *baptizo*, by words corres-

ponding to our word immerse, in all new versions of the Bible required for heathen lands.

As a natural consequence of the formation of this Bible society, and more especially of the spirit in which they have pursued their work, we have, within the last few years, the formation of the "Bible Union," for the purpose of giving us a new English version of the Word of God, in which, among other changes, the words immerse and immersion, shall be substituted for baptize and baptism. The American and Foreign Bible Society, at its anniversary, held April 28th, 1840: "*Resolved*, That by the fact, that the nations of the earth must now look to the Baptist denomination ALONE, for faithful translations of the Word of God, a responsibility is imposed upon them, demanding for its full discharge, an unwonted degree of union, of devotion, and of strenuous persevering effort throughout the entire body." And in their Annual Report, the society stigmatizes all the translations made for the heathen, excepting only such as may be published under Baptist auspices, as "versions, in which the real meaning of words is purposely kept out of sight, so that Baptists cannot circulate faithful versions, unless they print them at their own expense." And they add: "It is known that the British and Foreign Bible Society, and the American Bible Society, have virtually combined to obscure at least a part of the divine revelation, and continue to circulate versions of the Bible, unfaithful, at least, so far as the subject of baptism is concerned."

It is true, that a majority of those united in the "American and Foreign Bible Society," condemn the new version movement, and declare that they are unwilling to see our venerable English version altered in a letter. And yet, we believe we do them no injustice, when we speak of the

formation of the "Bible Union" as the natural consequence of the formation of their society, and of the spirit in which they have pursued their work;—and when we hold, not those engaged in the "new version" alone, but the whole Baptist church, directly, a party to this translation controversy.

Here, then, we have a THIRD point of difference, in which the Baptist church stands as the one party, and all other Christian churches in our land, as the other.

Besides these three points of difference, there is a FOURTH, "Baptismal Regeneration," as it is popularly styled; in which the Evangelical Protestant churches are ranged on the one side, and the Latin and Greek churches, together with a party in the Protestant Episcopal church, represented by the authors of "The Oxford Tracts," are ranged on the other. The Evangelical Protestant churches agree in holding that Baptism is "a sign and seal of the covenant of grace," and that it symbolizes regeneration. The church of Rome teaches that "the Sacraments confer grace *ex opere operato*, by the act performed," and that "Baptism is the instrumental cause of justification,"—meaning by justification "not remission of sins merely, but also sanctification and renewal of the inward man."

In the first editions of "The Doctrine of Baptisms," this fourth question was not discussed. In the present edition, in order to make the work complete as a part of a treatise on the Sacraments of the New Testament, a "Fourth Part" has been added, in which the question of Baptismal Regeneration is carefully examined, like the questions previously considered, in the light of God's Word, and God's Word alone.

THE

# DOCTRINE OF BAPTISMS.

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## CHAPTER I.

§ 1. Statement of the Question. § 2. Limitation to *Baptizo*.—Reasons for this.  
§ 3. Limitation to *Baptizo* used as a religious Term—Reasons for this—History of the Hellenistic Greek. § 4. Radical Fallacy in the Baptist Argument.

### § 1. *Statement of the Question.*

THE word *baptizo* is a word used in the Scriptures to designate the performance of a Christian rite, in which water is applied to the body, in the name of the Trinity. Either this word *is specific* as to mode, like our English words, dip, sprinkle, pour; or it *is generic*, denoting simply the production of an effect, like our English words, consecrate, purify, cleanse.

The Baptist affirms that *baptizo* is a specific term, that it "*has but one signification—it always signifies to dip, never expressing anything but mode.*"<sup>1</sup>

We affirm that *baptizo*, when used as a religious term (and it is always so used in the New Testament), is a generic term, *having no reference to mode*; and hence, to translate it by dip, immerse, sprinkle or pour, will be to mis-translate the word of God.

In this statement of the question, we have purposely limited it to the word *baptizo*, and to that word used as a religious term.

<sup>1</sup> Carson on Baptism, p. 55.

## § 2. Question limited to BAPTIZO.

The question is limited to *baptizo*. Nothing is affirmed respecting *bapto*, a word frequently used by the sacred writers. This limitation is made for two reasons.

*First.* The word *baptizo*, is the word invariably used, in the inspired Scriptures, when speaking of the rite of Christian baptism: the word *bapto*, although of frequent occurrence in the New Testament, is never applied to that ordinance. Even admitting, then, that *bapto* is the primitive word, and *baptizo* a derivative from it, the fact that the sacred writers, when speaking of Christian baptism, always use the latter, and never in one instance the former, is strong presumptive evidence that they understood the words as differing in meaning.

*Second.* Although most of the earlier Baptist writers contended as strenuously for the uniform modal meaning of *bapto*, as for that of *baptizo*, their later writers give up this point: and claim, and we think they do so fairly, that the word *baptizo* alone, is in controversy.

Commenting on Dr. Gale's translation of *bapto*, as used by Homer, in his "Battle of the Frogs and the Mice," Dr. Carson translates the sentence in which the word occurs—"He fell and breathed no more, and the lake was *tinged* with blood;" and adds: "To suppose that there is here any extravagant allusion to the literal immersion or dipping of a lake, is a monstrous perversion of taste. The lake is said to be dyed, not to be dipped, nor poured, nor sprinkled. *There is in the word no reference to mode.* Had Baptists entrenched themselves here, they would have saved themselves much useless toil, and much false criticism, without straining to the impeachment of their candor or their taste. What a monstrous paradox in rhetoric is the figure of the dipping of a lake in the blood of a mouse! Yet Dr. Gale supposes the lake dipped by hyperbole. 'The literal sense,' says he, 'is the lake was dipped in blood.' Never was there such a figure. The lake is not said to be dipped in blood, but to be dyed in blood."<sup>1</sup>

<sup>1</sup> Carson on Baptism, p. 48.

In the portion of the "New Version" which has been published by the "Bible Union," Rev. xix. 13, in which the word *bapto* occurs, is translated—"And he was clothed with a garment *dyed* with blood; and his name is called The Word of God." The substitution of the word *dyed* for *dipped* in this passage, we suppose may fairly be considered as a formal abandonment of the ground once maintained by Baptists, in so far as the word *bapto* is concerned. And as our purpose is, to treat the several questions respecting baptism, with reference to the positions which the parties now occupy, we shall limit our examination to *baptizo* alone.

§ 3. *Question limited to BAPTIZO, used as a religious term.*

Words often change their meaning, with variations in the faith, sentiments, and manners of the people by whom they are used. As an instance of this, in our language, we may cite the words "*religion*" and "*religious*"—words which during the period of papal dominion in Great Britain, had a meaning very different from that which they now have. "In former times," writes Trench, "a *religious person*, did not mean any one who felt and allowed the bonds which bound him to God and to his fellow man, but one who had taken peculiar vows upon him; a member of one of the monkish orders. A *religious house* did not mean, nor does it now mean in the Church of Rome, a Christian household, ordered in the fear of God, but a house in which these persons were gathered together according to the rule of some man, Benedict or Dominic, or some other. A *religion*, meant not a service of God, but an order of monkery; and taking the monastic vows, was termed going into a *religion*. That, then, was *religion*, and nothing else was considered deserving the name! And *religious*, was a title which might not be given to parents and children, husbands and wives, men and women fulfilling faithfully and holily, in the world, the several duties of their stations, but only to those who had devised self-chosen services for themselves."<sup>1</sup>

<sup>1</sup> Trench on the Study of Words, p. 19.

Words used to designate officers in the church, or religious rites and even doctrines, often acquire a meaning, when thus used, entirely different from their original meaning. This use of these terms, we call their *religious*, as contradistinguished from their *secular use*. Thus—the original meaning of the word *bishop* is *overseer*. In our language, it is used exclusively as a religious term; and no one would think of speaking of a bishop of a cotton factory or of a southern plantation. The original meaning of the word *elder*, and its meaning now, when used as a secular term, is an *old man*. And yet I have known *elders* in the Baptist Church not twenty-one years of age. The original meaning of the word *supper*, and its meaning now, when used as a secular term, is, “the evening meal” (Webster). When, using it as a religious term, we speak of the sacrament of the supper—or, simply, *the supper*, we mean a Christian rite, which is not a meal, and which in this country, is very frequently administered in the forenoon.

Such changes in the meaning of words as these, are facts familiar to the student, in the history of every language. They take place, in consequence of changes in the faith, or manners and customs of a people, even where that people continue to speak the same language. But where a language comes to be spoken by a people of different faith from those to whom it originally belonged, as, for example, a heathen language comes to be spoken by a Christian people, these changes in meaning are greatest and most frequent.

Trench, in his work on “the Study of Words,” gives some striking illustrations of these remarks. “In the Greek language”—writes he—“there is a word for *humility*: but this humility meant for the Greek, meanness of spirit. He who brought in the Christian grace of humility, did in so doing, rescue also the word which expresses it, for nobler uses, and to a far higher dignity than hitherto it had attained. There were *Angels* (messengers), before heaven had been opened, but these only earthly messengers; *martyrs* (witnesses) also, but not witnesses unto blood, nor yet for God’s highest truth;”

*apostles* (those sent), but sent of men; *advocates* (pleaders), but not with 'the Father.' *Paradise*, was a word common, in slightly different forms, to almost all the nations of the East; but they meant by it only some royal park or garden of delights; till for the Jews, it was exalted to signify the wondrous abode of our first parents; and higher honors awaited it still, when on the lips of the Lord, it signified the blissful waiting-place of the faithful departed souls (Luke xxiii. 43): Yea, the heavenly blessedness itself (Rev. ii. 7). Nor was the word *regeneration* unknown to the Greeks. They could speak of the earth's regeneration in the spring-time; and of memory as the regeneration of knowledge. The Jewish historian could describe the return of his countrymen from the Babylonian captivity, and their re-establishment, under Cyrus, in their own land, as the regeneration of the Jewish state; but still, the word, on the lips of either Jew or Greek, was very far removed from that honor reserved for it in the Christian dispensation—namely, that it should be the bearer of one of the chiefest and most blessed mysteries of the faith. And many other words, in like manner, there are, 'fetched from the very dregs of paganism,' as one has said, which words the Holy Ghost has not refused to employ for the setting forth of the great truths of redemption. Reversing in this, the impious deed of Belshazzar, who profaned the sacred vessels of God's house to sinful and idolatrous uses (Dan. v. 2), that blessed Spirit has often consecrated the very idol vessels of Babylon to the service of the sanctuary."<sup>1</sup>

The remark is made by one of the ablest modern critical scholars, "Classical use, both in Greek and Latin, is not only in this study"—i. e. the critical study of the New Testament—"sometimes unavailable, but may even mislead. The sacred use and the classical are often very different."<sup>2</sup>

That we may have a clearer understanding of this sub-

<sup>1</sup> Trench on the Study of Words, pp. 46, 47.

<sup>2</sup> Campbell on the Gospels, vol. i. p. 53.

ject, and especially that we may see whither we must look for reliable authority in the interpretation of the words of the New Testament, let us glance at the history of the Hellenistic Greek, or Greek of the synagogue, as it has been called, the peculiar Greek in which the New Testament is written.

“The persecutions with which the Jews were harassed under Antiochus Epiphanes, concurring with several other causes, occasioned the dispersion of a great part of their nation throughout the provinces of Asia Minor; Assyria, Phœnicia, Persia, Arabia, Lybia, and Egypt; which dispersion was, in process of time, extended to Achaia, Macedonia and Italy.” (For the state of things in our Lord’s day, see Acts ii. 5–11.) “The unavoidable consequence of this was, in a few ages, to all those who settled in distant lands, the total loss of that dialect which their fathers had brought out of Babylon into Palestine. But this is to be understood, with the exception of the learned, who studied the Oriental language by books.”

“At length a complete version of the Scriptures of the Old Testament was made into Greek; a language which was then, and continued for many ages afterwards, in far more general use than any other. This is what is called the *Septuagint*, or version of the seventy (probably because approved by the Sanhedrim) which was begun, by order of Ptolemy Philadelphus, King of Egypt, for the Alexandrian Library,” (about 269 B. C.). At first, no more than the Pentateuch was translated, which was soon followed by a version of the other books. This is doubtless the first translation that was attempted of the Sacred Writings.”

“It will readily be imagined, that all the Jews who inhabited Grecian cities, where the Oriental tongues were unknown, would be solicitous to obtain copies of this translation. To excite in them this solicitude, patriotism would concur with piety, and indeed almost every motive that could operate upon men.”

“Let us attend to the consequences which would naturally follow. Wherever Greek was the mother tongue, this version would come to be used, not only in private in

Jewish houses, but also in public in their schools and synagogues, in the explanation of the weekly lesson from the Law and the Prophets. The style of it would consequently soon become the standard of language to them, on religious subjects. Hence would arise a certain uniformity in phraseology and idiom among the Grecian Jews, wherever dispersed, with regard to their religion and sacred rites; whatever were the particular dialects which prevailed in the places of their residence, and were used by them in conversing on ordinary matters."

"Hence, if we would enter thoroughly into the idiom of the New Testament, we must familiarize ourselves with that of the Septuagint; and if we would enter thoroughly into the idiom of the Septuagint, we must accustom ourselves to the study, not only of the original of the Old Testament, but of the dialects spoken in Palestine, between the return of the Jews from the Babylonish captivity, and the destruction of Jerusalem by the Romans; for this last, as well as the Hebrew, has affected the language both of the old Greek translation and of the New Testament."

"Such is the origin and the character of the idiom which prevails in the writings of the Apostles and Evangelists; and the remarkable conformity of the new revelation, which we have by them, though written in a different language, to the idiom of the old. It has been distinguished by the name, Hellenistic Greek, not with a critical accuracy, if regard be had to the derivation of the word, but with sufficient exactness, if attention be given to the application which the Hebrews made of the term Hellenist: whereby they distinguished their Jewish brethren who lived in Grecian cities, and spoke Greek. It has been, by some of late, after father Simon, more properly termed the Greek of the synagogue."

"It is acknowledged, that it cannot strictly be denominated a separate language, or even dialect, when the term dialect is conceived to imply peculiarities in declension and conjugation. But with the greatest justice, it is denominated a peculiar idiom, being not only Hebrew and Chaldaic phrases, put in Greek words, *but even single*

*Greek words used in senses, in which they never occur in the writings of profane authors, and which can be learned only from the extent of signification given to some Hebrew or Chaldaic word, corresponding to the Greek, in its primitive and most ordinary sense."*<sup>1</sup>

On these facts in the history of the Hellenistic Greek, the idiom in which the New Testament is written, Campbell bases his remark, already quoted, "classic use, is not only" — in the critical study of the New Testament — "sometimes unavailable, but may even mislead. The sacred use and the classical are often very different. And the further remark, that "those words in particular, which have been current in the explanations given in the Hellenistic synagogues and schools, have with their naturalization among the Israelites, acquired in the Jewish use an infusion of the national spirit. Though the words therefore are Greek, Jewish erudition is of more service than Grecian for bringing us to the true acceptation of them in the sacred writings."—"In determining the different acceptation of some words, as used by Jews and Pagans, the Scriptures will ever be found their own best interpreter."

The two sacraments in the Christian Church, are termed in Scripture, the one *baptism*, the other "*The Lord's Supper*" (*deipnon*). (See 1 Cor. xi. 20, 21.) As furnishing at once an illustration and a proof, of Campbell's remarks, quoted above, we cite this word, *deipnon*. According to invariable classic usage, this word means either "the chief meal of the day, taken among the Greeks, toward or at evening, after the labors of the day were over; or, a banquet or feast." And in this sense it is used both in the Septuagint and the New Testament, when used as a secular term. In the Septuagint, "Belshazzar, the king, made a great *feast* (*deipnon*) to a thousand of his lords, and drank wine before the thousand." (Dan. v. 1.) In the New Testament, "And he said unto him, a certain man made a great *supper* (*deipnon*), and bade many." Luke xiv. 16. And yet, nothing can be

<sup>1</sup> Campbell on the Gospels, vol. i. pp. 31, 32, 58, 62.

more evident than that, used as a religious term, to designate a sacrament in the Christian Church, the word *deipnon* has a signification very different from that in which it is used by classic Greek writers, and even by the New Testament writers, when they use it as a secular term. Hence Paul writes, "When ye come together therefore into one place, this is not to eat the Lord's Supper (*deipnon*). For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not." (1 Cor. xi. 20, 22.) The Lord's Supper is neither a banquet nor a meal. And for making it a supper (*deipnon*) in the classic sense of that term, Paul declares that God's judgments were upon the church at Corinth. "For this cause many are weak and sickly among you, and many sleep." (1 Cor. xi. 30.)

This is one of those cases in which "classic use will mislead"—"in which Jewish erudition is of more service than Grecian in bringing us to the true acceptation of a term in the sacred writings"—"in which a single word is used in a sense in which it never occurs in profane authors, and which can be learned only from the extent of signification given to some Hebrew or Chaldaic word, corresponding to the Greek in its primitive and most ordinary sense"—"in which the Scriptures are their own best interpreter."

We have dwelt upon these principles of interpretation, at much greater length than would otherwise have seemed necessary, because, whilst the thorough scholar must be familiar with them, the same is not true of the general reader, and they have a most important bearing upon the decision of the question under examination.

#### § 4. *Radical Fallacy in the Baptist Argument.*

It is in the disregard of the distinction between the *sacred* and the *secular* sense of the word, that the radical fallacy of Dr. Carson's argument lies—and the same is true of every other Baptist argument we have read—in

so far as that argument is intended to determine the meaning of the word *baptizo*.

(1.) Dr. Carson sneers at the distinction between the *sacred* and *secular* sense of the word. Thus he writes:—“Pedobaptists often take refuge in a SUPPOSED *sacred* or *scriptural* use, that they may be screened from the fire of the lexicons.”<sup>1</sup>

In addition to the words already cited, as illustrating and establishing this distinction, we may cite such words as—

**PRESBYTER** (*presbuteros*). In its classical and secular use, it signifies “*an old man*.” “Your young men shall see visions, and your old men (*presbuteroi*) shall dream dreams.” (Acts ii. 17.) In its sacred sense it signifies an officer in the church, who might be a young man. Timothy was a presbyter (see 1 Tim. iv. 14); and yet Paul writes to him, “Let no man despise thy youth.” (1 Tim. iv. 12.)

**PASTOR** (*poimæn*). In its classical and secular use, it signifies *a keeper of sheep, a herdsman*. “And Abel was a keeper of sheep (*poimæn*),” (Gen. iv. 2). In its sacred sense it signifies “the teacher and spiritual guide of a particular church.” “And he gave some apostles, and some prophets, and some evangelists, and some *pastors*, (*poimenas*) and teachers.” (Eph. iv. 11).

**CHURCH** (*ekklæsia*). In its classical and secular use, it signifies an assembly, even though it be a tumultuous one. “But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly” (*ekklæsia*), (Acts xix. 39). In its sacred sense its meaning is the same with our English word church. “Unto the church (*ekklæsia*) of God which is at Corinth,” (1 Cor. i. 2). Indeed, we do not know of a single term belonging to the class of words to which *baptismos* belongs, words used to designate rites or offices, in the Christian church, which has not a sacred sense, different from its secular and classic sense: and nothing will involve the interpretation of Scripture in more inextricable confusion, than just the disregard of this distinction.

<sup>1</sup> Carson on Baptism, p. 53.

(2.) Having cited a number of instances, from classic Greek writers, in which he thinks it evident from the context, that *baptizo* is used in the sense of *dip*, and added several also from the writings of Josephus, in all of which, with one exception,<sup>1</sup> the word is evidently used as a secular term: Dr. Carson, when he comes to the examination of its use in Scripture, in those passages by which its meaning as a sacred term can alone be determined, such as Mark vii. 4, cuts the matter short by saying, "Having found the meaning of the word, by the testimony of the whole range of Greek literature—having found that it signifies immerse, and nothing else, have I not an unquestionable right to allege this proved meaning?"—"Dr. Wardlaw says, with respect to the immersion of beds, 'he who can receive it, let him receive it.' I say, he who dares to reject it, rejects the testimony of God."<sup>2</sup>

We may, for argument's sake, grant to Dr. Carson all that he thinks he has proved respecting the classical use of *baptizo*, and its use as a secular term by Josephus, and yet say, "You have proved nothing to the point." The unquestionable fact, that all other terms belonging to the same class with *baptizo*, have a sacred as well as a secular sense, renders it probable, *a priori*, that the same is true of *baptizo*; and if so, it is this sense, when used as a sacred term, which is alone in controversy. If upon such principles as those of Dr. Carson, it can be proved that there is no valid baptism without immersion; upon the same principles, and with a much greater array of evidence, it can be proved that the Lord's supper (*deipnon*) is not validly administered in any church on earth, at the present day. For, certainly, the eating a morsel of bread, and swallowing a single sup of wine, is not more unlike a banquet or the principal meal of the day, than pouring or sprinkling a little water on the person to be baptized, is unlike the entire immersion of the person. And if departure from the classical and secular sense of the name

<sup>1</sup> For an examination of this one instance, see note to § 15.

<sup>2</sup> Carson on Baptism, pp. 398, 72.

of one sacrament vitiates its administration, the same must be true of the other also.

The "translation question," must, if possible, be settled by an appeal to the Scriptures alone; or if compelled to go beyond the Scriptures, we must ever bear in mind, the distinction between the secular and sacred use of such terms as the one in controversy; and our appeal should be, not to the classic Greek writers, who did not write in the dialect of Judea, but to Josephus and the earlier Greek Fathers. We believe that the question can be settled satisfactorily, from the Scriptures alone: and, hence, to the Scriptures alone shall we appeal. And bearing in mind, the sacred use of such terms as *baptizo*, we insist upon the second limitation of the question, viz.: *that it be limited to BAPTIZO, used as a religious or sacred term.*

## CHAPTER II.

‡ 5. Jnc. iii. 25, 26. *Katharizo* (purify), used as a synonym for *baptizo*. ‡ 6. Jno. i. 19-25. Confirmation of this sense of *baptizo*. ‡ 7. Significance of John's silence respecting the nature of *baptism*.

### § 5. *John iii. 22-30, and iv. 1-3.*

John iii. 22-30. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and BAPTIZED. And John also was BAPTIZING in Ænon, near to Salim, because there was much water there; and they came and were BAPTIZED. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews, about PURIFYING (*katharismou*). And they came unto John and said unto him: Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same BAPTIZETH (*baptizei*), and all men come to him. John answered, and said: A man can receive nothing except it be given him from Heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease."

John iv. 1-3. "When, therefore, the Lord knew that the Pharisees had heard that Jesus made and BAPTIZED more disciples than John, (Though Jesus himself BAPTIZED not, but his disciples,) He left Judea and departed again into Galilee."

What was this "question about PURIFYING," which is here said to have arisen between some of John's disciples and the Jews? According to the plain record of the text, the question is the one which they immediately propose to John: "And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold the same BAPTIZETH, and all men come to him." Is his baptism a higher and holier baptism than thine? And is it about to take the place of thy baptism? A question most natural in the circumstances of the case; John and Jesus being engaged in baptizing in places not very remote from each other, and the Jews, who, a little while before, had flocked to John's baptism, now turning to that of Jesus in such numbers, that "he made and baptized more disciples than John." With the very imperfect, and, in many respects, erroneous views of the nature of the Messiah's kingdom then universally entertained in Judea, we can hardly conceive how this question could have failed to arise.

It is just this question to which John replies. "John answered and said: A man can receive nothing except it be given him from Heaven. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him. He must increase, but I must decrease." As if he had said: This is all according to divine appointment; I never claimed any other honor, as compared with him, but such as "a friend of the bridegroom," has, as compared with the "bridegroom" himself; I the forerunner of Messiah, he the Messiah himself. "He must increase, but I must decrease."

Thus understood, the interpretation of this whole passage is perfectly simple; and each part consistent with every other. And now, we ask the reader to notice that this interpretation proceeds upon the supposition, that what is called "a question about PURIFYING, in v. 25, is, in v. 26, stated as a question about BAPTISM. That is, that John the Baptist, and his disciples and the Jews, and John the writer of the Gospel record, regarded BAPTISM as, in substance, a "PURIFICATION."

Dr. Carson, to get rid of this conclusion, takes the

ground: 1st. That when "they came to John," they "did not state the case concerning purifying; they stated another case quite different, one different from that at issue between the disciples of John and the Jews."<sup>1</sup> Let the reader turn to the record. "There arose a question between some of John's disciples and the Jews, about purifying. *And they came* unto John and said unto him—John *answered* and said;" and especially bearing in mind that the modern division of the New Testament into chapters and verses, is of no authority; say, whether an ingenuous interpretation of that record will admit of Dr. Carson's explanation. 2d. That our exposition proceeds upon the assumption "that if two words refer to the same ordinance, they must be identical in meaning," whilst "nothing is more unfounded. There are situations in which two words may be interchanged at the option of the writer, while they are not perfectly synonymous."<sup>2</sup> To this we reply, synonymous terms seldom identical in meaning. Our treatises on synonyms are treatises to point out the differences in meaning between such terms. In the case before us, PURIFICATION is the more comprehensive term, whilst BAPTISM is more limited in meaning; and when we say that these terms are used as synonyms, we mean that the former includes the latter; that BAPTISM is a species of PURIFICATION. We by no means assert, "that if two words refer to the same ordinance, they must be identical in meaning."

§ 6. *John* i. 16–25.

*John* i. 16–25. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him; What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, no. Then said they unto him: Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said

<sup>1</sup> Carson on Baptism, p. 432.

<sup>2</sup> *Ibid.* pp. 432, 433.

I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the Prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why BAPTIZEST (*baptizeis*) thou then, if thou be not that Christ, nor Elias, neither that Prophet?"

How comes it that the Pharisees ask of John this question, "Why BAPTIZEST thou then?" We answer: Because the Jews, as instructed out of the Prophets, expected Messiah, when he came, to come as a great Purifier among them, and they understood baptism, as administered by John, to be substantially a purification. Therefore it was, that whilst they could understand how a baptism might properly be administered by Messiah himself, or Elias, who was to come as his forerunner, they could not understand the propriety of John's baptizing, when he expressly disclaimed being either the one or the other.

The prophecies upon which the Jews based this expectation, were such as: (Ezek. xxxvi. 25, 28):—"Then will I sprinkle CLEAN water upon you, and you shall be CLEAN (PURIFIED); from all your filthiness (UNCLEANNES) and from all your idols will I CLEANSE (PURIFY) you. A new heart also, will I give you; and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." And (Mal. iii. 2, 3) "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and PURIFIER (*katharizon*) of silver: and he shall PURIFY (*katharisei*), the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

To these prophecies respecting the Messiah, John himself had particularly called their attention at the com-

mencement of his public ministry; and this too, in connection with his administration of baptism: "I, indeed, BAPTIZE you with water, unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall BAPTIZE you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly PURGE (*diakatharisei*) his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. iii. 11, 12.)

Understanding baptism to be essentially a purification, how natural was it, for the Pharisees, when they saw John baptizing, to ask the question: Art thou our promised Messiah, the great purifier foretold by our Prophets; He, who at his coming, will separate us from among our enemies, that "dwelling in the land given to our fathers," we may serve him? And when he answered, No; how natural was it for them to ask the further question: Art thou Elias, the "messenger who should prepare the way before" Messiah? And when, again, he answered, No: how perfectly natural their surprise; a surprise which finds expression in their last question: "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?" On this supposition, not only is the conduct of the Pharisees natural; but every part of the record is perfectly plain. But adopt the Baptist hypothesis, that baptism was an entirely new rite, of the nature of which the Jews knew nothing, except what they could gather from its being an immersion (for John gave no exposition of the nature of baptism, in so far as appears from the Gospel narrative), and how inexplicable the question of the Pharisees appears.

### § 7. *John's Silence Respecting the Nature of Baptism Significant.*

In so far as appears from the sacred record, neither John nor Christ ever gave any special exposition of the nature of baptism, unless we regard our Lord's parting words to his disciples (Mark xvi. 16), after his resurrection as such. Certain it is, that we have not the slightest

hint of any explanation of its nature having been given by them, at the time these Pharisees came to John, and questioned him in the manner related in John i. 19-25. And yet, both John and the Pharisees talk about baptism as if it were a rite, the nature of which was well understood by all parties. And in just the same unquestioning manner had "Jerusalem, and all Judea, and all the region round about Jordan," already been "BAPTIZED of John, in Jordan, confessing their sins." (Matt. iii. 5, 6.) How strange does all this seem, on the supposition that baptism was a new rite, then, for the first time, administered in Judea.

Some have attempted to explain this, by saying that the Jews had been familiarized with baptism as a religious rite, by their established rite of *proselyte baptism*; and therefore, no question is asked, nor answer given, respecting its nature in John's day. The existence of the rite of proselyte baptism among the Jews, in John's day, rests upon no higher authority than the Talmud, a part of which was not written until the seventh century, and the remainder still later: and the fact that the law of Moses prescribes a different rite for the admission of a proselyte into the Jewish Church, renders its practice then exceedingly improbable.<sup>1</sup> "And when a stranger shall sojourn with thee, and will keep the passover of the Lord, let all his males be *circumcised*, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof." (Exodus xii. 48.)

Others would get rid of the difficulty by supposing that John did give an exposition of the nature of baptism, although no record is made of it in the Gospels. Respecting this supposition, we remark: 1. It seems passing strange that such should have been the course pursued by the Evangelists, in the case of a sacred rite entirely new; and such, most Baptist writers contend that this rite is; when in the case of the only other sacrament instituted in the Church, viz., the Lord's Supper, confessedly

<sup>1</sup> For a fuller examination of this question respecting proselyte baptism, the reader is referred to Jennings's *Jewish Antiquities*, Book I. chap. 3.

only the Gospel counterpart of the Paschal Supper, observed from the days of Moses, they are so particular in recording our Lord's exposition of its nature. "And he took bread, and gave thanks, and brake it, and gave it unto them, saying, this is my body which is given for you; this do in remembrance of me. Likewise, also, the cup, after supper, saying, this cup is the New Testament in my blood, which is shed for you." (Luke xxii. 19, 20.) See also Matt. xxvi. 26-30, and Mark xiv. 22-25. 2. It is at variance with the soundest principles of biblical criticism, to explain a difficulty, by supposing something of which the Scriptures give us no hint, when it can be as well, or better, explained from the Scriptures themselves. Even in the best view which we can take of such a course, it is preferring an apocryphal explanation to a scriptural one.

In this fact, then, that in the Gospel narrative, baptism breaks upon us as an unquestioned, and evidently, a well-understood rite, we have very strong confirmation of the view we have taken: That baptism is substantially the same with the purifications established under the Old Testament dispensation.

A further proof of the correctness of this view we shall have, when we come to examine particularly the nature of John's baptism; a Jewish, and not a Christian baptism; and performed, whilst as yet the Old Testament dispensation had not passed away.

## CHAPTER III.

## MOSAIC LAWS OF PURIFICATION.

§ 8. Rites of personal Purification. § 9. Rites of Purification for inanimate Things.  
 § 10. Purification by bathing and washing. § 11. Effects of Purification. § 12.  
 Definition of the Term *purify* (*katharizo*). § 13. Definition of the Term *bap-  
 tize* (*baptizo*), as used in the Word of God.

IN our examination of Jno. iii. 25, 26, and i. 19-25, hav-  
 ing seen good reason to believe that John and his disci-  
 ples, and the Jews, considered John's baptism as essen-  
 tially a rite of purification, we propose, in the present  
 chapter, to give a summary of the Old Testament law of  
 purification; that we may be prepared the more intelli-  
 gently, to examine into the use of the word *baptizo* by the  
 sacred writers.

The Mosaic law of purification is embraced in the fol-  
 lowing passages, viz. (Ex. xxx. 17-21.) The rites of puri-  
 fication for a priest about to engage in the services of the  
 sanctuary. (Lev. xi. 31-46.) The rites of purification for  
 any person or thing defiled by the touch of an unclean  
 animal or creeping thing. (Lev. xii.) The rites of purifi-  
 cation for a woman after childbirth. (Lev. xiv.) The  
 rites of purification for the leper. (Lev. xv.) The rites  
 of purification for those having issues, &c. (Lev. xvii.  
 15, 16.) The rites of purification for one who had eaten  
 that which died of itself. (Numb. xix.) The rites of pu-  
 rification for one who had touched a dead body, or a bone,  
 or a grave. (Numb. xxxi. 19-24.) The rites of purifica-  
 tion for soldiers after battle, and for spoils taken in battle.  
 In Heb. ix. 19-22, Paul gives a brief summary of the rites  
 of purification for the "tabernacle and all the vessels of  
 the ministry," written out more at large in various places  
 in the books of Exodus and Leviticus.

After a careful examination, we present the following, as a correct summary of the Mosaic law of purification.

§ 8. *Rites of personal Purification.*

1. *For a slight defilement*; such as that arising from the touch of an unclean animal; the washing of the clothes alone. (Lev. xi. 23.) For defilement resulting from eating an animal which had died of itself; or from having a running issue; or from sprinkling with the "water of separation" an unclean person or tent; the washing of the clothes, and the bathing of the body in water. (Lev. xv. 8, xvii. 15, xix. 19.) For such defilement as a priest would acquire in the routine of every-day life; the washing of the hands and the feet. (Exod. xxx. 19.)

2. *For more serious defilement*; such as that contracted in childbirth; the offering of a prescribed sacrifice. (Lev. xii. 6, 7.) For defilement arising from touching a dead body, or bone, or grave; sprinkling with the "water of separation," or "the ashes of an heifer." (Numb. xix. 17, 18.) For defilement arising from leprosy; sprinkling with blood and water seven times, the touching of certain parts of the body with blood and oil, the offering of certain prescribed sacrifices, the shaving of the head and the face, and the washing of the person and clothes in water. (Lev. xiv. 2-32.)

§ 9. *Rites of Purification for inanimate Things.*

For clothing, skins, sacks and culinary vessels of wood, purification was effected by washing, rinsing, or dipping in water. (Lev. xv. 12-17, and xi. 32.) The purification of tents, houses, and all ordinary household furniture, was by sprinkling with "the water of separation." (Numb. xix. 18.) Gold and all that would abide the fire, when taken as spoils in battle, was purified by passing through the fire, and then sprinkling with "the water of separation." (Numb. xxxi. 22, 23.) Altars, the Tabernacle, and "all the vessels of the ministry," were purified by sprinkling with blood. (Heb. ix. 21, 22.)

§10. *The Bathings and Washings required by the Law.*

On the subject of the bathings and washings required by the law of Moses, we remark :

1. The words used in the Hebrew, and in the Greek of the Septuagint, and translated in our English version by the words bathe and wash, are, confessedly, words having no reference to mode; and, therefore, are properly translated in our English version. In Lev. xv. 5, both of these words occur. "And whosoever shall touch his bed, shall wash (Sept. *plunei*) his clothes, and bathe (Sept. *lousetai*) himself in water." In the "New Version," the first of these words is translated wash in Rev. vii. 14. "And they washed their robes;" and the other is translated wash also, in Rev. i. 5. "And washed us from our sins." The Greek language has the word *kataduno*, corresponding exactly to our word immerse; and the word *bapto*, meaning to dip (although this is not its only meaning), and the last mentioned of these words is frequently used in the Septuagint, in the sense of dip; and this in the very passages in which the bathing of the body is prescribed (e. g. Lev. xix. 18, 19, "And he shall take hyssop, and dip (*bapsei*) it in water," &c.); and yet, in no instance is either of these words used to designate the bathings enjoined; but instead thereof, we have general terms, translated even in the "New Version" by our word wash.

2. The oriental manner of washing the hands and feet, at the present day, is not by putting them in water, but by pouring water upon them; and this has been the custom, in eastern countries, as far back as the days of Elijah; as we learn from 2 Kings, iii. 11, where Elijah's attendant is spoken of as "Elisha, the son of Shaphat, who poured water on the hands of Elijah." The oriental method of bathing, at the present day, is not by immersing the body in the water of the bath, but by having the water thrown upon the body by an attendant, as all travellers tell us.

3. A fundamental principle in the Mosaic law of purification, viz.: the principle of defilement by contact, would forbid bathing by immersion, when performed for

purposes of purification, unless that bathing were in running water.

This principle of defilement by contact runs all through the Mosaic law. In the case of "the water of separation," for example, the priest who presided at the slaughter and burning of the heifer, and the person who performed a part of the labor under the priest's direction, were both rendered unclean, by touching the heifer. The "clean person" who gathered the ashes of the heifer, was rendered unclean by their touch. The person who afterwards sprinkled the one to be cleansed by these ashes, was rendered unclean by the act. And any one even touching "the water of separation" was thereby defiled. See Numb. xix. That the reader may see how far this principle was carried, let him read attentively Lev. xi. 33, 34. "And every earthen vessel wherein any of them" (i. e., unclean animal or creeping thing), "falleth, whatsoever is in it, shall be unclean; and ye shall break it. Of all meat which may be eaten, that on which such water" (i. e., water contained in a vessel defiled by the touch of an unclean animal or creeping thing), "cometh, shall be unclean; and all drink that may be drunk in any such vessel, shall be unclean;" the only exception made being in the case of "a fountain or pit, wherein was plenty of water." Ver. 36. Upon the Mosaic principle of defilement by contact, had a person bathed by immersion, or washed his hands by dipping them in any ordinary household water-vessel or bath, or even cistern, he would thereby have defiled the whole body of water, and the vessel which contained it; and these, in their turn, unless first purified, would have defiled any water which might subsequently have been put in them. And thus, one such bathing would have rendered a long series of cleansing acts, to be subsequently performed, absolutely necessary.

For these three reasons we conclude; not simply that there is no evidence that personal purifications were ever effected by immersion; we go further than this, and affirm that the Scriptures give us good reason to believe that immersion was never resorted to for such a purpose.

The only instance in which immersion may have been resorted to, was in the purification of certain inanimate things, such as "raiment, skins, sacks, and culinary vessels of wood." Of these, it is said in Lev. xi. 32, "They must be put in water." (Sept. *baphasetai*.) The quantity of water defiled in immersing such things would be small, and the Mosaic law, in its principles, might be observed without great inconvenience.

### § 11. *The Effect of Purification.*

An unclean person, according to the law of Moses, was, in all circumstances, excluded from participation in the public worship of Jehovah, and from all intimate association with God's people. If the uncleanness were not of a serious kind, it did not exclude a person from all association with the clean; but only such intimate association as is involved in eating together. (Acts x. 28.) But if the uncleanness were such as that resulting from touching a dead body slain in battle, or from the leprosy, it excluded the person from the camp or city where his brethren were. (Numb. xxxi. 34, Lev. xiii. 45, 46.) In all instances, even those of slightest uncleanness, the unclean person was strictly excluded from the sanctuary; and this, in certain cases, under penalty of death. (Lev. xii. 4; Numb. xix. 20; Ex. xxx. 21; Acts xxi. 27-29.) Purification removed these restrictions, and admitted the purified person to unrestrained association with God's people, and gave him access to the solemn, public worship of Jehovah.

An unclean thing could not be used in the service of the sanctuary; nor by a clean person, in the ordinary business of life. Purification removed these restrictions.

The rites of purification prescribed in the law of Moses had a reference to the state and condition of things then existing, and an immediate effect upon the person receiving them, in admitting that person to unrestrained association with God's people, and to participation in the public worship of Jehovah. Besides this—they were all typical, exhibiting spiritual truth in a visible form, as we

are most clearly taught in the word of God; and thus they formed a homogeneous part of the system of worship established in Moses' day, which was "a shadow of good things to come." As in uncleanness, and its consequence, in excluding the unclean person from association with God's people, and all part in his public worship, we have symbolized sin in its fearful consequences; so in purification, and its visible effect, we have symbolized the removal of guilt and the blessed consequences flowing therefrom.

### § 12. Definition of the word Purify (*katharizo*).

With this summary of the Mosaic law of purification before us, we give as a definition of the word purify, as used in Scripture:—

1. To *purify* is to administer a prescribed rite, by which a person, before excluded from association with God's people and the worship of the sanctuary, is publicly declared to be re-admitted to association with the one and participation in the other. This may be called the *technic sense* of the word. Ex. "And the Levites were *purified*" (i. e. had the rite of purification administered to them), "and they washed their garments, and Aaron offered them as an offering unto the Lord." (Numb. viii. 21.)

2. To *purify* is visibly to separate unto God's service. This we would call the *literal sense* of the term. Ex. "And the priest shall offer it before the Lord, and make an atonement for her, and she shall be *cleansed*" (*purified*—i. e., the restriction arising from the issue of her blood shall be removed, and she visibly separated unto God's service) "from the issue of her blood." (Lev. xii. 7.)

These two uses of the word *purify* may be illustrated by our use of the analogous word *inaugurate*. We may say that the delivering of the keys and a Bible are a part of the inauguration of the president of a college—meaning by the inauguration, the rite by which a new president is inducted into office. Or, using the term in what we have

called a literal sense, we may say, that a president of a certain college was inaugurated under very favorable circumstances—meaning thereby that he was inducted into office under very favorable circumstances.

3. Since the purifying rites of the law symbolized the removal of the guilt and pollution of sin, the word purify naturally came to be used in what we would call its *spiritual sense*, the name of the symbol being put for that of the thing symbolized. When thus used, it means regenerate, sanctify. Ex. "And he shall *purify* (i. e. sanctify) the sons of Levi, that they may offer unto the Lord an offering in righteousness." (Mal. iii. 3.) This is much the most common use of the word in the New Testament. Ex. "And put no difference between us and them, *purifying*" (i. e. sanctifying) "their hearts by faith." (Acts xv. 9.)

Which of these three senses belongs to the word purify, in any particular passage of Scripture, must be determined by an examination of the context; and, as a general thing, the Bible student will find but little difficulty in thus determining the meaning of the word in each particular passage.

### § 13. *Definition of Baptize (baptizo).*

As already intimated, we believe that the word BAPTIZO, when used as a religious term, is used in the Word of God, as substantially the same in meaning with the word KATHARIZO. And hence we would define it:—

1. To mean the administration of a rite, whereby a person is admitted to association with God's people. This we call its *technic sense*.

2. To mean the visible separation of the baptized person from the world, and into association with God's people. This we call its *literal sense*. In this sense its meaning is very nearly the same with the word *consecrate*.

3. To mean regenerate, sanctify. This we call its *spiritual sense*.

And we add—that as in the case of the word purify, we

must determine which of these senses belongs to it, in any particular passage of Scripture, by an examination of the context.

NOTE.—That we may avoid the constantly repeated introduction of the word BAPTIZO, in the following pages, the use of this word in the original will be indicated by printing the corresponding words in small capitals—BAPTIZE, BAPTISM. The same rule will be observed with respect to the word KATHARIZO, translated in our English Bible by the words PURIFY, CLEANSE, PURGE.

## CHAPTER IV.

## EXAMINATION OF THE USE OF BAPTIZO, IN THE SEPTUAGINT VERSION OF THE OLD TESTAMENT.

§ 14. II. Kings, v. 14. § 15. Ecclesiasticus, xxxiv. 25. § 16. Judith, xii. 7. § 17. Isaiah, xxi. 4.

THE word *baptizo* is used four times in the Septuagint version of the Old Testament. As it is in this version we first meet with the Hellenistic Greek, or Greek of the Synagogue, the peculiar idiom in which the New Testament is written, we will examine these instances before turning to the New Testament itself.

§ 14. II. *Kings*, v. 14.

“And his (i. e. Naaman’s) servants came near and spake unto him, and said: My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be CLEAN.” (v. 13.) “Then went he down and dipped (BAPTIZED) himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was CLEAN.” (v. 14.)

That this washing here enjoined was considered, both by Elisha and Naaman, as a religious washing or purification, and is so set forth in the context, appears from several considerations.

1. The cure sought was expected, not from any medicinal action of the waters of the Jordan, but from a direct exercise of divine power. Hence Elisha’s language, in his

message to the king of Israel,—“ Let him come now unto me, and he shall know that there is a *prophet*” (not a physician) “ in Israel,” (v. 8.) And hence, too, Naaman’s language, when he turned away in a rage: “ Behold, I thought, he will surely come out to me, and stand and *call on the name of the Lord his God, and strike his hand over the place, and recover the leper,*” (v. 11.) It will not appear strange that Naaman, although a Syrian and not an Israelite, should thus have understood this matter, if we call to mind the fact that religious washings or purifications were not peculiar to the Israelites, but formed a part of the ritual worship of almost all ancient nations; as they do of many heathen nations at the present day. To bathe in the sacred waters of the Ganges is one of the highest acts of devotion which the Hindoo can perform; and of the existence of similar notions at a very early day, we have a proof in the washing of Pharaoh’s daughter at the Nile, “ not for pleasure, but for purification,” as Bishop Patrick remarks. (See Exod. ii. 5.)

2. Elisha promises to Naaman, on condition of obedience, not healing only, but cleansing also. “ Go and wash in Jordan seven times, and thy flesh shall come again to thee” (here is the promise of healing), “ and thou shalt be CLEAN,” (here is the promise of cleansing also.) And in the subsequent account of Naaman’s obedience, and its consequences, we read, “ And his flesh came again, like unto the flesh of a little child” (here was the healing), “ and he was CLEAN,” or CLEANSED (here was the cleansing also). And let the reader notice, that the word translated, clean, is, in both instances, the word commonly used in the Septuagint to designate the cleansings, or purifications enjoined in the law of Moses.

3. After the cure of his leprosy is effected, Naaman treats his washing in Jordan as a cleansing or purification, i. e. a separation unto the worship of Jehovah the God of Israel, by the direction of whose Prophet, and in *the river of the land of whose peculiar people, the washing had been performed.* “ And he (Naaman) said, Behold, now I know that there is no God in all the earth but in Israel; thy servant will henceforth offer neither burnt-

offering nor sacrifice unto other gods, but unto the Lord." (Verses 15-17.)

Admitting now, that the word used in the original Hebrew, the inspired text, is a word which means to dip (although this is not its only meaning, since in Gen. xxxvii. 31, the seventy translate it by *moluno*, which never means to dip, but "to soil, to stain, to defile") the question comes up, why did the seventy, in their rendering of the passage under examination, translate it by the word *baptizo*? The Baptist answers—Because Naaman's washing was a dipping in Jordan, and *baptizo* was the proper word to convey this idea. We answer, because they regarded it as a religious washing, and they meant so to designate it by styling it a baptism.

Our answer is, we think, the more probable one, for two reasons: 1. The religious character of Naaman's washing is prominently set forth in the context, whilst its character as an immersion (if he did dip himself in Jordan,) is left to be inferred from the one fact that it was performed *in* or *at* the Jordan. 2. This is the only instance in which the Hebrew word, here translated by *baptizo*, is used to designate a religious washing or purification; and it is the only instance in which the seventy have translated it by *baptizo*. It occurs in the Hebrew text, in Gen. xxxvii. 31; Exod. xii. 22; Lev. ix. 9; Deut. xxxiii. 24; Ruth, ii. 14; 2 Kings, viii. 15, in the sense of dip or stain, and in none of these instances is it translated by *baptizo*.

What weight ought to be given to Dr. Carson's frivolous objection, that "if the meaning of the word is purify, then there would be seven purifications,"<sup>1</sup> the reader will learn, by turning to Lev. xiv., where in the process for cleansing the leper, he is at three different stages of his cleansing pronounced clean by the priest, vs. 7, 9 and 20; or from Dr. Carson's own use of the word baptism, by which he understands immersion, and immersion only, when speaking of the "trine-immersion" practised in the Greek church; the three immersions constituting but one baptism (i. e. immersion according to Dr. C.).

<sup>1</sup> Carson on Baptism, p. 316.

§ 15. *Ecclesiasticus*, xxxiv. 25.

“He that washeth (*baptizeth*, Sep.) himself after the touching of a dead body, if he touch it again, what avail-eth his washing?”

That the cleansing rite here referred to, and styled a BAPTISM in the Septuagint, is the rite prescribed in the 19th chapter of Numbers, is conceded on all hands. The cleansing of a person who had become defiled by touching a dead body, was effected by one rite, and one only, viz. : “sprinkling upon him the water of separation.” “Whoso toucheth the dead body of any man that is dead, and PURIFIETH not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because *the water of separation was not sprinkled upon him*, he shall be unclean; his uncleanness is yet upon him. . . . But the man that shall be unclean, and shall not PURIFY himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord; *the water of separation hath not been sprinkled upon him*; he is unclean.” Numb. xix. 13, 20. “For if the blood of bulls and of goats, *and the ashes of a heifer sprinkling the unclean*, sanctifieth to the PURIFYING of the flesh.” Heb. ix. 13. The expressions “ashes of a heifer” and “water of separation,” are used interchangeably in the Scriptures to designate the purifying material used in this rite. An instance of this we have in Numb. xix. 9. “And a man that is clean shall gather up *the ashes of the heifer*, and lay them up without the camp in a clean place, and *it shall be kept for the congregation of the children of Israel, for a water of separation.*” This use of these expressions has arisen, doubtless, from the fact that the ashes of the heifer was the essential ingredient in “the water of separation,” and the material actually sprinkled upon the person to be cleansed.

If the word *baptizo* “always signifies to dip, never expressing anything but mode,” we ask where was the baptism here? Dr. Carson writes: “The answer must be obvious to every person who consults Numb. xix. 19, which shows that sprinkling was but a part of that purifi-

cation, and that the unclean person was also *bathed in water*. It is this bathing which is effected by baptism."<sup>1</sup>

Numb. xix. 19 reads: "And the *clean person* shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day *he* shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." Here "*he*" has for its antecedent, "*the clean person who shall sprinkle upon the unclean.*" This which appears, even in our English version, is seen most clearly in the Septuagint, and is placed beyond all question by ver. 21, which is an explanatory repetition of ver. 19, just as ver. 20 is of ver. 13. "And it shall be a perpetual statute unto them, that *he that sprinkleth the water of separation* shall wash his clothes; and he that toucheth the water of separation shall be unclean until even." The fact that he is spoken of, in ver. 19, as a "clean person," is not at variance with this idea, since he became unclean by the operation of sprinkling. His case is just like that of the one who gathered "the ashes of the heifer." "And a man that is *clean* shall gather the ashes of the heifer; and he that gathereth the ashes of the heifer shall wash his clothes and be *unclean* until even." Vers. 9, 10. The defilement acquired by the person thus sprinkling the water of separation, as also that acquired in gathering the ashes of the heifer, was but a slight defilement, and, therefore, was purged away, by bathing the body and washing the clothes; the rites of purification for cases of slight defilement. (See § 7.)

Most unfortunately, then, for Dr. Carson's explanation, the person who had become unclean by touching a dead body, and whose purification is styled a baptism in the passage under examination, was not the person directed to bathe himself and wash his clothes. For him, there is but one purifying rite prescribed, and that is sprinkling with the water of separation. Here then, we have a rite, to which the name of a baptism is given in the Septuagint, which was, beyond all question, a purification; and in which, according to the express declaration of Scripture,

<sup>1</sup> Carson on Baptism, p. 66.

there was nothing approaching nearer to an immersion than *sprinkling* with the water of separation.

NOTE.—To our interpretation of this passage Dr. Fairbairne objects, that “the latter person (i. e. the person who sprinkled upon the unclean, was not required to bathe his body at all; (v. 21) he had simply to wash his clothes. And if he had been meant in v. 19, there could have been no propriety in laying stress on the *seventh* day, any more than on the *third*.” (*Hermeneutical Manual*, p. 299.)

To this we reply:—

(1) If the omission to mention specifically the “bathing in water” *once*, in v. 21, where the rite of cleansing for the person sprinkling is prescribed, proves that this bathing could not have been intended for him,—does not the omission to mention it *three times*, (see vs. 13, 18, 20), where the rite of cleansing for the person sprinkled upon, prove yet more conclusively that it could not have been meant for him?—And yet, it certainly was meant for one or other of the two.

(2) Stress is laid on the *seventh* day, for the sufficient reason that it was not until the seventh day the defilement of the person sprinkling was complete; and under Moses’ law rites of cleansing were never resorted to until the defilement they were intended to remove was complete.

On v. 19, Bishop Patrick—the highest authority, on such points as this, among our modern commentators, has this note: “*On the seventh day he shall purify himself, &c.* This seems to be meant of the clean person who sprinkled the unclean, and by coming near them, was in some sort defiled. But he was not to be purified by the water of separation; but only by washing his clothes and bathing himself in water; and his uncleanness lasted but till the evening.” (*Patrick’s Commentary*.)

*Instance of the use of the word BAPTIZO as a religious term by Josephus.*

“When, therefore, any persons were defiled by a dead body, they put a little of these ashes” (i. e., the ashes of the heifer) “into spring water, with hyssop, and dipping (BAPTIZING, Josephus) part of these ashes in it, they sprinkled with it, both on the third day and on the seventh, and after that they were clean.” (Josephus’ *Antiquities of the Jews*, book iv. chap. 4th, Whiston’s translation.)

This instance from Josephus is the only one cited by Dr. Carson, in which the word *baptizo* seems to be used as a religious term; and we direct the reader’s attention to it, in connection with the examination of Ecclesiasticus xxxiv. 25, because they both refer to the same cleansing

rite. Josephus, in the passage under examination, is evidently giving a summary of the Mosaic law contained in the 19th chapter of Numbers.

In what sense does Josephus use the word baptizo, when he speaks of the ashes as being BAPTIZED in the water? Evidently in the sense of dipping, says Dr. Carson; and so Whiston has translated it. To this we object. The ashes are already described as "put into the spring water," in the member of the sentence immediately preceding this; and to translate *baptizo* here, to dip, is to make one member of the sentence a mere useless repetition of the other. The word is here used in the sense of purify, i. e., set apart for a sacred use; for this is the sense of the word purify, when used respecting inanimate things. (See § 10.)

As a substitute for the awkward (to say the least of it) translation of Whiston, we would render it: "When, therefore, any persons were defiled by a dead body, they put a little of the ashes to spring water, and thus (BAPTIZING) *setting them apart to a sacred use*, with hyssop, they sprinkle the unclean person with them on the third day, and also on the seventh day; and after that, they are clean."

§ 16. *Judith* xii. 7.

Judith xii. 7. "Then the servant of Holofernes brought her (Judith) into the tent, and she slept till midnight, and she arose when it was toward the morning watch; And sent to Holofernes, saying, let my lord now command, that thine handmaid may go forth unto prayer. Then Holofernes commanded his guard, that they should not stay her; thus she abode in the camp three days, and went out in the night, into the valley of Bethulia, and washed (BAPTIZED, Sep.) herself in a fountain of water, by the camp. And when she came out, she besought the Lord God of Israel, to direct her way to the raising up of the children of her people. So she came in CLEAN, and remained in her tent, until she did eat her meat in the evening.

That this washing of Judith, here styled a baptism, was a religious washing or purification, appears from several considerations.

1. It was a washing performed as a preparation for prayer. "And she sent to Holofernes, saying, let my lord now command, that thine handmaid may go forth to prayer. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people." It is true, that in the law of Moses, there is no specific rite of purification prescribed as a preparation for prayer, excepting in the case of the priests, "when they came near to the altar to minister." (See Exod. xxx. 17-21.) But yet, a purification in preparation for worship was practised by all, long before Moses' day, as we learn from Gen. xxxv. 2. "Then Jacob said unto his household, and all that were with him: Put away the strange gods that are among you, and be CLEAN, and change your garments." This direction was given by Jacob, when about to go up with his family to Bethel, to worship.

2. The effect of this washing is expressly declared to be that of a purification. "So she came in CLEAN, and remained in the tent until she did eat her meat at evening."

That this washing of Judith was performed by immersion, seems altogether improbable.

1. Because even the priests, when they were about to engage in a more solemn act of worship; when "they came near to the altar to minister," were required to wash their hands and their feet only. (See Exod. xxx. 17-21.) If washing the hands and the feet would suffice to remove such defilement as was acquired in the ordinary business of life by a priest, surely no more would be required of a Jewish maiden, and one so careful to avoid every source of defilement, as, from the context, Judith appears to have been.

2. From the 10th verse of the 13th chapter, we learn that her maid accompanied Judith, when she thus went forth to prayer. "And she gave Holofernes' head to her maid, and she put it in her bag of meat; so they twain

went together, according to their custom, unto prayer." It is true that other reasons may be assigned for this; but the one most naturally suggested by the Scriptures, is, that like Elisha with his master, Elijah, she went that she might "pour water" upon Judith's hands.

3. Because this washing was performed by Judith, "in a fountain of water, by the camp," according to our English version. Or if we translate literally from the Septuagint, "in the camp, at a fountain of water." Had this record formed a part of any other history, these facts alone, that the washing was "at or in a fountain," and "in or near to" a large military encampment; and performed, too, by a modest young woman, reared with oriental notions of propriety, would, we doubt not, have forever excluded the idea of immersion from the mind of every reader. And all that Dr. Carson could say about the water-troughs, sometimes placed near to fountains, in the East; and of the poetic fancy of "Castalian nymphs bathing themselves in fountains." would not alter that judgment one iota.

§ 17. *Isaiah* xxi. 4.

"My heart panted, fearfulness affrighted me (BAPTIZED me, Sep. ; the night of my pleasure hath he turned into fear unto me."

Our English version, "fearfulness affrighted me," is a literal translation of the Hebrew; so that the version of the Seventy, in their use of the word "baptized," must be regarded as a paraphrase rather than a translation; and in just what sense they did use it, it is difficult to determine. Nor is it of any importance that we should determine its meaning here, in so far as our present inquiry is concerned; since—1, "The language of the whole passage is so highly figurative, that no prudent reasoner would make any use of it in determining the literal meaning of a word." And 2, The word is here evidently used as a secular, and not as a religious term; and it is its use as a religious term, alone, we are attempting to determine.

## CHAPTER V.

APPLICATION OF *baptizo*, IN THE NEW TESTAMENT, TO  
MOSAIC PURIFICATIONS

‡ 18. Mark vii. 4, and Luke xi. 38. ‡ 19. Hebrews ix. 10. ‡ 20. Hebrews vi. 2.

IN the New Testament, in four instances, ritual purifications prescribed in Moses' law, are termed baptisms. These instances we purpose examining in the present chapter.

§ 18. *Mark* vii. 4.

Mark vii. 1-4. "Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem. And when they saw certain of his disciples eat bread with defiled (that is to say, with un-washen) hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they *wash* (BAPTIZE), they eat not. And many other things there be, which they have received to hold, as the *washing* (BAPTIZING) of cups, and pots, and brazen vessels, and tables."

Luke xi. 38, 39. "And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first *washed* (BAPTIZED) before dinner."

These two passages are here placed together, not because they are parallel passages, for the incidents they record occurred on very different occasions; but because the one will serve in some measure to explain the other.

That the baptisms here spoken of were regarded by all parties as ritual cleansings, is evident from the whole tenor of the context. Indeed, no writer on either side, in so far as we know, has ever called this in question. The only point about which there is difference of opinion is, whether they were immersions or not. And let the reader notice, that they must all have been immersions, in order that we may here translate the word *baptizo* immerse, since it is, in these passages, applied alike to all.

*First. The washing of hands* is mentioned among these BAPTISMS practised by the Jews.

That the washing (baptism) which the Pharisee expected from our Lord, before dinner, as recorded in Luke xi. 38, was simply a washing of the hands, is placed beyond all reasonable question by Mark vii. 3, "For the Pharisees, and all the Jews, except they wash their hands oft, eat not."

1. The washing of the hands, among the Jews, from time immemorial, has been performed by pouring water upon them, and not by dipping the hands in water. See 2 Kings, iii. 11.

2. A further proof that such was the method adopted in our Lord's day, where purification was aimed at, we have in the record contained in John ii. 6. "And there were set there six *water pots* of stone, after the manner of the *purifying of the Jews*, containing two or three firkins apiece." The word here translated "*water pots*" is the same word used to designate the vessel brought by the woman of Samaria to Jacob's well (see John iv. 28), and is the word used in the Septuagint, where our version uses the word *pitcher*, in Gen. xxiv. 15; "Behold Rebekah came out, with her pitcher upon her shoulder," and in Judges, vii. 14: "And he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." Judging from the use to which these water pots or pitchers

were put, viz. that of carrying water from the well, the pitcher being placed "upon the shoulder," we have every reason to suppose that they were of like form with those used in the East for the same purpose at the present day—that of broad-mouthed bottles, rather than jars. Now, such vessels, whilst very well adapted to washing the hands or feet by pouring, are not at all suited to washing by dipping or immersion.

Their size, "holding two or three firkins apiece," may seem to be at variance with this idea. But it must be borne in mind, 1, That on this occasion, they were intended to answer the demands for purification of the large company collected at a wedding; when, of course, pitchers of the largest size would be selected. And 2, that the word here translated *firkins*, if we take the only guide we have to its meaning as used in our Lord's day, viz. its use in the Septuagint (2 Chron. iv. 5), to translate the Hebrew word *bath*, must be understood to be a measure much smaller than our "firkin," having the capacity of only about one cubic foot. And we may remark that this was about the capacity of the measure to which the English name "firkin" was applied, at the time our English version of the Bible was made. A pitcher, of the capacity of two or three cubic feet, might well be used for pouring water upon the hands of guests at a wedding, but would utterly exclude the idea of the immersion of the persons of those guests, as some Baptist writers have imagined was customary among the Jews.

*Second.* *Pots and brazen vessels* are mentioned among the things baptized.

According to the law of Moses, such things were purified, in all ordinary instances, by sprinkling them with the water of separation; and when taken as spoils of war, by passing through the fire, and then sprinkling with the water of separation. (See § 9.) It is true, that the baptisms here spoken of, are said to have been practised in obedience to "the traditions of the elders." But then, it should be remarked—1, In the expression, "Except they wash their hands oft," we have a clear intimation that the

addition made to Moses' law by the elders, was in the way of a great multiplication of the washings, and not in the way of a change in the Mosaic mode. And 2, That the substitution of dipping for sprinkling with the water of separation, i. e. the substitution of the less for the more solemn mode (see § 8), is utterly at variance with the course of superstition, which is always onward; and also, at variance with all the intimations of the text.

*Third. Tables (klinon)* are also mentioned among the things baptized.

The law of Moses is specific respecting the purification of household furniture; and according to that law, this is to be effected by "sprinkling with the water of separation." (See § 9.)

On the one hand, we have no reason to suppose that the law had been departed from, in this particular; whilst on the other hand, there is a strong improbability, we might say, almost an impossibility, from the size and structure of these tables, that they should have been purified by immersion. If we follow our English version, we must understand these *tables* to have been the tables at which the Jews ate their meals. Or, if we translate the word *klinon*, as most modern scholars do, *couches*, we must understand these couches to have been those on which the Jews in our Lord's day, in common with the Greeks and Romans, reclined at their meals—such as those used by Christ and his disciples at the last supper. These couches were of such a size as to accommodate several persons each (see John xxi. 20), and moreover, were generally made fast to the walls of the building. Is not immersion, in such a case as this, to the last degree, improbable? We need not say, impossible; because, as Dr. Carson suggests, these tables or couches, might have been made to take to pieces, and so immersed, piece by piece. And so, we add, might houses be made to take to pieces; and, therefore, if we had read in the Scriptures of the baptism of houses, it would not, upon such principles, have proved that *baptizo* did not mean "to dip, never signifying anything but mode."

§ 19. *Hebrews*, ix. 10.

“Which,” i. e. the first tabernacle—“was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers *washings*, (BAPTISMS) and carnal ordinances, imposed on them until the time of reformation.”

A literal translation of this passage is—“Which was a type for the time then present, in which were offered gifts and sacrifices; which cannot, with respect to the conscience, make perfect, the person worshiping only with meats and drinks, and divers BAPTISMS, carnal ordinances, imposed until the time of reformation.”

This literal translation is given, because, in our English version, several phrases are interpolated in the text (as is acknowledged by printing them in italics); and these phrases, we think, render the connection between the several members of the sentence obscure, where that connection is very plain in the original. And also, because the *kai* “and,” before “carnal ordinances,” is now rejected from all our best editions of the Greek Testament.

What were these divers BAPTISMS, of which Paul here speaks, as “imposed until the time of reformation?” We answer—the purifications enjoined in the law of Moses.

To the translation of the word *baptismois*, here, immersions, there are, we think, insuperable objections.

1. The baptisms here spoken of, it is evident from the context, were acts of personal cleansing, “Which cannot, with respect to the conscience, make perfect, *the person* worshiping only with meats and drinks and divers baptisms.” Now, according to the law of Moses, not only were personal cleansings, in most cases, effected without anything which could possibly be construed into an immersion, but there are good scriptural reasons for believing, that immersion of the person was never practised. (See § 8 and 10.) And let it be remarked, we have here nothing to do with customs which may have been introduced under au-

thority of "the traditions of the elders," since these baptisms were "*imposed* until the time of reformation;" and constituted the service of the first tabernacle, "a *type* of good things to come." An inspired apostle would call nothing, but that "*imposed*" of God, "a *type* of good things to come."

2. In verse 13th, Paul gives a specification of one of these baptisms—"For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the PURIFYING of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, PURGE your conscience from dead works to serve the living God?" The close logical connection between verses 10 and 13, requires us to consider the latter verse, as containing a specification under the former. Let the reader turn to Heb. IX. and read from verse 8 to verse 15, and he will see how close this connection is.

3. The baptisms here spoken of, are spoken of as "*divers*," or different. If *mode* is the only thing essential to baptism—as the object of baptism was always the same under the law of Moses, viz. the removal of uncleanness—the application of this epithet "*divers*," to baptisms performed, always in the same mode and with the same object, is inexplicable. Take the view for which we contend, and the application of the epithet "*divers*" is at once evident, and most appropriate. In some instances, the baptism was a washing of the hands and feet; in others, the offering of a prescribed sacrifice; in others, sprinkling with the ashes of a heifer; and so on, through a long catalogue of rites "*imposed* until the time of reformation."

§ 20. *Hebrews* vi. 1, 2.

Hebrews vi. 1, 2. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of BAPTISMS, and of laying of hands, and of resurrection of the dead, and of eternal judgment."

Near the close of the preceding chapter, Paul writes—“For when for the time ye ought to be teachers, ye have need that one teach you again which be *the first principles of the oracles of God.*” (Heb. v. 12.) For the expression, “the first principles of the oracles of God,” he substitutes, in the passage before us, the phrase, “the principles of the doctrine of Christ.” To the mind of a Jew, the idea naturally suggested by “the oracles of God,” would be that of the Old Testament Scriptures; and by immediately afterwards substituting for it, the phrase, “the principles of the doctrine of Christ,” he would present to their minds, the truth that the doctrine of Christ, and that of the Old Testament Scriptures, were one and the same.

This would be in perfect keeping with the course of thought and argument, which prevails throughout the Epistle to the Hebrews. In this epistle, to use Paul’s own language—“unto the Jews, he becomes a Jew, that he may gain the Jews; to them that are under the law, as under the law, that he may gain them that are under the law;” illustrating, explaining, and proving “the doctrine of Christ,” from “the oracles of God,” i. e. the Old Testament Scriptures. Hence, when he comes to specify “principles,” we must understand him as referring to them, as exhibited in the Old Testament Scriptures, as well as in the clearer light of the New Dispensation.

The reader will find but little difficulty in catching the Apostle’s style of thought, if he will turn to the xi. chapter, and study the illustration there given of it, in the case of faith toward God. There were *baptisms* under the Old Testament dispensation, so much the same in their effect in visibly separating the baptized unto God’s service, and so much the same in their symbolic import with the baptism administered in Paul’s day, that to the Jews, familiar with the Old Testament Scriptures, and rightly understanding those Scriptures, “the doctrine of baptisms,” might well be reckoned among the “first principles of the oracles of God,” or “the doctrine of Christ.” It is in this view of the matter, as we think, that Paul here uses the word *baptisms*, in the plural, meaning to include, not only Christian baptism, and the baptism of John, but

also the "divers baptisms" of which he speaks in chap. ix. ver. 10, as "imposed" of God, under a former dispensation. By "*doctrine*," we understand—God's teaching.

It is in this view of the Apostle's meaning, that we have selected the phrase, "the doctrine of baptisms," as the title of the present treatise.

## CHAPTER VI.

## FIGURATIVE APPLICATIONS OF THE WORD "BAPTIZO."

‡ 21. Christ's Baptism in his Death, Matt. xx. 22, 23; Mark, x. 38, 39; and Luke, xii. 50. ‡ 22. Baptism "unto Moses," 1 Cor. x. 2. ‡ 23. Baptism in the Ark, 1 Pet. iii. 21.

§ 21. *Christ's baptism in his death.*

Matt. XX. 20-23.

- V. 20. "Then came to him the mother of Zebedee's children with her sons, worshipping him.
21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.
22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be BAPTIZED with the BAPTISM that I am BAPTIZED with? They say unto him, We are able.
23. And he saith unto them, Ye shall drink indeed of my cup, and be BAPTIZED with the BAPTISM that I am BAPTIZED with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

Mark, X. 35-40.

- V. 35. "And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.
36. And he saith unto them, What would ye that I should do for you?
37. They say unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
38. But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be BAPTIZED with the BAPTISM that I am BAPTIZED with?
39. And they say 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;
40. But, to sit on my right hand and on my left hand, is not mine to give: but it shall be given to them for whom it is prepared.

*Luke*, xii. 49, 50.

Luke xii. 49, 50. "I am come to send fire on the earth, and what will I, if it be already kindled? But I have a BAPTISM to be BAPTIZED with; and how am I straitened till it be accomplished."

The declaration of our Lord, made in answer to the request of the two sons of Zebedee, and the one recorded in *Luke* xii. 50, were made on entirely different occasions; yet, from the context, it appears so evident that he referred to his death, in both, that all commentators agree that it is of this he speaks as the baptism which was before him. The only point on which commentators differ, is as to the particular view of his death, in which he calls it a baptism.

Many understand our Lord to call his death a baptism inasmuch as it was to be a scene of overwhelming suffering; and hence, cite this use of the word BAPTIZE, as an instance of its use in the sense of overwhelm. To this interpretation, we have two objections, suggested by an examination of the passages themselves.

1. Jesus asks the sons of Zebedee, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" and in their reply, as also in our Lord's subsequent rejoinder, the same specifications are kept up, and this according to the Gospels both of Matthew and Mark. The metaphor our Lord uses in his words, "are ye able to drink of the cup that I shall drink of?" is a standing metaphor with the sacred writers to represent bitter sufferings, and is thus used by Jesus himself when, "sorrowful unto death," overwhelmed with the very sufferings referred to in the passage under examination: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (*Matt.* xxvi. 39, 42.) There can be no doubt, then, that in the question, "Can ye drink of the cup that I shall drink of?" Christ refers directly to the overwhelming character of his suffer-

ings in his death. If now we understand him to refer to his death, in the same aspect of it, in his question, "Can ye be baptized with the baptism that I am baptized with?" then have the two questions but one and the same meaning, and we can see no reason why the distinction between the two questions is so carefully preserved, as it is, throughout both the Gospel narratives.

2. In Luke xii. 50, Christ speaks of this his baptism in his death, as something for the lack of which he is straitened, cramped in the establishment of his kingdom, "And how am I straitened until it be accomplished." Now it is not by his death, viewed directly as a scene of bitter suffering, but rather as a scene of perfect obedience of Christ, the sinner's substitute, on the sinner's behalf, that he comes into the possession of the powers and prerogatives of the mediatorial throne: "And being found in fashion as a man, he humbled himself and *became obedient* unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 8-11.)

Christ's priesthood is a priesthood "after the order of Melchisedec," (Heb. vi. 20,) i. e., both an eternal and a royal priesthood; one in which the character of "King of righteousness and peace" is blended with that of "Priest of the Most High God," (see Heb. vii.) and by his death was he fully set apart to this royal priesthood: "For every high-priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man ('Christ Jesus') have somewhat also to offer." "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: nor yet, that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now, once in the end of the world, hath he appeared

to put away sin by the sacrifice of himself." "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. viii. 3; ix. 24-26; x. 12, 13.) In the view which Paul here gives us of Christ's sufferings, they are distinctly presented as consecrating sufferings—sufferings by which he was to be separated unto God's service as a royal priest; and his death is a baptism, in the sense in which we understand that word.

Understanding our Lord to speak of his death as a baptism, in this view of it, we avoid both of the difficulties attaching to the other interpretation; and in both instances, we give to his words a meaning which exactly suits the context.

1. In Matt. xx. 20-23, and Mark x. 35-40, it is the request of the sons of Zebedee, that "they may sit, the one on his right hand, and the other on his left, in his kingdom," which gives rise to the question, "Can ye drink of the cup that I shall drink of?" "Can ye be baptized with the baptism that I am baptized with?" By drinking the cup of divine wrath, when he took the sinner's law-place, when "the chastisement of our peace was upon him," he redeemed from death those who were to be the subjects of his kingdom; by his baptism in his death, he was publicly set apart to his royal priesthood, and "all power in heaven and in earth was given unto him," that he might rule, and defend, and establish his kingdom. How natural the questions then, to those aspiring to share that kingdom with him—"Can ye drink of the cup that I shall drink of? Can ye be baptized with the baptism with which I am baptized?"

John and James evidently had very low and earthly notions of the nature of the kingdom which Christ had come to establish; and they had, at the same time, a very inadequate idea of the sufferings by which that kingdom was to be purchased and put into his possession. They did not yet understand that his sufferings must be unto death, although he had expressly informed them that such was the fact. Hence their reply to his questions, "We can."

Christ Jesus, in characteristic sympathy with their weakness, and because they were not yet able to bear the whole truth, does not correct their erroneous notions (erroneous, in that they were inadequate); but using the terms in the sense in which they understood them, he replies: "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." That the reader may understand how Christ could use such language in the sense which we give it, let him consider such passages of Scripture as these: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father; to him be glory and dominion, forever and ever, Amen." (Rev. i. 5, 6.) "And Jesus said unto them, verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit *in the throne* of his glory, ye also shall sit upon *twelve thrones*, judging the twelve tribes of Israel." (Matt. xix. 28.)

2. Turning now to Luke xii. 50, in ver. 49, our Lord has set forth the designs of his mission. "I am come to send fire on the earth," i. e., I have come to establish a kingdom, which, in its progress, shall be like a fire, consuming that which is dross, and refining all that is gold. "And what will I, if it be already kindled?" i. e., What do I wish but that it were already kindled. "But I have a BAPTISM to be BAPTIZED with," i. e., I must be consecrated, separated unto God, as a royal priest, ere this, my desire, can be fulfilled; ere "all power in heaven and in earth shall be given" into my hands. "And how am I straitened until it be accomplished?" Christ's three years of public ministry had resulted in bringing into his kingdom "one hundred and twenty souls." (Acts i. 15.) On the single day of Pentecost, after his consecration, his baptism in his death, "three thousand souls" were added to the number. (Acts ii. 41.)

We have remarked that commentators differ as to the particular view of his death, in which Christ calls it a baptism. Most modern commentators understand him to refer to it in view of the overwhelming sufferings by which it was to be accomplished. Not so the earlier Chris-

tian Fathers, especially those of the Eastern Church, who wrote while the Hellenistic Greek remained a living language, and who therefore may be presumed to have known the meaning of the word baptize, as used in our Lord's day. These, without exception, take the view of it which has just been presented as the true one. Christ calls his death a baptism, because by that death he was to be set apart to the office of his royal priesthood."<sup>1</sup>

§ 22. *Israel's baptism "unto Moses."*

1 Corinthians x. 1, 2. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all BAPTIZED unto Moses, in the cloud and in the sea."

Paul here refers to events accompanying the passage of the Red Sea, by Israel, in their exodus from Egypt. That we may see in what sense he speaks of these events as a *baptism*, let us turn to the account of them, given us by Moses.

1. *They were baptized "in the cloud."* Exod. xiv. 19, 20. "And the pillar of cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."

Was there any immersion of Israel in the cloud? "And the pillar of cloud,"—it was only a *pillar*; i. e., a small cloud in the form of a pillar—"went from before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel"—it was not directly over either—"and it was a cloud and darkness to them, but it gave light by night to these; so that one came not near the other all the night." It continued between the Egyptians and the Israelites all the night until the sea was passed. To imagine the immer-

<sup>1</sup> For proofs the reader is referred to "Beecher on Baptism," pp. 61-67.

sion of Israel in this cloud, is not simply to go beyond the record, but is to contradict that record.

That which the cloud effected, by its peculiar movement, on this occasion, was a separation of Israel unto God's service, and this in union with Moses. Hence it comes "between the camp of the Egyptians and the camp of Israel;" and whilst it "gives light to the one, it is cloud and darkness to the other;" and so continues until the sea is passed—"and the one came not near the other all the night." This separation unto God's service, constituted Israel's baptism in the cloud.

2. *They were baptized "in the sea."* Exod. xiv. 27-31. "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned and covered the chariots, and the horsemen, and all the hosts of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses."

This last phrase—"and believed the Lord and his servant Moses," probably suggested to Paul the phraseology, "baptized *into* or *unto* Moses." Understanding the term *baptized* to mean separated unto God's service, how appropriately does God style the passage of the sea by Israel, accompanied as it was by the utter destruction of the Egyptian hosts, their baptism in the sea. It was that they might become his peculiar people, separated from among the nations, and separated unto his service, that the Lord interposed in the miraculous manner related by Moses, so that Israel "walked upon dry land in the midst of the sea," whilst the Egyptians were overthrown.

If we translate the word *baptizo* here, *immersed*, we

make Paul flatly contradict Moses. Moses says, "they walked upon *dry land* in the midst of the sea, and the *waters were a wall* unto them, on their right hand and on their left." Yet, with this record before him, Dr. Carson writes—"Moses, Mr. Hall tells us, walked on dry ground. Yes, and he got a dry dip. And could not a person, literally covered with oilcloth, get a dry immersion in water?"<sup>1</sup> To attempt to evade the force of plainly recorded facts, by such worse than childish trifling with God's Word, is utterly unworthy the character of an expositor of Scripture; and none but a desperate cause could call for such a defense as this.

There was an immersion on this occasion, as Moses informs us; but not of baptized Israel. "And the waters returned, and covered the chariots and the horsemen, and all the host of Pharaoh, that came into the sea after them." And as the consequence of this immersion, Moses tells us—"And Israel saw the Egyptians dead upon the sea shore." The Egyptians were the party immersed. Here, then, is a case, in which, according to the express testimony of Scripture, there was both a *baptism* and an *immersion*; but the party *baptized*, was the one not *immersed*; and their *baptism* consisted in their escaping *immersion*; whilst the party *immersed*, was the one that was not *baptized*; their *immersion* was a terrible *immersion* to them.

### § 23. *Baptism in the Ark.*

- 1 Peter iii. 18-21. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison: Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls, were saved by water: The like figure

<sup>1</sup> Carson on Baptism, p. 413.

whereunto, even BAPTISM, doth also now save us,"—literally, as baptism, the antetype does now save us,—“(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.”

We are clearly taught in Scripture, that in early times, God did often “so dispose the events of His providence, and appoint the external relations of His people, as to give by means of them, an exhibition of the better things of the Gospel;” thus giving rise to that class of types, which, by way of distinction, are called historic types. In the passage before us, true Christian baptism, is declared to be an antetype of the salvation of Noah, and the few that were with him in the ark.

Between a type and its antetype, there must be a resemblance, such that the former will set forth, and suggest the latter. In what particular or particulars, was the salvation of Noah a type of baptism?

Let the reader notice particularly. 1. Peter does not say that the *ark* was a type of baptism; so that the shutting up of Noah in the ark, between which and immersion, some persons have a fancy lively enough to discover a resemblance; might be understood to be the particular upon which the typical relation rested. His declaration is—that it was the salvation of the eight souls *in* the ark, and *by* the water (our version is literal here), of which baptism is the antetype. 2. He does not say, that *salvation by baptism* is the antetype of the salvation of the eight in the ark, but that baptism itself is the antetype; and this, that baptism which consists not in the mere “putting away of the filth of the flesh,” but that which results in “the answer of a good conscience toward God,” and saves through “the resurrection of Christ Jesus.”

A statement of the question then, in exact accordance with the declaration of Peter, will be: In what particular or particulars, was the salvation of the eight souls (in-

cluding Noah) *in* the ark, *by* the waters of the flood, a type of true Christian baptism?

Understand the word *baptism* to mean immersion, and immersion only, and give it that sense here, and the typical relation between the salvation of Noah *in* the ark *by* water, and this baptism, is inexplicable. The eight were the only ones of all the inhabitants of the teeming earth that were saved, and they were not immersed, and were saved because they were not immersed. But understand the word *baptism* in the sense for which we contend—i. e. a visible separation unto God's service—and how simple the exposition of this passage.

The salvation here spoken of was not a salvation from the flood. The eight were saved from the flood; but had Peter intended this salvation, he would have called it a salvation *from* the water, and not "*by* the water." The flood itself wrought out for them a greater salvation than their deliverance from its overflowing waters—a salvation similar to that which was wrought out for righteous Lot in God's terrible overthrow of the guilty cities of the plain. To which last Peter refers, in connection with the salvation of Noah, when declaring the truth that, "the Lord knoweth how to deliver" (to save) "the godly out of temptations;" (2 Pet. ii. 9)—a salvation for them as constituting God's church, from the overflowing flood of iniquity which threatened to engulf them. This was their salvation *in* the ark *by* water, which was a type of the baptism which now saves us.

True Christian baptism—"not the putting away the filth of the flesh, but the answer of a good conscience toward God"—i. e. not the external rite, but the spiritual substance symbolized in that rite—now saves us from the dangers and temptations of an apostate world, and this "by the resurrection of Jesus Christ;" he who "once suffered, the just for the unjust," but now, in his resurrection, has "ascended up on high, leading captivity captive," that he might "give gifts unto men." (Eph. iv. 8.)

When God "opened the windows of heaven," and

“broke up the fountains of the great deep,” deluging the earth, he *immersed* the guilty multitude, now “in prison,” to whom he had, by his Spirit, preached long in vain; and a terrible *immersion* it was to them. *By* this same deluge he *baptized* his little church *in* the ark, not one drop of water touching them; thus visibly separating them unto his service. And on the cleansed earth the Church commenced her course anew.

Such is a heaven-selected type of baptism; and we will search the history of early times in vain to find one more beautiful or more appropriate, than this salvation of “the eight souls *in* the ark, and *by* the water.”

## CHAPTER VII.

## BAPTISM WITH THE HOLY GHOST AND WITH FIRE.

‡ 24. Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 26, 33; Acts i. 4-8; ii. 1-4, 16-18, 32, 33; x. 44-48; xi. 15, 16.

Matt. iii. 11. "I indeed BAPTIZE you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall BAPTIZE you with the Holy Ghost and with fire."

Mark i. 8. "I indeed BAPTIZE you with water: but he shall BAPTIZE you with the Holy Ghost."

Luke iii. 16. "John answered, saying unto them all, I indeed BAPTIZE you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall BAPTIZE you with the Holy Ghost and with fire."

John i. 26. "John answered them saying, "I BAPTIZE with water; but there standeth one among you, whom ye know not." Vs. 33. "And I knew him not: but he that sent me to BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which BAPTIZETH with the Holy Ghost."

Acts i. 4-8. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly BAPTIZED with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of

him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Acts iii. 1-4. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there *came* a sound *from heaven*, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and *it sat upon* each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Acts ii. 16-18. "But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will *pour out* of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will *pour out* in those days of my Spirit: and they shall prophesy."

Acts ii. 32, 33. "This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he hath shed forth* this, which ye now see and hear."

Acts x. 44-48. "While Peter yet spake these words, the Holy Ghost *fell on* all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was *poured out* the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be

BAPTIZED, which have received the Holy Ghost as well as we? And he commanded them to be BAPTIZED in the name of the Lord."

Acts xi. 15, 16. "And as I began to speak, the Holy Ghost *fell on them*, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed BAPTIZED with water: but ye shall be BAPTIZED with the Holy Ghost."

We have here, placed together all the passages in the New Testament which refer directly and explicitly to the "baptism with the Holy Ghost and with fire;" that the reader, having the whole record before him, may be able to judge more correctly what this baptism was. *As a summary of what is here stated, we give the following, viz.:*

1. John, when baptizing in Jordan, utters a prophecy, or an inspired exposition of a prophecy, viz. That one, mightier than he, was coming, who should baptize, not with water as he did, but with "the Holy Ghost and with fire." (Matt. iii. 11; Luke iii. 16.)

2. He that was to administer this better baptism with "the Holy Ghost and with fire," was the Lord Jesus. (John i. 33.)

3. The Lord Jesus, after his resurrection, meets his disciples assembled in Jerusalem; and repeating the promise given by John, of a baptism with the Holy Ghost not many days thereafter, commands them that they depart not from Jerusalem until they had received this baptism. (Acts i. 4, 5.)

4. Shortly after this, the disciples were "all with one accord, in one place" in Jerusalem; when suddenly, "there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 1-4.)

5. This gift of the Spirit was a gift immediately from Christ Jesus. (Acts ii. 32, 33.)

6. As the consequence of this, we read: "And the multitude came together and were confounded, because that every man heard them speak in his own language:

Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. Then they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, 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. Then they that gladly received his word, were BAPTIZED, and the same day, there were added unto them about three thousand souls." (Acts ii. 6, 9, 10, 37, 38, 41.)

7. In the event subsequently occurring in Cornelius' house, at Cesarea, a similar effect follows, the evident gift of the Holy Ghost: "For they heard them speak with tongues." (Acts x. 45.) And this, Peter declares to be a fulfillment of our Lord's words, "Ye shall be baptized with the Holy Ghost." (Acts xi. 16.)

What was this BAPTISM with the Holy Ghost and with fire? or rather, why was this miraculous gift of the Holy Ghost, in consequence of which those who received it "spake with other tongues," called a baptism?

We answer: It is called a BAPTISM, not on account of anything in the mode of bestowment of the Holy Ghost, or the visible symbol of the Holy Ghost; but because it was a visible setting apart of the Church for God's service, in the fulfillment of the commission a little while before given to her: "Go ye, therefore, and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii. 19, 20.) "And he said unto them, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 47.) This idea is most distinctly set forth in our Lord's words, when directing them to remain in Jerusalem and await the promised baptism with the Holy Ghost. "But ye shall receive *power* after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Je-

rusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts i. 8.) And the subsequent history is but an illustration of these words. The gift of tongues was "a *sign*" (samion), as Paul tells us, "to them that believe not." (1 Cor. xiv. 22.) Christ's own miracles were *signs*, (See Matt. xii. 38; John ii. 18) i. e., "tokens and indications of the near presence and working of God;" and this gift of tongues had all the legitimate effects of a *sign*, as related in the second chapter of the Acts.

John's language, repeated by Christ himself, seems clearly to imply that this baptism was to be a nobler and truer baptism than that with water. And so it appears, in the view which we take of it. This baptism was a literal, not a figurative one as Dr. Carson contends. In water-baptism, such as that administered by John, there is, 1. The living person baptized. 2. The sensible element (using the term element in its theological sense) with which the baptism is performed, i. e., water; and 3. The living person administering the baptism. In the case before us, there are, 1. Living persons baptized. 2. A sensible element with which the baptism is performed, i. e., the cloven tongues of fire. Were this wanting, the baptism might be called a figurative baptism. And 3. A living person administering the baptism, viz. the Lord Jesus—not visible to mortal sense, it is true, but perfectly visible to the eye of faith. "*He* hath shed forth this which ye now see and hear." This baptism was a nobler baptism than that of John, because performed by a nobler person, and for a nobler purpose. In ordinary baptisms, we but symbolize the gift of the Holy Ghost; and whether or not the symbol shall represent that which has been truly received into the heart, depends, not upon the baptizer, but upon the faith of him who receives the baptism. Here, the Lord Jesus, himself the baptizer, in his sovereignty, bestows the gift along with the symbol. In this view of the matter, we remark, the baptism with the Holy Ghost and with fire, administered on the day of Pentecost, was the truest baptism ever administered upon earth. In the one particular in which water-baptism is often

nothing more than a figure, a shadow without a substance, this baptism was real.

Was this baptism an immersion? Will the word baptizo, in this account of the baptism "with the Holy Ghost and with fire," bear the translation immerse or dip, without doing violence to the context?

FIRST.—There was a baptism "with fire." It is distinctly so set forth by John, as his words are recorded by Matthew and Luke, and also in the inspired account of the baptism itself. This fire was in the form "of cloven tongues," and "it sat on them." Acts i. 3. Is not this language as definite as language can be? And does it not exclude the idea of immersion?

SECOND.—This baptism with the Holy Ghost is the only baptism recorded in the New Testament in which terms distinctly *modal* are used to designate the baptizing element. These terms are—"came from heaven," "fell on them," "poured out" and "shed forth." And here let the reader remark:—

1. The use of *modal* terms does not occur once only, but uniformly throughout the whole account given us of this baptism. In the narrative of Luke we have—"came from heaven," "fell on them," was "shed forth" and "poured out;"—in Joel's prophecy, as quoted by Peter, we have "poured out," and a second time "poured out;"—in the baptism at the house of Cornelius, "fell on them," and "was poured out;" and in Peter's defence at Jerusalem, "fell on them."

2. These modal terms, whilst all in harmony one with the other, are all utterly at variance with the modal terms *dip* and *immerse*.

3. As already remarked, this is the only instance in which terms distinctly modal are used to describe the application of the baptizing element, in the whole course of the New Testament.

THIRD.—It is not of the Holy Ghost in his spiritual essence, nor yet of the spiritual influences of the Holy Ghost, that this language is used. That which "came from heaven," which was "poured out," was "shed forth," which "fell on them" that were baptized of the Holy

Ghost, was simply the sensible symbol of the Spirit's presence and influences; it was that which stood in the same relation to the spiritual essence and influences of the Holy Ghost, which the water of baptism now does; and hence Peter's language—"he hath shed forth this which ye now see and hear."

Dr. Carson's horror at what he is pleased to represent as the opinion of his opponents, is a horror at the creature of his own imagination. "Our opponents," writes he, "understand the baptism of the Spirit to be a literal pouring out of Him who is immaterial. Baptism, whatever be the mode, cannot represent either the manner of conveying the Spirit, or his operations in the soul. These things cannot be represented by natural things. There is no likeness to the Spirit, nor to the modes of his operations. It is blasphemy to attempt a representation. It would be as easy to make a likeness of God creating the world, and attempt to represent, by a picture, the Divine operations in the formation of matter, as to represent by symbols the manner of the communication of the Holy Spirit, and his operations on the soul. If Christians were not infatuated with the desire of establishing a favorite system, such gross conceptions of God could not have so long escaped detection."<sup>1</sup>

To this, we reply—We agree perfectly with Dr. Carson, that it is not the spiritual essence "of him who is immaterial" which is said to be "*poured out*," to "*fall on them*," to be "*shed forth*"; nor is it a representation of "the mode of the Spirit's operations" which we have in these words. Were it either the one or the other, this language would furnish no legitimate argument for determining the meaning of the word *baptizo* as used by the Apostles, or of the Apostolic mode of baptism. It is just because that of which such language is used, is the audible and visible symbol of the Spirit's presence and influences—that which stands in just the same relation to the spiritual essence of the Holy Ghost, and to his spiritual influences, that water does in Christian baptism—that we speak of this baptism

<sup>1</sup> Carson on Baptism, p. 105.

as a literal baptism; and appeal to this language as a sound and legitimate argument, and—in the absence of all other modal language in the Word of God—as an argument of great weight, in determining such a question as that before us.

To state the case in brief:—Here is “a baptism with the Holy Ghost and with fire.” Can we reconcile the idea that *baptizo* “has but one signification—it always signifies to dip, never expressing anything but mode,” with the use of such expressions, to represent the application of the baptizing element, as—it “*came from heaven,*” it “*sat on them,*” it was “*poured out,*” it “*was shed forth,*” it “*fell on them?*”

## CHAPTER VIII.

USE OF *Baptizo* IN ITS SPIRITUAL SENSE.

§ 25. 1 Cor. xii. 13. § 26. Gal. iii. 27. § 27. Eph. iv. 5. § 28. Origin of the Doctrine of Baptismal Regeneration.

IN our definition of the term *baptizo*, as used in the Word of God, in §13, we remarked, that it was sometimes used in a spiritual sense; to mean regenerate, sanctify. Of this statement, we purpose giving proof in the present chapter.

As instances of a similar use of the analogous terms, circumcise, cleanse, purify; we cite: Deut. xxx. 6, "And the Lord thy God will *circumcise* thine heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soul, that thou mayest live." Eph. v. 25, 26, "Christ also loved the Church, and gave himself for it, that he might sanctify and *cleanse* it with the washing of water by the Word." Acts xv. 9, "And put no difference between us and them, *purifying* their hearts by faith." This use of the terms circumcise, cleanse, purify, renders it probable, *a priori*, that baptize will be used by the sacred writers in a similar way.

§25. 1 *Corinthians*, xii. 13.

1 *Corinthians* xii. 13. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit, are we all BAPTIZED into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

That the word baptize is here used in a spiritual sense, appears from these considerations, viz.

1. The baptism is said to be "by one Spirit," or, "by the one Spirit," i. e. as all evangelical commentators agree, by the Holy Spirit—the third person in the blessed Trinity. Man administers ritual baptism with water; Christ Jesus baptized his Church on the day of Pentecost, with "the Holy Ghost and with fire," in visible form. The Holy Spirit, in so far as we can learn from Scripture, baptizes with those spiritual graces which constitute regeneration, alone.

2. As a consequence of the baptism here spoken of, or rather, as an expression equivalent to "we are all baptized into one body," the Apostle adds, "and have all been made to drink into one Spirit;" thus presenting the same idea which he has, a little before, dwelt upon in his words. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body." (1 Cor. x. 16, 17.) The unity here spoken of, is evidently the unity of all Christians in Christ; the unity which is symbolized by their communion in the Lord's supper. In other words: it is a spiritual unity, the result of a spiritual baptism.

We would paraphrase the verse: "For by the one Holy Spirit are we all regenerated into one church spiritual, whether we be Jews or Gentiles, whether we be bond or free; and as we all drink of one sacramental cup, so have we, in our regeneration, all been made to drink into one Spirit.

§ 26. *Galatians*, iii. 27.

*Galatians* iii. 26–29. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been BAPTIZED into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for, ye are all one in Christ Jesus. And if ye be

Christ's, then are ye Abraham's seed, and heirs according to the promise."

That the baptism here spoken of, is a spiritual, and not a ritual baptism, we infer :

1. From what is said respecting the result of this baptism, in the case of those who have received it, viz: they "have put on Christ;" a phrase uniformly used by Paul, to express a spiritual change. Rom. xiii. 12, 14, "The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armor of light. But *put ye on the Lord Jesus Christ*, and make no provision for the flesh, to fulfil the lusts thereof." Eph. iv. 22-24, "That ye put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holiness."

2. From the context. Paul's argument, which runs through all this portion of his epistle to the Galatians, turns upon the distinction between "the letter" and "the spirit," and his design is, to set forth the peculiar excellence of the Christian dispensation, as a spiritual dispensation; and thus to guard the Galatian Christians against that legal spirit with which they seemed "bewitched" (iii. 1); and to keep them from making their religion consist in the "observance of days, and months, and times, and years," the "beggarly elements whereunto they desired to be again in bondage," (iv. 9, 10.) In contrast with such a religion, Paul sets before them a religion of faith, such as he affirms that true religion, in this world, has ever been. The spiritual sense of baptism, in the passage under examination, alone, suits such a context.

We would paraphrase the passage: "For ye are all the children of God, by faith in Christ Jesus; for as many of you as have been *regenerated* into a spiritual union with Christ, have, by that very operation, cast off the works of darkness, and put on Christ Jesus; and thus have ye evidently been made one with Christ, and through him, have

become the seed of Abraham, and heirs according to the promise, in the true sense of that promise.

§ 27. *Ephesians* iv. 5.

*Ephesians* iv. 3-6. "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one BAPTISM; One God and Father of all, who is above all, and through all, and in you all."

We would give to the word baptism here, a spiritual sense:

1. Because there is an incongruity, amounting almost to impiety, in placing a mere external rite in such association as baptism is here placed in; but give to the word its spiritual sense, and a beautiful harmony is seen in its association. We can understand why regeneration should be associated with membership in the Church spiritual, (i. e. "the one body,") the Christian's hope, the Holy Ghost, Christ Jesus, and God the Father, as constituting "a bond of peace;" but not, why water-baptism should.

2. Paul is here giving a summary of Christian unities. If either sacrament is to be introduced into the summary, the Scriptures would lead us to expect that it would be the *Lord's Supper*; one express design of which is, to set forth the unity of Christians by their communion in "the body and blood" of their common Lord, (see 1 Cor. x. 16, 17), and not the sacrament of Baptism.

We would paraphrase this passage: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, even the church spiritual, of which Christ is the head, and ye are all members; (see 1 Cor. xii. 27), and there is one Holy Spirit, by whom ye are all effectually called, in one hope of your calling; one Lord, Jesus Christ, one faith in Him, by the which ye are all saved, and one *regeneration*, by the which ye are made one with Him; one God and Father of all, who is above all, and through all, and in you all."

Other instances of the use of *baptizo*, in its spiritual sense, will be given in a subsequent part of this work. (See §§ 35, 36.)

§ 28. *Origin of the Doctrine of Baptismal Regeneration.*

That the doctrine of baptismal regeneration, prevailed in the Christian Church at an early day, and that there is much in the phraseology of the early Christian Fathers which, at first sight, seems to countenance this doctrine, are facts well known to every one who has studied the history of the Church. Many account for this, by saying, that the doctrine once adopted, has given rise to this peculiar phraseology. On the contrary, we believe the phraseology has given rise to the doctrine; and we believe this for two reasons, viz.:

1. We find this phraseology in use at a very early date, and long before we have any sufficient evidence that the doctrine of baptismal regeneration had begun to prevail in the Church. Indeed, the Romanists, and Puseyites, and Campbellites, of our day, in common with the earlier advocates of baptismal regeneration, derive their most plausible arguments from the language of Scripture itself, by giving to the term baptism, a *ritual*, when it is evidently used in a *spiritual* sense; as in Gal. iii. 27, "For as many of you as have been BAPTIZED into Christ have put on Christ."

2. Where a word, such as *baptizo*, is used in two senses—one spiritual, and the other external and material—the tendency of religious formalism is ever to substitute the latter sense for the former; and this, for the reason, that a "manipulated religion" suits well the pride of the natural heart. Abundant proof of this remark, will, at once suggest itself to every student of Ecclesiastical History.

CHAPTER IX.

ALL WATER-BAPTISMS, IN THEIR NATURE, PURIFICATIONS.

§ 29. "The Baptism of Repentance." Matt. iii. 7, 8, 11; Mark i. 4; Luke iii. 7, 8, 12; Luke vii. 29, 30; Matt. xxi. 25; Mark xi. 30; Acts i. 22; Acts xiii. 24; Acts x. 37; Acts xix. 1-7; Acts xviii. 24-26. § 30. Christ's Baptism by John. Matt. iii. 14, 17; Mark i. 9-11; Luke iii. 21, 22; John i. 22, 35. § 31. Christian Baptism. Acts ii. 41; Acts viii. 12-16; Acts xviii. 8.

§ 29. "The Baptism of Repentance."

Matt. iii. 7, 8, 11. "But when he (John) saw many of the Pharisees and Sadducees come to his BAPTISM, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for *repentance*. I indeed BAPTIZE you with water unto *repentance*, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall BAPTIZE you with the Holy Ghost and with fire."

Mark i. 4. "John did BAPTIZE in the wilderness, and preach the BAPTISM of *repentance*, for the remission of sins."

Luke iii. 3, 7, 8, 12. "And he (John) came into all the country about Jordan, preaching the BAPTISM of *repentance*, for the remission of sins. Then said he to the multitude that came forth to be BAPTIZED of him, O! generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of *repentance*. Then came also publicans to be BAPTIZED."

Luke vii. 29, 30. "And all the people that heard him (Jesus), and the Publicans, justified God, being BAPTIZED with the BAPTISM of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not BAPTIZED of him."

- Matt. xxi. 25. "The BAPTISM of John, whence was it? from heaven or of men?"
- Mark xi. 30; Luke xx. 4. "The BAPTISM of John, was it from heaven, or of men?"
- Acts i. 22. "Beginning from the BAPTISM of John, unto that same day that he was taken from us, must one be ordained to be a witness with us of his resurrection."
- Acts xii. 24. "When John had first preached before his (Jesus') coming, the BAPTISM of *repentance* to all the people of Israel."
- Acts x. 37. "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the BAPTISM which John preached."
- Acts xix. 1-7. "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said Unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye BAPTIZED? And they said, Unto John's BAPTISM. Then said Paul, John verily BAPTIZED with the BAPTISM of *repentance*, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were BAPTIZED in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve."
- Acts xviii. 24-26. "And a certain Jew, named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the BAPTISM of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

We have here placed together all the passages of Scripture in which John's baptism is spoken of as a BAPTISM of *repentance*. And along with these, certain other passages, calculated to throw light upon the import of that phrase and the true nature of John's baptism. We do not design, in this place, to inquire into the mode in which John administered his baptism: that subject properly belongs to Part II., and is not necessarily involved in the determination of the meaning of the word *baptizo*. The only questions we shall attempt to answer now, are: What was the nature of John's baptism? and what its import?

In answer to the first of these questions we remark:—

1. John's baptism was not Christian baptism, nor could it serve in the place of Christian baptism. It was not Christian baptism inasmuch as it was not baptism in the "name of the Father, and of the Son, and of the Holy Ghost;" and it was not an initiatory rite into any Church. It was not a rite of initiation into the Old Testament Church, since those who received it, "Jerusalem and all Judea, and all the region round about Jordan," were already members of that church in virtue of their circumcision. It was not a rite of initiation into the Christian Church, since that church had not begun to be established; and although many thousands must have received John's baptism, yet after our Lord's crucifixion, and just before the "day of pentecost," we find the Christian Church in Jerusalem containing but "about one hundred and twenty" members. (Acts i. 15.)

That John's baptism was not Christian baptism is rendered yet more evident, by the fact that when Paul finds certain persons at Ephesus who had received John's baptism, he re-baptized them in the name of Jesus. The most eminent modern Baptist writers all admit the correctness of the views just expressed. Some of the older Baptist writers took different ground, and in order to maintain their position, contended that those said to have been baptized by Paul at Ephesus in Acts xix. 5, were not the persons said to have been baptized by John in v. 3. On this, Robert Hall, himself a Baptist, remarks: "In the whole compass of theological controversy it would be difficult to

find a stronger instance than this, of the force of prejudice in obscuring a plain matter-of-fact."

2. John's ministry and baptism, according to the plain and oft-repeated representations of Scripture, belonged to the Old Testament dispensation; and were only *preparatory* to the new. "And he (John) shall go before him in the spirit and power of Elias, to make ready a people prepared for the Lord." (Luke i. 17. See also Matt. iii. 3; John i. 23.) The Old Testament dispensation, with all its ceremonies, continued until the crucifixion of Christ. Then, and not till then, Christ appears "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. ii. 14.)

Hence, Jesus himself was "circumcised," and when the days of his mother's purification were accomplished, according to the law of Moses, he was brought to Jerusalem and presented to the Lord. (Luke ii. 21, 22.) Hence, too, when among his first miracles he cleanses a leper, he gives the direction—"go show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them." (Luke v. 14.) To the "multitude, and to his disciples," Christ gives the general direction:—"The Scribes and Pharisees sit in Moses' seat: All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works." (Matt. xxii. 2, 3.) One of his last public acts, before his betrayal, was to observe with his disciples the Jewish feast of the Passover. "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him; Where wilt thou that we prepare for *thee* to eat the passover? And he said: Go into the city to such a man, and say unto him; The Master saith, my time is at hand, *I will keep the passover* at thy house with my disciples. And the disciples did as Jesus had appointed them, and they made ready the passover. Now when the even was come, *he* sat down with the twelve." (Matt. xxvi. 17-20.)

In answer to the other question—What was the import of John's baptism? we reply:—It was a "baptism *of* or *unto* repentance;" that is, a baptism in which the recipi-

ent professed repentance (*meta noia*, a change of mind or spirit), and thus placed himself in the attitude of an expectant of the coming Messiah. In other words, a purification, a separation unto God's service, by which "the way of the Lord was prepared and his path made straight." Many, doubtless, received the baptism unworthily; and to them it was no blessing. Many, also, received it worthily, and by their baptism were prepared for the reception of the Messiah. "And all the people that heard him (Jesus) and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke vii. 29, 30.) In this respect, John's baptism was not unlike the purification which Israel underwent in preparation for the reception of the Law at Sinai. (See Exod. xix. 10, 11.)

All that has been said respecting John's "baptism unto repentance," is true also of the baptism administered by Christ's disciples, before their Lord's crucifixion. The substance of their preaching and that of John was the same. "As ye go, preach, saying, *the kingdom of heaven is at hand*;" (Matt. x. 7.) "Into whatsoever city ye enter, heal the sick that are therein, and say unto them *The kingdom of heaven is at hand*," (Luke x. 8, 9.) So closely were the baptism and the new doctrine connected, that the one term is, in Scripture, employed for the other. "The baptism of John," (i. e. the new doctrine), "was it from heaven, or of men?" (Matt. xxi. 25.) "After the baptism," (i. e. the doctrine), "which John preached." (Acts x. 37.)

John's baptism, then, was in its essential nature, simply a PURIFICATION. And here, as we shall afterwards have occasion to refer to this matter, we ask the reader to notice, that baptism, though it be administered by divine appointment, be "from heaven," is not necessarily an *initiatory rite into any church*. It may be, like the ordinary purifications, established by Moses' law, but a setting apart of those already in the Church, for some special purpose or service of God. Christian baptism is, we believe, always an initiatory rite; but this is not the

case with every rite to which, in Scripture, the name of baptism is given, as illustrated in the case before us.

§ 30. *Christ's Baptism by John.*

Matt. iii. 13-17. "Then cometh Jesus from Galilee to Jordan, unto John, to be BAPTIZED of him. But John forbade him, saying, I have need to be BAPTIZED of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was BAPTIZED, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased."

Mark i. 9-11. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was BAPTIZED of John, in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Luke iii. 21, 22. "Now, when all the people were BAPTIZED, it came to pass, that Jesus also being BAPTIZED, and praying, the Heaven was opened. And the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased."

John i. 32, 33. "And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which BAPTIZETH with the Holy Ghost."

What was this baptism which Christ received at the

hands of John? We do not intend, here, to inquire into the mode of this baptism; that subject will be examined in another place. (See § 38.) But what was this baptism in its nature and import?

We answer: Certainly not a baptism such as that which John administered to others; i. e., "a baptism unto repentance." Christ Jesus was "holy, harmless, undefiled, and separate from sinners," and hence, repentance was, for him, not only uncalled for, but impossible. On this point, all commentators are agreed.

Christ's baptism was, we think, a purification, in the Old Testament sense of that term (i. e., a consecration,) similar to that administered by Moses to Aaron and his sons, when setting them apart to the priesthood. (See Lev. viii. 5.) A visible setting apart of him, for his public ministry on earth. To this conclusion we come:

1. Because Christ received this baptism, not in infancy. When eight days old, he had been circumcised. (See Luke ii. 21.) As the promised seed of Abraham, come to fulfil God's covenant with Abraham, he bore in his flesh the seal of the covenant; but this, his baptism, he received when about thirty years old; (see Luke iii. 23), and when just about to enter upon his public ministry.

2. This view of the matter explains John's objection to baptizing Christ—"I have need to be baptized of thee." Regarding this baptism as a purification, and understanding that Christ, as Messiah, possessed a nobler and truer priesthood than his; that he (John) stood to him in no higher relation than "the friend, to the bridegroom" himself (John iii. 29); he would naturally say, "I have need to be baptized of thee, and comest thou to me?" Our Lord's reply to John is, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." In his wondrous humiliation, "made under the law" (Gal. iv. 4), he complied with all the requirements of that law. As a priest, he was set apart for his priestly work, as was Aaron; the law, which he afterwards "nailed to his cross," being not yet "taken out of the way." (Col. ii. 14.)

3. Our Lord's baptism by John is immediately followed

by a more solemn baptism from heaven, when the Spirit was seen, "descending like a dove, and remaining on him," and "a voice from heaven" declared, "This is my beloved Son, in whom I am well pleased."

### § 31. *Christian Baptism.*

Acts ii. 41. "Then they that gladly received the word were BAPTIZED: and the same day there were added unto them about three thousand souls."

Acts viii. 12, 13. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were BAPTIZED, both men and women. Then Simon himself believed also; and when he was BAPTIZED, he continued with Philip, and wondered, beholding the miracles and signs which were done. 16. They were BAPTIZED in the name of the Lord Jesus."

Acts xviii. 8. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were BAPTIZED."

In a large number of passages of Scripture, of which the above-cited are a fair specimen, it is agreed on all hands, that the word BAPTIZE is used simply to designate the rite of Christian baptism. Now Christian baptism is, in its nature, a purification, or consecration of the person baptized; a visible setting apart of that person to God's service. And we refer to it here, not for the purpose of discussing its nature—that will be done hereafter—but for the purpose of remarking that, as all the instances, not already examined, in which the words BAPTIZE and BAPTISM occur in the New Testament, are instances in which they are evidently used to signify Christian baptism, the Old Testament sense to purify must suit the context.

We have now completed our examination of the use of *baptizo* in the word of God, in so far as is necessary to a fair and proper determination of the "translation ques-

tion." No instance of its use, which, in the view of the author, or of any prominent Baptist writer, could assist us in arriving at a correct determination of this question, has been omitted. Let us now state, in brief, the results of this examination, that we may see what conclusion we must come to.

#### SUMMING UP—CONCLUSION.

Throwing out of account, for reasons already given, (see § 17,) Isaiah xxi. 4, we have in the Septuagint version of the Old and in the Greek New Testament;

*First.* A large class of passages—viz., those in which John's "baptism of repentance," John's baptism of Christ, and Christian baptism, are spoken of, in all of which (1) baptism is unquestionably a purification, in the Old Testament sense of the word purify (see § 12), and in which (2) the baptism may have been an immersion—to give the Baptist every possible advantage, we are willing to say, as far as the matter is involved in "the translation question," *was an immersion*. This class of passages, then, will determine nothing respecting the signification of *baptizo*; since, in every one of them, we may give to the word either of the meanings, purify or immerse, and meet the demands of the context equally well.

*Second.* Three passages—viz., those referring to Christ's baptism in his death—in which we may give to *baptizo* the sense of overwhelm (but not of dip, or immerse, as a synonym of dip), but in which the Old Testament sense of purify better meets the demands of the context. (See § 21.)

*Third.* One passage—viz., 1 Kings v. 14—in which a religious washing, substantially a purification, and which washing may have been effected by "dipping in Jordan," is called a baptism. (See § 14.)

*Fourth.* A passage—viz., John iii. 25, 26—in which *baptizo* is used as a synonym of *katharizo* (purify). And a second passage—viz., John i. 19–25—from which it is evident that John the Baptist and the Jews understood these terms as synonymous. (See §§ 5, 6.)

*Fifth.* A class of passages, in which *baptizo* is used in a spiritual sense; and this sense is the same with the spiritual sense, which Scripture use assigns to the word purify. (See §§ 25, 26, 27.)

*Sixth.* A class of passages—viz., Ecc. xxxiv. 25, § 15; Judith xii. 7, § 16; Mark vii. 4, § 18; Luke xi. 38, § 18; Heb. ix. 10, § 19; Heb. vi. 2, § 20—in which *baptizo* is expressly applied to Mosaic purifications.

*Seventh.* A class of passages—viz., those recording and referring to the “baptism with the Holy Ghost and with fire”—in which, to translate the word *baptizo*, immerse, is to contradict recorded fact, in so far as the “baptism with fire” is concerned; and in the case of the “baptism with the Holy Ghost;” to apply to it a modal term, utterly at variance with the whole class of modal terms in the Word of God; and this, in the only case in which modal terms are used, with respect to baptism, in the whole Bible. (See § 24.) In all this class of passages the word purify, in its Old Testament sense, meets every demand of the context.

*Eighth.* Two passages—viz., 1 Cor. x. 2, § 22; and 1 Pet. iii. 21, § 23—in which the translation, purify, i. e., separate unto God’s service, exactly accords with, whilst the translation, immerse, flatly contradicts the plain record of the Word of God.

Or we may state the case differently. We have affirmed that *baptizo*, when used in the Word of God as a religious term, is used in the Old Testament sense of the word purify. Our reasons for limiting the question thus are given at large in Chapter I. If now, the Baptist can show one single instance in which *baptizo* is used in the Word of God as a religious term, in which the context, upon a fair and full examination, forbids this sense, our position is overthrown. After a careful examination of every instance in which *baptizo* occurs in the Word of God, we do not hesitate to express the opinion, that the Baptist will search, for one such as he requires, in vain.

On the other hand, the Baptist affirms that *baptizo* “has but one signification—it always signifies to dip, never expressing anything but mode.” If, now, we can show one

single instance in which the context, upon a full and fair examination, forbids this sense, the position of the Baptist is overthrown. Instead of one instance only, we give the Baptist his choice among the following eight:

- 1st. The baptism of Judith. §16.
- 2d. The baptism after touching a dead body. §15.
- 3d. The diverse baptisms under Moses' law. §19.
- 4th. The baptism of the tables. §18.
- 5th. The baptism with fire. §24.
- 6th. The baptism with the Holy Ghost. §24.
- 7th. The baptism in the cloud and in the sea. §22.
- 8th. The baptism in the ark, by the flood. §23.

And we here remark, for the information of those not accustomed to the examination of such questions as this, that it is but seldom that a meaning for a word can be established by so many clear and decisive instances as these.

What, then, is the conclusion to which we come? Plainly this—

1. If we reject our English word baptize—for baptize has now become truly and properly an English word—and attempt to translate the Greek *baptizo*, we should translate it by the word *purify*, and not the word *immerse*. At the same time, we remark, that the word *purify*, as used in the Old Testament, is used in a sense different from that in which it is used in common conversation and in the English classics. The English word *baptize*, in its common acceptation, more nearly expresses the exact idea of the Greek *baptizo*, than the English word *purify* would. And on this account, we would greatly prefer to see our venerable English version stand “as of old.”

2. To translate the Greek *baptizo* in the Word of God, by the English words *dip* or *immerse*; or, in any other language, by words corresponding to our English words *dip* or *immerse*, is to *mis-translate the Word of God*. Not simply to make an allowable variation in a version of the Bible, but—TO MIS-TRANSLATE THE WORD OF GOD.



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PART II.

THE MODE OF BAPTISM.



# THE MODE OF BAPTISM.

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## CHAPTER I.

### STATEMENT OF THE QUESTION.

§ 32. Statement of the question—§ 33. Arguments relied on to prove that immersion is essential to valid baptism.

#### § 32. *Statement of the Question.*

WHILST the Baptist and non-Baptist churches agree, that in Christian baptism there must be an application of water to the person of the baptized, and that this application must be made “in the name of the Father, and of the Son, and of the Holy Ghost,” they differ as to *the mode* in which this water is to be applied.

*The Baptist* holds that there can be no valid baptism without the *immersion* of the person baptized.

*The non-Baptist* churches, whilst admitting the validity of baptism by immersion, hold that the application of water by *sprinkling* or *pouring* constitutes a baptism equally valid; and that to require immersion in order to admission to the Church of God, is to infringe upon that Christian “liberty wherewith Christ hath made his people free,” and to “teach for doctrine the commandments of men.”

And here, we would ask the reader to notice particu-

larly, the real points of difference between the parties to this controversy.

1. It is not as to the validity of a baptism by immersion. On this point, both parties are agreed.

2. The difference is simply and solely as to the validity of baptism by *sprinkling or pouring*.

The question, then is fairly stated thus: Is immersion *essential* to the validity of Christian baptism?

### §33. *Statement of the arguments relied on.*

The arguments by which the Baptist seeks to establish his position are derived—

1. From the meaning of the word *baptizo*. Affirming that it is a specific term; that it has but one signification; it always signifies to dip, never expressing anything but mode:—he argues, that to speak of baptizing by sprinkling or pouring, is a contradiction in terms, and must so have presented itself to the mind of every one to whom the command, “repent, and be baptized,” was addressed in the days of Christ and his Apostles; just as we, at the present day, would see a contradiction in terms in speaking of immersing by sprinkling or pouring.

2. From the emblematic import of baptism: the Baptist affirming that in the ordinance we have an emblem, not of spiritual purification alone, but also of the spiritual death, burial, and resurrection of the person baptized. On these points, Dr. Carson writes: “The immersion of the whole body is essential to baptism, not because nothing but immersion can be an emblem of purification, but because immersion is the thing commanded.” This he affirms on the ground that *baptizo* “always signifies to dip, never expressing anything but mode.” “And because that, without immersion, there is no emblem of death, burial, and resurrection, which are in the emblem equally with purification. Had no emblem but that of purification been intended by this ordinance, we do not say that immersion would be either essential or preferable.”<sup>1</sup>

<sup>1</sup> Carson on Baptism, p. 381.

3. From the practice of Christ and his apostles, as that practice is to be gathered from the inspired narratives of baptisms administered in their day.

The first of these arguments we have already examined in Part I.; the other two we propose examining in Part II., in the order in which they have been mentioned.

## CHAPTER II.

## SYMBOLIC IMPORT OF BAPTISM.

§ 34. Rom. vi. 3, 4; Col. ii. 12. § 35. Rom. vi. 3, 4. § 36. Col. ii. 12.  
 § 37. 1 Cor. xv. 29.

THE passages of Scripture upon which Baptist writers rely, as proof that in the rite of Christian baptism there was intended to be incorporated an "emblem of death, burial and resurrection," are—Romans vi. 3, 4; Colossians ii. 12; and 1 Corinthians xv. 29.

§ 34. *Rom.* vi. 3, 4; *Col.* ii. 12.

*Rom.* vi. 1-6. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid; how shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were BAPTIZED into Christ, were BAPTIZED into his death? Therefore, we are buried with him by BAPTISM into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

*Colossians* ii. 10-12. "And ye are complete in him, i. e. (Christ), which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of

Christ: Buried with him in BAPTISM, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

In the course of his comments on these two passages, Dr. Carson remarks: "I value the evidence of these two passages so highly that I look on them as perfectly decisive. They contain God's explanation of his own ordinance. And in this I call upon my unlearned brethren to admire the Divine wisdom. They do not understand the original, and the adoption of the words *baptize* and *baptism* can teach them nothing. Translators, by adopting the Greek words, have contrived to hide the meaning from the unlearned. The Spirit of God has, by this explanation, enabled them to judge for themselves in this matter. While the learned are fighting about *baptizo* and certain Greek prepositions, let the unlearned turn to Rom. vi. 4, and Col. ii. 12."<sup>1</sup> In attaching so great importance to these passages, Dr. Carson does not differ from other Baptist writers; and these passages are those from which the necessity of immersion is most frequently argued from the pulpit. On this account we shall examine them with greater care, and at greater length, than would otherwise seem necessary.

We have placed the two together at the head of this section, because the Baptist argument from both is substantially the same. After examining this argument, we shall make such comments upon the passages, separately, as will serve to set before the reader what we consider the true import of them.

The Baptist argument for immersion, from Rom. vi. 3, 4, and Col. ii. 12, may be stated, in brief, thus:—

1. The baptism here spoken of is ritual baptism, or baptism with water.

2. Paul treats it as a universally acknowledged fact, and therefore, one from which he may reason in settling a controverted point of doctrine, that in the rite of baptism

<sup>1</sup> Carson on Baptism, pp. 144, 145.

there is symbolized the spiritual death, burial and resurrection of the believer.<sup>1</sup>

3. Hence the inference is drawn, that as immersion is the mode in which baptism with water most aptly represents a death, burial and resurrection, these passages teach us that immersion is the divinely appointed mode of baptism.

Admitting, for the present, that we may give these passages a more thorough examination; that the baptism here spoken of is ritual baptism, as the Baptist contends, we remark:—

*First.* It is the common faith of all evangelical Christian churches, that water-baptism symbolizes *regeneration*, or that spiritual change of which our Lord speaks, when he says to Nicodemus, "Except a man be *born again*, he cannot see the kingdom of God." (John iii. 3.) Thus the Presbyterian Confession of Faith teaches, that in baptism there is symbolized, not only the "remission of sins," but also our "ingrafting into Christ," and "our giving up unto God, through Jesus Christ, to walk in newness of life," (chap. xxviii.); i. e. there is symbolized *regeneration*, in the full Scriptural sense of that term.

What, now, we ask, is the meaning of the phrase, "the spiritual death, burial and resurrection of the believer," his "death unto sin," his resurrection to "walk in newness of life?" Nothing more nor less than simply re-

<sup>1</sup> Baptist writers, when treating of the *death, burial and resurrection symbolized in baptism*, often make use of language so equivocal as to leave the reader in doubt whether they mean a spiritual death, burial and resurrection, or the death, burial and resurrection of the body of the believer. In Rom. vi. 3, 4, the death and resurrection are undoubtedly spiritual; since the death is expressly declared to be, a death "*unto sin*," that we "should live no longer therein," and the resurrection, a resurrection "to walk in newness of life;" not hereafter, in heaven, but here, upon earth. So Dr. Carson regards it. Hence he writes—"Here we see that baptism is an emblem also of the *new life* of the Christian. He dies with Christ *to sin*, he rises with him to a *new life of holiness*." (Carson on Baptism, p. 143.) To confound the two—i. e., natural and spiritual death, burial and resurrection, is to be imposed upon by the mere sound of words, to fall into the same sort of error which Nicodemus did with respect to the phrase "Ye must be born again," when he asked "Can a man enter a second time into his mother's womb, and be born?"

generation. When, then, the Baptist expositor of these passages says, Water-baptism has a two-fold import; viz., 1st, symbolizing regeneration in the washing with water; and 2d, symbolizing the spiritual death, burial, and resurrection of the believer, in the immersion of the person baptized, he is imposed upon by the mere sound of words. His two things are but one and the same thing.

*Second.* Where spiritual things are to be symbolized by material things, the choice of a symbol cannot be based upon any proper similitude between the two; for, as Dr. Carson remarks, when discussing the "baptism with the Holy Ghost," "There is no likeness to the Spirit, nor to the *mode of his operations*. It is blasphemy to attempt a representation. It would be as easy to make a likeness of God creating the world, and attempt to represent by a picture the Divine operations in the formation of matter, as to represent by symbol the manner of the communication of the Holy Spirit, *and his operations on the soul.*"<sup>1</sup> In all such cases, the choice of a symbol must be based upon some one of the several analogies which exist between the material symbol and the immaterial thing symbolized.

In the case under consideration, several of these analogies have been incorporated in the figurative language of Scripture. Thus, the sacred writers speak of regeneration as the substitution of a heart of flesh for a heart of stone: "I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ezek. xxxvi. 26.) As the taking of a stone out of the earth and building it into a habitation: "In whom also ye are builded together, for a habitation of God through the Spirit." (Eph. ii. 22.) As the ingrafting of a limb into a body: "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." (John xv. 5.) As the putting off of filthy garments, and the putting on of clean: "Put off, concerning the former conversation, the old man, and put on the new man, which after God is created in righteousness and true holi-

<sup>1</sup> Carson on Baptism, p. 105.

ness." (Eph. iv. 22, 24.) As a death, burial, and resurrection with Christ, in the passages under examination. As the application of a cleansing element to the body: "Then will I sprinkle clean water upon you, and ye shall be clean." (Ezek. xxxvi. 25.) These, and many more such analogies, are found incorporated in the figurative language of Scripture.

The choice of a symbol for regeneration may, in the first instance, be based upon any one of these analogies; and when that choice is once made, the symbol will represent the thing symbolized, no matter by what figurative language you may choose to designate it. To introduce a new symbol, or to incorporate a new element in the symbol, for each one of the analogies found in the figurative language of Scripture, on the ground that these figures, although equivalent, are not one and the same—as by making the application of the purifying element, water, emblematic of regeneration, and immersion in water emblematic of spiritual death, burial, and resurrection, which is neither more nor less than regeneration—is like insisting upon the payment of a debt, once paid in gold, a second time in silver; because, whilst gold and silver are equivalent in value, they are not one and the same substance.

God has chosen to base his selection of a symbol for regeneration, upon the purifying effect of water applied to the body, an analogy familiar to the minds of those among whom Christian baptism was first administered, through their observance of Moses' law; and now, the choice being made, the application of water to the body symbolizes regeneration, by whatever figurative language we may choose to designate it.

Is, now, the question asked, Does not baptism symbolize the spiritual death, burial, and resurrection of the believer? we answer, Yes. And for the same reason, would we answer the questions, Does not baptism symbolize the putting off of the old man, and the putting on of the new? Yes. Does not baptism symbolize the ingrafting of a believer into Christ, as a branch into a vine? Yes. Does not baptism symbolize the taking away of the

stony heart out of our flesh, and the giving instead thereof a heart of flesh? Yes. Does not baptism symbolize the cleansing of the soul from the guilt and pollution of sin? Yes. Baptism symbolizes them one and all; and for the simple and sufficient reason, that they are all one and the same thing—viz., the spiritual change which Christ calls *regeneration, a being born again.*

Is the further question asked, Do not the Scriptures teach that the analogy between “death, burial, and resurrection” and regeneration was intended to be incorporated in the symbol, baptism, in saying, “We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life?” we answer, No more than they teach that the analogy between the ingrafting of a branch into a vine and regeneration was intended to be incorporated in it, in saying, “For by one Spirit are we all BAPTIZED into one body.” (1 Cor. xii. 13.) Or, that the analogy between the putting off of filthy garments, and the putting on of clean, and regeneration, was intended to be incorporated in it, in saying, “For as many of you as have been BAPTIZED into Christ have put on Christ.” (Gal. iii. 27.)

In fact, one of the earliest departures from the simplicity of this rite, as administered by the Apostles, was the removal of the old garments from the person to be baptized, and the clothing of him in a clean white robe after baptism. Gal. iii. 27, was pleaded as authority for this practice, and the argument from the sacred text was of just the same kind as that by which the Baptist proves immersion from Rom. vi. 3, 4; Col. ii. 12, at the present day.

Admitting, then, that the baptism spoken of in the passages under examination is ritual baptism, they do not teach immersion; and every reason for supposing that they do is based upon a misapprehension, on one or other of two points—viz. 1. That the spiritual death, burial, and resurrection of the believer is something different from his regeneration; whereas, they are but one and the same thing. Or, 2, That a material symbol of a spiritual thing,

must embody, as distinct elements, all the analogies existing between that material symbol and the immaterial thing symbolized.

Thus far, we have taken it for granted that the baptism here spoken of is ritual baptism, or baptism with water. We now raise a question on this point; and express our belief that Paul here uses the term baptism in its spiritual sense, i. e., in the sense of regeneration; and, of course, that there is no reference to the mode of baptism intended. From this point we must conduct our examination of Rom. vi. 3, 4, and Col. ii. 12, separately.

§ 35. *Romans*, vi. 3, 4.

In this passage, the spiritual sense of baptism seems to be demanded, both by the peculiar form of the expression Paul uses, and by the course of his argument.

*First.* Paul here uses the peculiar form of expression "baptized *into* Christ," and not the more common form "baptized *in the name of* Christ." Let the reader attempt to picture to his mind, as a rite to be administered, a baptism *in the name of* Christ and he will find no difficulty in the work. It is just a rite consisting in the application of water to the person of the baptized, which act, the baptizer declares to be done *in the name of* Christ. But let him now make a similar attempt with "a baptism *into* Christ," and he will see that this phrase can appropriately belong to a spiritual act only.

This distinction in the use of these forms of expression, appropriate in itself, is uniformly observed by the sacred writers. The form "baptized *into* Christ," is never used where ritual baptism is intended; the form "baptized *in the name of* Christ," is never used but when ritual baptism is intended.

As illustrating the use of the latter form, we cite Matt. xxviii. 19. "Go ye therefore, and teach all nations, BAPTIZING them *in the name of* the Father, and of the Son, and of the Holy Ghost." Acts ii. 38. "Then Peter said unto them, 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." Acts xix. 5. "And he commanded them to be BAPTIZED *in the name of* the Lord Jesus." In all these instances, the context determines that the baptism spoken of is the external rite.

As illustrating the use of the other form, we cite Gal. iii. 27. "For as many of you as have been BAPTIZED *into* Christ, have put on Christ." 1 Cor. xii. 13. "For by one Spirit are we all BAPTIZED *into* one body." 2 Cor. x. 2. "And were all BAPTIZED *unto* (or *into*) Moses, in the cloud and in the sea." These passages, with the one we are examining, are all the passages in the New Testament, in which this peculiar form of expression occurs. In the case of the two first quoted, we have already shown that the baptism spoken of is a spiritual baptism. (See §§ 25, 26.) In the case of the third, the baptism "*unto*, or *into* Moses," ritual baptism is not intended; but in accordance with a common Scriptural usage, the name of the antetype is thrown back upon the type; Paul meaning by the baptism of Israel into Moses, simply, their separation unto God's service, in union with Moses. (See § 22.)

These instances of the use of these two forms of expression, baptized *into* and baptized *in the name of*, go to establish the *usus loquendi* of the sacred writers, in their application of them; and require us to understand Paul, when he writes "Know ye not that so many of us as were baptized *into* Jesus Christ," (Rom. vi. 3,) as speaking, not of a ritual, but of a spiritual baptism.

*Second.* The course of Paul's argument here, demands the spiritual sense of baptism, in this passage. He is answering the objection of a caviller, to the doctrine which forms the grand subject of his epistle to the Romans—the doctrine of justification by faith, without the deeds of the law. This objection he first states in ver. 1, "Shall we continue in sin, that grace may abound?"—just the grand objection made to this doctrine by the caviller, in every age and in every country, that it tends to immorality. In ver. 2, Paul indignantly repels the inference which constitutes the objection; "God forbid," his usual form of expression at once of denial and of abhorrence, "How shall we that are *dead* to sin, live any

longer therein?" And here, in the figurative expression, "*dead to sin,*" a very common expression with Paul (see Rom. vii. 4; 2 Cor. v. 14; Eph. ii. 1; Col. iii. 3), is the fountain from which springs the phraseology running through vers. 3, 4, in which verses he proceeds to answer the objection more at large.

Let us now ask the question; what is the answer which the Scriptures teach us to make to this objection—that the doctrine of gratuitous justification tends to immorality? Is it not this? That in God's scheme of salvation, justification, and sanctification (using that term in its widest sense, as including regeneration) are inseparably connected. They are both acts of a sovereign God; and in the exercise of his sovereignty, God never pardons a sinner without working in that sinner a death unto sin, that he may live unto God. This is just the answer which Baptist expositors, in common with ourselves, understand the Apostle to be giving expression to in vers. 3, 4; but with this difference: Baptist expositors understand Paul here to declare, that Christians have *professed* to receive this as true, whilst we understand Paul here to *assert* its truth; and considering that he is here answering the objection of a caviller, there is all the difference between these two, in so far as argument is concerned, that there is between a *profession* and a *fact*.

To make this matter plain, let us paraphrase this passage, in accordance with these different views of its interpretation.

1. Know ye (i. e., ye cavillers, who say, let us "continue in sin that grace may abound,") not, that so many of us as were baptized into Christ, were baptized in a mode which represented in emblem our spiritual death with him? We have professed, in receiving such a baptism, that we were spiritually buried with him, and also our belief that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.

2. Know ye (i. e., ye cavillers) not, that so many of us as have been regenerated into a spiritual union with

Christ, have been regenerated into union with one dead to the world? Therefore, being regenerated into union with him in this his death, our death is complete; we are buried with him in the regeneration. (For the use of even stronger language than the word *buried*, to express the idea of death completed, see Ezek. vii. 3, 12: Gal. vi. 12; Col. iii. 3.) And we thus die, that the same glorious God who raised up Christ from the dead, may raise us up also, to walk in newness of life.

*Third.* The immediate context demands the spiritual sense of baptism here. The resurrection of the believer, here spoken of, is one, the consequence of which is that he shall "walk in newness of life:"—not hereafter in heaven; but here, at this present time, upon earth. The resurrection, then, is a *spiritual resurrection*. The death of which Paul speaks is styled in verse 2, a "death to sin;" i. e., a *spiritual death*. The burial is a burial "into this death;" verse 3. A burial into a spiritual death must be a *spiritual burial*. If, then, the death, burial, and resurrection, here spoken of, are spiritual, is it a forced interpretation, which would make the baptism which they constituted ("buried *by* baptism") a spiritual baptism? Is it not, rather, a forced interpretation, which would make it anything else than a spiritual baptism?

### § 36. *Colossians* ii. 12.

The phrase, "ye are risen with him through the faith of the operation of God," is sometimes spoken of as if the "operation," here mentioned, were baptism. Perhaps there is something equivocal in our English translation:—in the original Greek, however, it is not so. Doddridge translates the phrase: "Ye were raised with him, by belief in the energy of God, who raised him from the dead." McKnight translates it: "Ye have been raised with him through the belief of the strong-working of God, who raised him from the dead." Both of these translations are more literal than that of our common version, and they both bring out the sense in which "the operation of God" is to be understood.

The spiritual sense of the word baptism, in this passage, is demanded:—

*First.* By the immediate context. (1.) Paul says of the believer's resurrection in baptism, it is "by belief in the energy, or strong-working of God," a resurrection by faith, i. e., a spiritual resurrection; and not a resurrection out of the water, by the strength of the one administering the baptism. "Buried with him in baptism, *wherein,*" i. e., in your baptism, "also ye are risen again by faith in the energy of God." If the resurrection is spiritual so must the burial be also, since both the resurrection and burial belong to, and, in fact constitute one baptism; and the baptism, constituted as it is, of a spiritual resurrection, must be a spiritual baptism, i. e., regeneration. (2.) Paul is here evidently using the understood nature of the older rite, circumcision, to illustrate the nature of baptism; and to mark this the more distinctly, he calls baptism "the circumcision of Christ," or Christian circumcision. Now, the circumcision of which Paul speaks, he declares expressly, is a circumcision made without hands, in putting off the body of the sins of the flesh, i. e., a spiritual circumcision. We can understand how spiritual circumcision, as understood by those to whom Paul addresses himself, shall illustrate the nature of a spiritual baptism, but not of water baptism.

*Second.* By Paul's train of thought and reasoning running throughout this chapter. He is warning the Colossians against the danger of substituting formalism for spirituality in religion. "Beware," writes he, "lest any man spoil you, through philosophy and vain deceit, after the traditions of men, and after the rudiments of this world," (verse 8;) which he afterwards more fully explains in his words: "Let no man, therefore, judge you in meat, or in drink, or in respect to a holy-day, or of the new moon, or of the Sabbath day. Let no man beguile you of your reward in a voluntary humility, and worshipping of angels," (verses 16, 18.) A striking specification, this, of the developments of formalism, as they presented themselves in the Jewish Church in Paul's day, and as they have appeared in the "great apostasy" since.

What reasons does Paul urge why Christians should not give such attention, as some of their Judaizing members contended for, even to some things lawful and proper in themselves and in their own place? Among others, this: "They were complete in Christ, in whom dwelleth all the fullness of the Godhead bodily," (verse 9.) And this is just the point on which he is enlarging in the passage under examination. "In whom (i. e., in Christ), also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: *buried with him in baptism*; (i. e., completely dead with him in your regeneration), wherein, also, ye are risen with him, through faith in the energy of God, who hath raised him from the dead." Thus interpreted, verse 12 falls in with the spirit of verse 11, both of them being expository of Paul's meaning in saying that believers are "complete in Christ."

§37. *1 Corinthians*, xv. 29.

"Else what shall they do, which are BAPTIZED for the dead, if the dead rise not at all? Why are they, then, BAPTIZED for the dead?"

Dr. Carson's comment on this passage is: "There must be an argument here, and this object of baptism must be a Scriptural object, otherwise it could not be an argument. Indeed, though to us the passage may be difficult, from difference of circumstances with respect to those immediately addressed, yet it is evident that the Apostle considered the argument as very obvious and convincing. Now, to consider the expression to be a reference to the mode and import of baptism, as implying an emblem of the resurrection of believers, will afford a natural meaning to the words, and an important argument to the Apostle. Baptism is an ordinance that represents our burial and resurrection with Christ. We are baptized, in the hope that our dead bodies shall rise from the grave. Now, if there is no resurrection, why are we baptized? On that supposition there is no meaning in baptism. It is absurd for any to be baptized, baptism being a figure of resurrection, if they do not believe in a resurrection."

On this exposition, we remark:

1. It seems unaccountable to us, if the resurrection of the dead was so clearly figured forth in baptism, in the believer's "rising from his watery grave," as the Baptist contends for, that serious doubts respecting the reality of a resurrection should ever have arisen in the Church at Corinth. And yet, that the doctrine of a resurrection had been called in question, and even rejected by some, is evident from the lengthened proof of that doctrine which Paul gives in the context. If immersion were the mode of baptism practised at Corinth, and by divine appointment, the rising of the person immersed out of the water, was universally understood to be an emblem of the believer's resurrection from the grave; and this is so unquestionably true, that Paul could appeal to it as a decisive argument in establishing the fact of a resurrection; we cannot understand how it is possible the Corinthians could ever have rejected that doctrine.

2. Dr. Carson's interpretation<sup>1</sup> requires us to read, "Else what shall they do, which are *baptized in the hope of a resurrection of the dead,*" instead of *baptized for the dead,*" as Paul has written it—i. e. to interpolate "the hope of the resurrection," a phrase which may entirely change the meaning of the text. Such interpolations should never be made, unless there be unquestionable intimation in the context, that such word or phrase is intended to be supplied; and no such intimation is given here. By throwing in a word or phrase here and there, on the same principles upon which Dr. Carson interpolates the passage under examination, it will be a very easy matter to make the word of God teach anything which the expositor chooses.

3. If the Scriptures teach that in baptism we have symbolized "the resurrection from the dead," of the believer, they teach that truth *in this passage only*. The believer's resurrection spoken of in Rom. vi. 5, is undoubtedly a spiritual resurrection, i. e. a resurrection only in figure; since it is expressly declared to be a resurrection "to walk

<sup>1</sup> Carson on Baptism, pp. 163, 164.

in newness of life." So also the resurrection spoken of in Col. ii. 12, where the resurrection is said to be a resurrection "through faith."

Respecting the true interpretation of this passage, there has been great difference of opinion among our ablest commentators; and this, because of the obscurity of the phrase "baptized for the dead." The exposition which on the whole we prefer, is that which makes this phrase refer directly to Christ Jesus, here called "the dead," on the supposition made in ver. 16, that he is not risen from the dead. Paul's argument then, would be a proof of the believer's resurrection, from the resurrection of Christ.

1. This interpretation suits the course of Paul's argument in the context. This chapter opens with the proof of the resurrection of Christ, that he was seen after his resurrection by the twelve, by five hundred brethren, the greater part of whom were living then, and by Paul himself. (Vers. 4-8.)

Then, from the resurrection of Christ thus established, he undertakes the refutation of the dangerous error taught by some in Corinth, that there was no resurrection of the dead. Vers. 12-16. Pointing to the connection existing between Christ and the believer, such as that between the first fruits and the harvest, ver. 20, and similar to that between Adam and his descendants, vers. 21, 22, Paul argues that the condition of the one is determined by that of the other; and hence, concludes that "if there be no resurrection of the dead" believer, "then Christ is not raised." Ver. 16. Adopting, for argument's sake, the supposition that "Christ is not raised," he shows the consequences which must follow: 1. "Your faith is vain; ye are yet in your sins," i. e., your faith is in a dead person, who cannot help you. Ver. 17. 2. "Having hope in Christ, in this life only, we are of all men most miserable." Ver. 19. 3. It is folly to be baptized for a dead one, as Christ is on this supposition; "Else what shall they do, which are baptized for" (i. e., separated unto the service of) "the dead, if the dead rise not at all? Why are they then baptized for the dead?" Ver. 29. Considering from ver. 24 to ver. 29 a parenthesis, and such it evidently is,

ver. 28 will follow immediately the other statements of difficulty, under which the supposition that "Christ is not raised," in Paul's view, labors. And then Paul goes on to answer certain objections to the doctrine of the resurrection, and to state that doctrine at large throughout the remainder of the chapter.

2. In the original, the word translated "the dead," is in the plural form. "In Greek the plural form is often used where only an individual or a particular thing is meant." (See Stuart's *N. T. Grammar*, p. 149.) And grammarians notice what they call "the plural of dignity," i. e., the plural form used to indicate dignity in the person spoken of. This plural of dignity in "the dead," if we understand Christ Jesus to be "the dead" one intended, is just in place here. This peculiarity, then, in the original, when we call to mind the idiom of the Greek, affords strong confirmation of the correctness of this interpretation.

We would paraphrase the passage: On the supposition that Christ is not risen—is yet dead, what shall they do who are baptized for this dead one? If the dead rise not at all, why are we then baptized for the dead, as we all have been when "baptized in the name of Jesus?"

### CHAPTER III.

‡ 38. John's Baptisms in Jordan. Matt. iii. 1 16: Mark, 1 4 10: Luke iii. 3, 21; John i. 28, x. 40. ‡ 39. John's Baptisms at Ænon. John, iii. 23. ‡ 40. The Baptism of the Eunuch. Acts, viii. 36-39.

#### § 38. *John's Baptisms in Jordan.*

Matt. iii. 1, 5, 6, 13, 16. "In those days came John the Baptist, preaching in the wilderness of Judea. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were BAPTIZED of him in Jordan, confessing their sins. Then cometh Jesus from Galilee to Jordan, unto John, to be BAPTIZED of him. And Jesus, when he was BAPTIZED, went up straightway out of the water."

Mark i. 4, 5, 6, 9, 10. "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized in the river Jordan, confessing their sins. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened."

Luke iii. 3, 21. "And he" (John), "came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins. Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the Heaven was opened."

John i. 28, x. 40. "These things were done in Bethabara, beyond Jordan where John was BAPTIZING. "And he," (Jesus), "went away again beyond Jordan, into the place where John at first BAPTIZED."

That these baptisms of John were baptisms by immersion, is thought by Baptist writers to be fairly inferable: 1. From the phraseology of the sacred text, "*in Jordan*," "*in the river Jordan*," and more especially, "*he went up out of the water*." And 2. From the fact that they were performed *in a river*.

*First.* Respecting the phraseology used by the Evangelists, we ask: Supposing that John and Jesus, in the baptism of the latter, had together entered the water to such a depth that John, by reaching down his hand, could conveniently obtain the water needed to baptize him by aspersion, would not precisely the same phraseology have been used in recording the baptism?—"in Jordan," "in the river Jordan," and "he went up straightway out of the water."

That this was indeed the way in which Jesus was baptized by John, is, we think, rendered more than probable by several considerations.

1. With the dress of the people of Judea, such a baptism would be altogether natural. The principal articles of dress worn by the common people were, a loose coat or toga, reaching down a little below the knee, and bound to the body by a girdle, and wooden sandals. Such a dress was that worn by John at the time of these baptisms. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins." (Matt. iii. 4.) If baptism were to be administered in a warm country like Judea, and where such was the dress of all parties, and where it was not customary for the people to carry drinking vessels of any kind with them (in the army of Gideon, containing at the time ten thousand men, there was not a single drinking vessel found. See Judges, vii. 5, 6,) in which water could conveniently be brought; what more natural than that a baptism *by aspersion* should be administered in the way we have supposed?

2. To drink by raising water in the hand to the mouth, in the same way in which we have supposed John to have raised the water for baptizing Jesus, is a very common custom in Eastern countries now, and has been so from a very early date, as is evident from the way in which God di-

rects Gideon to select those who are to accompany him against the Midianites. See Judges vii. 5, 6. The true explanation of the phrase "every one that lappeth of the water with his tongue, as a dog lappeth," undoubtedly is that these men, instead of kneeling down to take a long draught, or successive draughts, from the water, employed their hand as the dog employs his tongue; that is, forming it into a hollow spoon, and dipping water with it from the stream. This mode of drinking is often practised in the East, and practice alone can give that peculiar tact which generally excites the wonder of travellers. The interchange of the hand between the water and the mouth is managed with amazing dexterity, and with nearly or quite as much rapidity as the tongue of the dog in the same act. The water is not sucked out of the hand, but by a peculiar jerk is thrown into the mouth before the hand is brought close to it; so that the hand is approaching with a fresh supply almost before the first has been swallowed. This explanation will serve to show how the distinction operated, and why those who 'lapped, putting their hands to their mouths,' were considered to evince an alacrity and readiness for action, which peculiarly fitted them for the service in which Gideon was engaged." (Bush's Notes. Judges, vii. 5.)

3. As remarked in §10, the oriental method of bathing, whether performed in a river or in a bath, is not by immersing the body in the water, but by having the water thrown upon the body by an attendant, as all travellers tell us. And such, we have reason to believe, has been the custom prevailing for ages: 1. Because the oriental nations are remarkable for seldom or never changing a custom; and, 2. Because the Scriptural accounts of bathings performed in ancient days contain hints, at least, of these bathings being performed in this way. Pharaoh's daughter, when she went "to wash herself at the river," was accompanied by her maidens. (See Ex. ii. 5.) Judith, when she washed herself in the valley of Bethulia, was accompanied by her maid. (See Judith, xiii. 10.) And in the sixth chapter of Tobit, we have an account of a young man washing himself in a river, where

the word *peri-klusasthai*, to throw up the water as in waves around his body, is used to describe his washing. (Tobit, vi. 2.)

In interpreting such a narrative as that given us in the Gospels, of John's baptisms, we must be guided by the customs of the country in which the transaction narrated occurred, and not by the customs of some other country: and, in view of these facts just stated, we affirm that all we can learn of the customs prevalent in Judea at the time John baptized in Jordan, favors the idea of baptism by aspersion in the manner we have supposed, and is adverse to the idea of baptism by immersion.

4. All the most ancient pictorial representations of the baptism of Christ in Jordan, and some of them are of great antiquity, represent the baptism as performed in the way we have supposed. The evidence, in questions respecting ancient manners and customs, afforded by contemporary pictures, is, on all hands, considered the most reliable which can be obtained. The pictures which have been discovered in the ancient tombs of Egypt have shut the mouth of many an infidel caviller at Moses' history; and did the pictures of John's baptism of Jesus date back to the days of Christ, they would be absolutely decisive of the question. They cannot, however, claim so great antiquity as this. From the peculiar circumstances attendant upon the early spread of Christianity, and more especially the persecutions which it encountered, if there were any such pictorial representations then made they have not come down to us. Still, there are some very ancient engraved plates and mosaics depicting the scene (for this was a favorite subject of early Christian art), and more recently, pictorial representations have been discovered in the catacombs of Rome, which, probably, date back to the time of the primitive persecutions, and these all agree in representing the baptism of Jesus in Jordan as performed by aspersion, and in the way we have supposed.

Now, we do not think that the evidence of these pictorial representations absolutely decides this matter, as it would if they were contemporary representations. But this, we do think, must in all fairness be allowed, that

when the language of the record will suit either method, equally well, this evidence should come in to determine our choice between the two, considered as a *choice between probabilities*.

*Second.*—The fact that these baptisms by John were performed in *a river*, is thought, by Baptist writers, to furnish proof that they were performed by immersion. "What could take him," *i. e.*, Jesus, "into the river at all if he was only to be sprinkled? what could take him to the edge of the water? what could take him to the river? No rational answer can be given to this on the ground that sprinkling a few drops of water is baptism."<sup>1</sup> So writes Dr. Carson. Let us see if the Scriptures will give us any answer to these questions.

1. John was preaching in "a wilderness" (Matt. iii. 1), and this wilderness extended down to the very bank of the Jordan, for thus only can we explain the language of Mark, "John did BAPTIZE *in the wilderness*." (Mark i. 4.) A wilderness, or a desert country, would not contain either wells or springs of water. If, then, baptism is to be administered, even by aspersion, to the multitudes who thronged about John—"Jerusalem, and all Judea, and all the region round about Jordan" (Matt. iii. 5)—to receive baptism at his hands, we see not how the water could be conveniently obtained, excepting by all parties going to the river; and in the warm climate of Judea, and with the dress and customs common at that day, we see not how it could be as conveniently administered in any other way, as by the parties walking into the Jordan, as we have supposed them to do.

2. A second reason why John baptized in Jordan, exists in the nature of John's baptism. As we have already shown in §29, John's baptism was not Christian baptism, but a Jewish baptism. It was a baptism administered in Judea, by a Jew, to Jews, and whilst the Jewish dispensation had not as yet passed away. The law of Moses was still in force, as is evident from our Saviour's teaching and example, up to the time of the pentecostal baptism of

<sup>1</sup> Carson on Baptism, p. 373.

the Apostles with "the Holy Ghost and with fire." According to the law of Moses, whatever an unclean person touched, even water, was thereby rendered unclean—an exception being made in the case of running water, including fountains and "pits wherein is plenty of water" (see § 10), a kind of a pit not to be met with in a "wilderness." John's baptisms were undoubtedly of the nature of purifications," *i. e.*, a separation of the baptized unto God's service, as expectants of the coming Messiah, and if these baptisms are to be performed in accordance with the requirements of the law, no other place than such an one as the "river Jordan," or *Ænon* (see § 39), will answer the purpose. And in proof that this was the great reason why John baptized, first in Jordan and afterwards at *Ænon*, we ask the reader to remark the fact that after the Christian dispensation was fairly introduced, we read no more in the Word of God of baptisms "in rivers," but in every instance, baptisms appear to have been administered just where the convert has been led to embrace the truth, as in the case of the three thousand on the day of pentecost, and the cases of Paul, of Cornelius, and the Jailer at Philippi.

Here, then, we have two answers to Dr. Carson's questions, "What could take him to the river if he was only to be sprinkled? what could take him to the edge of the water?" And they are both of them scriptural answers too, suggested by the inspired narrative itself. Can as much be said on behalf of immersion, as a reason for John's baptizing in Jordan?

### § 39. *John's Baptisms at Ænon.*

John iii. 23. "And John also was baptizing in *Ænon*, near to Salim, because there was much water (literally, many waters) there."

1. What are we to understand by the "much water" (or, as both the words in the Greek have the plural form, a literal translation will be "many waters") here spoken of? Some will answer—simply a large quantity of water.

To this we reply; Scripture usage is at variance with this answer. No example can be adduced of the use of this form of expression, in the New Testament, to designate the quantity of water merely. It is the waters of a sea or lake, as broken into waves, or the multiplied waters of numerous streams or fountains to which alone it is applied. Rev. i. 15; Rev. xvii. 1, 15.

The suggestion arising out of the peculiar form of expression used in the text, becomes, in our view, a certainty, when we take into account the name of the place "Ænon." "En or Æn," says Calmet, in his Bible Dictionary, "signifies a *fountain*, for which reason we find it compounded in many names of places; *e. g.*, En-Dor, *i. e.*, the fountain of Dor, En-Geddi, *i. e.*, the fountain of Geddi." Ænon is the plural of Æn, and of course means fountains. The names of almost all places, in early times, were significant, and given on account of some remarkable event which had happened there, or some peculiarity of the place. How is it likely that this place ever got the name of Ænon (the springs) excepting from the fact that there were many fountains there? Translate the passage literally, and fully, and it will read—"John was baptizing at the springs near to Salim, because there were *many waters* there." Does not the interpretation which would make these "many waters" to be many fountains or streams, appear, not simply the most natural, but the only natural one?

2. But why select this place, on this account, for administering baptism? Certainly, not because fountains, or streams near their fountains, are peculiarly adapted to immersion. We have read, in our day, of baptism by immersion in rivers, in ponds, and in baptisteries, but never of immersions in springs or fountains. Nor can we admit the explanation sometimes given, that the "many waters" at Ænon, made it a very suitable place for people to congregate in large numbers, since they would thus be secured against all suffering from thirst. In writing as the Apostle does—"John was *baptizing* at Ænon, near to Salim, *because* there were many waters there," he seems, according to fair principles of interpre-

tation, to mention the "many waters" there, as that which rendered the place a fit one for administering baptism at.

John selected Ænon for his later baptisms, and Ænon was a fit place for those baptisms, because those baptisms were Jewish and not Christian baptisms. The law of Moses must be complied with, and that law required that baptisms such as these should be administered in running water, or in a spring, or a pit wherein was plenty of water; and this, in order that the defilement which the water acquired by contact with the person first baptized, might not unfit it for the baptism of the second.

#### § 40. *The Baptism of the Eunuch.*

Acts viii. 36-39. "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he BAPTIZED him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

This baptism of the Ethiopian eunuch by Philip is thought to have been a baptism by immersion, from Luke's use of the expressions—"And they *went down* both *into* the water. And when they were *come up out of* the water." Admitting for the present, the Baptist's supposition, that the "certain water here mentioned was some large body of water, such as 'a river or pool; we ask—Would not Luke have used the same forms of expression in describing the transaction, had the baptism been performed in the other way, which all the most ancient pictorial representations of our Lord's baptism point out as that which John practised?"

But there are circumstances in this narrative, which lead us to think that the eunuch was baptized without either he or Philip entering the water.

The Greek word here translated *into*, is the same word translated *unto*, in Matt. xv. 24, "I am not sent but *unto* the lost sheep of the house of Israel;" Matt. xxii. 4, "All things are ready: come *unto* the marriage;" John xi. 31, "She goeth *unto* the sepulchre, that she may weep there;" said of Mary, while the stone which closed the sepulchre was not yet taken away, v. 39; in this very chapter it is twice translated *unto*. "And Peter said *unto* him," ver. 20; "from Jerusalem *unto* Gaza," ver. 26. And the Greek word translated "*out of*," is the same translated *from*, in Matt. xiii. 49, "And sever the wicked *from* among the just," Mark xiii. 27, "And shall gather together his elect *from* the four winds;" Mark i. 11, "And there came a voice *from* heaven, saying, Thou art my beloved Son, in whom I am well pleased." From these examples (and we could easily adduce many more, did it seem necessary), it is evident that Scriptural usage will authorize the translation either *into* or *unto*, and *out of* or *from*, and consequently the translation, in any particular instance, must be determined in some way, before it can be appealed to in argument.

Can the sense in which they are here used be determined from the context? The Baptist will say the expressions "*went down*" and "*came up*" call for the translations *into* and *out of*. The verbs of motion here in question, in the original Greek, are compounded with the prepositions, instead of standing separate, as they do in our English version. A literal translation, preserving the exact form of the original, as far as it can be preserved in a translation, is—"And he commanded the chariot to stand still, and they descended *eis* (*unto* or *into*) the water, that is, Philip and the eunuch, and he baptized him. And when they ascended *ek* (*from* or *out of*) the water." It is only in our English translation, then, that the expressions "*went down*" and "*came up*" seem to call for the translations *into* and *out of*.

If, however, as we think, the "*certain water*" at which

this baptism was performed, can be shown to have been, in all probability, a wayside well or fountain, this would determine the translation of these prepositions, as men do not usually go *into*, but *unto*, and do not come *out* of, but *from* a well or fountain.

Our reasons for thinking this "certain water" was, in all probability, a wayside well or fountain, are:

1. The name which Luke gives it—"A certain water," (and this is a literal translation of the original), does not imply anything more than such a wayside well. This fact, taken in connection with the other, that he gives it no specific name—rivers, lakes, and even pools, ordinarily having particular names, and names by which they are spoken of in Scripture—naturally suggests that this was some inconsiderable wayside well or fountain, having no particular name, and therefore called by the most general of all names, "a certain water."

2. On the way from Jerusalem to Gaza, the way that Philip and the eunuch were travelling when they came to this "certain water," neither the Scriptures nor the writings of modern travelers give us the slightest intimation of the existence of any river or other large body of water.

3. Luke expressly tells us, that the way they were traveling was a "*desert*" way: "In the way that goeth down from Jerusalem to Gaza, which is desert,"—not Gaza, but—"the way is desert." On a desert way, it is altogether improbable that any large body of water would be met with: whilst we know, from various intimations in Scripture, as well as from the testimony of modern travelers, that wayside wells are to be met with even in desert countries, and that the routes of travel are usually arranged with reference to these wayside wells.

4. Besides all this, we think that there is intimation in the inspired record of this event, of the way in which this baptism was actually performed. Let the reader notice that the subject of baptism is introduced by the eunuch, and not by Philip: "And the *eunuch* said, See, here is water, what doth hinder me to be baptized?" Was there anything in the passage of Scripture that Philip

was expounding, which would naturally bring up this subject before the mind of the eunuch? The passage from which Philip was preaching unto him, Jesus, was from the prophecy of Isaiah. (See vers. 32, 33.) Turning to this passage (remembering that the division of the Bible into chapters is of modern origin, and therefore, of no authority), it will be seen that the passage commences with the 13th verse of chap. 52, and embraces the whole of chap. 53; since it is in the first verse mentioned, Isaiah introduces the subject of Christ's vicarious sufferings, the subject of which he continues to treat throughout the following chapter. Among the first things that Isaiah says of Jesus is, "so shall he *sprinkle* many nations." (Isai. lii. 15.) Could Philip have expounded these words without being led to speak of baptism—and then, how natural would it be, when they came to "a certain water," that the *eunuch* should say, "See, here is water, what doth hinder me to be baptized?" But if Philip preached baptism to the eunuch, from the words "he shall *sprinkle* many nations," was it likely to be a baptism by immersion?

Whilst, then, we grant that the Greek preposition *eis* means *into* as well as *to*, and *ek* means *out of* as well as *from*; for all these reasons, we translate the passage under examination: "And they *descended* both *to* the water, that is, Philip and the eunuch, and he baptized him. And when they *ascended* *from* the water;" and we express the opinion that whilst there is not absolute certainty, yet all the probabilities which can be gathered from a careful examination of the sacred narrative, favor the idea that this baptism of the eunuch by Philip, was performed by "*sprinkling*," and not by immersion.

The reader has now all the facts of this case before him; and we ask, is there anything here to authorize such language as that of Dr. Carson? "The man who can read it (*i. e.*, Acts viii. 36-39), and not see *immersion* in it, must have something in his mind unfavorable to the investigation of truth. As long as I fear God, I cannot, for all the kingdoms of the world, resist the evidence of this single document. Nay, had I no more conscience than

Satan himself, I could not, as a scholar, attempt to expel *immersion* from this account. All the ingenuity of all the critics in Europe could not silence the evidence of this passage. Amidst the most violent perversion that it can sustain on the rack, it will still cry out *immersion, immersion!*"<sup>1</sup> Is this the calm expression of a conclusion intelligently reached? or is it the blustering dogmatism and denunciation of the prejudiced advocate of a weak cause?

<sup>1</sup> Carson on Baptism, p 128.

## CHAPTER IV.

‡ 41. The Baptism of the three thousand, Acts ii. 38, 41. ‡ 42. Paul's Baptism Acts ix. 17, 18; xxii. 12-16. ‡ 43. The baptism of Cornelius, Acts x. 44-48  
‡ 44. The Baptism of the Jailer, Acts xvi. 32-34.

### § 41. *The Baptism of the three thousand.*

Acts, ii. vers. 38, 41. "Then Peter said unto them, 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. Then they that gladly received his word were BAPTIZED: and the same day there were added unto them about three thousand souls."

IN this record, it appears: 1. That the three thousand persons here mentioned, were baptized immediately upon the close of Peter's sermon; and, of course, in but a part of a day; and 2. That these baptisms were administered in the same place where that sermon had been preached, *i. e.*, at the door of the house in which the Apostles were, when they themselves were baptized "with the Holy Ghost and with fire;" at the least, there is no intimation given by Luke of their having quitted that place. Taking nothing for granted, now, but what appears in the sacred record, the baptism of these three thousand, if performed by aspersion, would all seem very natural; the water-pots which the Jews were accustomed to keep near the entrance of their houses for purification (see John iii. 6), would have furnished a convenient and abundant supply of water for baptizing the whole three thousand in this way. But in supposing they were baptized by immersion, there is serious difficulty, both in the fact that

so large a number were baptized in so short a time, and in the fact that no mention is made of their having quitted the place where they had listened to Peter's sermon, in order that the baptism might be performed.

This last-mentioned fact would not have claimed, fairly, as much attention as it does, were it not true that in the case of the traveling eunuch, in circumstances in which no convenient vessel for bringing the water is likely to be at hand (for in eastern countries travelers do not ordinarily carry drinking vessels with them, as illustrated in the case of Gideon's ten thousand men, Judges vii. 5, 6), we are expressly informed that they both left the chariot, "and descended to the water;" whilst, in the baptism of these three thousand, the baptism of Paul, the baptism of Cornelius, and that of the Philippian jailer, all which were performed in cities, or in houses, where water vessels must have been at hand, no intimation is given of the parties having quitted the spot, for baptism. But, in every instance, the natural interpretation of the narrative is, that the baptisms were performed just where the parties to be baptized first believed in Christ Jesus.

#### § 42. *Paul's Baptism.*

Acts ix., vers. 17, 18; xxii., vers. 12-16. "And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it had been scales: and he received sight forthwith, and arose and was BAPTIZED." Acts xxii. vers. 12-16. "And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst

hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise and be BAPTIZED, and wash away thy sins, calling on the name of the Lord."

Let the reader call to mind now the facts in Paul's case, as we learn them from Luke's narrative. He had been struck blind, by Jesus appearing to him in a light above the brightness of the mid-day sun; and in this condition, led by his attendants, he had come to the house of Judas, in the city of Damascus. Here he had remained three days, blind, neither eating nor drinking, but engaged in prayer, when Ananias was sent of God to him. Read now the inspired record of his baptism. And is not this the fair and natural interpretation of it; that Paul is found of Ananias, kneeling or sitting down, and engaged in prayer, and that whilst he is yet in this position, his blindness is miraculously removed; and then, immediately, he arises from his knees, and is there baptized upon the spot, and baptized in a standing position?

This is the natural interpretation of Luke's language, as it appears in our English version. In the original, the language is more definite. On the expression "arise and be baptized" (literally, standing up be baptized), and "he arose and was baptized" (literally, standing up he was baptized), Dr. J. H. Rice remarks correctly: "According to the idiom of the Greek language, these two words do not make two different commands, as the English reader would suppose, when he read 1, *arise*; 2, *be baptized*. But the participle (arise, literally, *standing up*) simply modifies the signification of the verb, or rather is used to complete the action of the verb; and, therefore, instead of warranting the opinion that Paul rose up, went out, and was immersed, it definitely and precisely expresses his posture when he received baptism."<sup>1</sup>

<sup>1</sup> The Pamphleteer. No. 1, p. 89.

§ 43. *Baptism of Cornelius.*

Acts x. vers. 44-48. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be BAPTIZED, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

This discourse of Peter's, thus followed by the outpouring of the Spirit, was delivered in the house of Cornelius (see ver. 27), and was addressed to Cornelius and "his kinsmen and near friends," whom he had assembled there. "While Peter was yet speaking," *i. e.*, before he had brought his discourse to its intended close, "the Holy Ghost fell on all them which heard the word." Thus were they baptized by the Lord, as foretold by John: "He shall baptize you with the Holy Ghost and with fire." Peter seeing this, and prepared by his vision at Joppa to understand it aright, at once asks, (not as needing or desiring an answer, but as strongly expressing the conclusion to which he had come), "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Here, then, as in the cases last examined, the natural, and the only natural interpretation of the language is, that these baptisms were administered upon the spot; and as God had baptized them by "*pouring out*," by causing to "*fall on them*" the visible symbol of the Holy Ghost, that God's servants baptized them also by "*pouring out*" water, the symbol of the Holy Spirit's influences upon them.

§ 44. *Baptism of the Jailer.*

Acts xvi. 32-34. "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was BAPTIZED, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house."

There is a slight apparent discrepancy between the parts of this account, as it appears in our English version, which does not exist in the Greek. It is first said, "And they spake unto him the word of the Lord, and to all that were *in his house*," thus plainly implying that the address of Paul and Silas was delivered in the house. And then afterwards, it is added—"And when he had brought them *into his house*, he set meat before them," as if they had not entered the house before. In the original, there are here two different words translated by the one English word *house*. The one used in ver. 32 is the more comprehensive term, including not only the house (in our English sense of that word), but also the out-houses and servants' apartments, which, in most ancient habitations, surrounded the house proper, and enclosed it with its court. The one used in ver. 34 is a term corresponding more exactly to our word *house*.

Bearing this distinction in mind, a fair interpretation of Luke's narrative will require us to understand that the baptism of the jailer "and all his" was performed in the court, and this *straightway* (literally, *on the spot*). And then, that after this, they were taken into the house proper, and there refreshed. Here, then, we have still another instance of baptism upon the spot where the convert has received Christ, and where we have no intimation of there being water for baptism by immersion.

Some Baptist writers have attempted to break the force of the argument, from these several baptisms upon the spot, by telling us of the dependence in which the in-

habitants of Jerusalem were, upon the rains of heaven for water needed for daily use; and, consequently, of the large number of cisterns which had been built in that city. The evidence of the existence of such numerous cisterns in Jerusalem is very questionable, to say the least of it. But, granting their existence, it matters not, for our present purpose, in how great numbers. Of what use will cisterns in Jerusalem be, for immersing Paul at Damascus, or Cornelius at Cæsarea, or the jailer at Philippi—not one of which places is even in Judea? Whilst, in the case of the only one of these baptisms which did take place at Jerusalem—the baptism of the three thousand on the day of Pentecost—the number is so great that even Baptist writers are not satisfied with the cisterns, but imagine the multitude to have gone to some such pool as that of Bethesda for immersion.

## SUMMING UP—CONCLUSION.

The arguments by which the Baptist would establish his position, that immersion is the one, only mode of baptism, as stated in § 33, are—from 1, The meaning of the word *baptizo*; 2, The emblematic import of baptism; and 3, The practice of Christ and his apostles.

The reader has now before him all that can be gathered from the Word of God on these several points. In our examination, no passage of Scripture calculated to throw light upon this subject has been omitted. Let us bring together now the results of this examination.

FIRST. *The argument from the meaning of the word BAPTIZO.* Affirming that "*baptizo* is a specific term; that it has but one signification; that it always signifies to dip, never expressing anything but mode"—the Baptist argues that to speak of baptism by sprinkling or pouring, is a contradiction in terms, and must so have presented itself to the mind of every one to whom the command "repent and be baptized" was addressed, in the days of Christ and his apostles—just as we, at the present day, would see a contradiction in terms in speaking of immersion by sprinkling or pouring.

In Part I. we have examined every instance of the use of the word *baptizo* in the Scriptures; and, as the result of that examination, have found that, in the Word of God, *baptizo* is always used as a religious term, in the Old Testament sense of the word purify, and never in the sense of dip or immerse. The Baptist argument for immersion, from the meaning of this word, then, when the falsity of the assumption upon which it rests is made to appear, falls.

But we stop not here. We admit that, could it be shown that *baptizo* did signify to dip and to dip only, this would, to say the least of it, create a strong presumption in favor of dipping, as the truly primitive, apostolic mode of baptism. And admitting this, we have a right to claim—when it is shown (and this we think has been done) that *baptizo* is always used, in the Word of God, in the sense of *katharizo*, to purify—on this ground, a strong presumption in favor of a variety in mode being allowed in baptism, such as all admit was allowed in the purifications practised under the Old Testament dispensation.

SECOND. *The argument from the emblematic import of baptism.* Assuming that in baptism we have an emblem, not of spiritual purification, or regeneration, alone, but also of “death, burial, and resurrection,” it is hence inferred that as in immersion we have the aptest representation of death, burial, and resurrection, baptism must have been administered by Christ and his apostles, and ought to be administered in our day, by immersion.

1. Understanding this death, burial, and resurrection to be *spiritual*—and this is the only sense which the text will admit of in Rom. vi. 3, 4, and Col. ii. 12, the passages chiefly relied upon by the Baptist—we have seen that the argument rests upon the false assumption that spiritual death, burial, and resurrection, was something different from regeneration; whereas, as the terms are used in Scripture, they mean one and the same thing. §§ 34, 35, 36.

2. Understanding the death, burial, and resurrection to be that of the believer (and Baptist authors sometimes write as if this were what they intended), the argument rests upon 1 Cor. xv. 29, alone, a passage of somewhat doubtful interpretation; but in which all the probabilities of the case point us to the death of Christ as that to which Paul refers in this expression, “baptized for the dead:” and this, not as something symbolized in baptism, but as something which Paul has simply supposed to be true, in the course of his argument for the resurrection of the believer. § 37.

Dr. Carson writes: “Had no emblem but that of puri-

fication been intended in this ordinance, we do not say that immersion would be either essential or preferable." (p. 381.) This might be fairly claimed by us, even if not expressly admitted by the Baptist. We have seen that according to Scripture, no emblem but that of purification is intended to be included in this ordinance; and hence, we conclude in Dr. Carson's own words, "that immersion is neither essential nor preferable" to pouring or sprinkling as a mode of baptism.

THIRD. In our examination of *the practice in the days of Christ and his Apostles*, as that practice is to be gathered from the inspired narrative of baptisms then administered, we have found:

1. That the baptisms administered by John the Baptist and by Christ's disciples, before our Lord's death, were not Christian, but Jewish baptisms; at least, in so far as is implied in their being administered in Judea, to Jews, by John and Christ's disciples, themselves Jews, and whilst the Old Testament dispensation had not as yet passed away—the law of Moses, as decided by Christ himself, being yet in force. (§§ 29, 38.) Even should we admit, then, that they were baptisms by immersion, this admission could affect our decision of the question respecting the mode of Christian baptism, only as it would render it probable that the Apostles afterward practised the same mode; the mode of John's baptism can no more bind the faith of the Church, under this our Christian dispensation, than that of other Jewish baptisms (the "divers baptisms" of which Paul speaks in his Epistle to the Hebrews), many of which were undoubtedly performed by sprinkling.

2. But we do not admit that these baptisms of John's and Christ's disciples were baptisms by immersion. So far from it, we think that the true reason why these baptisms were performed in Jordan and "at Ænon (the Springs) near to Salim," is to be found in the fact that they were Jewish baptisms, Moses' law requiring the purification, in such cases, to be effected in running water. §§ 38, 39.

3. The baptism of the eunuch, the only *Christian* bap-

tism, in the account of which the Baptist finds any evidence of immersion, appears to have been administered at a wayside well or fountain—and in so far as anything can be learned from the Scriptures, to have been a baptism by sprinkling. §40.

4. The other baptisms recorded in the Scripture; viz., the baptism of the three thousand on the day of Pentecost, that of Paul, that of Cornelius, and that of the Jailer at Philippi, all appear to have been administered upon the spot, where the person baptized first believed in Christ Jesus; in the streets of Jerusalem, in the private house at Cæsarea and Damascus, in the prison-court at Philippi, and that of Paul, at the least, to have been administered with the baptized person in a standing posture. All these circumstances, irreconcilable with the idea of baptism by immersion, accord well with that of baptism by sprinkling or pouring. §§41, 42, 43, 44.

5. Even admitting (and we admit it simply for argument's sake) that it could be clearly shown that the Apostles did baptize by immersion; this, of itself, could not bind the faith of the Church, unless the principle were established that mere mode is essential to the validity of a sacrament, a principle which no Christian church will admit to be true. There can be no question that the Lord's Supper, as administered by Christ to his disciples, was administered at night, the communicants lying upon couches around a table. On these points no question has ever been raised. Unless, then, some good reason can be given why mode is essential to one sacrament and not to the other, consistency requires of the Baptist that he first administer the Lord's Supper in the mode in which he admits that Christ administered it, ere he demand of others that they administer baptism in that mode, alone, in which it was administered in Apostolic times.

The conclusion in this whole matter to which we come is—

1. There is nothing in the meaning of the word *baptizo*, nor in the emblematical import of the rite of baptism, to authorize the belief that any particular mode of applying the water to the person of the baptized, is essential to the validity of baptism.

2. Whilst we cannot determine, with absolute certainty, whether sprinkling, pouring, or immersion, was the mode of baptism practised in the days of Christ and his Apostles, immersion is the least probable of the three.

3. To require immersion in order to admission to the church of God, is to infringe upon that "liberty wherewith Christ hath made his people free," and to "teach for doctrine the commandments of men." And to exclude from the Lord's table, the Lord's people, because they have not been immersed, is to bring upon the soul the guilt of the sin of schism.

## SUPPLEMENTARY NOTE.

## THE PRACTICE OF IMMERSION IN EARLY TIMES.

BAPTIST authors, generally, attach a great deal of importance to the fact that immersion was practised in the Church at a very early age. The author of the article on "*Baptism*," in the *Encyclopedia of Religious Knowledge*, writes: "On this point there is overwhelming evidence. The best ecclesiastical historians—Mosheim, Waddington, Neander, &c.—affirm that the practice of the primitive Church was immersion." And this fact he makes one of his four arguments for immersion, the other three being—The meaning of the word *baptizo*; The emblematic import of baptism; and, The practice of Christ and his Apostles.

If by "the primitive Church" we understand the ancient, as contradistinguished from the Apostolic Church—*i. e.*, the Church in the third century, and later—the correctness of the above statement will not be called in question by any one. But why do many Baptist writers keep back the fact, established by precisely the same authority, that this immersion was performed with the person of the baptized *naked*?

Dr. Carson, in his reply to Dr. Miller, admits that immersion was received *naked*, in the third and fourth centuries, and does not deny that such was the fact at an earlier date. (Carson on Baptism, pp. 380, 381.)

The Baptist historian, Robinson, in his "*History of Baptism*" (a book written by request of the Baptist ministers of London), is more ingenuous. His words are: "The primitive Christians *baptized naked*. Nothing is easier than to give proof of this, by quotations from the

authentic writings of men who administered baptism, and who certainly knew in what way they themselves performed it. *There is no ancient historical fact better authenticated than this.* This evidence does not go on the meaning of the single word *naked*; for then the reader might suspect allegory; but on many facts reported, and many reasons assigned for the practice."

Wall, in his "History of Baptism," writes: "The ancient Christians, when they were baptized by immersion, *were all baptized naked, whether they were men, women, or children.*"

As one reads such statements as these, the question will arise—Can these things be so? Is there not some mistake about this matter? Is it credible that in the East, where the most rigid notions of womanly propriety have prevailed from time immemorial, *women received baptism naked*? Is such a practice as this consistent with that "modesty" which no book more emphatically than the New Testament enjoins upon woman? To these questions we do not hesitate to return the answer—The thing is incredible; such a practice is utterly at variance with Christian modesty in women.

The true explanation of the matter, we believe, is that given by Taylor, in his "Facts and Evidences," viz., That, at an early date, there was added to the simple baptismal rite, as practised by Christ and his apostles, a washing of the whole body in water, as a preparation for the baptism proper—just as there was added the anointing of the body with oil, and the clothing of the person in a white garment, as rites following upon the baptism, at almost if not quite as early a date. This preparatory washing of the body was performed in a bath, and, in the case of women, with none but women present; and this it was which was performed by immersion, and with the person naked—the baptism proper being afterwards administered in presence of the church, and by sprinkling or pouring.

In support of this explanation we urge:

1. With the peculiar attachment of the Jewish converts to the law of Moses, the addition of an ablution, preparatory to baptism, would be one of the most natural changes

which could be made in the apostolic rite of baptism. They regarded baptism as, essentially, a purification; and a preparatory washing was, in many instances, enjoined in Moses' law; *e. g.*, in the cleansing of a leper (Lev. xiv.), the cleansings to be effected by the water of separation (Numb. xix.)

2. There is nothing in any of the statements made by ancient writers, and relied upon to prove the early practice of immersion (in so far as we have seen), inconsistent with this explanation, but much to favor it.

3. In the Abyssinian Church, at the present day, a washing of the whole body, preparatory to baptism, is practised, the baptism itself being performed by affusion (See Taylor's *Facts and Evidences*, pp. 153, 154). The Abyssinian Church being that one of the ancient churches which has for ages been almost entirely cut off from all communication with other parts of the world, is, on this account, the one most likely to have retained the practice prevailing in early times.

4. The testimony of Epiphanius, Bishop of Constantia, who wrote during the fourth century, when speaking of the office of the deaconess: "There are also deaconesses in the Church; but this office was not instituted as a priestly function, nor has it any interference with priestly administrations; but it was instituted for the purpose of preserving a due regard to the modesty of the female sex, especially at the time of baptismal washing, and while the person of the woman is naked, that she may not be seen by the men performing the sacred service, but by her only who is appointed to take charge of the woman during the time she was naked." (Epiphanius, as quoted by Taylor in his "*Facts and Evidences*," p. 168.)

We refer to this matter here, not as an argument for baptism by sprinkling or affusion—for our purpose is to offer as argument nothing but what the Scriptures themselves furnish—but,

1. That the Baptist argument from the early practice of the Church—an argument based, as we think, upon a misapprehension of the facts recorded—may not prejudice the mind of the reader against the reception of Scripture truth.

2. To show the reader the way in which immersion has come to be substituted for sprinkling or pouring, as practised by the apostles. And,

3. As affording a strong incidental confirmation of the correctness of the definition we have given to *baptizo* when used as a religious term, viz., to cleanse or purify.



PART III.

THE SUBJECTS OF BAPTISM.



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CHAPTER I.

‡ 43. Statement of the Question, and of the Arguments relied on by Baptists and Pedo-Baptists.

To the question, To whom is Christian baptism to be administered?

The *Baptist* replies: To such as make a credible profession of faith in Christ, and to such only.

The *Presbyterian* replies: "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." (Presbyterian Confession of Faith, chap. 28.)

And here we ask the reader to notice—

1. With respect to adults who have not been baptized in infancy, there is no difference of opinion. They are to be baptized upon a credible profession of faith in Christ alone. Such must have been the case with all the converts on the day of Pentecost, and for some time afterwards, since proper Christian baptism was never administered before that time.

2. The only point in so far as the subjects of baptism are concerned, on which the Baptist and Presbyterian differ, is—*Does the word of God teach that Christian baptism is to be administered to infant children, where one or both the parents are professed believers?*

The grounds upon which the Baptist seeks to establish his position are—

1. The commission given by Christ to his Church, when about to be taken in bodily presence from his disciples, and recorded in Mark xvi. 15, 16. This commission, he affirms, is given in terms which exclude the idea of the administration of baptism to infants.

2. The import of baptism, as the ordinance is explained in the Word of God. This, he affirms, is utterly inconsistent with its administration to any but believers.

The arguments by which we shall seek to establish the position assumed in the Presbyterian Confession of Faith, are :

1. Assuming that Christian baptism is the initiatory rite of the Church, under the Christian dispensation (and this the Baptist maintains as zealously as we do), and that the infant-membership in the Church was established of God, under the Old Testament dispensation, (and this we shall prove from Scripture, although but few Baptists will deny it); we shall attempt to show, 1. That the visible Church of God has ever been *one*; and consequently, as the rite of infant-membership in that Church has not been repealed, it must continue. And 2. That this right of infant-membership—and hence, of infant baptism—was expressly recognized by Christ and his Apostles.

2. The express mention made in the New Testament Scriptures, of family baptisms.

Other arguments have been adduced, some of them of great weight, from the experience of the Church at the present day, the history of the Church, especially in primitive times, and what are thought to be the proprieties of the case. As, however, our purpose is to give a purely Scriptural discussion of the question, settling it, if at all, upon the authority of the Word of God alone, we shall take no notice of these arguments, as urged on either side.

## CHAPTER II.

‡46. Christ's commission to his Church, Matt. xxviii. 19, 20; Mark xvi. 15, 16; Luke xxiv. 47-49.

§46. *Matt.* xxviii.

Matt. xxviii. 19, 20. "Go ye, therefore, and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Amen.

Mark xvi. 15, 16. "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is BAPTIZED, shall be saved: but he that believeth not shall be damned."

Luke xxiv. 47-49. "And " (Jesus said unto them, ver. 46) "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Remarking upon Mark xvi. 16, Dr. Carson writes—"I am willing to hang the whole controversy on this passage. If I had not another passage in the Word of God, I would engage to refute my opponents from the words of this commission alone. I will risk the credit of my understanding, on my success in showing that according to this commission believers only are to be baptized."<sup>1</sup>

<sup>1</sup> Carson on Baptism, p. 169.

The Baptist reasons upon this passage, thus: Baptism is here made consequent upon faith—"He that *believeth* and is *baptized* shall be saved." And as no one pretends that infants can exercise faith in Christ, the faith here spoken of, this passage prohibits their baptism.

For the purpose of bringing out distinctly the nature of this argument, let us give it the form of what logicians call a syllogism.

"He that *believeth* and is *baptized* shall be saved."  
Says the Baptist,

*Syl. I.* Baptism is here made consequent upon faith.

Infants cannot exercise faith;

Therefore—Infants must not be baptized.

If, in our Lord's words, "He that *believeth*, and is baptized, shall be *saved*; he that *believeth not*, shall be *dammned*," baptism is made consequent upon faith, in such a sense as to restrict it to those who believe, upon precisely the same principles of interpretation salvation is made consequent upon faith, in such a sense as to restrict it to those that believe, and damnation is made consequent upon not believing. We, therefore, call upon the Baptist, consistently to follow out his principles of interpretation, as expressed in the two following syllogisms:—

*Syl. II.* Salvation is here made consequent upon faith.

Infants cannot exercise faith:

Therefore—Infants cannot be saved.

*Syl. III.* Damnation is here made consequent upon not believing. Infants do not believe;

Therefore—Infants must be damned.

And further; if in these words of our Lord, baptism is made consequent upon faith—upon the same principle of interpretation, but more clearly, is salvation made consequent upon baptism; since faith and baptism are connected together by the copulative "and," and together declared to be the antecedents of salvation. We, therefore, call upon the Baptist to follow out his principles, as expressed in a fourth syllogism:—

*Syl.* iv. Salvation is here made consequent upon baptism. The Baptist will not baptize an infant; Therefore—The Baptist secures the damnation of that infant.

Now, we do not say that the Baptist believes the doctrines embodied in syllogisms ii. iii. iv. What we do say is, that the principles of interpretation, which would, in these words of our Lord, give him a restriction of baptism to those exercising faith, shut him up to these doctrines. The same logic which, from these words, places a bar in the infant's way to the baptismal font, places a triple bar in his way to heaven.

In view of these conclusions, which the Baptist will be as unwilling to admit as we, we say to him—There must be some fault in your logic. And this fault, if we mistake not, lies just here. You have entirely mistaken the true nature of the commission recorded in Mark xvi. 15, 16. This is not the Apostles' commission, either to preach or to baptize. And we offer this Scriptural proof of our statement:

Their commission to preach they had received long before. "And he (Jesus) goeth up into a mountain, and calleth unto him whom he would, and they came unto him, and he *ordained* twelve, that they should be with him, and that he might send them forth *to preach*" (Mark iii. 13, 14). "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel, and as ye go *preach*" (Matt. x. 5-7). Here is the commission to preach, of those to whom the words recorded in Mark xvi. 15, 16, were addressed. But a commission to preach, *under certain restrictions*. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and BAPTIZED more disciples than John (though Jesus himself BAPTIZED not, but his *disciples*." John iv. 1, 2. This record refers to events which occurred near the commencement of our Lord's ministry, and shortly after his ordination of the twelve, as recorded in Mark iii. 13, 14. His

disciples must have received authority to baptize, at this time, or else they were here baptizing, under the very eyes of Jesus, without any authority so to do.

If the commission recorded in Mark xvi. 15, 16, is not the Apostles' commission to preach, nor to baptize, the question will be asked:—"What, then, is it?" We answer, it is just what it purports to be. Having before given them their commission to preach and baptize, *with the restriction* that they "go not in the way of the Gentiles and enter no city of the Samaritans, but go to the lost sheep of the house of Israel" alone, now that "all power is given unto him, in heaven and in earth" (Matt. xxviii.), and by his death he has "broken down the middle wall of partition" (Eph. ii. 14) between the Jew and the Gentile; has taken out of the way "the handwriting of ordinances which was against us (Gentiles), nailing it to his cross" (Col. ii. 14), *he takes off this restriction*, and says—"Go ye into *all the world*, and preach the Gospel to every creature."

Applying now the principle of interpretation universally admitted—that every part of an article must be interpreted with an eye to the scope and object of that article—we conclude that baptism is mentioned here only incidentally; our Lord taking it for granted that his Apostles were already fully instructed as to the proper subjects of baptism.

Of the correctness of this view of the passage under examination, the corresponding records in Matthew and Luke afford the strongest confirmation. In Luke's report of our Lord's words, the subject of baptism is not even formally mentioned—"And that repentance and remission of sins should be preached in his name *among all nations*, beginning at Jerusalem." (Luke xxiv. 47.) And Matthew's report is in the words, "Go ye, therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *Teaching* them to observe all things, *whatsoever I have commanded you.*" (Matt. xxvii. 19, 20.) Here Christ *expressly* refers them to his instructions previously given, as their guide in the discharge of this very commission. What these instruc-

tions on the subject of baptism were, we shall inquire hereafter. (See §§ 53, 54.)

If we disregard this principle, that every part of an article must be interpreted with an eye to the scope and import of that article, we run into all kinds of absurdities. In the very passage under examination, Christ says, "Go ye into all the world, and preach the gospel to *every creature.*" *Creature* is often used in the word of God, as a general term, including the lower orders of animals as well as man. Will the Baptist interpret this commission, so as to cover such preaching as that ascribed, in the Romish legends, to St. Anthony, viz. : his preaching to the fishes?

All that our Saviour means to teach in his words—"He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned"—is just what his words, in their most natural interpretation, seem to convey, viz. : That he who does believe, and is worthily baptized, shall be saved; and then, to mark faith as essential, and baptism as not essential to salvation, he adds, reversing the form of his declaration, "he that believeth not, shall be damned." He is speaking of such, and of such only, as he sends his disciples to *preach* his gospel to; the case of infants is in no way referred to in his declaration respecting either faith or baptism. If his disciples are to believe (as the Baptists, in common with ourselves, think they are,) that infants are saved without faith, he has taught that doctrine on some other occasion, and he does not recall that teaching here. If his disciples are to believe that infants may properly be baptized without faith, he has taught it on some other occasion, and he does not recall that teaching here. The two cases are precisely similar, and our interpretations of them must stand or fall together.

## CHAPTER III.

‡ 47. Is the import of Baptism inconsistent with its administration to Infants? Acts xxii. 16, and Deut. xxx. 6. Gal. iii. 27, and Rom. ii. 28, 29. 1 Cor. xii. 13, and Rom. iv. 11. Col. ii. 12, and Col. ii. 11.

## § 47.

BAPTIST writers are accustomed to quote all that class of passages of Scripture, in which the spiritual import of baptism is taught us, as utterly inconsistent with the idea of its administration to infants. We give below the most important of these, adding the substance of Dr. Carson's comments on them. These we have placed in the column to the left. In the right hand column we have placed certain passages of similar character, respecting the analogous rite of circumcision, and added comments of our own, in Dr. Carson's strain of Bible criticism.

## BAPTISM.

*Acts xxii. 16.*

"And now, why tarriest thou? Arise, and be BAPTIZED, and wash away thy sins, calling on the name of the Lord."

"Here we see baptism figuratively washes away sins, and supposes that they are previously truly washed away. Could our opponents say to the parents of the infant about to be baptized, 'Arise, and wash away the sins of thy infant?'" Carson, p. 212.

## CIRCUMCISION.

*Deut. xxx. 6.*

"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy soul, that thou mayest live."

Here we see that circumcision represents in figure the loving of the Lord our God, with all our soul. Could our opponents say to the parents of an infant about to be circumcised—Do you declare that this infant loves the Lord our God with all its soul?

BAPTISM.

*Gal. iii. 27.*

"For as many of you as have been BAPTIZED into Christ have put on Christ."

"Nothing can be more express. Here baptism is represented as implying a putting on of Christ. Surely this is peculiar to believers. Infants cannot put on Christ." Carson, p. 213.

*1 Cor. xii. 13.*

"For by one Spirit are we all BAPTIZED into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

"They who are baptized, are here supposed to belong already to the body of Christ; and for this reason they are baptized into it. None are here supposed to be baptized upon the expectation, or probability, or possibility that they may yet belong to that body. They are baptized into the body." Carson, pp. 212, 213.

*Col. ii. 12.*

"Buried with him in BAPTISM, wherein also ye are risen, with him through the faith of the operation of God, who raised him from the dead."

"Here baptism is explained in a sense which suits believers only." They who are baptized "are viewed as already risen with him through faith. Can anything be

CIRCUMCISION.

*Rom. ii. 28, 29.*

"For he is not a Jew, which is one outwardly; nether is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God.

Nothing can be more express. Here circumcision is said to be "of the heart, in the spirit, whose praise is not of men, but of God." Infants cannot be thus circumcised.

*Rom. iv. 11.*

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe."

Here circumcision is said to be the seal of the righteousness of a faith already possessed by the one circumcised; not a seal of the expectation, or probability, or possibility of that person's believing at some future day.

*Col. ii. 11.*

"In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ."

Here the circumcised are viewed as in their circumcision, putting off the body of the sins of the flesh. Can anything be more express than that? Was it true of

more express than this? Are infants risen with Christ through faith of the operation of God? If not, they are not among the number of those that were baptized." Carson, p. 212.

infants, when presented by their parents, at eight days old, that they had put off the body of the sins of the flesh? If not, then must we conclude that they had no right to be counted among the number of the circumcised.

And thus we might go on, quoting passage for passage with the Baptist; for just as explicitly as the Scriptures teach us the spiritual import of baptism, just so explicitly do they teach a similar truth respecting circumcision. In no way could this be more clearly set forth than in Col. ii. 11, 12, the two passages last quoted, in which Paul makes use of the known and acknowledged spiritual import of the earlier rite, *circumcision*, to illustrate that of the latter, *baptism*. And to mark their identity, in this particular, the more clearly, he calls baptism "the circumcision of Christ," or Christian circumcision.

The very same course of reasoning, then, which from the passages of Scripture teaching the spiritual import of baptism, would give us a prohibition of infant baptism, will, when applied to passages of similar import respecting circumcision, give us as positive a prohibition of infant circumcision. And yet, there is nothing clearer from Scripture, than that circumcision was, by God's direction, administered to the child eight days old (see Gen. xvii. 12). Here, then, as in the case of our Lord's words, recorded in Mark, xvi. 16, we say to the Baptist—Your argument proves too much, since it proves that which no man, with the Word of God in his hands, can admit to be true. There must be some fault in that argument.

That we may see just where the fallacy in the Baptist's argument lies, let us ask the question, On what principle was circumcision—a rite symbolizing regeneration, "the putting off of the body of the sins of the flesh," that change of heart, in consequence of which we "love the Lord our God with all our soul, that we may live"—administered to infants?

To this question, we answer:

1. Circumcision, viewed as a symbolic rite, simply exhibited grace, did not confer it. The doctrine of circum-

cisional regeneration, like the analogous doctrine of baptismal regeneration, is a doctrine which finds no support from the Word of God. Now, grace may be exhibited, either (1), as something *actually bestowed* of God; or (2), as something *brought near*, by God's covenant relation to the recipient of the rite. To Abraham, circumcision was "the seal of the righteousness of the faith which he had, yet being uncircumcised," *i. e.*, of righteousness by faith, in actual possession. To Isaac, circumcised when eight days old (Gen. xxi. 4), it was, from the first dawn of his intelligent moral agency, a seal, or certification, of God's peculiar willingness to bestow upon him that same "righteousness of faith" by which his father Abraham was justified. And who will venture to say that this rite, in its symbolic import, was of less practical importance to Isaac than it was to Abraham?

2. Viewing circumcision as sealing or certifying an obligation on the part of the recipient; to Abraham, it was a seal of his obligation to "put off the body of the sins of the flesh," to walk by faith before God, an obligation which he had personally acknowledged in his reception of the rite, for the obligation is one growing out of Abraham's position as a sinner, placed under a dispensation of grace; and viewed simply as an obligation, it would have been perfect had no rite been given as a certification thereto. In his circumcision he had personally acknowledged that obligation, and thus rendered it the more solemnly binding upon him. To Isaac, it was a seal or certification of this same obligation, to walk by faith before God; an obligation which rested upon him as it did upon his father Abraham, as a sinner placed under a dispensation of grace, and an obligation which his believing father, by God's direction, acknowledged on his behalf. And who shall say that circumcision, viewed in this aspect of it, was of less importance in the one case than in the other.

The fallacy in reasoning from the passages of Scripture which teach the spiritual import of circumcision, in such a way as to prohibit its administration to infants, lies,

1. In the groundless assumption that grace can be exhibited only *as grace bestowed*; whereas God chooses to

exhibit it as grace *brought near*, or *ready to be bestowed*, also: the groundless assumption that a seal can be affixed to a *deed* only; whereas God chooses (and men in the ordinary business of life, act in the same way) to affix his seal to *promises* as well as deeds.

2. In the unscriptural idea, that circumcision *created* the obligation to walk by faith, whereas it was simply a *public acknowledgment* of an obligation already existing, and growing immediately out of man's relation to God, as a sinner placed under a dispensation of grace. Of just the same character is the fallacy of the Baptist's reasoning from a similar class of passages respecting baptism, "the circumcision of Christ."

And here let us correct the error into which many Baptist writers have fallen respecting the nature of circumcision:

1. In representing it as belonging to the politico-ecclesiastical state of the Jews. Circumcision was given of God to Abraham, four hundred and thirty years before the politico-ecclesiastical state of the Jews was established; and was given for the confirmation of a promise, in which we Christian Gentiles have as direct and deep an interest as ever had a Jew. "Now, to Abraham and *his seed*" (subsequently explained by Paul, in the words—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" v. 29) "were the promises made. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. iii. 16, 17.)

2. In representing it as intended to be a mark of natural descent and temporal privileges, rather than of a religious relation. In proof of this, we are told that the Ishmaelites and Edomites were circumcised. "The Ishmaelites and Edomites were apostates from the faith of Abraham. And will it be pretended that the abuse of circumcision by apostates, proves that it was not the initiatory rite of the Church? Why not argue that since Mormons practice baptism, and yet do not enter into the

Christian church, baptism cannot be an initiatory rite."<sup>1</sup> And what clearer proof can we have that circumcision was not intended as a mark of natural descent, than the fact that by God's appointment the Gentile proselyte was circumcised as well as the Jew? "And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof." (Ex. xii. 48.)

And now, we ask—Shall we accept as proof of the "mind of the Spirit," that baptism, under the new dispensation, shall not be administered to infants, an argument which proves at the same time, and just as decisively, that circumcision was not to be administered to infants under the Old Testament dispensation, when God from heaven has said, and placed it upon record before our eyes, "He that is *eight days old* shall be circumcised among you—the uncircumcised man-child shall be cut off from his people; he hath broken my covenant?" (Gen. xvii. 13, 14.)

<sup>1</sup> N. L. Rice on Baptism, p. 220.

## CHAPTER IV.

## THE CHURCH.

§ 48. Essential Character of the Visible Church. § 49. Nature of Church Membership.

HAVING completed our examination of the arguments (in so far as they are arguments from the Scriptures), urged against infant baptism—before turning to the particular examination of the arguments on the other side, and as preparatory to such examination, we ask the reader's attention to what the Word of God teaches us, respecting the character of the visible Church, and what is implied in Church membership. And here we insist the more strenuously upon a direct appeal to the Word of God, because, if we mistake not, unscriptural notions on these points are entertained by many members of Pedit-Baptist churches.

§ 48. *The essential Character of the Visible Church.*

The visible Church has, from its own institution, possessed the character of *a school*.

"What advantage, then," writes Paul, "hath the Jew? Or what profit is there of circumcision? Much every way: *chiefly*, because unto them were committed the oracles of God." (Rom. iii. 1, 2), *i. e.*, the Holy Scriptures.

For what purpose were these "oracles of God" committed to the *circumcised*—the Old Testament Church? Let the Scriptures answer. God says: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that *he will command his children and*

his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. xviii. 18, 19.) By Moses God gives direction to Israel: "And these words which I command thee this day, shall be in thy heart: and thou shalt *teach them diligently to thy children*, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 6-9.) Can any one doubt that under the Old Testament dispensation, the visible Church was a school, in which disciples were to be trained for Heaven? or that, by God's direction, these disciples—scholars—were to be entered in this school in early childhood?

Under the New Testament dispensation, the visible Church retains this same character. "Go ye, therefore, and *teach, i. e.*, (make disciples—scholars—of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *Teaching* them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (Matt. xxviii. 19, 20.) Such is the commission of the Church, as given by her Lord and Master himself. So plainly is this set forth as the great office of the Church, in these words, that on this point all Protestant commentators agree.

#### § 49. *Nature of Church Membership.*

The visible Church being, by God's appointment, his *school*, the essential right of membership—the only right which is necessarily implied in affirming the Church membership of a person—is the right to instruction "in all things which God hath commanded." There are other rights and privileges which may belong to members of the Church upon certain conditions, and these may be spoken of (when speaking loosely) as rights of member-

ship. But the right to instruction, and what is necessarily implied in it, can alone be regarded as an essential right of membership.

This whole subject may be illustrated by the rights of citizenship under a civil government. As a citizen of the United States, I am entitled to the protection of my country against illegal or unjust oppression, both at home and abroad. As a free male citizen, over twenty-one years of age, I am entitled to vote in the election of those who are to be my civil rulers; and both of these rights are often spoken of as rights of citizenship. My infant child, from the hour of its birth, is as *truly* a citizen of the United States as I am, and all the rights which are essential to citizenship must belong to it. Let any one, at home or abroad, attempt to oppress that child, and the civil government is bound to interpose for its protection, and secure to it the enjoyment of its rights. Yet that child, if a female, will never be entitled to vote; and if a male, not until twenty-one years of age. Civil government is an institution for securing to its subject the enjoyment of his rights; and hence the right to protection is the *essential* right of citizenship. The right to vote, although often spoken of as a right of citizenship (when speaking loosely) is, in fact, a right which belongs to a citizen, upon certain conditions, which are prescribed in the Constitution of the country; and a person to whom that right is denied (my infant child, for example), may be as truly a citizen as one to whom that right is granted.

Just so in the visible Church. As a member of that Church, I am entitled to be "taught all things whatsoever Christ hath commanded." As a *believing* member, I am entitled to a place at the Lord's table. This latter right is often spoken of as a right of membership, just as a right to vote is often spoken of as a right of citizenship. Yet, in fact, it is a right belonging to members upon certain conditions only—conditions prescribed in the Word of God. "Faith to discern the Lord's body" (1 Cor. xi. 49) is declared to be essential to a right participation in the Lord's supper; and until a member of the Church gives credible evidence of the possession of such faith, he cannot claim a

place at the Lord's table, in virtue of his membership, any more than an infant child can claim a right to vote in virtue of his citizenship.

As already remarked, the essential right of church membership is the right to instruction "in all things whatsoever Christ hath commanded." Hence, in admitting an infant by baptism, we require the parent, already a believing member of that Church, to covenant with God and with his Church, that he "will teach the child to read God's Word; that he will instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments; that he will set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up the child in the nurture and admonition of the Lord." (Presbyterian Directory for Worship, chap. vii.) In the first instance, the religious instruction of the infant member is committed to the believing parent, in baptism, recognized as the representative of the Church, in his entering into a covenant with that Church; but in the case of the removal of the believing parent by death, then the duty of "teaching the child all things whatsoever Christ hath commanded," devolves upon the Church, and the Church is bound to see to its instruction.

By neglecting the obvious distinction between the Church *visible* and the Church *spiritual*, and applying what in Scripture is said of the latter to the former, Baptist writers would make the Church *visible* to consist of believers only. Certainly such was not the case under the Old Testament dispensation: nor do the Scriptures give any countenance to the attempt to make a change in this particular. The visible Church of Christ, according to his own declaration, "is as a net, which was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." (Matt. xiii. 47, 48.)

## CHAPTER V.

RELATION OF THE CHURCH UNDER THE NEW TO THAT  
UNDER THE OLD TESTAMENT DISPENSATION.

- § 50. The Charter of the Church unchanged. § 51. Scriptural Representations.  
 § 52. The first Christian Church but the Old Testament Church purged of  
 the Apostasy.

§ 50. *The Charter of the Church unchanged.*

THE visible Church first assumed, distinctly, its form as a Church (*i. e.*, a sealed company, separated from the world) under the operation of God's covenant with Abraham. "Before this time, the Church of God had existed in the *patriarchal* form. Every pious family was a little Church, of which the father was the officiating priest. By him the morning and evening sacrifices were offered; and he led the family devotions. Thus, we find that Abram, wherever he spent a night, built an altar and called upon the name of the Lord. And as every pious family was a little Church, so were the children members of that Church, trained by the father for God's service."<sup>1</sup> But it was under the operation of God's covenant with Abraham, that the visible Church first assumed, distinctly, its form as a Church.

That covenant is recorded in Gen. xvii. 4-8. "As for me, behold my covenant is with thee, and thou shalt be the father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting

<sup>1</sup> N. L. Rice on Baptism, p. 213.

covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

This covenant is a record, at once, of God's promises to his Church, and of that Church's obligations. In some of its particulars, its promises and obligations are addressed to Abraham's descendants through Isaac:—But understood as we are taught in God's words to interpret its terms, and as the men of faith in every age have understood it, from the time that Abraham, having "seen the promises afar off, embraced them, and confessed that he was a stranger and a pilgrim on earth, and desired a better country, that is a heavenly" (Heb. xi. 13, 16), this has constituted *the charter* of the Church of God.

This truth is presented to us in many forms in the New Testament Scriptures. "Your father Abraham rejoiced to see my day," says Christ, "and he saw it, and was glad" (John viii. 56). "Know ye, therefore," writes Paul, "that they which are of faith, the same are *the children* of Abraham. And the Scriptures, foreseeing that God would justify the heathen through faith, preached before *the Gospel* unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham. For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's *seed*, and *heirs according to the promise*" (Gal. iii. 7-9, 26-29). Christians are never called the children of Enoch, of Noah, of David, or of any other eminent believer, but they are called "children of Abraham" and "Abraham's seed." Evidently, therefore, they sustain to him a peculiar relation. What constitutes this relation? I answer, the covenant into which God entered with Abraham, to which Paul refers in the passage just quoted, Christians are "heirs according to the promise."

This matter Paul argues at some length in his Epistle to the Romans. "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be *the father of all them that believe*, though they be not circumcised, that righteousness might be imputed unto them also; and the father of the circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure *to all the seed*: not to that only which is of the law, *but to that also which is of the faith of Abraham, who is the father of us all*: (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth the things which be not as though they were. They which are the children of the flesh, these are not the children of God; but *the children of the promise, are counted for the seed.*" (Rom. iv. 11, 13, 16, 17; ix. 8.)

After reading such expositions of God's Covenant as these, can any one doubt that it is in fulfillment of God's promise to Abraham, that he should be "*the father of many nations,*" "*the heir of the world,*" the Church received her great commission, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15)? Is the promise which accompanied that commission, "Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20), anything else than the promise of that covenant, "I will establish my covenant between me and thee, for an everlasting covenant, *to be a God unto thee and thy seed after thee?*" (Gen. xvii. 7.)

Hence, we say, this covenant of God with Abraham, according to the plain representations of Scripture, is as truly THE CHARTER of the Church, *i. e.*, the written instrument, declaring the privileges and obligations of the Church now, as it ever was under the Old Testament dis-

pensation. And those that become Christ's do thereby become "Abraham's seed according to the promise" in what has ever been the true sense of that promise.

§ 51. *Scriptural Representations.*

From among many Scriptural representations of the nature of the change which took place in the visible Church, in the days of Christ and his Apostles, we will ask the reader's attention to two only: one from Paul's Epistle to the Romans, the other from his Epistle to the Ephesians.

Romans xi. 18-26. "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief, they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree. For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so, all Israel shall be saved."

In this passage, by "the wild" and "good olive trees," the Apostle cannot mean *the natural state* of the parties before God; for he has fully proved in a previous part of

this epistle, that in this respect, between the Jew and the Gentile, there is no difference. Neither can he mean by the "good olive tree," *the politico-ecclesiastical state* established in the time of Moses; for that was then "vanishing away;" and none more zealously than Paul resisted every attempt of Judaizing teachers, to lay its yoke upon the Gentiles. Nor can the "good olive tree" mean the *true spiritual Church* of God; for, from that, these Jews were not cut off, for the simple reason that they were never members of it, as our Lord teaches in his words: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye are of your father the devil, and the lusts of your father ye will do." (John viii. 39, 40, 44.)

By the "good olive tree," Paul can mean nothing but *the visible Church*. And what says he of it? That the "good olive tree" was cut down or rooted up? That it had withered, trunk and branch, or was no longer the care of the divine planter? Nothing like it. He asserts the continuance of the "good olive tree" in life and vigor; the excision of some worthless branches, and the insertion of new ones in their stead. "Thou" says he, addressing the Gentile, "partakest of the root and fatness of the olive tree." Translate this into less figurative language, and what is its import? That the visible church of God subsists without injury through the change of dispensation and of members. Branches indeed may be cut off, but the rooted trunk stands firm, and other branches occupy the place of those which are lopped away. The Jews are cast out of the Church, and the Church perishes not with them. There was still left the trunk of the old olive tree; there was still fatness in its roots; it stands in the same fertile soil, the covenant of God; and the admission of the Gentiles into the room of the excommunicated Jews makes them a part of that covenant Church; as branches grafted into the olive tree, and flourishing in its fatness, are identified with the tree."<sup>1</sup>

<sup>1</sup> J. M. Mason's Works, vol. ii., p. 309.

But this is not all. The Apostle, in the light of prophecy, foresees the restoration of the Jews. These, says he, the "natural branches shall be grafted in *again*—shall be grafted into *their own olive tree*." Their own olive tree, then, must have been preserved. Dropping the figure: they shall be brought into the same Church in which the Gentile Christians now are; and this is *their own Church*. In coming into it, they are but coming back again into their own Church. How can this be, unless the visible Church be essentially one and the same under both dispensations?

Eph. ii. 11-14, 19-22. "Wherefore, remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; That at that time, ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometime were far off, are made nigh, by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Can there be any doubt what "commonwealth of Israel" it is, in which the Gentiles, once "aliens," are now made "citizens?" Can it be any other than the visible Church to which Israel belonged? or what "covenants of promise," to which they, "once strangers," have been "brought nigh?" Can it be any other than the "covenant of promise" upon which God's Church is built? Or in what the Gentile and the Jew have now been made "both one," by "breaking down the middle wall of partition between them?" Can it be anything else than the visible Church of God?

The Apostle proceeds:—Ver. 19.—"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Fellow-citizens with what saints? The Old Testament saints,

beyond a question: fellow-citizens with Abraham, Moses, David and Isaiah. Of what "household of God" does the Apostle speak? Of the household to which these Old Testament saints belonged. Ver. 20.—"And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; 21. In whom all the building, fitly framed together, groweth unto a holy temple in the Lord. 22. In whom ye also are builded together, for a habitation of God through the Spirit." Of what "holy temple" does the Apostle here speak? Of the Church spiritual? No. For the Church spiritual he declares, "other foundation can no man lay than is laid, which is Christ Jesus" (1 Cor. iii. 2). The visible Church alone, can be said to be built upon "the foundation of *the Apostles and Prophets*, Jesus Christ himself being the chief corner-stone." And it is only the *one* visible Church which has existed under both the Old and the New Testament dispensations, that can be said to embrace in its foundations, at once, *the Apostles and Prophets*.

§ 52. *The first Christian Church but the Old Testament Church purged of the Apostasy.*

The essential unity of the Church, under the Old and New Testament dispensations, appears just as plainly in the history of "The Acts," as it does in Paul's Epistles. The first Christian Church existed before the day of Pentecost. "And in those days Peter stood up in the midst of the *disciples*, and said (the number of the names together were about a hundred and twenty), men and *brethren*:" (Acts i. 15, 16). These hundred and twenty *disciples*, *brethren*, formed the first Christian Church ever existing on earth; and we find them exercising one of the highest functions of a Church, in the choice of an Apostle in the place of Judas (see Acts i. 16-26). This Church it was that gathered in Jerusalem, on the day of Pentecost. "And when the day of Pentecost was fully come, *they were all* with one accord in one place" (Acts ii. 1). And to this Church the three thousand converted on the day of Pentecost were added: "Then they that gladly received

the Word were baptized; and the same day there were *added unto them* about three thousand souls." (Acts ii. 41.)

Now, these "hundred and twenty," including the Apostles, never received Christian baptism. They had been baptized, in all probability, by John, or by Christ's disciples; but this baptism, as has been shown in § 29, and as all modern Baptist writers admit, was not Christian baptism, nor could it take the place of Christian baptism; as Paul decides in the case of certain disciples at Ephesus (see Acts xix. 1-5). They were also baptized "with the Holy Ghost and with fire" (Acts ii. 2-4): but let the reader notice, (1,) they were a Church before this baptism, and exercised the functions of a Church in the choice of an Apostle; and (2) baptism with the Holy Ghost was not Christian baptism, in the distinctive sense of that term, nor could it take the place of Christian baptism, as is evident from Peter's administering Christian baptism to those in the house of Cornelius, after they had been baptized with the Holy Ghost. (See Acts x. 44-48.)

Admitting that these "hundred and twenty" never received Christian baptism, Mr. Alex. Campbell attempts to evade the force of the argument therefrom, by saying, "When a person is appointed by God to set up an institution, he is not himself to be regarded as a subject of that institution. Some one must commence the institution—there must be some one to commence Christian baptism; that could not be done till Jesus had died, was buried, and rose again." "This evasion of the difficulty will not answer. Abraham set up the institution of circumcision, and yet he was himself circumcised. Aaron, the first Jewish high-priest, was consecrated just as were his successors. Why, then, did not these hundred and twenty receive Christian baptism?"<sup>1</sup>

To this question we can give but one answer, if we answer it in accordance with the teachings of Scripture. The Jewish Church, as a body, had apostatized from God; and this, their apostasy, was consummated by the crucifixion of Christ, their Messiah. This crowning act of apostasy

<sup>1</sup> N. L. Rice on Baptism, p. 208.

being the act of their rulers, was regarded by God, and treated, as the act of the people at large. "The God of our fathers hath glorified his son Jesus; whom *ye* delivered up, and denied him in the presence of Pilate, when he was determined to let him go; But *ye* denied the Holy One and the Just, and desired a murderer to be granted unto *you*; and killed the Prince of Life,—And now, brethren, I wot that through ignorance *ye* did it, as did also your rulers" (Acts iii. 13, 14, 15, 17), is Peter's address to the Jews, at the gate of the temple, shortly after the day of Pentecost. In consequence of this apostasy, the Jewish Church, as a body, was cut off.

Ere this apostasy was consummated, however, a few had received the Messiah, and "believed on his name; and to them had he given power to become the sons of God" (John i. 12). They had no part in the guilty act which filled up the measure of the iniquity of their people (Matt. xxiii. 32). And, therefore, in the excision of that people, they were not included. God separated here, as he did in the days of Noah, and in the case of Sodom. The apostasy was cut off; the election remained. These "hundred and twenty" had been initiated into the Church, at eight days old, by circumcision; a rite which, from the days of Abraham to the day of Pentecost, was the only initiatory rite of the Church of God (for nothing is more certain than that neither the "baptism of John," nor that of Christ's disciples whilst their master remained with them, were initiatory rites into any Church). At the time of the crucifixion, they were members of the Church, in good standing, and they never lost that standing. The excision of "the apostasy," simply purged the Church of God; not affecting the integrity of that Church at all. The part not excised, remained, constituting the true, visible Church of God on earth. And around this purged Old Testament Church, as its nucleus, the New Testament Church was collected. Since the day of Pentecost, and the institution of *Christian* baptism, that baptism is the initiatory rite into the Church of God; and all who enter that Church (including the circumcised Jews, who had lost their church-standing by being excised with "the

Apostasy"), must receive it. These "hundred and twenty" never received it, for the simple and sufficient reason that they were already in the Church, inducted in infancy by circumcision, and they had no need to enter.

How perfectly does this history in the book of Acts agree with the representations given us in other portions of Scripture, especially by Paul in his various Epistles.

## CHAPTER VI.

‡ 53. Christ's Recognition of Infant Membership in the Church. Matt. xix. 13-15. Mark x. 13-16. Luke xviii. 15-17. ‡ 54. Christ's re-commission of Peter. John xxi. 15. ‡ 55. Peter's preaching of Christian Baptism. Acts ii. 38, 39 and iii. 24-26. ‡ 56. Significant Silence of the Jews.

§ 53. *Matt.* xix. 13-15. *Mark* x. 13-16. *Luke* xviii. 15-17.

*Matt.* xix. 13-15. "Then were brought unto him little children, that he should put his hands on them, and pray; and his disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me; *for of such is the kingdom of Heaven.* And he laid his hands on them, and departed thence."

*Mark* x. 13-16. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; *for of such is the kingdom of God.* Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

*Luke* xviii. 15-17. "And they brought unto him also infants, that he should touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; *for of such is the kingdom of God.* Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein."

As preliminary to an exposition of our Lord's words, "For of such is the kingdom of Heaven, (God)," we ask the reader to remark :

1. The persons brought to Jesus were little children, in the proper sense of that phrase. Matthew styles them "little children;" Mark, "young children," and Luke, "infants," (*brephe*); and Mark records the fact, that "he took them up in his arms, and blessed them."

2. These infants were brought to Jesus, "that he should put his hands on them, and pray," (Matt.); "put his hands upon them, and bless them," (Mark); and not for bodily healing, as Dr. Gill imagines.

3. Our Lord's words must be understood in a sense in which they will convey a rebuke to his disciples; and a rebuke correspondent to the conduct, on their part, which has called forth that rebuke. The offence committed by his disciples must have been a serious offence in our Lord's account; for this is the only instance, in the whole course of his life, in which we read of him, "the meek and lowly" one, that "he was *much displeased*" with his disciples. As the displeasure of Jesus must have been a righteous displeasure, nothing short of a *rebuke* will be the proper expression of it.

Turn we now to an examination of our Lord's words, "for of such is the kingdom of Heaven, (God)."

1. "*Kingdom of Heaven, (God).*" The word here translated *kingdom*, is a word of more extensive signification than our English word *kingdom*; being used, as Campbell remarks, to express the ideas expressed by our two words *reign* and *kingdom*. Wherever it is used in connection with such phrases as "is come unto you," "is at hand," or the like, it is evidently to be understood in the sense of Messiah's reign, as in Matt. iii. 2. "Repent ye, for the kingdom of Heaven is at hand." In other instances it is to be understood in the proper sense of our English word, *kingdom*; and it is used to designate "the religious constitution, under which subjects were to be gathered to God by his Son, and a society to be formed, which was to subsist, first, in more imperfect circumstances on earth, but afterwards to appear complete in the

world of glory." (Doddridge.) Hence, "the kingdom of Heaven, or of God," is sometimes used as equivalent to the *visible Church* on earth, as in Matt. xiii. 47. "The kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind." At other times, it is used to signify the Church of God in her state of glory, as in 1 Cor. xv. 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

2. "*Of such.*" On this phrase, Dr. Carson remarks: "'The kingdom of Heaven is *of such*,' cannot possibly mean that the kingdom of Heaven is *of them*. The term *such* does not signify *identity*, cannot signify *identity*, but likeness.'" <sup>1</sup>

Let us see if Scriptural usage will bear out this positive assertion of Dr. Carson. Rom. i. 23. "Who knowing the judgment of God, that they which commit *such* things" (*i. e.*, the very crimes which Paul has just before specified), "are worthy of death; not only do the same, but have pleasure in them that do them." 1 Cor. v. 11. "But now, I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with *such an one*" (*i. e.*, with the very persons specified), "no, not to eat." Gal. v. 21. "Envyings, murders, revellings, drunkenness, and *such* like" (here, *such* signifies likeness; but the word used in the Greek is different from the word used by our Lord, in the passage under examination), "of the which I tell you before, as I have also told you in time past, that they which do *such* things" (here, the word used is the same with that used by our Lord, and evidently means, these very things, envyings, murders, and such like), "shall not inherit the kingdom of God." 1 Tim. vi. 4, 5. "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness. From *such*," *i. e.*, from the very persons just de-

<sup>1</sup> Carson on Baptism, p. 200.

scribed), "withdraw thyself." III Jno. 7, 8. "Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive *such*" (*i. e.*, these very persons, and others like them), "that we might be fellow helpers to the truth." Acts xix. 25. "Whom he," Demetrius, "called together, with men of *like* occupation" (the word here translated *like* is the same rendered *such* in the passage under examination; and "like occupation" here means of the occupation of Demetrius, as is evident from what follows), "and said, Sirs, ye know that by this craft *we* have *our* wealth." These instances of the use of this phrase "*of such*," have not been selected to serve a purpose; but turning to Robinson's New Testament Lexicon, we have given all the instances there cited, excepting one, viz. Mark ix. 37, a passage very similar to the one under examination. And now we ask the reader, does Scriptural usage give any countenance to Dr. Carson's remark, "'The kingdom of Heaven is *of such*,' cannot possibly mean that the kingdom of Heaven is *of them*?" On the contrary, Scriptural usage will allow us to understand "the kingdom of Heaven is *of such*," in no other way than either the kingdom of Heaven is *of them*, or *of them* and *those like them*.

Dr. Gill explains the passage we are examining as follows (and the explanation of every Baptist expositor, whose writings we have seen, is substantially the same,) "It is, as if our Lord would say, don't drive away these children from my person and presence; they are lively emblems of the proper subjects of a Gospel Church-state, and of such as shall enter into the kingdom of heaven; by these I may instruct and point out to you what converted persons should be, who have a place in my Church below, and expect to enter into my kingdom and glory above—they are, or ought to be, like such children, harmless and inoffensive, free from rancor and malice."

To this exposition we object: 1. It assigns to the phrase of "*such*" an unusual meaning, and one which, we believe, it never has in Scripture. 2. It makes our Lord say that which is in no way pertinent to the occasion. The children were brought to him expressly, that he

might pray for and bless them. 3. Thus understood, our Lord's words convey no reproof to his disciples, and yet they are spoken when he is "much displeased" with them.

We would understand by "the kingdom of heaven or God" here, *the visible Church*; and most Baptist writers agree with us on this point. That Church, however, was the Old Testament Church, for "*the*" day of Pentecost had not yet come. These children being the children of Jewish parents, had, doubtless, been introduced as infant members into that Church, by their reception of circumcision when eight days old, and this, it is admitted on all hands, was by divine appointment. If, now, we understand our Lord's words "for of such is the kingdom of heaven" simply to assert the church-membership of these "little ones, infants," they assert nothing but what is confessedly a fact; and just the very fact, of all others, which is pertinent to the occasion. What more conclusive reason can he assign, why parents should be encouraged to bring their infant children to him, the Messiah, the Son of God, that he may bless them, than that God himself has included them in his precious covenant? What more solemn rebuke can he administer to his disciples than by saying in substance, God does not disdain to notice these little ones; and in casting them off ye are making yourselves wiser than God, and setting yourselves in opposition to him?

Thus understanding our Lord's words, how naturally does the declaration follow, "Verily, I say unto you, whosoever shall not receive the kingdom of God, as a little child" (*i. e.*, in the teachable spirit of a little child), he shall not enter therein." It was the overweening confidence of the disciples in their own judgment, which had led them to do that for which our Lord has reproved them; because they were guided by their own sense of what was fit and proper, rather than by the plain instructions of God's Word, they had fallen into this error. And now, he would guard them against such danger for the future.

But, after all, it may be said, these children were not baptized. Certainly not. Christian baptism had not

been instituted. These infants were, in virtue of their circumcision, members of the visible Church (the Jewish Church, not as yet finally cast off, for the Jews had not then, by the crucifixion of their Messiah, "filled up the measure of their iniquities,") and on this account, even had Christian baptism then been practised, there would have been no propriety in administering it to them.

In the words of the Lord Jesus, "Suffer little children to come unto me, and forbid them not, *for of such is the kingdom of heaven,*" we have his distinct and emphatic recognition of infant membership in the Church of God (the Old Testament Church, it is true, but not on that account the less the Church of God) as existing toward the close of his public ministry, and this, without the slightest intimation that such membership was ever to cease in that Church. On the contrary, the recognition is made in circumstances strongly implying its continuance, since it is made in rebuking the disposition manifested by his disciples, those by whom the requisite changes in that Church were to be carried forward and perfected, to account such membership of little value.

#### §54. *John xxi. 15.*

John xxi. 15.—"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him: Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my LAMBS."

It is agreed on all hands that in these words and those recorded in the two verses immediately following, we have "our Lord's renewal of Peter's appointment to the ministerial and apostolic office." Peter's denial of his master "had, undoubtedly, rendered him unworthy of the Apostleship; for how could he be capable of instructing others in the faith, who had basely revolted from it? He had been made an Apostle, but it was along with Judas, and from the time when he had abandoned his post, he had likewise been deprived of the honor of Apostleship.

Now, therefore, the liberty as well as authority of teaching is restored to him. Such a restoration was necessary, both for Peter and for his hearers. For Peter, that he might the more boldly execute his office, being assured of the calling with which Christ had again invested him. For his hearers, that the stain which attached to his person, might not be the occasion of despising the Gospel. To us, also, in the present day, it is of very great importance that Peter comes forth to us as a new man, from whom the disgrace that might have lessened his authority has been removed." (Calvin's Commentary.)

Let the reader notice now the terms in which this renewal of Peter's apostolic authority is first given—"Feed my *lambs*." And let him remember, at the same time, that in the Old Testament Scriptures, Christ is described as one who "shall feed his flock like a shepherd; shall gather the *lambs* with his arms, and carry *them* in his bosom, and shall gently lead those that are with young." (Isa. xl. 11.) And let him remember, too, the rebuke which, a little while before, Christ has given Peter, in common with other disciples, in his words, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." (Mark x. 14.) And then ask himself, How must Peter have understood his Lord's words—"Feed my *lambs*?" Do they not contain a very strong intimation, to say the least of it, that infant-membership is to continue in the Church of God, under Peter's apostleship? Are they not unaccountable, on the supposition that such membership is, from that time, to cease?

§55. *Acts* ii. 38, 39; iii. 24-26.

*Acts* ii. 38, 39. "Then Peter said unto them, 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. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts iii. 24-26. "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."

The passage first quoted above is the conclusion of Peter's address to the multitude, on the Day of Pentecost. The other is the conclusion of a public address of his, delivered a few days later, in very similar circumstances. In each case, he is evidently urging upon his hearers an immediate repentance, for the reason that this was emphatically *their day of grace*, and a day of grace granted them in fulfillment of God's covenant with Abraham. (Acts iii. 25, 26.)

When, then, in his first address, he says, "the promise is to you and to your children, and to all that are afar off," to what promise does he refer? Undoubtedly, we think, to the promise which God had included in his covenant with Abraham. And when we turn to that promise, we find it answering, in every particular, to Peter's words, as here recorded. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." (Gen. xvii. 7.) There is the promise, "to you and to your children;" "for a father of many nations have I made thee." (Gen. xvii. 5.) There is the promise, as Paul explains it in Rom. iv. 13-17, "to all that are afar off, even as many as the Lord our God shall call."

Let the reader notice now, that this address was made by Peter, on the occasion when *Christian* baptism was first preached to the people. That it was addressed exclusively to Jews and Jewish proselytes, at Jerusalem, and by Peter, himself a Jew. That the only way into the Church of Christ, of which any of the parties had a know-

ledge then, was through the Old Testament Church, for it was not until some time after this, at the house of Cornelius, that the first Gentile was received directly into the Church; and from Peter's conduct on that occasion, it is evident, that up to that time, neither he nor the other apostles understood God's purposes in this particular. And we ask, is not Peter's paraphrase of God's promise to Abraham, "for the promise is to you and to your children," unaccountable, if the initiatory rite in the Church of God is now, for the first time, to be refused to the children of the believer? How must the Jews have understood Peter, when he calls upon them, by repentance and baptism, to enter the Christian Church, assigning as the special reason why they should do so, God's promise to Abraham, which was made, says he, "to you and to your children?" It would be strange indeed, had they understood him to speak of any other way than that in which they and their fathers had always entered into the Church of God, from the time that promise was given—*i. e.*, the infant children entering in company with the believing parent.

§ 56. *Significant silence of the Jews.*

Supposing that the change in the constitution of the Church of God, for which the Baptist contends—*viz.*, the abrogation of infant membership in that Church—had been made, the question at once arises, "How must such a measure have operated upon the feelings of a believing Jew?"

"Tenacious, in a high degree, of their peculiarities, regarding their relation to Abraham as momentous to their individual happiness, and as the most prominent feature of their national glory; knowing, too, that their children were comprised with themselves in the covenant of God; it is not possible that the Hebrews could have submitted, without reluctance, to a constitution which was to strip them of their favorite privilege, to dissever their tenderest ties, to blot the names of their little ones out of the register of God's people, to treat them afterwards, from generation to generation, as the little ones of the heathen man

and the publican! On every other prerogative, real or imaginary, their suspicion was awake, their zeal was inflammable, their passions intractable; but toward this, their grand prerogative, they evince a tameness which required them to forget, at once, that they were men, and that they were Jews.

“Search the records of the New Testament from one end to the other, and you will not find the trace of a remonstrance, an objection, or a difficulty on this subject, from the mouth of a believing or an unbelieving Israelite! The former never parted with a tittle of even the Mosaic law, till the will of God was so clearly demonstrated as to remove every doubt; the latter lay constantly in wait for matter of accusation against the Christians. Nothing could have prompted him to louder clamor, to fiercer resistance, or to heavier charges, than an attempt to overturn a fundamental principle of the covenant with Abraham; nothing could have more startled and distressed the meek and modest disciple. Yet that attempt is made; that fundamental principle of the covenant with Abraham is overturned; and not a friend complains, nor a foe resents! What miracle of enchantment has so instantaneously relieved the conscience of the one, and calmed the wrath of the other? Where is that wayward vanity, that captious criticism, that combustible temperament, that insidious, implacable, restless enmity, which by night and by day, in country and in town, haunted the steps of the Apostles, and treasured up actions, words, looks, for the hour of convenient vengeance? All gone; dissipated in a moment! The proud and persecuting Pharisee rages at the name of Jesus Christ; fights for his traditions and his phylacteries; and utters not a syllable of dissent from a step which completely annihilates the covenant with Abraham! that very covenant from which he professes to derive his whole importance! We can believe a good deal, but not quite so much as this.

“Should it be alleged that the Jews did probably oppose the exclusion of their infants from the New Testament Church, although the sacred writers have omitted to mention it: we reply,

“That although many things have happened which were never recorded—and, therefore, that the mere silence of an historian, is not, in itself, conclusive against their existence—yet no man may assume, as proof, the existence of a fact which is unsupported by either history or tradition. On this ground, the plea which we have stopped to notice is perfectly nugatory.

“In the present case, however, the probabilities look all the other way. We mean, that if the Jews had made the opposition, which, on the supposition we are combating, it is inconceivable they should not have made, it would have been so interwoven with the origin, constitution, progress and transactions of the primitive Church, as to have rendered an omission of it almost impossible.

“The question about circumcision and the obligation of the Gentile converts to keep the law of Moses, shook the Churches to their centre; and was not put at rest but by a final decision of the Apostles and elders (see Acts xv.) Now, as circumcision was the seal of the Abrahamic covenant, which expressly constituted infants members of the Church, is it to be imagined that so hot a controversy should be kindled about the en sealing rite, and none at all about the privilege sealed? or that a record should have been carefully preserved of the disputes and decision concerning the *sign*, and no record at all of the *thing signified*, which imparted to the former all its interest and value?

“It is, therefore, utterly incredible that the resistance of the Jews to the Christian arrangement for shutting out their children from the Church of God, should have passed unnoticed. But no notice of any such resistance is contained in the New Testament. The conclusion is, that no such resistance was ever offered: and the conclusion again is, that no cause for it ever existed; that is, that the infants of professing parents were considered as holding, under the new economy, the same place and relation which they held under the old.”<sup>1</sup>

<sup>1</sup> J. M. Mason's Works, vol. ii. pp. 367-371.

## CHAPTER VII.

INFANT MEMBERSHIP RECOGNIZED BY GIVING TO CHILDREN THE PECULIAR TITLES BELONGING TO CHURCH MEMBERS.

§ 57. Names given to Church Members in Scripture. § 58. Eph. i. 1, and vi. 1-3; Col. i. 1, 2, and iii. 20. § 59. Titus i. 6. § 60. 1 Cor. vii. 12-14.

§ 57. *Names given to Church Members in the days of Christ and the Apostles.*

THE name "*Christian*" was not given to the followers of Jesus, until some years after the death of our Lord (see Acts xi. 26). It eventually became the common name by which the members of the Church were designated, yet such was not the case during the days of the Apostles. It is a name used but twice in the whole New Testament; once by Agrippa, when he addresses Paul, "Almost thou persuadest me to be a *Christian*" (Acts xxvi. 28), and once by Peter, in his first epistle, written about A. D. 63, "Yet if any man suffer as a *Christian*, let him not be ashamed" (1 Peter iv. 16).

The names which the Jews gave them, were intended as names of reproach; such as *Galileans* (Acts ii. 7), and *Nazarenes* (Acts xxiv. 5).

The names which Christians assumed for themselves, and by which they are ordinarily designated in the New Testament Scriptures, are, *disciples* (Acts i. 15), *brethren* (Acts i. 16), *faithful or believers* (Acts ii. 44), *saints or holy ones* (Acts ix. 13), *elect* (II John 1), and *people of God* (1 Peter ii. 10).

Of these, the names most commonly used in the New Testament are (*agioi*) *saints or holy ones*, and (*pistoi*)

*faithful, believers, or (oi pisteuontes or pisteusantes) those believing or those that believed.* These titles were in use among the Jews before the coming of Christ, and are frequently to be met with, especially the title *saints*, in the Septuagint version of the Old Testament Scriptures. "Originally, these terms were descriptive of moral quality, but in process of time, the common acceptance of them became so different from their original application, that they implied nothing more than the distinctive appellation of the Christian community, composed both of Jews and Gentiles,"<sup>1</sup> *i. e.*, they were used to designate the Church membership of those to whom they were applied. No more conclusive evidence of this could be given, than that afforded in the fact, that whilst Paul addresses some of his epistles to the *Churches, e. g.*, his Epistle to the Galatians (Gal. i. 2), his first and second Epistles to the Thessalonians (I Thes. i. 1, and II Thes. i. 1), he addresses others to "*the saints,*" or "*saints and faithful,*" *e. g.*, his Epistle to the Romans (Rom. i. 7), his first and second Epistles to the Corinthians (I Cor. i. 2, and II Cor. i. 1), and his Epistles to the Ephesians (Eph. i. 1), the Philippians (Phil. i. 1), and the Colossians (Col. i. 2).

In this, the earlier Christian Fathers followed the usage of the Apostles. The titles *Saint* and *Faithful* or *Believer*, were given by them to very young children, not as persons regenerated by the Holy Spirit, or who had believed to the salvation of the soul, as the advocates of baptismal regeneration contend, but as those who had been separated unto God's service, and admitted to the visible Church. For abundant evidence of the use of these terms, in this sense, the reader is referred to "Taylor's Facts and Evidences," pp. 100-113.<sup>2</sup>

And here, we ask the reader to notice just what it is for which we contend, respecting the use of the terms *saints*

<sup>1</sup> Colman's Ancient Christianity, p. 102.

<sup>2</sup> Among other instances, Taylor quotes certain sepulchral inscriptions, copied from the Catacombs at Rome, dating back to the time of the primitive persecutions, such as, "Cyriacus, a *faithful or believer*, died, aged eight days less than three years."

and *faithful* or *believers*. It is not that they are *always* used in the sense of Church members; but that they are *often* used in this sense (as when used by Paul in the address of several of his epistles), and that we are to determine, in each particular instance, whether they are used in this or their original sense, by an examination of the context. In other words, that these titles were used in the Apostles' day very much as we use the title *Christian* at the present day.

As instances of the use of the terms (*agioi*) *saints* or *holy ones* and (*pistoi*) *faithful* or *believers*, in the sense of Church members, and their application to children, we quote, Eph. i. 1; Col. i. 1, 2; Titus, i. 6, 7; 1 Cor. vii. 14.

§58. *Ephesians* i. 1, and *Colossians* i. 1, 2.

Eph. i. 1. "Paul, an Apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the *faithful*" (*pistoi*, *believers*), "in Christ Jesus."

Eph. vi. 1-3. "*Children*, obey your parents in the Lord, for this is right. Honor thy father and mother (which is the first commandment with promise). That it may be well with thee, and that thou mayest live long on the earth."

Col. i. 1, 2. "Paul, an Apostle of Jesus Christ, by the will of God, and Timotheus our brother. To the *saints* and *faithful*" (*believing*) "*brethren in Christ* which are at Colosse."

Col. iii. 20. "*Children*, obey your parents in all things; for this is well pleasing unto the Lord."

These two passages are here placed together, because the case presented in both is substantially the same, and that case may be thus stated:

Paul addresses an epistle to certain persons at Ephesus,

"Eustafia, the mother, places this in commemoration of her son Polychromio, a *faithful* or *believer*, who lived three years."

"Urcia Florentia, a *faithful* or *believer*, rests here in peace. She lived five years, eight months and eight days."

Taylor's "*Facts and Evidences*," p. 106.

whom he styles "*saints and faithfuls*"<sup>1</sup> in Christ Jesus. After explaining certain Gospel truths, in which he deems it important that they should be more fully instructed than they have yet been;—toward the close of the Epistle he takes occasion to give some advice and admonition of a more practical character. This advice, instead of being addressed to the Church as a body, is addressed specifically to the several classes of persons who make up the Church, or the body of saints and faithfuls at Ephesus.

He first addresses himself to *wives and husbands*. Is, now, the question asked, What wives and husbands? we answer, Those that are saints and faithfuls; as is determined by the address of the Epistle. And this, our conclusion, is confirmed, by the arguments with which Paul enforces the duties enjoined. "Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." (Eph. v. 24, 25.) For Paul to address such arguments as these to the heathen, or to any other husbands and wives than such as were "saints and faithfuls," would be folly.

He afterwards addresses himself to *servants and masters*. Is now the question asked, What servants and masters? we answer as before, Those that are "saints and faithfuls," as is determined by the address of the epistles. And here, again, the arguments by which Paul enforces the duties enjoined confirm the conclusion. "Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart as unto Christ. And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there any respect of persons with him." (Eph. vi. 5, 9.) Such arguments could have no influence with heathen servants and masters. And, as if to make this matter more plain, he follows up his address to these several classes of persons with, "Finally, my *brethren*, be strong in the Lord, and in the power of his might" (v. 10).

<sup>1</sup> We use the terms *faithful* and *faithfuls* as nouns, in conformity with the use of the corresponding terms in the Greek.

Between his address to wives and husbands, and that to servants and masters, Paul addresses himself to *children* and *parents*. Does any one ask, What children and parents? we answer in this, as in the other cases, to such as are saints and faithfuls, as is determined by the address of the Epistle. And this, our conclusion, is confirmed by Paul's arguments, "Children, obey your parents *in the Lord*; for this is right. Honor thy father and mother (which is the first commandment with promise). And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. vi. 1, 2, 3.)

Let us suppose an analogous case. A person who has long been interested in the growth of the city of Norfolk, and has labored so much and so faithfully to promote its growth, as to be regarded with great respect by the inhabitants of that city, has, in his old age, published a letter addressed *To the Citizens of Norfolk*. In this letter, after dwelling upon certain matters which concern the general growth of the city, and to which it becomes all alike to give heed; toward the close of his letter, he gives certain specific advice, to "merchants and mechanics," to "the rich and to the poor," to "masters and servants." Would any one hesitate to understand the advice "to merchants and mechanics," as intended for such merchants and mechanics as were citizens of Norfolk?

Supposing, now, that two thousand years after this letter is written, the question should arise, Were mechanics admitted to the rights of citizenship in Norfolk two thousand years ago? This letter is produced; no one questions its genuineness or its authenticity. The letter bears the superscription, *To the Citizens of Norfolk*. Attention is called to the fact, that in the course of the letter, not only "the rich and the poor," "masters and servants," are specifically addressed, but also "merchants and mechanics." Would not this fact alone be decisive of the question with every ingenuous inquirer?

To the idea that the children here addressed were such as had been received into the Church upon their own credible profession of faith, we object.

1. The duty enjoined upon children, "obey your parents in the Lord," is a duty binding upon children from the first dawn of moral agency, and is enforced by reference to the fifth commandment, "Honor thy father and thy mother," a commandment confessedly binding from the same period of life. And both the duty enjoined, and the commandment by which it is enforced, have an especial reference to early childhood.

2. The exhortation addressed to fathers, which is but the counterpart of that addressed to children, would be out of place if the children were grown, or nearly so. "And ye fathers, bring them up in the nurture and admonition of the Lord." If they were already intelligent believers, prepared to be received into the Church upon their own credible profession of faith, "bringing up in the nurture and admonition of the Lord" would be no longer needed by them; the time for such treatment on the part of the parent would be passed. But understand Paul to speak of children in the ordinary acceptation of that term, and children who had been brought into the Church, entered in the school of Christ, as children were under the Old Testament dispensation, and no more appropriate exhortation could be addressed to their believing parents than "bring them up in the nurture and admonition of the Lord." This is just the sum and the substance of the parent's covenant engagements with respect to his children, in taking Jehovah to be "the God of his seed after him," as well as "his God."

As already remarked, the case presented in the Epistle to the Colossians is substantially the same with that presented in Ephesians, the case which we have been examining. In these two Epistles, then, and they are the only ones in which Paul specifies different classes of persons as making up the churches addressed, he mentions *children* among those classes.

#### § 59. *Titus* i. 6.

*Titus* i. 6, 7. "If any be blameless, the husband of one wife, having *faithful* (*believing*) *children*, not accused

of riot, or unruly. For a bishop must be blameless, as the steward of God."

Compare with this, 1 Timothy, iii. 4, 5. A bishop then must be,

I Timothy iii. 4, 5. "One that ruleth well his own house, having his children in subjection with all gravity: (For if a man know not how to rule his own house, how shall he take care of the Church of God?")

Doddridge paraphrases this passage, "And let him be one that hath believing children, *if he have any that are grown up.*"

The interpolation of a phrase which so completely sets aside the natural meaning of the text, as this does, is taking a liberty with the Word of God, which nothing but the most obvious necessity can justify; and for which, even then, we should have very clear authority from the context. If we disregard this plain rule of interpretation, the Word of God may be made to teach whatever the expositor pleases. No such necessity exists in the case before us. If we understand "*faithful children*" here, in the sense of children that are Church members, we get an intelligible interpretation of the text without adding one word to what Paul has written, or taking one word from it.

In favor of this interpretation, we urge:

1. It assigns to the word "faithful" a common Scriptural sense of that word; and to the word "children" its most common signification.

2. It harmonizes Paul's directions respecting the qualifications of a bishop, given to Titus, with those given to Timothy, directions which were undoubtedly intended to be one in meaning. To "rule well one's own house, having his children in subjection with all gravity," in the Scriptural sense of the word, rule (see Rom. xiii. 3) is to "bring up one's children in the nurture and admonition of the Lord," and this is what a parent covenants to do

when his children are made "faithful," are entered as infant members in the Church of God.

3. It makes the fitness of a person, for the office of a bishop, to depend upon something for which he can properly be held responsible, and not upon something which rests with a sovereign God alone. No parent can be held directly responsible for the true conversion of his child to God. But every parent may most properly be held responsible for entering into covenant with God on behalf of his children, and for the faithful discharge of his covenant obligations. There can be no clearer evidence that such is the common view of parental responsibilities entertained by the Church at large, than the fact that no Church has ever obeyed this injunction of Paul in the sense which Doddridge and most Baptist expositors give it. There are bishops (in the Scriptural sense of the term bishop) in all our Christian Churches, having children "that are grown up" and yet unconverted, and no one thinks of this as disqualifying them for holding the office of a bishop.

§ 60. 1 *Corinthians* vii. 12-14.

1 Cor. vii. 12-14. "If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy" (*agia, saints or holy ones*).

The law of Moses expressly prohibited the intermarriage of the Jews with the heathen Canaanites. This law is recorded in Deut. vii. 2-4. "And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them, thou shalt make no covenant with them nor shew mercy upon them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto

thy son. For they will turn away thy son from following me, that they may serve other gods." Under this law, Ezra required the Jew who had married a wife from among the Canaanites, not only to put away his wife, but required that the children be sent away with their heathen mother (Ezra x. 3.) Such a law as this was in perfect keeping with the spirit of the Mosaic economy, one great object of which was, to keep the Israelites apart, a separate nation in the earth, until the coming of Christ.

Most of the differences about doctrine which harassed the Church in the days of the Apostles, originated in the over-zealous, and often mistaken attachment of the converted Jews to the law of Moses. Bearing these facts in mind, it will be no matter of surprise to us that in the Church at Corinth—a Christian Church, in the midst of a heathen city, and yet embracing among its members many converted Jews (see Acts xviii. 1-17)—the difficulty, which Paul is here resolving, should have arisen. That difficulty is about the continuance of the marriage connection between a believing husband or wife, and an unbelieving partner.

That difficulty Paul resolves in vers. 12, 13, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him." Then, in ver. 14, as we understand him, Paul gives—1st. *A reason for this decision of his*, "for the unbelieving husband is sanctified by" (or *to*—McKnight) "the wife, and the unbelieving wife is sanctified by" (or *to*) "the husband." And, 2d. *A statement of a fact, which, upon admitted Jewish principles, proved his reason for his decision to be a valid one*, "else were your children unclean, but now are they holy:"—the expression "*else*" (*cepi ara, otherwise, certainly*, McKnight) marking this connection between the latter clause and the one preceding it.

The use of the word "*sanctify (agiazó)* in the sense of *purify, cleanse*, is very common in the Septuagint version of the Old Testament Scriptures (see Lev. viii. 10, 15, 30), and in the same sense it is frequently used by Paul (see 1

Tim. iv. 5; Heb. ix. 13). An unclean (*unsanctified*) person was one who might not be associated with by God's people. "And Peter said unto them"—*i. e.*, Cornelius and those assembled in the house—"Ye know how that it is an unlawful thing for a man that is a Jew to keep company with, or come unto, one of another nation, but God hath showed me that I should not call any man common or *unclean*" (Acts x. 28). When, then, Paul affirms, "the unbelieving husband is *sanctified by*" (or *to*) "the wife;" he means that such a husband is rendered fit for intimate association with, to the wife. This is just what he needs to affirm in solving the difficulty which has been proposed to him.

Then follows Paul's proof of what he has just affirmed; "*else*" (otherwise, certainly) "were your children unclean, but now are they *holy*." The law of Moses, which had given rise to the difficulty, both by the terms of the law and the decision of Ezra, includes the child with the heathen parent in the same condemnation. As both stand or fall together, the condition of the one may be inferred from that of the other. Now, it is the unquestioned practice of the Church to treat the children of such a marriage not as *unclean*, *i. e.*, unfit to be associated with, but as *clean*; they are admitted to membership in the Church of God, and thus become *holy* (*agia*, *saints*). Upon Jewish principles, then, it is evident from this fact, that the unbelieving husband or wife ought to be accounted "*sanctified by*" (or *to*) the believing partner.

It has been objected to this interpretation, that as the words *holy* (*agia*), and *sanctify* (*agiaza*), are words from the same root, they must have the same signification; and, consequently, if the application of the term *holy* to the children teaches their Church membership, the application of the term *sanctify* to the heathen parents must teach their Church membership also. To this we reply, such a consequence as this by no means follows. It is a very common thing, in every language, for a noun to acquire a secondary meaning, whilst the corresponding verb retains its primitive meaning alone; and so also for a verb to be used in a secondary sense, in which the corresponding

noun never occurs.<sup>1</sup> In the case before us, we assign to the noun *agia* a secondary sense. Of its use in the New Testament, in this sense we have already given abundant proof (see §57). In this sense the verb *agiazo* is never used, we believe, by the sacred writers.

In support of the interpretation which we have given this passage, we urge: (1,) It assigns to the words "*sanctify, unclean, holy,*" a sense in which they are frequently used in the New Testament. (2,) It gives to the whole passage a meaning, which is not only pertinent to the position which it occupies in Paul's solution of the difficulty proposed to him (and this cannot be said of any other interpretation which we have seen), but it makes, v. 14, a decisive argument in support of that solution. (3,) It presents us, in this passage, an eminently Pauline argument; a solution of a Jewish difficulty upon admitted Jewish principles.

<sup>1</sup> Thus, in English, as secondary meanings of the noun *Wash*, Webster gives, "2, A bog, marsh or fen. 3, A cosmetic. 6, Waste liquor of a kitchen, for hogs. 10, The blade of an oar." The verb *wash* has no secondary meanings corresponding to these.

## CHAPTER VIII.

## § 61. FAMILY BAPTISMS.

Acts xvi. 14, 15, and 32-34; 1 Cor. i. 13-17.

§ 61. *Family Baptisms.*

Acts xvi., 14, 15, 32-34. "And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things spoken of Paul. And when she was BAPTIZED, and her household (*oikos*), she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." "And they spake unto him (the jailer) the word of the Lord, and to all that were in his house (*oikia*). And he took them the same hour of the night, and washed their stripes; and was BAPTIZED, he and all his straightway. And when he had brought them into his house (*oikos*), he set meat before them, and rejoiced, believing in God with all his house" (literally, "he rejoiced with all his family (*oikos*), he believing in the Lord.")

1 Cor. i., 13-17. "Is Christ divided? Was Paul crucified for you? or were ye BAPTIZED in the name of Paul? I thank God that I BAPTIZED none of you, but Crispus and Gaius; lest any should say that I had BAPTIZED in mine own name. And I BAPTIZED also the household (*oikos*) of Stephanas; besides, I know not whether I BAPTIZED any other. For Christ sent me not to BAPTIZE, but to preach the Gospel."

1. In examining the account of the baptism of the jailer, in Part II. (see § 44), we had occasion to remark that there were two different words in the Greek, which, in our English version, are indiscriminately translated *house* and *household*. The one, *oikos*, in its primary sense, signifying *a house*, in our English use of that word, and in its secondary sense, meaning *a family, excluding servants and attendants*. The other, *oikia*, in its primary sense corresponding, very nearly, to our English word *premises*, and, in its secondary sense, meaning *a family, including servants and attendants*. The first-mentioned of these words, (*oikos*) is the word used to designate those who were baptized with Lydia, the jailer, and Stephanas.

Such is the common use of the word *oikos*; it is never used in a more extended sense, but sometimes in the more restricted sense of *children, i. e., the family, excluding the parents*. "And Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their *little children*. And the earth opened her mouth and swallowed them up, and *their houses (oikos)*, and all the men that appertained unto Korah, and all their goods." (Numb. xvi. 27, 42.) "Thus saith the Lord, Behold, I will raise up evil against thee (David) out of thine own *house (oikos)*." (2 Sam. xii. 11.) A threatening fulfilled in the rebellion of David's son Absalom. "One that ruleth well his own *house (oikos)*, having his *children* in subjection with all gravity." (1 Tim. iii. 4.) Such is the word used by the sacred writers in recording the *family* baptisms, which accompanied the baptism of Lydia, the jailer, and Stephanas.

2. In the words of Dr. N. L. Rice, "We do not undertake to prove that there were infants in these families. We simply call attention to the remarkable fact, that the inspired historian mentions the conversion of the head of the family, and says nothing of the conversion of the family, but does say they were baptized. If he was a Pede-Baptist, and if the infants of those families were baptized, he wrote just as he might have been expected to write. The fact is truly remarkable, that amongst anti-Pede-Baptists we find no *such* records of the baptism of

families. Some years ago, I took occasion to present to the consideration of some Baptist editors this singular discrepancy between the manner of recording baptisms adopted by Luke and that adopted by Baptists, and called on them to produce among their accounts of baptisms a record like that in the case of Lydia. They succeeded in finding a few baptisms of whole families, but they had been so unfortunate as to mention the *conversion* of the members of the families, as well as their *baptism*. They, therefore, failed to find any record like that of Luke. One thing is certain, we write as Luke wrote, and our anti-Pedo-Baptist friends do not. Would it not be truly wonderful, should it turn out to be true, that those who *write* like Luke, do *not act* like him; whilst those who do *not write* like him are the very persons who do act like him?"

"But," says Dr. Carson, in reply to this argument, "there are not now any examples of the abundant success that the Gospel had in the Apostles' days. We do not find that men believe by households more than they are baptized by households. I suppose that the Baptist missionaries have a *baptized household* as often as they have a *believing household*." Just so. But the Apostles had household baptism, in cases where, so far as the record shows, there were no believing households. This, precisely, is the difference between the Apostles and the Baptists. The latter, it is true, have baptized families; but then, in giving an account of these baptisms, they always mention the faith, not only of the head of the family, but of all the members. The Apostles baptized families: and in their account of them they mention the faith of the heads, but not of the members. Dr. Carson entirely fails to account for this difference. If the Apostles were Pedo-Baptists, all is plain; if not, the fact that they wrote so little like Baptists, and so much like Pedo-Baptists, is unaccountable."<sup>1</sup>

3. The number of these records of family baptisms is sometimes spoken of as if it were inconsiderable, when

compared with the whole number of baptisms recorded in the Word of God. And the question is asked, Why is it, if family baptism was practised in the days of the Apostles, like family circumcision under the Old Testament dispensation, that we have so few recorded instances of it in the New Testament Scriptures? To this we reply—The number of such records (when the matter is fairly examined), does not appear inconsiderable. So far from it—in every instance in which we have a right to expect such a record, on the supposition that the Apostles were Pedo-Baptists in practice, in every instance in which, at the present day, and under a Presbyterian ministry, there would be occasion to make such a record, we find a record of a family baptism in the Word of God.

In the Acts of the Apostles, the only book in the New Testament in which we have any particular narrative of *Christian* baptisms, we have nine records of baptisms, less or more, particularly given us. Now let the reader notice: 1. *Two* of these are records of the baptism of persons having no children, no family (*oikos*) to be baptized, viz.: The Ethiopian eunuch, and Paul. (See 1 Cor. vii. 7.) 2. *Five* are records of the baptism of large numbers at the same time, and on the spot where they have been hopefully converted, under the preaching of the Gospel, viz.: The three thousand on the day of Pentecost—the people of Samaria, including Simon Magus—the disciples of John at Ephesus—the “many Corinthians,” including Stephanas—and Cornelius and those gathered in his house to hear Peter. In such cases as these, at the present day, and under a Pedo-Baptist ministry, there would be no family baptisms at the time (men do not carry their infant children into crowded assemblies with them), although there would be afterwards. And this is just what we find to have been the fact, in one of these five cases, viz.: The baptism of the “many Corinthians.” By comparing Acts xviii. 8, with 1 Cor. i. 16, it will be seen that the household of Stephanas was baptized by Paul, in all probability on a different occasion, and shortly after Stephanas himself, with the “many” other converted Jews, had been baptized in the synagogue. 3. The re-

maintaining *two*, viz., the baptism of Lydia and of the jailer, are distinctly recorded as family baptisms.

SUMMING UP—CONCLUSION.

WE have now examined all the passages of Scripture, thought, either by Baptists or Pedo-Baptists, to throw light upon the question respecting *the proper subjects of baptism*. Let us bring together the results of this examination.

*First.* In tracing back the history of the Church, as given us in the Word of God, we find infant-members included in that Church, even before the days of Abraham; each pious family constituting a little Church, of which the father was the officiating priest, and all the children members. When God gave his Church her formal charter, in the covenant with Abraham, this right of infant membership was expressly and solemnly established; and this, without any intimation that it should ever cease. § 50.

*Second.* The visible Church of God has ever been essentially one and the same; has had the same charter—God's covenant with Abraham; has possessed the same character—a school of Christ;—the first *Christian* Church ever existing upon earth being simply the Old Testament Church, purged of the Apostasy, as is evident from the history of that Church, as it is given us in the Acts, and the inspired representations contained in the Epistles, §§ 48, 49, 50, 51, 52.

*Third.* Of this right of infant membership, thus existing as far back as we can trace the history of the Church, and expressly and solemnly established in the one only written charter, ever given of God to the Church, the Scriptures contain no repeal. Baptist writers have attempted to show a repeal by implication.

1. In Christ's commission to his Church, recorded in Mark xvi. 16. This commission, as we have seen, is simply the foreign missionary commission of the Church, and correctly interpreted, gives no countenance to the idea of any repeal of infant-membership: nor can it be made to countenance Baptist views, without making it

teach infant-damnation, and infant-damnation for lack of baptism—doctrines which the Baptist will be as unwilling to admit as we. §46.

2. In those passages of Scripture which teach the spiritual import of baptism. The spiritual import of circumcision, as we have seen, is the same with that of baptism, “the circumcision of Christ.” The same reasoning, then, which would give us hence, a repeal of infant-membership in the days of the Apostles, would carry back that repeal to the days of Abraham; the same argument which will prohibit infant baptism under the Christian dispensation, will just as strongly prohibit infant circumcision under the Old Testament dispensation. The same in their spiritual import, the two, in so far as all such reasoning is concerned, must stand or fall together. §47.

*Fourth.* The Lord Jesus, the one head of the Church, recognizes infant membership in the Church of God, as existing in his day, and toward the close of his public ministry; and this, not only without any intimation that it was shortly to cease, but in such a way as clearly to imply its continuance. §53.

*Fifth.* The Lord Jesus, in renewing Peter's apostolic commission, does it in terms which could not but have recalled to Peter's mind the rebuke he had received for “forbidding little children” to be brought to Christ; and which seem utterly inexplicable upon the supposition that children are now, for the first time, to be thrown beyond the range of the Church's pastoral care. §54.

*Sixth.* Peter, on the day of Pentecost, when for the first time *Christian* baptism was preached among men, preached it in the very terms of God's covenant with Abraham; a covenant in which the right of infant membership is expressly acknowledged and established. §55.

*Seventh.* The first *Christian* Church ever existing upon earth, was constituted of members received into the Church in infancy, and by circumcision—was, in fact, but the Old Testament Church (a Church in which the right of infant membership has never been questioned) *purged*—the apostasy cut off, the election remaining. If then I, an adult, having a standing in the Church of God, in virtue

of my infant membership, this much is certain; my standing is just such as the "hundred and twenty"—including the Apostle, excepting Paul—occupied to the day of their death. Does any Baptist object to my Church standing—you were not baptized when you believed in Jesus—my answer is, Neither were the Apostles. It is enough for me that I came into the Church, and now stand in the Church as they did. § 52.

*Eighth.* Children are expressly spoken of as Church members, in the New Testament; in defining the qualifications of a Bishop (§ 59); in deciding a question about the continuance of a marriage relation between a believing husband or wife and an unbelieving partner (§ 60); and in two of Paul's epistles (and these let it be remarked, the only two in which he addresses himself to particular classes of Church members), he addresses himself specifically to children as one of these classes (§ 58). That under this our Christian dispensation, baptism is the divinely-appointed rite of initiation into the Church, just as circumcision was under a former dispensation, all are agreed. Infant membership, then, infers infant baptism; the two stand or fall together.

*Ninth.* We have express records of family baptism in the New Testament, and these records made in just such terms as Pede-Baptists are accustomed to make their records at the present day. And the number of these records is not inconsiderable. So far from it, in every instance in which a *Christian* baptism is recorded, and not recorded as a family baptism, the Scriptures themselves give us a reason why it was not a family baptism.

#### CONCLUSION.

That infant membership in the Church was established by God, in the days of Abraham, no one questions. That it has ever been repealed, the Scriptures contain not one particle of proof; but, on the contrary, the New Testament is full of evidence, and this of various kinds, that this right continues as of old.

The two grand characteristic truths of Christianity are

—*Atonement and Regeneration.* And these two truths have been presented to the faith of the Church, not only on the written page of revelation but by symbol also, under every dispensation.

The great truth of *Atonement*, once symbolized in bloody sacrifices before Christ's death, under this our better dispensation, is set forth in the bread and wine in the Sacrament of the Lord's Supper.

The other great truth of *Regeneration*, under the Old Testament dispensation symbolized in all the purifying rites appointed of God, but especially in circumcision, a rite most appropriate whilst the hope of the world's regeneration rested upon the coming of "a blessed and blessed-making seed,"<sup>1</sup> is now, that the promised seed has come, and prepared the way for the coming of the Comforter," the abundant outpouring of the regenerating, sanctifying Spirit of God as appropriately set forth in water baptism.

In its essential character, the visible Church of God has ever been the depository of "the oracles of God" (Rom. iii. 2), the school of Christ, in which disciples are to be taught "all things whatsoever he has commanded" (Matt. xxviii. 20). The end in view, in all this, is that the disciple may be sanctified through the truth; and hence the

<sup>1</sup> "The general purport of the covenant" (*i. e.*, God's covenant with Abraham) "was, that from Abraham, as an individual, there was to be generated a seed of blessing, in which all real blessing was to centre, and from which it was to flow to the ends of the earth. There could not, therefore, be a more appropriate sign of the covenant than such a rite as circumcision—so distinctly connected with the generation of offspring, and so distinctly marking the necessary purification of nature—the removal of the filth of the flesh—that the offspring might be such as really to constitute a seed of blessing. It is through ordinary generation that the corruption incident to the fall is propagated; and hence, under the law, which contained a regular system of symbolic teaching, there were so many occasions of defilement traced to this source, and so many means of purification appointed for them. Now, therefore, when God was establishing a covenant, the great object of which was to reverse the propagation of evil, to secure for the world a blessed and a blessed-making seed, he affixed to it this symbolic rite, to show that the end was to be reached, not as the result of nature's ordinary productiveness, but of nature purged from its uncleanness—nature raised above itself, in league with the grace of God, and bearing on it the distinctive impress of his character and working."—*Fairbairn's Typology of Scripture*, vol. 1, pp. 321, 322.

initiatory rite of the Church has ever been a symbol of regeneration. Under this our Christian dispensation, the child is born as much a sinner, and as ignorant a sinner, as under the old; and therefore, needing to be entered a disciple at as early an age now as then. And until it can be shown that God has changed the character of his Church, or has forbidden us to bring our children to Jesus, the great Prophet, Teacher of our profession (and the Scriptures give no countenance to any such ideas), we claim the right of Church membership, secured by charter in Abraham's day and never repealed, to enter our little ones disciples in Christ's school.

To him who would forbid the Christian parent thus to do, we commend the careful study of Christ's rebuke, administered to his disciples, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." §53.

PART IV.

BAPTISMAL REGENERATION.



# BAPTISMAL REGENERATION.

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## CHAPTER I.

### rites and ceremonies of Romish baptism.

#### §62. *Romish Baptism; its Rites and Ceremonies.*

“ALL the ceremonies and prayers which the Church uses in the administration of baptism, are to be reduced to three heads. The first comprehends such as are observed before coming to the baptismal font—the second, such as are used at the font—the third, those that immediately follow the administration of the Sacrament.

“In the first place, then, the water to be used in baptism should be previously prepared; the baptismal water is consecrated with the oil of mystic unction; and this cannot be done at all times, but according to ancient usage, on the vigils of certain festivals, which are justly deemed the greatest and most holy solemnities in the year, and on which alone, except in cases of necessity, it was the practice of the ancient Church to administer baptism. But although the Church, on account of the dangers to which life is continually exposed, has deemed it expedient to change her discipline in this respect, she still observes with the greatest solemnity the festivals of

“Easter and Pentecost, on which the baptismal water is  
“to be consecrated.”

“After the consecration of the water, the other cere-  
“monies that precede baptism, are next to be explained.  
“The person to be baptized is brought or conducted to  
“the door of the Church, and is forbidden to enter, as un-  
“worthy to be admitted into the house of God, until he  
“has cast off the yoke of the most degrading servitude of  
“Satan, devoted himself unreservedly to Christ, and  
“pledged his fidelity to the just sovereignty of the Lord  
“Jesus.”

“The priest then asks what he demands of the Church  
“of God; and having received the answer, he first in-  
“structs him catechetically, in the doctrines of the Chris-  
“tian faith, of which a profession is to be made in bap-  
“tism. This practice of thus communicating instruction  
“originated, no doubt, in the precept of our Lord, ad-  
“dressed to his Apostles: ‘Go ye into the whole world,  
“and teach all nations, baptizing them in the name of the  
“Father, and of the Son, and of the Holy Ghost, teaching  
“them to observe all things whatsoever I have com-  
“manded you;’ (Matt. xxviii. 19, 20,) words from which  
“we may learn that baptism is not to be administered un-  
“til at least the principal truths of religion are explained.  
“But as the catechetical form consists of questions and  
“answers; if the person to be instructed be an adult, he  
“himself answers the interrogatories; if an infant, the  
“sponsors answer according to the prescribed form, and  
“enter into a solemn engagement for the child.”

“The exorcism comes next in order: it consists of words  
“of sacred and religious import, and of prayers; and is  
“used to expel the devil, to weaken and crush his power.  
“To the exorcism are added other ceremonies, each of  
“which, being mystical, has its clear and proper significa-  
“tion. When, for instance, salt is put into the mouth of  
“the person to be baptized, it evidently imports, that by  
“the doctrines of faith, and by the gift of grace, he shall  
“be delivered from the corruption of sin, shall experience  
“a relish for good works, and shall be nurtured with the  
“food of divine wisdom. Again, his forehead, eyes,

“breast, shoulders, ears, are signed with the sign of the cross, to declare, that by the mystery of baptism, the senses of the person baptized are opened and strengthened, to enable him to receive God, and to understand and observe his commandments. His nostrils and ears are next touched with spittle, and he is then immediately admitted to the baptismal font: by this ceremony we understand that, as sight was given to the blind man, mentioned in the Gospel, whom the Lord, having spread clay on his eyes, commanded to wash them in the waters of Siloe; so by the efficacy of holy baptism, a light is let in on the mind, which enables it to discern heavenly truth.”

“After the performance of these ceremonies, the person to be baptized approaches the baptismal font, at which are performed other rites and ceremonies, which present a summary of the obligations imposed by the Christian religion. In three distinct interrogatories, he is formally asked by the minister of religion,—Dost thou renounce Satan?—and all his works?—and all his pomps?—to each of which he, or the sponsor in his name, replies in the affirmative. Whoever, then, purposes to enlist under the standard of Christ, must, first of all, enter into a sacred and solemn engagement to renounce the devil and the world, and, as his worst enemies, to hold them in utter detestation.”

“He is next anointed with the oil of catechumens on the breast and between the shoulders—on the breast, that by the gift of the Holy Ghost he may lay aside error and ignorance, and receive the true faith; for ‘the just man liveth by faith’—on the shoulders, that by the grace of the Holy Spirit he may be enabled to shake off negligence and torpor, and engage actively in the performance of good works; for ‘faith without works is dead.’”

“Next, standing at the baptismal font, he is interrogated by the minister of religion in these words: Dost thou believe in God, the Father Almighty? to which is answered: I believe; a like interrogatory is proposed with regard to the other articles of the creed, succes-

“sively; and thus is made a solemn profession of faith. “These two engagements, the renunciation of Satan and “all his works and pomps, and the belief of all the articles “of the creed, including as they do, both faith and prac- “tice, constitute, it is clear, the whole force and discipline “of the law of Christ.”

“When baptism is now about to be administered, the “priest asks him if he will be baptized; to which an answer “in the affirmative being given by him, or, if an infant, by “the sponsor, the priest performs the ablution, in the “name of the Father, and of the Son, and of the Holy “Ghost. As man, by yielding the assent of his will to “the wicked suggestions of Satan, fell under a just sen- “tence of condemnation; so God will have none enrolled “in the number of his soldiers, but those whose service is “voluntary; that by a willing obedience to his commands “they may obtain eternal salvation.”

“After the person has been baptized, the priest anoints “with chrism the crown of his head, thus giving him to “understand, that from the moment of his baptism, he is “united as a member to Christ, his head, and ingrafted “on his body; and that he is, therefore, called a Chris- “tian, from Christ, as Christ is so called from Chrism. “What the Chrism signifies, the prayers offered by the “priest, as St. Ambrose observes, sufficiently explain.”

“On the person baptized the priest then puts a white “garment, saying, receive this white garment, which “mayest thou carry unstained before the judgment-seat of “our Lord Jesus Christ; that thou mayest have eternal “life. Amen. Instead of a white garment, infants, be- “cause not formally dressed, receive a white kerchief, “accompanied with the same words. According to the “doctrine of the Holy Fathers this symbol signifies the “glory of the resurrection to which we are born by bap- “tism, the brightness and beauty with which the soul, “when purified from the stains of sin, is invested, and the “innocence and integrity which the person who has re- “ceived baptism, should preserve through life.”

“To signify that faith received in baptism, and inflamed “by charity, is to be fed and augmented by the exercise

“of good works, a burning light is next put into his hands.”

“Finally, a name is given, which should be taken from some person, whose eminent sanctity has given him a place in the catalogue of the saints; this similarity of name will stimulate to the imitation of his virtues and the attainment of his holiness; and we should hope and pray that he who is the model of our imitation, may also, by his advocacy, become the guardian of our safety and salvation.” (*Catechism of the Council of Trent*, pp. 133-136.)

“To make these (rites and ceremonies) understood, therefore, and to impress the minds of the faithful with a conviction that although not of absolute necessity, they are of very great importance, and challenge great veneration, are matters which solicit the zeal and industry of the pastor. This, the authority of those by whom they were instituted, who were, no doubt, the Apostles, and also the object of their institution, sufficiently prove. That ceremonies contribute to the more religious and holy administration of the Sacraments, serve to exhibit to the eyes of the beholder a lively picture of the exalted and inestimable gifts which they contain, and impress on the minds of the faithful a deeper sense of the boundless beneficence of God, are truths as obvious as they are unquestionable. . . . Baptism may be administered by immersion, infusion, or aspersion; and administered in either of these forms is equally valid.” (*Catechism of the Council of Trent*, pp. 117, 133.)

From the above-cited extracts from the Catechism of the Council of Trent, it will be seen that the Church of Rome agrees with the great body of Protestants—(1) In teaching infant baptism. (2) In declaring that the mode of baptism, whether by immersion, pouring, or sprinkling, is a matter of indifference,—baptism in any of these ways being equally valid, and—(3) In making the rite of baptism to consist, essentially in the application of water to the person of the baptized. It differs from them, in adding to, what it confesses to be, the simple rite as instituted by Christ, numerous “rites and ceremonies,” which it

teaches "are of great importance," viz.: the consecration of the water, the exorcism, the putting of salt in the mouth, the signing with the cross, the touching with spittle, anointing with the oil of catechumens, anointing with the oil of chrism, the clothing in a white garment, and the placing in the hand of the baptized a burning light.

Of these rites and ceremonies, the Catechism of the Council of Trent affirms that "they were instituted, no doubt, by the Apostles." Archbishop Kenrick modifies this statement very materially. "All these rites—writes he—which are used in the administration of baptism, are derived from venerable antiquity, and are full of signification. Some of them, such as the interrogations, exorcisms, imposition of hands, signing with the cross, and unctions, may, without temerity, be considered of Apostolic origin. To censure them, would be to condemn the whole Christian Church in the earliest and brightest ages, and, indirectly at least, the Apostles themselves." (*Kenrick on Baptism*, p. 213). This modified statement of the Archbishop agrees far better with the results of historical investigation than that of the Catechism of the Council of Trent.

Romanists do not pretend that they have direct Scripture precept for any of these rites and ceremonies; and that they were not practiced by Christ and his Apostles is, we think, abundantly proved by the fact that there is no mention of them, nor any reference to them, even in the latest books of the New Testament; and some of these books were written but a few years before the death of the last of the Apostles.

In his commentary on 1 Cor. xi. 21, where we have a record of the abuses which obtained in the administration of the Lord's Supper in the Church of Corinth in those "earliest and brightest ages," as the Archbishop calls them; Dr. Hodge has this note: "It is wonderful, and well nigh portentous, says Calvin, that Satan could have accomplished so much in so short a time. We may learn from this example, what is the worth of mere antiquity; that is, what authority is due to custom unsustained by the word of God. Yet this is the firmest foundation of

Popery ; it is ancient ; it was done of old, therefore it has divine authority ! If, within twenty years of its institution, the Corinthians turned the Lord's Supper into a disorderly feast, although the apostles were then alive, we need not wonder at the speedy corruption of the Church after their death."

"The Sacraments are . . . *immediately instituted by God.*" (*Con. of Faith, ch. xxvii. sec. 1.*) To this, which is the common doctrine of the Protestant Church, the deliverance of the Council of Trent agrees—"If any one saith, that the Sacraments of the New Law were not all instituted by Jesus Christ, our Lord, . . . let him be anathema." (*Session Seventh, Canon 1.*)

A second point in which Protestants and Romanists agree is, that the Sacraments are symbolic representations of divine truth:—They are as truly a part of God's revelation as the Holy Scriptures are. Hence the obligation of the rule in this case which Paul set forth in his words, and enforced by his example—"I have received of the Lord that which also I delivered unto you." (1 Cor. xi. 23.) To observe these sacraments, then, in all essential, in all important particulars, just as the Lord has delivered them unto us, is plainly our duty. We may grant, for argument's sake, that the truths symbolized in the rites and ceremonies added by the Church of Rome to the simple rite of water baptism are all truths ; and truths which it is right and proper should be taught at other times and in other ways ; but we deny emphatically, that the Church has any right to make the teaching of them by symbol a part of the Sacrament. They are the invention of men, good men it may be ;—they were not "instituted by Jesus Christ," and therefore, cannot form a part of the Sacrament.

## CHAPTER II.

## BAPTISMAL REGENERATION TESTED BY SCRIPTURE.

§ 63. Baptismal Regeneration defined. § 64. John iii. 3-7. § 65. Eph. v. 25-27.  
 § 66. Titus iii. 5, 6. § 67. Acts xxii. 16. § 68. Acts ii. 37, 38. § 69. Rom. v. 12, 14.

§ 63. *Baptismal Regeneration defined.*

IN its decree concerning Original Sin the Council of Trent declares—

“ 3. If any one asserts that the sin of Adam,—which  
 “ in its origin is one, and being transfused into all by pro-  
 “ pagation, not by imitation, is to each one as his own,—  
 “ is taken away either by the powers of human nature, or  
 “ by any other remedy than the merit of the one medi-  
 “ ator, our Lord Jesus Christ, (1 Tim. ii. 5), who hath  
 “ reconciled us to God in his own blood, being made unto  
 “ us justice, sanctification, and redemption, (1 Cor. i. 30),  
 “ or if he denies that the said merit of Jesus Christ is  
 “ applied, both to adults and to infants, by the sacrament  
 “ of baptism rightly administered in the form of the  
 “ Church; let him be anathema.

“ 4. For that which the Apostle has said, By one man  
 “ sin entered into the world, and by sin death, and so  
 “ death passed upon all men, in whom all have sinned,  
 “ (Rom. v. 12) is not to be understood otherwise than as  
 “ the Catholic Church, spread everywhere, hath always  
 “ understood it. For, by reason of this rule of faith, from  
 “ a tradition of the Apostles, even infants, who could not  
 “ as yet commit any sin of themselves, are for this cause  
 “ truly baptized for the remission of sins, that in them  
 “ that may be cleansed away by regeneration, which they  
 “ have contracted by generation. For unless a man be

“born again of water and of the Holy Ghost, he cannot enter into the kingdom of heaven. (John iii. 5).

“5. If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that the whole of that which has the true and proper nature of sin is not taken away; but says that it is only rased, or not imputed; let him be anathema. For in those who are born again, there is nothing that God hates; because, There is no condemnation to those who are truly buried together with Christ by baptism into death; (Rom. viii. 1, vi. 4) who walk not according to the flesh, but putting off the old man, and putting on the new who is created according to God, (Eph. iv. 22) are made innocent, immaculate, pure, harmless, and beloved of God, heirs indeed of God but joint-heirs with Christ, (Rom. viii. 17) so that there is nothing whatever to retard their entrance into heaven. But this holy synod confesses and is sensible that in the baptized there remains concupiscence, or an incentive (to sin); which, whereas it is left for our exercise, cannot injure those who consent not, but resist manfully by the grace of Jesus Christ; yea, he who shall have striven lawfully shall be crowned (2 Tim. ii. 5.) This concupiscence, which the Apostle sometimes calls sin, (Rom. vi. 12, vii. 8) the Holy Synod declares that the Catholic Church has never understood it to be called sin, as being truly and properly sin in those born again, but because it is of sin and inclines to sin. And if any one is of a contrary sentiment, let him be anathema.” (*Session Fifth.*)

In its decree on justification the Council declares—

“Justification is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting.”

“Of this justification the causes are these: the final cause is the glory of God and of Jesus Christ, and life everlasting: while the efficient cause is a merciful God

“who washes and sanctifies (1 Cor. vi. 11) gratuitously, signing, and anointing with the Holy Spirit of promise, who is the pledge of our inheritance; (Eph. i. 13, 14) but the meritorious cause is his most beloved only-begotten, our Lord Jesus Christ, who, when we were enemies, for the exceeding charity wherewith he loved us, (Eph. ii. 4) merited justification for us by his most holy passion on the wood of the cross, and made satisfaction for us unto God the Father; the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified.” (*Session Sixth*, ch. vii.)

“If any one saith, that baptism is free, that is, not necessary unto salvation: let him be anathema.” (*Council of Trent, Session Seventh; Canon v. on Baptism.*)

According to the above quoted deliverances of the Council of Trent, the Romish doctrine of baptismal regeneration is:—that “the instrumental cause of justification”—meaning by justification, “not remission of sins merely, but also sanctification, and renewal of the inward man,”—“is the sacrament of baptism;”—That “by the grace of our Lord Jesus Christ, which is conferred in baptism, the baptized” are “made innocent, immaculate, pure, harmless and beloved of God, heirs indeed of God, and joint-heirs with Christ, so that there is nothing whatever to retard their entrance into heaven;” That “infants are baptized for the remission of sins, that in them, may be cleansed away by regeneration, which they have contracted by generation;—and hence—That baptism is necessary to salvation.”

The doctrine of baptismal regeneration as taught in the Oxford Tracts, is substantially the same with that of the Church of Rome. In the language of those tracts: “The relation of sonship to God is imparted through baptism, and is not imparted without it.” . . . “Herein are we justified, or both accounted and made righteous; and have a new principle of life imparted to us; since having been made members of Christ, we have a portion of his life.” . . . “Water, sanctified by our Lord’s baptism, is the womb of our new birth.” . . . “In baptism the old man is

laid aside, the new man taken; he entereth a sinner, he ariseth justified." (*Oxford Tracts*, vol. ii. pp. 31, 24, 43, 47).

The Protestant Episcopal Church, in her *Office for Infant Baptism*, "thanks God that it hath pleased him to regenerate this infant with his Holy Spirit," and in her *Office for Confirmation* declares that God hath "vouchsafed to regenerate this his servant with Water and the Holy Ghost." In explanation of this language, the late Bishop H. U. Onderdonk, in his *Essay on Regeneration*, maintained that the word regeneration is properly used in two senses. In one it means "a change of *state* or *relation*; in the other, a change of *nature*. The first is baptismal, the second is moral. The first, or baptismal, is a new birth, since it constitutes us sons of God, as the Jews were made his peculiar people by that covenant, the seal of which was circumcision. The second, is a new birth or creation in a higher sense, being a gradual sanctifying change wrought in the moral character by the Holy Ghost, and not necessarily connected with baptism." (*Hodge's Outlines of Theology*, p. 344.) This is substantially the doctrine as it is held by the Evangelical, as contradistinguished from the Ritualistic party, in the Episcopal Church in the United States; and does not amount to baptismal regeneration in the ordinary acceptation of that term.

Having given the reader a distinct statement of the doctrine, let us turn now to an examination of the Scripture proofs by which its advocates seek to establish it.

#### § 64. *John* iii. 3-7.

*John* iii. 3-7. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again."

The words especially dwelt upon by the advocates of baptismal regeneration are—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," ver. 5. And we may add,—This verse may fairly be regarded as, by way of eminence, *the* proof-text of the doctrine. For this reason it should receive a careful examination.

1. In his words, "Except a man be born again, he cannot see the kingdom of God," our Lord is, as was frequently his wont, answering a question which he saw was in Nicodemus' mind; the great question in all religion, "How shall man be just with God?" (Job ix. 2.) Had Nicodemus given expression to the question, just as it lay in his mind, he would have said, as did another "Ruler in Israel"—"Good Master, what good thing shall I do, that I may have eternal life?" (Matt. xix. 16.) Upright in his dealings with his fellow-men, and punctilious in his observance of the ceremonial of religion as established by Moses, he lacked but little, in his own estimation, of what God would require as a condition of eternal life;—and yet, like many in every age who have sought salvation by "the deeds of the law," he is not satisfied with his condition; his life does not meet the requirements of the law so completely, that his conscience suggests no doubt of his acceptance with God. Some good thing there may be—probably is—to be done before heaven is secure. And as our Lord, by his miracles, has shown himself to be "a teacher come from God," like the old prophets, he comes to him for a solution of his difficulty.

2. Nicodemus' plan of salvation, by "the deeds of the law," is utterly at variance with the Gospel plan,—that which Christ came to teach; and to teach him this truth in a way that he cannot possibly misunderstand him, our Lord meets him with the startling declaration, "Verily, verily, I say unto thee, except a man be born again, he

cannot see the kingdom of God:" As if he had said—What you need is, not some "good thing" in addition to the many "good things" you already have,—your religion is rotten, dead to the very core. What you need, and must have, if you would see the kingdom of God, is a change as radical and entire as a being "born again." And when Nicodemus, half in cavil, half in misapprehension, putting a gross, material interpretation upon his words, asks, "Can a man enter the second time into his mother's womb, and be born?" our Lord replies, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit:"—as if he had said, Even if you could enter a second time into your mother's womb and be born, that would not meet the difficulty. Being born a second time by the process of natural birth, you would be born as fatally estranged from God and as far from the kingdom of heaven as you were when born the first time. The change you need is a spiritual change, and must be wrought by the Spirit.

3. With this additional declaration before him, Nicodemus could not well misunderstand our Lord's words respecting the nature of the new birth declared to be necessary in order to salvation. As a master in Israel, he had been accustomed to speak of the change of which the heathen were the subjects when they became proselytes to the Jewish religion—turned from dumb idols to the worship of the living God—as a *new birth*; and this, because the change was a radical one; a change affecting the whole heart and life. And so, when our Lord says "Except a man be born of water, and of the Spirit, he cannot see the kingdom of God: I say unto thee, ye must be born again," he could not well understand him otherwise than as asserting that he (Nicodemus), if he would have eternal life, must be the subject of as thorough and radical a change as that of which the heathen were the subjects when they became true proselytes to the Jewish religion. Thus far, all commentators, Romish as well as Protestant, substantially agree.

That by the new birth here spoken of, our Lord meant (1) a thorough, radical change, and (2) that "the efficient

cause" of this change is God; God the Spirit, the Council of Trent distinctly affirms. It is in the interpretation of the words "*born of water,*" that the peculiar doctrine of the Romanist and Tractarian appears. They assert that these words are equivalent to *born of baptism*—of course Christian baptism is meant—and teach that "the instrumental cause of regeneration is the Sacrament of Baptism;" and this, in such a sense, that even in the case of new-born infants, "baptism is necessary to salvation:" That whilst the efficient agent in regeneration is the Spirit, his operations in the case are so indissolubly tied to baptism, that (1) They are never put forth except in connection with baptism, so that there is no regeneration without baptism; and (2) That unless the baptized person, in the exercise of his free agency, "opposes an obstacle" (and this the infant cannot do) they always accompany baptism; so that in the orderly course of things, to be baptized is to be regenerated. According to this view, verse 5th may be fairly paraphrased.—Jesus answered, Verily, verily, I say unto thee, Except a man be regenerated by Christian baptism, as "the instrumental cause" of that regeneration, and by the Spirit, as "the efficient cause"—and the operation of the latter is indissolubly tied to the former—"he cannot enter into the kingdom of God."

In opposition to this interpretation, we take the ground that our Lord, in his words "*born of water,*" is not speaking of Christian baptism; and we take this ground for several reasons.

1. Christian baptism had not been instituted at the time of this interview with Nicodemus, nor had any intimation been given of our Lord's purpose to institute such a rite in the Church. As we learn from the closing portion of the chapter, the interview occurred before the imprisonment of John the Baptist, and so some two, probably nearly three years before the close of our Lord's ministry. Christian baptism was not instituted until after the resurrection. The Old Testament Jewish Church was the true, visible Church of God at the time, and so continued until it consummated its apostasy in the crucifixion

of its Lord. John's baptism, as well as the baptism administered by Christ's disciples—for "Jesus himself baptized not, but his disciples" (Jno. iv. 2) were of essentially the same character, viz.: Jewish rites of purification, (see § 29), and differed so essentially from Christian baptism, that Paul, at Ephesus, administered Christian baptism to a number of disciples who had already received that of John, (Acts xix. 1-5) as doubtless did Peter and the other apostles, on "the day of pentecost," for among the three thousand who were then "added to them," there must have been many who had previously been the disciples of John. For this reason, had our Lord by his words "*born of water*" meant Christian baptism, Nicodemus could not possibly have understood him aright, and the words spoken to remove perplexity, could but have increased that perplexity.

2. Christ's words are a personal address to Nicodemus. For, although his form of address is general, yet all agree that he meant, and that Nicodemus understood him to mean—Except you, Nicodemus, be born of water and of the Spirit, you cannot enter into the kingdom of God. Nicodemus, be it understood, was "a Pharisee and ruler of the Jews,"—a ruler in the Church, and not in the State—and had undoubtedly received circumcision in his infancy. Now, circumcision under the Old Testament dispensation was what baptism is under the New; and hence baptism is called by Paul "the circumcision of Christ," (Col. ii. 11) or Christian circumcision. Whatever baptism accomplished for Paul and the saints of his day, circumcision accomplished for Abraham, and Moses, and David, and Isaiah. For this reason it was that the apostles, with the exception of Paul, never received Christian baptism, but to the day of their death, occupied a place in the visible Church of God on the strength of their circumcision in infancy. (See § 52.) As the Jewish Church was the true, visible Church of God at the time, and was recognized as such by Christ up to "the night in which he was betrayed," for Christ to have enjoined upon Nicodemus Christian baptism, would have been, virtually, to have enjoined a second baptism, and a second baptism the

Council of Trent condemns under the pain of anathema. (See Session vii. Canon ix.) Had Nicodemus held the doctrine of baptismal or circumcisonal regeneration—and the two must stand or fall together—and had he understood our Lord, in his words “*born of water*,” to enjoin a regeneration by baptism, his instant reply would have been:—I have already been regenerated, and how can I be regenerated a second time?

3. “If by ‘*born of water*’ our Lord meant regenerated by Christian baptism, and this was the doctrine held by the Apostles as received from the Master’s lips, is it not passing strange that so little is subsequently said by them on the subject? That there is in the Gospel nothing more than a brief account of its institution is satisfactorily explained by the fact that it was not instituted until the time at which the Gospel narrative closes; but the Epistles were written afterward, and were intended to explain and supplement the teaching of the Gospels. In Romans, baptism is only twice mentioned, and in 1 Corinthians, seven times; in Galatians, Ephesians, Colossians, Hebrews, and 1 Peter, we find it named once in each Epistle. In thirteen of the remaining Epistles it is neither named nor referred to. In the two pastoral Epistles to Timothy, where we might expect something about baptism, if anywhere, there is not a word about it. In the Epistle to Titus, the only text which can possibly be applied to baptism, is by no means clearly applicable. (Tit. iii. 5.) Nor is this all. In the one Epistle which mentions baptism seven times, we find the writer saying that ‘Christ sent him not to baptize, but to preach the Gospel,’ and actually ‘thanking God’ that he had ‘baptized none of the Corinthians, save Crispus and Gaius.’ (1 Cor. i. 14, 17.) He could surely never have said this, if all whom he baptized were at once born again. Imagine St. Paul saying ‘I thank God I regenerated none of you!’ Moreover, it is a startling fact, that this very same Apostle in the very same Epistle, says to these same Corinthians, ‘I have begotten you through the Gospel.’ (1 Cor. iv. 14.) My deliberate conviction is, that St. Paul would never have written these sentences, if he had believed that the only

way to be born of the Spirit was to be baptized." (Ryle on Jno. iii. 5.) For all these reasons we reject the idea that our Lord is here speaking of Christian baptism.

What, then, did he mean when he said to Nicodemus—"Except a man be *born of water* and of the Spirit he cannot enter into the kingdom of God?" In order to a true answer, let us place ourselves as far as possible, in the circumstances of Nicodemus at the time he heard them. All agree that our Lord uttered these words in order to explain his previous declaration at which Nicodemus was stumbling, "Except a man be *born again* he cannot see the kingdom of God;"—And if he honestly meant to explain, he must use words in the sense in which he has reason to believe his hearers will understand him.

Nicodemus was familiar with "the divers washings" (baptisms) prescribed by Moses' Law. He must have heard of, if he had not witnessed—possibly he had received—John's baptism with water. He could hardly have been ignorant of the fact that Christ, by his disciples, was administering water baptism to multitudes (Jno. iv. 1, 2.) What did he understand these "purifications"—for they were all "purifications" in the Old Testament sense of that word—to be? We answer, if he studied the Old Testament Scriptures, or listened to John's own exposition of the rite he administered, he understood them to be simply symbolic rites, by which the recipient was formally set apart to God's service; either his service in general, or to some particular service that the circumstances of the case called for. (See § 29.) And so, when our Lord said to him "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" he would understand him to mean—Except a man be set apart to God's service by a work of the Spirit wrought in his soul, such as is symbolized in baptism with water, he cannot enter the kingdom of heaven. With water baptism as a consecrating rite, and the symbol, the shadow, of a better baptism he is well acquainted. Of a water baptism any other than this he knows nothing.

That the regenerating work of the Spirit, now that Christian baptism has been established in the Church, is

symbolized in that rite, we do not doubt, but this by no means implies the admission that Christ speaks of that ordinance here. In our Lord's words "Whoso eateth my flesh and drinketh my blood, hath eternal life" (Jno. vi. 54,) there is the same truth expressed which was afterwards incorporated in the symbolic teaching of the Lord's Supper. So here, in his words "Except a man be born of water and of the Spirit, he cannot see the kingdom of God" there is the same truth expressed which was afterwards incorporated in the symbolic teaching of Christian Baptism. In both cases alike, the similarity in the figure of the language, and the symbolism of the subsequently instituted sacrament, is explained in the fact, that both alike are traceable to a common fountain-head in the ordinances of the Old Testament dispensation,—the one, in the ordinance of sacrifice, especially the feast upon the sacrifice: the other in the ordinance of purification.

Our interpretation of our Lord's language is confirmed by comparing it with similar language used in the New Testament. In Matt. iii. 11, it is foretold of Christ that "he shall baptize with the Holy Ghost and with fire." There was undoubtedly a literal fulfilment of this declaration of John, at Jerusalem, on the first Christian Pentecost, when the Holy Ghost was shed forth upon the assembled disciples in the visible form of tongues of fire (see Acts ii. 3) but this is not all the words mean. The visible tongues of fire symbolized a purifying influence wrought by the Holy Ghost in the soul, similar to that wrought by fire in the mass of dross and metal submitted to its action,—and the subsequent life of the disciples gave evidence of the reality of such a work:—and so John's words are generally understood to mean, "he shall consecrate you to God's service by a work of the Holy Ghost, fitly symbolized by the purifying work of fire." So, in 1 Cor. ii. 4, Paul's words "my preaching was . . . in demonstration of the Spirit, and in power," are just equivalent to "in demonstration of the powerful Spirit."

§65. *Ephesians* v. 25–27.

"Husbands, love your wives, even as Christ also loved

the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Next to Jno. iii. 5, already examined, this is the passage most confidently appealed to by the advocates of baptismal regeneration.

Respecting the general import of the passage there is no difference of opinion. The Church is here spoken of, figuratively, as the bride of Christ. Such language is common in Scripture. "Thy Maker is thy Husband; the Lord of Hosts is his name." (Isa. liv. 5.) "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. lxii. 5.) "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. xi. 2.)

"Such being the high destiny of the Church, the proximate end of Christ's death was to purify, and adorn, and render it glorious, that it might be prepared to sit with him on his throne. She is to be as a bride adorned for her husband. These are not imaginations, nor exaggerations, nor empty figures; but simple, Scriptural, sanctifying and saving truths. And what is true of the Church generally, is true of its members severally. Each is the object of Christ's peculiar love. Each sustains to him this peculiar, exclusive, and intimate relation. Each is the object in which he thus delights, and each is to be made perfectly holy, without spot, and glorious." (Hodge on Ephesians, v. 25-27.) Thus far all commentators agree.

Most go a step further,—and agree that by "the washing of water" here, we are to understand baptism; not that this expression is never used in another sense; but because this is its most common sense; and one which the language of the context seems to demand.

Those who would make this passage teach baptismal regeneration contend:

1. That by "the word" here spoken of, we are to understand the baptismal formula—"I baptize thee in the name

of the Father, and of the Son, and of the Holy Ghost." To this we object that "the word" (*rama*) is never used in Scripture in any such sense as this. When used as here, without any qualifying word, it is to be understood in the sense of the Scriptures, or the gospel. "*The word* is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach." (Rom. x. 8.) "But the word of the Lord endureth forever. And this is *the word* which by the gospel is preached unto you." (1 Pet. i. 25.) "But, beloved, remember ye *the words* which were spoken before of the Apostles of our Lord Jesus Christ," (Jude 17). There is a propriety in this use of the expression, just as there is in giving the name of *the Scriptures* to that written revelation of truth which God has given to man.

2. That the great change here designated by the words "sanctify and cleanse," is a change wrought at once, and in baptism. This does not agree, even on their own showing, with the completeness of the work as set forth in the words "a glorious Church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." The Council of Trent declares that even after regeneration in baptism "there remains concupiscence, or an incentive to sin," and that this results in numerous actual sins in the after life of the baptized. If this were not the case, there would be no need of the other sacraments to secure salvation;—especially—no need of confession, and penance, and absolution, and last of all, the cleansing efficacy of the fires of purgatory. Concupiscence, if it does not possess the dignity of "a spot," is certainly a spiritual "wrinkle, or some such thing," and as long as it exists in a soul, that soul cannot be said to be "without blemish."

Dr. Stone gives a more literal rendering of ver. 26:—"That having cleansed it by the washing of water, he might sanctify it by the Word;"—and he makes the following just criticism on the language of the text. "The really instrumental character of 'the Word' is indicated by the use of a preposition, *en ramati*; while the emblematical cleansing with water is expressed without any

preposition. With the washing of water emblematically representing; by the word instrumentally effecting, the divinely cleansing process. *Katharizo* is used, properly, of external cleansing, as of the washing of the body in water; *Agiazo* is used of internal purifyings, as of sanctifying the soul by the Spirit, through the truth." (*The Christian Sacraments*, p. 299.)

As thus interpreted the lesson of the text is in perfect accord with the teaching of other Scriptures. (1) The Word of God's truth is said to sanctify—instrumentally, of course—as in such passages as the following. "Now ye are clean through the word which I have spoken unto you." (John xv. 3.) "Sanctify them through thy truth, thy word is truth." (John xvii. 17.) "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." (James i. 18.) "As new-born babes desire the sincere milk of the word, that ye may grow thereby." (1 Pet. ii. 2.) (2) As the Prophets are said to do that which they only predict, *e. g.*, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant," (Jer. i. 10), so in the use of sacramental language, a sign is said to accomplish that which it only signifies, *e. g.*, "Circumcise therefore the foreskin of your heart, and be no more stiff-necked." (Deut. x. 16.)

The true sense of this passage is well expressed in McKnight's paraphrase of it—"Christ also loved his spouse, the Church, and gave himself to die for her, that he might sanctify her, and fit her for becoming his spouse, having cleansed her emblematically by baptism, as brides are wont to be cleansed with a bath of water, and with the word from the superstitions of Judaism and heathenism. Christ thus cleanses the Church, that at the day of judgment, (see Rev. xix. 7) he may present her to himself, glorious, not with attire but with the beauty of holiness, a Church not having spot, or wrinkle, or any imperfection, but that she may be perfectly amiable, (lovely) both in mind and body, being holy, and without any blemish." (*McKnight on the Epistles*.)

§66. *Titus* iii. 5, 6.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.”

The Apostle is here speaking of salvation as it had come to himself, and Titus, and the Cretan Christians to whom Titus was then ministering. Respecting this salvation he says:—

(1) That it came “not by works of righteousness which we have done, but through God’s mercy,” *i. e.*, favor to the ill-deserving; or, as he expresses the same truth in his Epistle to the Romans; this salvation was not “by works” but “by grace.” (Rom. xi. 6.) On this point there is but little difference of opinion.

(2.) That this salvation was effected by the “washing of regeneration, and the renewal of the Holy Ghost, which was shed on us abundantly through Jesus Christ our Saviour.” Respecting Paul’s meaning here commentators differ.

Taking it for granted that by “the washing of regeneration” Paul means Christian baptism;—let the reader notice just what it is the Apostle affirms. It is not that we are regenerated by baptism, through the power of the Holy Ghost,—that would be baptismal regeneration,—but that we are saved by baptism, *and* the renewing of the Holy Ghost. Regeneration is but the beginning of salvation in the Scriptural sense of the word. Salvation includes progressive sanctification, and complete redemption, such as the saint shall possess when he is received up into glory. Respecting this salvation Paul affirms, that two agencies are employed of God in its accomplishment, *viz.*, Christian baptism, and the renewing agency of the Holy Ghost shed on us abundantly through Jesus Christ our Saviour.

I. How can Christian baptism be said to save the Christian? We answer—(1.) Christian baptism as a

sacrament of divine appointment,—not only symbolizes regeneration; but as the seal of a covenant, secures regeneration on the conditions of the covenant; And (2) By introducing the baptized person into the visible Church, it secures to him the enjoyment of the ministry of the Word, and the ordinances of the Church, God's ordinary means of salvation for lost men. Christian baptism may be said to save, in the same way in which the gospel is said to save. (See 1 Cor. i. 21.)

2. The Holy Ghost saves by “renewing” the sinner, “creating him anew unto good works,” (Eph. ii. 10,) and having thus implanted a new principle of life, by maintaining that new life as an in-dwelling spirit in the saints. (1 Cor. iii. 16.) Thus understanding the matter, the Apostle is telling the simple truth when he says—We are saved by Christian baptism and the renewing of the Holy Ghost.

Christian baptism is called the *washing of regeneration*, because it symbolizes, makes known regeneration; just as the Word is called “the word of this salvation” (Acts xiii. 26), “the word of faith” (Rom. x. 8), “the word of life” (Phil. ii. 16). Baptism and the preached Word save, simply as “means of grace,” appointed of God to that end.

#### § 67. Acts xxii. 16.

“And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

The baptism here spoken of was undoubtedly the sacrament of Christian baptism. Does Ananias here call upon Paul to receive this sacrament as “the instrumental cause of regeneration?” To this question, we answer—No. Paul was already regenerated, had already been born again, as is evident from the Scripture record.

(1) He has made an entire surrender of himself to Christ in his words—“Lord, what wilt thou have me to do,” (Acts ix. 6.) And Christ has accepted of that surrender, as is evident from his words addressed to Ananias, when sending him on his mission—“he is a *chosen vessel* unto me, to bear my name before the Gentiles, and kings, and

the children of Israel." (Acts ix. 15). That the surrender on Paul's part was an entire surrender, is rendered evident by his conduct. He whom he has hitherto regarded and spoken of as a vile impostor, a crucified malefactor, he now addresses as his Lord; and so thoroughly submissive is he, that he hesitates not a moment in obeying what must have seemed to him a strange command—"Arise and go into the city, and it shall be told thee what thou must do." (Acts ix. 6.) In all this he exhibits one, of what the Scriptures teach us to look upon as the characteristic marks of a regenerate man. (See 1 John v. 1-3.)

(2) The Lord's testimony respecting him is, "behold he prayeth," (Acts ix. 11.) As these words are spoken to remove Ananias' fear arising from his knowledge of Paul's previous character as a bitter persecutor of the followers of Christ, they must be understood to mean that he is now a changed man. The prayer here spoken of must have been the prayer of faith, as our Lord treats it as such, and is providing for its answer at the very time he says "behold he prayeth." Now, the prayer of faith can be offered by none but the regenerate man.

(3) Ananias addresses him as a regenerate person, "Brother Saul," or as Alexander renders it, "Saul, my Brother." It is true that the title of Brother was given by a Jew to his fellow Jew; and it is equally true that it was the title in earliest use among Christians, as a title by which to recognize each other as fellow Christians. That Ananias uses it here in its Christian sense appears from his using it in immediate connection with the words—"the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts ix. 17.) To be "filled with the Holy Ghost," is a stronger expression than to "receive the Holy Ghost," and is never used respecting the gift of the Spirit in regeneration; but always respecting that gift as bestowed in abundant measure upon those already Christians. (See Acts ii. 4, iv. 8, xii. 9, 52.) Ananias does not say that he has been sent that he might preach the gospel, make known to Saul the way of salvation, but "that he (Saul) might receive his

sight," a miraculous restoration of sight which occurred then and there, "and be filled with the Holy Ghost;"—in all this addressing him, and treating him as already a Christian.

If Saul was already a regenerate man, what did Ananias mean by saying to him—"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord?" We answer: Christian baptism symbolizes the washing away of sins; and in receiving it in the presence of others, in the circumstances in which Saul stood, it was a profession of his belief that his sins were washed away, and that he was a new man,—and so, a confession of Christ openly. Faith and baptism (Mark xvi. 16), believing with the heart, and confessing with the mouth (Rom. x. 9), are both represented as conditions of salvation under the gospel, not that they are equally essential—"baptism has the necessity of precept, not the necessity of a means *sine qua non*." (Hodge). And that this is the true meaning of Ananias' word is clear from what immediately follows—"calling on the name of the Lord," *i. e.*, "invoking it in worship, recognizing Christ's divinity and sovereignty." (*Alexander*.) So Saul, familiar as he was with the symbolic, ceremonial worship established by Moses' law, would undoubtedly understand the words.

§ 68. *Acts* ii. 37, 38.

"Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, 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."

Here two distinct acts are required—one, an inward act of the soul, *repentance*; the other, an outward act of the body, *baptism*; and both are spoken of as pre-requisites to the "remission of sins," the especial matter about which the question of the convicted multitude was asked.

The repentance here spoken of, as is evident from the connection in which it is placed with "the remission of

sins," is what we are accustomed to speak of as "repentance unto life,"—that "saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after new obedience."—(*Westminster Shorter Catechism, Ans.* 87). Such a repentance, if genuine, must "bring forth fruits meet for repentance," (Matt. iii. 8, Acts xxvi. 20;) must result in a hearty obedience unto Christ.

A public confession of Christ is solemnly enjoined by him as a duty, and a precious promise is given to the obedient; a denial of Christ is declared to be a sin, and a solemn judgment is denounced against the one guilty of that sin. (See Matt. x. 32, 33.) This confession may be made by simply speaking publicly on Christ's behalf; as was done by the thief who was brought to repentance after he had been nailed to the cross, when answering his fellow malefactor who "railed on Christ," he "rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we, indeed, justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." (Luke xxiii. 40, 41.) Or, it may be made by openly forsaking all and following Christ, as was done by the Apostles. Or, it may be made by coming publicly to the Lord's table, as is done in our day by multitudes who have received baptism in infancy, but have not been brought to repentance until late in life. Or, it may be made, and should be made by persons occupying the position which Peter's hearers did on this first Christian Pentecost, by publicly receiving baptism in the name of Jesus Christ. By this act, as all the Jews would understand it, a person declared himself a disciple of Jesus.

When Peter answered his awakened and convicted hearers "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," he meant—(1.) To enjoin both baptism and repentance as conditions of the remission of sin to persons in the circumstances in which they stood; and (2.) To declare that their repentance was not a repentance unto life, if it did not lead them to the confession of Christ in baptism. Thus, and thus only,

can we make Peter's doctrine on this occasion harmonize with that he preached shortly afterwards, when before the Council:—"Him (Jesus) hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins," (Acts v. 31,) where repentance alone is spoken of as a condition of forgiveness or remission of sins, and nothing is said of baptism.

With the exception of two passages, of which an exposition has already been given, viz.: Rom. vi. 1-6, (see § 34, 35,) and 1 Pet. iii. 18-22, (see § 23,) we have now examined all the scripture proof by which the doctrine of baptismal regeneration is sought to be established by its advocates; and with the whole case before us, we express the conviction that the doctrine is utterly without support in the Word of God.

§ 69. *Romans v. 12-14.*

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come.)"

This passage is quoted by the Council of Trent, (see § 63,) not in proof of baptismal regeneration; but in proof of the original sin of infants, and so of the necessity of baptismal regeneration in order to their salvation.

Controverting the position assumed by A. Barnes, in his "Notes on Romans," Archbishop Kenrick writes:—"The Apostle testifies to a fact when he declares: 'By one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.' If the sin of Adam did not directly, and as a cause induce the guilt of the human race, there was no ground for stating that 'so death passed upon all men;' for in many of them it would not be the effect of sin, since a vast portion of our race die before the age of reason, and conse-

quently without any actual sin. In this theory, which may be traced to the days of Pelagius, death is not the effect of Adam's sin, even as to adults, but is caused by personal sins, to which Adam contributed no further than by the perverse example of his disobedience. The connection then between Adam's sin, and the necessity of death, which involves all, adults and infants, is destroyed by this interpretation, which further contradicts the positive testimony, 'in whom all have sinned.' Whether this version be admitted, or the text be rendered, as some will have it, 'inasmuch as all have sinned,' the fact of sin being common to all who die, equally results from it, death being caused in all by sin: wherefore, as infants are manifestly incapable of actual sin, it must be admitted that they are sinners, in consequence of the act of the first man, by which he and his posterity fell from original justice and innocence. 'Death,' says the Apostle, 'reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam.' Before the promulgation of the law on Sinai, and the transgressions consequent thereon, death held its sway over the human race, even over infants who had not sinned actually, as Adam sinned. . . . Let those who say, that the Apostle means only that death is universal, because men generally prove transgressors, show how this accounts for the pains, sufferings, and death of millions of children before the use of reason." (*Kenrick on Baptism*, pp. 63, 4, 5.)

The Council of Trent and Archbishop Kenrick, in their comments on this passage, reason correctly,—present, in fact, just the argument of the Apostle,—that the death of infants proves them guilty of "original sin." That death and sin stand so related under the government of a just God, that the existence of the one establishes the existence of the other;—and, as infants, "before the use of reason" are incapable of actual sin, and yet millions of them die, the cause of their death must be "original sin."

But many of these millions of infants who die "before the use of reason,"—the large majority of them in Catholic communities—die after they have received baptism; and that, baptism with all the rites and ceremonies of the

Church of Rome. How is this fact to be reconciled with the doctrine that "the guilt of original sin is remitted in baptism,"—that in baptism, "that is cleansed away by regeneration which they have contracted by generation,"—that by baptism infants "are made innocent, immaculate, pure, harmless, and beloved of God, heirs indeed of God and joint heirs with Christ, so that there is nothing whatever to retard their entrance into heaven?" Since death, in the case of infants, occurs just as frequently between baptism and the age at which the commission of actual sin is possible, as it does before baptism, if, as the Apostle reasons, the death of infants establishes the charge of "original sin" against them, does it not establish that charge just as conclusively after baptism as it does before? and so, sweep away this whole doctrine of baptismal regeneration?

## CHAPTER III.

## "SACRAMENTAL GRACE."

§ 70. Grace conferred "ex opere operato." § 71. Infant Salvation. § 72. Baptismal Regeneration contradicted by experience and observation. § 73. "Another Gospel."

§ 70. *Grace conferred "ex opere operato."*

"CANON vi. If any one saith, that the sacraments of the New Law do not contain the grace which they signify or, that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelievers, let him be anathema."

"Canon vii. If any one saith that grace, so far as God's part is concerned, is not given through the said sacraments, always, and to all men, even though they receive them rightly, but only sometimes, and to some persons, let him be anathema."

"Canon viii. If any one saith, that by the said sacraments of the New Law grace is not conferred *ex opere operato* through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace—let him be anathema." (*Council of Trent, Session vii.*)

"The principal effects of the sacraments are two: sanctifying grace, and the character which they impress. The former, that is, the grace which we, in common with the doctors of the Church, call sanctifying grace, deservedly holds the first place. That this is an effect produced by the sacraments, we know from these words of the Apostle: 'Christ,' says he, 'loved the Church,

"and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life.' (Eph. v. 25, 26). But how so great and so admirably an effect is produced by the sacraments, that, to use the words of St. Augustine, 'water cleanses the body, and reaches the heart;' this, indeed, the mind of man, aided by the light of reason alone, is unequal to comprehend. It ought to be an established law, that nothing sensible can, of its own nature, reach the soul; but we know by the light of faith, that in the sacraments exists the power of the omnipotent, effectuating that which the natural elements cannot of themselves accomplish." (*Catechism of the Council of Trent*, pp. 109, 110.)

From the above-quoted extracts from the canons of the Council of Trent, and the catechism of that Council, which is an authoritative exposition of the canons, it will be seen that the Church of Rome teaches that the sacraments do immediately and absolutely confer sanctifying grace.

"But Romish Theologians are far from being of one mind, as to the nature of this immediate and absolute efficacy. Their views may be grouped with tolerable accuracy under two classes: One class, embracing the Jesuits and more Popish Papists, regard the *opus operatum* efficacy as a proper and literal effect of the sacramental element and words of institution, by their own immediate causation. They do not, and cannot explain the nature of this causation, unless it be literally physical; and then it is absurd. The other class, including Jansenists, and the more spiritual, regard the sacramental efficacy as spiritual—*i. e.*, as the almighty redeeming influence of Christ, and the Holy Ghost, purchased for sinners by Christ; which spiritual influence, they suppose, God has been pleased in his mercy to tie by a constant purpose and gracious promise to the sacraments of the Church canonically administered, by a tie gracious and positive, yet absolute and unconditional, so that the sacramental efficacy goes to every human being to whom the elements go with the proper words of institution, whether the recipient exercise faith or not. That is, God has been pleased, in his sovereign mercy to the Church, to make her sacraments

the essential and unfailing channels of his spiritual grace." (*Dabney's Theology*, pp. 739, 740.)

This quotation from Dabney's *Theology* gives a clear, and—as we believe—a fair statement of the two doctrines respecting the way in which the sacraments "confer grace," entertained by Romish theologians. The authors of the catechism of the Council of Trent evidently lean toward the Jesuit doctrine. On the other hand, the leading American defenders of Romish doctrine, adopt the view\* of the Jansenists.

Archbishop Kenrick writes: "According to Catholic belief, baptism, like every other sacrament, contains an inherent efficacy. It washes away the stain of original sin, and whatever actual stains may have been contracted by the adult receiver; it regenerates the child of Adam, and makes him a child of God; it imparts grace and sanctity, and so thoroughly and perfectly purifies and sanctifies, that where no obstacle is presented by the receiver, no cause of condemnation remains in him; so that if summoned immediately out of life, nothing whatever would withhold him from the kingdom of Heaven. This grace is said to be inherent in baptism, inasmuch as it is attached to it by the divine institution of our Redeemer; and is infallibly imparted, unless when the incredulity or perverseness of the receiver opposes an obstacle to its operation. There is no virtue, however, ascribed to the sacrament, except as a means divinely chosen to apply to our souls the merits of the sufferings and death of our Lord. The power of God and the merits of our Redeemer are the sources of sacramental efficacy, and a proper state of mind in adults—faith, repentance, hope, and a commencement of love, are required to receive the grace which the sacraments convey. From this explanation it will appear that the phrase *ex opere operato*, which is a bugbear for Protestants, is a very harmless expression." (*Kenrick on Baptism*, pp. 100, 101.)

On the above-quoted statement of Archbishop Kenrick, we remark—

1. If "faith, repentance, hope, and a commencement of love," understanding these terms in their Scriptural sense,

"are required to receive the grace which the sacrament" of baptism conveys to the adult, there is no room left for the regeneration which he teaches that baptism effects; the man is regenerated already. The result of regeneration, the new birth, as the Scriptures teach, is the production of a "new-born babe" (1 Pet. ii. 2) in Christ, not a perfect man" (Eph. iv. 13) in the maturity of Christian grace; and if the Scriptures teach us anything plainly, they teach us plainly that "repentance, faith, hope, love," are graces characteristic of the Christian man; and, of course, in their beginning, of the "new-born babe." Paul tells us that "faith, hope, and love are the three *abiding* Christian graces, the three Christian graces we will carry with us into heaven" (1 Cor. xiii. 13;) so that the one who has them, even in their beginnings, is regenerated, born again, though his Christian stature be but that of an infant.

2. If we admit that "a proper state of mind" is required in the case of *an adult*, it is plain, that nothing of the kind can be required in the case of *an infant*. As the infant is incapable of actual transgression of the divine law, so is he incapable of the gracious exercises of faith, hope, love, even their beginnings. And yet we are told that baptism effects regeneration in an infant, if anything, more certainly (because the infant can "oppose no obstacle" to its operation) than it does in an adult. In countries where the Romish Church is established, nine-tenths of those who receive baptism, receive it in infancy. Hence, it will be seen, that the presence of "faith, hope, love," if they be present in the soul of an adult at his baptism, is a mere "accidental" presence, and can have nothing to do with the way in which the sacrament exerts its power; and so, nothing to do with a proper definition of the phrase *ex opere operato*.

3. "In the scholastic jargon of Rome, means of grace naturally divide themselves into two classes—those which do good *ex opere operato*, and those which only do good *ex opere operantis*. The former do good by the simple performance of the proper ceremonial, without any act or movement of the soul in the recipients—accommodating

themselves intelligently to the grace signified. The latter only do good when the recipient exercises the appropriate acts of soul; and the good done is dependent on those exercises, as well as on the outward means." (*Dabney's Theology*, p. 739.) To this latter class, belongs the preached word, of which we read—"For unto us was the Gospel preached as well as unto them; but the word preached did not profit them, *not being mixed with faith* in them that heard it." (Heb. iv. 2.) To this same class, belong the sacraments.

On this point Dr. Hodge writes: "There is a strict analogy, according to the Reformed doctrine, between the Word and the Sacraments, as means of grace. (1) Both have in them a certain moral power due to the truth which they bring before the mind. (2) Neither has in itself any supernatural power to save or to sanctify. (3) All their supernatural efficacy is due to the co-operation or attending influence of the Holy Spirit. (4) Both are ordained by God to be channels or means of the Spirit's influence, to those who by faith receive them. Nothing is said in the Bible to place the sacraments above the Word as means of communicating to men the benefits of Christ's redemption. On the contrary, tenfold more is said in Scripture of the necessity and efficacy of the Word in the salvation of men, than is therein said or implied of the power of the sacraments." (*Hodge's Theology*, Vol. III., p. 502.)

### § 71. *The Salvation of Infants.*

The difference between the Romish and the Reformed doctrine respecting the efficacy of the sacraments comes out most distinctly in the case of infants. All, alike, hold that in consequence of original sin infants are unfit for the kingdom of heaven, and unless regenerated, born again, can never enter there. The Romanist holds that baptism effects regeneration *ex opere operato*; and further, that regeneration is so tied to baptism that it is never effected without it; and consequently, in the language of the Council of Trent, "that baptism is necessary unto salvation." The catechism of the Council of Trent,

p. 123, teaches, "That the law of baptism as established by our Lord, extends to all, in so much, that unless they are regenerated through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and everlasting destruction." And Archbishop Kenrick writes: "But what shall we believe in regard to infants who die without baptism? We must hold, according to the word of our Lord, that they cannot enter into the kingdom of Heaven. They are children of wrath, not admitted to the sight of their heavenly Father." (*Kenrick on Baptism*, p. 88.)

"The common doctrine of evangelical Protestants, is that all who die in infancy are saved. This is inferred from what the Bible teaches of the analogy between Adam and Christ. 'As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many (*oi polloi-pantes*) were made sinners, so by the obedience of one, shall many (*oi polloi-pantes*) be made righteous.' (Rom. v. 18, 19.) We have no right to put any limit on these general terms except what the Bible itself places upon them. The Scriptures nowhere exclude any class of infants, baptized or unbaptized, born in Christian or in heathen lands, of believing or unbelieving parents, from the benefits of the redemption of Christ. All the descendants of Adam except Christ, are under condemnation; all the descendants of Adam except those of whom it is expressly revealed that they cannot inherit the kingdom of God, are saved. This appears to be the clear meaning of the Apostle, and therefore, he does not hesitate to say that where sin abounded, grace has much more abounded; that the benefits of redemption far exceed the evils of the fall; that the number of the saved far exceed the number of the lost." (*Hodge's Theology*, Vol. I. p. 26).

The Westminster Confession of Faith is sometimes charged with teaching a doctrine at variance with this statement of Dr. Hodge, because it teaches infant salvation in the words—"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who

worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being called by the ministry of the word." (*Con. of Faith*, ch. x. sec. 3.) The existence of elect infants, it is said, implies the existence of non-elect infants, and consequently of a class who are lost.

To this we reply—(1) Admitting that the whole human family, all of whom were once in the condition of infants, are divided into two classes of the elect and the non-elect, and that the existence of the one class fairly implies the existence of the other; it by no means follows that because some elect infants die in infancy, that some non-elect infants must die in infancy also; and it is of "infants dying in infancy" alone that this article speaks. It may be the purpose of God in whom all "live, and move and have their being," that all the non-elect shall live until by their own personal sins they shall have deserved damnation;—"What if God willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction." (Rom. ix. 22.)

2. Dr. Hodge, as quoted above, may fairly be taken as an exponent of the faith, on this point, of those who adopt the Westminster Confession at the present day; more especially as he declares—"He never saw a Calvinistic theologian who held the doctrine that only a part of those who die in infancy are saved." (*Hodge's Theology*, vol. iii. p. 605.) The Scotch "Solemn League and Covenant," drawn up in 1581, by John Craig, a colleague of John Knox, in its statement of particular errors with which it charges the Church of Rome, specifically protests against its "cruel judgment against infants departing without the sacraments." (*Schaff's Creeds of Christendom*, vol. i. p. 687.) This certainly should be received as sufficient proof of the faith of Presbyterians in the days of Craig and Knox; and may we not fairly add, in the absence of any counter-proof, of the faith of the Westminster Assembly.

Why then, it may be asked, do they use the language they do in stating the doctrine of infant salvation?

There are two doctrines on this subject, and two only, which have ever been received by those who believe in original sin. All hold that regeneration is necessary to salvation. The Church of Rome teaches baptismal regeneration; that is—taking the doctrine in its least objectionable form—that whilst regeneration is properly the work of the Spirit, yet is the agency of the Spirit so tied to the sacrament as always to accompany baptism properly administered, and never to be put forth without this sacrament. The doctrine of Knox, and Craig, and the Westminster Assembly is, that there is no such bond between regeneration and baptism;—that in regeneration the Spirit “worketh when, and where, and how he pleaseth,” and therefore, in the case of infants, and “all other persons, who are incapable of being outwardly called by the ministry of the word,” *e. g.*, deranged persons and idiots, regeneration, and consequent salvation is dependent upon the electing love of God, and upon nothing else. Now, it was to express this truth, and to repudiate the Romish doctrine of baptismal regeneration, and especially “the cruel judgment against infants departing without the sacraments,” that the Westminster Assembly stated their faith in the words—“Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being called by the ministry of the word.” And this purpose, accounts for the fact that the section just quoted is found, not in ch. iii. of “God’s Eternal Decrees,” but in ch. x. of “Effectual Calling,” which treats of the way in which the salvation of all the saved is accomplished.

§72. *Baptismal Regeneration Contradicted by Experience and Observation.*

In his conversation with Nicodemus, recorded in the third chapter of John’s Gospel, our Lord says: “If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?” (Jno. iii.

12.) He here speaks of two classes of truths or doctrines,—"earthly things," such as the doctrine of regeneration, of which he had just been speaking, and at which Nicodemus was then stumbling, as is evident from his words—"How can these things be?"—and "heavenly things," such as his own divinity, salvation through his death on the cross, and God's love to man as the true source of that salvation, of which things he goes on to speak in the subsequent portion of the discourse.

Why does our Lord call regeneration an "earthly thing?" Because it is a change which is wrought in man here on earth; and though a spiritual change, it affects the whole outer life of man so as to become known to us in the same way in which other earthly things do. Paul was a very different man after his regeneration from what he was before. When born again he not only believed what he before regarded as a vile imposture, and loved what he before hated; but he preached the very Gospel he once destroyed, and took as his dearest friends the very ones he before persecuted unto strange cities. Faith, hope, love, the results of regeneration, are Christian graces which cannot be hid; and they are awakened of God, in the soul, that they may manifest themselves in the life. "Men do not light a candle and put it under a bushel;"—and if men are not guilty of such folly, surely God will not be—"but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 15, 16.)

If regeneration, in the Scriptural sense of the word, is effected in baptism—if he who was born "a child of Adam," has been made, by baptism, "a child of God," his subsequent life should declare the change. Yet, as a matter of fact, experience and observation bear testimony to no such effect as this. Infants are incapable of offering any obstacle to the production of the full effects of baptism; yet, the child of the pious Romanist, baptized with all possible attention to even the ceremonial of baptism, when he reaches the age at which the character shows itself in the life, is no better than the child of the

pious Presbyterian, who, in the view of the Romanist, has received an exceedingly irregular baptism; or the child of the pious Baptist, who has never received the semblance of baptism. So the child himself will confess, and universal experience testifies to the truth of this confession. Numbers of those regularly baptized, never, in life nor in death, exhibit any evidence of regeneration.

Is baptism, then, in the case of infants, without effect? By no means. It places the child within the pale of the visible Church, and so secures to him an interest in the care, and instructions, and prayers of the Church. It is a solemn recognition on the part of the Christian parent, of his obligation to “bring up the child in the nurture and admonition of the Lord,” (Eph. vi. 4,) and so, secures a Christian education to the child, in so far as a solemn vow can secure it; but above all, it places a child in covenant with God, as the “little ones” of Israel were by the act of their parents, (see Deut. xxix. 10-12) and so secures to him all the blessings of the covenant, on the conditions of that covenant. And the result of all this we see in the fact that where God’s Church is established, piety is seen to descend as a sort of inheritance; as in the case of Timothy, of whom Paul writes: “The unfeigned faith that is in thee, dwelt first in thy grandmother Lois, and thy mother Eunice.” (2 Tim. i. 5.) But this is something very different from baptism uniformly effecting regeneration *ex opere operato*.

#### § 74. “Another Gospel.”

In so far as any work or act of the sinner is concerned, the Bible everywhere teaches that the only indispensable condition of salvation is faith in Jesus Christ. Our Lord himself says, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him shall not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.”

(Jno. iii. 11, 15, 16, 36.) "Then said they unto him, what shall we do that we may work the works of God? Jesus answered them, This is the work of God, that ye believe on him whom he hath sent. I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." (Jno. vi. 28, 29, 35, 40.) "He that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die." (Jno. xi. 25, 26.) Such is "the Gospel of the grace of God," as it fell from the lips of our Lord himself.

"Alien as the doctrine of baptismal regeneration is, from the whole letter and spirit of Scripture; it has an element of popularity, which will always secure numerous votaries, until grace undeceives them. It chimes in with the superstition natural to a soul dead in sin. It is delightful to the soul which hates true repentance, and loves its spiritual laziness, and abhors thorough-going heart religion, and yet dreads hell; to be taught that it can be equipped for heaven, without these arduous means, by an easy piece of ecclesiastical legerdemain." (*Dabney's Theology*, p. 743.)

The fatal error in the religion of the Pharisees in our Lord's day, was just the doctrine of "sacramental grace;" "salvation by the deeds of the law,"—not the moral, but the ceremonial law;—as Paul styles it in his Epistle to the Galatians. Of this it is, he writes—"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 6-9.)

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THE  
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OF THE  
LORD'S SUPPER,  
AS  
SET FORTH IN THE WORD OF GOD.

TO WHICH IS ADDED AN EXAMINATION OF THE ROMISH SACRAMENTS OF  
CONFIRMATION, PENANCE, EXTREME UNCTION,  
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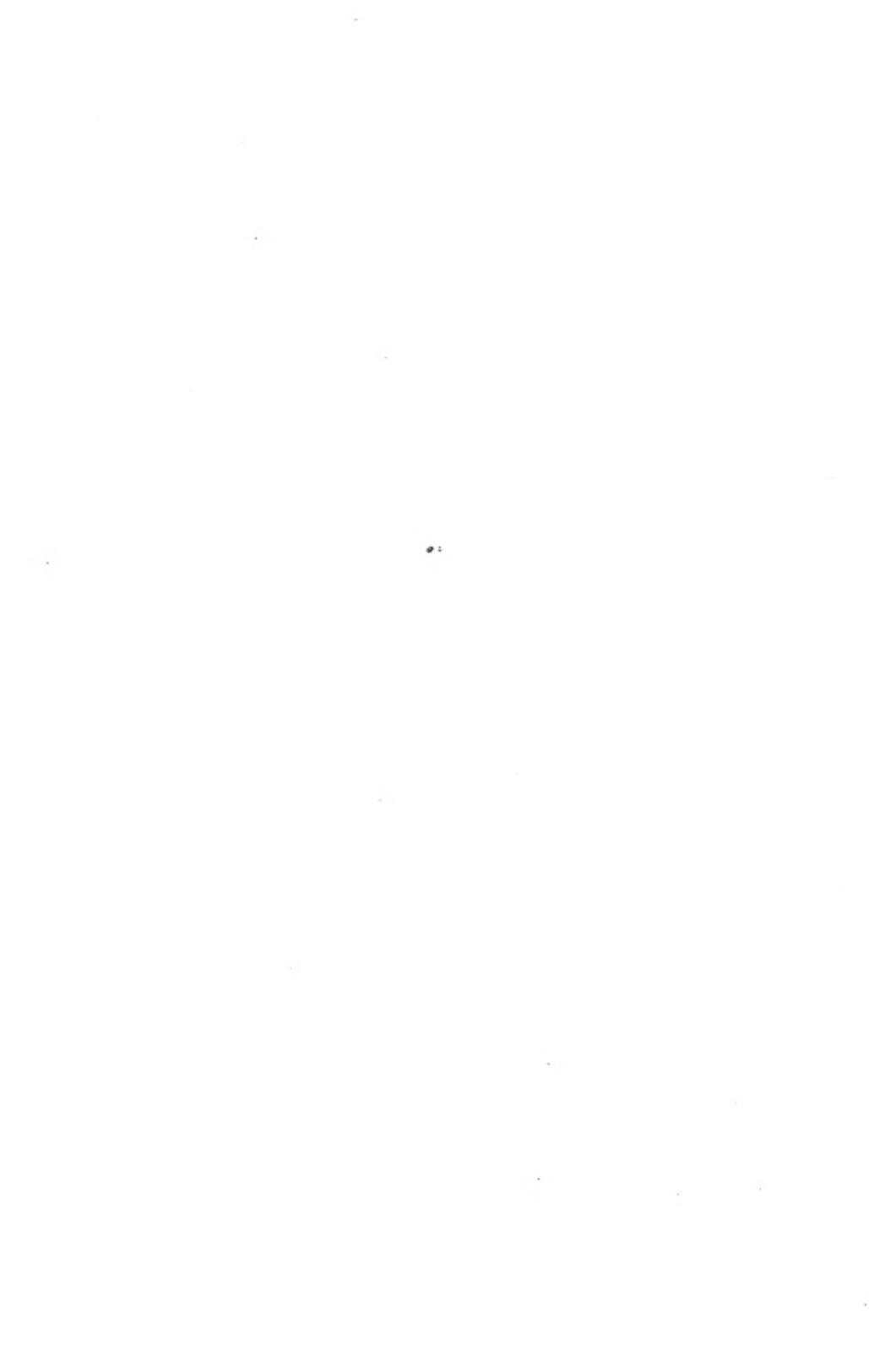
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PART I.

THE LORD'S SUPPER.



## PRELIMINARY STATEMENT.

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IN Part I. of the following treatise, the author has endeavored to set forth the nature of the Lord's Supper just as it is presented in Scripture. This has been done with the greater care, because Protestants too often look upon this Sacrament as little more than a commemorative rite, in which the memorials of Christ's death are so ordered as to teach by symbol certain great truths of our holy religion; whilst Romanists, in their doctrine of "the mass," have lost almost all trace of the original character of the ordinance. In the Scriptures, the Lord's Supper is presented as, (1) A commemorative rite, (2) A rite of symbolic instruction, (3) A covenanting rite, (4) A Eucharist, and (5) A communion, and in each of these characters it has received particular consideration. In connection with the last mentioned, the Lord's Supper as a communion, the question of "close" and "open" communion is discussed, as a difference on this point is of long standing in the Church, and any examination of this Sacrament would be incomplete without such discussion.

In Part II. "the Mass," the teachings of the Church of Rome respecting the Lord's Supper, are examined at length. In this examination, the author has endeavored—

1. By quotations from the Standards of the Church of Rome, especially from "The Canons and Decrees of the

Council of Trent," the Council which settled, finally, the doctrine of that Church on the subject of the Sacraments, and "The Catechism of the Council of Trent," a work prepared by order of the Council, and sanctioned and published by Pope Pius V. for the instruction of Romish Priests in their interpretation of "The Canons and Decrees," to enable the reader to judge for himself respecting the fairness of the representations of Romish doctrine he has given.

2. By quotations from the writings of leading Romanists of the present day,—the works which have recently been published or republished in this country,—to put the reader in possession of the arguments by which the faith of the Church of Rome is defended in this our day. Like all other controversies of long standing, this has changed its grounds in many important particulars, and so, the treatises which were all-sufficient a century ago, do not fully meet the necessities of our times. These quotations, both those from the standards, and those from the leading modern writers of the Church of Rome, have been carefully made; none of them at second-hand, but in every instance from the originals; and none of them are quotations so garbled as to change or misrepresent the meaning of their authors. That the reader may be able easily to verify our quotations, we append to this Preliminary Statement a list of the works quoted, carefully stating the editions from which the quotations have been made.

3. To give a careful examination of every passage of Scripture, cited by the standards, or adduced by Romish writers in the works quoted, in support of the doctrine of the Mass. As the Council of Trent teaches "that the Sacraments of the New Law were all instituted by Jesus

Christ, our Lord," there is a special propriety in bringing every question respecting them to the test of Scripture; receiving reverently all that the Scriptures teach, and rejecting all else.

The gospel of the Church of Rome is a gospel of salvation by the Sacraments, and the doctrine of the Mass is the living heart of Romish religion. On this point, Protestant ministers who have had occasion to labor among Romanists, and Romanists themselves agree.

Seymour, in his "Evenings with the Romanists," writes,—  
"There are few subjects at issue between the Church of Rome and ourselves, upon which I have been more frequently engaged in discussion, than on the sacrifice of the Mass. Its own innate importance, arising out of the principles it involves—the great value placed upon it by its votaries—its being regarded as their 'morning and evening sacrifice,' the greatest and highest of all their rites, and the most efficacious, and precious, and important of all the mysteries of their faith, always invests its discussion with a prominence and an interest peculiarly its own. The most essential and characteristic elements of Romanism are all interwreathed and involved in it. And all the grandest truths of a Protestant Christianity are drawn out and engaged against it. It has thus naturally become in my intercourse with Romanists, a constant subject of controversial as well as of amicable conversation." (p. 273.)

And Nampon, in his "Catholic Doctrine," writes,—  
"All the splendor and dignity of our worship, the magnificence of its temples, the beauty and variety of its ceremonies, the choice works which it unceasingly demands from architecture, sculpture, painting, music, poetry, eloquence, and all the arts; those efforts so prodigious in the coun-

tries and ages of faith, efforts to raise up to the very clouds the dwelling of God on earth, to surround the Eucharistic victim with incense, hymns and flowers; all these monuments of a faith and love which never says, *That is enough*, have their foundation in a belief in the Real Presence and in the sacrifice accomplished upon our altars. We pray, we prostrate ourselves, we adore, we chant, because He is there! It is because He is there that the lamp burns, the clouds of incense rise, the organ makes its thousand voices heard. His presence tolerates not in His temple anything profane. His sacrifice calls for the pomp, the majesty, the gravity of the most imposing ceremonies. To the accents of the deacon who proclaims the Gospel, to the solemn tones of the Preface, and the affecting chaunt of the Pater, the assembly can only reply by unanimous and prolonged acclamations." "Is it then"—asks M. Vinet,—“is it then solely owing to the Real Presence that the Catholic Temples are real Temples? Yes, assuredly; . . . and do what you will, your Protestant chapels will never be more than lecture-rooms.” (*pp.* 422, 423.)

It is for this reason that so large a portion of the present work is devoted to an examination of the doctrine of “The Mass.”

Part III. is occupied with an examination of the five remaining sacraments of the Church of Rome, viz.: (1) Confirmation, (2) Matrimony, (3) Extreme Unction, (4) Penance, and (5) Orders. This examination is briefer than it otherwise would have been, because many of the points involved, and many of the passages of Scripture appealed to, had already been examined in our discussion of the Sacraments of Baptism and the Lord's Supper. The author has aimed, however, to make the discussion full

enough to give the reader a distinct knowledge of the nature of these Romish Sacraments, and the Scripture proof upon which they rest.

## ROMISH WORKS QUOTED IN THIS TREATISE.

“The Canons and Dogmatic Decrees of the Council of Trent,” as contained in “Schaff’s Creeds of Christendom.” Vol. II. N. York, 1877.

“The Catechism of the Council of Trent.” New York, Catholic Publication Society.

“The Douay Bible, with annotations, revised and corrected according to the Clementine edition.” Philadelphia, 1824. Published by E. Cummiskey.”

“Missale Romanum.” The copy from which the quotations are made had a part of the title page missing, but had been used for years in conducting the worship of a Catholic Church in Virginia.

“Short Catechism of the Christian Doctrine on the basis adopted by the First Plenary Council of Baltimore. By the Right Rev. Augustin Verot, Bishop of St. Augustine, Baltimore. 1879.”

“The Real Presence of the body and blood of our Lord Jesus Christ in the blessed Eucharist, proved from Scripture, in eight lectures, delivered in the English College, Rome, by Cardinal Wiseman. Baltimore, 1852.”

“Catholic Doctrine as defined by the Council of Trent,” by the Rev. A. Nampon, S. J. Approved by the Archbishops of Baltimore, New York and Cincinnati. Philadelphia, 1870.

“The Sincere Christian instructed in the Faith of Christ from the written word,” by the Rt. Rev. Bishop Hay. No. 2 of Cummiskey’s Catholic Library. Philadelphia.

“The End of Religious Controversy, by the Right Rev.

John Milner, D.D. Murphy's Stereotype Edition. Baltimore."

"A Treatise on Baptism, also a treatise on Confirmation, by Francis Patrick Kenrick, Archbishop of Baltimore." 1852.

"The Faith of our Fathers." By the Most Reverend James Gibbons, D.D., Archbishop of Baltimore. Eleventh Edition. Baltimore, John Murphy & Co. 1879.

# THE LORD'S SUPPER.

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## CHAPTER I.

### THE INSTITUTION OF THE LORD'S SUPPER.

§ 1. The several accounts of its institution. § 2. The time of its institution. § 3. The names given it in Scripture. § 4. A summary view of its nature.

#### § 1. *The several accounts of its Institution.*

Of the institution of the Lord's Supper we have four separate accounts in the Scriptures; one by each of the three evangelists, Matthew, Mark, and Luke, and one by the Apostle Paul.

Matthew, as one of "the twelve," was present at the institution of the Supper. His account, therefore, is that of an eye-witness of the transaction. "It was universally believed in the ancient church, that Mark's Gospel was written under the influence, and almost by the dictation of Peter." (*Alford*). If this be so, in his account we have the testimony, at second hand, of another eye-witness of the transaction. Luke says of his Gospel, that he had therein "set forth in order a declaration of those things which are most surely believed among us; even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the Word." (Luke i. 1, 2.) Paul introduces his account with the words, "I have received of the Lord that which also I delivered unto you." (1 Cor. xi. 23.) "In using the words 'I have received of the Lord,' the whole context shows that Paul intended to claim for his narrative the direct authority of the Lord himself. As

with regard to his doctrines generally, so with regard to the institution and design of this ordinance, he disclaims all indebtedness to tradition, or to the instructions of men, and asserts the fact of a direct revelation to himself." (*Hodge's Com. in loc.*) From this it will be seen that these four accounts are not only separate, but independent also.

All were written under inspiration of God, and therefore they must all be true accounts of the transaction. But written as they were, by different men, at different times, and under different circumstances, they present just such differences—not discrepancies—as we would naturally expect. "Different writers, of course, with perfect accuracy, represent different details of the same occurrence, or different views of the same fact, and different elements and relations of the same great doctrine. Instead of this course proving inconsistency, it is precisely God's plan for bringing the whole truth most fully and clearly to our knowledge." (*A. Hodge's Outlines of Theology, p. 77.*) The four Gospels are illustrations of this truth throughout.

In the Gospel according to John there is no record of the institution of the Lord's Supper. This gospel was evidently written some years later than the other three, and with the purpose, not of repeating the record contained in them, but of supplementing that record. Hence, in this matter of the Lord's Supper, whilst John gives us no account of its institution, he alone gives us our Lord's discourse addressed to his disciples, as they sat at the supper table, to comfort them in prospect of his departure, and to prepare them for the new order of things which his death would introduce; and our Lord's wondrous prayer for them, offered just before quitting the upper chamber in which the supper had been eaten. (See John ch. xiv.-xvii.) He gives no account of the institution of the Supper, because "he evidently assumes its being sufficiently known by means of the three other Evangelists, the Epistle of Paul to the Corinthians, and the long established usages of the churches. Nevertheless, he has given us elsewhere in his Gospel, in a very detailed manner, the essential features of the ordinance in its simple and sublime emblematic signification. The whole of that discourse delivered by Jesus, in which he declares that he

himself is 'the bread of life,' and that 'whosoever eateth his flesh, and drinketh his blood, hath eternal life,' (see John vi.) is it not in oral words what the Lord's Supper represents to, and gives to us, in visible action?" (*Da Costa's Four Witnesses*, p. 353.)

### § 2. *The Time of its Institution.*

Luke's account of the institution of the Lord's Supper is as follows, viz.: "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." (*Luke* xxii. 14-20. *See also Matt.* xxvi. 26-30; *Mark* xiv. 22-26.)

From this account it appears, that the institution of the Lord's Supper followed immediately upon the celebration of the Passover,—without rising from the table,—the bread and wine used on the occasion being that which remained from the Paschal Supper. This would naturally suggest a very intimate relation between the two ordinances, and Paul's words in his First Epistle to the Corinthians confirms the suggestion. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even *Christ our passover* is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (2 Cor. v. 7, 8.)

In what does this intimate relation consist? Without attempting at the present time, a full examination of this

subject, since it can better be discussed in another place, it is sufficient for our present purpose to remark, that they are both sacraments, and that the Lord's Supper under the New Testament dispensation takes the place of the Paschal Supper under the Old.

“As to the number of sacraments under the Old Testament dispensation, Calvinistic divines are not agreed. Some seem inclined to regard any and every symbolic rite there found as a sacrament. Others, far more correctly, as I conceive, limit them to two; circumcision and the passover. The claim of these two to be sacraments need hardly be much argued, inasmuch as it is not disputed. They are symbols instituted of God; they have each their elements, bearing a significant relation to the grace represented; the thing represented was in each case federal, so that they not only signified, but sealed or pledged the benefits of a covenant. But the various typical sacrifices of the Hebrews cannot be properly regarded as sacraments, for the very reason that they were mere types. The Passover also was a type, in that it was a sacrifice proper, but it was also more than a type, a commemorative and sealing ordinance.” (*Dabney's Theology*, pp. 734, 5.)

As we compare the two sacraments under the New Testament dispensation with the two corresponding ones under the Old, we cannot but notice the similarity in the change, made by our Lord in each. Circumcision was a bloody rite of purification, and pointed to the coming of “a blessed and blessed-making seed.” For this, our Lord substitutes the simpler form of purification, purification by water, a form which had been in use, side by side with circumcision, from the very days of Abraham, but without any proper sacramental character until it received it at the lips of our Lord himself. So, in the Passover; the bloody sacrifice, the lamb slain and eaten, disappears. The great event foreshadowed in the bloody sacrifice has been accomplished, even to the minute particular—“a bone of him shall not be broken.” (Ex. xii. 46; John xix. 36.) Henceforth the simplest form of sacrifice, the meat-offering, which had long been in use side by

side with the bloody rite, takes its place, and serves substantially the same purpose in the Church under the New Testament dispensation which the other did under the Old.

§3. *The Names given it in Scripture.*

*"Breaking of bread."* "And they continued steadfastly in the Apostles' doctrine, and fellowship, and in *breaking of bread*, and in prayers. . . . And they continuing daily with one accord in the temple, and *breaking bread* from house to house, (in the house, or at home—*Alexander*) did eat their meat with gladness and singleness of heart." Acts ii. 42, 46.

"And upon the first day of the week, when the disciples came together to *break bread*, Paul preached unto them, ready to depart on the morrow." Acts xx. 7.

In his exposition of Acts ii. 46, *Alexander* writes—"Breaking bread at home, or in private houses, exclusively, denotes neither social repasts nor sacramental services, but both, in that intimate conjunction, which was one of the characteristic features of the infant Church, but which can no more be revived by us, than the innocent simplicity of childhood, or the habits of a father's house, can be continued in mature age and in distant homes. That the reference to the eucharist is at least not exclusive, may be seen from the ensuing phrase, '*they took their meat,*' or more exactly, '*they partook of nourishment.*'" (*Alexander on Acts.*)

This view of the meaning of the phrase "breaking bread" is confirmed by Acts vi. 1, 2. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables." "The daily ministrations," and "serving tables" here spoken of unquestionably refers to the state of things described in Acts ii. 44-47, *i. e.*, to the provision and distribution of food among the disciples, at the time "they had all things

common." In the phrase *serving tables*, as Alexander remarks, "there is no reference to what we call communion tables, except so far as sacramental and charitable distributions were connected in practice." (*Alexander on Acts.*)

From all this it will be seen, that whilst the *breaking of bread* spoken of in Scripture, probably included the Lord's Supper, it included a great deal more, and therefore, cannot be considered, properly, a distinctive name of the ordinance.

"*The Communion.*" "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? . . . the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship (communion) with devils." 1 Cor. x. 16, 20.

That the name of "the Communion" was given to this rite at a very early day cannot be doubted. That the language of the apostle, quoted above; or rather, the truth to which that language gives expression, gave rise to this designation of the rite as "the Communion," is we think equally clear:—but that Paul did not intend so to designate it,—that he does not here use "the Communion" as a name of the ordinance, is plain, from the fact that he speaks separately of "the communion of the blood of Christ," and "the communion of the body of Christ," and then, a little after, speaks of "communion with devils." He evidently uses the word, not as a name of an ordinance, but in its general sense of fellowship. The name of "the Communion," though a most appropriate name, and one which came into use in the Christian Church at a very early day, is not, strictly speaking, a scripture name of the ordinance.

"*The Lord's Supper.*" "When ye come together, therefore, into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." 1 Cor. xi. 20, 21.

That the expression "the Lord's Supper" is here used

as a name of the sacramental rite Christ instituted in "the upper chamber" at Jerusalem, on "the same night in which he was betrayed," is plain, from the context.

The application of the name "the Lord's Supper" (*kuriakon deipnon*) to this ordinance is usually accounted for by saying it was "the Supper instituted by the Lord." (*Alford*). This is but a part of the truth. The name of supper (*deipnon*) is given to the Paschal feast (see Jno. xiii. 2, 4; xxi. 20). The Passover was a feast of a peculiar character,—“a feast upon a sacrifice.” (§ 22.) When our Lord instituted the Lord's Supper to take the place in his Church of the Paschal Supper, he evidently intended that the spiritual character of the ordinance should remain unchanged; that the later ordinance should be “a feast upon a sacrifice” as the former had been; and to give expression to this truth, the title Supper (*deipnon*) commonly given to the one, was under inspiration of God given to the other. As administered by our Lord himself, and as Paul directed it to be administered at Corinth, it was not a Supper in the ordinary sense of that word, *i. e.*, a meal partaken of at the close of the day, and for the purpose of satisfying hunger; but a supper in the ecclesiastical sense which the word *deipnon* had acquired in the days of Christ and his Apostles.

This title of the Lord's Supper is the only distinctive title given the ordinance in the Scriptures. “The cup is called ‘the cup of blessing,’ (1 Cor. x. 16), but this is evidently not a name for the whole ordinance. And in 1 Cor. x. 21, communicating is called partaking of ‘the Lord's table.’ This hardly amounts to a calling of the ordinance by the name of ‘table;’ but it is instructive, as showing no favor whatever to the notion of altars and sacrifice, as connected with the Lord's Supper.” (*Dabney's Theology*, p. 800.)

#### § 4. A Summary view of the nature of the Lord's Supper.

1. “This do *in remembrance of me.*” Luke xxii. 19.

“Take, eat; this is my body, which is broken for you: this do *in remembrance of me.* . . . This do ye, as oft

as ye drink it, *in remembrance of me.* For as often as ye eat this bread, and drink this cup, *ye do show the Lord's death till he come.*" 1 Cor. xi. 24-26.

In these words the Lord's Supper is distinctly set forth as A COMMEMORATIVE RITE, a memorial of his death.

2. "Jesus took bread, and blessed it, and *brake it*, and gave it to the disciples, and said, *Take, eat, this is my body.* And he took the cup, and gave thanks, and gave it to them, saying, *Drink ye all of it.*" Matt. xxvi. 26. See also Mark xiv. 22, 23; Luke xxii. 19; 1 Cor. xi. 23-25.

In these words the ordinance is presented as a SYMBOLIC RITE: a rite in which under a sensible form is set forth spiritual truth.

3. "This is my blood of the *New Testament (Covenant)* which is shed for many for the remission of sins." Matt. xxv. 28; Mark xiv. 24. "This is the *New Testament (Covenant)* in my blood." 1 Cor. xi. 25; Luke xxii. 20.

Here the ordinance is presented as A COVENANTING RITE; the "seal of the New Covenant."

4. "Jesus took bread and *blessed it.* . . . And he took the cup and *gave thanks.*" Matt. xxvi. 26, 27; Mark xiv. 22, 23; Luke xxii. 19, 20; 1 Cor. xi. 24, 25.

In these words the ordinance is set forth as A EUCHARIST; *i. e.*, an ordinance in which the participant blesses God and gives thanks for the benefits signified and sealed to him in his participation of it.

5. "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." 1 Cor. x. 16, 17.

In these words of Paul, we have an inspired interpretation of our Lord's acts in breaking the bread, so that all ate of the same bread, and causing all to drink of the same cup. They were intended to signify the participants' communion with him, their common Lord, and through him, their communion one with another. Hence it is, that this ordinance, from a very early day, has borne the name in the Church of THE HOLY COMMUNION.

## CHAPTER II.

### THE LORD'S SUPPER A COMMEMORATIVE RITE.

§5. Commemorative Rites. §6. The Rite Commemorative of our Lord's Death.  
§7. The Need of this Commemoration. §8. The Effect of this Commemoration.

#### §5. *Commemorative Rites.*

“AND he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: this do *in remembrance of me.*” Luke xxii. 19.

“For I have received of the Lord, that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: *this do in remembrance of me.* After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, *in remembrance of me.*” 1 Cor. xi. 23–25.

In these passages of Scripture, the Lord's Supper is distinctly set forth as a commemorative rite; to keep alive his memory in the world. The practice of keeping alive the memory of great events by means of commemorative rites is very ancient, and has prevailed to a greater or less extent among all nations, and in every part of the world.

The Passover, the place of which the Lord's Supper takes under the New Testament dispensation, was a commemorative rite. The account of its institution is given us in the words:—“Draw out, and take you a lamb, according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts

with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two-side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass when ye be come unto the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses." Ex. xii. 21-27.

Instituted more than three thousand years ago, this Passover is observed to-day, by the Jews, long scattered abroad though they have been, in every part of the world:—and so the memory of the event it was designed to commemorate is kept fresh among men:—and whilst most other contemporary events have been forgotten, or if an indistinct recollection of them remains, are looked upon with doubt and distrust, all thoughtful men believe in the deliverance of Israel from bondage in Egypt with firmest faith;—feel as certain of it as if it had occurred but a short time ago.

#### § 6. *The Rite Commemorative of our Lord's Death.*

"As often as ye eat this bread, and drink this cup, ye do show *the Lord's death* till he come." 1 Cor. xi. 26.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been *evidently set forth, crucified among you.*" Gal. iii. 1.

"Ye do show (*katangellete*) the Lord's death." *Katagello* means, literally—"to bring word down to any one, to bring it home to him: hence to announce, to publish, to show forth." (*Robinson*). By partaking of the *broken* bread and the wine *poured out*, we set forth visibly before our own eyes, and the eyes of others, *the death* of our Lord.

“*Evidently set forth (prægraphè) crucified.*” The word *prægrapho* was used among the Greeks to signify the writing upon tablets, to be hung up in public view, for the information of all. And the event which the Apostle declares is thus published in the Lord’s Supper is *the death*, by crucifixion of our Lord.

For some reason,—we will not now stop to inquire what that reason is—throughout the Scriptures, in the Old as well as in the New Testament, the death of Christ ever presents itself as the great event in history. Not only is it foretold by the prophet Isaiah with a minuteness of circumstance such as characterizes no other prophetic record:—but it has been more or less distinctly foretold by all God’s prophets from the beginning. After it occurs, it furnishes the grand theme of the Apostle’s preaching. “I determined,” writes Paul to the Corinthians, “not to know anything among you, save Jesus Christ, and him crucified.” (1 Cor. ii. 2.) The vision of a spotless lamb, bleeding upon God’s altar, as faithful Abel worshipped; not by his blood to wash away sin, but as a type to foreshadow the death of Jesus, is one of the first visions that breaks upon our sight, as in the light of revelation, we attempt to trace the history of our race back to the beginning:—and the same vision of the “lamb slain” is seen upon the throne, in the midst of the New Jerusalem, when “the mystery of God is finished,” and the “mighty angel, lifting up his hand to heaven, swears by him that liveth for ever and ever, that there shall be time no longer.”

This event,—the death of Christ Jesus,—is the event specially commemorated in the Lord’s Supper.

### § 7. *The need of this Commemoration.*

When we remember who Christ Jesus was, the incarnate Son of God, Emmanuel, his death, as recorded in the gospels, will appear the strangest event in all history. We are not surprised at the record contained in the sixteenth chapter of Matthew;—That when Peter had come to understand his character well enough to say—“Thou art the Christ, the Son of the living God;” and “Jesus began

to show unto his disciples, how he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, *and be killed*, and be raised again the third day. then Peter took him, and began to rebuke him, saying, "Be it far from thee Lord: this shall not be unto thee." Matt. xvi. 21, 22. Christ's death appears the strangest event in all history for two reasons.

I. It is the death of incarnate Deity.

The fact of an incarnation of Deity, of God's assuming a human nature into union with his divine, has incorporated itself into the religious faith of many nations. This is owing, probably, in part, to the preservation by tradition of some remnant of the earlier promises respecting redemption and the redeemer; and in part, to man's conscious need of divine interposition on his behalf; taken in connection with many facts which mark him as a sinner, yet not a heaven-forsaken creature.

That the Son of God incarnate should have spoken "as never man spake;" that amid the selfish strifes and contentions of earth he should have taught to all, the lesson—"As ye would that men should do to you, do ye also to them likewise," (Luke vi. 31):—that to suffering, sorrowing, sinning man, he should have said—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest," (Matt. xi. 28,) is easy of belief. The divine origin of such lessons as these is apparent in their own light.

That the Son of God should have wrought the great and gracious miracles recorded of Jesus; and that he should have appealed to these as attestations of his divine mission, as he does in his answer to John's question, by his disciples—"Go and shew John again those things which ye do hear and see: the blind receive their sight; and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them," (Matt. xi. 4, 5,) is just what we would expect in the circumstances of the case. Some infidel philosophers have contended that miracles are incredible; or that, at the least, it is impossible they should enter into a rational faith upon historic evidence. In this, they have but shown their ignorance of human nature, and the laws

of belief which govern the human mind. The belief in incarnations, whether false or true, has been indissolubly united with the belief of miracles; and the working of miracles, among all nations, has been regarded as the appropriate attestation of a divine mission.

That the Son of God incarnate should have been born in humble life, and even that he should have lived in such poverty as to say—"The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head," (Matt. viii. 20,) though it is far from what we would have chosen; yet does it not seem so very strange when we reflect that the stoop from the tallest palace of earth to the dunghill of the beggar, is as nothing, when compared to the stoop from the throne of God in heaven to the tallest palace;—and remember that the greatest and best of men have ever cared but little for the power, and honor, and wealth of the world.

But that the Son of God incarnate should have died the death of a malefactor, the accursed death of the cross, at the hands of wicked men, is a statement which, if it is to be received as true, must be established by the most irrefragable proof.

II. "Awake, O Sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd." (Zech. xiii. 7.) In these words of the prophet Zechariah, a second strange feature in the death of our Lord, stranger than that already considered, is brought to our attention, viz.: that in his death the Lord of Hosts appears against him. Not only is it true, that against God's "holy child Jesus, both Herod and Pontius Pilate, with the Gentiles, and people of Israel, were gathered together, for *to do whatsoever thy hand and thy counsel determined before to be done,*" (Acts iv. 27, 28,) but God himself is heard crying—"Awake, O Sword, . . . smite the Shepherd," and in his bitter agony, the dying sufferer cries—"My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46.)

In the story of his life, as given us in the gospels, nothing appears more marked than the perfect sinlessness of Jesus. At the commencement of his public ministry,

a voice from heaven is heard, saying to him, in the hearing of a great multitude gathered on the banks of the Jordan—"Thou art my beloved Son, in whom I am well pleased." (Mark i. 11.) At his death, Pilate, the judge who condemned him, "took water and washed his hands before the multitude, saying, I am innocent of the blood of *this just person.*" (Matt. xxvii. 24.) The Centurion who executed him, "and they that were with him watching Jesus, when they saw the earthquake, and those things that were done, feared greatly, saying, *Truly this was the Son of God.*" (Matt. xxvii. 54.) The idea of the sinlessness of Jesus pervades the whole gospel narrative, and renders it unlike the story of any other life that has ever been written by man. Let the reader consider one single illustration of this remark:—the illustration afforded by his wonderful prayers. Unlike the prayers of all other men, his contain no confessions of sin, betray no consciousness of sin. He teaches his disciples to pray, he prays for them; but even when he prays in their company, as at the table when he instituted the Lord's Supper, (see John xvii.,) they cannot unite with him in the prayer. The cry of his sinless soul unto God is one in which sinful man cannot participate; it is as much his individual prayer, though uttered in the midst of his disciples, as the one he uttered alone upon the mountain-top.

This suffering at the hand of God of the sinless Son of Man, is without parallel in the history of our race.

History, inspired and uninspired, contains the record of many a wicked man's suffering for his sins. It is true, heaven's final judgments are not executed here; yet here has God, as a just God, not left himself without witness. "There is scarcely a sin which has not been singled out as the object of God's wrathful displeasure. Ham, that could mock his father, surprised into intoxication, is accursed. Lot's wife, full of worldly cares, and looking back upon the loss of her property with regret and repining, is turned into a pillar of salt. Envy and aspiring pride bring down immediate destruction upon Korah, Dathan and Abiram. In Achan's fate and Gehazi's leprosy, we see how God abhorreth covetousness. Behold thou infamous advocate of

fornication, the javelin of Phineas avenging God's quarrel upon Zimri and Cozbi; renounce thy fond conceit that it will not be judged by God—for see; three and twenty thousand persons are cut off by him for it in one day. Be astonished at the patience of God toward thee, thou false and lying tongue, when thou readest that Ananias and Sapphira perished with the breath of falsehood upon their lips! Take notice, thou despiser of Jesus the doom of thy fellow criminal, Elymas the sorcerer, and of the judicial blindness with which he was smitten, while he perverted the way of truth. Understand ye vain and haughty, from the ignominious death of Herod, that a proud heart is an abomination to the Lord; and that self-exaltation, on account of gifts, or prominence of any kind, is what he cannot endure; for behold the royal deified orator, after the shout of blasphemous applause from the multitude, is immediately smitten by the angel of God, because he gave not God the glory, and he was eaten of worms and gave up the ghost." (*Venn's Duty of Man*, p. 50.)

History contains, also, the record of many a good man suffering; yet this, too, is but the record of the sinner suffering for his sins, as their confessions prove. "All that is come upon us, is for our evil deeds, and for our great trespass, seeing that thou our God hath punished us less than our iniquities deserve," (Ezra ix. 1), is Ezra's confession on behalf of himself and his people, with reference to the captivity in Babylon. Job, of whom God declares, "there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil," (Job i. 8,) was a remarkable sufferer, and for a time seemed disposed to charge God foolishly; yet in the end, when God drew near and reasoned with him, exclaims—"I have heard of thee by the hearing of the ear; but now, mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." (Job xlii. 5, 6.) David, often smarted under the chastening hand of God. Yet he declares, as remembering his sufferings and *his sins*,—"Out of the depths have I cried unto thee, O LORD. . . . If thou Lord shouldst mark iniquities, O LORD, who shall stand." (Ps. cxxx. 1, 3.) "God hath not dealt with us after our

sins; nor rewarded us according to our iniquities." (Ps. ciii. 10.)

The case of an intelligent moral agent, suffering at the hand of God, though sinless, is without parallel in the history of our world. And neither heaven nor hell can furnish such a case. Heaven is peopled with myriads of sinless beings, but there is no suffering there. Hell is full of suffering beings, but there is no sinless one among all those who "gnaw their tongues for pain, while they blaspheme the God of heaven."

In the case of Christ crucified, we have a sinless sufferer, suffering immediately at the hand of God; and the story of that suffering, if it is to be believed, calls for the clearest possible proof.

#### § 8. *The effect of this Commemoration.*

We have already alluded to the fact, that the universal observance of the Passover by the Jews, scattered as they are, and have long been, among all the nations of the earth, is regarded by thoughtful men, as affording such proof of the event it was intended to commemorate, viz.: the deliverance of Israel from bondage in Egypt, that of all the events in the past history of the world this is regarded as among the most certain:—and this, though that deliverance occurred more than three thousand years ago; so long ago that most other events of contemporary history have been lost to human knowledge.

A similar result has followed the commemoration of our Lord's death in the sacrament of the Supper. This rite is, and for a long time has been, observed in every land into which Christianity has extended. However much men may differ as to the precise nature of the rite, all agree that it was instituted to perpetuate the memory of Christ, and of "Christ crucified:"—and hence, Christ's death is received by all as an unquestionable fact; and as a doctrine, it has incorporated itself in every creed that claims the name of Christian; and this event, the most incredible in all history, is the most universally and most firmly believed of all.

## CHAPTER III.

### THE LORD'S SUPPER A SYMBOLIC RITE.

§ 9. Symbolic Rites. § 10. The Lord's death Sacrificial. § 11. Christ "the Bread of Life." § 12. This Truth as expressed in Protestant Confessions.

#### § 9. *Symbolic Rites.*

"And he took bread, and gave thanks, *and brake it*, and gave unto them, saying, (*Take, eat*, Matt.) this is my body, which *is given for you*. Likewise also, the cup after supper, saying, (*Drink ye all of it*, Matt.) This cup is the New Testament in *my blood, which is shed for you*." Luke xxii. 19, 20.

"If we wish to understand an author, for instance the New Testament, we must transport ourselves from our age and country, and place ourselves in the position of those whom our Saviour or his disciples addressed. We must invest ourselves with their knowledge, their feelings, habits, opinions, if we wish to understand the discourses which were addressed primarily and immediately to them." (*Lectures on the Eucharist*, p. 41.)

The substantial correctness of the above-cited law of interpretation, as laid down by Cardinal Wiseman, all must admit. Let us apply it in the case of the passage quoted at the head of this section.

The disciples, to whom our Lord addressed himself in the institution of the Supper, were all Jews, born and reared in the land of Judea. The Jewish Church possessed, by divine appointment, a more extended and complicated ceremonial than has obtained in the religious worship of any other people on the face of the earth; and the prevailing tendency of religious thought in that day, as-

cribed undue importance to this ceremonial. All their numerous sacrifices; all their varied purifications—even the structure of their temples, the centre of their worship, were all full of symbolic teaching, representing under sensible forms spiritual truths;—"were shadows of good things to come." (Heb. x. 1.)

Our Lord's personal teaching partook largely of the same general character; and this, doubtless, because the religious training of the people fitted them to receive instruction in this form. His miracles were, not only "signs,"—proofs of his divine mission, but they were all fraught with lessons of divine truth. Did he restore bodily sight to the blind, it was to set forth in symbol the truth that he had come to enable the sinner, by his Spirit, to comprehend the Gospel. Did he require faith as a condition of bodily healing, it was to teach men that through faith, and through faith alone, can Gospel salvation be rendered available to the sinner. His favorite method of public teaching was by parables; and his parables, as all agree, are exhibitions of spiritual truth, under sensible forms. So he himself explained them to his disciples, when they asked of him their meaning.

The Lord's Supper was instituted in immediate connection with the Paschal Supper. As the Jews understood it, the Passover was, not only a commemorative rite, but a rite full of symbolic teaching;—indeed, it was its symbolic teaching which fitted it to serve the purposes of commemoration.

The language which our Lord uses on this occasion, was language which long use had associated with the sacrificial worship to which his hearers were accustomed. "This is my body, which is *given* (*didomenon*) for you." Of this word, Robinson, in his *New Testament Lexicon*, writes: "used of sacrifice or homage, to give or offer." Luke ii. 24: "And to offer a sacrifice," &c. Jno. vi. 51: "And the bread that I will give is my flesh, which I will *give* for the life of the world." "This is my *blood* which is *shed* for you, (for many, for the remission of sins." Matt.) Compare this language with Heb. ix. 22: "And almost all things are by the law purged with blood; and

without *shedding of blood* is no remission." And we think the reader can have little doubt that the language here is sacrificial, and would naturally be so understood by our Lord's disciples; and this, all the more readily, since the very cup he gave them was filled with the wine just before used in the Paschal Supper, where, beyond all question, its use was to represent the blood of the Paschal lamb, and the lesson it conveyed was taught in symbol. For a fuller examination of this point the reader is referred to § 22.

On our Lord's words, used on this occasion, Alexander remarks: "*This is my body*, common to all four accounts, appears so unambiguous and simple an expression, that it is hard to recognize in it the occasion and the subject of the most protracted and exciting controversy that has rent the Church within the last thousand years. That controversy is so purely theological that it has scarcely any basis in the exposition of the text; the only word upon which it could fasten (the verb *is*) being one which in Aramaic would not be expressed, and therefore belongs merely to the Greek translation of our Saviour's language. Until the strong, unguarded figures of the early fathers had been petrified into a dogma, at first by popular misapprehension, and at last by theological perversion, these words suggested no idea but the one which they still convey to every plain unbiassed reader, that our Saviour calls the bread his body in the same sense that he calls himself a door, (Jno. x. 9,) a vine, (Jno. xv. 1,) a root, (Rev. xxii. 16,) a star, and is described by many other metaphors in Scripture. The bread was an emblem of his flesh, as wounded for the sins of men, and as administered for their spiritual nourishment and growth in grace." (*Alexander's Notes on Mark* xiv. 22.)

The lessons which the Lord's Supper teaches in symbols are:

1. That in his "obedience unto death" he offers himself a propitiatory sacrifice for sinners:—That he gave up to God his life in the place of the forfeited life of the sinner, just as the life of the lamb slain in sacrifice was given in the place of the forfeited life of the offerer. "*This is my*

*body, which is given for you ; my blood, which is shed for you."*

2. That as the natural life of the body must be maintained by feeding upon appropriate food, so must the spiritual life implanted in regeneration be maintained, by constant dependence upon Christ, and the daily reception of grace through him." "*Take, eat ; Drink ye all of it.*"

3. That as it is of "*one broken bread*" we all partake, so are we all one in Christ. See 1 Cor. x. 16, 17.

Leaving the last-mentioned of these lessons to be discussed hereafter, (see Ch. vi.) let us direct our attention now to an examination of the other two.

### § 10. *The Lord's Death Sacrificial.*

The effect of sacrifices under Moses' Law was two-fold. (1) They made complete atonement for the ceremonial guilt of the offerer. (2) They were all typical. They all foretold the one only perfect, atoning sacrifice for sin, which in the fulness of time, Christ should offer upon Calvary ; and through faith on the part of the offerer,—faith, not in a propitiation made by "the blood of bulls and of goats," but by the blood of Christ, of which that was but a shadow, they secured the pardon of sin and eternal life to the believing worshipper. They were simply the gospel in symbol ; and they saved through faith, just as the gospel preached by the living minister saves through faith now.

In the preceding chapter the reader's attention has been directed to the facts—(1) That the event commemorated in the Lord's Supper is in Scripture presented as the great event in the world's history ; and (2) That this greatest event in history, is at the same time the strangest ;—it is the ignominious, accursed death of the Son of God, of God incarnate,—and it is the death of a sinless one at the hand of God.

The only satisfactory explanation of this great, this strange event, the only explanation which can harmonize it with what we believe and know of God, is that contained in our Lord's words, "*this is my body given for you . . . my blood which is shed for you.*" As his disciples,

familiar with the symbolic lesson of sacrifice, would naturally understand him, his words mean,—My life is given to redeem your life,—I take the place of you sinners, and suffer at the hands of divine justice the penalty of your sins, that you may have life through my death. The truth had been expressed long before by God's Prophet in the words,—“Surely he hath borne our griefs, and carried our sorrows, . . . He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.” (Isa. liii. 4–6.)

This explanation harmonizes this strange event with the character of God. Is the question asked,—Why did he, the sinless one, suffer at the hand of God? The answer is;—He had taken the sinner's place, and a righteous God must enforce the holy law which demanded the sinner's blood, even though his own Son became the sinner's substitute. Why was he forsaken of God in his extremity? The answer is;—He had taken the sinner's place, and must be treated as justice demanded that the sinner should be treated of God. Why is it that the incarnate Son of God is the sufferer? The answer is;—He alone, possessing an underived existence, is not under the creature's law of service to the Creator, and so, can rightfully do, what neither man nor angel can—offer his life in the place of the sinner's life, and yet not “offer robbery for burnt-offering.” And again, because he is God, and all his sufferings have their fountain-head in the love of God, I can believe the wondrous story. That which would be utterly incredible, if told of the love of a man or an angel, can be reasonably believed when told of the love of God “which passeth knowledge.”

The explanation of our Lord's death, given by the Socinian, that he died as he did to set us a perfect example of the way in which a good man ought to die,—not only fails utterly to reconcile his death with the justice of God, but is irreconcilable with what the Scriptures record as the sure promise of God.

In Christ's case, the intensest suffering of the dying hour, arose from his being forsaken of God. The bodily suffering he endured in being nailed to the cross seems not to have disturbed the quiet of his spirit,—the ignominy of his death as a malefactor, and the jeers and mockery of the chief priests and scribes produced no impression upon him,—it is God's forsaking him which wrings from his lips the bitter cry, "My God, my God, why hast thou forsaken me?"—which breaks his heart, for "when he had cried again, with a loud voice, he yielded up the ghost." (Matt. xxvii. 50.) In this, which is a characteristic feature of his death, Christ can be no example to the good man, unless God's sure word of promise fails:—For God's promise is—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. . . . Fear not, for I am with thee." (Isa. xliii. 2, 5.) "I will never leave thee, nor forsake thee." (Heb. xiii. 5.)

### §11. *Christ the "Bread of Life."*

In the Scriptures, and especially in our Lord's recorded discourses, we read much of a life belonging to the Christian, which is evidently entirely distinct from, and in its nature, far above his natural life. To Nicodemus our Lord says—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have *eternal life*. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have *everlasting life*." (John iii. 14, 16.) At the pool of Bethesda, he said to the Jews assembled around him,—“Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath *everlasting life*. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear *shall live*. For as the Father hath *life* in himself; so hath he given to the Son to have *life* in himself.” (John

v. 24-26.) To distinguish this everlasting life from man's natural life which endures but three-score years and ten, or, at most, four-score years, as well as to mark its higher spiritual character, we are accustomed to speak of it as the Christian's *spiritual life*.

From the words of our Lord, quoted above, we learn—

(1) That this spiritual life is not a necessary element in man's being, as natural life is: but that it is given to man already in being, but spiritually dead, "dead in trespasses and in sins." (Eph. ii. 1.) The hour is coming, and *now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live." (2) That the way for the bestowal of this eternal life was opened up by the "lifting up" (*i. e.*, crucifixion, see Jno. xii. 33) of him who is at once, God's "only-begotten Son," and "the Son of man." "Even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." (3) That in the divinely established economy of salvation, this life comes to the Christian through the hands of the Son. The fact that the immediate agent in imparting, and subsequently maintaining this life is the Holy Spirit, is in no way at variance with this doctrine; since in this whole matter the Spirit acts as one *sent* of the Son (see Jno. xvi. 7-15), and what is done by an agent is always regarded as done by him whose agent he is. "As the Father hath life in himself; so hath he given to the Son to have life in himself."—"Jesus saith . . . I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." (Jno. xi. 25, 26.) (4) That man possesses himself of this everlasting life, through faith in Christ; that faith is the hand which the sinner stretches forth to receive the gift. "God . . . gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When our Lord instituted the sacrament of the Supper, while he yet sat at table with his disciples, he addressed to them the words—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth

fruit, he purgeth it that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (Jno. xv. 1-6.)

Here, our Lord teaches us these further lessons respecting this spiritual life.—

(1) That this life is given of Christ to the Christian, not by a single act,—like a seed, to develop the whole plant out of itself, under the operation of the laws of nature; but continuously, as life is imparted by the living vine to the living branch by the continuous influx of the life-giving sap which it imparts. To fix this idea the more distinctly in the minds of his disciples, our Lord says, not only—"he that abideth in me and I in him, the same bringeth forth much fruit," but he reverses the statement and adds—"if a man abide not in me, he is cast forth as a branch and is withered."

(2) That one great design of Christ in imparting this life to the Christian in this world is, that he may bring forth fruit. "He that abideth in me and I in him, the same bringeth forth much fruit." And he represents his Father as pruning the branch that bears fruit, "that it may bring forth more fruit." What the fruit here spoken of is, we learn from such scriptures as the following:—"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." (James iii. 17, 18.) "The fruit of the Spirit"—the Spirit working as *sent* of Christ,—is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22, 23.) And of the effects of the "pruning of the Father," *i. e.*, his fatherly

chastening of his children, we read,—“No chastening, for the present, seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.” (Heb. xii. 11.) What in the Scriptures are spoken of as the Christian graces, are the fruits which the living branch brings forth through its connection with the living vine.

§ 12. *This truth as expressed in Protestant Confessions.*

To Nicodemus our Lord said,—“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again.” (Jno. iii. 6, 7.) Here representing the impartation of this spiritual life as a new birth. One truth he intended to teach in the use of this figure, as the Scriptures interpret his language, is that “the new man,” like “the natural man,” is born in the condition of an infant, and he needs to grow and strengthen, if he is to attain unto the stature of a perfect man. In the words, “Take, eat . . . drink ye all of it,” we are taught, that just as bread and wine, the common food of the people in that day, nourishes the living body, supplying the daily waste of that body, and providing material for its growth; so believing with the heart in “Christ crucified” will nourish the new man. In his discourse at Capernaum, our Lord uses the word *believing*, with reference to this spiritual life, as the equivalent of eating and drinking, used with reference to the natural life. “I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.” (Jno. vi. 35.) Of the same general import is the language of the Apostle,—“As new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious.” (1 Pet. ii. 2, 3.)

The reader is now prepared to understand such language as that of the “Book of Common Prayer,” where the administrator of the Lord’s Supper is directed to address the communicant in the words—“Take, and eat this in remembrance that Christ died for thee, and feed on

him in thy heart by faith, with thanksgiving."—And that of the Westminster Confession of Faith — "Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all the benefits of his death." (Ch. xxix., Sec. vii.)

## CHAPTER IV.

### THE LORD'S SUPPER A COVENANTING RITE.

‡ 13. The New Testament (*diatheca*). ‡ 14. The Covenant with Abram. Gen. xv. 8-18. ‡ 15. The Covenant at Sinai. Ex. xxiv. 3-8. ‡ 16. "The Salt of the Covenant of thy God." ‡ 17. "Vain Oblations." ‡ 18. Relation of the Lord's Supper to Old Testament sacrifices. ‡ 19. The New Covenant. Heb. viii. 8-12.

#### § 13. *The New Testament, (diatheca.)*

"This is my blood of the New Testament, (*diatheca*) Matt. xxvi. 28, see also Mark xiv. 24, Luke xxii. 20, 1 Cor. xi. 25.

The Greek *diatheca* in the Septuagint version of the Old Testament Scriptures, the version in common use in our Lord's day, is used to translate the Hebrew *berith*, a word which in our English version is uniformly rendered covenant. In his recorded utterances our Lord uses the word but once, and that is in the institution of the sacrament of the Supper. "The words of institution slightly vary in the accounts of the three evangelists and the apostle Paul, but in each of them he is represented as using the expression *kaina diatheca*. And using it as he does, without a word of explanation, we cannot doubt that he intended it to be taken by his disciples in its current acceptation; namely, in the sense of Covenant; for in that sense alone had it hitherto been employed." (*Fairbairn's Hermeneutical Manual*, p. 343.)

Covenant is the most common rendering of *diatheca* in our English version of the New Testament, and is always used where the word designates the Covenants made with the Patriarchs or the Covenant entered into by Israel at Sinai; and as Fairbairn remarks,—“it had been better, in the words connected with the Lord's Supper, to have re-

tained the common rendering, and read—This is the new Covenant in my blood;—since all should then have readily perceived, that the Lord pointed to the Divine Covenant, in its new and better form, as contradistinguished from that which had been brought in by Moses, and which had now reached the end of its appointment.” (*Hermeneutical Manual*, p. 351.)

Another, and a weighty reason for preferring the rendering—New Covenant to New Testament in the words of institution is, that in Jeremiah and the Epistle to the Hebrews, where this New Covenant is recorded, *diatheca* is rendered Covenant. “Behold the days come, saith the LORD, when I will make a new *Covenant* with the house of Israel, and with the house of Judah; not according to the *Covenant* that I made with their fathers,” &c. (Jer. xxxi. 31, 32.) “Behold, the days come, saith the Lord, when I will make a new *Covenant* with the house of Israel and with the house of Judah; not according to the *Covenant* I made with their fathers, . . . for this is the *Covenant* that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds,” &c. (Heb. viii. 8-10.) Rendering the word *diatheca* testament in one passage, and covenant in the other, serves to obscure the connection between them, to the reader of the English Scriptures.

This Covenant is styled new, in contrast with the Covenant entered into at Sinai, which in the days of Christ and his apostles was “waxen old, and was ready to vanish away.” (Heb. viii. 13.)

#### § 14. *The Covenant with Abraham. Gen. xv. 8-18.*

“And he (Abram) said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece over against another; but the birds divided he not. And when the fowls came down upon the carcasses Abram drove them

away. And when the sun was going down, a deep sleep fell upon Abram, and, lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also, that nation whom they shall serve, will I judge; and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. xv. 8-18.)

In this account of God's covenanting with Abram, let the reader notice:—

1. Whilst sacrifices had been offered before this, and a particular record of the fact made in Scripture; as in the case of the sacrifice of Cain and Abel (Gen. iii.) and that of Noah, after the flood (Gen. ix.)—this is the first instance in which the Scriptures tell us of God specifically directing a sacrifice, and prescribing the victims to be offered, and the ceremonial of their offering. Of the origin of sacrificial worship the Scriptures tell us nothing. They record the offering of sacrifice, shortly after the fall, and of God's acceptance of sacrificial worship, as rendered by Abel and Noah; and from this it has been inferred that such worship was instituted by God; but they contain no particular account of its institution. This should lead us to study the more carefully such passages, as that quoted above, which throw light, if not upon the origin, yet upon the early history of such worship.

2. From the passage quoted above, taken in connection with the fuller development of sacrificial worship under the law of Moses, we learn "that the idea of sacrifice was a complex one, involving the propitiatory, the dedicatory" (or covenanting) "and the eucharistic elements. Any one

of them taken by itself, would lead to error and superstition. The propitiatory alone would tend to the idea of atonement by sacrifice for sin, as being effectual without any condition of repentance and faith; the self-dedicatory taken alone, ignores the barrier of sin between man and God, and undermines the whole idea of atonement; the eucharistic alone leads to the notion that mere gifts can satisfy God's demand of service, and is easily perverted into the heathenish attempt "to bribe" God by vows and offerings. All three, probably, were more or less implied in each sacrifice, each element predominating in its turn; all must be kept in mind in considering the historical influence, the spiritual meaning, and the typical value of sacrifice." (*A. Barry, in Smith's Dictionary, Art. Sacrifice.*)

3. In the case before us, the covenanting element in sacrifice is particularly prominent. This appears, not only in the fact that the sacrifice is offered to ratify a covenant; but all the particular ceremonial is ordered with this end in view.

The "smoking furnace" (or, oven, as the word *tannoor* is generally rendered), is doubtless intended to represent Jehovah, as the executioner of righteous judgment upon his, and his people's enemies. The "burning lamp"—"lamp of fire, the Shechina, as Maimonides explains it, represented Jehovah, in after-times, at least, in his guiding, protecting providence over his people. These "passed between the pieces" of the divided victims.

"In early times, covenants were made by dividing a beast, and by the parties covenanting passing between the parts of the beast so divided, signifying that so should they be cut asunder who broke the covenant." (Patrick's Commentary, in loc.) That this method of ratifying a covenant was practised in Israel in after times, we have proof in the writings of Jeremiah. "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the Princes of Judah, and the Princes of Jerusalem, the eunuchs, and the priests,

and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hands of them that seek their life." (Jer. xxxiv. 18-20.)

This transaction, though expressly styled a covenant in ver. 18, yet is it rather a promise on the part of God, and for this reason it was, probably, that his symbol alone passed between the parts of the divided animals. Abram had asked a sign,—“Lord God, whereby shall I know that I shall inherit it?”—And God was pleased to give him a sign, by which, according to Eastern ideas, he bound himself to the fulfillment of his promise. That there was a corresponding obligation on the part of Abram, implied though not expressed, all will agree:—and for this reason, whilst its ceremonial of ratification was that belonging to a promise, the transaction is styled a covenant.

§ 15. *The Covenant at Sinai.* Ex. xxiv. 3-8.

“And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.”

“Whereupon neither the first testament (*diatheca*) was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and

all the people; saying, this is the blood of the testament (*diatheca*—covenant, in Ex. xxiv. 8, from which the words are quoted) which God hath enjoined unto you." (Heb. ix. 18–20). On the word *engkainidzo*, here rendered "dedicated," Bloomfield remarks, "it is used in 1 Kings viii. 63, respecting the dedication of the temple. And as the dedication of any building was celebrated by solemn rites, which served to *ratify the possession* of the thing, so the word came to simply mean *ratify* as applied to covenants." (*Bloomfield's New Testament*, Heb. ix. 18.)

It was this covenant between Jehovah and Israel, entered into at Sinai, which established the Theocracy, and by which Israel became "a peculiar treasure unto the Lord above all people,—a kingdom of priests, and a holy nation." (Ex. xix. 5, 6.) And this is the covenant which, in the Epistle to the Hebrews, is designated the *old*, in contrast with the *new* covenant, of which our Lord speaks in the institution of the sacrament of the Supper.

This covenant, like that with Abram, already examined, was ratified by sacrifice, though the ceremonial of ratification was different. The particular act by which Israel was consecrated, set apart as a "holy nation," a people in covenant with the Lord, was Moses' sprinkling them with the blood of the sacrifice.

The words used by Moses on this occasion are very similar to those used by our Lord, when he gave the cup to the disciples, at the institution of the sacrament of the Supper. Moses says—"Behold the blood of the covenant which the Lord hath made with you." All expositors understand him to mean by "the blood of the covenant," the blood by which the covenant is ratified. So, when our Lord uses the words, "this cup is the New Testament (covenant) in my blood," he must be understood to mean,—the wine in this cup, which represents my blood, is given, and drunk in ratification of the new covenant.

§16. "*The salt of the covenant of thy God.*"

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. l. 5.)

“Every sacrifice shall be salted with salt.” (Mark ix. 49.)

“Neither shalt thou suffer the *salt of the covenant* of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt.” (Lev. ii. 13.)

In that fullest development of sacrificial worship which God gave to Israel by Moses, the covenanting element is expressed by the use of salt. “The sacrifices being God’s feasts, and they that did partake of them his guests, who did, in a manner, eat and drink with him at his table, the salt that is cast upon all sacrifices, is called the salt of the covenant, to signify, that as men were wont to make covenants by eating and drinking together (where salt is never wanting at their tables, but a necessary appendix to any and every feast) so God, by these sacrifices, and the feasts upon them, did ratify and confirm his covenant with those that did partake of them.” (*Patrick’s Commentary on Lev. ii. 13.*)

Among Eastern nations, salt, because of its preservative properties, has long been an emblem of perpetuity. For this reason, as well as because of its use in sacrifices to represent the covenanting element, a perpetual covenant is in Scripture spoken of as a “covenant of salt.” “It is a covenant of salt forever before the LORD unto thee and to thy seed with thee.” (Numb. xviii. 19.) “The LORD God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt.” (2 Chron. xiii. 5.)

§ 17. “Vain oblations.”

“To what purpose is the multitude of your sacrifices unto me? saith the LORD. I am full of the burnt offerings of rams, and of the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new-moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your

new-moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: Your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the LORD hath spoken it." (Isa. i. 11-20). "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. But they like men have transgressed the covenant; there have they dealt treacherously against me." (Hosea, vi. 6, 7.)

The ground of God's rejection of the sacrificial worship of Israel in the days of Isaiah, as expressed in the words of that prophet quoted above, is, that they have forgotten, or utterly disregarded the covenanting character of the service. They held fast to the propitiatory character of the service; they had pushed this to the extreme of believing that the "sacrifices of bulls and of goats" made true atonement for sin, instead of simply symbolizing such atonement, to be made in God's good time, by the one, only, true sacrifice, of which theirs was but a "shadow." They held fast to the eucharistic character of the service; not in the true spirit of it, but in that expressed in the words—"God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." (Luke xviii. 11, 12). But they gave no heed to the fact, that sacrifice was a covenanting rite, in which the offerer bound himself "to do all that the LORD had said, and to be obedient." (Ex. xxiv. 7.) For this reason, God declares, that he has no delight in their sacrifices,—their oblations are vain,—their incense an abomination,

—their solemn meetings an iniquity, their appointed feast, something which his soul hateth.

§ 18. *Relation of the Lord's Supper to the Old Testament Sacrifice.*

The Lord's Supper, under the New Testament dispensation, sustains very much the same relation to the one only atoning sacrifice for sin, offered by Christ upon Calvary, that the bloody sacrifices of the Old Testament did. Neither the one nor the other can make any true atonement for sin, or is in itself a proper subject of thanksgiving to God. Both alike are intended to keep alive in the world a knowledge of the one only true, propitiatory sacrifice, and to present that sacrifice in lively symbol, to the faith of the Church. Both alike are records of the great event consummated on the cross,—the one the record of prophecy; the other, that of history. Both alike are shadows of "Christ crucified,"—the one a morning shadow, stretching away in advance of the coming event; the other, an evening shadow, belonging to these "last times," and bearing witness to an event that has already occurred.

Seeing then, that the covenanting element entered so largely into the Old Testament idea of sacrifices, and was by the ceremonial which God established in Moses' day, and by the words of his prophets, kept before the mind of the Church, it can cause us no surprise, but on the contrary, is just what we have a right to expect, that this same covenanting element should enter largely into the true idea of the Lord's Supper, as is plainly taught us, in the words—"This cup is the New Covenant in my blood." And further, as we learn the fact that the sacrificial worship of the Old Testament Church, became "a vain oblation," an "abomination" to the Lord, through the worshipper's disregarding its covenanting character:—may it not be well for us to take care that our worship in the sacrament of the Supper does not become profitless in the same way.

§ 19. *The New Covenant.* Heb. viii. 8–12.

"Behold, the days come, saith the Lord, when I will

make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

The substance of this new covenant is here, expressed in brief, in the words, "I will be to them a God, and they shall be to me a people." In this covenant God binds himself to Israel—the true Israel—to the one who is "of the faith of Abraham." (Rom. iv. 16):—

1. To grant him the full forgiveness of all sin; a forgiveness so complete that his "sins shall be no more remembered." They shall not be remembered against him in this present life, where unforgiven sin is the great obstacle to the bestowment of God's blessings, both temporal and spiritual, and the one cause of enmity between God and man. They shall not be remembered against him in the day of judgment, when the guilt of unforgiven sin shall call down upon the head of the sinner the full measure of divine vengeance, and the remembrance of unforgiven sin shall cover the sinner "with shame and everlasting contempt." The words of the covenant are,—“I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

2. To grant him renewing and sanctifying grace. "I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people." It is an easy thing to comprehend the law of God,—with the understanding—and the word law is here evidently used in its widest sense, as embracing the

gospel, or new law, as well as what is distinctively termed the law—a use of which we have an illustration in exix. Psalm—but by no human agency can that law be written in man's heart. The more fully the natural man comprehends that law, especially as to its exceeding breadth and holiness, the more thoroughly is his heart's hatred aroused against it. When we study God's character, especially the character of God in Christ, as set forth in Scripture, we are constrained to acknowledge that it is a perfect character—that he is worthy to be loved with the heart's warmest affections; but this conviction awakens no love to him in the sinner's "heart of stone." Who shall take away that "heart of stone" and give instead thereof, a "heart of flesh?" God alone can do this. And it is just this which he covenants to do, for Christ's sake:—to become, not in name and in form alone, but in deed and in truth, and to our souls' apprehension, "our God"—the God we serve, the God we trust, the God we love.

3. To extend the knowledge of the gospel until it shall cover the whole earth. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least unto the greatest." To "disciple all nations" is the work which Christ has given his Church to do for him in the world. To do this effectually, the wisdom, and eloquence and pious zeal of an Apostle avails nothing, if alone. Paul may plant, and Apollos water, but it is God alone who can give the increase. And it is just this which in the new covenant he binds himself to do.

Such are the obligations of the new covenant on God's part; and they are the only obligations expressly mentioned in the text of the covenant. But that there are corresponding obligations on the part of man fairly implied, no one can doubt. The very term covenant, and it is a term which God has chosen to designate the transaction, places this beyond reasonable question.

1. Does God as "my God," covenant to forgive me my sins; then as one of "his people," in accepting the covenant, I bind myself, to look to, to come to him, and to him only for the forgiveness of sin.

2. Does God, as "my God," covenant to write his law upon my heart; then as one of "his people," in accepting the covenant, I bind myself, turning away from every other hope, to bring my "heart of stone" to him, that he may do for me what I cannot do, and what no mortal power can do for me. And if, as he teaches me in Scripture, I am to receive this grace as his blessing upon "means of grace," I bind myself to a diligent use of these means.

3. Does God, as "my God," covenant to bless with abundant success the effort to disciple all nations; then as one of "his people," in accepting the covenant, I bind myself, hopefully to labor, believingly to pray, that his kingdom may come throughout the world.

Such is the new covenant,—that of which our Lord spake, when taking the cup he said, "This cup is the new covenant in my blood,—drink ye all of it."—Such are the obligations acknowledged as binding upon God and the communicant, when the wine, the symbol of the blood shed upon Calvary, is given and drunk in the sacrament of the Lord's Supper.

## CHAPTER V.

### THE LORD'S SUPPER A EUCHARISTIC RITE.

‡ 20. Origin of the name *Eucharist*. ‡ 21. Development of Sacrificial Worship in Moses' law. ‡ 22. The Passover, as observed in our Lord's day. ‡ 23. The New a better Covenant than the Old.

#### § 20. *Origin of the name EUCHARIST.*

"JESUS took bread and blessed it . . . And he took the cup and gave thanks." (Matt. xxvi. 26, 27, and Mark xiv. 22, 23.)

"And he took bread and gave thanks; . . . likewise also, the cup." (Luke xxii. 19, 20.)

"He took bread, and when he had given thanks, . . . After the same manner also he took the cup." (1 Cor. xi. 24, 25.)

The two words, *eulogeo*, to bless, and *eucharisteo*, to give thanks, are both used to designate the act of devotion, which, in our Lord's institution of the Supper, preceded the giving of the bread to his disciples; the first by Matthew and Mark, the other by Luke and Paul. The same peculiarity in the use of these words appears in the account of the miracle of feeding the five thousand: Matthew writes, "And looking up to heaven, he *blessed*, and brake," (Matt. xiv. 19,) while John writes, "And when he had *given thanks*, he distributed to the disciples." (Jno. vi. 11.) What our Lord really did on this occasion was both to give thanks and bless. As Brown remarks, "The one act includes the other. He 'gave thanks,' not so much here for the literal bread, as for that higher food which was couched under it; and he 'blessed' it as the ordained channel of spiritual nourishment." (*Brown's Commentary*, Luke xxii. 19.)

From the Greek word *eucharisteo*, here used by Matthew and Mark, respecting our Lord's consecration of the cup, and by Luke and Paul, respecting his consecration of the bread also, we have the word Eucharist, which word has been used as a name for the Lord's Supper from a very early date; and in a large portion of Christendom it is the common name of the ordinance to-day. As its etymology points out, it is used to express the element of thanksgiving which enters so largely into the sacrament;—thanksgiving to God for all the benefits which are signified and sealed to the devout partaker in it.

The objection to its use as the common name of the sacrament, is that while it expresses a truth, it does not express the whole truth. The ordinance is a Eucharist, but it is at the same time more than a Eucharist. It is a memorial; it is replete with symbolic instruction; it is a covenanting rite, and a communion. The name communion, as the common name of the sacrament, is objectionable on the same ground. The Lord's Supper, is a Scriptural name, and one to which no objection on this ground can be raised; and so, is to be preferred to either of the others.

### § 21. *Development of Sacrificial Worship in Moses' Law.*

In Gen. iii. 21, we read—"The Lord God made coats of skin and clothed them," *i. e.*, Adam and Eve. On this record, Bush remarks: "That the beasts whose skins were allotted for a covering to our first parents on this occasion, had been *slain*, it is natural to suppose; and there were no purposes for which they could have been slain, except those of food, or sacrifice, or clothing. That they were not slain for food is evident from the fact that the grant of animal food was not made till the days of Noah. (See Gen. ix. 3.) Neither can it be admitted that they were slain merely for clothing; since it cannot be supposed that Adam would immediately after the sentence of the divine displeasure, have dared to kill God's creatures without his permission. Nor is it likely that God should order them to be slain solely for their skins, when man

could have been supplied with garments made of other materials. It follows then that they must have been slain with a view to sacrifice. This alone supplies an adequate reason. The *whole* of the animal (as the primitive offerings were all holocausts) would here be devoted to the use of religion, except the *skin*, which would be employed for purposes of clothing. And even *this* might not be without its moral and religious ends; for while Adam and Eve thought only of a covering for their bodies, God pointed out to them a covering for their souls. They were despoiled of their original righteousness, and they needed a robe to cover their naked souls, so that they might again stand before God 'without either spot or blemish.' We undoubtedly see, then, in this incident, *the first institution of animal sacrifice*; for that such a rite should have originated in mere human device, cannot be maintained with any show of reason. How should it have entered into the mind of man to imagine that the blood of a beast could make satisfaction to God for sin? What conceivable connection is there, apart from divine appointment, between the blood of a brute animal and the sins of a human being? Indeed, there was much more reason to think that God would have been displeased with the unauthorized destruction of his creatures, than that he would so accept it as to forgive iniquity on account of it. Such an offering without a divine warrant would have been, at best, a mere act of superstitious will-worship, for which no one could have promised himself acceptance; for what superstition can be more gross than to believe without any authority for so doing, that God will transfer the sins of the sacrificer to the sacrificed, and that thus the sacrificer himself shall be pardoned? The very Pagans themselves judged more rationally, for they are unanimous in ascribing the origin of sacrifice to a divine command." (*Bush's Notes on Genesis.*)

In the above extract the argument in favor of the properly divine origin of sacrificial worship is clearly and concisely presented. Whether we accept it as perfectly satisfactory or not, this much the express record of Scripture places beyond doubt: That at a very early date God

accepted the bloody sacrifice of Abel (see Gen. iv.) and so gave a public and authoritative sanction to sacrificial worship: and further, that this worship continued in use, with divine approval, from Abel's day to the day of Christ.

At first sacrificial worship would seem to have been very simple in its form and ceremonial. The offerings of Abel and Noah were holocausts, the sacrificial victim being consumed entire upon God's altar. In entering into covenant with Abram, as we have seen (§ 14) God added to the ceremonial in common use, certain rites, for the purpose of bringing out more distinctly the covenanting element in the transaction:—but it was not until Moses' day, and in Moses' law that sacrificial worship received its full development.

As already remarked, “the idea of sacrifice is a complex one, involving the propitiatory, the dedicatory (or covenanting), and the eucharistic elements;” (see § 14.) And all three of these elements, enter less or more distinctly into the true idea of sacrifice of every kind. Whilst this is true, it is true at the same time that in the different kinds of sacrifice, and in the ceremonial established in Moses' law, each of these several elements receives particular prominence in particular sacrifices, and in particular ways.

“All had relation, under different aspects, to a *Covenant* between God and man:”—and hence the law,—inasmuch as salt was chosen to represent this covenanting element,—“every sacrifice shall be salted with salt.” (Mark ix. 49.)

“The SIN-OFFERING represented the Covenant as broken by man, and as knit together again, by God's appointment, through ‘shedding of blood.’ Its characteristic ceremony was the sprinkling of the blood before the veil of the sanctuary, the putting some of it on the horns of the altar of incense, and the pouring out of all the rest at the foot of the altar of burnt-offering. The shedding of blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of

God's mercy. Beyond all doubt, the sin-offering distinctly witnessed that sin existed in man, that 'the wages of sin was death,' and that God had provided an atonement by the vicarious sufferings of an appointed victim."

"The *Meat-offering*, the PEACE OR THANK-OFFERING, the *first-fruits*, &c., were simply offerings to God of his own best gifts, as a sign of thankful homage, and as a means of maintaining his service, and his servants. The characteristic ceremony in the peace-offering was the eating of the flesh by the sacrificer" (*A. Barry, in Smith's Dictionary. Art. Sacrifice.*) That the peace-offering was especially appropriated to eucharistic services appears, not only from its name, *peace-offering*, the *peace* intended being peace between God and man, which must ever be a cause of thanksgiving; but from such Scriptures as Lev. vii. 12. "If he offer it (the peace-offering, ver. 11) for a thanksgiving, then shall he offer with the sacrifice of thanksgiving unleavened cakes," &c.

#### § 22. *The Passover as observed in our Lord's day.*

The following particulars respecting the Passover, as observed in our Lord's day, are condensed from the excellent article on the subject in Smith's Bible Dictionary. In Ex. xii. and xiii. there are not only distinct references to the observance of the festival in future ages, but several injunctions which were evidently not intended for the first Passover, and which indeed could not possibly have been observed then. In the later notices of the festival in the books of the Law particulars are added which appear as modifications of the original institution: *e. g.*, in Lev. xxiii. the offering of the first-fruits is directed to be observed in connection with the Passover. Hence, it is not without reason that the Jewish writers have laid great stress on the distinction between the "Egyptian Passover" and the "perpetual Passover."

Two important peculiarities of the Passover as observed in our Lord's day, are. (1) Four cups of wine were drunk on the occasion. There is no mention of wine in connection with the Passover in the Pentateuch: but the Mishna

strictly enjoined that there should never be less than four cups of it provided at the Paschal meal, even of the poorest Israelite. Two of them appear to be distinctly mentioned in Luke xxii. 17, 20. "The cup of blessing" (1 Cor. x. 16,) was probably the latter one of these, and is generally considered to have been the third of the series, after which a grace was said; though a comparison of Luke xxii. 20 (where it is called "the cup after supper") with the Mishna (Pes. x. 7,) and the designation of the "cup of the Hallel," might rather suggest that it was the fourth and last cup. (2) The Hallel: The service of praise (Heb. hallel—praise) sung at the Passover, is not mentioned in the law. It consisted of the series of Psalms cxiii.—cxviii. The first portion, comprising Ps. cxiii. and cxiv., was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the "hymn" sung by our Lord and his Apostles, as mentioned in Matt. xxvi. 30, Mark xiv. 26.

The feast of the Passover must, from the first, have partaken largely of a "eucharistic character. (1) It commemorated Israel's deliverance from bondage in Egypt,—a deliverance from a cruel and bitter bondage—a deliverance resulting in their possession of a good land—the land of promise. (2) There can be no doubt that to the "men of faith," this deliverance was typical of a deliverance from a more cruel bondage than that of Egypt;—a deliverance to result in the possession of a better land than the earthly Canaan, even the heavenly: and for both these reasons, the feast would naturally be eucharistic.

By uniting the feast of the First-fruits with the Passover, God added another element of thanksgiving. The gathering of the harvest has been an occasion for thanksgiving in every country and in every age.

In the Hallel, the service of song used on the occasion, the eucharistic character of the feast comes out prominently in such words of praise and thanksgiving as the following:—"What shall I render to the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto

the LORD now in the presence of all his people. Precious in the sight of the LORD is the death of his saints. O LORD, truly I am thy servant; and the son of thy hand-maid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD." (Ps. cxvi. 12-19.) "I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused has become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD; O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD; we have blessed you out of the house of the LORD. God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee; thou art my God, I will exalt thee. O give thanks unto the LORD; for he is good, for his mercy endureth forever." (Ps. cxviii. 21-29.) In the words of these Psalms which our Lord and his disciples sang at the close of this first observance of the Lord's Supper, we see, not only the eucharistic character of the service, but good reasons why it should have that character.

§ 23. *The New "a better Covenant" than the Old.*

"He (Christ) is the mediator of a better covenant, which was established upon better promises." Heb. viii. 6.

The Covenant, here spoken of as "a better covenant," is the same which in vs. 7 is called the "second," and in vs. 8 "the new covenant;" and is undoubtedly the one of which our Lord spoke when he gave the cup to his disciples—"This cup is the new testament (covenant) in my blood." The covenant with which it is compared is styled "the first covenant" in vs. 7, the "old covenant" in vs. 13, and in vs. 9 is described as "the covenant God made

with the fathers, when he took them by the hand to lead them out of the land of Egypt," *i. e.*, the one we are accustomed to speak of as the Covenant of Sinai.

What does the Apostle mean by saying of this, that it is "a better covenant which is established on better promises" than the old? We answer,—

1. Not that the Covenant of Sinai was, in substance, the "Covenant of Works," "this do, and thou shalt live," re-enacted, as some would have us believe. The Covenant of Sinai was, in substance, as truly the "Covenant of Grace" as the new covenant is. A large part of this Epistle to the Hebrews is taken up in showing how, in the Mosaic law we have "a shadow of good things to come,"—how, in all the peculiar ceremonial worship established by that law the gospel was preached in type and symbol. And we know from the recorded experience of God's saints who lived under the old covenant, that the practical working of religion in the human soul was substantially the same then that it is now. The Psalms give the best possible expression to the Christian feelings and experience of men, in every age; and as they have been used in the church's service of song from the days in which they were written,—and in the case of some of them, *e. g.*, Ps. xc., this takes us back to the days of Moses,—to the present day, so we believe they will continue to be used as long as there is a church on earth.

2. Neither can we admit that the Covenant of Sinai had exclusive reference to a temporal and earthly inheritance. In so far as the land of Canaan was concerned, the Covenant of Sinai was but a renewal of the covenant with Abram; and in that covenant, the earthly Canaan with all the promises regarding it, were understood by the men of faith as typical of a better inheritance. This is most clearly taught us in a subsequent portion of this Epistle:—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they

came out, they might have had opportunity to have returned. But now, they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. xi. 13-16.)

The New is a better Covenant than the Old in these particulars—

1. There is no earthly, secular element embraced in it. By the Covenant of Sinai the theocracy was established, and Jehovah assumed toward Israel the relation of their Supreme Civil Ruler as well as their God. In his character of Supreme Civil Ruler, he enacted a code of laws for their government as a nation; and in this Covenant, he bound himself to do what every righteous king desires to do, to secure the peaceful possession of the land of Canaan and worldly prosperity, on condition of such obedience as the good citizen is accustomed to render to the laws of the land in which he lives. With Jehovah as the Supreme Civil Ruler, the laws of the land, of necessity took a peculiar cast; *e. g.*, idolatry became high-treason, and was capitally punished as such. What was established was,—not a union of Church and State, but rather a Church—State, in which attention to the established worship and religious ceremonial became a civil as well as a religious duty. This—on the one hand. On the other:— In all the ceremonial established the gospel was preached. Jehovah, when legislating for Israel, did not sink his character as God in that of the Supreme Civil Ruler. Now, the Gospel has ever been one and the same,—“God so loved the world, that he gave his only-begotten Son, that whosoever *believeth in him* should not perish, but have everlasting life.” (Jno. iii. 16.) The one condition of salvation under the gospel is, faith.

In the Covenant of Sinai God bound himself to Israel—  
(1) On condition of obedience to the laws civil and ceremonial, such as good citizens are accustomed to render to the laws of the land, to secure to them the earthly Canaan and an abundant measure of worldly prosperity. And (2) on condition of obedience to the gospel, true faith in the Saviour typified in all their bloody sacrifices, he bound

himself to secure to them that Heaven of which Canaan was the type, and spiritual life and strength while they were journeying thither.

The terms of the covenant Israel misunderstood and perverted; substituting the conditions of worldly prosperity in the place of the conditions of spiritual blessedness:—and, then going a step farther, degrading that spiritual blessedness into a mere form of worldly prosperity; so that to their hopes, the kingdom of God which Messiah was to establish, became little more than a splendid worldly kingdom, with Jerusalem as its capital city:—and so the spiritual religion of faithful Abraham was transformed into the miserable hypocrisy (stage-acting) of the Pharisees of our Lord's day, and the temple of God became but "a whited sepulchre."

In the New Covenant no such secular, earthly element is embraced. There is no temptation presented to forget the heavenly Canaan in seeking to secure an earthly one;—and if formalism and hypocrisy (stage-acting) takes the place of the worship of God in spirit and in truth, it must be in direct opposition to the express terms of the covenant. To this peculiarity of the New Covenant our Lord refers in his conversation with the woman of Samaria,—*"Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, . . . the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."* (Jno. iv. 21–23.)

2. Under the New Covenant we have a much clearer and fuller revelation of the Gospel than under the Old.

The antetype is always clearer than the type, and a far better knowledge can be secured by the examination of a substance than the study of its shadow:—and now, that the long promised Messiah has come, has lived and preached on earth, has dwelt among us as "God manifest in the flesh," and has consummated that atonement for sin which was promised from the beginning, we can better understand the nature and provisions of the Gospel, than it was possible man should do under the Old Covenant.

On this point, Peter writes,—“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven.” (1 Pet. i. 10-12). And our Lord says,—“Verily, I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” (Matt. xiii. 17.)

3. Under the New Covenant the church is no longer confined to a single nation, as under the Old,—but her commission is—“Go ye therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.” (Matt. xxviii. 19, 20.) The Church’s success in the discharge of this commission is guaranteed in the very terms of the New Covenant,—“And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest.” (Heb. viii. 11.) The service to which the church is here called is a blessed service; blessed in its immediate influence on the happiness of the faithful servant, and yet more blessed in its ultimate rewards. Our Lord says—“Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth, may rejoice together. . . . I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.” (Jno. iv. 35, 36, 38.)

4. As intimately connected with the last mentioned particular, the New Covenant secures to the Church that

abundant outpouring and abiding presence of the Spirit, which leads Paul to speak of these "last times" as the times of "the ministration of the Spirit." (2 Cor. iii. 8.) To his disciples, just before his departure, and to comfort them in prospect of that event, our Lord said—"I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, . . . will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall take of mine, and shall shew it unto you." (Jno. xvi. 7-15.) "He shall give you another Comforter, that he may abide with you forever." (Jno. xiv. 16.) Not that the Spirit in his convicting, regenerating, and sanctifying power was unknown to the Church under the Old Covenant:—but under the New Covenant he is given more freely and in more abundant measure than ever before,—as illustrated in the wondrous power with which the Gospel was preached on the first Christian Pentecost. (See Acts ii. 14-21.) And who shall say in what wondrous manner the scene of that day shall yet be repeated in the history of the Church.

All these are grounds of special thanksgiving to God: And if the pious Jew could praise God in the words of the hallel—"I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the headstone of the corner. This is the LORD'S doing; it is marvelous in our eyes." (Ps. cxviii. 21-23), with how much deeper feeling should we praise him, when what was to him prophecy, has to us become history. If the old Passover was a Eucharist, surely the new should be doubly so.

## CHAPTER VI.

### THE LORD'S SUPPER A COMMUNION.

§24. 1 Cor. x. 16-21. §25. Scriptural use of the word Communion. §26. John xiii. 34, 35. The New Commandment. §27. John xvii. 20, 21. Christian Unity. §28. The Lord's Supper adapted to exhibit this Unity.

#### §24. 1 Cor. x. 16-21.

1 Cor. x. 16-21. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread (*ton arton*, the loaf) which we break, is it not the communion of the body of Christ? For we, being many are one bread (loaf). Behold Israel after the flesh; are not they which eat of the sacrifices partakers (*koinonia*, communicants) of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship (*koinonous*, should have communion) with devils. Ye cannot drink of the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."

In this passage it is plain—

1. That in ver. 16, Paul is speaking of the Lord's Supper. "*The cup of blessing*," in ver. 21 called "the cup of the Lord," is the cup used in that ordinance. In the Paschal Supper one of the four cups of wine used—the third, or as some say, the last, was called "the cup of blessing," because a benediction was pronounced over it.

Our Lord when he took the cup used in the Supper, "gave thanks" (see § 20) before giving it to the disciples, and it is evident from Paul's words "which we bless," that the primitive Church followed his example in this particular; and so, the name originally given to the Paschal cup was naturally transferred to that used in the Lord's Supper. As Dr. Hodge remarks—"The idea of consecration is necessarily included. Wine, as wine, is not the sacramental symbol of Christ's blood, but only when solemnly consecrated for that purpose. Even our ordinary food is said to 'be sanctified by the word of God and prayer' (1 Tim. iv. 5) because it is set apart by a religious service to the end for which it was appointed. So the cup of blessing is the cup which, by the benediction pronounced over it, is set apart from a common to a sacred use." (*Hodge on 1 Cor. x. 16.*) "*The bread (loaf) which we break*" is undoubtedly one of the large thin loaves or cakes of unleavened bread, which the primitive Christians, following the example of our Lord who used one of the loaves of this kind left from the Paschal supper, were accustomed to break, distributing to each communicant a part of the one loaf.

2. That Paul takes it for granted, that all regarded the Lord's Supper as of the nature of a feast upon a sacrifice. Under the law of Moses, whilst in the case of some sacrifices, the whole victim was burned upon God's altar; in the case of others (see Lev. vii. 15-19) after the blood had been poured out at the foot of the altar, and certain parts burned, what remained was to be eaten; a part of it by the priests, and another part by the offerer and his friends. The feast thus provided for the offerer and his friends is usually styled "a feast upon a sacrifice." This feast was not eaten at the altar, nor even in the precincts of the temple, but in some convenient place in Jerusalem or its suburbs. The whole victim was, in the first instance, consecrated, given up to God, and so became his property;—and when afterwards, a part of it was given back to the offerer, he, in feasting upon it, was regarded as "eating at the Lord's table."

As already stated (§ 14) the three elements, viz., the pro-

pitatory, the eucharistic and the covenanting, enter more or less distinctly into the idea of all sacrifices. In such sacrifices as these, the propitiatory element is prominent in the offering of the blood, and the parts burned upon the altar; whilst the eucharistic and covenanting elements, especially the latter, come out more distinctly in "the feast upon the sacrifice." This evidently is Paul's view of the case when he writes—"Behold Israel after the flesh; are not they which eat of the sacrifices partakers (communicants) of the altar?" By eating at Jehovah's table, and especially, eating of his salt, (and the law was, "with all thine offerings thou shalt offer salt," (Lev. iii. 13)—the Jew professed allegiance to him; and as many made the same profession, their common allegiance to the same sovereign, necessarily implied fellow-citizenship with each other; their common communion with the same God, communion with each other.

Eating the Paschal supper, which was a feast upon the Paschal sacrifice, was regarded by the Jews as an act of communion, not only with Jehovah, but of those who sat at the same table, with each other. As the Lord's Supper was essentially of the same character with the Passover,—not a sacrifice, the one Christian sacrifice was offered upon Calvary and not in "the upper chamber at Jerusalem," but "a feast upon a sacrifice,"—the covenanting element in the one was, in the minds of the disciples, naturally transferred to the other. As he who partook of the Passover was looked upon as thereby declaring himself a worshipper of Jehovah, and a Jew; so he who partook of the Lord's Supper was naturally looked upon as thereby declaring himself a worshipper of the Lord, and a Christian. From these facts Paul reasons—

3. That he who ate the meat offered to idols, knowing it to be such, and at a heathen feast, would inevitably be regarded, by both Jews and Christians, as a worshipper of the idol, and as having communion with the heathen who feasted with him. The fact, that in his secret soul he believed and knew "that an idol was nothing," did not alter the case; as the matter in question respected, not his own private views of matters, but the construction which Jews

and Christians would certainly put upon his conduct. Hence he concludes, that participation in a heathen "feast upon a sacrifice" was properly an act of idolatry,—and reminding the Corinthian Christians that it had been decided by God, as far back as in Moses' day (see Deut. xxxii. 17, Lev. xvii. 7) that "what the Gentiles sacrificed, they sacrificed to devils and not to God," he warns them in the words—"Ye cannot drink of the cup of the Lord, and the cup of devils; ye cannot partake of the Lord's table and of the table of devils."

4. Paul goes a step further, and, guided by inspiration, teaches, not only that the idea of communion at once with God and with each other was naturally suggested by the nature of the Lord's Supper; but that our Lord in ordering the ceremonial of the Supper distinctly embraced this truth in its symbolic teaching. "For we being many are one bread (loaf) and one body; for we are all partakers of that one bread (loaf)," ver. 17. On the expression *eis artos*, here rendered "one bread," McKnight has this note: "The Greek word *artos*, especially when joined with words of number, always signifies a loaf, and is so translated in our Bibles, (Matt. xvi. 9). Do ye not yet understand, neither remember the five, *artos* loaves of the five thousand?" (*McKnight on 1 Cor. x. 17.*) Paul here teaches that as the different parts of the one loaf, though broken, and separated one from another, yet in reality all constitute but one loaf; so the different Christians, in partaking of these several parts of the same loaf, declare that they all belong to, and constitute one body; in this emphatic manner setting forth their communion one with another; saying to all, not only do all belong to one, Christ, but we are all brethren.

#### § 25 *Scriptural use of the word Communion, (Koinonia).*

The Greek word *koinonia* translated *communion* in 1 Cor. x. 16, means literally *a having in common, a participation in*, and in its simple and derivative forms, it is more frequently rendered in our English Version, fellowship and participation, than communion. Thus in 1 Cor.

x. 18, "Behold Israel after the flesh; are not they which eat of the sacrifices *partakers* (*koinonoi*, communicants) of the altar;" and in ver. 20, "I would not that you should have *fellowship* (*koinonous*, have communion) with devils."

As illustrating the Scriptural use of the word, let the reader consider the following passages:—

Heb. ii. 14. "Forasmuch as the children *are partakers* of flesh and blood, he (Christ) also himself took part of the same." Here the participation, communion, spoken of is that which men have in our common humanity.

Phil. iii. 10. "That I may know him, and the power of his resurrection, and the *fellowship* of his sufferings, being made conformable unto his death." Here the fellowship, communion, spoken of, is that participation in Christ's sufferings which Paul was called to endure;—not in Christ's sufferings regarded as an atonement for sin; in that view of them no man can be a partaker with Christ in his sufferings; but in his sufferings endured in preaching the gospel, when for the gospel's sake Jew and Gentile arrayed themselves in deadly hostility to him, and which were a benefit to the Church in the way indicated by the common saying—"the blood of the martyrs is the seed of the Church." In this way Paul could, and did have "fellowship," communion in Christ's sufferings, even to the extent of dying by crucifixion, as his Lord had died.

2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the *communion* of the Holy Ghost, be with you all. Amen." Here, the *communion* spoken of is a participation in the benefits of the blessed work of the Holy Ghost, now carrying forward on earth, as Christ in heaven, the work of human redemption.

1 John i. 3. "That which we have seen and heard declare we unto you, that ye also may have *fellowship* with us; and truly our *fellowship* is with the Father, and with his Son Jesus Christ." Here, the *fellowship*, communion, spoken of, is a communion in "that eternal life, which was with the Father, and was manifested unto us." Ver. 2. The nature of this communion is beautifully set forth in our Lord's words—"I am the vine, ye are the branches; He that abideth in me and I in him, the same bringeth

forth much fruit; for without me ye can do nothing." (Jno. xv. 5.) These are instances in which the Scriptures speak of the Christians' communion with Christ, the Holy Ghost, and God the Father. As instances of its use respecting Christian communion one with another, let the reader consider—

1 John i. 7. "If we walk in the light, as he is in the light, we have *fellowship*, one with another." Here, the *fellowship*, communion, spoken of, is in all that distinctively makes up the Christian life in the world. In consequence of our all walking with Christ in the light, we are all walking together in that light of which Christ is the source.

2 Cor. viii. 4. "Praying us with much entreaty, that we would receive the gift, and take upon us the *fellowship* of the ministering to the saints." Here "the gift" spoken of, as we learn from the context, is the contribution made by the churches of Macedonia for the relief of the necessities of the poor saints at Jerusalem, and the *fellowship*, communion, spoken of, is in that ministry to the necessities of those poor saints.

Heb. xiii. 16. "But to do good and to *communicate* forget not; for with such sacrifices God is well pleased." This verse Doddridge paraphrases—"Be not, therefore, forgetful of doing all the good you possibly can, in your respective stations, and of communicating liberally and cheerfully of your substance, to those who are in necessity; for God is well pleased with such sacrifices; which were always more pleasing to him than any victim, which, in the neglect of these, could be brought to his altar." (*Doddridge's Fam. Ex.*)

Acts ii. 42. "And they continued steadfastly in the Apostles' doctrine and *fellowship*, and in breaking of bread and in prayer." Here the Pentecostal converts are spoken of as having *fellowship*, communion, with the Apostles and with one another in "breaking of bread," by which we understand both social and sacramental eating together, "and in prayer." By all these acts, they signified to the world around them that they were one with the Apostles, and one with each other.

Gal. ii. 9. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas, the right hand of *fellowship*; that we should go unto the heathen, and they unto the circumcision." Here the *fellowship*, communion, spoken of, is a communion in preaching the gospel:—and what Paul means is, that James, Cephas and John in giving to him and Barnabas the right hand, publicly declared that they were all the servants of one master, preaching one gospel, engaged in one and the same blessed work.

In these passages Christians are represented as having communion, one with another, in their Christian walk and conversation, in good deeds and especially deeds of charity, in prayer, public and social, and in preaching the gospel.

§26. *John* xiii. 34, 35. *The New Commandment.*

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." *Jno.* xiii. 34, 35.

In *John* xiii.—xvi. we have Christ's discourse addressed to his disciples, as they sat at the table, in the upper chamber in Jerusalem, when he instituted the sacrament of the Supper. This fact is often overlooked in reading these chapters, and so, something at least, of the peculiar cast of the meaning which belongs to his words is lost to us. A careful examination of this whole discourse will show that it has, in every part of it, a special appropriateness, as well as an immediate reference to the circumstances in which it was spoken, and the great event then just at hand.

Judas has just withdrawn, as we learn from v. 30, that he may betray his Master. "When he was gone out," Jesus knowing, as the disciples did not, the purpose for which he had gone, addresses them in the words—"Little children, yet a little while I am with you. . . . A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By

this shall all men know that ye are my disciples, if ye have love one to another." Brotherly love is inculcated in other parts of Scripture; and John proposes it as a trustworthy test whereby we may "know that we have passed from death unto life." (1 Jno. iii. 14.) But on no occasion is it inculcated with as great solemnity and tenderness, as when the lesson came from the life of our Lord himself, as he sat then in the midst of his disciples, with the memorials of his wondrous love for them, on the table before them.

With natures but partially sanctified, and such are the natures of the children of God in this world, there will be estrangements occurring, differences springing up from time to time; and these estrangements, differences, cannot but prove detrimental to the spiritual well-being of those immediately affected, as well as a stumbling-block in the way of the men of the world. To guard against the danger hence arising, Christ has specially provided that on two occasions, and these of frequent recurrence, this whole matter shall be carefully examined into, and every wrong corrected. (1.) When we come to a throne of grace. "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark xi. 25, 26.) (2.) When we approach the Lord's table. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." (Matt. v. 23, 24.) That we may interpret these words aright, we must remember that sacrifice under the Old Testament dispensation was, in its preceptive import, substantially the same with the Lord's Supper under the New:—and that when our Lord spake these words the Old Testament dispensation was yet in force; the Lord's Supper had not yet been instituted. So was the lesson understood in primitive times.—"Hence the beautiful practice of the early Church, to see that all differences amongst brethren and sisters in

Christ were made up, in the spirit of love, before going to the Holy Communion; and the Church of England has a rubrical direction to this effect in her Communion service. Certainly, if this be the highest act of worship on earth, such reconciliation—though obligatory on all other occasions of worship, must be peculiarly so then.” (*Brown's Commentary, Matt. v. 24.*)

§ 27. *John xvii. 20, 21. Christian Unity.*

“Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” (*Jno. xvii. 20, 21.*)

These words, like those examined in the last section, were uttered by our Lord at the institution of the sacrament of the Supper, and are a part of his prayer offered on that occasion, probably, shortly before “they sang a hymn, and went out” to the garden of Gethsemane. The petition is just the lesson, examined in the last section, thrown into the form of a prayer. The unity of the Church, that his disciples should be one in life and in heart is the burden of both alike. And this unity, our Lord would have a unity—not alone in heart, but also in life—a unity that shall be seen and recognized by the world:—“By this shall *all men know* that ye are my disciples, if ye have love one for another.”—“That *the world may know* that thou hast sent me, and hast loved them as thou hast loved me.”

That the Scriptures recognize a Catholic Church visible in the world under the New Testament dispensation is beyond all reasonable question. Our Lord does not often use the word Church:—but instead thereof the expressions, kingdom of God, kingdom of heaven. In his parables of the “tares in the field,” (*Matt. xiii. 24,*) and the “drag net,” (*Matt. xiii. 47,*) all commentators agree that it is of his Catholic Church visible he speaks. No other sense of the expression “Kingdom of heaven,” can be made to harmonize with his own interpretation of these parables.

So when Paul writes—"Beyond measure I persecuted the Church of God," (Gal. i. 13,) and—"God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues," (1 Cor. xii. 28,) and—"the house of God, which is the Church of the living God, the pillar and ground of the truth," (1 Tim. iii. 15), it will not admit of question that the Church he speaks of is the Catholic Church visible.

Organic unity in the Catholic Church visible, maintained throughout the Old Testament dispensation, and for some time under the New, has long since disappeared. The claim of Rome to be the Catholic Church, necessarily involves the denial of the church character of the Greek Church, a body nearly as large, and certainly older, and nearer in organization to the Apostolic church than she is,—and of the Protestant church, a very large body, and a body holding the very faith preached by Christ and his Apostles from which Rome has sadly departed. The claim sometimes made by individual members of the smaller Protestant bodies that the body to which they belong is "the Church," *i. e.*, the Catholic Church visible, is simply ridiculous, and only shows to what lengths bigotry when united with pitiable ignorance can carry a man.

In what then does the unity of the Catholic Church visible, in our day, consist? We answer—In what Paul calls "the common faith." (Titus i. 4.) According to the Westminster Assembly—"The Visible Church, which is also Catholic, or universal under the gospel, (not confined to one nation as under the law) consists of all those throughout the world, *that profess the true religion*, together with their children." (Confession of Faith, ch. xxv., Art. ii.) By "the common faith," "the true religion," we understand,—not the whole system of doctrine taught us in the Scriptures; but those great, fundamental truths which all evangelical Christians agree must be believed in order to the salvation of the soul. In their reception of these truths as articles of faith, the real unity of these several bodies consists; and in their publication of them in their creeds, this unity is made known to the world. Such a unity as

this is far more real, and reaches far deeper than any unity in mere organization, and is the kind of unity which properly belongs to a "kingdom, not of this world" (Jno. xviii. 36) "a kingdom that is within man." (Luke xvii. 21.)

That the Catholic Church visible, though divided into different denominations, yet possesses such a unity as this will not be denied by any impartial observer:—and by all the different denominations it is recognized in having *communion*, as the Scriptures enjoin, in good works, especially works of Christian benevolence, in reading the Scriptures, in public and social prayer, and in preaching the gospel.—And most of them go a step further, and recognize it in having communion in the sacraments, especially the Lord's Supper. When we remember, that it was at the institution of the sacrament of the Supper, whilst our Lord himself was presiding at the table, that he uttered the "new commandment," and prayed that "all that should believe on him . . . might be one," can we doubt that there is a peculiar propriety in holding communion in this way? And when we remember, further, that he has made the rite itself a rite of communion, by requiring all to partake of the one loaf and the one cup, do we seem to be pressing matters too far when we say, that to hold communion in other ways, and refuse it in this, is to dishonor our Lord's own appointment in the matter?

§ 28. *The Lord's Supper adapted to exhibit this Unity.*

If we examine the nature of the Lord's Supper, as set forth in the Word of God, we cannot but be struck with the admirable adaptation of the ordinance to serve as a symbol of the real unity of the Catholic Church visible, notwithstanding its division into several denominations. (1) As a *Commemorative rite*, it is "Jesus Christ evidently set forth crucified among us." (2) As a *symbolic rite*, it sets forth the truth that Christ is the source of our Christian life, and he is this in virtue of his sacrificial death. (3) As a *Covenanting rite*, it "is the New Testament (Covenant) in Christ's blood," and the substance of that new covenant is expressed in the words—"their sins and their iniquities

will I remember no more,"—"I will put my laws in their minds and write them in their hearts"—and "all shall know me, from the least to the greatest." (4) As a *Eucharistic rite*, it is a rendering of thanksgiving to God for the blessings recorded in this New Covenant. Now this is just what Paul speaks of as "the common faith," and the Westminster Assembly as "the true religion:"—and it is in this that the true unity of the Catholic Church Visible consists; it is in this we recognize the answer to our Lord's prayer for those "that should believe on him, . . . that all might be one."

## CHAPTER VII.

## CLOSE COMMUNION.

§29. Close Communion defined. §30. Does Sacramental Communion with a church involve approval of its errors? §31. Is the Communion of the Lord's Supper that of a particular Church? §32. Does Baptism necessarily precede the Lord's Supper? §33. 2 Thess. iii. 6-15. "Walking disorderly." §34. Practical views.

§ 29. *Close Communion.*

THE Baptists, as a denomination, and certain of the smaller Presbyterian Churches, *e. g.*, the Associate Reformed, profess and practice what is called *close* or *strict* communion; whilst all other Evangelical Protestant Churches profess and practice what is called *open* or *Catholic* communion.

As here used, the term communion has reference exclusively to joint-participation in the Lord's Supper. Open communionists admit and invite all professed believers whom they regard as belonging to the Catholic Church visible to a joint-participation with themselves in the ordinance; looking upon the table, as the table of their common Lord; and participation in the Supper as intended to exhibit to the world the real unity of the Church visible, notwithstanding its division into denominations.

The position of the Baptists, as a denomination—and we use this expression advisedly, because some of their most eminent ministers, such as John Bunyan and Robert Hall, of the past, and Charles Spurgeon of the present generation, repudiate close communion,—is thus set forth in Dr. Hiscox's "Baptist Church Directory," a work of acknowledged authority in the denomination.

"As to the *subjects of communion*, they (the Baptists) believe that the Lord's Supper is to be partaken of by

*members of the Church alone*; being such persons as are regenerated, and baptized on a profession of their faith in Christ, and are walking in the faith and fellowship of the gospel. Consequently, neither *unregenerate persons*, nor *unbaptized persons*, though regenerate, nor persons *walking disorderly* and contrary to the Gospel, even though baptized, can properly be invited to partake of this ordinance. Therefore Baptists do not invite *sprinkled* members of Pedo-Baptist churches to their communion, because such persons are not Scripturally *baptized*; nor do they invite *immersed* members of Pedo-Baptist churches, because such persons are walking disorderly as the disciples of Christ, by holding membership in, and walking in fellowship with churches which receive sprinkling instead of baptism, thereby sanctioning and sustaining a perversion of Christ's ordinance, and a disobedience to his command. For the same reason they decline to commune in Pedo-Baptist churches, as being contrary to good order." (*Hiscox's Baptist Church Directory*, pp. 180, 181.) The practice in some minor particulars may vary in certain churches, but the above is, we believe, a fair statement of the faith and practice of the Baptists, as a denomination.

Among the Associate Reformed, none others are admitted to the Lord's table, but such as are communicants in good standing in the Associate Reformed Church;—and close communion was once universally, and is now generally, enforced, by the use of "tokens," distributed before-hand by the officers of the church, and required to be shown, at the table, before the elements would be served to the person wishing to commune.

Of the practical working of this doctrine of close communion, let the reader take an example or two. Dr. Jno. M. Mason, whilst living, a minister of the Associate Reformed Church in New York, relates the following incident as having occurred in his own experience: "He had been distributing tokens of admission to the Lord's Supper. After the congregation had retired, he perceived a young woman at the lower end of an aisle reclining on a pew in a pensive attitude. As he approached her, she said, 'Sir, I am afraid I have done wrong.' Why,

what have you done? 'I went up with the communicants, and received a token, but am not a member of your church; and I could not be at rest till I spoke to you about it.' To what church do you belong? 'To the Dutch Church; and, if you wish it, I can satisfy you of my character and standing there.' But what made you come for a token without mentioning the matter before? 'I had not an opportunity, as I did not know in time that your communion was to be next Lord's day. I am sorry if I have done wrong; but I expect to leave the city on Tuesday, and to be absent, I cannot tell how long, in a part of the country where I shall have no opportunity of communing; and I wished, once more before I went away, to join with Christians in showing forth my Saviour's death.' He consulted a moment with the church-officers who were still present; and it was thought most expedient not to grant her request. He communicated this answer as gently as possible to the modest petitioner. She said not another word; but with one hand giving back the token, and with the other putting up her kerchief to her eyes, she turned away, struggling with her anguish, and the tears streaming down her cheeks. How did his heart smite him! He went home exclaiming to himself, Can this be right? Is it possible that such is the law in the Redeemer's house? It quickened his inquiries; and his inquiries strengthened his doubts; and have terminated in the conviction that it was altogether wrong." (*Mason's Works. Vol. I., pp. 8, 9.*)

Take an example, now, of the practical working of this doctrine, as held amongst the Baptists. The author's early years were passed in a village in which there was no Church practising close communion, and hence his attention was never turned to the subject until after he had completed his college course. Then, in the providence of God, his lot was cast in a part of the country in which the Baptist, Methodist, Episcopal, and Presbyterian Churches all existed, but each so feeble as to be able to secure preaching but a part of the time. Hence the practice was common of the different denominations worshipping together. On a certain Saturday, the author had attended pub-

lic worship in a Baptist Church in the neighborhood, when, after the usual service, the Church was convened for business; and he, with several others not members of the Baptist Church, remained as spectators. The business in hand was the trial of one of the oldest members for the offence of communing in the Presbyterian Church, several months before. His trial had been begun a fortnight previous, and confessing the charge, he had been provisionally condemned, but allowed time for further reflection. In the course of the proceedings, the Pastor and several of the members acknowledged publicly, that the accused had been for many years, one of their best members; that his walk and conversation had been eminently Christian; his only offence being the act for which he was on trial. And he was urged again and again to promise that he would not repeat the act; and on this condition he was offered immunity for the past. I shall always remember the good old man's reply. With trembling voice and tearful eyes, he said: "Brethren, I cannot give that promise. When I communed in the Presbyterian Church last fall, the Spirit of God was working in power among the people; saints were rejoicing in his presence, and sinners were turning unto God. And I felt very much as I suppose Peter did, in the house of Cornelius. 'Forasmuch, then, as God gave them the like gifts as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God?' (Acts xi. 17.) When the invitation was given to the Lord's table—their Lord, as well as mine—I went forward and communed: and in similar circumstances, I *must* do the same thing again." "And they cast him out" (Jno. ix. 34), and that by an almost unanimous vote of the Church. And thenceforward, that good man, confessedly one of the best Christians they had among them, was to that Church "as a heathen man and a publican." (Matt. xviii. 17.)

I will do that Church the justice to say, that they did not act hastily in this matter, under the influence of passion suddenly aroused; and that they took the course they did evidently with deep regret: and further, that

if the law of close communion be the law of the Church, I do not see how they could consistently have done anything else than what they did. But these admissions only bring up the question with greater distinctness, and urge its settlement with greater power—Is this thing right? Is close communion the law of God's house?

Nearly fifty years have elapsed since the incident related above occurred, and during these years I have studied the question with care; and to-day, I give the same answer I gave then: the thing is *not* right: Close communion is *not* the law of God's house.

§ 30. *Does Sacramental Communion with a Church involve approval of its errors?*

The principal ground upon which the Associate Reformed justify their practice of close communion is, that open communion with other Churches involves approval of their errors: or, at the least, it destroys the force, and shackles the freedom of a faithful testimony to Christ and his truth.

"The purest Churches under heaven are subject both to mixture and error." (*Presb. Con. of Faith*, Ch. xxv. § 5.) This is true to-day; it has been true in all the past, and it will be true as long as the Church exists on earth. Abundant proof of this is furnished by our Lord's exposition of his parables, "the wheat and the tares," and "the drag net," (Matt. xiii.); together with the Epistles to the seven Churches in Asia, (Rev. iv. and iii.), not one of which was found perfect; whilst several of them are charged with serious errors in faith and practice. If, then, the principle stated above be a sound one, there is an end to all inter-communion between the several Churches which make up the Catholic Church visible. And further, if the principle be true in its application to Churches, I see no reason why it should not be equally true in its application to individual Christians. And then, until we can find a Church, none of whose members are fairly chargeable with error in faith or practice, there is an end to communion, altogether. But is the principle a sound one?

Let the reader notice that the question under examination does not concern communion in general, but communion in the Lord's Supper alone. The Associate Reformed hold communion freely with other Presbyterians in public prayer, in preaching the Gospel, and in many other good works. It is only communion in the Lord's Supper they refuse. The Lord's Supper is a sacrament in which truth and duty are set forth in symbol. Truth can be set forth in symbol as certainly and as definitely as in writing, and a fair construction requires us to understand the communion implied in the joint celebration of such a rite to be limited by the symbolic record which the rite contains.

On this principle Paul decides a case submitted to him by the Church at Corinth. "If any of them that believe not bid you to a feast, and ye be disposed to go, whatever is set before you, eat, asking no questions, for conscience' sake: but if any man say unto you, This is offered in sacrifice unto idols, eat not." (1 Cor. x. 27, 28.) "The Apostle here resolves a case of conscience, viz.: A Pagan invites his Christian neighbor to an entertainment.—May he lawfully accept the invitation? The inviter sustains a three-fold character,—as a *host*, as an *infidel*, and as an *idolater*. Thus situated, he asks his Christian friend to eat with him. What shall I do? Go, says the Apostle, if you be so inclined. But how shall I conduct myself with regard to my food; as in all probability some of the dishes will be made up of flesh which has been sacrificed to idols? Raise no scruples, rejoins the Apostle. You were invited to *dine*; you go to *dine*. Your communion with your host is neither in his *infidelity*, nor in his *idolatry*; but simply in his *dinner*. What, if part of the dinner has been offered to idols? That is no concern of yours. The creature is in itself good; it is God's creature: it was granted to you for food; its blood having been shed before an idol's altar injures the flesh no more than if it had been shed in the slaughter-house. You have nothing to do with it but as *meat*. Receive it with thankfulness and ask no questions. But if my host should *tell* me, this meat is a sacrifice to his idol-god? the case is entirely altered. There is a new condition introduced.

You are now invited to fellowship not only in meat, but in idolatry also. Your course is plain. Eat not. Not a mouthful; or you are a partaker in your neighbor's sin."

"The doctrine of the Apostle relieves us at once from the difficulty started by the objection under review, and furnishes us with a sure and easy rule of conscience in regard to Church-fellowship, viz.: 'No particular act of Communion is to be interpreted as reaching beyond *itself*, unless it be coupled with other acts by an *express* or *known* condition.' If, therefore, I sit down at the table of the Lord in another Church, or receive one of her members to that holy table in my own, neither my act nor his can fairly be construed as more than an act of communion in 'the body and blood of the Lord.' Neither of us has by virtue of that act, anything to do with the defects of our respective churches in other matters." (*J. M. Mason's Works*, vol. i., pp. 297-299.)

One of the errors, practically the chief error, with which the Associate Reformed charge what is known as "the Presbyterian Church" in the United States, is its use in its public worship of hymns and metrical compositions other than "the Psalms of David," *i. e.*, Rouse's Version of those Psalms. I speak of this as, practically, the chief error charged, since these churches, adopting the same "Confession of Faith," and substantially the same "Form of Government," have for many years, at times, been consulting about organic union, and this question of psalmody has proved the chief obstacle in way of such union. Let the reader now turn to §28, and notice the extent of the symbolic record of truth contained in the Lord's Supper, and he will see that the question respecting *psalmody*, is not referred to in that rite in the remotest way. The Lord's Supper was observed in the Church more than fifteen hundred years before Rouse was born,—and more than a thousand years before the language (modern English) in which his version of David's Psalms is given had an existence. Granting, now, that in this matter Presbyterians are in error; one of the Associate Reformed in communing in a Presbyterian church cannot be considered as countenancing that

error, without utterly disregarding the principle laid down by inspired Paul, in 1 Cor. x. 27, 28, and the sound rules for interpreting actions observed by men in all other cases.

§ 31. *Is the Communion of the Lord's Supper that of a particular Church?*

The Baptists justify their practice of close communion upon two grounds,—(1) That the communion in the Lord's Supper is distinctively, the communion of members of the same particular church with each other, and—(2) That baptism necessarily precedes the Lord's Supper, and as members of Pædo-baptist churches have never been baptized, they cannot rightfully be admitted to participation in that ordinance. In the present section we propose to examine the first of these grounds.

“We consider the Lord's Supper, then, the symbol of *Church* relations. When we say this, we mean that there is a fellowship in Church relations, professed with those Christians, with whom we visibly celebrate. We do not say that this is everything indicated, for then its chief significance would be lost, in not symbolizing our communion with the blessed Saviour himself. But we do mean that Church fellowship and relations are uniformly expressed by it with all our fellow-communicants. It implies for example, the exercise of that peculiar watchful and disciplinary love, which it is the special province of visible Church members, mutually to exercise among each other, as it is the province of none beside, by which the Lord's table is preserved from the approach of notoriously improper persons. Hence, ‘with such a one, no not to eat,’ *i. e.*, the Lord's Supper, is equivalent to saying that he was not to be regarded as a member of the Church.” (*Communion*, by T. F. Curtis, Professor of Theology, Howard College, Ala. Published by the American Baptist Publication Society, p. 88.)

“As to the second class of symbols, *i. e.*, that of the fellowship of Christians, as such, and apart from their belonging to any visible Church on earth, we have seen that

these are many and various. Uniting in prayer, in worship, in efforts to spread the cause of Christ, or in the contributions of Christian charity. With regard to the Lord's Supper, it is intended, first of all, to symbolize our Communion with the Saviour, and participation in the fruits of his death, and in the holiness which he bestows. But next to that, it expresses in regard to those with whom we partake of it, more than a mere Christian, a Church fellowship." (*Curtis on Communion*, p. 134.)

Prof. Curtis, as will be seen on a careful reading of the above extracts, assumes the ground that the Lord's Supper, as an ordinance, properly belonging to the particular Church, such as the Cumberland St. Church, Norfolk, or the First Church, Richmond, and the communion which it expresses,—besides communion with Christ,—is the communion distinctively of the members of the same particular churches with each other.

1. The principal arguments by which Prof. Curtis seeks to establish this proposition, as expressed in his own words, are:—

(1) "That the Lord's Supper is a symbol of Church relations, subsisting between those who unite together in the participation of it, which is all that is necessary to our present purpose to prove, can be shown in many ways. For it presupposes that watchfulness and discipline of holy affection, by which improper persons are kept back from the number of communicants. This all will admit; nor can any deny, that to the Church of Christ as such, and to them alone, has the power of discipline been confided." (*Communion*, p. 136.) Here, as in other places in his treatise on Communion, Prof. Curtis uses the word Church in two entirely distinct senses, viz.: in the sense of a particular church, and in the other and different sense of the Baptist Church, made up of all the particular churches of that denomination in the world. Communion, as it is practised in different particular Baptist churches, is not limited to the bounds of a particular church, but embraces the Baptist Church as a whole. A member of the Cumberland Street Baptist Church, Norfolk, if spending a Sabbath in Richmond, and worshipping with the

First Baptist Church of that city, is invited and expected to commune in that church as freely as in his own. The pastor, of one particular Baptist church, who is a member of that particular church under the system of independency in church government, often administers the communion in another church. And yet, neither the visiting member or minister is allowed to vote in cases of discipline, in any church but the particular church to which he belongs. Thus universal Baptist practice refutes the proposition, that the right to communion and the right to take part in the discipline of the church are coextensive; and that participation in the Lord's Supper "presupposes that watchfulness, and discipline of holy affection, by which improper persons are kept back from the number of communicants."

(2) "Admission to the Lord's table, implies admission to it by a particular church, and this, in fact, settles the question that the Lord's Supper is a church ordinance." (*Communion*, p. 136.) That the fact stated may serve Prof. Curtis' purpose, by "*church ordinance*," he must mean the ordinance of a *particular church*. Does the fact that admission to baptism is the act of a particular church, settle the question that baptism is a church ordinance? If so, how comes it that a member admitted by baptism to membership in a particular church, if he removes his residence, is admitted into another church upon the credit of "a letter of dismissal," and by a simple vote of the church receiving him, without baptism? Entering a particular house by the door of that house, will not place a person inside a second house, without passing through the door of the second house also.

(3) "The Lord's Supper was instituted by our Saviour at one of those Paschal feasts with the twelve, his more especial *family* of disciples, and no others around him. Each Christian church is a family of such disciples now; and the Lord's Supper was so instituted as to express, not merely the Christian, but the Church fellowship"—*i. e.*, the fellowship of a particular church,—“we say, of those who unite in it at the same table.” (*Communion*, p. 137.) Prof. Curtis frequently dwells upon the analogy between a family, as compared with mankind in general, and a

particular church, as compared with the whole body of Christ's disciples in the world. On the statement made above, respecting our Lord's course at the institution of the Supper, we remark:—If the twelve disciples constituted Christ's "especial family," that family was a body altogether different from the particular church of Jerusalem, for that church, as we learn from Acts i. 15, consisted of, not twelve, but 120 members;—and so if the argument proves anything, it proves far too much for Prof. Curtis' purpose.

In order that Prof. Curtis' statement may correspond with the universal practice of his denomination, it must read,—not that the communion implied in the Lord's Supper is distinctively that which belongs to a particular church, and so that ordinance is a "church ordinance;" but, that this communion is distinctively that which belongs to a denomination, and so, the ordinance is a denominational ordinance;—and in so far as correctly understood, and rightfully administered—a Baptist ordinance. When thus fairly stated, in plain terms, the proposition has an ugly look as coming from a Christian man; and we do not wonder that Prof. Curtis tried to substitute for it a proposition liable to less serious objection.

2. As remarked in the last section, "the Lord's Supper is a sacrament in which truth and duty are set forth in symbol. Truth can be set forth in symbol as certainly, and as definitely as in writing." In all its particulars it has been ordered by the Lord; and the lessons conveyed in its symbolic elements and acts, are as truly his teaching as the lessons given us in the written Scriptures. What we have to do, and all we have to do, is carefully to study the rite, just as he has given it to us; and to explain its lessons just as they are explained in the Scriptures. This we have endeavored to do in the preceding chapters of this work,—and a brief summary of the results, as they bear upon the nature of the communion involved in partaking of the ordinance is given in section 28.

The Baptist, Methodist, Episcopal and Presbyterian churches hold in common much of God's truth, and by far the most important part of that truth. This "common

faith" constitutes the blessed bond of unity, by which they are all bound together in the one Catholic Church visible. Besides this, each of them hold certain truths respecting doctrine and government peculiar to itself. These constitute their denominational creeds. I, as a Presbyterian, may and do think my denominational creed very important, and thoroughly scriptural,—but God forbid that I should ever put it, or any part of it, on a par with "the common faith." I love the Presbyterian doctrine of the parity of the ministry, but I love infinitely more the doctrine of "Christ and him crucified."

I turn to the Lord's Supper, now, and as I take in the truth it teaches, and so, the nature and extent of the communion it expresses, I ask myself—Is there anything distinctively Presbyterian about it?—Anything to mark it as a Presbyterian ordinance, and badge of membership in the Presbyterian Church?—And I answer unhesitatingly—No. And so must I answer the question if the Episcopal, or Methodist, or Baptist Church be substituted for the Presbyterian. The range of its truths is higher up than that of any of our denominational creeds,—is nearer heaven than they.

### § 32. *Does Baptism necessarily precede the Lord's Supper?*

On this question Prof. Curtis writes:—The Lord's Supper "in its relation to Baptism, is rather like the ratification of an old deed, than the execution of a new one:—the acknowledgment of a bond, repeated again and again at different times and places, all having reference to some one original and permanent document. On this account it is that there is no instance in the New Testament of any person coming unbaptized to the Lord's Table. Those who knowingly receive this ordinance without baptism, act contrary to all the precedents of Holy Scripture, and to the instituted relations of the symbols." (*Communion*, p. 74.)

Dr. Hiscox writes—"There exists between Baptists and Pedobaptists, a difference of opinion respecting the question of Church Communion, as to who are properly qualified to partake of the Lord's Supper, and what are the scriptural

qualifications. Both hold that baptism necessarily precedes the communion as a qualification for its privileges, and that *baptized believers* in Christ only, are to be invited to it. But what is Baptism? Pedobaptists assert that persons sprinkled, poured upon, or immersed, are properly baptized, and therefore invite such persons to the Lord's table. Baptists, however, that persons immersed *only* are baptized, and therefore invite none others to the Lord's table." (*Baptist Church Directory*, p. 210.)

1. In the above extracts, the question—Does baptism necessarily precede the Lord's Supper? is answered in the affirmative; and Dr. Hiscox says that Pedobaptists and Baptists "both hold that baptism necessarily precedes the communion as a qualification for its privileges, and that *baptized believers* in Christ only are to be invited to it." This statement we have often heard repeated by Baptists, when the question of Communion was under discussion.

On behalf of the Presbyterian Church we enter our distinct and emphatic denial of it;—and our appeal, in attempting to settle the matter, shall be, not to the statement of some individual Presbyterian minister, who has spoken probably without much reflection on the subject; but to the standards of the Church.

In the Confession of Faith we read—"Sacraments are holy signs and seals of the Covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him: *as also to put a visible difference between those that belong unto the church, and the rest of the world*; and solemnly to engage them to the service of God in Christ." (Ch. xxvii. 1.)

"Our Lord Jesus in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed *in his church*, unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto *true believers*, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their Communion with him, as members of his mystical body." (Ch. xxix. Art. 1.)

“The *visible Church*, which is also Catholic or universal under the gospel, (not confined to one nation as under the law) consists of all those throughout the world, *that profess the true religion*, together with their children.” (Ch. xxv. Art. 2.)

According to the plain teaching of the above-quoted articles, communion at the Lord's Table in the Presbyterian Church, *is open to all professed believers, who belong to the Catholic Church visible*; and that Church embraces all that embrace *the true religion*.

On this subject Dr. Hodge writes:—“It is easy to see how, according to the evangelical system, the question, What is a true Church? is to be answered. Starting with the principle that all men are sinners, that the only method of salvation is by faith in Jesus Christ, and that all who believe in him, and show the fruits of faith in a holy life, are the children of God, the called according to his purpose, that is, in the language of the New Testament, the *kletoi*, the *ekklesia*, that system must teach that all true believers are members of the true Church, and all professors of the true faith are members of the visible Church. This is the only conclusion to which that system can lead. And therefore the only essential mark of a true Church which it can admit, is the profession of the true religion. Any individual man who makes a credible profession of religion we are bound to regard as a Christian; and any society of such men, united for the purpose of worship and discipline, we are bound to regard as a Church. As there is endless diversity as to the degree of exactness with which individual Christians conform in their doctrines, spirit, and deportment, to the word of God, so there is great diversity as to the degree in which the different Churches conform to the same standard. But as in the case of the individual professor we can reject none who does not reject Christ, so in regard to Churches, we can disown none that hold the fundamental doctrines of the gospel.”

“Against this simple and decisive test of a true Church it is objected, that it is too latitudinarian. The force of this objection depends upon the standard of liberality adopted. It is, of course, too latitudinarian for the

Romanist and High Churchman, as well as for rigid sectarians. But is it more liberal than the Bible, or than our own Confession of Faith? Let any man decide this question by ascertaining what the Bible teaches as the true answer to the questions, What is a Christian? And, What is a Church? You cannot possibly make your notion of a Church narrower than your notion of a Christian. If a true Christian is a true believer, and a professed believer is a professing Christian, then of course a true Church is a body of true Christians, a professing or Visible Church is a body of professing Christians. This is the precise doctrine of our standards, which teach that the Church 'consists of all those who profess the true religion.'" (*Hodge's Essays and Reviews*, p. 209.)

But some may say, you require membership in the Church visible as a condition of communion, and you hold that baptism is the initiatory ordinance of that Church, so that after all, your position is substantially the same with that of the Baptist.—By no means,—we hold that baptism is by divine appointment the *orderly* means of entering the Church visible; but not that it is obligatory, in such a sense that no man can be a member of the Church without it. Baptism stands related to salvation, as it stands related to the Church. Our Lord has said, "He that believeth and is baptized shall be saved." (Mark xvi. 16.) Yet no Protestant understands him to teach that no man can be saved, can be a Christian, without baptism. As it stands related to salvation, baptism "has the necessity of precept, not the necessity of a means *sine qua non*." (*Hodge*). As it is possible for a man to be a Christian without baptism, so it is possible for him to be a member of the Church without it.

To make our meaning plain, let us suppose the case of a number of persons who have associated themselves together for the purposes of divine worship and godly living. They have published their creed, and that creed embodies all of God's truth which comes properly under the designation of "the common faith," "the true religion." In their lives they present all the Scriptural marks of true believers. But influenced by arguments which are satisfac-

tory to them, though anything else than satisfactory to us, they reject the ordinance of baptism altogether; or, they substitute for it a rite which in our view is not valid baptism,—*immersion in dry sand*, for example, which some Baptist writers have spoken of as baptism because it was an immersion. They are not guilty of any wilful disregard of Christ's command, or contempt for his authority, such as would imply a lack of true faith in him, or hearty submission to his authority; but simply, under the influence of mistaken views, they have never been baptized. How would Presbyterians treat the members of such a body, in the matter of communion at the Lord's Table? We answer,—If they act up to their Confession of Faith,—they must acknowledge them to belong to the Catholic Church visible, for they “profess the true religion;”—they must acknowledge them to be true believers, for their Christian life furnishes the Scriptural proof of the fact; and they must admit them to communion at the Lord's Table; and this, notwithstanding the fact that according to Presbyterian views they have never been baptized.

Let the reader notice, now, that in the case supposed, the Presbyterian Church would stand related to the members of this new body, precisely as the Baptist Church stands related to the Presbyterians to-day:—admitting that theirs was a true Church of Christ; that their creed embraced all “the common faith;” that their Christian lives bore testimony to their personal faith; the only objection to them being that according to Presbyterian views they had never been baptized. And their course toward them, in the matter of communion at the Lord's Table, would be exactly the opposite of that pursued by the Baptists. It cannot be true then, that Baptists occupy Presbyterian ground in their doctrine of close communion. The question, be it remembered, is respecting communion in the Lord's Supper alone;—and this is the only question under examination. Is the question asked, how would they treat a member of such a body if he applied for membership in the Presbyterian Church? We answer, —They would undoubtedly require him to be baptized;

and to be baptized in a way which Presbyterians look upon as baptism. But this is a matter with which we have nothing to do in the present discussion.

According to the Presbyterian Confession of Faith, two conditions, and two only, are pre-requisites to communion in the Lord's Supper,—viz.: (1) Membership in the Catholic Church visible; and (2) a credible profession of personal faith in Christ. And hence, in the two cases often proposed by Baptist writers, and in which they speak of us as acting inconsistently, we decide as follows: (1) Those whom we have reason to regard as true believers, but who have never united with any branch of the Catholic Church visible, we reject. This we do, not because we question their faith in Christ, but because they do not belong to the visible Church, and so, have no right to its peculiar privileges. (2) Members of our own Churches, admitted by baptism in their infancy, but who give no credible evidence of personal faith in Christ, we reject. This we do, not because they lack the first-mentioned qualification, *i. e.*, membership in the visible church, but because the other qualification, *i. e.*, a credible profession of personal faith in Christ, is wanting.

2. Prof. Curtis writes—"There is no instance in the New Testament of any person coming unbaptized to the Lord's table;"—and Dr. Hiscox adds—"It is very true that neither our Saviour nor his Apostles did, in so many words, declare that no unbaptized person *could* partake of the Supper. Neither did they say or intimate that unbaptized persons *could* receive the Supper; nor is there the most distant allusion to any such thing." (*Baptist Church Directory*, p. 219.)

Of course, when baptism is mentioned, as above, Christian baptism is intended,—and not some one or other of the "divers washings" (*Gr. baptismois*, Heb. ix. 10), of the Old Testament dispensation;—and so understanding the matter, we take issue with these writers,—and point them to the case of the twelve communicants present when the Lord's Supper was instituted. Not one of them had ever received Christian baptism. Christian baptism was not instituted until after Christ's resurrection. The twelve

were members of the Jewish Church, which was the true visible Church at the time, and until it consummated its apostacy in the crucifixion of the Lord, and they were members of that church in virtue of their circumcision in infancy. (*For a full examination of this point, the reader is referred to "The Doctrine of Baptisms,"* § 52.) They had made a credible profession of personal faith in Christ, by their public obedience to his call to "forsake all and follow him,"—and on these grounds the Master calls them to his table. In so doing our Lord occupied the very ground occupied by the Presbyterian Church to-day.

3. Prof. Curtis writes—"Those who knowingly receive this ordinance (the Lord's Supper) without baptism, act contrary to . . . the instituted relation of the symbols,"—and Dr. Hiscox—"Baptism necessarily precedes the communion as a qualification for its privileges."

(1) What are the great truths symbolized in the two sacraments of the New Testament Church? We answer,—The same great truths which were symbolized in the two classes of rites, purifications and sacrifices, established in the Old Testament Church; and these truths are Regeneration and Atonement. Christian baptism, is in its essential nature, but a rite of purification, *i. e.*, of consecration to God's service, (See *Doctrine of Baptisms*, ch. ii.), and the Lord's Supper, not only commemorates the one only true, atoning sacrifice, but is of the nature of "a feast on a sacrifice." (See § 24.) Now, these two truths stand in no such relation the one to the other, that the reception of the one necessarily precedes the reception of the other.

(2) If we turn from the symbolism of these sacraments to their nature:—They are both alike seals of "the covenant of grace;"—but of that covenant under different forms. Baptism, which in Scripture is styled "the circumcision of Christ" (Col. ii. 11,) or Christian circumcision, is the seal of that covenant in its Abrahamic form;—the form in which God revealed it when he established a Church visible in the world distinct from the family,—and for this reason it is appropriate that it should serve as the initiatory rite of that church. The Lord's Supper is the

seal of the Covenant of Grace in the form of what our Lord styles "the New Testament" (covenant). The New Covenant is a revelation of the Covenant of Grace in the fullness of its purposes and provisions of grace for lost men, and so, it is appropriate that it should be constantly kept in mind in this form by the Christian, as it is by his frequent attendance at the Lord's table. That there is a special propriety in the established order of the Church, that baptism shall precede the Lord's Supper, we freely concede;—but that it must, in all instances and necessarily precede, no thoughtful man can venture to affirm, without express Scriptural direction—and this Dr. Hiscox admits is wanting—who remembers how much God has conceded to "the hardness of men's hearts," (Matt. xix. 8,) and the blindness of their understandings; especially in matters which concern the external frame-work and ordinances of the Church visible.

§ 33. 2 *Thess.* iii. 6–15. *Walking disorderly.*

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: Not because we had not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 *Thess.* iii. 6–15.)

Dr. Hiscox writes—"The reason why Baptist churches do not invite *immersed members* of Pedo-baptist churches to their communion is, because such persons, though they have been Scripturally baptized, yet, by continuing in a church which practices sprinkling for baptism, thus putting a human device in the place of an ordinance of Christ, they are thereby *walking disorderly* as to Gospel truth and Gospel ordinances, and are not entitled to the privileges of the Supper." (*Baptist Church Directory*, p. 226.)

The above quotation is a fair specimen of a class of passages, more or less numerous, in the writings of the advocates of Close Communion, in which they virtually appeal, though not formally, to 2 Thess. iii. 6-15, as furnishing scriptural authority for refusing to commune with those whom they are constrained to admit are good Christians, members of what they grant are Christian churches, but who in doctrine or practice differ more or less seriously from them. Thus, in Dr. Hiscox's use of the phrase, *walking disorderly* consists, not in having no church membership, or not walking worthy of that membership; not, even in failing to be immersed, and so rightly baptized, but only in holding membership in a Pedo-baptist Church.

Dr. Hiscox says "the conditions or prerequisites to the Communion are these: 1. *Conversion*; 2. *Baptism*; 3. *A godly life*." (*Baptist Church Directory*, p. 224). By his own showing, according to Baptist practice, there is a fourth, viz.: *walking orderly*, which means, being a member of a Baptist Church. The Doctor would not like to state it in these words; but we submit the question to the reader—Is not this a fair construction of his words?

If the reader will examine the whole passage,—and we have quoted it fully—he will see, that the disorderly walking of which the Apostle speaks is a moral delinquency; whilst able-bodied, working not at all, but living upon the labor of others, and so, naturally becoming a busybody, or intermeddler in other men's matters. This conduct the Apostle most emphatically condemns, repeating the rule before laid down, that "if any man would not work, neither should he eat." On the word which Paul uses here (*disorderly*, Gr. *ataktos*, occurring in the New Testament only

here and in 1 Thess. v. 14, where it is rendered "*unruly*") McKnight has this note,—"*ataktos*, is a military term, and signifies those who break their ranks, or desert their post, so that they cannot perform their duty as soldiers, especially in battle. It is fitly used to denote those who neglect the proper duty of their office or station." (*McKnight on 1 Thess. v. 14.*)

Now it is true that the English phrase "*walking disorderly*" may mean—often does mean, failing to come up to the Scripture standard, respecting doctrine and ordinances, in one's life, but the phrase "*ataktos peripatountos*" (walking disorderly) has not this meaning as used by Paul, and will not bear this meaning according to the usage of the Greek language. In the use of this phrase, impliedly as a quotation of Scripture, as the advocates of Close Communion frequently use it, and as furnishing Scripture authority for their course; we have a striking instance of that *jugglery with words*, by which the Scriptures are sometimes made to teach a lesson utterly at variance with their whole spirit and doctrine.

### § 34. *Practical Views.*

In considering such questions as that of Communion in the Lord's Supper, it is always well to look at them practically, as they apply to the every-day occurrences of the Christian life in the world. All will agree that the sacraments were given of God to his Church as precious means of grace; and further, that when rightly used they do strengthen the faith, and increase the love and develop the whole Christian character of the participant. Thus it will be seen that members of the church have rights with respect to these sacraments, as well as the Church to whose administration Christ has committed them. The law which determines the members' right to claims and the Churches' right to grant or refuse them is the law which Christ has laid down. In the case of the Lord's Supper, the conditions which Christ has prescribed by his example and in his word are two—and only two—viz. : (1) Membership in his visible Church, and (2) A credible profession of personal faith.

Let the reader now recall the case quoted from Dr. Mason's Works in § 29. Had the young woman there mentioned a right to a place at the Lord's Table in Dr. Mason's church? We answer unhesitatingly—YES. And that church did her a cruel wrong in refusing her modest request. The Associate Reformed will admit that the Dutch Church is as truly a Church of Christ as their own:—and further, that the young woman's good standing in her own church, was all the evidence of a credible profession of faith on her part they had a right to demand. They refused, without any sufficient reason therefor, a cup more precious than "a cup of cold water," to a thirsty disciple, and this when the cup was asked in the Master's name.

Dr. Mason states the question under examination thus—"The sacramental table is spread. I approach and ask for a seat. You say, No. Do you dispute my Christian character and standing? Not in the least. Why, then am I refused? You do not belong to *our* church. *Your* church! What do you mean by *your* church? Is it anything more than a branch of *Christ's* church? Whose table is this? Is it the *Lord's* table, or *yours*? If yours, and not his, I have done. But if it is the *Lord's*, where did you acquire the power of shutting out from its mercies any one of his people? I claim my seat under my Master's grant. Show me your warrant for interfering with it. Methinks it should require a stout heart to encounter such a challenge: and that the sturdiest sectarian upon earth, not destitute of the fear of God, should pause and tremble before he ventured upon a final repulse. The language of such an act is very clear and daring. You have, indeed, Christ's invitation to his table; but you have not *mine*. And without *mine*, *his* shall not avail. Most fearful! Christ Jesus says, *do this in remembrance of me*. His servant rises to obey his command; and a fellow-servant, acting in the name of that Christ Jesus, under the oath of God, interposes *his* veto, and says—You shall not. Whose soul does not shrink and shudder?" (*Mason's Works*, Vol. 1, pp. 20, 21.)

Turn we, now, to the other case stated in § 29—viz., the case of a good old man excommunicated by his own

church, for communing with Presbyterians. As already said—so long as close communion remains the law of a Baptist Church, we do not see how that church could have acted otherwise than they did:—but this admission only brings back the question with the greater distinctness—Is that law the law of God's house? Is not that law in violation of “our liberty which we have in Christ Jesus?” (Gal. ii. 4)—a liberty for which Paul contended so zealously. What was this good man's *offence*? Was it anything else than refusing to have “his liberty judged of another man's conscience?” (1 Cor. x. 29.) And is the guilt of such an offence—if it be an offence—such that it deserves the same punishment as lying and stealing? Can a law be right when it compels a Church to treat one of its oldest and best members as “a heathen man, and a publican?” (Matt. xviii. 17.) As we think of that old man's wrong, for we believe that he suffered a grievous wrong at the hands of his brethren, we feel like asking, in the words of another—“Who art thou, sinful flesh, escaped by thy master's grace from the damnation of hell, that darest—yes—*darest*, to shut out from the consolations of thy master's table, for such a reason, one whom thou acknowledgest to be the object of his love?”



PART II.  
THE MASS.



“THE word MASS has been variously explained, but is almost universally, at the present day, assumed to come from the words used in dismissal of the congregation: ‘*Ite, Missa est.*’ “Go, the congregation is dismissed.” First, the unconverted hearers were dismissed, and then the catechumens, the baptized faithful only remaining for the Communion service. Hence there was in the early Church a ‘*missa infidelium,*’ a ‘*missa catechumenorum,*’ and finally, a ‘*missa fidelium.*’ There seems to have been a different service adapted to these several classes of hearers. Hence the word ‘*missa*’ came to be used in the sense of the Greek word *leitourgia*, or service. As under the Old Testament the offering of sacrifices was the main part of the temple service, so in the Christian Church, when the Lord’s Supper was regarded as an expiatory offering, it became the middle point in public worship, and was called emphatically the service, or mass. Since the Reformation this has become universal as the designation of the eucharist as celebrated in the Church of Rome. (*Hodge’s Theology*, vol. iii., p. 614.)



# THE MASS.

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## CHAPTER I.

### TRANSUBSTANTIATION.

- §35. Transubstantiation defined. §36. Transubstantiation Irreconcilable with the Testimony of the Senses. §37. Lord Buckingham and the Priest. §38. The Testimony of the Senses, and not "reason and common sense." §39. The test of Chemical Analysis. §40. The Senses sometimes deceive us. §41. Transubstantiation not a Miracle. §42. God's estimate of the Testimony of the Senses. Conclusions.

#### § 35. *Transubstantiation defined.*

"AND because that Christ, our Redeemer, declared that which he offered under the species of bread to be truly his body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that by the consecration of the bread and wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood, which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation."—*Council of Trent, Session XIII. Ch. IV.*

"When in the natural order, the *form* of a being is changed, that change may be properly termed 'a transformation;' in like manner, when, in the sacrament of the Eucharist, the whole *substance* of one thing passes into the whole substance of another, the change our predecessors in the faith wisely and appropriately, called 'transubstantiation.' But according to the ad-

“monition so frequently repeated by the Holy Fathers, “the faithful are to be admonished against the danger “of gratifying a prurient curiosity, by searching into the “manner in which this change is effected. It mocks the “powers of conception, nor can we find any example of it “in natural transmutations, not even in the wide range “of creation. The change itself is the object not of our “comprehension, but of our humble faith; and the man- “ner of that change forbids the temerity of a too curious “inquiry.”—*Catechism of the Council of Trent*, p. 163.

“The Catholic Church, then, firmly believes, and openly “professes that in this Sacrament, the words of consecra- “tion accomplish three things; *first*, that the true and “real body of Christ, the same that was born of the “Virgin, and is now seated at the right hand of the “Father in heaven, is rendered present in the Holy “Eucharist; *secondly*, that however repugnant it may “appear to the dictate of the senses, no substance of the “elements remains in the Sacrament; and *thirdly*, a “natural consequence from the two preceding, and one “which the words of consecration also express, that the “accidents which present themselves to the eyes, or other “senses, exist in a wonderful and ineffable manner with- “out a subject. The accidents of bread and wine we see; “but they inhere in no substance, and exist independently “of any. The substance of the bread and wine is so “changed into the body and blood of our Lord, that they, “altogether, cease to be the substance of bread and “wine.”—*Catechism of the Council of Trent*, p. 156.

“The ministers who offer this sacrifice—*i. e.*, the sacri- “fice of the Mass—consecrate the holy mysteries, not in “their own, but in the person of Christ. This the words “of consecration declare. The priest does not say, “This “is the body of Christ,” but, “This is my body;” and “thus invested with the character of Christ, he changes the “substance of the bread and wine into the substance of his “real body and blood.” *Catechism of the Council of Trent*, p. 175.

“Priests and bishops . . . are the representatives of “God upon earth. . . It is impossible, therefore, to conceive.

“ a more exalted dignity, or functions more sacred. Justly, therefore, are they called not only angels, (Mal. ii. 7,) but gods, (Ps. lxxxii. 6,) holding, as they do, the place and power and authority of God on earth. But the priesthood, at all times an elevated office, transcends, in the new law, all others in dignity. The power of consecrating and offering the body and blood of our Lord, and of remitting sin, with which the priesthood of the new law is invested, is such as cannot be comprehended by the human mind, still less is it equalled by, or assimilated to, anything on earth.” *Catechism of the Council of Trent*, p. 212.

From the extracts given above, from “*The Canons and Decrees of the Council of Trent*,” and “*The Catechism*” of that Council, it will be seen—

1. That transubstantiation is not a simple change or transformation of one thing into another;—such, for example, as that effected by our Lord, when he changed water into wine, at Cana, in Galilee. In that instance, the change affected the “accidents” as well as “the substance;” the wine produced had the color, and odor, and taste of wine; the color and odor and taste of the water had disappeared along with its substance. The change was a complete change. One thing had taken the place of the other. In contrast with this, in the case of the transubstantiated wine of the Eucharist, the accidents,—the color and odor and taste of wine remain, “but they inhere in no substance, and exist independently of any;” *i. e.*, they are the color and odor and taste of—nothing. Whilst the blood of Christ, which has been produced, is naked substance without sensible accidents; *i. e.*, it has no color nor odor nor taste. The Catechism of the Council of Trent teaches truly, that transubstantiation “mocks the power of conception, nor can we find any example of it in natural transmutations, not even in the wide range of creation.”

2. That transubstantiation is accomplished by the priest, through a mysterious power conferred upon him in his ordination, in consequence of which he is enabled to act “in the person of Christ, . . . holding the *place* and

power and authority of God on earth;" a power "such as cannot be comprehended by the human mind, still less equalled by, or assimilated to anything on earth."

§ 36. *Transubstantiation irreconcilable with the testimony of the senses.*

That the fact of transubstantiation, if it be a fact, is irreconcilable with the testimony of our senses, is freely admitted by Romish writers.

In the Catechism of the Council of Trent we read:—  
 "The pastor, aware of the awful denunciation of the Apostle against those who discern not the body of the Lord, (1 Cor. xi. 29) will, first of all, impress on the minds of the faithful, the necessity of detaching, as much as possible, their minds and understandings from the dominion of the senses; for were they, with regard to this sublime mystery, to constitute the senses the only tribunal to which they are to appeal, the awful consequence must be, their precipitation into the extreme of impiety. Consulting the sight, the touch, the smell, the taste, and finding nothing but the appearances of bread and wine, the senses must naturally lead them to think, that this sacrament contains nothing more than bread and wine. Their minds, therefore, are as much as possible to be withdrawn from subjection to the senses, and excited to the contemplation of the stupendous power of God" (p. 156.)

In Bishop Verot's "Short Catechism, on the basis adopted by the First Plenary Council of Baltimore," we read—

"Q. Is it not bread and wine that are first put upon the altar, for the celebration of Mass?"

"A. Yes; it is always bread and wine till the priest pronounces the words of Consecration during the Mass.

"Q. What happens by these words?"

"A. The bread is changed into the body of Jesus Christ, and the wine into his blood.

"Q. Do you believe this firmly?"

"A. Yes; and as firmly as if I saw it with my eyes, because Jesus Christ has said it." (p. 15.)

The testimony of the bodily senses, if the man be sane and in health, respecting matters which come properly within the domain of the senses, is universally received as decisive in all the ordinary affairs of life; and if that testimony be clear and distinct, a sworn jury will take a man's life upon its trustworthiness. Dr. C. Hodge remarks, truly,—“Disbelief of our senses, involves disbelief in him who is the author of our nature, and of the laws which are impressed upon it. There is no more complete and destructive infidelity than the want of faith in the veracity of consciousness, whether it be the consciousness of our sense perceptions, or of the truths involved in our rational, moral, or religious nature.” (*Hodge's Theology*, vol. iii. p. 684.)

### § 37. *Lord Buckingham and the Priest.*

How irreconcilable transubstantiation is with the testimony of the senses, is illustrated in the following story told of the celebrated Lord Buckingham: “On a certain occasion Lord Buckingham was confined to his couch; and as the priests were very anxious to make a convert of him, he proposed to amuse himself at their expense. He therefore yielded to the entreaties of those around him, and consented to receive a confessor. This man proceeded to address the witty noble on the subject of repentance, and death, and the sacraments. But he disregarded all that was said in the most studied manner; affecting a sort of wandering or imbecility of mind. Holding a cork in his hand, he spoke of it as his favorite horse, patting its sides and stroking its mane, till the confessor, pitying the state of his mind, spoke to him on the subject. He assured him that it was not his horse, but only a cork. The other insisted that it was indeed his horse, and begged him to observe its noble neck, its beautiful head, its flowing mane, its finely-formed limbs, its splendid action! Still the good chaplain persevered, and argued with him, to the effect that if he would only look at it, he might see that it was not like a horse, but only a cork,—that if he would only feel it, he might perceive that it was not a

horse, but only a cork,—that if he would smell it, he might smell that it was not a horse, but only a cork,—that if he would taste it he might at once perceive that it did not taste like a horse, but only a cork. The other seemed struck by this process of argument, and gave way, confessing that he might have been deceived by some one who had told him that it was his horse, and whom he had hastily believed without due consideration. He now was convinced that it was only a cork. The confessor having succeeded thus far, continued his religious exhortations, and in the end, proposed administering to him the Holy Sacrament, to which he at once assented. Everything was soon arranged; and the confessor gave him the consecrated host. He asked him what it was? The confessor answered it was the Lord Jesus Christ,—it was the body of God. This, exclaimed the merry wit, in affected astonishment, this Jesus Christ,—this the body of God! It is only a little wafer of flour and water! The good chaplain was shocked, and assured him that it was the body and blood of the Lord. The other then proceeded to argue with him, and said, he must be under some mental hallucination; for if he would look at it he might see it was not like Jesus Christ, but only a wafer,—that if he would taste it, he would perceive that it was not like Jesus Christ, but only a little wafer,—that if he would only smell it, he would at once find that it was not like Jesus Christ, but was only a little piece of flour and water. And he assured the confessor that there could be no doubt that a man must be out of his senses who believed a thing so contrary to his senses. The confessor could only withdraw in despair." (*Evenings with the Romanists*, pp. 345, 6.)

§ 38. *The testimony of the senses, and not "reason and common sense."*

Romish writers have sought to break the force of this argument against transubstantiation by confounding the testimony of the senses with reason and common sense. Thus, Cardinal Wiseman writes,—“It is easy to talk of

*reason* and *common sense*, and the laws which regulate bodies; but when we come to introduce these matters into theology, and pretend to decide where they clash with a mystery, and where a mystery rides triumphant over them, we not only bring profane scales into the sanctuary, but we are mixing a dangerous ingredient with our faith." (*Lectures on the Eucharist*, p. 241.) And Archbishop Gibbons writes,—“Is the Almighty not permitted to do anything except what we can sanction by our *reason*? Is a thing to be declared impossible, because we cannot see its possibility? . . . Is not the Scripture full of incomprehensible mysteries? Do you not believe in the Trinity, a mystery not only above, but apparently contrary to *reason*? Do you not admit the Incarnation,—that the helpless infant in Bethlehem was God? I understand why Rationalists, who admit nothing above their reason, reject the Real Presence; but that Bible Christians should reject it, is to me incomprehensible.” (*The Faith of our Fathers*, pp. 333, 4.)

Let the reader notice that the Protestant argument against transubstantiation is,—not that it is contrary to reason and common sense, but that it is irreconcilable with the explicit testimony of our senses, and that in a matter which comes properly within the domain of the senses. The mystery of the Trinity lies entirely without the domain of the bodily senses. They have nothing to say respecting its truth or its falsehood. With respect to the doctrine of the Incarnation, that “the Word was made flesh and dwelt among us,” in so far as that doctrine comes properly within the domain of the bodily senses, their testimony is in perfect harmony with that doctrine. Men saw and handled and heard the man Christ Jesus, just as distinctly as they see and handle and hear any other man;—and even as to his Godhead, the bodily senses testified, indirectly, to its presence, as John writes—“We *beheld* his glory, the glory as of the only begotten of the Father.” (Jno. i. 14.)

It is not because of the mystery of the doctrine, nor because we would limit the power of God by human reason, that we object to transubstantiation; but because it

is irreconcilable with the testimony of our bodily senses; and this testimony is explicit,—it is the testimony of our senses in broad day-light, and when the organs of sense are in a healthy condition,—it is the concurrent testimony of the senses of all men alike, Romanists as well as Protestants,—it is the testimony of men of all countries and through all the ages in which Romish Priests have been consecrating the wafer,—and all this, without one dissentient voice; for never has there been found a sane Romanist, even in the darkest period of the dark ages, who pretended that the wafer looked, or smelt, or felt, or tasted to him like anything else than bread.

### § 39. *The Test of Chemical Analysis.*

If in the examination of any body, we are led, for any reason, to distrust the competency of our senses to decide upon its nature, there are other means to which men are accustomed to turn, where science is brought in to aid the senses. For example,—I have a powder which has the color, odor, taste and hardness of poisonous white arsenic, and I have reason to suspect that this white powder has been used in effecting the death of some man. In a case like this, when the life of a fellow-man is in question; whilst I do not distrust the direct testimony of my senses,—so far as it goes—yet I want some further proof that my judgment founded upon that testimony is a correct one, before I am willing to act in a case so important as the one before me. In such circumstances, I take the white powder to a chemist, that he may examine it with the aid of all the means that science furnishes:—and when I have his decision, if I have confidence in his competency as a chemist, I receive that decision as finally settling the matter; as a decision from which there ought to be no appeal.

Let us adopt this course in the case before us; for this is just one of those cases which comes properly within the range of the senses, and of the science of the analytic chemist, and where such a course seems altogether proper. I take the wafer, after consecration, and the clear and dis-

tinct testimony of my senses,—a testimony in which all the senses concur—is, that the wafer is bread. The Romanist says—no—it is flesh—“the true and real body of Christ, the same that was born of the Virgin.” If I reply,—it has the color, and odor, and taste, and feeling of bread,—he answers—the color, and odor, and taste, and feeling are those of bread, I acknowledge; but this is one of the cases in which, if we “constitute the senses the only tribunal to which we are to appeal, the awful consequence must be, our precipitation into the extreme of impiety.” According to this statement, the matter at issue here, is not the mortal life of some fellow-man, but the everlasting life of my own soul. In such a case, while I may not discredit the testimony of my senses, yet, I naturally desire to have that testimony confirmed or set aside, by more unquestionable proof. I therefore take the wafer to a competent chemist for examination. In due time, I receive his report; and it is in substance as follows—

#### *Preliminary Examination.*

(1) Determined its Specific Gravity. That of bread and not flesh.

(2) Triturated it in a mortar. It was brittle and easily reduced to powder, like bread:—not tough, flattening out under the pestle, like flesh.

(3) Exposed to a spirit-lamp, it burned with the flame and odor of bread, and not those of flesh.

#### *Analysis.*

(1) The result of a careful proximate analysis was, that the wafer was resolved into starch and vegetable gluten, as bread would have been:—and not into fibrine, and albumen, and fat, as flesh would have been.

(2) The result of a careful ultimate analysis was, that the wafer was resolved into carbon, oxygen and hydrogen, with a little nitrogen, thus exhibiting the exact composition of bread, and not that of flesh.

(3) The proportions in which these several elements existed in the wafer, indicate the exact atomic constitution of bread, and not flesh.

*Conclusion.* The wafer submitted to examination is bread, and not flesh.

Signed A—— B—— Analytic Chemist.

No Romish Priest will venture to call in question the correctness of the statement given above, of the results of a chemical analysis of a consecrated wafer:—but he will discredit this proof that the wafer is bread and not flesh by saying, that all the peculiarities upon which the chemist bases his judgment, are, like color, odor, and taste, the accidents of matter:—and these accidents, according to his doctrine as well as mine, are the accidents of bread.

Let the reader carefully notice how far this Romish doctrine of “accidents” reaches; and if we mistake not, he will come to the conclusion that Rome teaches some strange philosophy as well as strange religion. In the category of *accidents* we must reckon, not only color, odor, feeling and taste, the peculiarities directly cognizable by the senses; but specific gravity, mechanical constitution, chemical relations to heat and the atmosphere, chemical constitution both proximate and ultimate, and even atomic constitution:—in fine,—in the category of *accidents* we must include everything by means of which we are accustomed to distinguish one material from another.

If this be so, the conclusion seems inevitable,—either, (1) There is but one kind of material substance after all,—and then Transubstantiation, which is the change of one substance into another, is an impossibility—or, (2) If there are different kinds of material substance, the fact is unknowable by man; and so, Transubstantiation is an unknowable reality. Perhaps, it was this latter conclusion the authors of the Catechism of the Council of Trent had in mind when they wrote respecting Transubstantiation—“It mocks the powers of conception, nor can we find any example of it in natural transmutations, not even in the wide range of creation.” If we admitted the Romanist's representation of the nature of the consecrated wafer, we could freely endorse the above quoted statement respecting it:—Among all the creations of God, there is nothing like it

“in heaven above, or in the earth beneath, or in the waters  
“under the earth.”

§ 40. *The Senses sometimes deceive us.*

The objection to Transubstantiation on the ground of the testimony of the senses is sometimes met, by referring to the fact that in certain circumstances, and in an abnormal condition, the bodily senses do deceive us, and hence inferring, most illogically, that in ordinary circumstances and in a healthy condition, they are not to be trusted.

Dr. Milner writes,—“‘If we cannot believe our senses, the bishop says, we can believe nothing.’ This was a good popular topic for archbishop Tillotson, from whom it was borrowed, to flourish upon in the pulpit, but will not stand the test of Christian theology. It will undermine the incarnation itself. With equal reason the Jews said of Christ, ‘Is not this the carpenter’s son? Is not his mother called Mary?’ (Matt. xiii. 55.) Hence they concluded that he was not what he proclaimed himself to be, the Son of God. In like manner Joshua thought he saw a man; (Joshua v. 13.) And Jacob that he touched one; (Genesis xxxii. 24.) And Abraham, that he eat with three men; (Gen. xviii.), when in all these instances there were no real men, but unbodied spirits, present; the different senses of those patriarchs misleading them. Again, were not the eyes of the disciples, going to Emmaus, held so that they should not know Jesus? (Luke xxiv. 16.) Did not the same thing happen to Mary Magdalene and the apostles? (Jno. xx. 15.) But independently of Scripture, philosophy and experience show that there is no essential connection between our sensations and the objects which occasion them, and that, in fact, each of our senses frequently deceives us. How unreasonable then is it, as well as impious, to oppose their fallible testimony to God’s infallible word.” (*The End of Controversy*, p. 236.)

Let us examine, briefly, these cases cited by Dr. Milner:

(1) “The Jews said, Is not this the carpenter’s son? Is not his mother called Mary?” He was the carpenter’s son, according to Jewish law. His mother was called Mary. Their senses did not deceive them in this matter. Our

Lord's divinity was not directly cognizable by the senses; and with their rejection of His claim to divinity their bodily senses had nothing to do.

(2) In the case of the three patriarchs.—Where did Dr. Milner learn that the man Joshua saw, and the one Jacob wrestled with, and the three Abraham eat with were “but unbodied spirits?” Certainly not from Scripture. The Scriptures say,—not, that Joshua “*thought* he saw a man,” but “he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand.” According to the common opinion of the early Christian Fathers, this person was God the Son, assuming temporarily a human body, just as he afterward did permanently, in his incarnation. If Jacob only *thought* that he touched the man with whom he wrestled; he must have more than *thought* that the man touched him on the thigh, as his thigh was out of joint, and his thigh-sinew shrank, so that he halted upon his thigh afterwards. If Abraham only *thought* he eat with the three men, he must have more than *thought* that they eat with him; for the inspired record is, “He took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.” (Gen. xviii. 8.) In all these instances, as in the case of the burning bush, burning but not consumed, God made his presence known to men through their bodily senses; and their senses testified to the truth, and nothing but the truth.

(3) In the case of the disciples going to Emmaus, the Scriptures say—“Their eyes were holden that they should not *know* him.” They saw him, he spake to them and they heard him,—their senses bore true testimony in both these particulars. All that the Scriptures say is that they did not recognize him; and that this failure to recognize him was effected by the miraculous exercise of divine power. As to the last case cited; is it any impeachment of the trustworthiness of the bodily senses, that the tear-dimmed eyes of Mary Magdalene did not recognize her Lord, when he first appeared to her as she sat weeping at his empty sepulchre?

Suppose the case of a trial for murder; and that an

unimpeachable witness comes forward, and testifies—I heard the prisoner at the bar, several days before the murder occurred, threaten the murdered man's life; and then, on such a day and at such a place I saw him stab the man. I saw the man fall under the blow, and after suffering for a time, I saw him carried out a corpse. If in such circumstances, the prisoner's lawyer should plead in defense, that the senses sometimes deceive us; and then should cite a number of unquestionable instances in which this was true,—would Dr. Milner consider such a plea as anything better than solemn trifling with the truth? Would he entertain the idea for a moment of acquitting the prisoner on such ground as this?

§ 41. *Transubstantiation not a Miracle.*

Romish writers often speak of Transubstantiation as a miracle, analogous to the miracles recorded in the New Testament, and therefore as credible as they.

Dr. Milner writes,—“I shall finish this letter with remarking, that, as transubstantiation, according to Bishop Cosin, was the first of Christ's miracles in changing water into wine; so it may be said to be his last, during his mortal course, by changing bread and wine into his sacred body and blood.” (*The End of Controversy*, p. 226):—And Cardinal Wiseman, when discussing the spirit and temper in which the apostles must have listened to the words of institution, as they fell from the lips of our Lord, writes;—“But there were some miracles still more calculated to make them very timid in drawing the line between absolute impossibility to their Lord, and power over the received laws of nature. For instance, gravitation is one of the properties universally attributed to bodies, and is closely allied, in reality and in conception with our notion of extension. Yet the apostles had seen the body of Jesus, for a time, deprived of this property, and able to walk, without sinking, on the surface of the waters. They had seen him, in another instance, actually change one substance into another. For at the marriage-feast at Cana, he had completely transmuted, or, if you please, transub-

stantiated water into wine. It would require a very fine edge of intellect to distinguish in mind between the possibility of making water become wine, and the impossibility of making wine become blood." (*Lectures on the Eucharist*, pp. 232, 3.)

Is transubstantiation a mere "change or transmuting" of one thing into another, such as that our Lord effected when he changed water into wine at Cana? By no means. (See § 35.) When our Lord changed water into wine, it was not the "substance" alone, as distinct from the "accidents," which was changed; but the whole thing, "substance and accidents." After the change was wrought, the liquid did not possess the color, and odor, and taste of water, but the color, and odor, and taste of wine; and of better wine than the company had been drinking before, as is evident from the words of the "governor of the feast,—thou hast kept the good wine until now." (Jno. ii. 10.) Had the change been a transubstantiation,—had the wine miraculously produced possessed the color, and odor, and taste of water, the miracle would have afforded very little satisfaction to the guests.

And this leads us to notice a principal characteristic of the miracles of our Lord:—They were all *signs* (*semia*) as well as miracles and wonderful works. *Semeion* is the word most frequently used by the sacred writers when speaking of this class of our Lord's works. In our English Bible this word is often translated literally—sign, but not unfrequently translated miracle. In the very passage which records the change of the water into wine at Cana, "This beginning of *miracles* did Jesus" at Cana, the word in the original, rendered miracle, is *semion*. (Jno. ii. 11.)

"It will perhaps be found"—writes Bishop Fitzgerald—"that the habitual use of the term *miracle* has tended to fix attention too much upon the physical *strangeness* of the facts thus described, and to divert attention from what may be called their *signality*. In reality, the practical importance of the *strangeness* of miraculous facts consists in this, that it is one of the circumstances which, taken together, make it reasonable to understand the phenomenon

as a mark, seal, or attestation of the divine sanction to something else." (*Smith's Dictionary, Art. Miracle.*)

The Jews, and our Lord himself, constantly appeal to miracles, in their character of signs (*semeia*) as the proper attestation of his divine mission. "Then said they—the Jews—therefore unto him, What *sign* shewest thou then, that we may *see* and believe thee?" (Jno. vi. 30.)—"Jesus answered and said unto them; Go show John again those things which ye do *hear* and *see*: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. xi. 4, 5.)

Leslie, in his "Short Method with the Deists," (p. 4,) lays down the following marks, among others, as characteristic of our Lord's miracles, and distinguishing them from those "reported of Mahomet and the heathen deities:—(1) That the fact was such as man's *outward senses* could judge of; and (2) That they were performed publicly, in the presence of witnesses." And he writes—"These marks make it impossible for any false fact to be imposed upon men at the time when it was said to be done, because every man's senses would contradict it."

Not only, then, from the word which the sacred writers most frequently use to designate the miracles of Christ, viz., the word *semeion*, a sign, a token, a seal; but from our Lord's appeal to them as the divine attestation of his mission, we conclude that it is essential to them that the change wrought should be obvious to the senses. Had our Lord transubstantiated the water into wine at Cana, so that to the guests that drank it, it still looked like water, it smelt like water, it tasted like water, would it have been any *sign* to them? Or could the record have been made—"This beginning of miracles (*semeia*) did Jesus in Cana of Galilee, and *manifested* forth his glory; and his disciples believed in him." (Jno. ii. 11.) Our Lord's miracles are all, evidently, intended to furnish the foundation for a rational faith through an appeal to the senses, whilst transubstantiation, in contrast with this, appeals at once to man's faith, or, rather, credulity, in direct opposition to the testimony of his senses. Whilst,

then, in a loose and popular sense of the word miracle,—a sense in which it is used as equivalent to a wonderful work—transubstantiation may be called a miracle; in the proper sense of the word, the sense in which it is uniformly used in Scripture, and the only sense in which it ought to be used in theological controversy, it is not a miracle, and that name should never be given it.

#### § 42. *God's Estimate of the Testimony of the Senses.*

God attested the divine character and mission of Christ Jesus by means of evidence which appealed directly to man's bodily senses. Hence John writes, near the close of his gospel,—“And many other *signs (semeia)* truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (Jno. xx. 30, 31.) And he opens his first Epistle with the declaration,—“That which was from the beginning, which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and our *hands have handled*, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have *seen* and *heard* declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” (1 John i. 1–3.) In his words—“which we have heard, which we have seen with our eyes, which we have looked upon, (“which we have diligently looked upon,” *Douay Bible*.) and our hands have handled of the Word of life,” the Apostle cites this concurrent testimony of the different bodily senses, as affording the clearest possible proof of the facts to which they bear testimony,—that upon which his own faith rested,—that upon which he would have Christians everywhere to rest their faith. When “John sent two of his disciples, and said unto him; Art thou he that should come, or do we look for another? Jesus answered and said, Go show John again those things

which ye do *hear* and *see*: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." (Matt. xi. 2-5.) Thus declaring his miracles (*semeia*), in all of which the appeal was to the bodily senses, to be God's attestation of his divine character and mission.

Our Lord, Christ Jesus, appealed to the testimony of the senses, when he would settle the faith of his disciples. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? *Behold* my hands and my feet, that it is I myself, *handle me, and see*; for a spirit hath not flesh and blood, as ye see me have. And when he had thus spoken he shewed them his hands and his feet." (Luke xxiv. 36-40). "And after eight days again his disciples were within, and Thomas was with them. Then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast *seen* me, thou hast believed; blessed are they that have not seen, and yet have believed." (Jno. xx. 26-29.)

The Holy Spirit, speaking through inspired Luke, calls the testimony of our bodily senses respecting matters which come properly within the domain of the senses, "*infallible proof*." "To whom, *i. e.*, his Apostles,—also he showed himself alive, after his passion, by many *infallible proofs*, being *seen* of them forty days, and *speaking* of the things pertaining to the Kingdom of God." (Acts i. 3.)

### Conclusions.

In order that I may receive the doctrine of Transubstantiation as an article in my creed:—

(1) I must begin by discrediting the testimony of my bodily senses, in a matter which seems clearly to come within the proper domain of the senses,—and this in a case where that testimony is explicit,—is the testimony of my senses in broad day-light and when my organs of sense are in a healthy condition,—where the testimony of my senses is confirmed by that of the senses of all other men, Romanists as well as Protestants, that are brought to bear upon the question:—and so, I must do violence to one of the clearly defined and deeply impressed laws of belief which God has incorporated in my nature,—must adopt a principle which, in so far as material things are concerned—leads to “the most complete and destructive infidelity.”

(2) I must discredit the testimony of scientific investigation—the results of chemical analysis—as well as the direct testimony of my senses; and in an article of my creed, reject, as unworthy of credit, proof which the law of God, as made known in the requirements of the well-being of society, demands that I trust, even to the extent of taking the life of a fellow-man upon its trustworthiness.

(3) I must discredit the kind of testimony with which God authenticated the divine mission of Christ my Saviour;—the kind of testimony to which our Lord himself appealed; in his answer to the question of John, by his disciples; and after his resurrection, when he would settle the faith of his Apostles in preparation for going “into all the world to preach his gospel to every creature”:—the kind of testimony upon which the Apostle John would have the church rest her faith in all coming time;—the kind of testimony which Luke, speaking under the inspiration of the Spirit, calls “infallible proof,”—and so, adopt a principle of infidelity as destructive in the province of revelation, as it has been already shown to be in that of nature and every-day life.

Now, I do not assert that the declaration of God may not require me to do all this: that the declaration of God is not worthy of more credit than the testimony of man's senses, of chemical analysis, and of all conceivable earthly testimony:—but I do assert,—and every thoughtful man must assent to the justice of the position—that the testimony of God requiring of me such a course should be unquestiona-

bly God's testimony:—if given in human language, it should be express,—not in doubtful phrase, in words which readily admit of a different interpretation,—but in language which can have but one meaning;—the presumption against any such testimony of God is so strong that nothing short of such language can be suffered to set it aside.

The Scripture authority for transubstantiation, to which Romanists appeal, is—(1) Our Lord's discourse at Capernaum; (2) The words of institution, and (3) The xi. ch. of Paul's First Epistle to the Corinthians; and to an examination of these we now ask the reader's attention.

## CHAPTER II.

## THE DISCOURSE AT CAPERNAUM, JOHN VI.

- §43. Introductory Words, vs. 1-34. §44. Jesus the bread of life, vs. 35-47. §45. Eating the flesh and drinking the blood of the Son of man, vs. 48-59. §46. The effect of this discourse upon his hearers, vs. 60-69. §47. Cardinal Wiseman on the established and conventional signification of "eating my flesh." §48. Cardinal Wiseman on the Jews' Cavils. §49. Is John vi. 51-58 a promise of the Lord's Supper?

§43. *Introductory Words, vs. 1-34.*

IN a desert place, on the east side of the Sea of Galilee, our Lord wrought a wondrous miracle, feeding five thousand persons with "five barley loaves and two small fishes." Each of the Evangelists records the miracle, (see Matt. xiv. 13-33; Mark vi. 30-52; Luke ix. 11-17), but John alone records the discourse at Capernaum for which it gave occasion.

John alone, also, in his account of the miracle, makes mention of two facts which threw some light upon the peculiar language, and turn of thought of the discourse itself.

(1) "And the passover, a feast of the Jews was nigh," vs. 4. This enables us to fix with some degree of certainty the time at which the discourse was delivered. The passover mentioned was, certainly, not the one at which he was crucified; and as the passover was an annual feast, this discourse must have been delivered, at least a year, possibly two years before his institution of the sacrament of the Supper, which event took place "on the same night in which he was betrayed." (1 Cor. xi. 23.) The near approach of the passover accounts also for so great a multitude gathering around him in a desert place at this particular

time. They were Jews, from the country to the north and west of Capernaum, on their way up to Jerusalem, and travelling that way in order to avoid passing through Samaria.

(2) "Then those men, when they had seen the miracles that Jesus did, said, This is of a truth that Prophet that should come into the world. When Jesus therefore perceived that they would come, and take him by force, to make him a king, he departed again into a mountain himself alone;" vs. 14, 15. That Messiah's kingdom, predicted by the Prophets, was to be a temporal kingdom was the universal faith of the Jews in our Lord's day; and they clung to this idea the more obstinately because of their peculiar situation at the time; a proud but conquered people; the favorites of heaven, in their own estimation, but now subject to the rule of a detested heathen power. When, then, they witnessed our Lord's wondrous miracle, a miracle which would suggest his ability to provide for an army,—the hope of a temporal deliverance,—that now, at length, they should see realized all their bright anticipations of a glorious, world-wide kingdom, with Jerusalem as its capital, took possession of their minds; and in the patriotic enthusiasm awakened by these hopes they were ready to "take him by force, and make him a king."

It was with such hopes and anticipations the multitude followed him to Capernaum; and this will explain the opening words of the discourse under examination—"Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled," vs. 26. To reclaim them, if possible, from their fatal mistake respecting his character and mission, he says—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed," vs. 27. That is—Do not "seek first" the wealth, and honors, and pleasures of this world, as ye are doing in setting your hearts upon Messiah's establishment of a glorious worldly kingdom:—but "seek first" the pardon of sin, and deliverance from

sin, and restoration to God's favor, and an inheritance in heaven after you are done with this world,—all that enters into the scriptural idea of salvation; for this it is, and not the other, the Son of man came to give; and as the giver of this salvation hath "God the Father sealed him."

These solemn words arrest their attention, for the time, and they ask—"What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent," vs. 28, 29. Thus does he teach them that the works of God to which they are called then and there, are not, to forsake their homes, and the ordinary pursuits of a peaceful life, and don the armor of the soldier, and follow him in long marches, and fight under him in bloody battles; but to believe in him, and receive the true "gospel of the grace of God" at his lips,—to believe in him with a faith which should perfect itself in works.

The evidence which men receive as satisfactory proof of that which they wish to believe, as a general thing, is very far from satisfactory when offered in proof of a distasteful truth:—and hence, when our Lord propounded a doctrine respecting Messiah's kingdom which gave a death-blow to their long cherished hopes, the miracle he had wrought, is no longer sufficient proof that he "is of a truth that Prophet that should come into the world."—"They said, therefore, unto him, what sign (*semeion*) shewest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat," vs. 30, 31. That is, they say, in declaring that "the work of God is to believe in thee," thou puttest forth an extraordinary claim. When Moses came to do an extraordinary work, he authenticated his mission by feeding our fathers with bread from heaven,—a far greater miracle than that thou hast wrought. Thou hast fed five thousand; he fed not less than three million of people. Thou hast furnished one meal; he fed that vast multitude for forty years. As thou puttest forth an extraordinary claim, show us some correspondently extraordinary sign, "that we may see and believe."

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven;"—*i. e.*, Moses did not work that miracle in his own name, and by his own power, as I multiplied the loaves and fishes on yesterday; for he himself said unto the people, "This is the bread which the LORD hath given you to eat," (Ex. xvi. 15.) "But my Father giveth you the true bread from heaven,"—*true*, as contradistinguished from the manna which was but a *type*,—"For the bread of God is he which cometh down from heaven, and giveth life,"—spiritual life, everlasting life, and so, true life,—"unto the world," vs. 32, 33. Partially apprehending our Lord's meaning, and for the time feeling that "the meat which endureth unto everlasting life," was immeasurably superior to "the meat which perisheth," "They said unto him, Lord, evermore give us this bread."

#### § 44. Jesus "the Bread of Life," vs. 35-47.

"Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst," vs. 35. The figurative use of the words *hunger* and *thirst*, *bread* and *water*, to describe wants of the human soul, and the spiritual supplies with which the true Messiah would meet and satisfy these wants, must have been familiar to our Lord's hearers, from their frequent use in this sense in the Old Testament Scriptures;—and if they but imperfectly understood him, it was not because he had not spoken intelligibly; but because their long cherished prejudices blinded their minds.

He saw that, as a matter of fact, they did but imperfectly understand him; and further, that what they did understand they were unwilling to receive; and hence his words,—"I said unto you, ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it

“up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.” vs. 36-40. To the two truths already taught, and which had given offence to his hearers, viz—that Messiah’s kingdom was to be a spiritual and not a temporal one,—and that he claimed for himself a nearer relationship to God, and a diviner mission than that of Moses; he here adds a third, which gives them even greater offence,—that if they, having “seen him, believed not,” it was because they were not given him of the Father.—The same truth, in substance, which he uttered on another occasion, in the words,—“If ye were Abraham’s children ye would do the works of Abraham.” (Jno. viii. 39.)

Thus offended—“The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?” vs. 41, 42. Jesus understanding the spirit in which this cavil originated, for it was nothing better than a cavil, gives them no explanation of his words, but solemnly reiterates the declaration; with the added truth, that this all had been foretold in their own Scriptures. “Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the Prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life.” vs. 43-47.

To the substantial correctness of the exposition, given above, of this portion of our Lord’s discourse at Capernaum, Cardinal Wiseman assents,—more particularly, to our interpretation of all our Lord says of *hunger* and *thirst*, of *bread* and *eating that bread*, that it is to be understood figuratively, of gospel salvation, and of the reception of

gospel salvation by faith. He writes—"We are therefore authorized to conclude, that whether we consider the customary meaning of the phrases as in use among the Jews of our Saviour's time, or of the clear and decisive explanation which he himself gave to them, those who heard him could not possibly misunderstand this portion of his discourse, nor give any other interpretation to the figure there used, than that of being spiritually nourished by the doctrines which he brought down from heaven."—"In the verse which I have just quoted (v. 31) this explanation is given in terms so clear, as to preclude all danger of misunderstanding. The expression *coming to Christ*, being determined by the parallelism in that verse to be the same as the *believing in him* of its second member, almost every verse from that to the forty-eighth, now speaks of this doctrine under one or other of these phrases (see vs. 36, 37, 40, 44, 45, 47.) The last of these verses contains a complete and striking compendium and epilogue of the whole passage." (*Lectures on the Eucharist*, pp. 67, 68.) "Verily, verily, I say unto you, He that believeth on me hath everlasting life." And in another place he writes—"On the signification of this discourse as far as the forty-eighth or fifty-first verses, Protestants and Catholics are equally agreed. It refers entirely to believing in him (Christ). It is at one of the verses just mentioned, that we begin to differ most materially upon the subject of his doctrine." (*Lectures on the Eucharist*, p. 51.)

§ 45. *Eating the flesh and drinking the blood of the Son of Man.*

"I am the bread of life. Your fathers did eat manna "in the wilderness, and are dead. This is the bread which "cometh down from heaven, that a man may eat thereof, "and not die. I am the living bread which came down "from heaven; if any man eat of this bread he shall live "for ever," vs. 48-51. Thus far, our Lord uses the same figure which has run through all the former part of the discourse, *i. e.*, the figure of *bread*,—*bread of life*; a figure evidently suggested by the miracle which had given occa-

sion for his hearers gathering around him; and which was rendered still more appropriate to the occasion, by the Jews' reference to the manna with which Israel had been fed in Moses' day. The only additional truth he states is in the words, "Your fathers did eat manna in the wilderness, and are dead;" words which he afterwards repeats, at the close of the discourse,—“This is the bread which came down from heaven: *not as your fathers did eat manna and are dead*: he that eateth this bread shall live for ever,” vs. 58. As the Jews had spoken of the manna as one of God's greatest gifts, calling it “bread from heaven,”—doubtless referring to Ps. lxxviii. 24, “And he rained down manna upon them to eat, and had given them of the corn of heaven,”—his design in these words was to direct their attention to the immeasurable superiority of the gift of God offered them in him. The manna belonged to “the meat which perisheth;” was designed to administer to the body, and even in this inferior ministry, it could avail but for a season; those who ate of it all died. But the bread which God offered them in him belonged to “the meat which endureth unto everlasting life;” was designed to minister to the soul of man, and to secure to him everlasting life.

“And the bread which I will give him is my *flesh*, which I will give for the life of the world.” (Ver. 51.) Here, our Lord changes—not the subject of his discourse, but the figure only. He has been speaking of salvation,—that which would satisfy man's spiritual hunger and thirst, under the figure of bread; and he now says—“The *bread* which I will give is my *flesh*.”

The Jews cavil at this declaration:—“The Jews thereupon strove among themselves, saying, how can this man give us his flesh to eat?” (Ver. 52.) When Jesus repeats it emphatically, and going into detail. “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh

“my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.” (Vers. 53-57.) And then coming back to the declaration with which he introduced this part of his discourse,—“The *bread* that I will give is my flesh”—he closes with the words—“This is the *bread* which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this *bread* shall live for ever.” (Ver. 58.)

That what our Lord here speaks of under the designation of *his flesh*, and his *flesh and blood*, is the same which he has spoken of, in the former part of the discourse, under the designation of *bread*, and the *bread of life*, is evident—

(1) From his express declaration, made at the beginning of this part of the discourse, and afterwards, repeated at its close, “The *bread* which I will give him is my *flesh* ;” —“This (*i. e.*, my *flesh and blood* of which I have been speaking) is *that bread* which came down from heaven,” —in his words, “*bread* which came down from heaven,” evidently referring to his words at which the Jews, a little while before, had murmured—“For the *bread of God* is he which cometh down from heaven.” (Ver. 33.)

(2) From the fact that the result of *eating the bread*, and of *eating his flesh and drinking his blood*, as well as that of *believing in him*, is expressly declared to be one and the same. “And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have *everlasting life*; and *I will raise him up at the last day.*” (Ver. 40.)—“This is the *bread* which cometh down from heaven, that a man may eat thereof, and *not die*. I am the *living bread* which came down from heaven; if any man eat of this bread, *he shall live for ever.*” (Vers. 50, 51.)—“Whoso *eateth my flesh*, and *drinketh my blood*, hath *eternal life*, and *I will raise him up at the last day.*” (Ver. 54.) The expression, “*everlasting life*,” is equivalent to a “*complete salvation*.” Now, either *believing on Christ*, eating him as *the living bread*, and *eating his flesh and drinking his blood*, mean substantially the same thing; or, our Lord, in this one discourse, makes known three different ways of salvation for lost men.

(3) The Council of Trent expressly decides that "*eating the bread,*" and "*eating the flesh and drinking the blood,*" as the expressions are used in this chapter, mean one and the same thing. In their argument to prove that there is no necessity for "communion under both species," they declare—"For he who said, "Except you eat the flesh of the Son of Man and drink his blood, you shall not have life in you (ver. 54), also said: He that eateth this bread shall live for ever (ver. 59); and he who said, He that eateth my flesh and drinketh my blood hath everlasting life (ver. 55), also said: The bread that I will give is my flesh for the life of the world (ver. 52); and, in fine, he who said, He that eateth my flesh and drinketh my blood, abideth in me and I in him (ver. 57), said, nevertheless, He that eateth this bread shall live for ever (ver. 59.)" (*Decrees of Council of Trent, Twenty-third Session, ch. i.*) Now, it is true that the Council of Trent does not interpret the expressions under examination as we do,—they understand *the bread*, and *the flesh and blood* literally, whilst we understand them, both alike, figuratively. But they do decide, that they mean one and the same thing; and it is as deciding this point alone we have quoted them.

If this be so,—if the two expressions "*giving them bread from heaven,*" and "*giving them his flesh and blood,*" have but one meaning, the question at once arises, why does he use them both? why does he change the one figure for the other? We answer—for two reasons—

(1) He substitutes the figure of *giving his flesh*, for that of giving them *bread*, to teach them that the salvation for lost man which was in him involved the necessity of his death. It is not on the flesh of living, but of slain animals men feed. From a very early period of his ministry he had spoken of this necessity, though always with some reserve;—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, (*i. e.*, crucified, (see Jno. xii. 33.) That whosoever believeth in him should not perish, but have eternal life." (Jno. iii. 14, 15.) And yet, under the influence of their Jewish

prejudices respecting Messiah and his kingdom, even "the twelve" seem to have discredited the fact of his approaching death, at a date later than that at which this discourse at Capernaum was delivered. Matthew tells us that when Jesus declared to them that "he must go up to Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed, and be raised again the third day;—Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee." (Matt. xvi. 21, 22.)

The Jews who had gathered around him at Capernaum were "ready to take him by force, and make him a king," vs. 15. Their hearts were set on the glories of the earthly kingdom which they believed Messiah would establish when he came. They were ready to "labour for the meat which perisheth," and for that alone: and as long as they held such views, and continued in the temper they then were in, it would be in vain to preach the true "gospel of the grace of God" to them. Hence, from the very commencement of his discourse, our Lord labours to correct their false notions, and to turn their attention from these inferior things, and fix it upon "the meat which endureth unto everlasting life." With this end in view, he says to them,—“This is the work of God, that ye *believe* on him whom he hath sent;” (vs. 29.) “I am the bread of life; he that *cometh to me* shall never hunger; and he that *believeth* on me shall never thirst,” (vs. 35.) “This is the bread which cometh down from heaven, that a man may eat thereof, and not die,” (vs. 50.) How he came to use this figure of *bread* we have already seen. And now, to give a death blow to their hopes of a temporal kingdom to be established by Messiah he declares that Messiah must die;—that it is through his death he is to bring salvation to lost men;—that the bread of life on which they must feed is his “flesh, which he will give for the life of the world.”

(2) A second reason, and the principal one, why our Lord makes just the change of figure which he does,—why he substitutes the expression, *eating his flesh and drinking his blood*, for *eating the bread* which came down from heaven, is that he may thus set forth the fact, that

his death must be a sacrificial death in order to bring life to "the world."

John, who alone records this discourse at Capernaum, also notes the fact that "the passover, a feast of the Jews was nigh," (vs. 4.) In this way we account for the multitude that gathered around Jesus in "a desert place" to the east of the Sea of Galilee. They were on their way to observe the approaching passover at Jerusalem: and so, naturally, their minds would be full of the feast which they were about to celebrate. In that feast, the principal sacrifice was that of a lamb, the flesh of which was to be eaten by them, and a certain portion of wine was to be drank on the occasion, as the symbol of the blood of that lamb.

The expression "eating the flesh" is one often used in the Old Testament Scriptures with reference to these sacrificial feasts, and particularly this feast of the passover. In the account of the original institution of the passover we read,—"*And they shall eat the flesh* in that night, roast with fire, and unleavened bread; and with bitter herbs they *shall eat it*. *Eat* not of it raw, nor sodden at all with water, but roast with fire. . . . And thus shall ye *eat it*, with your loins girded. . . . In one house shall it be eaten; thou shalt not carry forth aught of *the flesh* abroad out of the house." (Ex. xii. 8, 9, 11, 46.) In the general law respecting peace-offerings, when of a eucharistic character,—and the passover belonged distinctively to this class of sacrifices—we read, "*And the flesh* of the sacrifice of his peace-offerings for thanksgiving shall *be eaten* the same day that it is offered. . . . But the soul that *eateth of the flesh* of the sacrifice of peace-offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people." (Lev. vii. 15, 20.) When we call to mind the facts, that Messiah's atoning death has been foreshadowed by every bleeding sacrifice laid upon God's altar from the days of Abel; and that John Baptist, whom "all regarded as a Prophet," had announced him in the words—"Behold the Lamb of God which taketh away the sin of the world," (Jno. i. 29,) we must admit that nothing but inveterate

prejudice could have prevented the Jews from understanding our Lord as teaching the sacrificial character of his death, when for the figure of feeding upon him as the *bread of life*, he substituted that of *eating his flesh and drinking his blood*. Here, then, we have a good and sufficient reason, suggested by the record itself, why our Lord changed the figure used to set forth the salvation through faith to be found in him.

§ 46. *The effect of this discourse upon his hearers, vs. 60-69.*

“Many therefore of his disciples, when they had heard “this, said, This is a hard saying: who can hear it?” vs. 60. The disciples here spoken of are not *the twelve*,—the effect of this discourse upon them is afterwards mentioned,—but those who had followed him from the other side of the sea after witnessing his miracles. They had followed him, filled with the expectation that Messiah’s kingdom was to be a temporal kingdom, in the riches and glory of which they hoped to participate. Our Lord’s discourse, especially the latter portion of it, in which he taught them that Messiah must die, and die a sacrificial death in order to secure salvation for a lost world,—that eternal life must come to them by “eating his flesh and drinking his blood,” gave a death-blow to all their cherished hopes. Here, as in the case of the lesson with which he opens the discourse—“labor not for the meat which perisheth”—the evidence which would have been satisfactory proof of a doctrine they wished to believe, was far from satisfactory when offered as proof of a doctrine so distasteful as that they had just heard from his lips. Hence, they said, “This is a hard saying, who can hear it?”

“When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? “What and if ye shall see the Son of man ascend up where “he was before?” vs. 61, 62. Here two things are plain—(1) That the Son of man, the Messiah, was not to “abide for ever” among men, as the head of a temporal kingdom, as the Jews expected, (see Jno. xii. 34), and (2) that he who “came down from heaven,” should be *seen* to return

thither; and so, in the most striking manner possible, should he give proof of his Messiahship in the very act of his withdrawing from the world. How all this was afterwards accomplished we have an account in the first chapter of Acts. Our Lord's reply, here, finds its parallel in his reply to the high-priest, on the occasion of his last trial at Jerusalem. "And the high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. xxvi. 63, 64.) That is, you now reject my claim to be received as the Messiah, though sufficiently proved, and that in the very way pointed out in your own Scriptures; and you do this, because you are not willing to receive my doctrines,—they are "hard sayings" to you. Yet rest assured of this; that your unbelief shall not change the course of events which God has determined on. He will execute all his purposes respecting Messiah, and that before your eyes.

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak"—or rather, that I have spoken—unto you, "they are spirit, and they are life," vs. 63. In the Authorized Version the word Spirit in the first part of this verse is printed with a Capital,—and in this particular the Douay Bible agrees with the Authorized Version—showing that the authors of that version understood it to mean the Holy Spirit. The *flesh*, when spoken of in contrast with the Spirit, is to be understood of man's sin-ruined nature, as in (Rom. viii. 1-9); and then, our Lord's words would mean,—the literal eating of my flesh and drinking my blood, though the result thereof should be the incorporation of that body and blood in your sin-ruined human nature "will profit you nothing:"—it is the Holy Spirit, through the instrumentality of my words, which are spirit and life, who alone can impart that everlasting life of which I have spoken:—or, as Dr. Dabney has well expressed it:

"This is a spiritual work; no material flesh can have

any profitable agency to promote it, as it is a propagation of life in the soul; the agency must be spiritual, not physical. And the vehicle of that agency is the gospel's word, not any material flesh, however connected with the redeeming Person. The thing you lack, is not any such literal eating (a thing as useless as impossible), but true, living faith in Christ." (*Dabney's Theology*, p. 813.)

"But there are some of you that believe not. For Jesus "knew from the beginning who they were that believed "not, and who should betray him. And he said, therefore "said I unto you, that no man can come unto me, except "it were given unto him of my Father. From that time "many of his disciples went back, and walked no more with "him," vs. 64-66.

This is a sad result which these words record; but it is just the result in the case of similarly minded hearers of this same truth in every age. "The salvation of Christ is exactly suited to the sinner's necessities, but it is not at all suited to his natural tastes and inclinations. It is too good for him—too humbling to please the proud heart. It is too holy for the willing slave of sin—too heavenly for him who is 'of the earth earthy.'" (*Brown's Discourses of our Lord*.)

"Then said Jesus unto the twelve, Will ye also go away? "Then Simon Peter answered him, Lord, to whom shall "we go? Thou hast the words of eternal life. And we "believe and are sure that thou art that Christ, the Son of "the living God." Vs. 67-69. The twelve had listened to the discourse in a very different spirit from those spoken of in v. 66 as "many of his disciples." They had already begun in earnest "to labor for the meat which endureth unto everlasting life,"—they had *come* to him, *believed* in him, and their conscious hunger and thirst had been, in a measure, satisfied. They had listened to his words when "he spake as never man spake," and had witnessed the miracles (*semeia*) which he wrought,—and so, had become fully satisfied that he was their long promised Messiah:—and though through the influence of their Jewish prejudices, they comprehended but imperfectly the doctrine he had just taught; and so, it was even to them, in a

measure, "a hard saying," they did not on that account reject it. They did not say—"This is a hard saying, who can hear it,"—but, though this be "a hard saying," we will hear it.

§ 47. *Cardinal Wiseman on "the established and conventional" signification of "eating my flesh."*

Whilst Cardinal Wiseman agrees with us, in the figurative interpretation we have given to the expressions *bread*, and *bread of life* used in the first part of this discourse, he utterly rejects the idea of a like figurative use of the expressions *eating my flesh* and *drinking my blood* used in the last part: and contends that they are to be literally understood of the very body and blood of our Lord.

He writes,—“If the phrase to *eat the flesh* of a person, besides its literal sense, bore among the people whom Jesus addressed a fixed, proverbial, unvarying, metaphorical signification, then, if he meant to use it metaphorically, I say, that he could use it only in that one sense; and hence, our choice can only lie between the literal sense and that usual figure. Now I do assert that, whether we examine (1) the phraseology of the Bible, or (2) the ordinary language of the people who still inhabit the same country, and have inherited the same ideas, or (3) in fine, the very language in which our Saviour addressed the Jews, we shall find the expression *to eat the flesh of a person* signifying, invariably, when used metaphorically, *to attempt to do him some serious injury, principally by calumny or false accusation.* Such, therefore, was the *only* figurative meaning which the phrase could present to the audience at Capernaum. It is so in the Hebrew—‘while the wicked’—says the Psalmist—‘draw near against me, *to eat my flesh.*’ (Ps. xxvii. 2.) This expression, as commentators have remarked, describes the violent rage of his enemies, and the length to which they were ready to go against him. Job xix. 22 is the same phrase, but spoken of calumniators: ‘Why do you persecute me, and are not satisfied with (eating) my flesh?’ Again, Micheas iii. 3, we have, ‘Who also eat the flesh of my people.’ Ecclesiastes iv. 5, we find the mischief which

a foolish man does to himself described by the same figurative phrase: 'The fool foldeth his arms together, and eateth his own flesh.' These are the only passages in which we meet this expression throughout the Old Testament in its figurative sense; and in all, the idea of inflicting grievous injury, under different forms, and specifically by calumny, 'is strongly and decidedly marked.'" (*Lectures on the Eucharist*, pp. 79, 80.)

In the estimation of the Romanist, the Lord's Supper is primarily a sacrifice, and only secondarily a sacrament, in the distinctive sense of that word. The Council of Trent declares: "If any one saith, that in the mass a true and proper sacrifice is not offered to God; or that to be offered is nothing else but that Christ is given us to eat; let him be anathema." (*Twenty-second Session, Canon 1.*) They also believe and teach that this sacrifice had its origin in the Passover: "For having celebrated the ancient Passover, which the multitude of the children of Israel immolated in memory of their going out of Egypt, he instituted the *new Passover*, (to wit), himself to be immolated, under visible signs, by the Church through (the ministry of) priests." (*Twenty-second Session, Ch. I.*) Now, let the reader recall the numerous instances in which this very phrase is used, in the original account of the institution of the Passover, and in the laws respecting the class of sacrifices to which the Passover belonged, already quoted in § 45; and does it not seem passing strange that a Cardinal of the Church of Rome, when seeking for passages of Scripture to determine "the established and conventional" meaning of the phrase, *eat the flesh of the Son of man*, should utterly ignore these numerous instances in which this very phrase occurs in connection with sacrifice, and having a sacrificial sense, and go searching through all the other Scriptures, and even the Koran, and the writings of later Jewish Rabbis, (see *Lectures on the Eucharist*, pp. 82-98), to find instances of its use when disconnected with sacrifices? As already stated, in his discourse at Capernaum, our Lord uses the phrase, *eat my flesh*, for the very purpose of conveying to his hearers the idea, that his death was to be a sacrificial death.

§ 48. *Cardinal Wiseman on the Jews' Cavils.*

“The bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? . . . Many, therefore, of his disciples, when they heard this, said, This is a hard saying; who can hear it? . . . From that time many of his disciples went back, and walked no more with him.” (Vs. 51, 52, 60, 66.) From this record, Cardinal Wiseman concludes that the Jews understood our Lord to speak of a literal eating of his flesh, and this, for two reasons:

(1.) “If they had understood, by *eating his flesh*, the same as *having him, the bread of life*,—this having been already explained by himself, of believing in him,—they could not ask, in what manner this manducation was to take place. . . . And (2.) We must conclude that the Jews understood the transition to be to the doctrine literally expressed, of feeding upon Christ; for their objection supposes him to be teaching a doctrine impossible to be practiced:—‘How can this man give us his flesh to eat?’ Now, no other but the literal signification could possibly give rise to this objection?” (*Lectures on the Eucharist*, p. 109.) And then, laying it down as a settled principle, in support of which he cites a number of instances of such a course: “That whenever our Lord’s hearers found difficulties, or raised objections to his words, from taking them in their literal sense, while he intended them to be taken figuratively, his constant practice was to explain them instantly, in a figurative manner, even though no great error could result from their being misunderstood.” (*Lectures on the Eucharist*, p. 111.) He draws the conclusion, as our Lord gave the Jews no explanation of his words, even when they were so much offended thereby, as to “go back and walk no more with him,” he must have intended them to be understood literally.

To these objections to our interpretation of our Lord’s words, we reply:

1. The Jews’ words:—“How can this man give us his flesh to eat?” are not of the nature of an honest objection,

candidly stated; but of a disingenuous cavil; and were uttered in the same spirit with their previous cavils,—“What sign shewest thou then, that we may see and believe thee,”—and, “How is it then that he saith, I came down from heaven?” They got a glimpse of the truth he intended to teach, but that truth was so utterly at variance with their long-cherished prejudices, and so humbling to their pride, that they rejected it:—and then, just as men in such circumstances always do, just as the Jews did on many other occasions, they began cavilling at the doctrine.

Had the Jews understood our Lord's words literally, they would have regarded his doctrine with horror; and expressed their objection in very different terms from those they actually use. The Cardinal does not express himself too strongly when he writes:—“The ideas of *drinking blood* and *eating human flesh* presented something frightful to the Jews. . . . Drinking blood, even though of a clean animal, was, in the Jew's idea, a weighty transgression of a divine precept, given originally to Noah, and frequently repeated in the law of Moses. Indeed the most awful form of threatening ever employed by God, is uttered against those who eat blood:—‘If any man whosoever of the house of Israel, and of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people.’ (Lev. xvii. 10.) . . . The drinking of blood, and, more especially, the feeding upon human flesh and blood, is always mentioned in Scripture as the last and most dreadful curse which the Almighty could possibly inflict upon his enemies. . . . ‘Thou hast given them blood to drink, for they have deserved it.’ (Rev. xvi. 6.) ‘I will feed them that oppress thee, with their own flesh, and they shall be drunk with their own blood.’ (Isaiah xlix. 26.) That is, with the flesh, and blood of one another. . . . In fine, Jeremiah mentions, as a plague which should astonish all men, that the citizens should be obliged to ‘eat every man the flesh of his friend.’ (Jer. xix. 8, 9.)” *Lectures on the Eucharist*, pp. 102–104.) On this same subject the Catechism of the Council of Trent, p. 164, declares:—“To eat

“human flesh, or to drink human blood, is most revolting to human nature, and, therefore, has God in his infinite wisdom, established the administration of the body and blood of Christ, under the form of bread and wine, the ordinary and agreeable food of man.” Now let the reader remember, that whatever might be true afterwards, at the time our Lord spake these words to the Jews, this administration of the flesh and blood of Christ under the form of bread and wine had not been established; that if they understood his words literally, they must have understood him to enjoin the cannibal act in all its “frightful horrors;”—and can we believe that the only objection of the Jew would have found expression in the mild words: “How can this man give us his flesh to eat? . . . This is a hard saying,”—would they not rather have cried out, as they did on another occasion, under less provocation:—“He hath a devil, and is mad,” . . . “and taken up stones to stone him.” (*Jno. x. 20, 31.*)

2. It is true, that on many occasions, “when our Lord’s hearers found difficulties, or raised objections to his words, from taking them in their literal sense, while he intended them to be taken figuratively, he at once explained his language and corrected their mistake:—but it is not true, as the Cardinal affirms, that this was his constant practice; that he always did it.

As an instance of his pursuing a different course, let the reader turn to *Jno. ii. 18-21.* “Then answered the Jews and said unto him, What sign shewest thou unto us, seeing thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body.” On this occasion the Jews interpreted our Lord’s words literally, and so misunderstood them, and yet he gave them no explanation; and this, although he must have foreknown that they would afterwards be used against him at his trial before the Sanhedrim. “At last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days.” (*Matt. xxvi. 61.*)

Why did our Lord pursue so different a course in different cases; sometimes explaining his words; at other times leaving them without explanation, though evidently misinterpreted? His disciples once asked this very question, in substance,—“Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand.” (Matt. xiii. 10-13.) “This is a principle of great importance, and like other weighty sayings, appears to have been uttered by our Lord on more than one occasion, and in different connections. As a great ethical principle, we see it in operation everywhere, under the general law of *habit*; in virtue of which moral principles become stronger through exercise, while by disuse, or the exercise of their contraries, they wax weaker, and at length expire. Here, however, it is viewed as a divine ordination, as a judicial retribution in continual operation under the divine administration. *Therefore speak I unto them in parables*—which our Lord, be it observed, did not begin to do till his miracles were malignantly ascribed to Satan, *because they seeing, see not*. They saw, for the light shone on them as never light shone before; but they saw not, for they closed their eyes. *And hearing, they hear not; neither do they understand*. They heard, for he taught them who spake as never man spake; but they heard not, for they took nothing in, apprehending not the soul-penetrating, life-giving words addressed to them.” (*Brown's Com. in loc.*)

The principle here stated, applied to the case under consideration, fully explains our Lord's conduct toward these cavilling Jews. Their case was just that described in his words,—“they seeing, see not, and hearing, they hear not, neither do they understand;”—and he speaks to them in parables (“dark sayings,” Ps. lxxviii. 2,) giving them no other explanation than that against which they have wilfully closed their eyes. The fact, that when he saw that

the Jews put a literal meaning on his words, he did not correct them, in this instance, no more proves that he intended those words to be understood literally, than his pursuing the same course, when they put a similar meaning on his words—"Destroy this temple, and in three days I will raise it up," proves that those words are to be understood literally. The cases are perfectly parallel; and are both covered by the general principle he lays down in his reply to the disciples' question, "Why speakest thou unto them in parables?"

But how, it may be asked, with respect to his disciples?—for they seem also to have been perplexed by his words; to have but partially understood them. Their case, in this instance, was doubtless just that described in the other; "When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scriptures, and the word which Jesus had said." (Jno. ii. 22.) Even as he sat with them at the last supper he said,—“I have yet many things to say unto you, but ye cannot bear them now.” (Jno. xvi. 12.) Having fixed the truth in their memories by the use of a very striking figure, he leaves it to be fully explained by subsequent events, and the after teaching of the Spirit.

#### § 49. *Is John vi. 51-58 a promise of the Lord's Supper?*

Romish writers generally represent our Lord's discourse at Capernaum, especially the latter portion of it, as a promise or prediction of the Lord's Supper.

Archbishop Gibbons writes:—"I shall select three classes of arguments from the New Testament which satisfactorily demonstrate the Real Presence of Christ in the Blessed Sacrament. The first of these texts speak of *the promise of the eucharist*; the second of its institution, and the third of its use among the faithful. To begin with *the words of promise*:"—and then follows a brief, running commentary on Jno. vi. 51-58. (*Faith of our Fathers*, p. 328.)

Dr. Milner writes—"He explained and promised this divine mystery, near one of the Paschs, (Jno. vi. 4,) previous to his institution of it. He then multiplied five

loaves and two fishes, so as to afford a superabundant meal to five thousand men, besides women and children, which was an evident sign of the future multiplication of his own body on the several altars of the world; after which he took occasion to speak of this mystery, by saying, 'I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give, is my flesh which I will give for the life of the world.'" Jno. vi. 51. (*End of Controversy*, pp. 227, 8.)

Cardinal Wiseman devotes four lectures,—one-half of his whole work,—to an examination of the sixth chapter of John;—and at the commencement of Lect. v., where he takes up "the words of institution," he writes:—"We have seen, at some length, the Blessed Eucharist *promised* in the sixth chapter of St. John; and the terms of this *promise* demonstrate the Catholic doctrine of the Real Presence." (*Lectures on the Eucharist*, p. 176.)

Had the question proposed been—not, *Is* Jno. vi. 51-58, a *promise* of the Lord's Supper, so that its language may be appealed to for the purpose of settling the nature of that ordinance;—but—*Is* the subject here dwelt upon, the same with that set forth in the Lord's Supper?—*Is* the spiritual verity here brought to our attention the same with that which underlies that ordinance?—the answer must have been in the affirmative. In the words of Da Costa, already quoted, (§ 1,) "The whole of that discourse delivered by Jesus, in which he declares that he himself is 'the bread of life,' and that 'whosoever eateth his flesh and drinketh his blood, hath eternal life,' is it not in oral words what the Lord's Supper represents, and gives to us in visible action?" And we are now prepared to go a step further, and say, that the figure embodied in the words of the discourse, and in the symbolism of the ordinance, has its fountain head in the sacrificial worship of the Old Testament dispensation. The two, *i. e.*, the discourse and the ordinance, are thus strikingly alike,—not because one is a promise, and the other the fulfilment of that promise,—but because, both alike are intended to set forth the one source of true spiritual life for lost men, the sacrificial, atoning death of

our Lord; and both alike do it in a form borrowed from the worship of the Old Testament Church.

That this discourse was not intended as a promise and exposition of the Lord's Supper, is clear, from the following considerations:—

(1) It was delivered a year, at the least, before that ordinance was instituted, as is evident from John's statement—"the passover, a feast of the Jews, was nigh;" (vi. 4)—certainly, not the passover at which our Lord suffered. Some time after the delivery of this discourse—as is evident from the context—the occurrence took place recorded by Matthew in the words:—"From that time forth *began* Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." (Matt. xvi. 21-23.) It is true, that Jesus had foretold his death at an early period in his public ministry, in his declaration—"Destroy this temple, and in three days I will raise it up," (Jno. ii. 19,) but this was in such terms that it was only after his resurrection that his disciples distinctly understood them. To suppose, that in this discourse, he foretold that death as distinctly as is implied in understanding it as an "explanation and promise" of the Lord's Supper, is irreconcilable with Matthew's words, quoted above, "Then *began* Jesus to shew unto his disciples, how that . . . he must be killed," and with Peter's conduct in "rebuking him;" Peter, who at the close of the discourse at Capernaum, had said—"Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (Jno. vi. 68, 69.)

(2) The circumstances in which this discourse was delivered are not such as our Lord would have chosen, judging from his conduct on other occasions, for making the first announcement of one of the mysteries of the Christian

faith. When he did institute the sacrament of the Supper, it was in an upper chamber, at night, and with none but "the twelve" present;—and this was in perfect harmony with the principle laid down in his words—"It is given unto you to know the mysteries of the kingdom of heaven, but to them"—*i. e.*, the multitudes who gathered around him to witness his miracles and to listen to his words—"it is not given." (Matt. xiii. 11.) Applying this principle to the case before us, we say,—seldom, if ever, did our Lord address an audience less suited to receive the first announcement of the mystery of the Supper than the worldly-minded, cavilling multitude that filled the synagogue at Capernaum.

(3) In this discourse, our Lord declares—"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," (Jno. vi. 53, 54,) thus emphatically declaring that what is set forth as "eating his flesh and drinking his blood," is indispensably necessary to salvation;—that man cannot be saved without it. Put the Romish interpretation upon these words, and they teach that the Eucharist is indispensably necessary to salvation. Now, the Council of Trent, whilst it teaches that baptism is necessary to salvation, teaches just the reverse, in certain cases, respecting the Lord's Supper. Its language is,—*"Little children, who have not attained to the use of reason, are not by any necessity obliged to the sacramental communion of the Eucharist: forasmuch as, having been regenerated by the laver of baptism, and being incorporated with Christ, they cannot, at that age, lose the grace which they have already acquired of being the sons of God."* (*Council of Trent, Twenty-first Session, Ch. iv.*) But, understand these expressions as we have explained them, and our Lord's words are literally true. Without the personal appropriation of the atonement made by Christ's sacrificial death,—by the sinner's own voluntary act, if he has reached years of discretion, or by the sovereign act of Christ, if he be an infant, there is no salvation for man the sinner.

## CHAPTER III.

*The Words of Institution.*

§ 50. The Words of Institution. § 51. How would the Apostles understand the Words of Institution? § 52. Does this method of interpretation invalidate the Scripture testimony to the Trinity? § 53. The elements called bread and wine after consecration.

§ 50. *The Words of Institution.*

"THIS is my body, . . . This is my blood of the New Testament which is shed for many for the remission of sins." Matt. xxvi. 26, 28.

"This is my body, . . . This is my blood of the New Testament, which is shed for many." Mark xiv. 22, 24.

"This is my body which is given for you; . . . This cup is the New Testament in my blood, which is shed for you." Luke xxii. 19, 20.

"This is my body which is broken for you; . . . This cup is the New Testament in my blood." 1 Cor. xx. 24, 25.

On the expression "this is my body," Dr. C. Hodge remarks—"Probably the history of the world does not furnish a parallel to the controversies occasioned by these simple words. The ordinary and natural interpretation of them is, that the pronoun this refers to the bread. This bread which I hold in my hand, and which I give to you, is my body! That is, is the symbol of my body." (*Commentary on First Corinthians, in loc.*)

Cardinal Wiseman writes—"We believe that the body and blood of Jesus Christ are truly and really present in the adorable Eucharist, because, taking the bread and wine, he who was Omnipotent, said, 'This is my body, this is my blood.' Here is our argument; and what can we advance, to prove a strict accordance between our

doctrine, and that of our Saviour, stronger and clearer, than the bare enunciation of our dogma beside the words which he used in delivering it. 'This is my body,' says our Lord; 'I believe it to be thy body,' replies the Catholic. 'This is my blood,' repeats our Redeemer; 'I believe it to be the figure of thy blood,' rejoins the Protestant. Whose speech is here Yea, Yea? Who saith Amen to the teachings of Christ? Is it the Catholic or the Protestant?" (*Lectures on the Eucharist*, pp. 182, 3.)

That the substantive verb "to be," in its different moods and tenses is frequently used in Scripture, as in common life, in "a figurative sense," *i. e.*, in the sense of *represents, is the symbol of*, is admitted by all parties. Cardinal Wiseman writes—"The question in dispute is whether *is* in our case is to be taken figuratively, or may be taken figuratively, in the words of institution; and our adversaries bring a number of passages *in which it is so taken*. But on the other hand, I can bring them some thousands of passages where the verb 'to be' is taken literally. If, therefore, they choose to take those passages as parallel, and reject mine, they must show some peculiarity in the words in question, which detach them from the great mass of passages where 'to be' occurs, and associate them with the few, where it bears a certain peculiar sense. Yet this they have never attempted to do." (*Lectures on the Eucharist*, p. 193.)

The attempt which the Cardinal says has never been made,—though not assenting to the truth of this statement,—is just the attempt to which we would now ask the reader's attention. The cases in which "to be" is, in Scripture, clearly used in "a figurative sense," *i. e.*, to mean, *represents, is the symbol of*, are the following.

1. In the interpretation of prophetic visions;—as in Joseph's interpretation of the vision of Pharaoh,—“The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream is one. And the seven thin and ill-favored kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind *shall be* seven years of famine.” (Gen. xli. 26, 27.) And in Daniel's interpretation of Nebuchadnezzar's vision

—“*Thou art* this head of gold.” (Dan. ii. 38.) And his subsequent interpretation of his own vision of the “four beasts.” “And the ten horns out of this kingdom *are* ten kings that shall rise.” (Dan. vii. 24.)

2. In the interpretation of parables; as in our Lord's interpretation of the parable of the Tares in the Field;—“The field *is* the world; the good seed *are* the children of the kingdom; but the tares *are* the children of the wicked one. The enemy that sowed them *is* the devil; the harvest *is* the end of the world; and the reapers *are* the angels.” (Matt. xiii. 38, 39.)

3. In the interpretation of allegories; as in Paul's epistle to the Galatians—“Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these *are* the two covenants; the one from the Mount Sinai, which gendereth to bondage, which *is* Agar.” (Gal. iv. 22–24.)

4. When used of types and symbolic acts; as—“For they all drank of that spiritual rock that followed them; and that rock *was* Christ.” (1 Cor. x. 4.) “Thus saith the Lord God, this *is* Jerusalem.” (Ezek. v. 5,) *i. e.* “The Prophet's hair, a third part of which, by God's direction, he had “burned in the fire,” another third part, he had “smitten about with a knife,” and the remaining third he had “scattered in the wind.”

These are not all the cases in which “to be” is used in a figurative sense; but in these four, Cardinal Wiseman admits that it is to be understood in the sense of represents. He writes,—“If I desire to illustrate the phrase, Gen. xli. 26, ‘the seven good kine *are* seven years,’ by Matt. xiii. 38, ‘the field *is* the world,’ or both of them by Gal. iv. 24, ‘for these *are* the two covenants,’ I am fully justified in doing so, and considering the passages as perfectly parallel; because the context in all three demonstrates to me that the same thing exists in all; namely, *the explanation of a symbolical instruction*, in one instance a vision, in another a parable, in the third an allegory. But then it follows, likewise, that in order to thrust the words ‘this is my

body' into the same category, and treat them as parallel, we must show them also to contain the same thing (which every single instance in the first class of texts does show)—the explanation of a symbolical instruction. Till this is done, there is no parallelism established." (*Lectures on the Eucharist*, pp. 197, 8.)

The Lord's Supper, as all agree, is a Sacrament; and all sacraments, among other uses, are intended to teach divine truth by symbol. The Council of Trent declares:—"The most holy Eucharist has indeed this in common with the rest of the sacraments, that it is a symbol of a sacred thing." (*XIII. Session, Ch. iii.*)

Of the symbolic teaching of the sacrament of baptism, the Catechism of the Council of Trent says:—"Upon this subject—the pastor will teach . . . that water is best adapted to signify the effect of baptism. It washes away uncleanness, and is, therefore, strikingly illustrative of the virtue and efficacy of baptism, which washes away the stains of sin. We may also add that, like water which cools the body, baptism in a great measure extinguishes the fire of concupiscence in the soul." (*P. 115.*) "When salt is put into the mouth of the person to be baptized, it evidently imports, that by the doctrine of faith, and the gift of grace, he shall be delivered from the corruption of sin, shall experience a relish for good works, and shall be nurtured with the food of divine wisdom. Again, his forehead, eyes, breast, shoulders and ears, are signed with the sign of the cross, to declare, that by the mystery of baptism, the senses of the person baptized are opened and strengthened, to enable him to receive God, and to understand and observe his commandments. His nostrils and ears are next touched with spittle, and he is then immediately admitted to the baptismal font: by this ceremony we understand that, as sight was given to the blind man, mentioned in the Gospel, whom the Lord, having spread clay on his eyes, commanded to wash them in the water of Siloe; so by the efficacy of holy baptism, a light is let in on the mind, which enables it to discern heavenly truths." (*Pp. 134, 5.*) It would be easy to multiply quotations, from

the standards of the Church of Rome, of a similar character, respecting the other sacraments. Surely a Cardinal of the Church of Rome, a church with a ceremonial more complicated and full of symbolism than that of the ancient Jews, should be the last person on earth to question, or ever forget the fact, that in the sacraments God teaches his people by symbol.

As our Lord sat there, at table, in that upper chamber in Jerusalem, with his disciples gathered around him, he had, in the bread broken and eaten, and in the wine poured out and drunk by them, expressive symbols. And when he says: "This is my body, broken for you," he is explaining the symbol of the broken bread: and when he says further, "this cup is the New Testament in my blood which is shed for you," he is explaining the symbol of the poured-out wine which he calls upon them to drink. But for these words of explanation, they would never have known, that this bread and wine differed, at all, from that which they had just partaken of at the paschal supper. The fact then, that these words are used by our Lord in "explanation of a symbolic instruction," places them in the same category with the passages—"the seven good kine *are* seven years;"—"the field *is* the world;"—"for these *are* the two covenants," passages in which Cardinal Wiseman admits, that, "*to be*" is used in the sense of represents; and we have "shown a peculiarity in the use of the words in question, which detaches them from the great mass of passages where "*to be*, occurs, and associated them with the few, where it bears a certain peculiar sense."

But we stop not here. We affirm that this use of "*to be*" in the sense of "*represents*," is a common Scripture usage when speaking of the sacraments. Respecting the Old Testament sacrament of circumcision the language of Scripture is: "And ye shall circumcise the flesh of your foreskin; and it shall be *a token* of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations; he that is born in the house, or bought with money of any stranger that is not of thy seed; he that is born in thy house, and he that is bought with thy money,

must needs be circumcised; and my covenant *shall be* in your flesh for an everlasting covenant." (Gen. xvii. 11-13) In what sense could God say, "my covenant *shall be* in your flesh?" A covenant is a solemn agreement between two parties, mutually bound thereby to certain things. From the very nature of the case, a mutual agreement cannot be literally in a man's flesh. God's word explains itself here. Just above, it is said, that circumcision, which was literally in the flesh of Abraham and his seed," "should be a token of the covenant;" *i. e.*, should represent, make evident so as constantly to keep in memory that covenant.

In the case of the other Old Testament rite, the sacramental character of which is admitted by all, *viz.*, the Passover, similar language is used. "And thus shall ye eat it; (*i. e.*, the paschal lamb, as is evident from the verse preceding), with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it *is* the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt; both man and beast; and against all the gods of Egypt I will execute judgment; I am the LORD. And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." (Ex. xii. 11-13.) The roasted lamb could not *be*, literally, the passover, that is, God's merciful sparing of Israel, when he slew the first-born of Egypt. In the declaration, "*it is* the Lord's passover," the words "*it is*," must be understood "figuratively;" *i. e.*, it is a token, or memorial of the passover. Occurring, as the expression does, in a figurative sense in the Scripture account of the institution of the "*ancient Passover*," most naturally would it enter, in the same sense, in our Lord's institution of the "*new Passover*," as the Council of Trent (see *Twenty-second Session, Ch. I.*) styles the sacrament of the Supper. Indeed, if we mistake not, it is just in this fact we have the true explanation of our Lord's use of this form of expression in the words of institution.

§ 51. *How would the Apostles understand the words of institution?*

“If we wish to understand an author, for instance, the New Testament, we must transport ourselves from our age and country, and place ourselves in the position of those whom our Saviour or his disciples addressed. We must understand each phrase just as they must have done; we must invest ourselves with their knowledge, their feelings, habits, opinions, if we wish to understand the discourses addressed primarily and immediately to them. . . . The inquiry into the meaning of words and phrases at any given period, and also into the local and personal circumstances which modify them, is an inquiry into a matter of fact, and consequently partakes, especially as to the latter research, of an historical character.” (*Lectures on the Eucharist*, pp. 41, 39, 40.)

Cardinal Wiseman, in the passages quoted above, has stated a rule of interpretation in very strong terms, we think; yet, the rule is a sound one. Let us apply it, then, to the interpretation of the words of institution—“this is my body.”

These words were originally uttered by our Lord, in the upper chamber in Jerusalem, his twelve disciples being his only auditors, and immediately after he and they had eaten the paschal supper. That we may, in so far as possible, place ourselves in the position of the disciples, and so, hear with their ears, and understand with their understandings, let us properly consider the following facts:

(1) They all belonged to a people, of whom Cardinal Wiseman truly says,—“beyond all others they delighted in figures, allegories, parables, and every other sort of symbolical teaching.” (*Lectures on the Eucharist*, p. 261.) So marked has this peculiarity ever been, that a strikingly figurative, or allegorical, or symbolical expression, is often spoken of as an *Orientalism*; whilst a strictly literal expression is spoken of as an *Occidentalism*. And this natural disposition, in the case of the disciples, must have been strengthened by their religious education under the complicated ceremonial of Moses' law.

(2) They had all just partaken of the Jewish passover; a commemorative rite, and one at the same time replete with symbolic instruction. And further, in the Scripture account of the institution of this rite, and they must have been familiar with that account,—had probably just heard it repeated,—the expression *this is* is plainly used in a figurative sense, *i. e.*, in the sense of, this commemorates or is a token of.

(3) Our Lord had just performed a strange service for them, recorded in the words,—“He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with a towel wherewith he was girded.” (Jno. xiii. 4, 5.) This service on his part was not rendered, like the service of an ordinary menial, to secure bodily cleansing. His act was symbolic; as he himself explained it, to teach them a lesson of humility, and loving service one of another. “He said unto them, Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” (Jno. xiii. 12–15.)

(4) As they sat there at the table, Jesus taught his disciples a lesson respecting their intimate union with him, and complete dependence upon him,—a lesson covering, in part, the same ground covered in the sacrament of the Supper,—in the use of a striking figure, and in language very similar, as to the form of expression, to “the words of consecration. *I am* the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . *I am* the vine, *ye are* the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” (Jno. xv. 1, 2, 5.) Here, all admit that *I am*, *ye are*, are to be understood figuratively.

(5) When our Lord said to his disciples; breaking the

bread and giving it to them, "Take, eat, this is my body," they would naturally call to mind his discourse in the synagogue at Capernaum, in which he had said,—“I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread which I will give him is my flesh, which I will give for the life of the world.” (Jno. vi. 51.) Which language he had then explained by the words—“I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” (Jno. vi. 35.) On this last-quoted verse, Cardinal Wiseman declares that “Protestants and Catholics are agreed. It refers entirely to believing in him (Christ).” (*Lectures on the Eucharist*, p. 51.) Recalling this discourse, most naturally would the disciples infer that his words spoken in the upper chamber in Jerusalem were to be understood in the same way with those uttered in the synagogue at Capernaum.

(6) Let the reader notice that the Lord's Supper was instituted, and these words spoken before our Lord's passion, and whilst his body was simply a natural human body,—the body born of the virgin,—just such a body as each of his disciples possessed;—and not the “spiritual body” which he possessed after his resurrection. That body did not possess ubiquity, even to the extent of being in *two* places at the same time, as they knew from their own observation. On a certain occasion, they had embarked on the Sea of Galilee, leaving him on the shore. And when a storm arose, He, the man Christ Jesus, as to his human body and spirit, was not with them, but was “on a mountain apart,” engaged “in prayer,” and “he was there alone.” In the midst of the storm, “they saw him” approach, “walking on the sea, and when they were come into the ship the wind ceased.” (Matt. xiv. 23–32.) So, when Lazarus died, Jesus was “beyond Jordan,” and not in Bethany. Recognizing this fact, on this occasion he himself had said,—“I am glad for your sakes that I was *not there*, to the intent ye may believe,” and when, after three days, he came to Bethany, Martha said,—“Lord, if thou hadst been *here*, my brother had not died.” (Jno. xi. 15, 21.) This human body of Jesus was there, before their eyes,

complete in all its parts, a living body, with the blood coursing through its veins; when our Lord took the bread from the table, and having broken it, gave it to his disciples, saying, "Take, eat, this is my body," and afterwards, the cup, which he gave to them with the words, "drink ye all of it; for this is my blood of the New Testament which is shed for many for the remission of sins." (Matt. xxvi. 26-28.) If we adopt the Romish interpretation of "the words of institution," then the disciples must have seen, on this occasion, the living body of Jesus, taking his body, *i. e.*, itself, in its own hands, and breaking it, and giving it to them, and they eating it:—and in like manner giving them his blood, and they drinking it;—and yet the very body they had eaten and drunk, all the time, remaining a living body before their eyes.

(7). Let it be further noticed, that as the Romanist admits, when in obedience to the Lord's command, the disciples took and ate the bread, it looked like bread, it felt like bread, it had the odor of bread, it had the taste of bread: and so the testimony of their senses was clear and unequivocal to the fact that it was bread, and nothing else. They had just eaten some of the unleavened cakes prepared for the paschal Supper—and these, all admit, were nothing but bread—in their celebration of that ordinance. When they saw Jesus take one of these very cakes, which was left, and break it, and give it to them, and they took it from his hands and ate it, just as they had taken and eaten that which he had handed them in the Paschal feast; and it looked, and felt, and tasted, just as the bread they had previously eaten did;—that twelve plain men, with such a religious education as they had received whilst the complicated ceremonial of Moses' law was in full force, and such habits of thought as our Lord's instruction of them was calculated to cherish, should, in such circumstances, on the mere strength of the literal import of the words used—words confessedly often used figuratively—should have taken up the strange, mysterious, unnatural idea of transubstantiation; an idea which, as the *Catechism* of the Council of Trent admits, "mocks our powers of conception,"—and so understood our Lord to affirm that the

something which seemed bread to them, and which they had eaten as directed, was, in reality, the very body which they saw, and had seen all through the transaction, a living body before their eyes, appears to me utterly incredible." Following the Cardinal's direction, and placing myself, as far as possible, in the position of those to whom these words were originally addressed, that I might see with their eyes and hear with their ears, I feel constrained, unhesitatingly, to reject the Romish interpretation of "the words of institution."

§ 52. *Does this method of interpretation invalidate the Scripture testimony to the Trinity?*

On this subject Cardinal Wiseman writes: "In the very beginning of his Gospel, St. John says, 'The Word *was* God.' This has always been considered, by Protestants as well as Catholics, a strong argument for the divinity of Christ. Now, the entire force of the argument rests upon the little word *was*. So important is this syllable, that, to evade the force, Photinus thought necessary to separate it from the following word, and read—*kai theos en O Logos ontos, &c*; Crellius, on the contrary, wished to read—*theon, the Word was of God*. But how useless all this torture inflicted upon the text, after the simple process of reasoning which Protestants have employed against us, with such satisfaction to themselves. Mr. Faber . . . writes: 'Christ does not more explicitly say of the bread and wine, this is my body, and this is my blood, than St. Paul says of the rock whereof the Israelites drank in the wilderness: 'and the rock *was* Christ.' Well, now, let us take this very text and compare it with the words of institution, on one side, and with the first verse of St. John, and see which it most resembles. I write it thus between them:

'The Word *was* God.'

'The Rock *was* Christ,'

'This *is* my body.'

Now tell me, which have we most right to consider parallel? The construction of the first two is, word for

On this conclusion of the Cardinal we remark:—

(1) It is not Matthew alone who records these words as spoken at the conclusion of the Lord's Supper:—on this point, the record of Mark is in perfect agreement with that of Matthew. If then the words were but once spoken, as Cardinal Wiseman assumes, sound principles of criticism would require us to place them in accord with the testimony of the two witnesses and not the one:—for the "*vagueness of placing*" them which the Cardinal charges upon Matthew is all in his own imagination.

(2) As Matthew and Mark were both unquestionably inspired in what they wrote, we may safely consider the words as uttered at the time they say they were, in so far as any danger of being led into error in their interpretation thereby is concerned.

(3) But is there any real discrepancy between the evangelists on that point? We answer—no. We believe, with many of our best critical scholars, that substantially the same words were uttered by our Lord on two separate occasions:—at the close of the paschal Supper, as recorded by Luke:—and, again, at the close of the Lord's Supper, as recorded by Matthew and Mark. The words uttered, though substantially the same, would have a different import as uttered on the two occasions, arising from the circumstances in which they were uttered. As first spoken, at the close of the paschal Supper, they announced the impending fulfilment of all that the Passover had typified, in his sacrifice of himself now about to be offered, and the consequent abrogation of that ordinance. When spoken the second time, they are intended to fix the attention of his disciples upon the near approach of that "kingdom of God" which was set up in power on the first Christian pentecost, and which is to be consummated when, as he says in verse 30, his disciples shall "eat and drink at his table in his kingdom."

That St. Paul, in 1 Cor. xi. 26, 27, calls the elements, after consecration, "this bread" and "this cup," Cardinal Wiseman distinctly admits. (*See Lectures on the Eucharist*, p. 304):—and he seeks to break the force of the argument against transubstantiation founded on this fact,

by citing instances in which the Scriptures give their old names to changed things after their change.

The instances he cites are—(1) Exodus vii. 12. "For they cast down every man his rod, and they became serpents: but Aaron's *rod* swallowed up their *rods*." (2) John ii. 9. "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the *water* knew)," etc. (3) Jno. ix. 17. "Then said they unto the *blind man* again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet." (*Lectures on the Eucharist*, pp. 307, 8.) It must be admitted that these are instances of such a usage as they are cited to establish; and that they do, in some measure, break the force of the protestant argument against transubstantiation founded on the fact that the elements are called bread and wine after their consecration:—yet, if we mistake not, they break the force of that argument in appearance, rather than in fact.

Let the reader notice, that in each of the three cases cited,—and they are, we believe, the only instances of such a usage in the Scriptures—the giving the changed thing its original name can, by no possibility, lead to any misapprehension of the facts of the case on the part of the reader. In the first instance, in the very same sentence in which it is said—"Aaron's rod swallowed up their rods," it is said of the rods, "they became serpents." In the second instance, in the same sentence in which the changed liquid is called "water," it is spoken of as "the water which was made wine." So, also, in the third instance, the whole sentence reads—"They say unto the blind man, what sayest thou of him that *he hath opened thine eyes?*" But giving to the elements after consecration, after transubstantiation has actually taken place, if the Romish doctrine be true, the names of *bread* and *wine*, and doing this, not once, but repeatedly, presents an altogether different case. Confessedly, the elements have the appearance, the odor and taste of bread and wine; and to call them bread and wine, if, in reality, they are no longer such, but have become, after a most mysterious fashion, a

word, identical; certainly, much more so than that of the two last; and if parallelisms have to depend upon similarity of phrase, and if Protestants have a right to interpret the words 'this is my body,' by the help of 'the rock was Christ,' then, I say, the Socinian has an equal right to interpret the phrase 'the Word was God,' by the very same parallelism, and explain it by the Word *represented* God." (*Lectures on the Eucharist*, pp. 199, 201.)

To this we reply—

(1) We do not assert that the verb *to be* is always, nor even generally, used figuratively; but only that it is sometimes so used. And this the Cardinal expressly admits.

(2) We have never said that mere "similarity of phrase," such as that which exists between the first and second of the passages quoted above, involved or authorized similarity of interpretation. As every critical scholar knows, mere "similarity of phrase" is of little worth in determining such questions as the one under examination.

(3) What we do assert is, that when the verb *to be* is used "in the explanation of a symbolical instruction," to use the very words of the Cardinal, it is generally to be understood figuratively. The second and third of the passages quoted above belong to the category of symbolic teaching; the one, an allegory, the other a sacramental formula; and so, we have a right to turn to the one for help in interpreting the other. Whilst the first quoted, the words of St. John, "The Word was God," form a part of a plain, simple statement of facts, without the slightest approach to symbol or metaphor, and therefore are to be literally understood.

§ 53. *The elements called bread and wine after consecration.*

"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, "Take, eat; this is my body. And he took the cup, and gave thanks, saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not

would seem to have been accompanied by a social feast; spoken of by Jude as a "feast of charity." (Jude 12.) Such a custom would very naturally arise out of our Lord's institution of the Supper in immediate connection with the celebration of the paschal feast;—and it would be the more readily adopted by the converted heathen from the fact, that they had always been accustomed to feasting upon a part of that which they offered to their gods, as an act of solemn worship rendered to those gods. To this custom Paul refers in 1 Cor. x. 20, 21. Among the Corinthians and probably in all the Christian churches gathered from among the Greeks, the material for these "feasts of charity" was furnished, by each one bringing such food and wine as he was able from home. The Greek Christians had been accustomed to this method of supplying the material for their sacred feast before their conversion to Christianity. The bread and wine thus furnished was thrown into one common stock; when so much as was required for the celebration of the sacrament having been set apart, the remainder was used in the feast of charity.

In the Church of Corinth, for a season, all seems to have worked well. But when dissensions sprang up—when the "contentions among them" reached the point at which every one said, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," (1 Cor. i. 11, 12) the wealthy, who were able to furnish abundant provision, would seem to have gathered those of their own party around them, and to have utterly neglected the claims of their poorer brethren, especially those who did not belong to their party. Thus it came about, that some ate and drank to excess, while others were compelled to go away hungry. With this state of things in his mind, Paul writes: "This is not to eat the Lord's Supper." That is, "when you assemble thus, it is not to eat the Lord's Supper; this is not the real, though it is your professed purpose: you come together for a common, and that, too, a disorderly meal."

"The two grounds on which the apostle condemns this conduct of the Corinthians, were, *first*, that it was a perversion of the Lord's Supper; and *second*, that it was disrespectful and mortifying to their poorer brethren. It

fashion of which no other instance is furnished by all God's creation, the true body and blood of our Lord, is well calculated to deceive:—and, as a matter of fact, has deceived great numbers (all Protestants) of the most careful Bible students, in every age and country. An occasional loose use of terms,—an occasional departure from literal accuracy in naming things, may be tolerated, and, in fact, is tolerated in all kinds of writing, where there is no danger of its deceiving the reader. But where the almost inevitable consequence of such a use of names is to deceive, and that in a matter of the first importance, no honest man—least of all “a holy man of God who speaks as moved of the Holy Ghost” (2 Pet. i. 21) can be supposed to be guilty of it. Hence, the instances cited by Cardinal Wiseman, are entitled to but little weight, as against the Protestant inference, that, as our Lord and his inspired Apostles give to the bread and wine, after consecration, the names of bread and wine, they are, in reality, neither more nor less than bread and wine.

of worthy or unworthy participants; but of eating and drinking unworthily. Not the character of the person, but the manner of receiving the Lord's Supper, is the subject of remark.

Certainly, "it is not to eat and drink with a consciousness of unworthiness, for such a sense of ill-desert is one of the conditions of acceptable communion. It was not the whole but the consciously sick, whom Christ came to heal; nor is it to eat with doubt and misgiving of our being duly prepared to come to the Lord's table; for such doubts, although an evidence of weak faith, indicate a better state of mind than indifference, or false security." (*Hodge's Commentary* on 1 Cor. xi. 21.) One of the chief purposes for which the Lord's Supper was instituted was that of strengthening a weak faith by "setting forth Christ evidently crucified" before the believer's eyes.

In v. 29, "eating and drinking, not discerning the Lord's body," is evidently used as equivalent to "eating and drinking unworthily" in v. 27. "The word *diakrino* translated to *discern*, means to *separate*, then to *cause to differ*, as in v. 7, and also, to *judge of*, either in the sense of discriminating one thing from another, or in the sense of estimating aright. This passage may therefore mean, not discriminating the Lord's body, *i. e.*, making no difference between the bread in the sacrament, and ordinary food; or it may mean, not estimating it aright, not receiving it as the appointed symbol of the body of the Lord. In either case, the offense is the same. The ground of the condemnation incurred is, regarding and treating the elements in the Lord's Supper as though there was nothing to distinguish them from ordinary bread and wine."

"To eat and drink *unworthily* is, in general, to come to the Lord's table in a careless, irreverent spirit, without the intention or desire to commemorate the death of Christ as the sacrifice for our sins, and without the purpose of complying with the engagements which we thereby assume. The way that the Corinthians ate unworthily was, that they treated the Lord's table as though it were their own; making no distinction between the Lord's Supper and an ordinary meal; coming together to satisfy

their hunger, and not to feed on the body and blood of Christ; and refusing to commune with their poorer brethren." (*Hodge's Commentary* on 1 Cor. xi. 29.)

2. What is the meaning of the phrase "shall be guilty of the body and blood of the Lord?" Verse 27 is introduced with a "*wherefore*:"—it is an inference from what has been before stated, viz.: "as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." "If the Lord's Supper be, in its very nature, a proclamation of the death of Christ, it follows that those who attend upon it as an ordinary meal, or in an irreverent manner, or for any other purpose than that for which it was appointed, are guilty of the body and blood of the Lord:—that is, they contract guilt in reference to the body and blood of Christ, see James ii. 10. The man who tramples on the flag of his country, insults his country; and he who treats with indignity the representative of a sovereign, thereby offends the sovereign himself. In like manner, he who treats the symbol of Christ's body and blood irreverently is guilty of irreverence towards Christ. The idea that he is so evil, that he would have joined in the crucifixion of the Lord; or that he makes himself a partaker of the guilt of his death, does not lie in the words." (*Hodge's Com. on 1 Cor. xi. 27.*)

§ 55. *Eating and drinking damnation (judgment) to themselves. Vs. 28-34.*

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment, Margl.) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

On verse 29 Dr. Doddridge remarks,—“I think it the most unhappy mistake in all our version of the Bible, that the word *krima* is here rendered *damnation*. It has raised a dread in tender minds, which has greatly obstructed the comfort and edification they might have received from this ordinance.” (*Doddridge's Family Expositor*, 1 Cor. xi. 29.)

“The word *damnation*, used in our version, originally and properly means simply condemnation, and not hopeless and final perdition, which is the modern and popular sense. In the original the word is *krima*, without the article, and therefore simply *judgment*, and not *the judgment*. The meaning obviously is, that the unworthy eater contracts guilt; he exposes himself to the judgments of God.” (*Hodge's Com. on 1 Cor. xi. 29.*)

1. The exact nature of the judgments of God which the unworthy eating of the Lord's Supper had brought upon many in the Church at Corinth, are set forth in the words,—“Therefore many are weak and sickly among you, and many sleep.”—“The distinction between the words *weak* and *sickly* made by commentators is, that the former designates those whose strength decays as it were of itself, and the latter, those rendered infirm by sickness. The latter term is the stronger of the two. ‘And many sleep,’ *i. e.*, have already died. As there is nothing in the context to intimate that these terms are used figuratively, of moral infirmities or spiritual declension, they should be taken in their literal sense. Paul knew that the prevailing sickness and frequent deaths among the Christians of Corinth were a judgment of God on account of the irreverent manner in which they had celebrated the Lord's Supper.” (*Hodge's Com. on 1 Cor. xi. 30.*) Does any one ask, how he knew this? the answer is; he writes here, as throughout his epistles, by inspiration of God.

Under the theocratic government established in Israel, the actual reward of well doing, and the punishment of many forms of ill-doing was retained of God in his own hands. Especially was this the case with respect to crimes directed immediately against that worship of himself which God established in the days of Moses. Of this we

have an illustration, in the death of Nadab and Abihu by "fire from the Lord," when they "offered strange fire before the Lord;" (Lev. x. 1, 2.) And in the leprosy of king Uzziah, which came upon him when he invaded the office of the priest, and undertook to burn incense in the temple. (2 Chron. xxvi. 16-21.) It was very gradually that the change was made, from the order of things which belonged to the Old Testament dispensation to that which is characteristic of the New. Hence, we find punishment, directly at the hand of God, inflicted upon this same class of offenders in the days of the Apostles:—as in the case of Ananias and Sapphira (see Acts v. 1-11) and of Elymas the Sorcerer (see Acts xiii. 8-11), and of these Corinthians, who profaned the Lord's Supper, by making it a disorderly, unbrotherly feast. This change has long since been completed, and the order of things described in this passage has passed away. In our day, we have no more reason to expect the infliction of bodily disease, as a punishment for an unworthy eating of the Lord's Supper, than any other miraculous setting aside of the ordinary course of nature. Not that such conduct is less criminal now than in the days of the Apostles, but because the age of miracles has passed.

2. In the words—"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world,"—these judgments are distinctly declared to be of the nature of fatherly chastisements, intended to secure the reclamation and final salvation of the offender; and not *damnation*, in the modern sense of the word, *i. e.*, hopeless and final perdition. The nature of fatherly chastisements in Scripture, is set forth in the words:—"Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not. . . . No chastening for the present seemeth joyous, but grievous: nevertheless, afterward, it yieldeth the peaceable fruits of righteousness to them which are exercised thereby." (Heb. xii. 6, 7, 11.)

In the concluding words of this passage; in which the

Apostle gives a practical application of the whole—“Wherefore, my brethren, when ye come together to eat, tarry one for another, and if any man hunger, let him eat at home”—there is an evident reference to his words in the opening portion,—“This is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in?”—Thus showing, beyond all reasonable question, that the subject of the whole passage is one and the same; and that the name of the Lord's Supper is given to the ordinance particularly described in vers. 23–26, which all agree is the sacrament of the supper, the Eucharist, and not the “feast of Charity” which sometimes preceded that ordinance.

#### § 56. *Romish Views of Verses 27–29.*

Romish writers take a very different view of certain parts of this passage, from that given above:—and to this interpretation of them we will now ask the reader's attention.

“Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. . . . He that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.”

On these words the Catechism of the Council of Trent comments:—“If, as heresy asserts, the sacrament presents nothing to our veneration but a memorial sign of the passion of Christ, why exhort the faithful, in language so energetic to prove themselves? The answer is obvious: by the heavy denunciation contained in the word judgment.” (The Douay Bible has the word *judgment* where the authorized Version has *damnation*, and so comes nearer to the original.)—“The Apostle marks the enormity of his guilt, who receives unworthily and distinguishes not from common food the body of the Lord, concealed beneath the eucharistic veil. The preceding words of the Apostle develop more fully his meaning. ‘The chal-

“ice of benediction,’ says he, ‘which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the participation of the body of the Lord?’ words which prove to demonstration the real presence of Jesus Christ in the holy sacrament of the Eucharist.” (*Catechism of the Council of Trent*, p. 157.)

“The first preparation, then, which the faithful should make, is to distinguish table from table, the sacred table from profane tables, this celestial bread from common bread. This we do when we firmly believe that the Eucharist really and truly contains the body and blood of the Lord, of him whom the angels adore in heaven, ‘at whose nod the pillars of heaven fear and tremble,’ (Job xxvi. 11) of whose glory the heavens and the earth are full, (Isa. vi. 3.) This is to discern the body of the Lord, in accordance with the admonition of the Apostle, ‘venerating rather, the greatness of the mystery, than too curiously investigating its truth by idle disquisition.’” (*Catechism of the Council of Trent*, p. 168.)

Archbishop Gibbons writes: “Mark these words of the Apostle. Whosoever shall take the sacrament unworthily, ‘shall be guilty of the body and blood of the Lord.’ What a heinous crime! for these words signify that he who receives the sacrament unworthily, shall be guilty of the sin of high treason, and of shedding the blood of his Lord in vain. But how could he be guilty of a crime so enormous, if he had taken in the Eucharist only a particle of bread and wine? Would a man be accused of homicide, in this if he were to offer violence to the statue or painting of the governor? Certainly not. In like manner, St. Paul would not be so unreasonable as to declare a man guilty of trampling on the blood of his Saviour, by drinking in an unworthy manner a little wine in memory of him.”

“Study also these words: ‘He who eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the body of the Lord.’ This unworthy receiving is condemned for not recognizing or discerning in the Eucharist the body of the Lord. How could he be blamed for not discerning the body of the Lord, if there

were only bread and wine before him? Hence, if the words of St. Paul are figuratively understood, they are distorted, forced and exaggerated terms, without meaning or truth. But if they are taken literally, they are full of sense and awful significance, and an eloquent commentary on the words I have quoted from the Evangelists." (*Faith of our Fathers*, p. 338.)

On these comments we remark:—

1. The application in this passage, of the names "body and blood of the Lord" to the eucharistic elements is made on the principle already fully explained in Chap. iii. To their use in this particular passage, as an argument for transubstantiation, we have a full offset in the fact, that in this very passage, and in the same breath in which they are called "the body and blood of the Lord," they are called "this bread" and "this cup of the Lord," and this, after their consecration.

2. To be "guilty of the body and blood of the Lord,"—is simply to contract guilt with reference to that body and blood, (see § 54):—and from the context we must determine what the nature of the crime and the amount of guilt contracted is. How the context determines these points, we have already seen. Neither the words themselves, nor the context give any countenance to Archbishop Gibbons' representation that the crime "is that of high treason, and of shedding the blood of the Lord in vain:"—and so, his question—"Would a man be accused of homicide, in this commonwealth, if he were to offer violence to the statue or painting of the governor?" is altogether, beside the point. A far truer representation of the case is presented in the words of Dr. Hodge,—Would a man be accused of criminal conduct for "trampling on the flag of his country, or treating with indignity the representative of his sovereign?" And to this question, all must give the same answer.

3. "Discerning the Lord's body," is not—as Archbishop Gibbons takes for granted—*seeing* that body. That is the popular sense of the English word *discerning*:—But it is never the sense of the Greek *diakrino*. As already stated, *diakrino* "means to separate, then to cause

## CHAPTER V.

### THE DOCTRINE OF THE REAL PRESENCE.

§ 58. The Doctrine of the Real Presence defined. § 59. The way in which Transubstantiation and the Real Presence are accomplished. § 60. Examination of the Scripture proofs of the Real Presence.

§ 58. *The Doctrine of "the Real Presence" defined.*

"CANON I. If any one denieth, that in the sacrament of the most holy Eucharist, are contained *truly, really* and *substantially*, the body and blood together with the *soul and divinity* of our Lord Jesus Christ, and consequently *the whole Christ*; but saith that he is only there as a sign, or in figure, or virtue; let him be anathema." (*Council of Trent, xiii. Session.*)

"The pastor will explain to the faithful, that in this sacrament are contained not only the true body of Christ, and all the constituents of a true body, but also, Christ, whole and entire,—that the word Christ designates the man-God, that is to say, one person in whom are united the divine and human natures,—that the holy Eucharist, therefore, contains both, and whatsoever is included in the idea of both, the divinity and humanity, whole and entire, the soul, the body and the blood of Christ with all their component parts,—all of which faith teaches us are contained in the sacrament." (*Catechism of the Council of Trent, p. 159.*)

"It is to be acknowledged, that Christ *whole and entire* and a true sacrament are received under either species alone; and that therefore, as regards the fruit thereof, they who receive one species alone are not defrauded of any grace necessary to salvation." (*Council of Trent, xxi. Session, ch. iii.*)

“The pastor will also inform the faithful, that Christ “*whole and entire*, is contained not only under either “species: ‘but’ each—says St. Augustine,—receives Christ “the Lord entire in each particle: he is not diminished by “being given to many, but gives himself whole and “entire to each.” (*Catechism of the Council of Trent*, p. 160.)

“The bread and wine, are changed into the body and blood of Jesus Christ *living*, and consequently, to the body not separate from the blood, to the blood not separate from the body, to the body and blood not separate from the soul and divinity of Christ. After the consecration, then, there is not here the body and there the blood; but under the sacramental sign, however reduced be its dimensions, and whatever be its form, there exists the humanity of the Saviour, entire, indivisible, immortal, such as it is in heaven, only veiling its glory from our senses. Accordingly a drop which falls from the chalice, a crumb which is separated from the consecrated Host, are, the one as well as the other, the thrice holy humanity which was sacrificed for us on the cross.” (*Nampon's Catholic Doctrine*, p. 400.)

“Q. Do you believe in the Real Presence?

“A. Yes, I do; that is, I believe that the body and blood, the soul, and divinity, of our Lord are truly, really, and substantially present in the Holy Eucharist. I believe this as firmly as if I saw it with my own eyes, because Jesus Christ has said it.

“Q. Do you believe in transubstantiation?

“A. Yes, I do believe in transubstantiation; that is, I believe that after consecration there is no bread in the host and no wine in the chalice, but only the appearance of it.” (*Bishop Vernet's Catechism*, pp. 22, 23.)

As defined by the Council of Trent, Transubstantiation consists in the “conversion of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood,” so that as the direct consequence of this change, there is present in the Eucharist, simply the body and blood of Christ.

to differ; and also, judge of, either in the sense discriminating one thing from another, or in the sense of estimating aright." Of similar import is the Latin *dijudicans*," used in the Vulgate. "*Dijudico* (*dis* and *judico*) to judge between, distinguish, discern, decide, determine." (*Leverett's Lex.*) Here, the discrimination is between the bread which has been solemnly set apart with prayer and thanksgiving, as the representative of Christ's body, to be partaken of in remembrance of him; and the bread of an ordinary meal, partaken of to satisfy hunger. Such bread bears to the body of the living Christ now in heaven a relation, not unlike that which the flag of a country bears to the living sovereign of that country,—and hence the criminality of treating it as common bread.

§ 57. *Romish views of vs. 28.*

"But let a man examine himself, and so let him eat of that bread and drink of that cup."

"He who would communicate, ought to recall to mind the precept of the Apostle: 'Let a man prove himself,' 1 Cor. xi. 28. Now ecclesiastical usage declares that necessary proof to be, that no one conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the sacred Eucharist without previous sacramental confession. This the holy Synod hath decreed is to be invariably observed by all Christians." (*Council of Trent, Thirteenth Session, Ch. vii.*)

"If any one saith, that faith alone is sufficient preparation for receiving the sacrament of the most holy Eucharist; let him be anathema. And for fear, lest so great a sacrament may be received unworthily, and so unto death and condemnation, this holy Synod ordains and declares, that sacramental confession, when a confessor may be had, is of necessity to be made beforehand, by those whose conscience is burdened with mortal sin, how contrite soever they may think themselves. But if any one shall presume to teach, preach, or obstinately to assert, or even in public disputation to defend the contrary, he shall be thereupon excommunicated." (*Council of Trent, Thirteenth Session, Can. xi.*)

By "sacramental confession" the Council of Trent means, confession to a priest. Is this the *examination* enjoined in vs. 28? The Apostle says—"Let a man examine *himself*;" not,—Let a priest examine him. And that the examination here spoken of is a man's examination of himself, is placed beyond all reasonable question by vs. 31,—“For if we would judge ourselves, we should not be judged of God.”

### *Conclusions.*

We have now examined all the Scriptural authority for transubstantiation to which Romanists appeal.

1. Our Lord's discourse at Capernaum (John vi.), which Romish writers speak of as a "promise" of the Lord's Supper. And have found, that so far is it from being a promise of that ordinance, it does not even refer to it, any further than is implied in the fact that the figurative language of the discourse, and the symbolism of the ordinance, may be traced back to a common source, viz., the sacrificial worship of the Old Testament dispensation. (Part II. ch. ii.)

2. The words of institution, "*this is my body.*" And here we have found that the two rules of interpretation, confessed by Cardinal Wiseman to be sound rules, viz.—(1) That where the verb "*to be*" is used in the exposition of symbolic instruction it may be understood figuratively, —and (2) That language must be understood in the sense in which we have reason to believe that those to whom it was originally addressed would understand it,—require us to reject the Romish interpretation, and adopt one fatal to the doctrine of transubstantiation. (Part II., ch. iii.)

3. Paul's language in 1 Cor. x., xi., which all admit must be interpreted in accordance with John vi. and "the words of institution," and so can give no countenance to the Romish doctrine.

Let the reader now recall the "conclusions" at which we arrived in Part II., ch. i., and we ask,—Is this evidence upon which to reject testimony to which God and man alike appeal, and which the Holy Ghost expressly declares "infallible truth?"

“manner, under the species of wine, are contained not only the blood, but also the body and Christ entire. These are matters on which the faithful cannot entertain a doubt.” (*Catechism of the Council of Trent*, pp. 159, 160.)

In the above extracts from the Decrees and Catechism of the Council of Trent the doctrine is taught:—

(1.) That transubstantiation is effected,—and consequently the presence of the body and blood of Christ in the Eucharist secured, by the priest’s act, in pronouncing the words of consecration; the words, *this is my body* “effectuating what they signify:”—and this, because they are pronounced by one who “acts *in the person* of Christ, . . . holding the *place* and *power* and *authority* of God on earth.” See § 35.

(2.) That the presence of the blood in the transubstantiated bread, and the presence of the body in the transubstantiated wine, and the presence of the soul and divinity in both alike, so that “the whole Christ” is present in every particle of each, is not effected, immediately, by the words of consecration, but “by virtue of the union which subsists between them and his body,” that is, by what “theologians express by the word *concomitance*.”

“Concomitance designates the accompanying of the body of Christ with his blood (and the reverse), in the Lord’s Supper. The doctrine of transubstantiation did not sufficiently define this. Hence arose the doctrine of concomitance; which, of course, presupposes the former, as, *virtualiter*, we cannot conceive of living flesh without blood. The term was introduced by Thomas Aquinas. He speaks of a *naturalis* and *realis conc*, and bases his view on the principle: if any two things are really united, where one of them is, the other, of necessity, must be. On the same principle he argued that the divinity, and soul of Christ were in the sacrament.” (*Herzog’s Theol. Encyclopedia. Art. Concomitance.*)

According to this teaching, the presence of a portion of the body and blood of our Lord which exists in the Eucharist is owing, directly, to the act of the priest in pronouncing the words of consecration:—Whilst the pre-

sence of a second portion of the body and blood, together with all the soul and divinity which make every particle of the Eucharist a "complete Christ" is the result of concomitance. Transubstantiation is the work of the priest:—The Real Presence, in the distinctive sense of that expression, is effected by concomitance. I would ask the reader, especially to notice this distinction; as Romish as well as Protestant writers often confound the two, and so, no little confusion is introduced into their reasoning on the subject.

§ 60. *Examination of the Scripture proof of the Real Presence.*

Cardinal Wiseman entitles his work "Lectures on the Real Presence;"—and his Scripture proof of that doctrine is all taken from the latter portion of our Lord's discourse at Capernaum, and the words of institution, recorded in the Gospels and Paul's First Epistle to the Corinthians. They are all utterances of our Lord, and the Cardinal demands that we shall understand them literally. We have already shown how unreasonable this demand is, (see ch. iii., iv.,)—but for a special reason, let us accede to this demand, and take these words literally, and see just how much of the doctrine of the real presence will be thus proved.

In his discourse at Capernaum our Lord said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." (Jno. vi. 53–56.)

Taking no notice of the sacrificial character of this language, (see ch. ii.)—but understanding it just as the Cardinal would have us, literally, the condition upon which our eternal life is made to depend is eating the flesh and drinking the blood of Christ *after his death*. This must be so for two reasons: (1) Flesh is always eaten after

The doctrine of the Real Presence, as defined by the same authority declares:—

(1) That in the Eucharist there is present, in addition to the body and blood, “the soul and divinity of our Lord Jesus Christ,”—“Christ whole and entire,—the God-man,—the one person in whom are united the divine and human natures.”

(2) “That Christ whole and entire is contained, not only under either species, but also in each particle of either species,”—so that in each consecrated Host, Christ whole and entire is multiplied as many times as there are particles in that Host; and in each consecrated Cup, Christ whole and entire is multiplied as many times as there are drops in the liquid contained in that Cup.

On the truth of the first of these statements is founded the worship of the host with “the worship due to God:”—on the truth of the second is founded the administration of this sacrament, under the species of bread alone, to the laity.

The Council of Trent affirms that in the Eucharist, “the whole Christ is contained *truly, really and substantially.*” “The word *really* is used in opposition to *figuratively,*” and the Council “conjoins with that word the terms *truly* and *substantially,* the former being used in order to exclude the notion of a barely *typical* representation, such as is recognizable in the Paschal Lamb, and the other Messianic types of the Old Law; and the latter for the purpose of meeting the views ascribed to Calvin, that Christ, as apprehended by the faith of the believer, was, for such believer, rendered *virtually* present in the Eucharist, and that his body and blood were received in virtue and efficacy, although not in corporeal substance.” (*Chambers' Cyclopaedia, Art. Real Presence.*)

§ 59. *The way in which transubstantiation and the real presence are accomplished.*

“And this faith has ever been in the Church of God, “that immediately after the consecration, the veritable “body of our Lord, and his veritable blood, together with

“his soul and divinity, are under the species of bread and wine; but the body indeed under the species of bread, and the blood under the species of wine, by the force of the words; but the body itself under the species of wine, and the blood under the species of bread, and the soul under both, by the force of that natural connection and concomitancy whereby the parts of Christ our Lord, *who hath now risen from the dead, to die no more*, (Rom. vi. 9,) are united together: and the divinity, furthermore, on account of the admirable hypostatical union thereof with his body and soul.” (*Council of Trent, xiii. Session, ch. iii.*)

“In heaven the whole humanity is united to the divinity in one hypostasis, or person, and it were impious, therefore, to suppose that the body of Christ, which is contained in the sacrament, is separated from his divinity.”

“The pastor, however, will not fail to observe, that in the sacrament all are not contained after the same manner, or by the same efficacy: Some things, we say, the efficacy of consecration accomplishes; for as the words of consecration effectuate what they signify, sacred writers usually say, that whatever the form expresses, is contained in the sacrament by virtue of the sacrament; and hence, could we suppose any one thing to be entirely separated from the rest, the sacrament, in their opinion, would be found to contain solely what the form expresses. But some things are contained in the sacrament, because united to those expressed in the form; for instance, the words—*This is my body*—which comprise the form used to consecrate the bread, signify the body of the Lord, and hence the body of the Lord is contained in the Eucharist by virtue of the sacrament. As, however, to the body are united his blood, his soul, his divinity, they too must be found to co-exist in the sacrament: not, however, by virtue of the consecration, but by virtue of the union that subsists between them and his body; and this theologians express by the word *concomitance*. Hence it is clear that Christ, whole and entire, . . . is contained under either species; so that under the species of bread, are contained not only the body, but also the blood and Christ entire, so in like

the animal to which it belonged has been slain. Should a physician prescribe for Cardinal Wiseman the eating of some particular kind of flesh,—the flesh of the lamb, for example, as a health-giving diet, the thought would never enter his mind, that the act prescribed was, seizing upon a living lamb, and tearing his quivering flesh from his body, and so feeding upon living flesh. That is not the way in which men ever eat flesh; unless in some rare instances, to be met with among the most degraded cannibals. (2) Christ, throughout the discourse speaks of “eating his flesh” and “drinking his blood” as separate acts, to be separately performed. The intimate union of flesh and blood is characteristic of life:—their separation one from the other is characteristic of death.

In the words of institution our Lord says—“This is my body *which is broken* for you,” (1 Cor. xi. 24), and,—“This is my blood of the New Testament which *is shed* for many.” (Matt. xxvi. 28.) A broken body is not a living, but a dead body. Shed blood is not living but dead blood.

The inspired record of our Lord's death, as given by the four evangelists, is not in the same words, but it is substantially one record. “Jesus, when he had cried again with a loud voice, yielded up the ghost.” (Matt. xxvii. 50.) “And Jesus cried with a loud voice, and gave up the ghost.” (Mark xv. 37.) “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” (Luke xxiii. 46.) “And he bowed his head, and gave up the ghost.” (Jno. xix. 30.) Turn now to the dying prayer of the martyr Stephen—“And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.” (Acts vii. 59.) The prayer is almost word for word, the dying prayer of our Lord as recorded by Luke, “Father, into thy hands I commend my spirit.” Our Lord's death upon the Cross was a natural death, just like that of any other man, and consisted, essentially, in the separation of his soul from his body.

During the “three days” his dead body lay in the tomb of

Joseph of Arimathea, his human soul was not present with that body. This the Catechism of the Council of Trent, p. 50, teaches as emphatically as we do, though on different grounds; for, explaining the words of the Creed, "*He descended into hell,*" it says, "immediately after the death of Christ, his soul descended into hell—(hell here signifies those secret abodes in which are detained the souls that have not been admitted to the regions of bliss, p. 51) and dwelt there while his body remained in the grave." The dead body of Christ, then, like the dead body of any other person, was a body from which the soul was separated. At his resurrection his soul came back to his body again,—and it was then no longer a dead body. His resurrection consisted, essentially in the return of his soul to his body.

What our Lord says, in instituting the supper is—"*This is my body broken,*"—"this is my blood *shed,*"—and at Capernaum—"except ye eat my *flesh*"—he is speaking evidently of himself as *slain*,—of his dead body and blood:—These words then, understood literally, may prove transubstantiation; *i. e.*, that the lifeless body and blood of Christ are present in the Eucharist; but so far are they from furnishing any ground for the operation of concomitance, and so for the presence of his soul and divinity, they expressly exclude it:—it is the union between soul and body which constitutes life upon which concomitance is founded, and the body present is a "broken," a slain, a lifeless body.

Understanding the doctrine of the Real Presence, as the Council of Trent has defined it in the Canon quoted at the beginning of this chapter, we ask the reader to note the fact, that Romish writers do not pretend to give any direct scriptural proof of it. They demand that we receive it as a philosophical inference, on the ground of concomitance, from the doctrine of transubstantiation, which last, they do claim to prove from Scripture.

Now, if the Scriptures be so interpreted as to teach transubstantiation,—the presence of the body and blood of Christ; just as distinctly as they teach that presence, they teach that the body and blood of Christ present are

his dead body and blood. As the operation of concomitance is based upon the living character of the body, it must be powerless here:—and so, the wondrous temple in which the Romanist has enshrined the host as an object of divine worship, is found to be but “the baseless fabric of a vision;” and the wondrous character of the host,—containing a complete Christ in its every particle, turns out, a mere philosophical conclusion with its principal premise false.

## CHAPTER VI.

## COMMUNION UNDER ONE SPECIES.

‡61. Statement of the doctrine. ‡62. History of the doctrine. ‡63. Doctrine of Scripture. ‡64. Rome's appeal to Scripture. ‡65. 1 Cor. xi. 27.

§ 61. *Statement of the Doctrine.*

“THE Holy Synod . . . declares and teaches, that laymen, and clerics when not consecrating, are not obliged, by any divine precept, to receive the sacrament of the Eucharist under both species; and that neither can it by any means be doubted, without injury to faith, that communion under either species is sufficient for them unto salvation. For, although Christ, the Lord, in the Last Supper, instituted and delivered to the Apostles, this venerable sacrament in the species of bread and wine; not therefore do that institution and delivery tend thereunto, that all the faithful of the Church be bound, by the institution of the Lord, to receive both species.”

“It furthermore declares, that this power has ever been in the Church, that in the dispensation of the sacraments, their substance being unchanged, it may ordain, or change what things soever it may judge most expedient, for the profit of those who receive, or for the veneration of the said sacraments, according to the difference of circumstances, times and places. And this the Apostle seems not obscurely to have intimated, when he says: ‘Let a man so account of us, as of the ministers of Christ, and the dispensers of the mysteries of God.’ (1 Cor. iv. 1.) And indeed it is sufficiently manifest that he himself exercised this power, as in many other things, so in regard of this very sacrament; when, after having ordained certain things touching the use thereof,

“he says: ‘The rest I will set in order when I come.’ (1 Cor. xi. 34.) Wherefore, holy mother Church, knowing this her authority in the administration of the sacraments, although the use of both species has, from the beginning of the Christian religion, not been unfrequent, yet, in progress of time, that custom having been already very widely changed, she, induced by weighty and just reasons, has approved of this custom of communicating under one species, and decreed that it was to be held as a law; which it is not lawful to reprobate, or to change at pleasure, without the authority of the Church itself.” (Ch. iii.)

“Canon I. If any one saith, that, by the precept of God, or by necessity of salvation, all and each of the faithful of Christ ought to receive both species of the most holy sacrament of the Eucharist: let him be anathema.”

“Canon II. If any one saith, that the Holy Catholic Church was not induced, by just causes and reasons, to communicate under the species of bread only, laymen, and also clerics when not consecrating; let him be anathema.” (*Council of Trent, Session xxi.*)

The decree, by which communion under one species was established, referred to above, was that of the Council of Constance, which met A. D. 1414. The above quoted decrees and canons of the Council of Trent were adopted July 16th, 1562.

Let the reader remark, here,—

1. The Council of Trent expressly admits, that “Christ, the Lord, in the Last Supper, instituted, and delivered to the Apostles, this venerable sacrament in the species of bread *and wine*,” and further, that “the use of both species, has, from the beginning of the Christian religion, not been unfrequent”

2. That the denial of the cup to the laity was made, not directly on the authority of Scripture; but on the authority of the Church,—an authority which she claims—“in the dispensation of the sacraments, their substance being unchanged, to ordain, or change what things soever she may judge most expedient for the profit of those who receive, or for the veneration of the said sacraments:”—

of course, assuming that this change does not affect "the substance of the sacrament."

3. This claim on behalf of the Church, the Council of Trent rests upon 1 Cor. iv. 1 and 1 Cor. xi. 34.

1 Cor. iv. 1 is—"Let a man so account of us as the ministers of Christ, and the dispensers (stewards, Au. Ver.) of the mysteries of God." The Council appealed to this passage, because they interpreted the word *mysterion* (mysteries) in the sense of sacraments, a sense which it never has in the New Testament. The mysteries of which Paul here speaks were, evidently, those before mentioned in ch. ii., ver. 7. "For we speak the wisdom of God in a *mystery*, even the hidden wisdom, which God ordained before the world unto our glory." "The wisdom of God in a mystery" is here equivalent to "the hidden wisdom:"—and the word *mystery* is used to mean, a truth not obvious; which would never become known except by direct revelation. These mysteries Paul further describes in vers. 9, 10, in the words,—“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” Correctly interpreted this passage has nothing to do with the matter before us.

1 Cor. xi. 34 is—"And the rest will I set in order when I come." On the Council's citation of this text, we remark,—

1st. That Paul, the Apostle, specially called of God, and inspired, to fit him for the work, possessed authority to write Scripture and regulate church government and order, proves that a General Council possesses the same authority, we utterly deny.

2d. The Council of Trent teaches that an ordinance, claiming the authority of a sacrament, must be "instituted by Jesus Christ our Lord;" (vii. Session, Can. 1.) and does not pretend to possess authority to make changes which affect "the substance" of a sacrament. Paul, unquestionably, treats the matter under consideration as belonging to *the substance* of this sacrament,—in the only sense

in which a sacrament has a *substance*; for among the particulars which he declares he "had received of the Lord, and delivered" to the Church at Corinth is that "After the same manner," *i. e.*, the manner in which he had taken the bread and given it—"he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Cor. xi. 25.) Paul claims no authority to make a change in the Eucharist in this particular,—he treats it as settled by the authority of the Lord,—he treats the giving of the cup to the communicant as belonging to "the substance" of the sacrament as truly as the giving of the bread does:—and so, expressly excludes it from the things referred to in his words. "And the rest will I set in order when I come."

### § 62. *History of this Doctrine.*

"A circumstance which principally influenced the church in establishing this practice, means were to be devised to crush the heresy which denied that Christ, whole and entire, is contained under either species, and asserted that the body is contained under the species of bread without the blood, and the blood under the species of wine without the body. This object was attained by communion under the species of bread alone, which places, as it were, sensibly before our eyes, the truth of the Catholic faith." (*Catechism of Council of Trent*, p. 172.)

"Public communion was, indeed, usually administered in the first ages under both forms. The faithful, however, had the privilege of dispensing with the cup, and of partaking only of the bread, until the time of Pope Gelasius, in the fifth century, when this general, but hitherto optional, practice of receiving under both kinds was enforced as a law for the following reasons."

"The Manichean sect abstained from the cup on the erroneous assumption, that the use of wine was sinful. Pope Gelasius, in order to detect and condemn the error of those sectaries, left it no longer optional with the faith-

ful to receive under one or both forms, but ordained that all should communicate under both kinds."

"This law continued in force for several ages, but toward the thirteenth century, for various causes, it had gradually grown into disuse, with the tacit approval of the Church. The Council of Constance, which convened in 1414, established a law requiring the faithful to communicate under the form of bread only; and in taking this step, the Council was actuated by reasons of propriety and of religion." (*Gibbons' Faith of our Fathers*, p. 347.)

On the above quotations let the reader remark:—

1. Archbishop Gibbons states, that "public communion was, usually administered in the first ages under both forms;" and this order of things continued "until the time of Pope Gelasius." Gelasius I. was elected bishop of Rome,—Pope, as Dr. Gibbons calls him,—A. D. 492. And he "in order to detect and condemn the errors of the Manicheans, left it no longer optional with the faithful to receive under one or both forms, but ordained that all should communicate under both kinds." A more accurate statement of the history of this matter would be,—The Church continued to observe the sacrament of the Supper, as instituted by our Lord, and administered by the Apostles, till the Manichean sect arose, and amongst their other heretical practices, introduced communion under the species of bread alone, a practice which was revived—though for a different reason—by the Council of Constance in 1414. Bishop Gelasius, in the fifth century, condemned this practice of the Manicheans, and restored communion under both species, as it had existed from the beginning.

"The Manicheans, who were, properly speaking, a philosophical sect in Persia, held wine to be blood, or rather, the gall, that is the poison, of their supposed evil principle, and prohibited the use of it among the elect:—and hence, the Manichean Christians, who had transferred the Persian philosophy into their Christianity, and framed their creed in conformity therewith, did not so much as permit the use of wine in the Lord's Supper." (*Michaelis on the Law of Moses*, Book iv. ch. 3, pt. 2.) From this account, the reader will see, that the controversy respecting

the use of the cup, in the fifth century, had nothing to do with the doctrine of the real presence.

2. Archbishop Gibbons states further, "that this law (of Gelasius) continued in force for several ages, but towards the thirteenth century, for various causes, it had gradually grown into disuse, with the tacit approval of the Church." This gradual disuse of communion under both kinds, is fully explained, we think, by the history of the doctrine of transubstantiation. On this point, however, let the reader judge, after reading the following brief summary of that history.

"For a long time there was no formal declaration of the mind of the Church on the presence of Christ in the Eucharist. At length, in the first half of the ninth century, a discussion on the point was raised by the Abbot of Corvei, Paschasius Radbertus, and Ratramnus, a learned monk of the same convent; they exchanged several violent controversial writings, *De Sanguine et Corpore Domini*, and the most distinguished men of the time took part in the discussion. Paschasius maintained that the bread and wine are, in the act of consecration, transformed by the omnipotence of God into that very body of Christ which was once born of Mary, nailed to the cross, and raised from the dead. According to this conception, nothing remains of the bread and wine but the outward form, the taste and the smell; while Ratramnus would only allow that there is some change in the bread and wine themselves, but granted that an actual transformation of their power and their efficacy takes place. The greater accordance of the first view with the credulity of the age, its love of the wonderful and magical, as well as with the natural desire for the utmost possible nearness to Christ, in order to be unfailingly saved by him, the interest of the priesthood to add lustre to a rite which enhanced their own office, and the apparently logical character of the inference, that where the power, according to universal admission, was changed, there must be a change also of the substance; the result of all these concurring influences was, that when the views of Ratramnus were in substance revived by Berengarius, Canon of Tours, in opposition to Lanfranc. Bishop

of Canterbury, and Cardinal Humbert, the doctrine of Transubstantiation, as it came to be called, triumphed, and was officially approved by the Council of Rome in 1079. In the fourth Lateran Council at Rome, 1215, under Innocent III, Transubstantiation was declared to be an article of faith; and it has continued to be so held by the Roman Catholic Church to the present day." (*Chambers' Encyclopedia, Art. Lord's Supper.*)

"The Council of Constance, which convened in 1414, established a law requiring the faithful to communicate under the form of bread only," writes Archbishop Gibbons.

"The not unnatural result of the action of the fourth Lateran Council, was to generate very widely the idea of the non-necessity of receiving in both kinds. The dogma of transubstantiation and the practice of half-communication went thus hand in hand; mutually supporting and justifying each other. But in the fourteenth century, the casual meeting of Jacobel de Mysel and John de Leyden, led to results which then were little anticipated. These men, zealous and learned and active clergymen, were devout members of the Church of Rome, and were earnest believers in transubstantiation. Like most members of that church, they imagined that our Lord's discourse in the vi. John was designed to apply to the sacrament. In conversing on that remarkable discourse, they were impressed with the fact that it describes the drinking of the blood as being as necessary as the eating of the flesh. They dwell on the words, 'Except ye eat the flesh of the Son of man, *and drink his blood*, ye have no life in you; whoso eateth my flesh *and drinketh my blood*, hath eternal life.' In these words they observed that they could have no life unless they drank the blood as well as ate the flesh. And the promise of life was only to those who *drank the blood*, as well as ate the flesh. The awful warning is against those who do not receive *both*. The gracious promise is only to those who receive *both*. Applying this language, as these men did, to the sacrament of the Lord's Supper, they at once drew the inference that the cup was as necessary as the bread—that there was no

promise to half-communion—that in order to have eternal life they must commune in both kinds.”

“For this they found confirmation in the language of the Apostle, where he alludes to the sacrament,—‘As oft as ye eat this bread *and drink this cup*, ye do show the Lord’s death till he come.’ ‘But let a man examine himself, and so let him eat of that bread, *and drink of that cup*. For he that eateth *and drinketh* unworthily, eateth *and drinketh* damnation to himself, not discerning the Lord’s body.’”

“The inference from this language is, that one kind is as essential as the other—that both are essential to the integrity of communion—and that whatever be the blessings, privileges and graces connected with this sacrament, they are connected with it only as received in both kinds, drinking of the cup as well as eating the bread. These men, under this conviction, taught that it was necessary to salvation that all communicants should receive the bread, and then receive the cup, and they immediately introduced into the churches at Prague the administration of the sacrament in both kinds. The city of Prague, and all Bohemia, soon declared in favor of the restoration of the cup. This awakened the whole energies and resentment of Rome. And the unhappy resolve of the Papal court to put down this beginning of the Reformation, not by the holy weapons of Christian argument, but by the brute force of arms, kindled the flames of a civil war of a century’s continuance. It was in the midst of this controversy that the Council of Constance was convened—a council celebrated for that decree by which it claims for the Church of Rome the right to go against the words of the Lord, to alter the original institution of Christ, and to depart from the acknowledged practice and teaching of the Apostles and the Primitive Church.” (*Seymour’s Evenings with the Romanists.*)

With this brief history of the doctrine of communion under the form of bread alone before him, the reader will understand the declaration of the Catechism of the Council of Trent, that “a circumstance which principally influenced the Church in establishing this practice (was, that)

“means were to be devised to crush the heresy which “denied that Christ, whole and entire, is contained under “either species.” It was not because they understood God’s Word to teach the doctrine, but to crush out all opposition to the doctrine of the Real Presence, that the Church denied the cup to the laity.

### § 63. *Doctrine of Scripture.*

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.” (Matt. xxvi. 26–28.)

“And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.” (Mark xiv. 22–24.)

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” (Luke xxii. 19, 20.)

“For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.” (1 Cor. xi. 23–25.)

In these four separate and independent accounts, let the reader notice:—

(1) That they all agree in stating “that our Lord *insti-*

tuted this sacrament in both kinds,—that He administered it in both kinds,—that the apostles received it in both kinds."

(2) That he gave both alike, with a command to eat the one, and drink the other; emphasizing the command in the case of the cup with the words, "Drink ye *all* of it:" and Mark tells us, that on this occasion, "they *all* drank of it."

(3) "This sacrament was originally instituted by our Lord, in order to be the memorial of his dying love; to be taken in loving remembrance of the breaking of his body and the shedding of his blood on the cross; and for the Church of Rome to take away the memorial of that precious blood—that blood of which we read that 'it is the blood that maketh atonement for the soul,' and 'without shedding of blood there is no remission of sins,' and 'we are redeemed—by the precious blood of Christ,' and 'his blood cleanseth from all sin,' and 'Thou hast redeemed us to God by thy blood,' and 'They washed their robes and made them white in the blood of the Lamb,' and, 'The Church of God which he hath purchased with his own blood;' for the Church of Rome to withhold the memorial of this precious blood in that very sacrament in which Jesus Christ so especially appointed it, is an act of impiety and sacrilege against Christ's own institution, which has no parallel in the whole history of the Church." (*Seymour's Evenings with the Romanists*, p. 373.)

#### § 64. *Rome's appeal to Scripture.*

I. "But neither is it rightly gathered, from that discourse which is in the sixth of John,—however according to the various interpretations of holy Fathers and Doctors it is to be understood,—that the communion of both species was enjoined by the Lord: for he who said, Except ye eat the flesh of the Son of man and drink his blood, ye shall not have life in you (v. 54), also said: He that eateth this bread shall live for ever (v. 59); and he who said, He that eateth my flesh and drinketh my blood hath everlasting life (v. 55), also said; The bread that I

“ will give him is my flesh for the life of the world (v. 52); “ and, in fine, he who said, He that eateth my flesh and “ drinketh my blood, abideth in me and I in him (v. 57), “ said, nevertheless, He that eateth this bread shall live “ for ever (v. 59).” (*Council of Trent, XXI. Session, ch. I.*)

For a full answer to this appeal to our Lord's discourse at Capernaum in justification of half communion, the reader is referred to ch. ii., where the whole discourse is examined.

II. “ It seems clear from the text, that when Christ, on the day of his resurrection, *took bread, and blessed and brake, and gave it* to Cleopas and the other disciple, whose guest he was at Emmaus, on his doing which their eyes were opened, and they knew him, and he vanished out of their sight, (Luke xxiv. 30, 31); he administered the holy communion to them under the form of bread alone. In like manner, it is written of the baptized converts of Jerusalem, that they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread and in prayer, (Acts ii. 42); and of the religious meeting at Troas; on the first day of the week, when we were assembled to break bread, (Acts xx. 7), without any mention of the other species. These passages plainly signify that the apostles were accustomed, sometimes, at least, to give the sacrament under one kind alone.” (*Milner's End of Controversy, p. 240.*)

For an examination of Acts ii. 42 and xx. 7, the reader is referred to § 3. On Luke xxiv. 30, 31, we remark:—

(1) There is no good reason for regarding this as a record of an administration of the Lord's Supper. From Matt. xiv. 19: “ And he took the five loaves and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude,” we learn that his common practice, when acting as “ master of a feast ” was to do just what Luke says he did here—“ he took bread, and blessed it, and gave it to them.” If these words prove this to have been the Lord's Supper, the same words in Matt. xiv. 19, prove

the feeding of the five thousand to have been the same. Besides this, when Cleopas speaks of it afterwards, he speaks of it in the words commonly used to designate an ordinary meal, as the "breaking of bread," v. 35.

(2) If we adopt Dr. Milner's interpretation of this passage, it proves too much for the Romanist. In his view, the Eucharist is a sacrifice as well as a sacrament, and the blood is essential to the sacrifice. Now, if this was the Eucharist, and the mention of bread alone, proves that bread alone constituted the sacrament, it proves just as clearly that bread alone constituted the sacrifice.

III. "Our Redeemer, it is true, has said: 'Drink ye all of this.' But it should be remembered that these words were addressed not to the people at large, but only to the Apostles, who alone were also commanded, on the same occasion, to consecrate his body and blood in remembrance of Him. Now we have no more right to infer that the faithful are obliged to drink of the cup, because the Apostles were commanded to drink of it, than we have to suppose that the laity are required or allowed to consecrate the bread and wine, because the power of doing so was at the last supper conferred on the Apostles." (*Gibbons' Faith of our Fathers*, p. 344.)

Archbishop Gibbons evidently refers to our Lord's words, "this do in remembrance of me," as constituting the Apostles priests, and conferring on them the power of consecrating the bread and wine in the Eucharist; and this is the common Romish interpretation. For proof that they have no such meaning the reader is referred to § 71.

If the fact that in the administration of the cup our Lord addressed himself to his apostles only, they alone being present when he said, 'Drink ye all of it,' proves that the communion of the cup may properly be confined to the clergy: the same fact with respect to the administration of the bread, must prove the same thing regarding it; and so, the argument if it justifies the withholding the cup from the laity, justifies, just as clearly, the withholding of the communion altogether.

## § 65. 1 Cor. xi. 27.

“Another more important passage for communion under either kind he (Bishop Porteus) entirely overlooks, when the Apostle says, “Whosoever shall eat this bread, *or* drink this chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.” (1 Cor. xi. 27.) True it is, that in the English Bible, the text is here corrupted, the conjunctive *and* being put for the disjunctive *or*, contrary to the original Greek, as well as to the Latin Vulgate, to the version of Beza, &c. But as his lordship could not be ignorant of this corruption and the importance of the genuine text, it is inexcusable in him to have passed it over unnoticed.” (*Milner's End of Controversy*, p. 240.)

“Here, by saying, ‘eat *or* drink,’ he (Paul) manifestly shows, that it was the practice in his time to do the one *or* the other, to receive either by eating *or* drinking. And the force of this text is so strong in favor of communion in one kind only, that in all the Protestant Bibles, they have changed the word *or* into *and*, contrary to the original Greek from which they translate it.” (*Bishop Hay's “Sincere Christian,”* p. 236.)

On these comments, we remark—

(1) If Paul's once using the expression “eat *or* drink,” “manifestly shows, that it was the practice in his time, to receive either by eating *or* drinking,” what shall we say of his using the expression “eat *and* drink,” four times over, in this very passage? Does not this fact show four times as manifestly that the practice in his time was to receive by both eating and drinking? The whole passage is—“For as often as ye eat this bread *and* drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread *or* drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, so let him eat of that bread *and* drink of that cup; for he that eateth *and* drinketh unworthily, eateth *and* drinketh damnation to himself, not discerning the Lord's body.” (1 Cor. xi. 26–29.) In all four of these instances the word is—in

the Greek, *kai*, in the Vulgate, *et*, and in the Douay, as in the Authorized Version, *and*

(2) It is not true, as Bishop Hay asserts, that "in all Protestant Bibles, they have changed the word *or* into *and*." If the reader will look at the German and French Bibles published by the American Bible Society—and they are the only Protestant versions, besides the English, that I have at hand—he will see that the German and French equivalents to the English *or* are used in this passage.

(3) If the reader will consult Alford,—or any other critical edition of the Greek Testament in which the "various readings" are given,—he will see that whilst the weight of authority is for the reading *or*, yet, the reading *kai*, *and*, is not without authority of ancient manuscripts, amongst them, of the Codex Alexandrinus, the most ancient manuscript to which the authors of our English Version probably had access. The only two Codices, now regarded as more ancient than this, are the C. Vaticanus, in the Vatican library, and so, beyond the reach of the authors of our English Version, and the C. Sinaiticus, discovered in the present century.

(4) Notwithstanding this, we accept the reading *or*, in the place of *and*, and hope to see it introduced in the revised version now in preparation;—and we do this, not only because the weight of critical authority is in its favor, but because the course of the Apostle's reasoning here, seems to demand it. Ver. 26 is—"As often as ye eat this bread *and* drink this cup, ye do shew the Lord's death till he come,"—*i. e.*, eating the bread, and drinking the cup, both alike shew the Lord's death—the bread is *broken*, the wine is poured out, is *shed*, for this very purpose. Then, ver. 27, is an inference from this statement—"Wherefore, whosoever shall eat this bread *or* drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord,"—*i. e.*, as the eating the bread and the drinking the cup have the same significance, the guilt involved in unworthily doing the one or the other is the same. For a fuller exposition of this passage, see ch. iv.

## CHAPTER VII.

## THE WORSHIP OF THE HOST.

‡66. The worship of the Host. ‡67. Dr. Milner's defence. ‡68. The Romanist can never be certain that his adoration of the Host is not idolatry. ‡69. Modern and Ancient Idolatry. ‡70. The Real Presence not a doctrine of the primitive church.

§66. *The worship of the Host idolatry.*

“WHEREFORE, there is no room left for doubt, that all the faithful of Christ may, according to the custom ever received in the Catholic Church, render in veneration the worship of latria, which is due to the true God, to this most holy sacrament. For not, therefore, is it the less to be adored on this account, that it was instituted by Christ, the Lord, in order to be received; for we believe that same God to be present therein, of whom the eternal Father, when introducing him into the world, says: And let all the angels of God adore him; (Ps. xcvi. 7) whom the Magi, falling down, adored; (Matt. ii. 11,) who, in fine, as the Scripture testifies, was adored by the Apostles in Galilee.” (*Council of Trent, xiii. Session, Ch. v.*)

“Canon VI. If any one saith, that, in the holy sacrament of the Eucharist, Christ, the only-begotten Son of God, is not to be adored with the worship, even external of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in procession, according to the laudable and universal rite and custom of holy Church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolators; let him be anathema.” (*Council of Trent, xiii Session.*)

In the matter of worship, Romish theologians distinguish between what they term *dulia*, the reverence and adoration which may properly be rendered to saints and angels, and what they term *latria*, which is worship due to God alone. In the above-quoted Canon, the Council of Trent decides that, "in the holy sacrament of the Eucharist, the only-begotten Son is to be adored with the worship, even external of *latria*."

Idolatry, (from Gr. *eidolon*, an idol, and *latreia*, worship) is the giving to any creature the adoration or worship which is due to God alone.—"Idolatry is not only an accounting or worshipping that for God which is not God, but it is also a worshipping of the true God in a way unsuitable to his nature, and particularly by the mediation of images and corporeal resemblances." *South*.

Admitting, by implication, the correctness of this definition of idolatry, the Church of Rome justifies her worship of the Eucharist on the ground, that through transubstantiation, and consequent concomitance, Christ, whole and complete, is present there,—"the same God," of whom the eternal Father, when introducing him into the world, says, "And let all the angels of God worship him." Now, if for any reason transubstantiation has not taken place.—either because transubstantiation is an invention of man; there is no such change ever occurs as a matter of fact;—or, because, transubstantiation is a truth, but for some special reason it has not been effected; then in the Eucharist there is nothing but bread and wine, the creatures of God, and the worship rendered in that case is idolatry.

In Chapter II. we have shown that transubstantiation is an invention of man, that no such change as is expressed by that word ever occurs:—and on this ground, notwithstanding the anathema pronounced by the Council of Trent upon those who shall do so, we charge the Church of Rome with idolatry in the worship of "the sacrament of the Eucharist."

#### §67. Dr. Milner's Defense.

The only Romish writer, so far as I know, who attempts to defend his Church against the charge of idola-

try in this matter, on any other ground than the assumed reality of transubstantiation, and the consequent presence of "the complete Christ" in the sacrament of the Eucharist is Dr. Milner. He writes:—

"The first of these disingenuous practices consists in misrepresenting Catholics as *worshippers of bread and wine* in the sacrament, and therefore as *idolaters*, at the same time our adversaries are perfectly aware, that we firmly believe, as an article of faith, that there is *no bread nor wine*, but Christ alone, true God, as well as man, present in it. Suppose for a moment we are mistaken in this belief, the worst we could be charged with is an error, in supposing Christ to be where he is not; and nothing but uncharitable calumny, or gross inattention, could accuse us of the heinous crime of idolatry." (*End of Controversy*, p. 223.)

Let us admit the correctness of Dr. Milner's statement,—and we do this the more readily because we believe it to be true—that the Romanist believes that in the Eucharist "there is no bread nor wine, but Christ alone, true God, as well as man, present;" we say, according to the teaching of Scripture, this will modify the guilt of his act in worshipping it, but it will neither remove that guilt altogether, nor will it change essentially the character of his sin.

Paul, before his conversion, was sincere and honest in his belief that Jesus Christ was an impostor, and he acted upon this belief in persecuting the followers of Jesus. He says of himself: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts xxvi. 9-11.) Yet, so far was he from thinking that the sincerity of his false belief, excused the wickedness of his conduct consequent thereupon, that he writes, long afterwards: "For

I am the least of the Apostles, and am not meet to be called an Apostle, because I persecuted the Church of God." (1 Cor. xv. 9.) And again—"Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." (1 Tim. i. 15, 16.) From these words it is evident that in Paul's estimation, the fact that he had been led into sin by a sincere belief of an untruth, did not absolve him from the guilt of that sin; on the contrary, he looked upon himself in his salvation as "a pattern of the long-suffering of God" in his dealings with sinners,—nor did it change essentially the character of his sin, it was still the sin of "persecuting the Church of God." "There is a way," says Solomon, "which seemeth right unto a man; but the end thereof are the ways of death." (Prov. xiv. 12.) And one of the most terrible judgments God ever inflicts upon the sinner in this world is that of "judicial blindness." "And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.)

§ 68. *The Romanist can never be certain that his adoration of the Host is not Idolatry.*

I. The Council of Trent declares—"If any one saith, that in ministers, when they effect and confer the sacraments there is not required *the intention* at least of doing what the Church does; let him be anathema." (*Council of Trent*, vii. *Session*, *Can.* xi.)

In order to understand distinctly what the Council of Trent means by "the intention" in the above-quoted canon, let the reader carefully consider the following illustration of its meaning.—"If any (Priest) did not intend to effect (consecration), but to practice some deception, *i. e.*, "if any host remains upon the altar through forgetfulness, "or any portion of wine; or any host remains hidden "while the Priest intended to consecrate only that which

“he saw; item, if any Priest has before him eleven hosts, “and intended to consecrate ten only, without determining “which ten, in these cases he effects no consecration, in- “asmuch as that requires intention.” (*Missale Romanum, De defectibus in celebratione Missarum occurrentibus.*)

According to the above-quoted canon, the occurrence of transubstantiation depends upon the *intention* of the Priest at the time he pronounces the words of consecration. If he intends to effect this change it is effected, and “Christ, the only begotten Son of God” is there; if he has no such intention, the change does not take place; and instead of “Christ, the only-begotten Son of God,” there is nothing there but bread and wine; mere creatures of God, which it is idolatry to adore. By his senses, even though he may take the host in his hand, or place it in his mouth, a man cannot decide this question; for if Christ be there, he is there “*veiled*” under the accidents of bread, and the bodily senses bear testimony to the presence of bread alone (§ 35).

The *intention* of the Priest, here spoken of, according to the illustration quoted from the *Missale Romanum*, is his *intention* in the popular sense of that word, *his purpose, his design*. Now the intention of a man, in this sense of the word, is something locked up in his own bosom, and cannot be known with absolute certainty save by God, and the man's own self. On this ground, we say that the Romanist—may presume, may believe, may believe for very good reasons, that in worshipping the host in any particular instance, he is worshipping “Christ, the only-begotten Son of God,” but he can never *know* that such is the fact,—can never *know* that his worship is not idolatry.

And this difficulty acquires peculiar significance from the fact, that there have been wicked, deceitful men in the ministry in all ages. Judas was one of the twelve, and yet he was “a devil” from the beginning. Jno. vi. 70. One of the cases expressly stated in the *Missale Romanum*, as quoted above, is that of a Priest who “did not intend to effect consecration, but to practice some deception:”—of course, such a case as this would not be stated unless it was believed that it did sometimes occur. Should another

Judas thrust himself into the priesthood,—we say, another, for Judas was a Priest of the Church of Rome, according to Romish doctrine—he would be just the man “to practice some deception” in this matter, for his whole life was a lie; and what likelihood is there that the lay-Romanist of to-day would detect his true character, since the eleven apostles, among whom was Peter himself, did not, in three years’ intimate association with him.

II. The *Missale Romanum*, in the chapter already quoted from, and in Section “iv. De defectu vini”—has the following statement,—“If the wine has become “thoroughly sour, or thoroughly putrid, or has been expressed from grapes sour or unripe (*vel de uvis acerbis seu non maturis expressum*), or is mixed with such a “quantity of water that the wine is corrupted, the sacrament is not effected.”

In illustration of the meaning of this rule, let the reader consider the following statement of Archbishop Gibbons, when giving reasons for withholding the cup from the laity in communion—“In my missionary journeys through North Carolina, I have often found it no easy task to procure for the celebration of Mass a sufficiency of pure wine, *which is essential to the validity of the sacrifice*. This embarrassment would be increased beyond measure, if the cup had to be extended to the laity, and still more so in cold regions where the cultivation of the grape is unknown; and where imported wine is exclusively used.” (*Faith of our Fathers*, p. 348.)

In vine-growing countries, like Italy, it may be possible for an honest priest, who by practice has become a good judge of wine, to procure such wine as is required under the above-quoted rule; and to feel absolutely certain that he has procured and is using such:—but in this country, where imported wine must be depended upon; and in this day, when the manufacture and adulteration of wine has been carried to such perfection, such certainty on the part of the priest is impossible. If he will go to any chemist acquainted with the subject, or to any “rectifier” of liquors, he will tell him that it is a very easy thing so to “rectify” wine made from sour or unripe grapes, with certain drugs

and alcohol, that not one man out of a thousand can detect the fact. The Church of Rome does not pretend that the Priest is assisted in any supernatural manner in this case:—the communicant himself does not taste the wine; ordinarily, does not even see it, as it is contained in a silver chalice; and so cannot receive assistance from his knowledge of wines. If then, the actual presence of “Christ, the only-begotten Son of God” in the Consecrated wine is dependent upon such circumstances as these, how is it possible that the Romanist, when in any particular instance he adores the sacrament as presented in the raised chalice, can know that transubstantiation has been effected,—that he is not worshipping mere wine, a creature of God, and so, is guilty of idolatry? Certainly, if the doctrine of the *Missale Romanum* is true doctrine, Paul, in giving the qualifications of a bishop, should not have written—“not given to wine” (1 Tim. iii. 3), but *the best judge of wine in the country.*

### § 69. *Modern and Ancient Idolatry.*

Let the reader carefully ponder the following extracts from the *Missale Romanum*, the manual by which the celebration of Mass is regulated in the Church of Rome throughout all countries, and so, of the highest authority in all things which concern the mass.\*

“Section iii. 7. If the consecrated host disappear, “either by an accident, as by the wind, or by miracle, or “by having been eaten by any animal, and cannot be “found, then let another host be consecrated,” etc.

“Section x., Art. 11. If in winter the blood be con-

\* III. 7. “Si hostia consecrata dispareat, vel causa aliquo, ut vento, aut miraculo, vel ab aliquo animali accepta, et nequeat reperiri; tunc altera consecratur,” etc.

X. 11. “Si in hiems sanguis congelatur in Calice, involvatur Calix pannis califactis; si id non proficeret, ponatur in ferventi aqua prope Altare, dummodo in Calicem non intret, donec liquifiat.”

X. 14. Si Sacerdos evomat Eucharistum, si species integra apparent, reverentur sumantur, nisi nausea fiat: tunc enim species consecrata caute separarantur, et in aliquo loco sacro reponantur, donec corrumpantur, et postea in sacrarium projiciantur. Quod si species non appareant, comburatur vomitus, et cineris in sacrarium mittantur.”

“gealed in the chalice, let the chalice be wrapt in warm cloths; if this does not succeed, let it be placed in hot water near the altar, provided it does not enter into the chalice, until it be melted.”

“Section x., Art. 14. If the priest vomit forth the Eucharist, if the species appear entire, let them be reverently taken (*i. e.*, eaten again), unless nausea arise. In that case, let the consecrated species be carefully separated, and let them be replaced in some sacred place, until they become putrid, and afterwards let them be thrown into the sacrarium. But if the species cannot be distinguished, let the vomit be burned, and the ashes be cast into the sacrarium.” (*Missale Romanum. Ch. De defectibus in celebratione missarum occurrentibus.*)

The things here spoken of, are, in the title of the chapter, spoken of as things actually occurring in the celebration of the Mass; and the Popes, by whose special authority every edition of the *Missale Romanum* is published, ought to know, if any one does, the truth in the case. According to this highest authority in the Church of Rome, then, the consecrated host is sometimes *lost*, so that it cannot be found: it is sometimes blown away by the *wind*; it is sometimes *eaten by animals* (rats or mice, we suppose):—and sometimes when reverently swallowed by a priest, and this in obedience to Christ’s special command, it nauseates him, and he is compelled *to vomit it up*:—and the consecrated wine is sometimes *frozen*, and has to be thawed, by wrapping the vessel which contains it in warm cloths, or placing it in hot water. And this host and consecrated wine the Council of Trent declares to be “the same God . . . of whom the eternal Father, when introducing him into the world, says: And let all the Angels of God worship him; whom the Magi falling down, adored, who, in fine, as the Scripture testifies, was adored by the Apostles in Galilee:—and requires me, under pain of anathema, to ‘adore it, as the only begotten Son of God.’”

Compare such worship as that which is thus demanded of me, with the ancient idolatry, which the Prophet Isaiah assailed in the use of solemn irony;—“He heweth him down cedars, and taketh the cypress and the oak, which

he strengtheneth for himself among the trees of the forest : he planteth an oak, and the rain doth nourish it. Then shall it be for a man to burn, for he will take thereof, and warm himself ; yea, he kindleth it, and baketh bread ; yea, he maketh a god, and worshippeth it ; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire ; with part thereof he eateth flesh ; he roasteth roast, and is satisfied ; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire : And the residue thereof he maketh a god, even his graven image : he falleth down unto it, and worshippeth it, and prayeth unto it and saith, Deliver me ; for thou art my god. They have not known nor understood, for he hath shut their eyes, that they cannot see ; and their hearts that they cannot understand. And none considereth in his heart, neither is there knowledge and understanding to say, I have burned part of it in the fire ; yea, also, I have baked bread upon the coals thereof ; I have roasted flesh and eaten it ; and shall I make the residue thereof an abomination ? shall I fall down to the stock of a tree ? He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand." (Isai. xlv. 14-20.) Reader, what think you of modern as compared with ancient idolatry ?

Do I mean to charge the great body of intelligent Romanists in this country with consciously practicing idolatry so gross as this ? By no means,—I do not believe that one out of a hundred of them, has ever heard of, or even thought of such facts as are stated in the above extracts from the *Missale Romanum*. What I do mean to say is, that this is the very form of idolatry taught in the *Missale* :—and further, that this is the logical consequence of the doctrine of the Real Presence as defined by the Council of Trent.

#### § 70. *The Real Presence not a doctrine of the Primitive Church.*

Romish writers often complain that the doctrine of the Real Presence is made a subject of ridicule by their Pro-

testant adversaries. Cardinal Wiseman writes,—“Dr. A. Clarke, whose works I shall now have often to mention, as the great armory of Protestants in this controversy, designates those who hold the Catholic belief on the Real Presence, as ‘the most stupid of mortals.’ On another occasion he says of us, ‘he who can believe such a congeries of absurdities, cannot be said to be a volunteer in faith, for it is evident the man can have neither faith nor reason.’ . . . I could occupy you long with extracts from Protestants, full of the most ribald scurrility when speaking of this blessed institution. But considering them, as we must do, at least, ignorantly blasphemous, I will not shock your ears, nor pollute my lips, by repeating what can in no manner strengthen their cause with virtuous or sensible men.” (*Lectures on the Eucharist*, pp. 183, 4.)

That the transubstantiated wafer, according to the Romish teaching, is a very strange thing, all must admit. To our bodily senses, it has the color and odor and taste of bread. But we are taught that these “accidents inhere in no substance,”—that the color and odor and taste of which our senses tell us are the color and odor and taste of—nothing. And this, while the material body and blood of Christ are *really* there, but without “accidents,” *i. e.*, without color or odor or taste. Thus we have here, one substance masquerading (the reader must pardon the word, for I can find no other that will exactly express the idea,) in the cast-off accidents of another. This is a strange thing,—the Catechism of the Council of Trent well says, we cannot “find any example of it in natural transmutations, not even in the wide range of creation.” But this is not the strangest part of this strange doctrine. The Council of Trent declares that this strange thing “is Christ, the only-begotten Son of God,” presenting himself among us “veiled.” Their language on this point is,—speaking of the blessedness of the Christian after his arrival in the heavenly country,—he shall “eat, without any veil, that same bread of angels which he now eats under the sacred veils.” (Session xiii. ch. viii.) In this consecrated wafer then, we have “Christ, the only-begotten Son of God,” so closely veiled—with his veil wrapped in so

many folds around him, that to the sharpest bodily senses there seems to be nothing but the veil there; and the still sharper investigation of chemical analysis discovers nothing else:—and he holds this veil so tightly,—that if it catches the wind, he is blown away with his veil rather than let it go,—or, if attacked by any animal, a mouse, for example,—and his veil is so like bread that even mice are deceived thereby—he submits to be eaten by the mouse rather than let it go,—or, if in the course of his solemn worship, he is swallowed by his priest, and the veil nauseates the poor priest—for it must be the veil that does it—and so this Christ is vomited up, he comes up with the veil closely wrapped around him still. These particulars are not of Protestant invention; they are the very ones specifically provided against in the *Missale Romanum*, the book which is the sole authoritative guide in Romish worship throughout the world. In view of such facts as these, it will not appear surprising, that writers having no faith in this doctrine, should sometimes have made it the subject of ridicule. It, certainly, lies more open to ridicule than any other doctrine taught in the Church of Rome; and it is true, as Cardinal Wiseman says, that Protestant writers have often ridiculed it.

In contrast with this is the conduct of the assailants of the Church in primitive times. “Every person, moderately versed in the documents of antiquity, is well aware, that the pagans again and again pleased themselves with ridiculing the well-known worship of the Saviour as God; and in the dialogue *Philopatris*, we find them similarly scoffing at the Catholic doctrine of the trinity. Such ridicule proves *the existence* of those doctrines in the primitive Church; and by a parity of reasoning, if they had scoffed at the doctrine of transubstantiation, they would equally have established the existence of that doctrine. But, so far as I know, they never deride the doctrine of transubstantiation.” (*Faber's Difficulties of Romanism*, p. 112.)

Admitting the fact stated above, Romish writers have attempted to evade the inference therefrom, by alleging, that the doctrine of transubstantiation was regarded as

one of "the mysteries of the faith," and not made known except to the baptized. Even if we grant the existence of such mysteries,—though the New Testament Scriptures give no intimation of them—and all that Romish writers affirm respecting doctrines taught the initiated alone:—this defense will not apply in the case of such writers as Julian, familiarly known as Julian the Apostate. He lived, and wrote during the fourth century, and was not only a baptized member of the Church, but, by direction of his brother, Constantine the Great, he was carefully educated for holy orders, and actually ordained a priest. He therefore must have been taught even "the mysteries of the faith," *i. e.*, doctrines not made known to the world at large, if the Church held any such doctrines.

"In his work against Christianity, which has been substantially preserved, and which has been regularly answered by Cyril of Alexandria, Julian ridicules the adoration of Christ; the birth of Christ from the Virgin: the conception of Christ by the Holy Ghost; the doctrine that Christ was the creator of the universe; the doctrine that Christ is the Son of God, God from God, of the substance of the Father; the doctrine of the Trinity, which is the basis of the doctrine of Christ's godhead; he amuses himself likewise with what he deemed the incurable absurdity of the purification of sin by the mere element of water in baptism; and approximating to the very subject of transubstantiation, if any such doctrine had been held in the Church, he laughs at the Galileans for saying, that Christ had *once* been sacrificed on their behalf, and that consequently, they themselves offer *no sacrifices*. But never, on any occasion, or by any accident, though eagerly bent upon catching at everything in Christianity which might be turned to derision, does he *mention*, or even so much as *allude to*, the Latin doctrine of transubstantiation. . . . Let any reasonable being consider the complete knowledge which the baptized Apostate possessed of the doctrines of Christianity, his utter hatred of the gospel, his perpetual recurrence to the detested Galileans, and their more detested theology, his humor of

turning into ridicule whatever in Christianity he thought capable of being made ridiculous; let any reasonable being consider these several matters; and then let him judge, whether, if transubstantiation had been a doctrine of the early Catholic Church, it could possibly have been *passed over* in total silence by such a man as Julian." (*Faber's Difficulties of Romanism*, pp. 114, 115.)

CHAPTER VIII.

PRIESTHOOD UNDER THE NEW TESTAMENT.

§71. Priests of the Church of Rome. §72. Did Christ institute a priesthood in his Church? §73. Presbuteros translated Priest. §74. The priesthood recognized in the New Testament. §75. An "external priesthood" not recognized in the New Testament.

§ 71. *The Priests of the Church of Rome.*

"SACRIFICE and priesthood are, by the ordinance of God, "in such wise conjoined, as that both have existed in every law. Whereas, therefore, in the New Testament, the Catholic Church has received, from the institution of Christ, the holy visible sacrifice of the Eucharist; it must needs also be confessed, that there is, in that church, a new, visible, and external priesthood, into which the old has been *translated* (Heb. vii. 12.) And the sacred Scriptures show, and the tradition of the Catholic Church has always taught, that this priesthood was instituted by the same Lord our Saviour, and that to the Apostles, and their successors in the priesthood, was the power delivered of consecrating, offering, and administering his body and blood, as also of forgiving and retaining sins." (*Council of Trent, xxiii. Session, ch. i.*)

"Canon I. If any one saith, that there is not in the New Testament a visible and external priesthood; or that there is not any power of consecrating and offering the true body and blood of the Lord, and of forgiving and retaining sins, but only an office of bare ministry of preaching the gospel; or that those who do not preach are not priests at all; let him be anathema." (*Council of Trent, xxiii. Session.*)

"The office of the Priest then, as the rites used at his

"consecration declare, is to offer sacrifice to God, and to administer the sacraments of the Church . . . He next anoints his hands with sacred oil, reaches him a chalice containing wine and a patina with bread, saying,—*Receive power to offer sacrifice to God, and to celebrate mass, as well for the living as for the dead.* By these words and ceremonies he is constituted an interpreter and mediator between God and man, the principal function of the Priesthood." (*Catechism of the Council of Trent*, p. 221.)

"Everywhere, from the very beginning, we find two mysterious institutions, inseparable from each other; sacrifice and priesthood. One name (in Latin) is derived from the other: *Sacerdos a Sacrificando.*" (*Nampon's Catholic Doctrine*, p. 384.)

"The principal office of the priest, has always been to offer sacrifice. Priest and sacrifice are as closely identified as judge and court." (*Gibbons' Faith of our Fathers*, p. 357.)

From the above-quoted extracts it will be seen, that the principal function of the Priesthood, in the Romish sense of that term, is to offer sacrifice, and so, to act as "a mediator between God and man."

The nature of this sacrifice which the Romish Priest offers is set forth in the following—"Canon III. If any one saith, that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or, that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities: let him be anathema." (*Council of Trent*, xxii. *Session.*) For a full exposition of the nature of this sacrifice, see chap. ix. x.

In those Protestant churches in which a priesthood exists, it is a priesthood in a very different sense from that of Rome. On this subject Seymour writes—"The Holy Scriptures frequently speak of the Priests and Elders of the Jews. The original words would have been more suitably translated—'The Sacrificers and Presbyters of

the Jews.' The former, that is, the Priests or Sacrificers ceased with the Jewish dispensation. Their Priesthood and Sacrifices were typical, and passed away when Jesus Christ, the true Priest and Sacrificer, was come; and exercised the office, and made the atonement. The latter, that is, the Elders or Presbyters, were continued, or, more correctly speaking, their name was continued in the Christian dispensation, and applied to the Christian ministry."

"It is this word *Presbyter*, contracted into *Prester*, and then into *Priest*, that is applied so often by us to our ministers. It is not in the sense of *hiereus*, a Sacrificer, the word applied to the Jewish Priest; but in the sense of *presbuteros*, a Presbyter, that we so apply it. The Romanists use it in the former sense, claiming to be sacrificers. The Protestants use it in the latter, claiming to be Presbyters." (*Seymour's "Evenings with the Romanists," pp. 284-5.*)

§ 72. *Did Christ institute a Priesthood in his Church?*

"Canon II. If any one saith, that by these words, *Do this for the commemoration of me* (Luke xxii. 19,) Christ "did not institute the Apostles priests; or, did not ordain "that they and other priests should offer his own body "and blood: let him be anathema." (*Council of Trent, xxii. Session.*)

"The doctrine of the Catholic Church with regard to "this sacrifice, she received from our Lord, when at his "last supper, committing to his Apostles the sacred mys- "teries, he said: 'This do, for a commemoration of me' "(Luke xxii. 19.) He then, as the Holy Synod has de- "fined, ordained them priests, and commanded them and "their successors in the ministry, to immolate and offer in "sacrifice his precious body and blood." (*Catechism of the Council of Trent, p. 174.*)

"When Jesus, as you remember, instituted the Eucharist at his last Supper, he commanded his disciples and their successors to renew, till the end of time, in remembrance of him, the ceremony which he performs. What I have

done, do ye also 'for a commemoration of me.' (Luke xxii. 19)." (*Gibbons' "Faith of our Fathers,"* p. 336.)

Is it true, as here affirmed by the Council of Trent, that when our Lord said—"This do in remembrance of me," (Do this for a commemoration of me—*Douay Bible*,) his words are to be understood—(1) As addressed to the Twelve in their character of Apostles, and so, as constituting them priests, and empowering them to offer the sacrifice of the Mass,—and (2) That by "do this," he means—"What I have done do ye also?"

To this we reply—

1. Matthew and Mark, in their account of the institution of the Lord's Supper, have no record of any such words as uttered by our Lord. (See Matt. xxvi. 26-30, Mark xiv. 22-26.) This is passing strange if these words were intended to teach so important a doctrine as that of a New Testament priesthood, to "ordain these Apostles as priests," and to confer on them and their successors in office the power to effect the real presence, and offer in sacrifice the "complete Christ;" and this for all coming time. This clause of a sentence, for it is but a clause, as given by Luke, instead of being of little importance, and therefore capable of omission without affecting the integrity of the narrative, on this supposition, becomes the most weighty portion of the whole record:—and as Matthew and Mark wrote and gave to the Church their gospels separately and independently, we see not how they could have been guilty of the omission without incurring great blame. And this omission, on the part of these evangelists, appears all the more strange and culpable, when we call to mind how little other Scriptural authority the Romanist is able to find for his faith on these points.

2. Paul, in his first epistle to the Corinthians, gives a fuller record of this portion of the transaction, than that given by Luke:—"And he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: *This do in remembrance of me.* Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

(Luke xxii. 19, 20.) Paul's account is—"The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: *This do in remembrance of me.* After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: *this do ye, as oft as ye drink it, in remembrance of me.* For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. xi. 23-26.)

It is a generally-admitted rule of interpretation, and a sound one, that where we have two records of the same event, one of which is more full than the other, that the briefer one must be interpreted in the light of the one which is more complete. Applying this rule in the case before us, we remark—

(1) Paul treats these words of our Lord—"This do in remembrance of me," as addressed to the twelve—not as Apostles, and so, representatives of the clergy—but as disciples, and so, representatives of the whole Church. He writes this whole account of the institution of the Supper for the purpose of correcting disorders which had arisen in the Church at Corinth—not among the clergy, in administering the Lord's Supper, but among the private members of the Church, in partaking of the ordinance: disorders expressed in his words—"For in eating, every one taketh before other his own supper; and one is hungry, and another is drunken." This is placed beyond all question, by the immediate context in which these words, as spoken the second time, in connection with the distribution of the cup, are given. "This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come; Wherefore, whosoever shall eat this bread and (or) drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." (Vers. 25-27.) This admonition, Romanists agree with Protestants in understanding as addressed to the Church at large. If these words were addressed by our Lord to the twelve, not as Apostles, but as disciples, and so, intended for the Church

at large, they furnish no possible foundation for the doctrine of a new testament priesthood and sacrifice, such as the Council of Trent would build upon them.

(2) As Paul records these words of our Lord, they refer grammatically and logically to "take, eat;" and so, to the partaking of the ordinance, and not to its administration. And, as if to put this matter beyond all doubt, Paul records the fact, of which Luke takes no notice, that our Lord repeats these words in connection with the distribution of the cup—"this do ye, *as oft as ye drink it*, in remembrance of me;" (for the commemoration of me—*Douay Bible*) where the thing to be done is specifically declared to be *drinking* the cup, not *consecrating* it.

### § 73. *Presbuteros translated Priest.*

"For the sacred Scriptures make open mention not only of priests, but also of deacons; and teach, in words the most weighty, what things are especially to be attended to in the ordination thereof." (*Council of Trent*, xxiii. Session, Ch. ii.)

St. Paul "writes to Timothy: "Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the *priesthood*." (1 Tim. iv. 14.) It was by this method, and confessing the same grace, that St. Paul and St. Barnabas "ordained *priests* in every church," (Acts xiv. 23,) according to the testimony of Luke. The same two apostles go to Jerusalem to have the question of circumcision decided by "the Apostles and *priests*." (Acts xv. 2.) St. Paul charges Titus to "ordain *priests*" in the different cities of Crete, meaning by priests, bishops, as the Apostle himself explains, a few verses further on (Titus i. 5-7.) In the discourse which he addressed to the *priests* of the churches of Asia, assembled at Miletus, he says to them among other things: "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost has placed you bishop, to rule the Church of God." (Acts xx. 17-28.) (*Nampon's Catholic Doctrine*, p. 546.)

In all the passages, quoted above by Nampon, the words

translated *priesthood* and *priest*, are in the Greek *presbuterios*, and *presbuteros*; and in the Douay Bible, the translations are as given by Nampon.

Other instances of the translation of the Greek *presbuteros* by the word *priest*, in the Douay Bible, we have in 1 Tim. v. 17. "Let the *priests* who rule well be esteemed worthy of double honor; especially they who labor in word and doctrine." And—James v. 14. "Is any sick among you? let him bring in the *priests* of the Church, and let them pray over him, anointing him with oil, in the name of the Lord."

Thus it will be seen, that in every instance in which the word *presbuteros*, is clearly used as an official designation of the New Testament Church, the Douay Bible translates it by the word *priest*.

In all other instances of its use in the New Testament, even where the word is used as an official designation of the Jewish Church, the Douay Bible translates it with the word *Ancients*. See Matt. xvi. 21, xxi. 23, xxvii. 1, 20, 41. Mark viii. 31. xiv. 43. xv. 1. Luke ix. 22. xxii. 52. Acts iv. 8, 12. xxiv. 1. xxv. 15. So, also, in the book of Revelation, where the Authorized version has the word *Elders*, the Douay Bible has "*ancients*." See Rev. iv. 4, 10. v. 5, 6, 8, 14. xi. 16. xiv. 3. There is one exception, viz.: Acts ii. 17, where *presbuteroi* is translated *old men*.

It may be said—that the Douay Bible does not profess to be translated from the Greek, but, "from the Latin Vulgate, diligently compared with the Hebrew, Greek and other editions, in divers languages." If we examine the Latin Vulgate, we will find that in the seven passages in which *presbuteros* is used as an official designation of the New Testament Church, the Vulgate has rendered it by the word *presbyter*—which is plainly the original Greek word Latinized, in every case but one, Acts xx. 17, where it renders it *majores natu*; which last, certainly does not mean *priest*. The single question before us, then, is this:—Is there any authority for, or justification of the course of the Douay translation in rendering *presbuteros*, *priest*?

1. *Presbuteros* is the comparative form of *presbus*, old;

and literally means, older; or when used substantively, a man older than others. Because, in ancient times, while a modified patriarchal government prevailed, old men would naturally be selected to hold office, out of regard to their presumed superiority in knowledge and experience, the word acquired a secondary meaning, and was used as an official designation without reference to age. In this, it is like the Latin *senatus*, and the English alderman.

2. Among the Jews, in our Lord's day, it was evidently used to designate an officer, distinct from the priest and the scribe; for all three are not unfrequently mentioned in the same sentence, as in Matt. xvi. 21, xxi. 23, etc. And this established usage of the word would naturally pass over from the Jewish to the Christian Church.

3. The Greek language has the word *hiereus*, and the Latin the word *sacerdos*, meaning *priest* in the Romish sense of the word, and these words are uniformly used in this sense in the Greek New Testament and in the Latin Vulgate, and are translated *priest* in the Douay Bible. These words are never applied in the New Testament, to any human officer in the Christian Church.

4. This distinction in meaning between the words *presbuteros* and *hiereus*, had become established by long usage in the days of Christ and his Apostles,—is carefully observed in the Septuagint Version of the Old Testament, as well as in the Greek New Testament,—and is uniformly acknowledged by the Douay translators themselves in their version of the Old Testament, and even in the New Testament, in so far as the Jewish Church is concerned. In view of these facts, we say, that the Douay translation of the Greek word *presbuteros* by the English word *priest*, is not only without any authority, or even justification, but seems to have been made with the deliberate purpose of falsifying the witness of the word of God, on a point in controversy between the Church of Rome and Protestants.

The words of the Council of Trent, quoted at the commencement of this section, seem, at first sight, to justify this mistranslation of the Douay Bible, yet a more careful examination will put a different construction upon them. Of course they could not have had the Douay Bible before

them, as their decree was passed in 1563, and the translation of the New Testament at Rhiems, the one adopted for the Douay Bible was not made until 1582. They evidently refer to mention made, in the Epistles to Timothy and Titus, and speak of this as a "mention of priests," because they regarded the bishops there spoken of as but an order of the priesthood.

It is perhaps no more than fair that I should add, that Cardinal Wiseman, Archbishop Gibbons and Dr. Milner never quote any of these mis-translated passages of the Douay Bible, in their arguments for a Priesthood in the Christian Church, or for the Sacrifice of the Mass.

§ 74. *The Priesthood recognized in the New Testament.*

"If any one affirm, that all Christians indiscriminately are priests of the New Testament, or that they are all mutually endowed with an equal spiritual power, he clearly does nothing but confound the ecclesiastical hierarchy, which is as an army set in array." (*Council of Trent, xxiii. Session, ch. iv.*)

"Canon I. If any one saith, that there is not in the New Testament a *visible* and *external* priesthood; . . . let him be anathema." (*Council of Trent, xxiii. Session.*)

"But as the priesthood is described in the Scriptures as two-fold, *internal* and *external*, a line of distinction must be drawn between them, that the Pastor may have it in his power to explain to the faithful the priesthood which is here meant."

"The internal priesthood extends to all the faithful, who have been baptized, particularly to the just, who are anointed by the Spirit of God, and by the divine grace are made living members of the High-priest Christ Jesus. Through faith inflamed by charity, they offer spiritual sacrifices to God on the altar of their hearts; and in the number of these sacrifices are to be reckoned good and virtuous actions, referred to the glory of God. Hence we read in the Apocalypse: 'Christ hath washed us from our sins in his own blood, and hath made us a kingdom and priests to God and his Father.' (Apoc. i. 5, 6.) The doctrine of St. Peter to the same effect we find recorded

“in these words: ‘Be ye also, as living stones, built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.’ (1 Pet. ii. 5.) The Apostle also exhorts us ‘to present our bodies a living sacrifice, holy, pleasing to God, our reasonable service;’ (Rom. xii. 1,) and David had said long before: ‘A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God! thou wilt not despise.’ (Ps. l. 19.) That all these authorities regard the internal Priesthood, it requires little discernment to discover.”

“The *external priesthood* does not extend indiscriminately to the great body of the faithful; it is appropriated to a certain class of persons, who being invested with this august character, and consecrated to God by the lawful imposition of hands, and the solemn ceremonies of the Church, are devoted to some particular office in the sacred ministry.” (*Cat. of Council of Trent, pp. 220-1.*)

From the above extracts from the Decrees, and Catechism of the Council of Trent, it will be seen that Romanists and Protestants are agreed as to the existence, by divine appointment, in the Christian Church, of what is here styled the “*internal priesthood*,” a priesthood which belongs alike to all the true people of God in the world. Peter’s words, addressed as they are “to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Pet. i. 1,) and John’s “to the seven churches”—*i. e.*, the Christian men and women associated together for God’s service, and not the buildings,—“which are in Asia,” (Rev. i. 4,) place this matter beyond all question. But let the reader notice that when Romanists speak of a priesthood in the Christian Church it is not this “*internal priesthood*” that is meant; but a priesthood of an entirely different character, styled by the Council of Trent, the “*external priesthood*.”

§ 75. *An “External Priesthood” not recognized in the New Testament.*

In his first Epistle to the Corinthians, Paul writes—  
“And God hath set some in the Church, first apostles,

secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts." (1 Cor. xii. 28-31.) And in his Epistle to the Ephesians, he writes,—“ And he (*i. e.* Christ, v. 7,) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” (Eph. iv. 11-13.) And in his Epistle to the Romans—“ Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.” (Rom. xii. 6-8.)

In these passages—and they are the only ones of this character—we have what purports to be a catalogue, and we would naturally expect it to be a full catalogue, of the offices, extraordinary and ordinary, which existed in the Christian Church in the days of the Apostles. The Douay Bible, in rendering these passages, does not differ in any important particular from the Authorized Version from which I have quoted;—and on Eph. iv. 11, it has this note—“ Gave to be Apostles—Till we all meet, &c. Here it is plainly expressed, that Christ has left in his church a perpetual succession of orthodox pastors and teachers, to preserve the faithful in unity and truth.”

Let the reader now turn to the pastoral Epistles to Timothy and Titus, where Paul gives special instructions respecting the organization of Churches, and the qualifications of the officers of the same.

“ This is a true saying, if a man desire the office of a *bishop* he desireth a good work. A bishop then must be

blameless, . . . Likewise must the *deacons* be grave . . . These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God." 1 Tim. iii. 14, 15, *Behave, conduct thyself*, "as an evangelist intrusted by him, and by the Lord Jesus himself, to regulate affairs in the house of God." (*Scott, in loc.*)

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders (*presbuterous*) in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless, as the steward of God," &c. (Titus i. 5-7.) In verse 5, *presbuterous* is translated Priest, in the Douay Bible. On this point see § 73. The *bishop* (*episkopon*) mentioned in vs. 6, is, as Alford remarks—"plainly identified with the presbyter spoken of before." On Acts xx. 28, Alford has the note,—“The English Version has hardly dealt fairly in this case with the sacred text, in rendering *episkopos* ‘overseers;’ whereas it ought here, as in all other places to have been bishops, that the fact of the elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not.”

Here then, in these several catalogues of the officers extraordinary and ordinary, of the Church; and in these particular instructions to Timothy and Titus respecting the perfecting of the organization of churches by the ordination of the needed officers, Priests are not once mentioned. In the Old Testament Church the office of Priest had existed from the beginning, so that the idea of a priesthood in the church must have been familiar to the Apostles. Can this fact be reasonably accounted for except upon the supposition that no such office existed in the Church in the Apostles' day?

## CHAPTER IX.

### THE SACRIFICE OF THE MASS.

§ 76. The Sacrifice of the Mass. § 77. Ps. cx. 4, Heb. vii. 17. § 78. Mal. i. 11. § 79. Heb. vii. 12. § 80. Heb. xiii. 10. § 81. Acts xiii. 2. § 82. Christian sacrifices recognized in the New Testament. § 83. Christ's sacrifice on Calvary the one perfect propitiatory sacrifice.

#### § 76. *The Sacrifice of the Mass.*

"CANON I. If any one saith, that in the Mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema."

"Canon III. If any one saith, that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema." (*Council of Trent, xxii. Session.*)

"The Mass is the unbloody sacrifice of the body and blood of Christ, under the appearance of bread and wine, representing and continuing the bloody sacrifice of the cross." (*Bishop Vernet's Catechism, p. 16.*)

That we may see the foundation upon which this doctrine of the Mass rests, let us turn now to an examination of the Scripture proof of it to which Romanists appeal.

#### § 77. *Ps. cx. 4, and Heb. vii. 17.*

"The LORD hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedeck." (Ps. cx. 4.)

“For he testifieth, Thou art a priest forever after the order of Melchizedeck.” (Heb. vii. 17.)

“Declaring himself constituted ‘a priest forever, according to the order of Melchizedeck,’ (Ps. cx. 4,) he offered up to God the Father his own body and blood under the species of bread and wine; and, under the symbols of those same things, he delivered (his own body and blood) to be received by his Apostles, whom he then constituted priests of the New Testament; and by those words, ‘Do this in commemoration of me,’ (Luke xxii. 19,) he commanded them and their successors in the priesthood to offer (them); even as the Catholic Church has always understood and taught.” (*Council of Trent, xxii. Session, ch. i.*)

“In none of the sacrifices of the old law, however, do we discover a more lively image of the Eucharistic sacrifice than in that of Melchizedek. Our Lord himself, at the last supper, offered to his Eternal Father his precious body and blood under the appearance of bread and wine, at the same time declaring himself ‘a priest forever, according to the order of Melchizedek.’” (*Catechism of the Council of Trent, p. 175.*)

“In what did this ‘order of Mechizedek’ consist? In what, I ask, did his sacrifice differ from those which Abraham himself and the other patriarchs, as well as Aaron and his sons offered? Let us consult the sacred text, as to what it says concerning this royal priest, when he came to meet Abraham, on his return from victory: Melchizedek, the King of Salem, bringing forth bread and wine, for he was the priest of the Most High God; blessed him. (Gen. xiv. 18.) It was then in offering up *a sacrifice of bread and wine*, instead of slaughtered animals, that Melchizedek’s sacrifice differed from the generality of those in the old law, and that he prefigured the sacrifice which Christ was to institute in the new law, from the same elements. No other sense than this can be elicited from the Scripture as to this matter.” (*The End of Controversy, p. 246.*)

“St. Paul, after David, calls Jesus ‘a priest forever, after the order of Melchizedek.’ He is named a priest,

because he offers sacrifice; a priest forever, because his sacrifice is perpetual; according to the order of Melchizedek, because he offers up consecrated bread and wine, which were prefigured by the bread and wine offered by 'Melchizedek, the priest of the Most High God.'" (*Faith of our Fathers*, p. 357.)

On these statements we remark:—

1. There is no record of a sacrifice offered by Melchizedek in Gen. xiv. 18–20. "And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the Most High God. And he blessed him, and said; Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

The plain meaning of the words—"And Melchizedek, king of Salem, brought forth bread and wine"—is, that Melchizedek, in his character of king, and as an act of royal hospitality, brought forth bread and wine, the common articles of food in that day, for the refreshment of Abram and his troops, wearied and hungry as they must have been, after their all-night's march and battle with the enemy.

So Josephus evidently understood it, for he writes,— "Now this Melchizedek supplied Abram's army in a hospitable manner, and gave them provisions in abundance; and as they were feasting, he began to praise him, and to bless God for subduing his enemies under him." (*Josephus' Ant. of Jews*, ch. x. § 2.)

So the authors of the Vulgate evidently understood it. "At vero Melchizedek rex Salem, *proferens panem et vinum.*" *Obferro* is the Latin word for offering in the sense of sacrificing. From it we have our English words *offering* and *oblation*, used as sacrificial terms. *Profero* is never used in such a sense. The Douay Bible renders the Vulgate literally here,— "But Melchizedek, the king of Salem, bringing forth bread and wine."

Melchizedek is mentioned as "the priest of the most high God," in connection with the record which immediately follows, "And he blessed him." To bless was as

distinctly a function of the ancient priest as to offer sacrifice. "And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them: The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." (Numb. vi. 22-27.) "And Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn incense before the Lord, to minister unto him, and to bless in his name forever." (1 Chron. xxiii. 13.) So, evidently, Paul understood the record, for he says not a word of Melchizedek's offering sacrifice on this occasion, but he does say, he "met Abraham returning from the slaughter of the kings and *blessed him.*" (Heb. vii. 1.)

II. In the seventh chapter of the epistle to the Hebrews, the chapter in which Ps. cx. 4, is quoted, we have the typical relation between Melchizedek and Christ explained at large. From a careful examination of the whole chapter it appears that Melchizedek's priesthood was typical of that of Christ.

1st. In that it was superior to the priesthood of Aaron. This is proved (1) By the fact that Melchizedek "*blessed Abram*"—"and without contradiction the less is blessed of the better"—and (2) By the other fact, that Melchizedek "*received tithes*" of Abram. And that, "*Levi was yet in the loins of his father when Melchizedek met him,*" and received tithes at his hands. (Vs. 4-8.)

2. In that it was a royal priesthood, the offices of king and priest being united in the person of Melchizedek.

"For this Melchizedek, was king of Salem, and priest of the most high God." And the Apostle's words would seem to imply that the special character of Melchizedek and his kingdom was typical also;—"being by interpretation, king of righteousness," (the signification of the name Melchizedek is, king of righteousness) "and after that also king of Salem, which is king of peace." In early ages, under the patriarchal constitution of the

Church as well as the State, the offices of king and priest were often united in the same person. But by Moses' law, under which the Levitical priesthood was established, they were separated;—so to remain until united in the person of Christ. (Vs. 1, 2.)

3. In that it was an “unchangeable priesthood;” *i. e.*, a priesthood that is not to be transmitted—does not pass to another. Of Melchizedec the Apostle writes—“Without father, without mother, without descent, (genealogy, Douay Bible) having neither beginning of days, nor end of life.” On these words the following excellent note is given in the Douay Bible—“Not that he had no father, etc., but that neither his father, nor his pedigree, nor his birth, nor his death, are set down in Scripture.” Genealogy was “a matter of prime importance to a priest of the sons of Levi,” as the priesthood descended as a blood-inheritance from father to son. Not so was it with Melchizedec:—Not so is it with Christ, who “sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.” The Apostle dwells upon this particular, the perpetuity of Christ's priesthood, as typified in that of Melchizedec as set forth in the Scripture narrative—“without beginning of days nor end of life;” and the contrast thus presented to the priesthood of Aaron. “And they truly were many priests, because they were not suffered to continue by reason of death. But this man because he continueth ever, hath an unchangeable priesthood.” (Vss. 3, 15, 17, 23, 24.)

Two other particulars, in which the priesthood of Christ is superior to that of the sons of Levi are mentioned, viz.: His being made a priest “with an oath,” Vs. 21, and—His not needing to offer a “daily sacrifice,” Vs. 27.—But in neither of these was his priesthood typified by that of Melchizedec.

The reader has now all the facts in this case before him; and we ask him to notice:—

(1) That in this particular exposition of the typical relation of Christ to Melchizedec, though written after the Lord's Supper was established in the Church, and when the Christian Hebrews must have been familiar with the

use of bread and wine in that ordinance, not one word is said about Melchizedec's bringing forth to Abram, either as an act of hospitality, or as a sacrifice to be offered to God for him, bread and wine. All the other incidents recorded in Gen. xiv. 18-20, are mentioned more or less particularly, but not a word is said of this. In view of this fact, we say, the Romanist must be mistaken in regarding this as the one grand particular in which the typical relation of Melchizedec to Christ consisted.

(2) That the particular in this typical relation upon which the Apostle dwells at greatest length, and which he returns to, once and again in the course of the chapter, (see vs. 3, 16, 23, 24) is the "*unchangeable*" character of Christ's priesthood. "And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an *unchangeable* priesthood." Vs. 23, 24. The Greek word here rendered *unchangeable*, is *aparabaton*, which Liddell and Scott define: "*not passing over to another*, especially of state offices." This is, plainly, the sense in which it is used here; where the priesthood of Christ is put in contrast with that of the sons of Levi, who "were many priests, because they were not suffered to continue by reason of death." The sons of Levi, living but the natural life of man, the office must be transmitted, must pass, by Moses' law, from the dying father to the living son. But Christ, as typified in Melchizedec, being "without beginning of days, or end of life," who "ever liveth" (ver. 25) has a priesthood which "does not pass over to another," an *unchangeable* priesthood. This fact, thus dwelt upon in the vii. Chap. of Hebrews, is irreconcilably at variance with the doctrine of the Council of Trent, that Christ's priesthood "after the order of Melchizedec," is a priesthood which he has transmitted to the Apostles, "and their successors in the priesthood.

#### § 78. *Malachi* i. 11.

"For from the rising of the sun unto the going down of the same, my name shall be great among the Gentiles;

and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts."

"And this (the sacrifice of the Mass) is that clean oblation, which cannot be defiled by any unworthiness, or malice of those that offer (it); which the Lord foretold by Malachi, was to be offered in every place, clean to his name, which was to be great among the Gentiles." (*Council of Trent, xxii. Session, ch. 1.*)

"Should we look for figures and prophecies of this sacrifice in the Old Testament, we find, in the first place, that its institution was clearly foretold by Malachi in these words: 'From the rising of the sun, even to the going down thereof, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of hosts.'" (*Catechism of the Council of Trent, p. 174.*)

"A clean oblation, viz., the precious body and blood of Christ in the eucharistic sacrifice." (*Douay Bible, note on Mal. i. 11.*)

"Whithersoever you go, you will find the 'clean oblation' offered on Catholic altars. If you travel from America to Europe, to Oceanica, to Africa, to Asia, you will see our altars erected, and our priests daily fulfilling the words of the Prophet, by offering the clean oblation of the body and blood of Christ." (*Faith of our Fathers, p. 354.*)

Is this Romish interpretation of these words of Malachi a correct one? Is the Prophet here foretelling the offering of the sacrifice of the Mass "on Catholic altars" throughout the world? To these questions we answer—No.

In his Commentary on Isaiah, xix. 19, "In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the Lord," Dr. J. A. Alexander writes:—"The prophets are accustoming to predict the prevalence of the true religion, and the practice of its rites, in language borrowed from the Mosaic and Patriarchal institutions. As we might now

speak of a missionary *pitching his tent* at Hebron, or at Shechem, without intending to describe the precise form of his habitation; so the Prophet represents the converts to the true faith as erecting an altar and a pillar to the LORD in Egypt, as Abraham and Jacob did in Canaan. A still more exact illustration is afforded, by the frequent use among ourselves of the word *altar* to denote the practice of devotion, especially in families."

On this subject Lowth remarks—"The Prophets, when they speak of the Gentiles coming into the Church, express their serving the true God by such acts of devotion as were most in use in their own time, and therefore could be understood by those to whom they directed their discourses: such were offering sacrifices, and keeping the solemn feasts at Jerusalem, to which the Gentiles from all parts should resort, as several prophecies express their conversion." (*Lowth's Commentary, Isa. xix. 19.*)

As illustrating this remark, let the reader consider such passages as the following, viz.—"And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." (*Isa. ii. 3.*) "And it shall come to pass on that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem." (*Isa. xxvii. 13.*) "And they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. . . . And it shall come to pass, that from one new-moon to another, and from one Sabbath to another, shall all flesh come to worship before me." (*Isa. lxvi. 19, 20, 23.*) "And it shall come to pass, that every one that is left of all the nations

which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain." (Zech. xiv. 16, 17.)

Apply the principles of a literal interpretation to these prophecies,—and we might quote many others of similar character,—as the Romanist does to the prophecy of Malachi, in order to make it foretell the sacrifice of the Mass, and what will be the result? Plainly, this. That the Prophets distinctly foretell—not the establishment of the Romish ceremonial of worship throughout the world, but the re-establishment of the old ceremonial which belonged to the tabernacle and the temple;—not the establishment of a universal church, with Rome as its centre, and the Pope as its head; but such a church with Jerusalem as its centre, and a descendant of Aaron as its high-priest.

The reader is now prepared to appreciate aright, the remarks of Lowth on the passage under examination. "*In every place incense shall be offered to my name and a pure offering.*" The prophet describes the Christian sacrifices of prayer and thanksgiving, by the outward rites of the Jewish worship. Incense was looked upon as a figure or emblem of prayer by the Jews themselves,—“Let my prayer be set forth before thee as incense.” (Ps. cxli. 2.) This spiritual service, the prophet saith, shall be offered up *in every place*, whereas the Jewish worship was confined to the temple. The words of Christ are a commentary on this text—“The hour cometh, and now is, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, . . . when the true worshippers shall worship the Father in spirit and in truth,” (Jno. iv. 21, 23);—where the *spirit* is opposed to the *carnal* ordinances of the Jewish service, such as meats, and drinks, and bloody sacrifices; and *truth* is used by way of distinction from the external rituals, which were only “*a shadow of things to come.*” (Lowth’s Commentary, Mal. i. 11.)

§ 79. *Hebrews* vii. 12.

“For the priesthood being changed, there is made of necessity a change also of the law.”

“Whereas, therefore, in the New Testament, the Catholic Church has received, from the institution of Christ, the holy visible sacrifice of the Eucharist; it must needs also be confessed, that there is, in that Church, a new, visible, and external priesthood, into which the old has been *translated*. Heb. vii. 12.” (*Council of Trent*, xxiii. *Session*. Ch. I.)

“The Apostle also observes that the priesthood of the New Law was substituted for that of the Old Law. (Heb. vii. 12). Now the principal office of priests has always been to offer sacrifice. Priest and sacrifice are as closely identified as judge and court.” (*Faith of our Fathers*, p. 357.)

If the reader will turn to ch. vii. of *Hebrews*, and carefully read vers. 11–18, he will see that the change of priesthood mentioned in ver. 12, is, beyond all question, the change from the Levitical priesthood, established in the family of Aaron, to the personal priesthood of Christ, by the oath of the Lord—“made a high-priest for ever after the order of Melchizedec,” and not to any order of human priests under the New Law, or New Testament dispensation. And this priesthood of Christ is expressly declared to be “an unchangable priesthood,” *i. e.*, a priesthood which cannot be transmitted; which does not pass over, like that of Aaron, from the dying father to the living son. (See § 77.)

§ 80. *Hebrews* xiii. 10.

“We have an altar, whereof they have no right to eat which serve the tabernacle.”

“St. Paul, in his Epistle to the *Hebrews*, frequently alludes to the sacrifice of the mass. ‘We have an altar,’ he says, ‘whereof they cannot eat who serve the tabernacle.’” The Apostle here plainly declares that the Christian Church has its altars as well as the Jewish Synagogue. An altar necessarily supposes a sacrifice, without which it has no meaning.” (*Faith of our Fathers*, p. 357.)

(1) Where did Archbishop Gibbons learn that the Jewish synagogue had an *altar*? Our best writers on Jewish Antiquities make no mention of such a fact; and I think it will be news to the Jews themselves. The tabernacle, and afterwards the temple, had its altars; and under Moses' Law the erection of any other altars than these was prohibited under most solemn sanctions. See Deut. xii. 5-18. The observance of this distinction between the Synagogue and the Temple is a matter of importance just here, as many Protestants, Presbyterians, for example, hold that, the worship of the Christian Church has been modeled on that of the Jewish Synagogue.

(2) That this passage may serve the purpose for which it is quoted above, the phrase, "*we have an altar*," must be understood literally,—the altar must be a material altar, like that of the old Temple, or of the Romish churches of the present day. If so, then the remaining portions of the verse must be understood literally also, and "the tabernacle" spoken of must be a literal tabernacle. Archbishop Gibbons finds those who have a right to eat of the altar in his own Church:—but where will he find those who "serve the tabernacle?" He cannot find them among the Jews, even those of Paul's day, for among them, the tabernacle had then given place to the temple more than a thousand years, and the temple itself was on the brink of utter destruction. If they are to be found, in our day, it cannot be among the Protestant denominations, for none of them has ever possessed a tabernacle as a place of worship. Where, then, are those that serve the tabernacle to be found?

(3) This thirteenth chapter of the Epistle to the Hebrews, which is the concluding chapter of the Epistle, bears the title of "Divers admonitions and exhortations" (Douay Bible)—"Godly Admonitions," (Authorized Version) in which the writer makes a practical application of the great truths set forth in the body of the Epistle. In conformity with this idea of the chapter, the Douay Bible has this excellent note on ver. 13. "Jesus . . . suffered without the gate; *Let us go forth therefore, to him without the camp, bearing his reproach:*"—that is, bearing his

cross. It is an exhortation to them to be willing to suffer, with Christ, reproaches, persecutions, and even death, if they desired to partake of the benefit of his suffering for man's redemption." The expression, "go forth to him without the camp" is figurative:—but the figure is so obvious a one that the Apostle's readers were in no danger of misunderstanding his meaning.

In the same spirit should ver. 10 be interpreted. Throughout the Epistle, Paul has labored to guard the Hebrew Christians against the arts and arguments of Judaizing teachers; who sought to bring them into bondage to the ceremonial law established in Moses' day. These Judaizing teachers are, evidently, the persons spoken of as those "which serve the tabernacle." The central object in their worship was an altar, on which were offered no other or better sacrifices than "bulls and goats," which sacrifices the Apostle declares "can never take away sin." We have a better altar than that of the tabernacle, says Paul,—even the cross upon which "Christ was *once* offered to bear the sins of many." As under the Old Testament dispensation, the worshipper was accustomed to eat a portion of the flesh of the animals offered upon God's altar, thus signifying his communion with the God of the altar (see 1 Cor. x. 16–20) as his reconciled God, reconciled through the sacrifice:—Paul here says, respecting these Judaizing teachers, they have no right to eat of our *altar*, they have no communion with Christ—their religion is essentially different from ours. Thus correctly interpreted, interpreted in the same spirit in which the Douay Bible interprets the verses which immediately follow, this passage furnishes no authority for a literal altar in Christian Churches in our day.

This passage with Heb. vii. 12 (see § 79) and Heb. v. 6 (see § 77) are all the Scripture authority Archbishop Gibbons quotes, in justification of his remark—"St. Paul, in his Epistle to the Hebrews, *frequently* alludes to the sacrifice of the mass."

§ 81. *Acts* xiii. 2.

"And as they ministered to the Lord, and fasted, the

Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

"In compliance with the command of our Lord, the adorable sacrifice of the altar has been daily renewed in the Church, from the death of our Saviour till the present time, and will be perpetuated till time shall be no more. In the Acts, it is said that while Saul and others were ministering (or as the Greek text expresses it, *sacrificing*) to the Lord, and fasting, the Holy Spirit said to them: 'Set apart for me Saul and Barnabas.'" (*Faith of our Fathers*, p. 356.)

(1) If the Greek text properly reads *sacrificing*, why is it that neither the Latin Vulgate nor the Douay Bible so translate it? The Latin Vulgate reads—" *Ministrantibus autem illis Domino,*" and the Douay Bible—"And as they were *ministering to the Lord.*"

(2) The Greek word used is *leitourgonton*. On this word, Alford remarks—"ministering is the only word adequately to render it." (*Alford's New Test. in loc.*) In proof of this statement, take the following instances of the use of this word and its cognates in the New Testament.

Rom. xiii. 6. "For, for this cause pay ye tribute also; for they" (the civil rulers, ver. 3) "are God's ministers (*leitourgoi*) attending continually upon this very thing."

2 Cor. ix. 12. "For the administration of this service (*leitourgias*) not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God." Here the "service" spoken of, as appears from the context, was the distribution of the alms collected for the relief of the poor saints at Jerusalem.

Rom. xv. 27. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister (*leitourgesai*) unto them in carnal things." Here the idea of religious service of any kind is expressly excluded.

Heb. i. 14. "Are they not all ministering (*leitourgika*) spirits, sent forth to minister for them who shall be heirs of salvation?" The beings here spoken of are the angels, and surely no one can believe that their ministry to the saints is that of sacrificing priests.

§ 82. *Christian sacrifices recognized in the New Testament.*

As the New Testament recognizes the existence of Priests in the Christian Church (see § 74), so it tells us of sacrifices to be offered by them. The nature of these sacrifices is set forth in such passages as the following, viz.—

Rom. xii. 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

Here, the Priests (sacrificers) are the "brethren"—all Christians, and the sacrifice is "their bodies," *i. e.*, themselves, as living men. That which was once laid upon God's altar was thenceforth "holy," *i. e.*, consecrated, given up to God as his property, and could not be appropriated again by man, save as God appointed, without sacrilege. Such an offering of themselves the Apostle declares is (1) "acceptable to God," and (2) the Christians' "reasonable service:" or "rational worship," as Brown renders it, rational as in contrast with the ceremonial worship ordained by Moses' law. St. Paul in his own life furnishes a striking illustration of the kind of sacrifice he here urges upon the brethren at Rome.

Phil. iv. 16-18. "Even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

The "sacrifice acceptable, well-pleasing to God" here spoken of is, evidently, that "ministry in carnal things" with which the members of the Church at Philippi had relieved the necessities of the Apostle; necessities arising out of his entire devotion to his missionary labors.

Hebrews xiii. 15, 16. "By him (*i. e.* Christ) therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate forget not; for with such sacrifices God is well pleased."

Here, "praise" and "thanksgiving," the "fruit of the

lips" are spoken of as a sacrifice to be offered by all Christians, and that continually;—and good deeds, especially deeds of charity, are spoken of as sacrifices with which God is well pleased:—the Apostle here presenting the same truth, in substance, presented in Phil. iv. 16-18.

1 Peter ii. 4, 5. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—"Spiritual," as contradistinguished from those offered under Moses' law, which in Heb. ix. 10 are styled "carnal:" such as the praise and thanksgiving mentioned above.

Such a sacrifice as this, the Council of Trent expressly declares the Mass is not. "If any one saith that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving . . . let him be anathema."

§ 83. *Christ's sacrifice on Calvary the one perfect propitiatory sacrifice.*

That Christ's bloody sacrifice, offered upon Calvary more than eighteen hundred years ago, is the one only propitiatory sacrifice for sinners; that it cannot be repeated, that it needs no repetition, is a truth taught us in Scripture, as clearly as it is possible that words should express a truth.

Heb. x. 10-14. "By the which will (*i. e.*, by the will of God, ver. 9,) we are sanctified through the offering of the body of Jesus Christ *once for all*. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered *one sacrifice for sin* for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by *one offering* he hath perfected for ever them that are sanctified."

"*Once for all*," because it made true propitiation, and, so was unlike the typical sacrifices the priests of Aaron's line were accustomed to offer daily, oftentimes, "which could never take away sin." "*One sacrifice for sin*," but one was needed, seeing the victim was the incarnate Son

of God ; and as signifying its completeness, and its acceptance by Jehovah, the offerer "sat down on the right hand of God." "*One offering,*" no other is wanted, for this one has done the work completely, "has perfected forever them that are sanctified."

Heb. ix. 11, 12. "But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, 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."

The Apostle here speaks of Christ's atoning work as the reality which was typified in the doings of the high-priest, once a year, on the great day of atonement. On that day the high-priest was accustomed to enter into the holy place, with "the blood of goats and calves" to make atonement for the sins of the people. And this he did every year. Not so with our high-priest having entered *once*, with his *own blood*, there is no need that he should repeat the sacrifice, for by that one offering he has obtained "*eternal redemption* for us."

Heb. ix. 25-28. "Nor yet that he should offer himself *often*, as the high-priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now *once*, in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men *once* to die, but after this the judgment: so Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

How effectually death does its work upon the human body:—once done, the work cannot be repeated. Just so effectually, the Apostle declares, did Christ do the work he undertook when he died upon Calvary. His work can no more be repeated than death can. Blessed be God, the deep humiliation and bitter agony of the Cross are never to be repeated. Christ "shall appear a second time, to them that look for him," but it shall be "without sin, unto salvation."

## CHAPTER X.

## THE SACRIFICE OF THE MASS (CONTINUED.)

§ 84. The Sacrifice of the Mass defined. § 85. The Sacrifice of the Mass propitiatory. § 86. The Mass an unbloody Sacrifice. § 87. The propitiatory worth of the Mass practically illustrated. § 88. Masses in honor of the Saints.

§ 84. *The Sacrifice of the Mass Defined.*

“And for as much as, in this divine sacrifice which is celebrated in the Mass, that same Christ is contained and immolated in an unbloody manner who once offered himself in a bloody manner on the altar of the cross; the holy Synod teaches that this sacrifice is truly propitiatory, and that by means thereof this is effected, that we obtain mercy, and find grace *in seasonable aid*, (*Heb. iv. 16,—to help in time of need. Auth. Vers.*) if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, now offering by the ministry of the priest, who then offered himself on the cross, the manner alone of offering being different. The fruits indeed of which oblation—of that bloody one—to wit, are received most plentifully through this unbloody one; so far is this (latter) from derogating in any way from that (former oblation). Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified, is it rightly offered, agreeably to a tradition of the Apostles.” (*Council of Trent, xxii. Session. Ch. ii.*)

“Canon III. If any one saith that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or, that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead, for sins, pains, satisfactions, and other necessities; let him be anathema.” (*Council of Trent, xxii. Session.*)

“The Eucharist was instituted by our Lord for two great purposes, to be the celestial food of the soul, preserving and supporting spiritual life, and to give to the Church a perpetual sacrifice, by which sin may be expiated, and our heavenly Father, whom our crimes have often grievously offended, may be turned from wrath to mercy, from the severity of just vengeance to the exercise of benignant clemency. Of this the paschal lamb, which was offered and eaten by Israel as a sacrament and sacrifice, was a lively figure.”

“We, therefore, confess that the sacrifice of the Mass is one and the same sacrifice with that of the cross; the victim is one and the same, Christ Jesus, who offered himself, once only, a bloody sacrifice on the altar of the cross. The bloody and unbloody victim is still one and the same, and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord; ‘This do for a commemoration of me.’ (Luke xxii. 19). The priest is also the same, Christ our Lord: the ministers who offer this sacrifice, consecrate the holy mysteries, not in their own, but in the person of Christ. This the words of consecration declare, the priest does not say: ‘This is the body of Christ,’ but—‘This is my body;’ and thus invested with the character of Christ, he changes the substances of the bread and wine into the substance of his real body and blood. That the holy sacrifice of the Mass, therefore, is not only a sacrifice of praise and thanksgiving, or, a commemoration of the sacrifice of the cross; but also a sacrifice of propitiation, by which God is appeased and rendered propitious, the pastor will teach as a dogma defined by the unerring authority of a General Council of the Church.”

“The pastor will also teach, that such is the efficacy of this sacrifice that its benefits extend not only to the celebrant and communicant, but also to all the faithful, whether living or numbered among those who have died in the Lord, but whose sins have not yet been fully expiated. According to apostolic tradition the most authentic, it is not less available when offered for them than when offered in atonement for the sins, and in alleviation of the punishments, the satisfactions, the calamities, or for the relief of the necessities of the living. It is hence easy to perceive, that the Mass, whenever and wherever offered, because conducive to the common interest and salvation of all, is to be considered common to all the faithful.”

“As, in his passion, our Lord merited and satisfied for us, so in the oblation of this sacrifice, which is a bond of Christian unity, Christians merit the fruit of his passion, and satisfy for sin.” (*Catechism of the Council of Trent*, pp. 173, 175, 176.)

According to the teaching of the Council of Trent the Mass is (1) “A propitiatory sacrifice,” and yet, it is efficient because through it “the fruits of Christ’s sacrifice are most plentifully received.”

(2) It is the same with the bloody sacrifice of the cross, and yet an unbloody sacrifice.

### § 85. *The sacrifice of the Mass propitiatory.*

The Council of Trent declares that the sacrifice of the Mass “is truly propitiatory,” and therefore to be offered, “not only for the sins, punishments, satisfactions, and other necessities of the living, but also, for those who are departed in Christ, and who are not as yet fully purified.”

“Expiation and propitiation are correlative terms. The sinner, or his guilt is expiated; God, or his justice is propitiated. Guilt must, from the nature of God, be visited with punishment, which is the expression of God’s disapprobation of sin. Guilt is expiated, in the Scriptural representation covered, by satisfaction, *i. e.*, by vicarious punishment. God is thereby rendered propitious, *i. e.*,

it is now consistent with his nature to pardon and bless the sinner." (*Hodge's Theology, Vol. II. p. 478.*)

In this sense is the word propitiation uniformly used in Scripture. Rom. iii. 25. "Whom God hath set forth to be a *propitiation*, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The propitiation here, is through Christ's blood, shed for the sinner, his life—"for the life is in the blood"—given in place of the forfeited life of the sinner; and so, the righteousness of God in the remission of his sins is declared, made evident to all. 1 John ii. 2. "And he is the *propitiation* for our sins; and not for ours only, but also for the sins of the whole world." Does any one ask, how? John answers, in the immediate context—"and *the blood* of Jesus Christ his Son cleanseth us from all sin." (i. 7.) 1 John iv. 10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the *propitiation* for our sins." And this propitiation he became, when, in our stead, he offered himself a bloody sacrifice upon Calvary.

In this, its theological and scriptural sense, to render favorable by expiation, the Council of Trent seems to use the word:—for—(1) It declares that this propitiation avails, "not only for the sins, punishments, satisfactions, and other necessities of the living, but also for those who are departed in Christ, and who are not as yet fully purified;"—and (2) It uses terms as its equivalent which have this meaning—*e. g.*, "by which sin may be *expiated*," "by which God is *appeased* and rendered propitious," "offered in *atonement* for sin," and to "*satisfy* for sin."

This on the one hand;—but then on the other, this same Council of Trent declares,—“The fruits, indeed, of which oblation, of that bloody one to wit, are received most plentifully through this unbloody one; so far is this (latter) from derogating in any way from that (former oblation).”

Here, the sacrifice of the Mass appears, not as effecting any propitiation—making any atonement for sin—in itself; but simply as a means by which, or channel through which, the fruits of the bloody sacrifice of the cross are

received most plentifully. That the reader may see how modern Romish writers present this point of doctrine, let him carefully consider the following from the pen of Archbishop Gibbons :

“ But if the sacrifice of the cross is all-sufficient, what need then, you will say, is there of a commemorative sacrifice of the Mass? I would ask a Protestant in return, Why do you pray, and go to church, and why were you baptized, and receive the communion, and the rite of confirmation? What is the use of all these exercises, if the sacrifice of the cross is all-sufficient? You will tell me that in all these acts you apply to yourself the merits of Christ’s passion. I will tell you, in like manner, that in the sacrifice of the Mass, I apply to myself the merits of the sacrifice of the cross, from which the Mass derives all its efficacy. Christ, indeed, by his death, made a full atonement for our sins. But he has not released us from the obligation of co-operating with him by applying his merits to our souls. And what better and more efficacious way can we have of participating in his merits, than by assisting at the sacrifice of the altar, where we vividly recall to mind his sufferings, where Calvary is represented before us, where ‘ we show the death of the Lord until he come,’ and where we draw abundantly to our souls the fruits of his passion, by drinking of the same blood that was shed on the cross?” (*Faith of our Fathers*, pp. 360-1.)

According to this representation of Dr. Gibbons, the Mass is no real sacrifice,—makes no true propitiation for sin, after all. It is neither more nor less than what Protestants are accustomed to speak of as “ a means of grace ” —to use his own illustrations, like “ prayer, going to church, receiving baptism and the communion and the rite of confirmation; ” and it produces its effect in the same way, by the vivid presentation of truth to the worshipper.

But, if we adopt this view, what then shall we do with the case of masses offered for *the dead*? The Council of Trent declares that masses are “ rightly offered, for those who are departed in Christ, and who are not as yet fully purified,” *i. e.*, for the dead detained in Purgatory : and

we know, as a matter of fact, that no inconsiderable portion of the masses in our day are offered for the dead, and not the living. Means of grace, such as going to church, receiving the communion, and the sacrifice of the Mass, if we class it with these, as Dr. Gibbons does, are of no avail for the dead,—they cannot see, they cannot hear, they cannot be affected through the senses. Of what avail then, if this be its nature, can the sacrifice of the Mass be in the case of the dead? The only hypothesis upon which it can avail in this case, is that it is truly propitiatory.

Here, then, is the dilemma in which the Romanist is placed:—

Either,—The sacrifice of the Mass is truly propitiatory, really atones for sin,—and then, it of necessity derogates from the all-sufficiency of the sacrifice of the cross,—

Or,—It is not truly propitiatory, is but a means of grace, a channel through which we receive more plentifully the fruits of the sacrifice of the cross;—and then, it is, it can be of no avail in the case of the dead.

#### § 86. *The Mass an unbloody Sacrifice.*

Nampon describes the actual offering of the sacrifice of the Mass—in its most important parts—as follows: “The priest, having united his intention with that of the most gracious Father who has given us his Son, of the Catholic Church and its visible head on earth, the Vicar of Jesus Christ, of the Bishop who presides over the diocese, of those for whom the sacrifice is offered, and of all the persons present; having put himself in communion with the glorious Mary ever Virgin, with the Apostles and principal martyrs, having called to mind the ends of the sacrifice, and prayed Almighty God to effect the change of the gifts . . . he takes the unleavened bread and afterwards the chalice into his hands, raises his eyes to heaven, blesses and consecrates them, repeating what was said by the Incarnate Word: ‘This is my body! This is my blood!’ At the same time he adores, and presents to the adoration of the people the present Emmanuel. He then offers this pure, holy, spotless victim, this sacred bread of life im-

mortal, this cup of everlasting salvation, to the God who accepted the sacrifices of Abel, Abraham and Melchizedek, entreating him that this adorable victim may be taken by the hand of his angel to his altar on high, into the presence of his divine majesty for the salvation, the consolation and the triumph of the Church, militant, suffering, and already crowned in heaven: 'By Him,' he says, raising toward the Most High, the Lamb without blemish, 'with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory, forever and ever!' " (*Nampon's "Catholic Doctrine,"* p. 441.)

What does the Council of Trent mean when it asserts that the sacrifice of the Mass is an *Unbloody sacrifice*?

1. It cannot mean that there is no blood present in the sacrifice. As Nampon tells us the offering consists of the cup as well as the bread; and this after consecration; when the real presence of Emmanuel, Christ complete has been secured:—and this to such an extent that every particle of the bread and every drop of the wine is a complete Christ,—body and blood, soul and divinity. (See § 58.) Every part of the offering then, according to their express teaching, is full of blood. And, hence, we say, the Council of Trent cannot mean—in teaching that the sacrifice of the Mass is an unbloody sacrifice, that there is no blood present there:—cannot mean that the word *unbloody* shall be understood *literally*.

2. In the Scriptures the words *blood* and *bloody* are often used in a *figurative* sense, derived from the Old Testament rite of sacrifice. In Lev. xvii. 11, we read—"The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." A bloody sacrifice under the Old Testament dispensation was one in which a life was taken,—one in which death was endured by the sacrificial victim in the place of the offerer,—one in which atonement was made by vicarious suffering.

Romanists and Protestants agree in speaking of the sacrifice of Christ as a *bloody* sacrifice. In that sacrifice, as had been prefigured in all the bloody sacrifices of the Old Testament, there was a life given up to God,—there

was the death of Jesus instead of the deserved death of the sinner,—there was vicarious suffering. So the Prophet Isaiah presents the matter—"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." (Isai. liii. 4-6.) Suffering, vicarious suffering appears in every line of this prophecy. And just as clearly does this same truth stand out upon the Gospel record of his death. In Gethsemane, he is "in an agony, . . . and his sweat was as it were great drops of blood falling down to the ground," (Luke xxii. 44.) In the hall of Pilate he was "mocked, and spit upon, and smitten, and crowned with thorns," (Matt. xxvi. 29, 30), and scourged (Jno. xix. 1,)—and who shall ever fathom the depth of suffering implied in his bitter cry upon the cross—"My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46.) This *bloody* sacrifice, was characterized by suffering, vicarious suffering, above all others.

In the Scriptural sense of the expression, a bloody sacrifice is one in which life is taken, and vicarious suffering endured;—and an *unbloody* sacrifice must be one where no life is taken, no suffering endured; and it is in this Scriptural sense, if we mistake not, the Council of Trent styles the Mass an "*unbloody sacrifice*." So Bishop Hay understands the expression. "They,"—*i. e.*, the Sacrifice of the Cross and that of the Mass—"are both one and the same sacrifice; because the victim is the same, to wit, Jesus Christ; and the High Priest, or principal offerer, is the same in both, to wit, Jesus Christ. It was he, that offered himself upon the cross; it is he that offers himself upon the altar. The only difference is in the *manner* of offering; because on the cross he offered himself in a *bloody* manner, and *actually* died; but in the mass he offers himself in an *unbloody* manner, and only dies *mystically*, that is, his death is here represented by the separate consecra-

tion of the bread and wine, which denotes the separation, or shedding of his sacred blood from his body." (*The Sincere Christian*, p. 241.)

Why does the Church of Rome, so carefully teach the *unbloody* character of the sacrifice of the mass? Let the reader call to mind the facts—(1) That the victim they profess to offer in the Mass is "Christ Complete," the same in body and blood, soul and divinity, that was sacrificed upon the cross more than eighteen hundred years ago, and—(2) That in setting forth the propitiatory character of this sacrifice they are accustomed to use such language as that of the Catechism of the Council of Trent—"The sacrifice of the mass is *one* and the *same* sacrifice with that of the cross,"—"the oblation of the cross is daily *renewed* in the eucharistic sacrifice," and that of Bishop Vernot's Catechism, "The mass is the unbloody sacrifice . . . representing and *continuing* the bloody sacrifice of the cross." (P. 16.) Now, if the sacrifice of the mass is *really* the same with that of the cross,—if there is life taken, death inflicted, vicarious suffering endured, then,—(1) as the place of the "victim and that of the high-priest or principal offerer" are both occupied by Jesus Christ in the mass as in the sacrifice of the cross, the officiating priest must be acting over again the part of the unbelieving Jews, who "with wicked hands crucified and slew" (Acts ii. 23,) the Lord:—and (2) in every repetition of the mass there is a "renewal," a "continuation" of the bitter agony, the shameful-humiliation of Calvary. To escape this heavy charge the Church of Rome teaches that the sacrifice of the mass is an *unbloody* one; that Christ does not "*actually* die,—his death is *mystical*," and the shedding of his blood is only "*represented*" by the separate consecration of the bread and wine."

Taking the declaration of the Council of Trent that "in the mass, that same Christ is contained and *immolated* in an *unbloody* manner, who once offered himself in a *bloody* manner on the altar of the cross," and understanding the terms *unbloody* and *bloody* in the sense defined above, we remark—

1. If the sacrifice of the mass is unbloody, it is not pro-

pitiatory. Of the typical sacrifices of the Old Testament, God says—"I have given it (the blood) to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." (Lev. xvii. 11.) And Paul, when discussing this very point, writes—"Almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. ix. 22) —Or, turning from the figure to the reality:—Paul proceeds to say, "Nor yet that he (Christ) should offer himself often, . . . for then must he often have *suffered* since the foundation of the world." (Heb. ix. 25, 26.) In Gethsemane, our Lord "prayed saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. . . . O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matt. xxvi. 39, 42.) It was not "possible" that the bitter cup of suffering should pass away from him, and yet man's salvation be secured; and so, he drank it, to the bitter dregs. According to these Scriptures, and we might multiply quotations of similar import from all parts of the Word of God, vicarious *suffering* is essential to propitiation; "it is the blood that maketh atonement,"—"without shedding of blood is no remission." If then the mass is an *unbloody* sacrifice, it is not *propitiatory*, it can make no *atonement for sin*.

2. If the Mass is an *unbloody* sacrifice, it is a gross misuse of language to speak of it as "*one and the same* sacrifice with that of the cross." They are no more one and the same, than the sham-fight, enacted on some pleasant summer-day, for the amusement of the spectators, is one and the same with the fierce death-struggle of the battlefield where a nation's independence is won or lost:—they are no more *one and the same* than the gilded paper coin with which the Chinese worshipper seeks to cheat his God in his joss-house, is one and the same with the gold coin which is current in the commerce of the world.

§ 87. *The propitiatory worth of the Mass practically illustrated.*

"Nothing then is wanting in the holy mass, to constitute

it the true and propitiatory sacrifice of the new law, a sacrifice which as much surpasses, in dignity and efficacy, the sacrifices of the old law, as the chief priest and victim of it, the incarnate Deity, surpasses, in these respects, the sons of Aaron, and the animals which they sacrificed." (*Milner's End of Controversy*, p. 244.)

"If all human beings in the world, and all living creatures, and all inanimate objects were collected together and burned as a holocaust to the Lord, they would not confer as much praise on the Almighty as a single eucharistic sacrifice; because these earthly creatures, how numerous and excellent soever, are finite and imperfect; while the offering made in the Mass is of infinite value, for it is our Lord Jesus, the acceptable Lamb without blemish, the beloved Son in whom the Father is well pleased, and who 'is always heard on account of his reverence.'" (*Gibbons' Faith of our Fathers*, p. 362.)

When one reads such a representation as that given by Nampon (see §86) that in the offering of the Mass, God "the Father, the Vicar of Jesus Christ, the Bishop of the diocese, and those for whom the sacrifice is offered," all participate in the offering through the priest's "uniting his intention" with theirs; and "the glorious Mary, ever Virgin, with the Apostles and principal martyrs," by being in communion with the priest; and then reads such statements respecting "the dignity and efficacy" of the sacrifice, as those of Dr. Milner and Archbishop Gibbons, quoted above, the natural conclusion would be that a mass, "a sacrifice of the altar" was almost equal to "the sacrifice of the cross."

Turn we now to a different view of the case, a practical one, such as occurs in the ordinary course of human life. Some time ago, I read an account of the death of a gentleman, in the south of Ireland, who left £800 to his parish priest, to pay for masses for the repose of his soul. This money was duly paid over by his executor to the priest. Such bequests as this are common in Catholic countries, as we all know. The ordinary cost of a mass, in the south of Ireland is, I have been told, a crown. £800 then would pay for 3200 masses. The priest, I presume, was

an honest man;—and if so, he would not impose upon a dead man, who had no chance of redress, by taking more for a mass from him, than he was accustomed to receive from the living,—and he would not take money for masses which he did not believe were needed. The man who had died was a good Catholic, as proved by his bequest. Through the efficacy of the sacraments received while living, at death, he sunk no lower than purgatory; and under no heavier guilt than that of venial sins;—for mortal sin would have sunk him lower than purgatory. And yet it took 3200 masses, and I know not how much more in the way of days, months, years of purgatorial suffering, to expiate his venial sins, and get him safe through to heaven.

This must be so, or these masses were a sham, and a delusion. In view of such a fact as this, we ask, what is the real propitiatory worth of a mass?—And the answer, expressed with mathematical accuracy, as given us by the Church of Rome, in these her acts, is—One thirty-two hundredth part of the guilt of the venial sins of a good Catholic gentleman.

In what perfect contrast with this, the Scriptural estimate of the propitiatory worth of the one sacrifice of the cross.—“By one offering, he hath *perfected forever* them that are sanctified.” (Heb. x. 14.) “The blood of Jesus Christ, his Son, cleanseth us from *all sin*.” (1 John i. 7.)

#### § 88. *Masses in honor of the Saints.*

“And although the Church has been accustomed at times to celebrate certain masses in honor and memory of the saints; not, therefore, however, does she teach that sacrifice is offered unto them, but unto God alone, who crowned them; whence neither is the priest wont to say, ‘I offer sacrifice to thee, Peter or Paul;’ but, giving thanks to God for their victories, he implores their patronage, that they may vouchsafe to intercede for us in heaven, whose memory we celebrate upon earth.” (Ch. iii.)

“Canon v. If any one saith, that it is an imposture to celebrate masses in honor of the saints, and for obtaining their intercession with God, as the Church intends; let him be anathema.” (*Council of Trent, xxii. Session.*)

“The solemn sacrifice of the mass is, it is true, sometimes offered to honor the memory of the saints; but it is never offered to them, but to him alone who has crowned them with unfading glory. Never does the officiating minister say—‘I offer sacrifice to thee, Peter, or to thee, Paul;’ but whilst he offers sacrifice to God alone, he renders him thanks for the signal victories won by the martyrs, and implores their patronage, ‘that they whose memory we celebrate on earth, may vouchsafe to intercede for us in heaven.’” (*Catechism of the Council of Trent*, p. 174.)

In the above extracts the reader has *all* that the Council of Trent, or the authors of its Catechism give us, on this strangest portion of the strange doctrine of the Mass. Dr. Milner, and Archbishop Gibbons, say not a word on the subject;—and Nampon, though his work bears the title of “Catholic Doctrine, as defined by the Council of Trent expounded,” gives simply the Council’s explanation and Canon, as given above (pp. 468, 471), without a word of comment.

A mass celebrated “in honor of St. Peter,” and “to obtain his intercession with God!” What does it mean?

“The sacrifice of the Mass is *one* and the *same* sacrifice with that of the cross,—the victim is the same,—the manner alone of offering being different.”—It is a repetition then of the cruel scene of Calvary. Granting, that the sacrifice is an *unbloody* one, that Christ’s death therein is not “*actual*” but only “*mystical*,” that his crucifixion is only in pantomime, yet is it true, that so far as there is any reality in it, it is a renewed crucifixion of the Lord. And this is done “*in honor of St. Peter*,” and “to obtain his intercession with God” for us.

When I read of the old gladiator—“butchered, to make a Roman holiday”—in honor of a Nero or Caligula, and to secure favor with them, I am not greatly surprised, since I know that their habitual, savage cruelty has sunk them below the level of even ordinary humanity. But when you ask me to believe something still more revolting respecting St. Peter, I say—No,—it is a shameful slander of a good man, dead.

## CHAPTER XI.

## CONSUBSTANTIATION.

§ 89. Consubstantiation defined. § 90. Wherein Consubstantiation and Transubstantiation differ. § 91. Objections to the doctrine of Consubstantiation.

§ 89. *Consubstantiation Defined.*

“THE Formula of Concord,” the last of the Lutheran Confessions, completed in 1577, sets forth the doctrine of Consubstantiation in the following propositions, viz. :

## AFFIRMATIVE.

“I. We believe, teach, and confess that in the Lord's Supper the body and blood of Christ are truly and substantially present, and that they are truly distributed and taken together with the bread and wine.

“II. We believe, teach, and confess that the words of the Testament of Christ are not to be otherwise received than as the words themselves literally sound, so that the bread does not signify the absent body of Christ and the wine the absent blood of Christ, but on account of the sacramental union the bread and wine are truly the body and blood of Christ.

“III. Moreover, as concerns the consecration, we believe, teach, and confess that no human work, nor any utterance of the minister of the Church, is the cause of the presence of the body and blood of Christ, but that this is to be attributed to the omnipotent power of our Lord Jesus Christ alone.

“VI. “We believe, teach, and confess that the body and blood of Christ are taken with the bread and wine, not only spiritually through faith, but also by the mouth, nevertheless, not capernaitically, but after a spiritual and heavenly manner, by reason of the sacramental union. For to this the words of Christ clearly bear wit-

“ness, in which he enjoins us to take, to eat, to drink ; and  
 “that this was done by the Apostles the Scriptures make  
 “mention, saying, (Mark xiv. 23.) ‘And they all drank  
 “of it.’ And Paul says, ‘the bread which we break is  
 “the communion of the body of Christ ;’ that is, he that  
 “eats this bread eats the body of Christ. To the same  
 “with great consent do the chief of the ancient doctors of  
 “the Church, Chrysostom, Cyprian, Leo the First, Gregory,  
 “Ambrose, Augustine, bear witness.”

“VII. We believe, teach, and confess that not only true  
 “believers in Christ, and such as worthily approach the  
 “Supper of the Lord, but also the unworthy and unbeliev-  
 “ing receive the true body and blood of Christ ; in such  
 “wise, nevertheless, that they derive thence neither con-  
 “solation nor life, but rather so as that receiving  
 “turns to their judgment and condemnation, unless they  
 “be converted and repent.” (1 Cor. xi. 27-29.)

“IX. We believe, teach, and confess that no true be-  
 “liever, so long as he retains a living faith, receives the  
 “Supper of the Lord unto condemnation, however much  
 “weakness he may labor under. For the Lord’s Sup-  
 “per has been chiefly instituted for the sake of the weak  
 “in faith, who nevertheless are penitent, that from it they  
 “may derive true consolation and a strengthening of their  
 “weak faith.” (Matt. ix. 12 ; xi. 5, 28.)

“X. We believe, teach, and confess that the whole  
 “worthiness of the guests at this heavenly Supper con-  
 “sists alone in the most holy obedience and most perfect  
 “merit of Christ. And this we apply to ourselves by true  
 “faith, and are rendered certain of the application of this  
 “merit, and are confirmed in our minds by the sacrament.  
 “But in no way does that worthiness depend upon our  
 “virtues, or upon our inward or outward preparations.”

“NEGATIVE.”

“We reject and condemn, by unanimous consent, all the  
 “erroneous articles which we will now recount, as being  
 “opposed to the above-stated godly doctrine to the sim-  
 “plicity of the doctrine of faith, and to the sound confes-  
 “sion concerning the Supper of the Lord.

"I. The papistical transubstantiation, when, to wit: "in the Papal Church it is taught that the bread and wine "in the holy Supper lose their substance and natural essence, and are thus annihilated, and those elements so "transmuted into the body of Christ, that, excepting the "outward species, nothing remains of them.

"II. The papistical sacrifice of the Mass, which is offered "for the sins of the living and the dead.

"III. The sacrilege whereby one part of the sacrament "only is given to the laity, the cup being forbidden them, "against the express words of the Testament of Christ, "and they are thus despoiled of the blood of Christ.

"XI. That Christ's body is so contained in heaven that "it can in no mode whatever be likewise at one and the "same time in many places, or in all the places where the "Lord's Supper is celebrated.

"XVII. That the worthiness of the guest at this "heavenly Supper does not depend alone upon true faith "in Christ, but upon the outward preparation of men.

"XIX. That the external visible elements of bread and "wine in the sacrament are to be adored.

"XXI. We also utterly reject and condemn the Capernaïtic manducation of the body of Christ, which, after so "many protestations on our part, the Sacramentarians "maliciously feign against us, contrary to the testimony of "their own conscience, in order that they may bring our "doctrine into discredit with their hearers, as if, forsooth, "we taught that the body of Christ is torn by the teeth "and digested in the human body like any other food. "But we believe and assert, according to the plain words "of the Testament of Christ, a true but supernatural manducation of the body of Christ, even as also we teach that "the blood of Christ is truly, but nevertheless supernaturally, drunk. But these things no one is able with human senses or reason to comprehend; wherefore in this "matter, as also in other articles of the faith, it behooves "that our understanding be brought into captivity to the "obedience of Christ. For this mystery is revealed in the "word of God alone, and is comprehended by faith alone." (*Schaff's Creeds of Christendom, vol. iii. pp. 137-146.*)

From the above quotations, the reader will see:—

1st. That the Lutheran Standards teach a literal presence of the body and blood of Christ in the Lord's Supper as distinctly and emphatically as the "Decrees of the Council of Trent" do. As the "Saxon Visitation Articles (A. D. 1592,)" express it; In the Lord's Supper "the true and "natural body of Christ which hung on the cross, and the "true and natural blood, which flowed from the side of "Christ, are exhibited and received." (*Schaff's Creeds of Christendom, Vol. iii. p. 182.*)

2d. That the Lutheran Standards teach, as the Roman do, that this body and blood of Christ are eaten as truly and really by the unworthy as by the worthy communicants.

3d. That the Lutheran Standards teach, as the Roman do, that there is a mystery about this presence which can be "comprehended by faith alone," and which, therefore, reason must not attempt too curiously to pry into.

But here the similarity between Transubstantiation and Consubstantiation ends.

### §90. *Wherein Consubstantiation and Transubstantiation differ.*

I. The Lutheran Standards do not teach as the Roman do, the presence of the soul and divinity of Christ in the eucharist;—do not teach the doctrine of the Real Presence,—so that "the same God is therein, of whom the "Eternal Father, when introducing him into the world "said,—and let all the angels of God worship him." And hence, they utterly reject—

(1) "The adoration of the Host,"—the worshipping of the elements in the eucharist "with the worship which is due to God alone."

(2) "The sacrifice of the mass;"—the continual repetition, through the agency of priests, ordained for this very purpose, of the propitiatory sacrifice of Christ, once offered upon Calvary.

II. Rejecting the Romish doctrine of transubstantiation, *i. e.*, that "conversion is made of the whole substance of

the bread into the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood," Luther taught, and Lutherans hold, "that the body and blood of Christ are present in, or along with, the elements of bread and wine; in a manner analogous to that in which the divinity of Christ co-existed in the same person with his human nature; hence, by an analogy with the word *incarnation*, he devised for the eucharistic union the term *impanation*. (Lat. *in* and *panis*, bread.)" (*Chambers' Encyclopedia, Art. Impanation.*)

III. The Church of Rome teaches, that in the mass, the Priests—"consecrate the holy mysteries not in their own "but in the person of Christ. This the words of consecration declare. The Priest does not say, 'This is the body "of Christ,' but 'This is my body;' and thus invested "with the character of Christ, HE changes the substance "of bread and wine into the substance of his real body and "blood." (*Cat. Council of Trent, p. 175.*) The Lutheran Church teaches that—"not any utterance of the minister "of the Church, is the cause of the presence of the body "and blood of Christ, but that this is to be attributed to "the omnipotent power of our Lord Jesus Christ alone."

IV. The Church of Rome teaches that—"after the consecration, there is not here the body and there the blood; but under the sacramental sign, however reduced be its dimensions, and whatever be its form, there exists the humanity of the Saviour, entire, indivisible, immortal, such as it is in heaven, only veiling its glory from our senses. Accordingly, a drop which falls from the chalice, a crumb which is separated from the consecrated host, are the one as well as the other, the thrice holy humanity which was sacrificed for us on the cross." (*Nampon's Cath. Doctrine, p. 400.*) And on this ground denies the cup to the laity, declaring that "communion under either species is sufficient for them unto salvation." The Lutheran Church protests against this denial of the cup to the laity as a "sacrilege," and as "against the express words of the Testament of Christ."

V. The Church of Rome teaches, respecting the sacraments in general, and, of course, respecting this one in

particular, that "they confer grace (*ex opere operato*) through the act performed." Whilst the Lutheran Church teaches that—"the whole worthiness of the guests at this heavenly Supper consists alone in the most holy obedience and most perfect merit of Christ. And this we apply to ourselves by true faith, and are rendered certain of the application of this merit, and are confirmed in our minds by the sacrament." Hence the Lutheran doctrine of the Supper is consistent with the belief in "justification by grace through faith alone," which the Romish doctrine is not.

§ 91. *Objections to the doctrine of Consubstantiation.*

I. The doctrine of Consubstantiation, or impanation if the Lutheran prefers that term, is altogether without scriptural authority. The doctrine of the presence of the true body and blood of Christ in, with, or under the bread and wine, is based entirely upon the assumption that "the words of the Testament of Christ are not to be otherwise received than as the words themselves literally sound," and this assumption, correct principles of interpretation require us to reject. For a full discussion of this point the reader is referred to chap. iii.

II. This doctrine seems necessarily to involve the idea of the presence of Christ's body, and so, as his divinity is everywhere present, of his whole person, here on earth, wherever the sacrament of the Supper is administered:—and this is irreconcilable with such passages of Scripture as the following, viz.—Acts i. 11. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts iii. 21. Jesus Christ "whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Luke xxiv. 51. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Jno. xvi. 7, 28. "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not

away, the Comforter will not come unto you; but if I depart, I will send him unto you . . . I came forth from the Father, and am come into the world: again, I leave the world and go to the Father." Jno. xvii. 11. "And now, I am no more in the world, but these are in the world, and I come to thee."

III. It is inconceivable that his Apostles could have understood our Lord's words—"this is my body,"—"this is my blood," in the sense which this doctrine requires us to put upon them, at the time he uttered them at the institution of this sacrament. For a discussion of this point the reader is referred to § 51.

PART III.

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THE  
FIVE ADDITIONAL SACRAMENTS  
OF  
THE CHURCH OF ROME.



"CANON I. If any one saith, that the sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or that they are more, or less, than seven, *to wit*: Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony, or even that any one of these seven is not truly and properly a sacrament: let him be anathema." (*Council of Trent, Session VII.*)

"How many are the sacraments?"

"Seven. 1. Baptism; 2. Unction with Chrism; 3. Communion; 4. Penitence; 5. Orders; 6. Matrimony; 7. Unction with Oil." (*The Larger Catechism of the Orthodox, Catholic, Eastern Church.*)



## CHAPTER I.

## CONFIRMATION.

§ 92. Confirmation defined. § 93. Acts viii. 14-19. xix. 1-7. § 94. Heb. vi. 1, 2.  
 § 95. Confirmation in the Protestant Episcopal Church.

§ 92. *Confirmation Defined.*

“CANON I. If any one saith, that the confirmation of those who have been baptized is an idle ceremony; and not rather a true and proper sacrament; or that of old it was nothing more than a kind of catechism, whereby they who were near adolescence gave an account of their faith in the face of the Church, let him be anathema.”

“Canon II. If any one saith, that they who ascribe any virtue to the sacred chrism of confirmation, offer an outrage to the Holy Ghost: let him be anathema.”

“Canon III. If any one saith, that the ordinary minister of holy confirmation is not the bishop alone, but any simple priest soever: let him be anathema.” (*Council of Trent, Session VII.*)

“The Pastor . . . will, accordingly, inform the faithful, that not only was this sacrament instituted by our Lord Jesus Christ, but as St. Fabian, Bishop of Rome testifies, the chrism and the words used in its administration were also appointed by him: a fact of easy proof to those who believe confirmation to be a sacrament, for all the sacred mysteries are beyond the power of man, and could have been instituted by God alone.”

“The form of Confirmation consists of these words: ‘*I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*’ . . .

“The form of the sacrament should embrace whatever is necessary to explain its nature and substance; with regard to the nature and substance of Confirmation, there are three things that demand particular attention, the divine power, which, as a primary cause, operates in the sacrament; the spiritual strength which it imparts to the faithful unto salvation; and lastly, the sign impressed on him who is to engage in the warfare of Christ. The words—‘in the name of the Father, and of the Son, and of the Holy Ghost,’ with which the form closes, sufficiently declare the first; the second is comprised in the words, ‘I confirm thee with the chrism of salvation;’ and the words, ‘I sign thee with the sign of the cross,’ with which the form opens, convey the third.”

“It is the peculiar characteristic of confirmation to perfect the grace of baptism: those who are initiated into the Christian religion, share, as it were, the tenderness and infirmity of new-born infants; but they afterwards gather strength from the sacrament of chrism, to combat the assaults of the world, the flesh, and the devil, and are confirmed in faith to confess and glorify the name of our Lord Jesus Christ. From this last-mentioned circumstance it arose, no doubt, that the sacrament was distinguished by the name of confirmation.” (*Catechism of the Council of Trent*, pp. 139, 140, 141, 143.)

From the above-quoted deliverances of the Council of Trent, and the Catechism of that Council, it will be seen that the doctrine of the Church of Rome respecting confirmation is:—(1) That it is a true and proper Sacrament,—(2) That it was “instituted” by the Lord Jesus Christ,—(3) That the ceremonial consists in signing with the sign of the cross, and anointing with chrism, the “form” being—“I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost,”—(4) Its special effect is “to perfect the grace of baptism,”—(5) The proper minister of Confirmation is “the bishop alone.”

On this fourth point, mentioned above, Archbishop Kenrick writes,—“The end for which confirmation is ad-

ministered, is to strengthen us in the belief of the Christian mysteries, and in the profession of our faith. We cannot apprehend with certainty supernatural truth, unless we be enlightened from above. We cannot acknowledge with divine faith our Lord Jesus Christ, unless the Holy Ghost exert his influence on our mind, to dissipate its darkness, and stay its vacillation: 'No man can say, the Lord Jesus, but by the Holy Ghost,' (1 Cor. xii. 3.) To profess our faith is a strict duty, for 'with the heart,' says the Apostle, 'we believe unto justice; but with the mouth confession is made unto salvation.' (Rom. x. 10.) The temptations to deny it are numerous and powerful. It is scoffed at by the wise and prudent of the world, from whom it is hidden by a just judgment of God; and few have fortitude to endure the imputation of credulity, simplicity, and superstition. . . . It is only the Holy Spirit who can give us intrepidity and heroic resolution, when faith and conscience require great sacrifices. The 'Spirit of our Father' spoke in the martyrs, and gave them wisdom which their adversaries could not resist. He still communicates his grace, and gives us strength, that we may not shrink from our good and glorious confession. . .

We are warned by the Apostle not to prove recreant to our engagements, nor faithless to the sacramental grace, which is directed to our final perseverance. 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' (Eph. iv. 30)." (*Kenrick on Baptism*, pp. 231, 232).

The Scripture proofs appealed to in support of this doctrine of confirmation are,—(1) the passages which record the giving of the Holy Ghost by the laying on of the Apostles' hands, such as Acts viii. 14-19 and xix. 1-7, and (2) Heb. vi. 2.

### §93. Acts viii. 14-19; xix. 1-7.

"Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the

Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money; saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." (Acts viii. 14-19.)

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues, and prophesied. And all the men were about twelve." Acts xix. 1-7.

In connection with these passages let the reader consider two others in which the gift of the Holy Ghost is recorded, viz.:

Acts ii. 1-4. "And when the day of Pentecost was fully come, they (*i. e.*, the hundred and twenty mentioned in i. 15) were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Acts x. 44-48. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

In all these instances the gift of the Holy Ghost spoken of is that gift, not in his ordinary, regenerating and sanctifying power; but in his extraordinary, miracle-working power; for the record is express on this point in three of the instances; and in the other—the case of the disciples at Samaria—it is said, that "Simon *saw* that the Holy Ghost was given."

This extraordinary gift of the Spirit, manifested by speaking with tongues, is something altogether different from the ordinary, regenerating, and sanctifying gift of the Spirit; especially, in the design with which it is given. In the xiv. Chap. of 1 Cor., Paul gives a full exposition of this whole subject. In the course of that exposition he tells us—"tongues are for a sign, not to them that believe, but to them that believe not." Ver. 22—And the record contained in Acts ii. 5, 6, gives an apt illustration of these words—"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad,"—the disciples speaking with other tongues, ver. 4,—"the multitude came together, and were confounded, because that every man heard them speak in his own language."

On the subject of the *charismata*, or miraculous gifts of the Holy Ghost, Dr. Dabney writes:—"It was the bestowal of an extraordinary power, for a purely temporal purpose; to demonstrate to unbelievers the divine claim of the new dispensation. See 1 Cor. xiv. 22; Mark xvi. 15-18; Acts iv. 29, 30; v. 12; Heb. ii. 4, and such like texts. The fact of Christ's resurrection is the corner-stone of the Gospel evidence. This fact was to be established by the witness of twelve men. An unbelieving world was invited to commit its spiritual destiny to the 'say-so' of twelve men, strangers and obscure. It was absolutely essential that God should sustain their witness by some supernatural attestations."

“But twelve men could not preach everywhere: whence it was at first equally important others should be armed with these divine ‘signs.’ Through what channel might these other evangelists best receive the power to emit them? The answer displays clearly the consistency of our exposition. It was most suitable that the power in others should come through the twelve witnesses; because thus the ‘signs’ exhibited, reflected back an immediate attestation on their truth. Thus let us represent to ourselves a child of Cornelius the Centurion, exercising gifts unquestionably supernatural before pagans in Cæsarea. This proves that God has here intervened. But for what end? That boy can be no eye-witness to Christ’s resurrection; and he does not claim to be: for he did not see it, and he was not acquainted with Jesus’ person and features. But he can say, that he derived his power from the witness Peter; and, Peter assured him, direct from a risen Christ. Just so far, then, as spectators verify the supernatural character of the boy’s performances, they are a divine attestation to Peter’s words concerning the resurrection. So Timothy’s *charismata* were related to the witness of Paul, who conferred them. In brief, it was proper that others’ ability to exhibit ‘signs’ should proceed visibly from the Apostles, because the use of the signs was to sustain the testimony of the twelve. Hence the rule in the Apostolic day, which the acute Simon so clearly perceived; that it was ‘through laying on of the Apostles’ hands the Holy Ghost was given.’ And I assert that there is not a case in the New Testament, where any other than an Apostle’s hand was employed to confer the Holy Ghost, if any human agency was employed. Search and see. Hence it follows, that since the death of the original twelve, there has never been a human being in the Church who was able to give this gift.”

“For the necessity was temporary. After the death of the Apostles, the civilized world was dotted over with churches. The Canon of Scripture was complete. The unbelieving world was furnished with another adequate line of evidence (which has been deepening to our day) in souls sanctified and pagan society purified. The charis-

matic signs ceased because they were no longer essential. See Luke xvi. 31. The world is now in such relation to the Scripture testimony, as was the Jew of Christ's day."

"Now, we claim a powerful and sufficient proof of the correctness of this theory, in its satisfying consistency. It reconciles everything in the Scripture teaching and history. We claim that it tallies exactly, with Paul's prediction of the cessation of the charismatic powers, in 1 Cor. xiii. 8. It explains exactly the date and the mode of the cessation of genuine miracles out of the Church. Church historians know how anxiously miracles were claimed by the Fathers down to the fourth (and indeed the present) century, and the obscurity in which the facts in the second and third centuries are involved. Well; on our view, real miracles might have continued just one generation after the Twelve. John, the aged, might have conferred the power on some young evangelist, the year of the former's death. The Church would be naturally reluctant to surrender the splendid endowment. The discrimination between surprising, and truly supernatural events, was crude. The age of 'pious frauds' was at hand. Thus as the genuine miracles faded out, the spurious had their day." (*Dabney's Theology*, pp. 752, 753.)

If this account of the purpose and history of the miraculous gift of the Holy Ghost, through the laying on of the hands of the Apostles be accepted, and after a careful examination we are satisfied that it is the true account; it follows that the passages of Scripture quoted at the head of this section have nothing to do with the sacrament of Confirmation.

#### § 94. *Hebrews vi. 1, 2.*

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

To the Romanist, who cites the passage in support of Confirmation, because it speaks of "the doctrine of laying

on of hands," it might be sufficient to reply;—In your rite of confirmation, there is no laying on of hands. As Archbishop Kenrick informs us, there is "the extension of the hands of the Bishop over all who are to be confirmed prescribed in the Pontifical;"—but the extension of the hands so as to "represent the outspread wings of a dove," is one thing; the "laying on of hands" is an entirely different thing. As the Catechism of the Council of Trent declares—"The form of Confirmation consists of these "words: 'I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of "the Father, and of the Son, and of the Holy Ghost." The acts essential to the sacrament are, signing with the sign of the cross, and anointing with chrism:—hence in the Greek Church the sacrament is called "Unction with chrism." Even if we regard the spreading of the bishop's hands over the person to be confirmed, as "a laying on of hands," it is a mere accident, not an essential element in the rite; and so, can with no propriety, give name to the rite:—and the argument here turns entirely upon the name.

What does the Apostle mean by "the doctrine of laying on of hands," in this summary of "the principles of the doctrine of Christ?" This question we must answer in the same way we have already answered a similar question respecting his meaning in the preceding specification, "the doctrine of baptisms,"—not baptism, as the words are often quoted by the advocates of confirmation. (See *Baptism*, § 20.)

The Jewish Christians, to whom these words were originally addressed, were familiar with "the laying on of hands—(1) In pronouncing a solemn blessing, as was done by Jacob upon the two sons of Joseph." See Gen. xlviii. 14–16. (2) In the confession of sin over the victim which was to be offered as an atoning sacrifice to God. See Lev. xvi. 21. (3) In the solemn setting apart of a person to some public office to which God had called him; see Numb. xxvii. 23; especially to the work of the ministry. See Acts xiii. 3. (4) In the miraculous healing of diseases. See Matt. ix. 18. (5) And especially, in conferring

the miraculous *charismata* of the Holy Ghost. See Acts xix. 6. The expression "the doctrine of the laying on of hands" would properly cover all these.

In the text under examination, where "the doctrine of the laying on of hands" is spoken of as one of "the principles of the doctrine of Christ," *i. e.*, one of the truths of the Christian religion to be early learned and understood, we think the Apostle has specially in mind the laying on of hands in conferring the miraculous gifts of the Holy Ghost. That the early Christians prized inordinately these *charismata*, placing their possession above that of the essential Christian graces of faith, hope and charity (love), we learn from 1 Cor. xii., xiii., xiv., where Paul instructs the Christians at Corinth in this doctrine at great length. That the Jewish Christians to whom the words of the text are addressed, needed instruction in "the doctrine of laying on of hands," elementary as that doctrine was, is evident from the Apostle's words—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. v. 12.) The tendency of the Jew, educated as he had been under the complicated ceremonial of Moses' law, was to mistake on just such points as this:—and for this reason, we think that this is what the Apostle especially refers to in his words "the doctrine of laying on of hands." As we have already seen, this has nothing to do with any rite or sacrament of confirmation.

#### § 95. *Confirmation in the Protestant Episcopal Church.*

1. The Protestant Episcopal Church expressly denies the sacramental character of confirmation. In the Articles of Religion we read—"There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such

as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." (*Art. XXV.*)

2. Apostolic example is claimed for the rite of Confirmation in the following prayer, which is part of the Order of Confirmation:—"Almighty and everlasting God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; We make our humble supplication unto thee for these thy servants, upon whom, after *the example of thy holy Apostles*, we have now laid our hands, to certify them, by this sign, of thy favor and gracious goodness toward them."

3. Confirmation is prescribed as a condition precedent to Communion. "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." (*Order of Confirmation, closing rubrick.*)

Episcopal writers cite, as authority for the "Apostolic example" claimed for Confirmation, the same passages of Scripture to which Romanists appeal as furnishing proof of its sacramental character; viz., Acts viii. 14-19, xix. 1-7, and Heb. vi. 1, 2. In our examination of these passages, we have shown that the first two have exclusive reference, and the third special reference to the bestowal of the miraculous gifts of the Spirit; and so, they prove neither sacramental character, nor Apostolic example for Confirmation.

In the "preface" to "the Order of Confirmation" we are taught that this rite is observed,—“to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavor themselves faithfully to observe such things, as they by their own confession, have assented to.”

According to this representation, the end of Confirma-

tion is just that which the Lord has assigned to the Sacrament of the Lord's Supper, viewed as a covenanting rite. (See part I, ch. iv.) Baptism and the Lord's Supper are both seals of the Covenant of Grace:—the first, a seal of that covenant in its Abrahamic form, where, by divine appointment the parent covenants for the child,—the other, a seal of that covenant in its “better” form of the New Testament (covenant), where, by the same divine appointment, a person who has come to years of discretion, enters into covenant with God on his own behalf. The Covenant of Grace, in all its forms, is one and the same; so that when a person, baptized in infancy, who has now come to years of discretion, approaches the Lord's Table intelligently, he does “with his own mouth and consent, openly and before the Church, ratify and confirm” all that was “promised for him in baptism;” and engage, “by the grace of God, evermore to endeavor himself faithfully to observe” all the obligations of the covenant.

That the approach to the Lord's table for the first time, of a member of the Church baptized in infancy, should be preceded by an examination as to his personal faith in Christ, and by some public profession of that faith, seems eminently proper. That this public profession should be accompanied by prayer for the professing person, and even, if the Church see fit so to order, by the imposition of the hands of the minister, *in benediction*, certainly, none can reasonably object. All this, with the exception of the imposition of hands, is commonly practiced in the Presbyterian Church of America. But, it is distinctly understood, that all this does not constitute a new sacrament, or even a new rite in the Church, but is “part and parcel” of the celebration of the Sacrament of the Lord's Supper.

It was this, that John Calvin—often unfairly quoted as favoring a rite of Confirmation—approved of. His words are—“It was an ancient custom in the Church for the children of Christians, after they were come to years of discretion, to be presented to the bishop in order to fulfill that duty which was required of adults who offered themselves for baptism. For such persons were placed among the catechumens, till, being duly instructed in the myste-

ries of Christianity, they were enabled to make a confession of their faith before the bishop and all the people. Therefore those who had been baptized in their infancy, because they had not then made such a confession of faith before the Church, at the close of childhood, or commencement of adolescence, were again presented by their parents, and were examined by the bishop, according to the form of the catechism which was then in common use. That this exercise which deserved to be regarded as sacred and solemn, might have the greater dignity and reverence, they also practiced the ceremony of imposition of hands. . . . Such imposition of hands, as is simply connected with benediction, I highly approve, and wish it were now restored to its primitive use, uncorrupted by superstition. . . . I sincerely wish that we retained the custom, which I have stated was practiced among the ancients before this abortive image of a sacrament made its appearance. For it was not such a confirmation as the Romanists pretend, which cannot be mentioned without injury to baptism; but a catechetical exercise, in which children or youth used to deliver an account of their faith in the presence of the Church." (*Calvin's Institutes, Book iv. ch. xix.*)

## CHAPTER II.

### PENANCE.

§ 96. Penance defined. § 97. Contrition. § 98. Confession. § 99. James v. 16, 2 Cor. v. 18-21, 1 John i. 9, 10. § 100. Satisfaction. § 101. Absolution. § 102. John xx. 22, 23. § 103. Acts ii. 38.

#### § 96. *Penance Defined.*

"CANON I. If any one saith, that in the Catholic Church Penance is not truly and properly a sacrament, instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after baptism: let him be anathema."

"For by baptism putting on Christ (Gal. iii. 23,) we are made therein entirely a new creature, obtaining a full and entire remission of all sin; unto which newness and entireness, however, we are no ways able to arrive by the sacrament of Penance, without many tears and great labors on our part, the divine justice demanding this; so that penance has justly been called by holy Fathers a laborious kind of baptism. And this sacrament of Penance is, for those who have fallen after baptism, necessary unto salvation; as baptism itself is for those who have not as yet been regenerated." (Ch. ii.)

"The holy synod doth furthermore teach, that the form of the sacrament of Penance, wherein its force (*vis*) principally consists, is placed in those words of the minister: *I absolve thee, &c.*; to which words indeed certain prayers are, according to the custom of holy Church, laudably joined, which nevertheless by no means regard the essence of that form, neither are they necessary for the administration of the sacrament itself. But the acts of the penitent himself, to wit, contrition, confession, and

“satisfaction, are as it were, the matter of this sacrament. “Which acts, inasmuch as they are by God’s institution, “required in the penitent for the integrity of the sacrament and for the full and perfect remission of sins, are “for this reason called the parts of penance.” (Ch. iii.) (*Council of Trent, Session xiv.*)

According to the above-cited deliverances of the Council of Trent—(1) Penance is a “true and proper sacrament.” (2) It was “instituted by Christ our Lord for reconciling the faithful unto God, as often as they fall into sin after baptism.” (3) That “for those who have fallen after baptism, it is necessary unto salvation; as baptism itself is to those who have not as yet been regenerated.” (4) That its “form, wherein its force (*vis*) principally consists, is placed in those words of the minister: *I absolve thee, &c.*” (5) That the several “parts of penance are contrition, confession, and satisfaction.”

#### · § 97. *Contrition.*

“Contrition, which holds the first place among the aforesaid acts of the penitent, is a sorrow of mind, and a detestation for sin committed, with the purpose of not sinning for the future. This movement of contrition was “at all times necessary for obtaining the pardon of sins; “and in one who has fallen after baptism, it then at length “prepares for the remission of sins, when it is united with “confidence in the divine mercy, and with the desire of “performing the other things which are required for rightly “receiving this sacrament. . . . The Synod teaches moreover, that, although it sometimes happens that this contrition is perfect through charity, and reconciles man “with God before this sacrament be actually received, the “said reconciliation, nevertheless, is not to be ascribed to “that contrition, independently of the desire of the sacrament which is included therein. And as to that imperfect contrition, which is called attrition, because that it “is commonly conceived either from the consideration of “the turpitude of sin, or from the fear of hell and of punishment, it declares that if, with the hope of pardon, it

“exclude the wish to sin, it not only does not make a man a hypocrite, and a greater sinner, but that it is even a gift of God, and an impulse of the Holy Ghost,—who does not indeed as yet dwell in the penitent, but only moves him,—whereby the penitent being assisted prepares a way for himself unto justice. And although this (attrition) cannot of itself, without the sacrament of Penance, conduct the sinner to justification, yet does it dispose him to obtain the grace of God in the sacrament of Penance. For smitten profitably with this fear, the Ninevites, at the preaching of Jonas, did fearful penance, and obtained mercy from the Lord. Wherefore falsely do some calumniate Catholic writers, as if they had maintained that the sacrament of Penance confers grace without any good motion on the part of those who receive it; a thing which the Church of God never taught or thought.” (*Council of Trent, ch. iv. Session xiv.*)

In contrast with this doctrine of the Church of Rome, is that of the Presbyterian Church, as expressed in her “Larger Catechism, Ans. 76.” “Repentance unto life is a saving grace wrought in the heart of a sinner by the Spirit and word of God, whereby out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God’s mercy in Christ, to such as are penitent, he so grieves for, and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with him in all the ways of new obedience.”

### § 98. Confession.

“Canon VI. If any one denieth, either that sacramental confession was instituted, or is necessary to salvation, of divine right; or saith, that the manner of confessing secretly to a priest alone, which the Church hath ever observed from the beginning, and doth observe, is alien from the institution and command of Christ, and is a human invention; let him be anathema.” (*Council of Trent, Session xiv.*)

“*Sacramental Confession* is the laying open the state of our souls to a priest, by humbly accusing ourselves to him

of all our sins, in order to obtain the grace of absolution." (*Hay's Sincere Christian*, p. 253.)

"All the mortal sins, of which after a diligent examination of themselves, they are conscious, must needs be by penitents enumerated in confession, even though those sins be most hidden, and committed only against the two last precepts of the decalogue,—sins which sometimes wound the soul more grievously, and are more dangerous, than those which are committed outwardly." *Council of Trent*, ch. v. *Session xiv.*)

That the reader may understand the Council of Trent when it speaks of "the two last precepts of the decalogue," we give the following extract from Bishop Verot's "Short Catechism," pp. 5, 6.

"The ten commandments of God."

1. I am the Lord thy God; thou shalt not have strange gods before me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods."

The reader will see that here, what Protestants give as the second commandment is entirely omitted, whilst what they give as the tenth commandment is divided into two, thus keeping up the number of ten, implied in the name "decalogue." The twentieth chapter of Exodus, in the Douay Bible, is substantially the same with the same chapter in the authorized version. It is not in their English Bible; but in their Catechisms, committed to memory by all before confirmation, and read by hundreds where the Bible is read by one, that the Church of Rome omits the second commandment.

"In confession we should employ all that care and ex-

“actness which we usually bestow upon worldly concerns  
“of the greatest moment, and all our efforts should be  
“directed to effect the cure of our spiritual maladies, and  
“to eradicate sin from the soul. With the bare enumera-  
“tion of our mortal sins, we should not be satisfied; that  
“enumeration we should accompany with the relation of  
“such circumstances as considerably aggravate or extenu-  
“ate their malice. Some circumstances are such, as of  
“themselves to constitute mortal guilt, on no account or  
“occasion whatever, therefore, are such circumstances to  
“be omitted. Has any one imbrued his hands in the blood  
“of his fellow-man? He must state whether his victim  
“was a layman or an ecclesiastic. Has he had criminal  
“intercourse with any one? He must state whether the  
“female was married or unmarried, a relative or a person  
“consecrated to God by vow. These are circumstances  
“which alter the species of the sins: the first is called  
“simple fornication; the second adultery; the third incest,  
“and the fourth sacrilege. Again, theft is numbered in  
“the catalogue of sins; but if a person has stolen a guinea,  
“his sin is less grievous than if he had stolen one or two  
“hundred guineas, or a considerable sum; and if the  
“stolen money were sacred, the sin would be still aggra-  
“vated.”

“Those who yielding to foolish bashfulness, cannot in-  
“duce themselves to confess their sins, are to be encour-  
“aged by exhortation, and to be reminded, that there is  
“no reason whatever why they should yield to such false  
“delicacy; that to no one can it appear surprising, if  
“persons fall into sin, the common malady of the human  
“race, and the natural appendage of human infirmity.”  
(*Catechism of the Council of Trent*, pp. 194, 198.)

§ 99. James v. 16. 2 Cor. v. 18-21. 1 John i. 9, 10.

“Confess your faults one to another, and pray one for  
another, that ye may be healed. The effectual fervent  
prayer of a righteous man availeth much.” (*Authorized  
Version*.)

“Confess therefore, your sins one to another, and pray

for one another, that you may be saved: for the continual prayer of a just man availeth much." (*Douay Version.*) On this the Douay Bible has the following note: "*Confess your sins one to another.* That is, to the Priests of the Church, whom (v. 14) he had ordered to be called for, and brought in to the sick: moreover, to confess to persons who had no power to forgive sins would be useless. Hence the precept here means, that we must confess to men whom God hath appointed, and who, by their ordination and jurisdiction, have received the power of remitting sins in his name."

On this we remark:—

1. The mistranslation of the word *presbuterous*, in v. 14, by priests, we have already examined. See § 73.

2. The Greek word *iathete*, in v. 16, which the Douay Bible renders *saved*, is used properly respecting diseases of the body, and only tropically of moral diseases: and here is correctly rendered in the Authorized Version, "*healed.*" As Alford remarks, "the context forbids any other meaning."

3. The meaning of the Apostle here, plainly, is—"Confess your faults (sins) one to another,—here it would be, the sick man confessing to the Elders of the Church,—not that they may grant you absolution—but that they may pray intelligently for you; and this, in order that through their intelligent prayer of faith, you may be healed. The expression, "one to another, one for another," exclude the idea of official superiority in either,—as brethren in Christ they stand upon an equal footing; the one who confesses to-day may be the one to hear the confession to-morrow; the one who prays to-day may be the one to be prayed for to-morrow.

2 Cor. v. 18–21. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation, *to wit*: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you

by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

On this passage Bishop Hay writes: "If the pastors of the Church be the ministers of our reconciliation with God, if *the word of reconciliation*, the power of pronouncing sentence of absolution upon us *be placed in them*, it is, of course by their ministry alone that we can obtain this reconciliation. Christ instituted no other way, therefore it is our strict obligation to have recourse to them for this benefit, by laying open the state of our souls before them in the sacrament of confession, that they may apply to us the means of our reconciliation in the way that Christ requires of them to do." (*Sincere Christian.*)

The "word of reconciliation," of which Paul says God had given to him "the ministry," as is expressly stated in the context is the truth, that "God in Christ is reconciling the world unto himself, not imputing their trespasses unto them,"—"that he had made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" in other words—the gospel—the New Testament; and so his declaration here, is just a repetition of what he had said a little before—God hath "made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life," (2 Cor. iii. 6); and we can hardly conceive of an interpretation more utterly at variance with the whole context than that of Bishop Hay, which makes "the word of reconciliation" to be, the words of absolution pronounced by a Priest over his "penitent."

1 John i. 9, 10. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." This passage is sometimes quoted by Romanists in support of their doctrine of confession, assuming that the confession here spoken of is confession to a priest. Nothing of this kind is stated in the text; the Apostle's expression is general, "if we confess our sins," without any specification as to

whom the confession is to be made. In all such cases, a general expression must be interpreted by comparison with other passages in which the expression is specific:—such as—Ps. xxxii. 5. I acknowledge my sin *unto thee*, and mine iniquity have I not hid. I said, I will confess my transgressions *unto the Lord*; and thou forgavest the iniquity of my sin." See also Ps. li. 2, 3; Ezek. x. 1; Deut. ix. 4, 20.

#### § 100. *Satisfaction.*

"Canon XIII. If any one saith, that satisfaction for sins, as to their temporal punishment, is nowise made to God, through the merits of Jesus Christ, by the punishments inflicted by him, and patiently borne, or by those enjoined by the priest, nor even by those voluntarily undertaken, as by fastings, prayers, alms-deeds, or by other works also of piety; and that, therefore, the best penance is merely a new life: let him be anathema."

"Canon XIV. If any one saith, that the satisfactions, by which penitents redeem their sins through Jesus Christ, are not a worship of God, but traditions of men, which obscure the doctrine of grace, and the true worship of God, and the benefit itself of the death of Christ; let him be anathema." (*Council of Trent, Session xiv.*)

"Theologians make use of the word 'satisfaction,' to signify the compensation made by man to God, by doing something in atonement for the sins which he has committed."

"This sort of satisfaction, embracing, as it does, many degrees, admits of many acceptations. The first degree of satisfaction, and that which stands pre-eminently above all the rest, is that by which whatever is due by us to God, on account of our sins is paid abundantly, although he should deal with us according to the strictest rigor of his justice. This, we say, has appeased God and rendered him propitious to us, and for it we are indebted to Christ alone, who, having paid the price of our sins on the cross, offered to his Eternal Father a superabundant satisfaction. No created being could have paid so heavy a debt for us: 'He is the propitiation for our sins,'

“ says St. John, ‘and not for our’s only, but also for those  
 “ of the whole world.’ (1 John ii. 2.) This satisfaction,  
 “ therefore, is full and superabundant, commensurate to  
 “ all sorts of sins perpetrated by the human race; it  
 “ gives to man’s actions merit before God; without it they  
 “ could avail him nothing to eternal life.”

“ There is another sort of satisfaction, which is called  
 “ canonical, and is performed within a certain fixed period  
 “ of time. Hence, according to the most ancient practice  
 “ of the Church, when penitents are absolved from their  
 “ sins, some penance is imposed, the performance of which  
 “ is commonly called ‘satisfaction.’”

“ Any sort of punishment endured for sin, although not  
 “ imposed by the priest, but spontaneously undertaken by  
 “ the sinner, is also called by the same name; it belongs  
 “ not, however, to penance as a sacrament: the satisfaction  
 “ which constitutes part of the sacrament is, as we have  
 “ already said, that which is imposed by the priest, and  
 “ which must be accompanied with a deliberate and firm  
 “ purpose carefully to avoid sin for the future.” (*Catechism  
 of the Council of Trent*, pp. 199, 200.)

“ Q. What is sacramental satisfaction ?

A. It is the faithful performance of the penance imposed  
 on the penitent by the priest in the sacrament of penance.

Q. Why is the priest obliged to impose this penance on  
 the penitent ?

A. For three reasons: 1. Because in administering the  
 sacrament of penance, the priest acts as judge, commis-  
 sioned by Almighty God, so to reconcile sinners with him,  
 that, while he dispenses to the penitent sinner the fruits of  
 the Divine mercy, he do not neglect the interest of his  
 Divine justice. Now, the order of justice requires, that  
 the guilty criminal be punished in a just proportion to his  
 guilt, and this punishment be inflicted by the judge. 2.  
 Because as the pardon granted in the sacrament of pen-  
 ance, delivers the sinner not only from the guilt of his  
 crimes, but also from the eternal punishment due to them,  
 which through the mercy of God, and the merits of Christ,  
 is changed into a temporal punishment, that the Divine  
 justice may be in some measure satisfied; therefore, it be-

longs to the priest, by whose ministry this change is made, to inflict some temporal punishment on the penitent, to serve, at least in part, for what the divine justice requires." (*Hay's Sincere Christian*, p. 262.)

"The nature of the sin, therefore, will regulate the extent of the satisfaction; but no satisfaction can be more salutary than to require of the penitent to devote, for a certain number of days, a certain portion of time to prayer, not omitting to supplicate the divine mercy in behalf of all mankind, and particularly for those who have departed this life in the Lord." (*Catechism of Council of Trent*, p. 205.)

According to the above explanation of Romish doctrine—

1. "Sacramental satisfaction is the faithful performance of the penance imposed by the priest."

2. The satisfaction which Christ has made by his "obedience unto death" in the sinner's stead, whilst it is "superabundant, and commensurate to all sorts of sins perpetrated by the human race," yet does it not supersede the necessity of satisfaction to divine justice on the part of the sinner." What it does accomplish is, "to give to man's actions,"—*i. e.*, his acts of penance performed under the priest's injunction—"merit before God," (*Catechism of Council of Trent*),—to open the way for "the change of the eternal punishment due to sin, into a temporal punishment" (*Bishop Hay*) through the agency of the priest in the sacrament of penance.

3. The acts of penance which thus meet the demands of divine justice, are such as (1) "alms-deeds,"—(2) devoting time "to prayer, for all mankind, and particularly for those who have departed this life in the Lord," *i. e.*, souls in purgatory; practically, the penance is, a certain number of repetitions of the Lord's Prayer, (Pater noster), Hail Mary (Ave Maria) and the creed. (3) Fastings—especially such as that of the people of Nineveh,—of whom we read:—"And the king of Nineveh arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor

beast, herd nor flock, taste anything; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands." (Jonah iii. 6-8.) This the Council of Trent cites as an example of a "fearful penance."

On this whole doctrine of "satisfaction," as taught by the Church of Rome, we remark:—

1. It is utterly at variance with the representations of the Scripture respecting the efficacy of the atonement which Christ made by his "obedience unto death," in such passages as—"The blood of Jesus Christ his Son cleanseth us from all sin," (1 John i. 7.) "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." (Heb. x. 14-16.)

2. It is utterly at variance with the representations the Scriptures make respecting the nature of prayer, alms-deeds, and other service such as God requires of the Christian. The Christian's prayer is the address of a child to a Father—"Our Father which art in Heaven," (Matt. vi. 9)—"For we have not received the spirit of bondage again to fear, but we have received the Spirit of adoption, whereby we cry, Abba, Father," (Rom. viii. 15); and is in its nature a joyous privilege,—“Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full," (Jno. xvi. 24), whilst this doctrine puts it in the same category with the wailing cry of the lost soul in hell,—or, if you please, of the suffering soul in purgatory, by its sufferings making satisfaction to divine justice for its sins.

The following statement which I copy from *The Christian Intelligencer* of a late date, will place this matter distinctly before the mind of the reader: "When the Bishop received the Rev. Dr. Gans, late of the (German) Reformed Church, into the bosom of the holy mother of Rome, he

said among other things—It is customary in such cases to impose a slight penance upon converts. You are, therefore, directed to repeat one ‘Our Father,’ one ‘Hail Mary,’ and one ‘Credo.’ In other words, Dr. Gans was condemned, as a punishment for remaining so long a heretic, *to say his prayers once.*”

### § 101. *Absolution.*

“Canon III. If any one saith, that those words of the Lord the Saviour, ‘Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained,’ (Jno. xx. 22, 23,) are not to be understood of the power of forgiving and retaining sins in the sacrament of Penance, as the Catholic Church has always from the beginning understood them; but wrests them, contrary to the institution of this sacrament, to the power of preaching the gospel: let him be anathema.”

“Canon IX. If any one saith, that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses, provided only he believe himself to be absolved, or (even though) the priest absolve not in earnest, but in joke; or saith, that the confession of the penitent is not required, in order that the priest may be able to absolve him; let him be anathema.” (*Council of Trent, Session xiv.*)

“Pronouncing upon his own actions, every man has reason to question the accuracy of his own judgment, and hence, on the sincerity of interior penance the mind must be held in anxious suspense. To calm this our solicitude, the Redeemer instituted the sacrament of penance, in which we cherish a well-founded hope, that our sins are forgiven us by the absolution of the priest, and the faith which we justly have in the efficacy of the sacraments, has much influence in tranquillizing the troubled conscience and giving peace to the soul. The voice of the priest, who is legitimately constituted a minister for the remission of sins, is to be heard as that

“of Christ himself, who said to the lame man: ‘Son, be of good cheer, thy sins are forgiven thee.’” (Matt. ix. 2.)

“Let the sinner pour out his heart in fervent thanks to God, who has invested the ministers of his Church with such ample powers! Unlike the authority given to the priests of the old law, to declare the leper cleansed from his leprosy, the power with which the priests of the new law are invested, is not simply to declare that sins are forgiven, but, as the ministers of God, really to absolve from sin: a power which God himself, the author and source of grace and justification, exercises through their ministry.” (*Catechism of the Council of Trent*, pp. 180, 182.)

According to this teaching, when a priest of the Church of Rome says to a penitent—“I absolve thee”—his words are the announcement of a judicial decision; and the sins of the penitent are as truly and completely forgiven as were those of the lame man, mentioned by Matthew, when Christ said to him, “thy sins are forgiven thee.” Well may the authors of the *Catechism of the Council of Trent* say,—“Justly, therefore, are they (the priests) called not only ‘angels (Mal. ii. 7) but gods, (Ps. lxxxii. 6), holding as they do the place and power, and authority of God on earth.’” (p. 213.)

#### §102. John xx. 22, 23.

“And when he (Christ) had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained.”

To the words of our Lord Jesus, as here recorded, the Council of Trent appeals, as furnishing Scriptural authority for the doctrine of Absolution; as teaching that the priest has been “legitimately constituted a minister for the remission of sins,” in the same sense in which our Lord remitted the sins of “the lame man,” when he said, “Son, be of good cheer, thy sins are forgiven thee.” (Matt. ix. 2.)

On this we remark—

1. It must be admitted that our Lord’s words,—Whosoever sins ye remit, they are remitted unto them; and

whosoever sins ye retain they are retained"—taken by themselves, will bear this interpretation; and further, that this is their literal meaning:—but then, on the other hand, it must be admitted, that Jehovah, when finally commissioning the Prophet Jeremiah—as our Lord was here, finally commissioning his Apostles, uses analogous language which no one, Romanist or Protestant, interprets literally,—“See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.” (Jer. i. 10.) All agree that in these words the Prophet is represented as doing that which he is commissioned simply to declare that God will do:—and all understand these words thus, for the decisive reason, that the subsequent history shows that in this sense, not their literal sense, they were fulfilled. Jeremiah never “destroyed or builded” any kingdom; but speaking in God’s name, he declared that the Lord would do these things; and the Lord did them.

2. Adopting this same method for determining the meaning of Jno. xx. 23, we remark,—(1) In the books of the New Testament which give the subsequent history of the Apostles’ labors in fulfilment of their commission there is not a single instance of their exercising such authority as the words, literally understood, convey; such authority as is claimed for the Romish priest by the Council of Trent. Our Lord exercised this authority on more occasions than one, and on this account the Jews charged him with blasphemy (Matt. ix. 3,) asking, “Who can forgive sins but God only?” (Mark ii. 7,) but the Apostles—never. (2) They did declare, authoritatively, whose sins God would remit, and whose sins God would retain:—indeed, this was the burden of their public ministry. “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins.” (Acts ii. 38). “To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” (Acts x. 43). “Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts xvi. 31). “If thou shalt confess with

thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. x. 9.)

3. In Luke xxiv. 36-48, we have what is evidently an account of the same interview of Christ with his Apostles, to which the record of John xx. 19-23, refers. The part of that record which seems to correspond to John xx. 22, 23, is in the words—"Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are my witnesses of these things." Vers. 45-48. (1) The special office of the Spirit, in so far as the Apostles were concerned, is set forth in our Lord's words, addressed to them a few days before—"When he, the Spirit of truth is come, he will guide you into all truth." (Jno. xvi. 13.) Thus understanding the matter, Luke's words, "then opened he their understanding, that they might understand the Scriptures," record the fulfilment of Christ's—"Receive ye the Spirit;" and (2) Christ's instruction—"that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," is the same with that conveyed in the words, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;" as we have interpreted them in the light of the subsequent history.

### §103. Acts ii. 38.

"Then Peter said unto them, REPENT (*metanoesate*), 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." Acts ii. 38, Authorized Version.

"But Peter to them: DO PENANCE (said he) and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost." Douay Bible.

We cite this as one of the large number of passages in

which the same difference appears between the Authorized Version and the Douay Bible; where the one has the word *repent*, the other has the words *do penance*.

In the original Greek, there are two words, *metamelomai* and *metanoco*, which are alike translated *repent* in the Authorized Version. The first occurs but five times in the New Testament (Matt. xxi. 29, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21) and is uniformly translated *repent* in the Douay Bible, as in the Authorized Version. In all the other instances in which the word *repent* occurs in the Authorized Version, the Greek is *metanoco*, and in the Douay Bible the translation, in most instances, not all, is, as in the passage at the head of the section, *do penance*. In Mark i. 15, Luke xvii. 4, and Rev. ii. 21, the Douay Bible translates *metanoco*, *repent*; and in Acts iii. 19, be penitent:—and in Acts xi. 18, 2 Tim. ii. 25, and Heb. xii. 17, it translates *metanoia*, *repentance*, and in Acts v. 31, *penitence*. Such are the facts in this case.

1. The two Greek words *metamelomai* and *metanoco* differed in meaning. As determined by its etymology as well as its classic use, the first means to “regret,” whilst the second means to “change one’s mind or purpose” (see Liddell and Scott’s Lexicon); and the difference in meaning seems to be uniformly observed in the New Testament, *e. g.* It is the first which is used in Matt. xxvii. 3. “Then Judas, which had betrayed him, when he saw that he was condemned, *repented* himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood:”—the second is used in Heb. xii. 17. “For ye know how that afterwards, when he (Esau) would have inherited the blessing, he was rejected: for he found no place of *repentance*, though he sought it carefully with tears.” With this difference in the original, carefully observed by the sacred writers, it is unfortunate—to say the least of it—that in the Authorized Version the two Greek words should both have been translated by the English word *repent*.

2. When *repentance* is spoken of as a condition of salvation, *metanoco* is the word uniformly used in the Greek;

and in the Authorized Version it is always translated *repent*. In the Douay Bible, it is generally translated *do penance*; though sometimes it is rendered *repent* or *repentance*, when *do penance* would hardly suit the circumstances of the case, *e. g.*, Acts xi. 18, "When they had heard these things, they held their peace: and glorified God, saying, God then hath also to the Gentiles given *repentance* unto life,"—to have spoken of God's giving penance to the Gentiles, would have been nonsense:—2 Tim. ii. 25, "With modesty admonishing those who resist the truth; if at any time God give them *repentance* to know the truth." Here we might repeat the remark made above:—Heb. xii. 17, "For know ye that afterwards when he (Esau) desired to inherit the blessing, he was rejected: for he found no place of *repentance*, although with tears he had sought it." On this, the Douay Bible has the following note—"He found, etc." That is, he found no way to bring his father to repent, or change his mind, with relation to his having given the blessing to his younger brother Jacob." In Acts xi. 18, and 2 Tim. ii. 25, the repentance spoken of is unquestionably that repentance which is a condition of salvation; and if it is proper in these passages to translate the Greek word *metanoia* repentance, why not in the other passages, where it is used to designate the same thing?

3. To the Romish translation of *metanoco*, do penance, in such passages as the one placed at the head of this section we have two objections, on Romish grounds:—

(1) When Peter says,—“Do penance, and be baptized every one of you in the name of Jesus Christ,” he mentions two conditions, and this in a certain order—viz.: first, “do penance,” and second, “be baptized.” Now, according to the Council of Trent, the sacrament of penance is efficacious, in the case of post-baptismal sins alone:—pre-baptismal sins can be reached by the sacrament of baptism, and by that only. Penance was “instituted by Christ our Lord for reconciling the *faithful*” (*i. e.*, “Christians) unto God, as often as they fall into sin after “baptism.” . . . “The sacrament of Penance is, for those “who have fallen after baptism, necessary unto salvation;

“as baptism itself is, for those who have not been regenerated.” If here, then, *metanoeo* is properly translated “do penance,” either St. Peter or the Council of Trent must be mistaken as to the proper range of operation of this sacrament.

(2) In the case referred to in the text under examination; that of the reception of 3,000 into the Church on “the day of Pentecost,” it is usually regarded as a sound argument against immersion, that it would have been next to impossible for the twelve Apostles to have immersed that number in but a part of a day: but if penance must precede baptism, and each of the three thousand must make a particular confession “of all the mortal sins of which he is conscious,” and then receive formal “absolution,” the reception of the 3000 is an absolute impossibility;—and yet, the Scriptures say—“And the same day there were added unto them about three thousand souls.” Acts ii. 41.

## CHAPTER III.

## MATRIMONY.

§ 104. Matrimony a Sacrament. § 105. The state of Celibacy better than that of Matrimony. § 106. Celibacy of the Clergy. § 107. Inconsistency of Romish doctrine.

§ 104. *Matrimony a Sacrament.*

“CANON I. If any one saith, that matrimony is not truly and properly one of the seven sacraments of the evangelical law, (a sacrament) instituted by Christ the Lord; but that it has been invented by men in the Church; and that it does not confer grace: let him be anathema.” (*Council of Trent, Session xxiv.*)

“That marriage is a sacrament has been at all times held by the Church as a certain and well ascertained truth; and in this she is supported by the authority of the Apostle in his Epistle to the Ephesians: ‘Husbands,’ says he, ‘should love their wives as their own bodies: he who loveth his wife loveth himself, for no one ever hated his own flesh, but nourisheth and cherisheth it, even as Christ doth the Church, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ, and in the Church.’ (Eph. v. 28-32.) When the Apostle says; ‘*This is a great sacrament,*’ he means, no doubt, to designate marriage; as if he had said: the conjugal union between man and wife, of which God is the author, is a sacrament, that is, a sacred sign of the holy union that subsists between Christ and his Church. . . . That this sacrament signifies and confers grace, and in this the

“nature of a sacrament principally consists, we learn from these words of the Council of Trent: ‘The grace which perfects that natural love, and confirms that indissoluble union, Christ himself, the author and finisher of the sacraments, has merited for us by his passion.’” (*Catechism of the Council of Trent*, p. 230.)

All Protestants hold that marriage is of divine institution, having been established by God before “the fall;” (see Gen. ii. 18-24) and further, when through the hardness of men’s hearts, the original law of marriage had been, for a time, and in some particulars, set aside, our Lord restored it to its original integrity, such as it was in the beginning; (see Matt. xix. 1-9.) But they deny that marriage is a sacrament in either the Romish or Protestant sense of that word.

The only Scriptural proof of the sacramental character of marriage is that furnished by Eph. v. 32. “This is a great mystery; but I speak concerning Christ and the Church.” (Authorized Version.) “This is a great sacrament; but I speak in Christ and in the Church.” (Douay Bible,) after the Vulgate, which reads—“*Sacramentum hoc magnum est, ego autem dico in Christo et in ecclesia.*”

On this we remark—

1. The Greek, *mustarion*, here translated *sacramentum* in the Vulgate, and *sacrament* in the Douay Bible, is confessedly often used in the New Testament in the sense of a mystery, *i. e.*, something hidden, so that we would not know it but for God’s revelation of it in his Word. In the Catechism of the Council of Trent we read;—“By the Latin Fathers, who have written on theological subjects, the word sacrament (*sacramentum*) is used to signify a sacred thing which lies concealed. The Greeks, to express the same idea, make use of the word mystery (*mustarion*.) This we understand to be the meaning of the word, when in the Epistle to the Ephesians, it is said: ‘that he might make known to us the mystery (*sacramentum*) of his will;’ (Eph. i. 9,) and to Timothy, ‘great is the mystery (*sacramentum*) of godliness.’ (1 Tim. iii. 16.)” (*Catechism of the Council of Trent*, pp. 99, 100.) The sense of mystery,

not sacrament, the whole context demands here just as clearly as it does in Eph. i. 9, or 1 Tim. iii. 16.

2. It is not marriage which Paul here declares to be “a great mystery,” but the union between Christ and his Church, the peculiar and intimate nature of which he sets forth in ver. 30, “For we are members of his body, of his flesh and of his bones.” Here there is confessedly “a great mystery;” it is a truth we would never have dreamed of had it not been taught us in God’s Word:—whilst marriage, even in the estimation of the Romanist is not a *great* mystery (sacrament), but the very least of them all. See § 107. On this rendering of ver 32, Alford remarks—“It will be enough to say that this their blunder of *sacramentum* for *mysterium*, has long ago been exposed by their own commentators Cajetan and Estius.” (*Alford’s New Testament.*)

§ 105. *The state of Celibacy better than that of Marriage.*

“Canon X. If any one saith that the marriage state is “to be placed above the state of virginity, or of celibacy, “and that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in matrimony; “let him be anathema.” (*Council of Trent, Session xxiv.*)

On this subject Archbishop Gibbons writes—“Jesus Christ manifestly showed his predilection for virginity, not only by always remaining a Virgin, but also by selecting a Virgin-mother, and a Virgin-precursor in the person of St. John the Baptist, and by exhibiting a special affection for John the Evangelist, because, as St. Augustine testifies, that Apostle was chosen a Virgin, and such he always remained. Not only did our Lord thus manifest, while on earth, a marked predilection for virgins, but he exhibits the same preference for them in heaven; for the hundred and forty-four thousand, who are chosen to sing the New Canticle, and who follow the Lamb whithersoever He goeth, are all Virgins, as St. John testifies (Rev. xiv. 4).” (*Faith of our Fathers, p. 454.*)

On these statements of Archbishop Gibbons we remark—

1. Mary the mother of Jesus was undoubtedly a virgin

at the time of the conception of our Lord ; but she was at the time " espoused to Joseph," and by God's direction, she was married to him before Jesus was born. See Matt. i. 18-25. And further, as the results of this marriage, there were brothers and sisters of our Lord born in after years. We know that this is a point disputed by Romanists ; but let the reader carefully consider Matt. i. 25, xii. 46, Luke ii. 7, John ii. 12, xiii. 55, Acts i. 14, and Gal. i. 19, and we think there will be little doubt left in his mind on the subject.

2. If it was John's celibacy which made him specially beloved of Christ, is it not strange that the Scriptures contain no intimation of it ; and it was left for St. Augustine, who wrote nearly 400 years afterwards—he was born A. D., 354—to discover, and inform us of the fact ; while Paul, who was a cotemporary, uses language which would seem to imply that John was a married man. See 1 Cor. ix. 5.

3. Rev. xiv. 3, 4, is—" And they sung as it were a new song before the throne, and before the four beasts, and the elders ; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. *These are they which were not defiled with women ; for they are virgins.* These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." Confining our attention to the one sentence on which the Archbishop bases his remark, quoted above, we give Pool's paraphrase, as containing its true exposition—" *These were they which were not defiled with women ; for they are virgins ;* that is, that would not comply with anti-christian idolatry and superstition ; for idolatry is all along in holy writ compared to whoredom and fornication, *which followeth the Lamb whithersoever he goeth ;* that follow the Lord Christ fully, in all things keeping close to the rules of worship and life which he hath given." (*Pool's Annotations, Rev. xiv. 4.*) On the same principles we interpret Paul's language in 2 Cor. xi. 2. " For I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present you as a chaste virgin to Christ :"—and the Arch-

bishop will find, that if he attempts to interpret such language as this, when used in prophecy, literally, he will involve himself in inextricable difficulties.

4. As utterly at variance with Archbishop Gibbons' doctrine, we would commend to his attention such facts as these: (1) God instituted the marriage relation, and he did it because he saw that "it was not good that man should be alone," and this, while man was yet unfallen; yet retained that image of God in which he was created. (2) Paul, speaking by inspiration of God, declares that "marriage is honorable in all;" (Heb. xiii. 4); and writing to Timothy says—"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim. v. 14.) (3) That the relation of husband and wife, in both the Old and the New Testament, is used more frequently than any other to set forth the blessed, holy relation of Christ and his Church, as in Eph. v. 24-31, and (4), That "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . . . forbidding to marry." (1 Tim. iv. 1, 3.)

§ 106. *Celibacy of the Clergy.*

"Canon IX. If any one saith, that clerics constituted in sacred orders, or regulars, who have solemnly professed chastity, are able to contract marriage, and that being contracted it is valid, notwithstanding the ecclesiastical law, or vow; and that the contrary is nothing else than to condemn marriage; and that all who do not feel that they have the gift of chastity, even though they have made a vow thereof, may contract marriage; let him be anathema; seeing that God refuses not that gift to those who ask for it rightly, neither does he suffer us to be tempted above that which we are able." (1 Cor. x. 13.) (*Council of Trent, Session xxiv.*)

Archbishop Gibbons writes: "The Apostle of the Gentiles assures us that he led a single life, and he commends that state to others; 'I say to the unmarried, and to the

widows, it is good for them if they so continue, even as I." (1 Cor. vii. 8.)

"There is no evidence from Scripture, that any of the Apostles were married except St. Peter. St. Jerome says that if any were married, they certainly separated from their wives, after they were called to the Apostolate. Even St. Peter after his vocation, did not continue with his wife, as may be inferred from his own words: 'Behold, we have left all things and followed thee.' Among all things must be reckoned the fellowship of his wife; for he could hardly say with truth that he had left all things, if he did not leave his wife. And our Saviour, immediately afterwards enumerates the wife among those cherished objects, the renunciation of which, will have its reward." (Matt. xix. 27, 29.)

"But does not St. Paul authorize the marriage of the clergy when he says: 'Have we not power to lead about a woman, a sister, as well as the rest of the Apostles?' (1 Cor. ix. 5.) The Protestant text mistranslates this passage by substituting the word *wife* for *woman*. It is evident that St. Paul does not speak here of his wife, since he had none: but he alludes to those pious women who voluntarily waited on the Apostles, and ministered to them in their missionary journeys." (*Faith of our Fathers*, pp. 455, 461.)

On these statements we remark:—

1. If the Apostle does commend a single life in his words, "I say to the unmarried, and to the widows, it is good for them that they continue, even as I," (1 Cor. vii. 8,) he expressly declares, (1) That it is only advice he is giving, not an obligatory rule of life. "Now concerning virgins, (*parthenoi*, is used of both sexes,—*Hodge*,) I have no commandment from the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful;" and (2) That this advice is based upon the peculiar circumstances of the times,—“I suppose therefore that it is good for the present distress; I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek

not a wife. But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh, but I spare you." (1 Cor. vii. 25, 28.)

2. Respecting 1 Cor. ix. 5, where the Archbishop affirms that "the Protestant text mistranslates by substituting the word *wife* for *woman*," we admit that the word *guna* here used, is used in both senses in the New Testament. In Ch. vii., where Paul is treating of marriage, it occurs twenty-one times, and in the Douay Bible, as well as in the Authorized Version, it is rendered nineteen times *wife*, and twice only *woman*. It is the common word for wife in the New Testament. On the passage under examination, Alford remarks—"Have we not the power to bring about with us (also to be maintained at the cost of the churches, for *this*, and not the power to marry, is the matter in question) as a wife, a believing sister, or to bring with us a believing wife; these are the only renderings of which the words are legitimately capable," (*Alford's New Testament*);—and Bloomfield—"The best modern commentators are, with reason, agreed that *adelphane gunaike* means a sister-wife, *i. e.*, a wife who shall be a sister, Christian, as in vii. 15, or rather, 'a sister who shall be our wife.' Such is nearly the view of the sense taken by Chrysostom. The chief reason for the Apostles being allowed this privilege was, not so much that those females might minister to their domestic comfort; as that they might be instrumental to the conversion, or religious instruction of females, especially the unmarried." (*Bloomfield's Greek Testament.*)

That Peter was married, at the time of his call to the Apostolate, is placed beyond all question by the record—"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." (Matt. viii. 14, also Mark i. 30.) That he was "leading about a wife" at the time Paul wrote his First Epistle to the Corinthians, is also unquestionable from 1 Cor. ix. 5. And this was some thirty years after "he had forsaken all" to follow Christ:—so, that if, as the Archbishop thinks, in "forsaking all" to follow Christ, is included forsaking the wife

mentioned in Matt. viii. 14, he must have married a second time in the course of these thirty years.

4. "There is no evidence from Scripture, that any of the Apostles were married except St. Peter," writes the Archbishop. What then does Paul mean when he writes—"Have we not power to lead about a sister, a wife, *as well as other Apostles*, and as the brethren of the Lord, and Cephas?" From these words it is evident, upon any fair construction—not that all the Apostles were married—but that in their case, marriage was the rule, and not the exception; and further, Paul appeals to it as a thing well-known, and a thing the propriety of which none, in that day, would question. In opposition to this unequivocal testimony of a cotemporary, the Archbishop would have us believe a tradition, first reduced to writing by Jerome, who wrote during the latter half of the fourth century.

"The Apostle seems to require that a bishop be 'the husband of one wife.' (1 Tim. iii. 2.) This text certainly cannot mean that a bishop must be a married man, for the reason already given, that Paul himself was never married. The sense of the text, as all tradition testifies, is that no candidate should be elected to the office of Bishop who had been married more than once. It was not possible in those days always to select single men for the Episcopal office. Hence the Church was often compelled to choose married persons; but always with this restriction, that they had never contracted nuptials a second time. They were obliged, moreover, if not widowers, to live separated from their wives." (*Faith of our Fathers*, pp. 461, 462.)

The passage in 1 Tim., referred to above, is—"A bishop then must be blameless, the husband of one wife, . . . one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?)" (1 Tim. iii. 2-5.) Of similar import is Paul's instruction to Titus,—“If any be blameless, the husband of one wife, having faithful children not accused of riot, or unruly; for a bishop must be blameless, as the steward of God.” (Titus i. 6, 7.)

1. The instructions respecting the qualifications of bishops and deacons, in these Pastoral Epistles, have always been regarded by Romanists, as well as Protestants, of abiding authority in the Church;—and if so, the requirement that “a bishop must be the husband of one wife,” whatever may be its meaning, cannot be regarded as a temporary expedient, to be tolerated in the first organization of the Church, but to be discontinued ever after.

2. If, as the Archbishop says, these married bishops “were obliged, if not widowers, to live separate from their wives,” what does the Apostle mean by requiring that “they shall rule their own houses well, having their children in subjection with all gravity?” Methinks, had Dr. Gibbons had any practical knowledge of “ruling well a household of children,” he would not have made such a suggestion as this.

3. Of the phrase “the husband of one wife,” two interpretations have been given. (1) That of Archbishop Gibbons, that it is a prohibition of a second marriage. This is the accepted interpretation of the Greek Church at the present day. The objection to it is that a second marriage is certainly not unlawful in the Christian Church. In certain cases it is enjoined (see 1 Tim. v. 11–14); and it is expressly permitted to Christians in Rom. vii. 2, 3, and 1 Cor. vii. 39. If allowable to other Christians, we can see no reason why it should be prohibited to bishops. (2) That it is polygamy which is here prohibited; a bishop must be the husband of *one* wife, and one only. Alford declares that “the earlier commentators were unanimous in this view. Chrysostom is the only one who proposes an alternative.” (*Alford's New Testament.*)

On 1 Tim. iii. 2, McKnight has this note—“Polygamy, being an offence against political prudence rather than against morality, it had been permitted to the Jews by Moses, (Deut. xxi. 15,) on account of the hardness of their hearts, and was generally practiced by the eastern nations as a matter of indifference. It was, therefore, to be corrected mildly and gradually, by example rather than by express precept. And, seeing that reformation must begin

somewhere, it was certainly fit to begin with the ministers of religion, that, through the influence of their example, the evil might be remedied by disuse, without occasioning those domestic troubles and causeless divorces, which must necessarily have ensued, if by an express injunction of the Apostles, husbands immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly, the example of the clergy and of such of the brethren as were not married at their conversion, or who were married only to one woman, supported by the precepts of the gospel, which enjoined temperance in the use of sensual pleasure, had so effectually rooted out polygamy from the Church, that the emperor Valentinian, to give countenance to his marrying Justina, during the life of his wife Severa, whom he would not divorce, published a law permitting his subjects to have two wives at a time."

#### § 107. *Inconsistency of Romish doctrine.*

The Council of Trent declares that "the sacraments of the new law are necessary unto salvation," and that "they confer grace *ex opere operato*." The Catechism of the Council of Trent, defines a sacrament as "a sign of a sacred thing," and then, in exposition of these words, declares—"divines prove, that by the words *sacred thing*, is "to be understood the grace of God, which sanctifies the soul and adorns it with every virtue; and of this grace "they consider the words *sacred thing*, an appropriate appellation, because by its salutary influence the soul is "consecrated and united to God." (*Pp.* 100, 102.)

The Council of Trent further declares, "If any one saith, that matrimony is not truly and properly one of the seven sacraments of the evangelical law, (a sacrament) instituted by Christ the Lord . . . let him be anathema:—"and the Catechism of that Council cites in support of this doctrine, Eph. v. 32, "This is a *great* sacrament."

And then adds—"If any one saith that the marriage state is to be placed above the state of virginity, or of

“celibacy, and that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in matrimony; let him be anathema;”—and enacts, that the clergy, of whom Paul says, they should be “examples to believers, in word, in conversation, in charity, in spirit, in faith, in purity,” (1 Tim. iv. 12,) shall be held “unable to contract marriage.”

Here, then, we have the strange anomaly of “a true and proper sacrament,” *i. e.*, a rite which confers, *ex opere operato*, “the grace of God which sanctifies the soul and adorns it with every virtue,” and yet, a man is “better and more blessed” if he had nothing to do with it:—“a great sacrament” which the clergy, who are to be “an example to believers in conversation (*i. e.*, conduct,) are by special enactment utterly and forever debarred from participating in. And the question will come up—If a man is “better and more blessed” for having nothing to do with one of the sacraments, will he not be yet better, and more blessed still, if he has nothing to do with any of the seven?

## CHAPTER IV.

## EXTREME UNCTION.

‡108. Extreme Unction defined. ‡109. James v. 14-18.

§ 108. *Extreme Unction Defined.*

“It hath also seemed good to the Holy Synod, to subjoin  
 “to the preceding doctrine of Penance, the following on  
 “the Sacrament of Extreme Unction, which by the Fathers  
 “was regarded as being the completion not only of penance,  
 “but also of the whole Christian life, which ought to be a  
 “perpetual penance. First therefore, as regards its insti-  
 “tution, it declares and teaches, that our most gracious  
 “Redeemer, who would have his servants at all times pro-  
 “vided with salutary remedies against all the weapons of  
 “all their enemies,—as, in the other sacraments, he pre-  
 “pares the greatest aids, whereby, during life, Christians  
 “may preserve themselves whole from every more grievous  
 “spiritual evil, so did he guard the close of life by the sac-  
 “rament of Extreme Unction, as with a most firm defense.  
 “For though our adversary seeks and seizes opportunity,  
 “all our life long, to be able in any way to devour (1 Pet.  
 “v. 8,) our souls; yet is there no time wherein he strains  
 “more vehemently all the powers of his craft to ruin us  
 “utterly, and if he can possibly, to make us fall even  
 “from trust in the mercy of God, than when he perceives  
 “the end of our life to be at hand.”

“Canon I. “If any one saith that Extreme Unction is not  
 “truly and properly a sacrament, instituted by Christ our  
 “Lord, and promulgated by the blessed Apostle James;  
 “but is only a rite received from the Fathers, or a human  
 “figment; let him be anathema.”

“Canon II. If any one saith that the sacred unction of the sick does not confer grace, nor remit sin, nor comfort the sick; but that it has already ceased, as though it were of old only the grace of working cures; let him be anathema.”

“Canon IV. If any one saith that the Presbyters of the Church, whom blessed James exhorts be brought to anoint the sick, are not the priests who have been ordained by a bishop, but the elders in each community, and that for this cause a priest alone is not the proper minister of Extreme Unction: let him be anathema.” (*Council of Trent, Session xiv.*)

“It is sad to think that our separated brethren discard this consoling instrument of grace, though pressed upon them by an Apostle of Jesus Christ; for surely a spiritual medicine which diminishes the terrors of death, comforts the dying Christian, fortifies the soul in its final struggle, and purifies it for its passage from time to eternity, should be gratefully and eagerly availed of, especially when prescribed by an inspired Physician.” (*Faith of our Fathers, p. 440.*)

We ask the reader to notice,—That the Sacrament of Extreme Unction, as its name implies, is designed “to guard the close of life with a most firm defense;” to “fortify the soul in its final struggle,” and that it is not designed nor does it operate to restore the sick to health again. Hence the “form” of the Sacrament is, “By this Holy Unction, and through his great mercy, may God indulge thee whatever sins thou hast committed, by sight, smell, touch, etc., etc.” (*Catechism of the Council of Trent, p. 207.*)

#### § 109. James v. 14-18.

“Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for an-

other, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit."

In attempting an exposition of this passage, we would ask the reader to remark:—

1. The word in ver. 14, translated Elders in the Authorized Version,—Priests in the Douay Bible, is in the original Greek *presbuteros*, and in the Latin Vulgate *presbyteros*, words which never mean Priest in the Romish sense of that term; but always elders, in the sense of either old men, or a class of officers existing first in the Jewish Church, and afterwards in the Christian. For a full examination of this point see §73.

2. That the object in view in "calling for the Elders of the Church," as it is distinctly set forth in the passage is;—not "to guard the close of life with a most firm defense,"—"to fortify the soul in its final struggle,"—to prepare the sick man for death,—but to "raise him up" from his bed of sickness, "to heal him," to secure his restoration to health again.

For these two reasons, we reject the Romish interpretation of the passage. Neither the end proposed, nor the minister, are those of Extreme Unction.

To prepare the way for a correct interpretation we ask the reader's attention to the following unquestionable facts:—

1. The miraculous power of healing the sick was one among the charismata conferred upon the Apostles, and others in the Apostles' days. For proof of this take such passages as the following:—"To another the gifts of healing by the same Spirit." (1 Cor. xii. 9.) "And by the hands of the Apostles were many signs and wonders wrought among the people . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them." (Acts v. 12, 15.)

“And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately.” (Acts ix. 33, 34.) “And it came to pass, that the father of Publius lay sick of a fever and of a bloody-flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him.” (Acts xxviii. 8.)

2. The accomplishment of these miraculous cures was sometimes—not always—accompanied by some significant act on the part of the miracle worker; as in the case, cited above, of Publius’ father, we are told that Paul “laid his hands on him, and healed him.” When Peter healed the lame man at the gate of the temple we read—“And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength.” (Acts iii. 7.) Of the cures wrought by the twelve, shortly after their first commission,—“And they cast out many devils, and anointed with oil many that were sick, and healed them.” (Mark vi. 13.) In this last cited case, “the significant act” is the same mentioned in the passage under examination.

3. Sometimes, if not always, these miraculous cures were wrought in answer to prayer, the prayer of faith. When Paul healed Publius’ father, he “entered in, and prayed, and laid his hands on him, and healed him.” (Acts xxviii. 8.) When Peter raised Tabitha to life again, we read—“But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.” (Acts ix. 40.) Christ’s parting words to his disciples furnish a proper foundation for the prayer of faith in this case—“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” (Mark xvi. 17, 18.) The faith which characterizes the effectual prayer of the righteous man, is not simply an unreasoning persuasion that the thing prayed for shall be

granted:—but a rational, firm belief of God's word of promise, and for such prayer, the above cited promise of our Lord furnished a proper foundation, at the time James wrote.

4. Sickness, and death, in many instances, is traced by Christ and his Apostles, directly to sin as its cause. "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee . . . that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thy house. And he arose, and departed to his house." (Matt. ix. 2-7.) "Afterwards Jesus findeth him (*i. e.* the impotent man whom he had healed) in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come upon thee." (Jno. v. 14.) "For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment, marginal) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor. xi. 29, 30.) For a full exposition of this subject see § 55.

In view of these facts, we venture to paraphrase the passage specially in question, as follows:—Is any sick among you? let him call for the elders of the church, (either the older ones among the members, or, as we think, the Elders, in the official sense of the word, among whom the Apostles were included, see 1 Pet. v. 1,) and let them pray over him, anointing him with oil in the name of the Lord (as this was the significant act specially appointed by the Lord to accompany such healing of the sick. See Mark vi. 13.) And the prayer of faith shall save the sick (from threatened death), and the Lord shall raise him up (to health again), and if he have committed sins (which have been the immediate cause of his sickness) they shall be forgiven him."

As thus interpreted, this passage has an especial reference to a state of things which existed when it was written, but which has long since passed away. (See § 55.) Yet it has its lesson for the Church in every age. The prayer of

faith, though it can no longer concern itself with miracle-working, yet it can and does concern itself with all that belongs to God's providence in the world, and so with bodily sickness, and with the forgiveness of sins for Jesus' sake:—and it is just as proper that we should “confess our faults one to another, and pray one for another” now, as it was at the time James wrote his Epistle.

## CHAPTER V.

## THE SACRAMENT OF ORDERS.

§ 110. The Sacrament of Orders defined. § 111. Matt. xvi. 19 and xviii. 15-19.  
 § 112. 1 Tim. iv. 14, and 2 Tim. i. 6.

§ 110. *The Sacrament of Orders Defined.*

“CANON III. If any one saith, that order, or sacred ordination, is not truly and properly a sacrament instituted by Christ the Lord; or that it is a kind of human figment devised by men unskilled in ecclesiastical matters; or, that it is only a kind of rite for choosing ministers of the Word of God and of the sacraments; let him be anathema.”

“Canon IV. If any one saith, that by sacred ordination, the Holy Ghost is not given; and that vainly therefore do the bishops say, Receive ye the Holy Ghost; or that a character is not imprinted by that ordination; or that he who has once been a priest can again become a layman; let him be anathema.” (*Council of Trent, Session xxiii.*)

“The power conferred by Almighty God on his Church and her ministers is two-fold, of jurisdiction, and of orders. The power of orders has reference to the body of our Lord Jesus Christ in the holy Eucharist; that of jurisdiction to his mystical body, the Church; for to this latter belong the government of his spiritual kingdom on earth; and the direction of the faithful in the way of salvation. In the power of Orders is included not only that of consecrating the holy Eucharist, but also of preparing the soul for its worthy reception, and whatever else has reference to the sacred mysteries. Of this the Scriptures afford numerous attestations, among which

“the most striking and weighty are contained in the words recorded by St. John and St. Matthew on this subject: ‘As the Father hath sent me,’ says the Redeemer, ‘I send you: Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained;’ (Jno. xx. 21–23,) and again, ‘Amen I say unto you, whatever you shall bind on earth, shall be bound also in heaven; and whatever you shall loose on earth, shall be loosed also in heaven.’ (Matt. xviii. 18.)”

“The office of the Priest is then, as the rites used at his consecration declare, to offer sacrifice to God, and to administer the sacraments of the Church; the bishop, and after him the priests who may be present, impose hands on the candidate for priesthood; then placing a stole on his shoulders, he adjusts it in the form of a cross, to signify that the priest receives strength from above, to enable him to carry the cross of Jesus Christ, to bear the sweet yoke of his divine law, and to enforce this law, not by word only, but also by the eloquent example of a holy life. He next anoints his hands with sacred oil, reaches him a chalice containing wine, and a patena with bread, saying—‘*Receive power to offer sacrifice to God, and to celebrate Mass as well for the living as for the dead.*’ By these words and ceremonies he is constituted an interpreter and mediator between God and man, the principal function of the priesthood. Finally, placing his hands on the head of the person to be ordained, the bishop says: ‘*Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained;*’ thus investing him with that divine power of forgiving and retaining sins, which was conferred by our Lord on his disciples. These are the principal and peculiar functions of the Priesthood.” (*Catechism of the Council of Trent*, pp. 214, 221.)

According to the above-quoted statements of doctrine:—

1. Ordination is a sacrament; *i. e.*, it confers grace “*ex opere operato*, by the act performed.”

2. The special grace conferred in this sacrament, is the gift of the Holy Ghost, through the possession of which

the Priest is enabled to discharge the supernatural functions of his office, such as effecting the transubstantiation of the bread and wine in the Eucharist, and forgiving and retaining sins, in the sacrament of penance.

3. "The principal and peculiar functions of the priesthood" are,—“to offer sacrifice to God, and to celebrate Mass,” and “to forgive and retain sins” in the sacrament of penance. Not a word is said of preaching the gospel in the ordination service of the Priest; and the Council of Trent declares—“If any one saith . . . that those “who do not preach are not priests at all: let him be “anathema.” (*Council of Trent, Canon I., Session xxiii*).

Most of the Scripture authority appealed to in support of those points of doctrine we have already examined. To a few passages which yet remain to be examined, we ask the reader's attention in the present chapter.

§ 111. *Matthew* xvi. 19, and xviii. 15–19.

“And I will give unto thee (Peter) the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.” (*Matt.* xvi. 19.)

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.”

On these passages of Scripture we remark:—

1. Whatever authority Christ's words, recorded in *Matt.* xvi. 19, give to Peter; his words recorded in *Matt.* xviii. 18, give to the other Apostles also; for the words used on the two occasions are identical.

2. From the context in *Matt.* xviii. 18, it is plain that

these words convey to the Apostle, authority to exercise discipline in the Church:—and, as they were commissioned to modify and perfect the order of the Church, and were fitted for this work by the special gift of the Spirit, there seems to be fairly included, authority to declare what things are lawful and what unlawful; and so, to lay down general principles of discipline and order for the Church in all coming time. This authority our Lord's words convey when interpreted according to Jewish usage:—and this authority the Apostles actually exercised, as in Paul's excommunication of Hymeneus and Alexander; (1 Tim. i. 20,) and in "the Apostles and elders" loosing the Gentiles from the observation of the ceremonial law. (Acts xv.)

3. Our Lord's language in Matt. xvi. 19, "I will give unto thee the keys of the kingdom of heaven," we think, implies something more than has been already stated. In Luke xi. 52, our Lord speaks of "the key of knowledge;" and in Isaiah xxii. 21, 22, we read—"And I will commit the government into his hands, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall open and none shall shut; and he shall shut and none shall open." In Jewish usage, as is evident from these passages, the key was a symbol of both government and knowledge:—so that we think Pool gives a fair paraphrase of our Lord's words in the following—"Peter, I will betrust thee, and the rest of my Apostles, with the whole administration of my gospel; you shall lay the foundation of the Christian Church, and administer all the affairs of it, opening the truths of my gospel to the world, and governing those who shall receive the faith of the gospel. And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (*Pool's Annotations, in loc.*)

4. Whilst these words, as well as Jno. xx. 23, have a special meaning, in which they apply to the case of the Apostles alone, we think; they teach a truth respecting the Church in every age:—viz, that her doctrine when she

teaches what she is authorized to teach, and her discipline when it is that which is prescribed in the Word of God, though it take immediate effect here on earth alone, yet shall it be ratified by God in heaven:—so that this “is therefore, a terrible text to those who are justly and duly cut off from the communion of the Church, for notorious and scandalous sins, such as whoso committeth and doth not repent of, they shall never enter into the kingdom of God. And as comfortable to those who, being so cast out, do truly repent, and are under temptations to be swallowed up of too much sorrow.” (*Pool's Annotations, in loc.*)

§ 112. 1 *Timothy* iv. 14, 2 *Timothy* i. 6.

“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.” (1 *Tim.* iv. 14.)

“Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by the putting on of my hands.” (2 *Tim.* i. 6.)

1. In both of these passages the word translated “gift” is *charisma*. On the nature of the charismata bestowed by the “laying on of an Apostle’s hands,” see § 93. In the expression “*stir up*” the gift of God, as in 2 Thess. v. 19, “quench not the Spirit,” there is an evident allusion to the miracle recorded in Acts ii. when the Spirit “appeared as cloven tongues of fire, and it sat on each of them.” As this charism had been given of God to Timothy, through the laying on of the hands of Paul, that it might serve the purpose of a divine attestation of the truth he preached, there was a propriety in Paul’s exhortation, now that he “was about to be offered up and the time of his departure was at hand” to *stir up* (literally, *kindle afresh*) this gift which had been bestowed upon him.

2. On the two passages, Dr. Dabney writes—“Let us proceed, now, to the case of Timothy, because Prelatists suppose that here we have the clearest instance of an ordination conferring the Holy Spirit. But let us see. If these references are only to Timothy’s ordination, then it was a presbyterial ordination (‘by the laying on of the

hands of the Presbytery) and thus the prelatist scheme is ruined. But if the two texts do not describe one and the same transaction, then the proof is gone that ordination by prelates imparted the Holy Ghost to Timothy: because, if two transactions are alluded to, the Holy Ghost may have been imparted by the other. And this was, doubtless, the case. The Presbytery ordained Timothy to the ministry, the Holy Ghost having moved some prophetic person to advise it, as in the case of Barnabas and Saul. Acts xiii. 2. But the Apostle, (who was also a Presbyter, see 1 Pet. v. 1,) acting by his Apostolic power, added some *charisma* of 'signs,' to assist his beloved 'son in the ministry' in convincing unbelievers. This is our solution: its truth is evinced by its perfect correspondence with the history in Acts xvi. On this solution, Timothy's *charisma* was derived, not from his ordination, but from a distinct action. Let the Prelatist reject this, and he inevitably falls back into the doctrine of presbyterial ordination abhorred by him." (*Dabney's Theology*, p. 756.)

## CHAPTER VI.

## THE ROMISH SACRAMENTS.

§ 113. The term Sacrament defined. § 114. The Seven Sacraments. § 115. The Scheme of Salvation through the Sacraments a failure, its advocates being judges.

§ 113. *The term Sacrament Defined.*

THE term sacrament is not properly a Scripture term. It never occurs in the Authorized Version, and once only in the Douay Bible; Eph. v. 32; where it is given as a translation of the Greek *mysterion*, (see § 104):—and it is not used in the Douay Bible to translate the Greek *mysterion*, except in this single instance.

As a theological term it is differently defined by the standards of different churches.

ROMISH DEFINITION. The Council of Trent gives no formal definition of a sacrament. The nearest approach to a definition is in the words:—"For the completion of the salutary doctrine on Justification, which was promulgated with the unanimous consent of the Fathers in the last preceding session, it hath seemed suitable to treat of the most holy sacraments of the Church, through which all true justice either begins, or being begun is increased, or being lost is repaired:"—taken in connection with Can. viii. "If any one saith that by the said sacraments of the New Law grace is not conferred (*ex opere operato*) through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace; let him be anathema." (*Council of Trent, Session VII.*)

In the Catechism of the Council of Trent we read:—"Of the many definitions, each of them sufficiently appropriate, which may serve to explain the nature of a sacra-

“ment, there is none more comprehensive, none more  
“perspicuous, than that of St. Augustine: a definition  
“which has since been adopted by all scholastic writers:  
“‘A sacrament,’ says he, ‘is a sign of a sacred thing.’ . . .  
“With regard to this definition divines prove that by the  
“words ‘sacred thing,’ is to be understood the grace of  
“God, which sanctifies the soul and adorns it with every  
“virtue; and of this grace they consider the words ‘sacred  
“thing,’ an appropriate appellation, because by its salu-  
“tary influence the soul is consecrated and united to God.  
“In order, therefore, to explain more fully the nature of  
“a sacrament, the pastor will teach that it is a thing sub-  
“ject to the senses; and, possessing by divine institution,  
“at once the power of signifying sanctity and justice, and  
“of imparting both to the receiver,” (pp. 100, 102.)

“The distinctive doctrine of the Romish Church on this  
subject is that the sacraments contain the grace which  
they signify, and that such grace is conveyed *ex opere  
operato*. That is, they have a real inherent and objective  
virtue, which renders them effectual in communicating  
saving benefits to those who receive them.” (*Hodge’s  
Theology, Vol. III., p. 489.*)

*Protestant Definition.* “Sacraments are holy signs  
and seals of the covenant of grace, immediately instituted  
by God, to represent Christ and his benefits, and to con-  
firm our interest in him: as also to put a visible difference  
between those that belong unto the Church and the rest  
of the world; and solemnly to engage them to the service  
of God in Christ, according to his word.” (*Westminster  
Confession of Faith, ch. XXVII., Art. I.*)

“Sacraments ordained of Christ be not only badges or  
tokens of Christian men’s profession, but rather they be  
certain sure witnesses, and effectual signs of grace, and of  
God’s good will toward us, by which he doth work invis-  
ibly in us, and doth not only quicken, but also strengthen  
and confirm our Faith in him.” (*Articles of Religion.  
Art. XXV.*)

“Take and eat this in remembrance that Christ died  
for thee, and feed on him in thy heart by faith, with  
thanksgiving.” “*The Order of Communion.*”

“Protestants believe that the sacraments, under proper circumstances, are not a hollow shell, devoid of gracious efficacy. Nor is their use that of a mere badge. But they are not the channels or vehicles for acquiring the saving grace first; inasmuch as the possession of those graces is a necessary prerequisite to proper participation in adults. The efficacy of the sacraments, therefore, is in no case more than to strengthen and nourish saving grace. And that efficacy they carry only as moral means of spiritual influences; so that the whole benefit depends on an intelligent, believing and penitent reception. And every believer has the graces of redemption in such degree as to save his soul, if a true believer, whether he has any sacraments or not.” (*Dabney's Theology*, p. 740.)

In view of this difference in meaning of the word sacrament, the question, often discussed with great earnestness, are confirmation, penance, matrimony, extreme unction, and orders, sacraments, is a question of very little practical importance. If we adopt the Romish belief respecting their operation, and the Romish definition of the word sacrament, they may be called sacraments:—But if we adopt the Protestant belief respecting their operation, and the Protestant definition of the term, they certainly are not sacraments,—but they are rites, “such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures.” (*Articles of Religion. Art. XXV.*)

#### § 114. *The Seven Sacraments.*

“The sacraments of the Catholic Church are seven, as  
 “is proved from Scripture, from the unbroken tradition  
 “of the Fathers, and from the authoritative definitions of  
 “Councils. Why they are neither more nor less, may  
 “be shown, at least with some degree of probability, even  
 “from the analogy that exists between natural and  
 “spiritual life. In order to exist, to preserve existence,  
 “and to contribute to his own and to the public good,  
 “seven things seem necessary to man—to be born—to  
 “grow—to be nurtured—to be cured when sick—when

“weak to be strengthened—as far as regards the public weal, to have magistrates invested with authority to govern—and finally, to perpetuate himself and his species by legitimate offspring. Analogous then as all these things obviously are, to that life by which the soul lives to God, we discover in them a reason to account for the number of the sacraments. Among them, the first is Baptism, the gate, as it were, to all the other sacraments, by which we are born again to Christ. The next is Confirmation, by which we grow up, and are strengthened in the grace of God: for as St. Augustine observes, to the Apostles who have already received baptism, the Redeemer said: ‘Stay you in the city till you be indued with power from on high.’ The third is the Eucharist, that true bread from heaven which nourishes our souls to eternal life, according to these words of the Saviour, ‘My flesh is meat indeed, and my blood is drink indeed.’ The fourth is Penance, by which the soul, which has caught the contagion of sin, is restored to spiritual health. The fifth is Extreme Unction, which obliterates the traces of sin, and invigorates the powers of the soul; of which St. James says: ‘if he be in sins, they shall be forgiven him.’ The sixth is Holy Orders, which gives power to perpetuate in the Church the public administration of the sacraments, and the exercise of all the sacred functions of the ministry. The seventh, and last is Matrimony, a sacrament instituted for the legitimate and holy union of man and woman, for the conservation of the human race, and the education of children in the knowledge of religion, and the love and fear of God.” (*Catechism of the Council of Trent*, pp. 106, 107.)

§ 115. *The scheme of Salvation through the Sacraments a failure,—its advocates being judges.*

Protestants teach the doctrine of salvation by grace through faith in the Lord Jesus Christ; the sacraments, like the Word being simply means of grace whereby the Spirit applies a purchased redemption to the soul of the sinner.

The Church of Rome, on the other hand, teaches the doctrine of salvation through the sacraments, administered by a human priest, "holding the place, and power, and authority of God on earth," through the operation of which sacraments the redemption purchased by Christ is applied to the soul of the sinner.

That the reader may be satisfied that the above is a fair representation of the doctrine of the Church of Rome, let him consider the declaration of the Council of Trent,— "Through the sacraments of the Church all true justice either begins, or being begun, is increased, or being lost, is repaired."—And the following words from the Catechism of the Council of Trent—"The power with which the Christian priesthood is clothed, is a heavenly power, raised above that of angels; it has its source not in the Levitical priesthood, but in Christ the Lord, who was a priest not according to Aaron, but according to the order of Melchisedek. He it is who, endowed with supreme authority to grant pardon and grace, has bequeathed this power to his Church, a power limited, however, in its extent, *and attached to the sacraments.*" (*P.* 215.)

These two schemes of salvation are irreconcilable the one with the other. If one is true, the other must be false. If one is the gospel the Apostles preached, the other is another gospel, and Paul says, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (*Gal.* i. 8.)

The claims of this doctrine of salvation through the sacraments to be received as the doctrine of Scripture, we have now examined in detail; in this examination omitting, intentionally, no passage of Scripture which has been quoted in its support;—and we do not now purpose attempting a summary of the results of this examination;—but before closing the discussion, and whilst the whole subject is fresh in the reader's mind, we would ask his attention to the fact, that this doctrine cannot be carried out consistently even by its advocates; that when they attempt to apply it, practically, to the necessities of man's

life, it breaks down in their own hands. As instances in point, let the reader take the following:

1. According to Romish doctrine, regeneration, that new birth, without which none can enter the kingdom of Heaven, is effected by baptism. The priest is enabled to effect it in this way because of the peculiar miracle-working charism he received in his ordination, "the gift of the Holy Ghost," as it is called. But, in many an instance, a child is born to pious parents, and dies, in circumstances in which it is impossible that he should receive baptism at the hands of the priest. The soul of the stricken parent would revolt at the doctrine of baptismal regeneration (sacramental salvation) if it were consistently carried out here, and he were told—your dead darling is damned;—and so Rome is constrained to modify her doctrine; and admit that the saving sacrament of baptism can be administered by even a mid-wife, who neither has, nor pretends to have received any gift of the Holy Ghost, to enable her to act "in the place, and with the power and authority of God on earth;" and so, this super-angelic power of the priest amounts to nothing, after all.

2. In the doctrine of Penance, sacramental Confession is declared to be necessary to Absolution:—and that it must be particular, not only as to the facts, but as to the circumstances of the sins confessed: and the reason given for this is, that in granting absolution the priest acts judicially, and so must fully understand the case upon which he is to pronounce judgment. All this seems very fair. But sometimes a good man will find himself in the case of David, who when he came to confession (—not to a priest, but to God,) was constrained to say—"mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me." (Ps. xl. 12.) In such a case a minute and particular confession of all his sins is impossible; many must be overlooked; many, even forgotten:—and if we attempt to carry out consistently the idea that absolution is a judicial act, these overlooked or forgotten sins, are not reached by that absolution, and so the penitent's confession may be all in vain. The Council of Trent felt itself obliged to provide

for such cases as these, and hence declares—"it is impious  
 "to assert, that confession, enjoined to be made in this  
 "manner, is impossible, or to call it a slaughter-house of  
 "conscience; for it is certain, that in the Church nothing  
 "else is required of penitents, but that, after each has ex-  
 "amined himself diligently, and searched all the folds and  
 "recesses of his conscience, he confess those sins by which  
 "he shall remember that he has mortally offended his Lord  
 "and God: whilst the other sins, which do not occur to  
 "him after diligent thought, are understood to be included  
 "as a whole in that same confession." (*Council of Trent,*  
*ch. v. Session xiv.*) Here then are mortal sins, forgotten  
 by the penitent at the time of his confession, which are  
 nevertheless covered by the absolution granted:—and  
 when we remember that confession is enjoined but once  
 a year, we cannot but think that a great many sins must  
 be disposed of in this way. In all these instances the  
 priest, acting as a judge, decides cases he has never  
 heard; effectually remits sins of which he knows nothing.

3. In her seven sacraments the Church of Rome seems  
 to have made effectual provision for accomplishing the work  
 of man's salvation thoroughly; if sacraments can accom-  
 plish such a work. In their operation, they begin with the  
 very beginning of life, they continue throughout all man's  
 youth, maturity, old age, down to his dying hour, and in  
 the form of the "viaticum" (literally, provision for a  
 journey) even beyond that hour. They cover all the con-  
 ceivable necessities of a sinner's life,—baptism regenerates  
 at birth so effectually that "there is nothing whatever to  
 retard the entrance into heaven" of the baptized person;  
 —Confirmation effectually strengthens the baptized to  
 resist any disposition to sin arising from "concupiscence,"  
 the only source of sin left in the soul by baptism;—the  
 Eucharist, as a sacrament, furnishes "heavenly food" for  
 the nourishment of the "new creature in Christ Jesus,"  
 whilst as "a propitiatory sacrifice" it atones for the sins  
 of the participant;—Penance, as a medicine, cures all the  
 soul's diseases; secures a full remission of all mortal sins  
 whether specifically confessed, or forgotten by the penitent;  
 —and last of all, Extreme Unction comes in the dying

hour, and gathers up and disposes of all "odds and ends" of sin which may not have been reached by the other sacraments. Taking no account now of Matrimony and Orders, these five sacraments seem so effectually to cover all the necessities of the sinner's life, that one would say that a good Romanist, who through life has enjoyed the benefit of them all, and dies with the "viaticum" in his mouth, must go straight to heaven. For such a one "to be absent from the body," must be "to be present with the Lord." (2 Cor. v. 8.) Does the Romanist believe that this is really so?

The death of the late Pope Pius IX presents us with just such a case as we have supposed. Born within the pale of the Roman Church, throughout a long life he enjoyed the benefit of all the sacraments—except Matrimony respecting which Rome teaches that a man is "holier" without it—and when his dying hour approached, as we were informed through the public prints, he confessed and was absolved, received Extreme Unction, and departed with the "viaticum" in his mouth:—and yet, masses were ordered to be said for the repose of his soul, on a certain day, in all the Romish Churches throughout Christendom, one hundred thousand at the least.

What did all this mean? Masses are propitiatory sacrifices offered to remove the guilt of sins, which must otherwise be atoned for by the soul's sufferings in purgatory. In the judgment of the Supreme authorities in the Church ordering these masses, the Sacraments must have done their work so imperfectly that all these masses were required to complete what they had left undone. We can put no other construction upon the order. We have sometimes seen children building a miniature tower with blocks, and when with great care they have carried it up to an unusual height, attempting to finish out the structure with some block heavier than the rest. But no sooner is this last, heavy block laid on, than the whole structure topples to the ground. Just what that heavy block is to the child's tower, is the Romish doctrine of Purgatory to this scheme of salvation through the sacraments.

In perfect contrast with this story of the death of Pius

IX, is that of Paul, as we learn it from the word of God. "For I am now ready to be offered," writes he to Timothy, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." (2 Tim. iv. 6-8.) And to the Philippians he writes—"Yet what I shall choose I wot not; for I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Phil. i. 22, 23.) There is no Purgatory looms up before his dying eye,—he wants no post-mortem masses said for the repose of his soul.

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